

reioycing in the excellencie of glory that he hath giuen vnto vs, who is the Sonne of God. And the Lord increase in vs our faith & hope, that in the assurance of Gods lone, our consciences may be at peace, and in the reuelation of Gods glorie, our harts may be filled with ioy in the Lord: which we beseech God to grant vnto vs, euen for his Sonnes sake, our only mediator and aduocate. Amen.

The third Lecture, vpon the  
4. 5. 6. &. 7. verses.

- 4 And is made so much more excellent than the Angells,  
in as much as hee hath obtained a more excellent name  
than they.
- 5 For vnto which of the Angels said he at any time; Thou  
art my sonne, this day began I thee. And againe; I will  
be his father, and he shall be my sonne.
- 6 And againe: when he bringeth in his first begotten sonne  
into the world; he saith; And let all the Angells of God  
worship him.
- 7 And of the Angels; hee saith; He maketh the spirites his  
messengers; and his ministers, a flame of fire.



In these words, as I told you, the Apostle beginneth to set out the person of our savior Christ, by coparison with Angels; and this coparison he maketh in many points, as wee shall heare; that the more cleare we see it, the more effectually we might confesse his high Godhead; and therefore aboute all things, to set him alone: called in the new testament, the High Priest, and Prophet, and King of his people.

And

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And the first comparison here made, is of the first title before giuen him; that he is the naturall Sonne of God, begotten of the substance of his father, wherby he must needs be one and equall with his Father; which name, as no Angell hath it, so no Angell is to be compared to him.

That thus the Apostle taketh the name of *Sonne*, according to the dignity of nature, it is plaine in his owne words, saying; *And is made so much more excellent, &c. verse, 4.* making his excellencie according to his name, & his name according to his excellencie. For otherwise, the name of the Sonne of God may be giuen to euery one of vs; as G O D calleth Israel his first borne, and all the elect the sonnes of God. So the magistrates are sonnes of God, & the Angels also the sonnes of God; but we by adoption and grace, the magistrate because he executeth the iudgemēt of the lord, the Angels by creation, none of vs according to the worthinesse of our owne nature; but by nature, substance, and eternitie, as the Apostle heere meaneth; there is none the sonne of God but Christ alone. And that thus Christ is the Sonne of God, he prooueth it first out of the second psalme, where it is said; *Thou art my sonne, this day haue I begotten thee*: Where the Prophet shewing causes, why the whole world should not preuaile against Christ, hee saith; because G O D had decreed it in his eternall counsell, and proclaimed it with this sentence, *thou art my son, this day haue I begotten thee*: That is, this day haue I declared that thou art my naturall Sonne; meaning especially the time, in which he made him knowne in the world by his wonderfull workes; as S. Paul meant when hee saide, *God was made manifest in flesh*: noting the power of the spirite working in him, in his birth, life, death, resurrection, & ascension. So *this day*, noteth not any particular time, but all times in generall, wherein God hath shewed his power in Christ, as especially in the time he liued

lined among vs. And it seemeth that the Apostle maketh manifest this sense of his words, in that hee addeth to the text alledged in the vj. verse, the time when it was fulfilled, leauing this without any distinct time, as that which appertained to all times, in which Christ should be shewed to be the sonne of God; especially as I said, in his life, and before, or since, as God sheweth his glory in him. So this sentence was true when he appeared to Abraham, Iacob, Moses, to any of the Patriarchs or Prophets; or after his ascension, when he appeared to Stephen, to Paule, or any other, or when so euer he sheweth his power to defend his Church vnto the end, according to his owne promise; *I am with you to the latter end of the world.*

And thus this word *to day*, is taken in that which is after alledged, *To day if yee will heare his voice, harden not your heartes.* And againe, *In the day of health I haue heard thee.* And, *In the day of saluation I haue succoured thee*: meaning no particular day, but all the time that the word is preached vnto vs.

