

Readings of M. Deering upon

The fourth Lecture, vpon the  
8. & 9. verses.

- 8 *But vnto the Sonne hee saith, O God, thy throne is for euer and euer: the scepter of thy kingdome is a scepter of righteousness.*
- 9 *Thou hast loued righteousness, and hated iniquitie. Wherefore God, euen thy God, hath annointed thee with the oyle of gladnes aboue thy fellowes.*



Now the Apostle beginneth the third comparison, according to the title before; *Bearing vp all things with his mightie power*: which setteth out the kingdome of Christ: so that the comparison is; Christ is an eternall King, so is no Angell, therefore is to bee honoured aboue them. Thus hauing made mention of his kingdome, then hee describeth it more at large, both to shewe what his kingdome is, and to make it more plaine, that though we could imagine easily, that Angells in honor deserued the name of Kings; yet such a kingdome no Angell could euer haue; an euerlasting throne, a righteous scepter, exalting truth, beating downe iniquitie: in worthines whereof; God hath annointed this King with gladnesse aboue all other, & hath called him by the name of God himselfe. Here the Iewess, whom God hath shut vp in a heauy judgement, and for the first contempt of his Gospell, keepeth them still in blindnesse vntill this day: they, as they seek busily all wayes of errour to deceiue themselues; so they haue blinded their eies, that they should not vnderstand this Prophecie. And first, where it is said; *Thy throne O God:*  
They

They say, the name, God, is likewise attributed to men, as they occupie any roome appointed them of God; as where this same Prophet saith; *I have said you be Gods*: which meaneth, that they haue commandement from God to execute his iudgement. But the Iewe, if hee had not chaunged his heart, and turned it away from wisdom to folly, he might haue knowne, that though his name bee also giuen to Angels or Iudges; yet it is giuen not to one but to many: so that in their number it is manifest, that it is a figuratiue speech. Or if it bee giuen to one, it hath some addition, as where it is said to Moses; *I haue made thee Pharaohs God*: limiting the name to a certain sense. But thus attributed to one without any correction of speech; it was neuer but to God alone. Againe, they say, all this Psalme is of Salomon: and therefore beeing true in him, it cannot prooue any diuinity in Christ. But this error is euen as grosse as the other. For howsoeuer this is true, that the Psalme was written as a wedding song of ioy, at the marriage of Salomon with Pharaohes daughter: yet this is knowen and manifest, that in the stories of those men which were figures of Christ, something is euer spoken not agreeing to the figure, but to Christ alone, that we might bee bold to apply it vnto him. Neither yet can this Psalme possibly be written of that marriage of Salomon, simply in it selfe. For when the Prophet beginneth; *my heart breaketh out into a good matter*; how can this praise, or this earnest desire of the Prophet agree to it, which was contrarie to the lawe of God, and of it selfe could neuer be good.

What had the Kings of Israel to do with Idolaters and blasphemers, to marrie their daughters? and no doubt as Salomon was a most famous Prince: so the glory of the world did heere lead him. For Ægypt was the greatest Monarchie in the Worlde, and Pharaoh the mightiest king;

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king: so that his daughter given to king Salomon, was the princeliest marriage that could be made, but that it displeas-  
ed God, it is cleare: for both his generall lawe is against it,  
and this particularly alledged in the causes of Salomons  
ruine. And though this psalme were now to with prosperi-  
ty and peace vnto it, what then? who will dispute with  
the Lord for turning all things to the best to those that loue  
him: so when Salomons haughtinesse had done this, what  
though God would accept her after the renouncing of all  
her idolatries, when, as the law saith, she had shaven her  
head, and pared her nailes, and forgot her fathers house?  
what though he would haue her a figure of the honorable  
calling of the Gentiles; and shewe then in her, that though  
he gaue his lawes to Iacob, yet he was a God in al the earth:  
all that prooueth nothing, but Salomon might doe ill still,  
and this wedding song was made not for him, but for ano-  
ther whom he figured.

But let these lewisch quarrels against the truth alone, and  
let vs examine the Text heere as it is, what honour it giueth  
to Christ, and how by no meanes it can agree to Salomon.