It followeth; *I will be his Father, and he shall be my Sonne*. This is another text to prooue Christ the naturall Sonne of GOD. It is written in the second of Samuell the seventh Chapter: and they are the words of God vnto Dauid by the Prophet Nathan, to giue him a promise of the blessing of his seede after him, which was begun in Salomon, who built the Temple, & whom God so highly aduanced in all wisdom, riches, and honour, that the fatherly prouidence of GOD appeared ouer him, as ouer an especiall chosen sonne. All which, as it was promised to Dauid; so Dauid looked for the performancethereof in Christ, and to be figured in Salomon his Sonne after him: whose Temple was a figure of the Church of Christ; his riches, a figure of the great graces of the spirite of Christ, giuen to his Church: his

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his honour aboue all Kings, a figure how Kings should submit themselves to Christ, and be nurse fathers, and Queenes nurses to the Church of Christ; his wisdom, a figure, that in Christ should be hid all treasures of wisdom and knowledge; and finally, he called by name, the sonne of God, in respect of his blessings, as a figure of Christ, who is the eternall Sonne of his Father, in nature of his person. And so the Apostle here alledgeth this place, without any such long exposition how the place is meant, because wee should see in it, that the people of Israel were not so ignorant of the Scriptures, as we be; but brought vp in the knowledge of the Lawe, and taught the vnderstanding of it, euen from their cradle, as we should be. And thus haue we heard this argument of the Apostle; Christ hath a more honourable name than the Angels, therefore hee is more excellent than they.

Nowe also, let vs see the manner of the proofes heere vied.

He prooueth Christ to be the naturall Sonne of God, by textes of Scripture witnessing it; he denieth that Angels are so, because GOD in his Scriptures neuer spake it. For so hee beginneth; *Vnto which of the Angells said hee at any time, &c.*

The selfe same manner of prooffe againe hee vseth in the 13. verse following. Because the Scripture said it not, therefore he prooueth it is not so: making his argument negatively from authority of Scripture: which in all thinges, whatsoeuer man is required to doe or knowe in matters of religion, is euer a most certaine conclusion; God spake it, therefore we must doe it; God spake it not, therefore wee haue nothing to doe with it. And this argument must needes be good, so long as this word of the Lord doth endure; *What I commaund thee, doe that ouerly*; and so long as this

An argument negatively from the authority of the Scripture, is sound and good.  
Deu. 12. 32



this is a iust condemnation of all our owne deuices; *where- Es. 1. 12.*  
quired these things at your hands? And so long as this shall be  
true, that *our wisdom is foolishnes*; and we can not doe well *2. Pet. 1.*  
but when we hearken to the word of God, *that shineth in our*  
*heartes, as in a darke place* (true it is, and if wee had but the  
wisdom of children, we must needs see it,) that all particu-  
lar lawes and orders, with which we may bee bound, they  
are not set downe in precise wordes of Scripture; but it is as  
true that the nature and propertie of euery lawe or order is  
so described, that the word of God as clearly is followed  
in it, as if the words of the law were set downe in it. *29.*

For of all decrees to bee made in his Church, hath not  
God said; It must be without offence, it must edifie, it must  
be comely and according to order, and it must serue to the  
glorie of God?

Now, God hauing giuen grace into our hearts, to iudge  
whatsoever we decree by these rules, is not the Word of  
God the warrant of it? By such manifest prooffe of Scrip-  
ture, the Church of Christ doth iustifie all that she doeth.  
Thus the Apostle prooueth heere his doctrine: thus wee  
must doe, if wee will bee the Apostles Schollers. Marke  
well this reason, for it is worthy. God said to Christ; thou  
art my sonne, therefore he is his sonne: God said not so to a-  
ny Angell, therefore no Angell can take the name vnto him.  
In like manner we will dispute with them. God said; The  
true worshippers should not go to mount Sion, nor to Je-  
rusalem, *but worship God in spirit and truth.* Where said he, go *Ioh. 4. 21.*  
a pilgrimage, or go visite the holy sepulcher? God said;  
*Do not obserue daies, and months, and times, and yeares.* Where *Gal. 4. 10.*  
said he, keepe vnto me, Lent or Aduent, Imber weekes, or  
Saints Eeues? God said vnto vs; *It is the doctrine of diuels to* *1. Tim. 4.*  
*forbid marriage, or to commaund to abstaine from meates.*  
Where said he, eate now no flesh, now no white meate: let

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Ro. 13. 1. not the minister marry? God said, *Let every soule be subiect*  
 Luc. 22. 26. *to Kings and Princes*, and the authoritie of such men, let it not  
 be in his Apostles. Where said hee; let the Pope haue the  
 gift of kingdoms, be exempt from authority of man; weare  
 a triple crowne, and haue lords and noble men vnder him?  
 Apo. 22. 18 God said; *Cursed is he that addeth ought to his lawe, or taketh*  
 from it. Where said he; the Pope shall dispence against my  
 Apostles and Prophets? God said; *It is better to speake five*  
 1. Co. 14 words *which we vnderstood, than tennethousand in an unknowne*  
 19. *tongue*. Where said God; the ignorant men should pray in  
 Latine? With this very argument are ouerthrowne all do-  
 ctrines of men, all traditions, all poperie. And if this Ar-  
 gument were good in the Apostle, why is it not good in vs?  
 Nay, if this be vsuall in the Scripture, why are wee so dull,  
 that we will neuer learne it? Doth not God condemne the  
 idolatrie of the people of Israel by this reason; *They built*  
 Jer. 7. 31. *high places which I commanded not*? Doth hee not condemne  
 all their superstition and vaine worshipping, with the same  
 Eza. 1. 12. argument; *Who required these things at your hands?* When  
 Dauids purpose was stopped from building the house of  
 God, was not this the word of the Lord that came vnto  
 1. Chr. 17. him; *Where soeuer I haue walked with all Israel, spake I one word to*  
 6. *any of their Iudges, saying; Why haue you not built me a house of*  
*Cedar trees?* But why seeke we farther, when the law is plain;  
 Deut. 4. 6. *What I command thee doe that onely*. And true it is; that it is  
 2. Pe. 1. 20 our wisdom, and the *light that shineth in our heartes*; as in a  
 darke place. If once wee goe from it, as the Prophet saith;  
 Isa. 8. 9. *There is no wisdom at all within vs*. And this I say because of  
 some, which would not haue arguments made negatiuely  
 of Scripture, I think because it is against Aristotles doctrin.  
 But let vs now goe forward. It followeth in the sixt verse;  
*Againe, when he bringeth, &c.* This is the second compari-  
 son betweene Christ and the Angels. That it is plainly said  
 of

of Christ who is the Sonne ; *Let all Angels worship him.* A thing determined by the Scripture it selfe , that Christ is not onely greater than Angels, but God to be honoured of all Angells. And he alledgeth to this purpose the manifest prophecie , that when God brought his Sonne into the world, he proclaimed before him this honour ; *Let all the Angels worship him.*

First, touching the alledging of this text out of the psalme, we need not doubt, this dooing of the Apostle is prooffe enough, that that Psalme is a prophecie of the kingdome of Christ ; of which the Psalme saith, that God with great power and glorie would establish it on earth : shewing miracles in his creatures, feare and confusion in his enemies, ioy and gladnes in the hearts of his children, righteousness and holiness in their liues : and not only this, but all Angels should worship before him.

Now as he hath taught this, by the testimony of the Prophets given to Christ ; so after in the 7. verse hee sheweth the same on the other side by the testimonies which the Scripture giueth to Angels ; of whom saith he, it is said ; *he maketh his Angels spirites, and his ministers a flaming fire.* The absolute meaning of which words, wee must learne of the Apostle himselfe in the 14. verse following ; where according to this testimony, he hath defined their nature, and called them ministring spirites.

*Angels  
are minist-  
ring spi-  
rites.*

Then in these words ; *Hee maketh his Angells spirites and his Ministers a flaming fire* , hee nameth them a flaming fire, according to the similitude in which their glorie hath beene seene : as the Angells that were with Elizeus, his Seruaunt sawe them as Chariots of fire : the similitude of the beasts which Ezechiel sawe, were as coales of burning fire : and the Seraphins haue their names because they are of a fierie colour. And these wordes

*2.Re.6.17  
Eze. 1.13.  
Esay. 6.2.*

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Spirits and ministers we must resolue thus, *ministring spirits*. So out of this text, his argument standeth thus; Christ is called the Sonne, the first begotten Sonne, whom the Angels worship: but the Angells are his ministring spirites; therefore Christ is greater than the Angels. Now for the allegation of this text, the Apostle is a sufficient witnes to me, that this verse of the 104. Psalme, is meant of the Angells of God, and not of the windes; and I see no reason to the contrarie. For first he mentioneth the windes before, where he saith; he walketh vpon the wings of the winde: and therefore a repetition of the same in other words was not necessarie. Againe, seeing ministers heere signifie those, which execute Gods power to saue his people; I see no cause to attribute it to the windes: for though God, euen by the elements help his people many times, yet that praise is not giuen as a name to the element, which is done in the Angels. Now, where it is objected, that the Prophet there setteth out the maiestie of God, according to his gouernement in things of the world, I grant it; and so the ministerie of Angels was then open and knowne in the world. And therefore of Angels also the Prophet speaketh, as of them in whom the glory of God shined, euen as in the heauens, the clouds, the lightnings, &c. Beside this, in these words the Apostle will prooue, what is the nature of Angells, which requirereth that hee should speake in the naturall sense of the Prophets words. And the preposition *ὡς*, vsed of the Apostle, seemeth not to bee without cause: for though it be in the Hebrew phrase, as it is said, yet it may well haue iust cause why the Apostle vseth it in Greeke: & it signifieth as much, as if he said thus; Vnto all Angells we may say, you bee but ministring spirites. And so it is like vnto the text next alledged of Christ, *to the sonne he saith, &c.*

And thus the preposition is very conueniently vsed, and maketh



maketh the Prophets words a naturall description of the Angels. Therefore for my part thus I say, and thus I am persuaded, that as it is here alledged: so the words were ment, of the Angels of God which are his ministers to execute his will, for safetie of his people. And thus much of the Apostles argument here made.

Now, where our Sauour Christ is heere called, the *first begotten Sonne of God*: both Sainct Iohn sufficiently sheweth the meaning of it in the beginning of his Gospel, and Sainct Paul doth plainely expound the word. Iohn saith of our Sauour Christ: *That he was in the beginning with God: that all things were made by him, and without him nothing was made at all*: which is, as if he had added, hee was his first begotten sonne. Sainct Paul expressly addeth the comparison of creatures, naming him, *the first begotten, before all creatures*, because, saith he: *all things were created by him, in heauen, in earth, visible or inuisible, angels or powers, by him, and for him, all were made*: so this is the first begotten, the maker and creator of all things. And he is called the first begotten, not, the first creature, that in his name we might see, the blasphemy of Arrius, who saith: there was a time, when the sonne of God was not: when this name *first begotten*, is not in respect of nature, as one in time begotten before other, but in respect of his worke: as one, by whom all other things were begotten. And againe, being the first begotten of all creatures, in this name hee condemneth the blasphemie of Seruius, which denied him to be the Sonne of God, but onely in respect of his comming in flesh. And that the Apostle speaketh here of *bringing into the world*, he meaneth not barely his natiuity: but as God gaue vnto Christ all the ends of the earth for his possession, so the honorable setting of him in this authority, he calleth it his bringing in *into the world*: as appeareth, because this is the glory of this bringing, that

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the Angels shall worship him. And againe, when hee saith *the world*; he meaneth not this age of man, but as he expoundeth it in the second Chapter, *the world to come*: euen also as the Prophet *Esay* calleth it, that is: the kingdome of Christ in the world through the preaching of the Gospel. And the worship with which the Angels shall worship him, is, that they shall haue from henceforth, no such rule as before authorized in their owne persons from God, but now they shall giue all glory to Christ: Euen as wee see in his nativitie, a great multitude of Angels, sang: *Gloria bea ta G O D an high, and in earth peace, good will towards men*, because Christ was borne in the Citie of David, a Saviour vnto all people: So in all his life, in his death, in his resurrection, ascension, and since his ascension, there neuer appeared Angell vnto man, but to the praise of Christ, and to ratifie all honor and worship due vnto him: which ministerie of Angels, because now so cleerelie it serueth Christ, the Scripture is fulfilled: *Let all his Angels worship him.*

And now that wee haue seene the sense and meaning of this scripture, in some points; I will more particularly applie it to our instruction. It is said first, *When he bringeth his first begotten into the world*: which words meane as I said: when in glorious triumph, God leaderh him into the possession of his kingdome. And as the Prophet saith: *when*

Psal. 72. 8. *God giueth him his dominion from sea to sea, and from the river vnto the ends of the land*, that all that dwell in the wilderness may kneele before him, and his enemies may licke the dust.

Here we must marke how this hath been accomplished, and when we know it, if wee loue Christ, let vs set foorth his excellent glorie. This was especially done, no doubt, in the crosse of Christ him selfe, according as him selfe prayeth,

Ioh. 17. 1. *when hee entereth vnto it: Father, glorifie thy Sonne.* And  
Saint

Sainct Paul saith, in it he hath spoiled principalities and powers: *Colos. 2. 9*  
and hath made open shew of them, and triumphed over them upon  
his crosse.

A prooffe of this wee sawe with our eyes, when Christ vpon  
the crosse so wrought in the heart of the Romane Cap-  
taine, that hee cried aloude: *Truely, this man was the Sonne* *Mar. 15. 3*  
*of God.* When all the people beheld it that was done, and *Luc. 23. 46*  
*smote their breasts and went backe:* when many Saintes rose *Math. 27. 51*  
*out of their graues,* and went into the holy Cittie. And not  
onely this worke was in men, but that wee might knowe  
the vertue of his death, pearced euen into hell, to binde  
judgement to the diuell and his angels with eternall despe-  
ration, and to witnesse it vnto his Church, that the gates of  
hell should not preuaile against it. To this end we sawe the  
earth did quake, the stones were clouen, the Sunne was  
darkened, the graues did open: and this was the beginning  
of this kingdome.

The increasing and amplifying of this, is the preaching  
of the same Crosse, that is, of Christ crucified, that it might  
bee seene and heard in all the world; which had also a glo-  
rious beginning in the Apostles of Christ, whom God san-  
ctified to that worke with excellent power, and graces of  
the holy Ghost: so that notwithstanding the weakenesse of  
their persons, yet their voyce went into all lands, and their  
words vnto the ends of the earth.

And boldly Sainct Paul witnessed of themselves, that  
God had giuen them glorious weapons to fight withall:  
weapons not carnall, neither swords, nor prisons, as earthly  
Princes haue to keepe their subiects in feare: but other wea-  
pons, indeed more contemned of the world, but yet made  
by God more mightie, than all other weapons or engins to  
cast downe holds.

For by our weapons saith Sainct Paul; *wee cast downe*

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2. Cor. 10. mans imaginations, and every high thing that is exalted against  
4. the knowledge of God, and bring into captivity every thought to the obedience of Christ.

And this not only was for that age, but as GOD is vnchangeable in all his waies: so this is made his euerlasting ordinance, that the preaching of the Gospell should be his  
E. 1. 16. mightie power to saue all that doe beleue. And accordingly this  
ph. 4. 13. commission is giuen to all that are sent out in the name of Christ, for the gathering together of the Saints, for the worke of the ministerie, and for the edification of the bodie of Christ, till wee meete all together in the unitie of faith, and knowledge of the Sonne of God, vnto a perfect man, and vnto the measure of the age of the fulnesse of Christ.

Sith this then is that spirituall pompe, and those victorious chariots, by which the sonne of God is carried in triumph into the inheritance of the world: they that haue eares to heare, let them heare what it is to preach the Gospel of Christ: and they that bee called vnto it, let them know what worke they haue in hand: and they that resist it, shall at the last be consumed, as they that be enemies to the glory of Christ, must needs be made his footstoole. So that euerie one in the regard of so glorious a worke, should humble himselfe to become a labourer in it: yea, the greater dignitie, the more trauell it should bring vnto it. So that Princes themselves haue no grearer honor, if wee will beleue the Prophet Esay: than to *licke the dust vnder the Churches feete*. By which speach, the Prophet meaneth, that the faithfull & zealous Kings which reigne vpon earth, should with the perill of their Crowns, not feare to set out, and giue all their strength to the Gospell of Christ, by which the Lorde of Lords is to besetled in his throne, and he that ruleth for euer in the house of Iacob, is to be crowned King.

The preaching of the Gospell, is the preparation of his way.



way; and the obedience vnto it, is the honor of his reigne, and what King hath too good a hand to joyne in this? nay what King whose spirit is in his nostrils, and all his glory is but a vading flower: what King I say is worthy to bee a dooer in this worke, but that it pleaseth this immortall and heavenly King of his free grace to accept his labour? so that iustly they are iudged, that are despisers of G O D, and know not the Lord of hosts, against whom they are proud. Shall God proclaime it with so loude a voyce, that when he beginneth this worke, of his eternall decree, to bring his sonne into his kingdome, all the Angels of heauen shall worship before him: and shall a mortall man so farre exalt himselfe, in his wisdom, in his riches, in his honor, in his nobilitie, in his crowne, in his kingdome, that hee shall thinke it a disgrace to giue all his life to the Gospell? Can flesh puffe it selfe vp so farre about the Angels? O (dearely beloued) if we be happie, let vs learne this, and let vs further the worke of the Lord, the Angels worke with vs. If wee will not, wee shall pine away in our owne enuious idlenes, and without vs, the Saints and Angels shall giue Christ his glorie.

Another thing here we may marke, how it is attributed to God the father, this glorifying of Christ: for so he saith: *when he bringeth his first begotten sonne into the world.* Whereby wee learne that it is the worke of God, and let not vs boast: for though he vouchsafe to set our hand to his busines: yet our hand that is but vanity, doth wither away in the worke, except G O D giue it vertue that it should haue fruite. Wee cannot so much as speake, except hee put his spirit into our mouth: and when wee doe speake with a good measure of grace, yet the ignorant doe not heare vs, except hee prepare their heares, and still our worke is nothing worth, but he alone worketh all in all. And for this purpose

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purpose that wee should giue him the glory of his owne worke, and not seeke our owne praise, therefore hee hath chosen his workmen as you see, *Not many wise men of the world, not many mightie, not many noble*; but commonly men of small accompt, and a fewe in number; hee giueth them tongues to speake, and they carry his Gospell ouer mighty kingdomes; and make it flourish, when all the powers of the realme haue armed themselves against it. And all this, that wee should confesse, as here the Apostle saith, it is hee, it is not wee, that giue this kingdome vnto Christ. And seeing it is his worke, who is able to bring all his purposes to passe; it shall bee our wisdom to further that, which God himselfe will make to flourish and prosper, whether wee will or no.

Christ is  
God.

And where it is here said, *Let all the Angels worship him*: he giueth our Saviour Christ a cleare testimonie, so to bee the sonne of God in person; that he is also in nature one and the same God with his father. For whom should the Angels worship, but God alone, who in themselves haue such power giuen them of God, that one is able to destroy whole kingdomes, and such glory; that our eies cannot behold them.

And seeing God hath made this lawe, *Thou shalt worshipping the Lord thy God, and him alone shalt thou serue*: and yet the Angels worship Christ; how cleare a prooffe is it, that Christ is God? for wee know their perfect and willing obedience; and therefore wee pray, *Thy will bee done in earth, as it is in heauen*. So that the Iewes might thoroughly knowe, that seeing the Angels did worship him, and had so their charge from God; therefore Christ was one GOD, in the maiestie of the father. And most true it is, our sauiour Christ without that nature had neuer taken that honor vpon him.

Acs. 3.  
Acs. 10.  
Acs. 14.

The Apostles of Christ, Paul, Peter, Barnabas, & other men  
of

of excellent gifts and singular power, to worke mightily signes and miracles; yet would they neuer heare the name of worship. Peter utterly refuseth: Paul and Barnabas, they rent their clothes, being rauished with zeale of Gods glory, when it is once offered them. Nay the Angels themselves, which are greater then all Kinges, they cannot abide it: as manifestly we see in the Angell which appeared vnto Iohn; when Iohn would haue fallen downe at his feete to worship him, the Angell gaue him streight charge; *Take heede thou do it not, for I am but a fellow seruant with thee*, and then teacheth him that which here wee learne, that worship onely apperteineth to God; so that this text serueth the Apostles purpose very fitly, both to the confession of the Godhead of Christ, and in his preferring so farre aboue Angels, that the Israelites might more equally beare it, that hee should be preferred before Moses. In the 7. verse where he saith, hee maketh his Angels ministring spirits; wee must note that this name the Apostle giueth them as that wherein is their greatest honor.

For otherwise, if he named in the Angels things of least accompt, it had been no prooffe of the glory of Christ; but naming that by which they most excelled, and yet exalting Christ so farre aboue them, it is a cleare prooffe of his excellent glorie aboue all creatures. So I say here we must note that the holy Ghost attributerh this to the Angels as their high honor that they are ministring spirits, wherein let vs well consider what it is to serue the liuing God, and how truly it is said his seruice is perfect freedome. If he be an Angell, hee hath no greater glory; and who are wee, and what are our fathers houses, that can fancie vnto our selues more honour, than to feare before GOD, and walke obedientlie in his Commaundements? How many times doe Abraham, Isaak, Iacob, Iosua, Moses, Dauid, and all the

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the good Kings of Iudah, how many times doe they intitule themselves the sonnes of G O D ? how many times doeth God shewe forth his great loue and fauour, vnto diuers men vnder this name, to call them his seruants ? Or who was euer heard of, except Senacharib or Pharaoh, or men like vnto them, that would boast otherwise and say : *Who is the Lord that I should heare his voyce, I knowe not the Lord, neither will I let his people goe.*

Pray (dearely beloued) that wee may haue eyes to see, and eares to heare, and hearts to vnderstand, vnto what honor in this day wee bee called : for most assuredlie true it is, and all the Angels of heauen beare witnesse vnto it, that in the world there is no greater glorie, than to serue the Lord. If thou were as high as the Prophet Dauid, yet Dauid had no greater glorie to boast of than this : *Behold Lord for I am thy seruant, I am thy seruant, and the sonne of thy hand maid.* Or if thou were a King aboue all Kings, full of wisdom, riches, honor, as Salomon King of Israell; yet to bee the seruant of the Lord were thy greatest dignity, and aboue titles of kingdomes and countries, this were most honorable: Salomon the preacher, the sonne of Dauid.

Psal. 119.

16.

Eccle. 1. 1.

Yea the Angels of whom wee speake, they haue all their glorious names, of Thrones, Powers, Rules, Principalities, Dominions, in this respect, that they bee the seruants of the Lord, to execute these his mightie workings; and take away from them this seruice of G O D, you take away the honor of their high calling. So assuredlie we may belecue and confesse it boldly, that among men, there is no other honour but this. If G O D haue made my life to abound in worldly peace, the crowne and beautie of mine honour is to serue the Lord. If God hath giuen mee trouble in the daies of my vanitie, this is comfort enough that I am the seruant of the Lord. Bee our life as it will, high or lowe,  
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the onely fruite of it is, the seruice of God; & the only hurt that can approach vnto vs, is to forget the Lord, whose seruants we should haue been: and let vs so much more constantly dwell in this perswasion of heart, because wee haue heard that the Lord hath spoken it, there is no greater glorie, no not in his Angels, than to serue before him.

Of the nature of Angels as they are heere described, by the grace of G O D I shall say more in the latter end of this chapter. Now let vs pray, that as we haue learned, so wee may followe; acknowledging the glory of our Saviour Christ, and what the honor of his kingdome is; and desire grace, that we may be found worthy to be labourers in that excellent worke, in which God hath appointed to glorifie his Sonne; and that we may serue him in holines and righteousness all the daies of our life. who is onely all the hope we haue, & shall in his good time fill our life with his owne presence, and satisfie our eies with the sight of his maiestie, And the same onely and liuing God giue vs his holy spirit in which we may be comforted, to liue in his loue, to walke in his waies, and to accompt all the world but vanitie, in respect of the inheritance purchased vnto vs in the Lord Iesu, the onely forgier of all our sinnes: to whom with the Father and the holy Ghost, bee honour and glorie, world without end, Amen.

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