In this Scripture there are foure speciall things spoken:  
First, he is called God alone as I said, and without addition;  
euen as the prophet Esay also calleth him the mighty God.  
By which warrant of the Prophets, being a most sure word,  
the Apostles are bold to giue to our sauior Christ, the name  
and power of the liuing God, as Iohn saith; *The worde was  
God.* And Thomas with these words confesseth his former  
vnbeliefe; *My Lord and my God.* And Saint Iohn in his Epi-  
stle saith; *Iesus Christ, this is the true God.* And Saint Paule  
calleth him the God which is for euer to be praised. And in the  
Epistle to the Collossians: *The fulnesse of the Godhead dwelleth  
bodily in him.* And many other places plaine as these, groun-  
ded vpon this, and such other places of the Prophets before  
them.

14  
16

73

11

Deut. 21.

1. 2.

Isay. 9. 7.

Iohn. 1. 2.

Iohn. 20.

1. Iohn. 5.

20.

Rom. 9. 4.

Col. 2. 6.

them. And therefore our Saviour Christ himselfe, said vnto these Iewes which yet beleue not: *search the Scriptures, they beare witnesse of me.*

The second thing heere attributed to Christ is, *That his kingdome is everlasting.* So the Prophet Esay had said: *The increase of his government and peace shall have no end. He shall sit upon the throne of David and upon his kingdome to order it, and to establish it with iudgements and with iustice from hence forth euen for euer.* Esay 9. 7

The same testimonie the Angell gaue of his kingdome, when he came to the virgin Mary. *The Lord God (saith he) shall giue vnto him the throne of David his father: and he shall reigne ouer the house of Iacob for euer; and his kingdome shall haue no end.* Luk. 1. 32

And how can this bee possible applied vnto Salomon; so directly against the Scripture, that the scepter should be taken once away, not onely from the house of Salomon, but from all the tribe of Iudah? And how could they not see with their eyes the ruine of that kingdome; and the throne of Salomon quite forgotten. Gen. 49.

The third thing attributed here to Christ is, that the *scepter of righteousness is the scepter of his kingdome*: according as the Prophet Dauid saith in another place; *that righteousness and iudgment are the foundation of his throne.* Psal 97. 2

And the meaning of these words, is after expressly added: *Thou hast loved (saith the Apostle) righteousness, and hated iniquitie.* This is the scepter of righteousness which he speaketh of, that is, that his government shall be without all respect of persons, a ministerie of iustice, and true iudgment, euen according to the will of God his father; with whom there is no acceptation of the person of a man.

And how can they attribute this to Salomon? They know how Salomon did fall away so far from righteousness, and

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hated iniquitie so little ere he died, that he became a notable Idolater.

And how was his gouernment in such iustice, when the whole people came after to Rehoboam his sonne, and said: *Thy father did make our yoke grieuous, now therefore make thou the grieuous seruitude of thy father lighter, and we will serue thee.*

The fourth thing heere spoken of our Sauour Christ is, that for this cause *God had annoynted him with the oyle of gladnes aboue his fellowes.* For this cause saith the Scripture, because thou louedst so much iustice; what mean they still to think here vpon Salomon, and of such reward of his righteous rule, except they wold haue the Scriptures false, that beare witnessse of him. *He had turned* (as the Prophet saith) *iudgment into wormwood.* And how standeth it that he was *annoynted with the oyle of gladnes*: that is, with gifts of the holy Ghost aboue his fellowes: when many Kings of Iuda haue greater praise of God than he? and scarce any did fall from God so grieuously as hee. Now one refuge behind, which they thinke they haue, is nothing at all: they will say, that all this was spoken in respect of his beginning, in which hee was famous, with this oyle of gladnesse aboue his fellowes, and aboue all the world. True it is, in respect of his gouernment at the first. I grant this might be spoken of him: but are not the words plaine, that they are not meant of any that should begin well, and then fall backe? For saith not the text, that this scepter of iustice, shall be in his kingdom for euer? Therefore howsoeuer Salomon was once honored aboue all Kings; yet this praise was not his, but anothers, who should for euer abide in his iustice and righteousness. So these foure things here witnessed of the Prophet; that he is called God; that his kingdom is everlasting, that his gouernment shall be euer righteous, that hee is annoynted

noynted with oyle of gladnesse aboue all his fellowes; All the Iewes in the world cannot see Salomon nor any mortall man in this glasse; but must needs acknowledge our Sauour Christ, the Sonne of God, God and man, the Saour of the world, the King and Priest of his people for euer.

Now further to examine this Scripture for our edifying, let vs marke first how Salomon is set out a figure of Christ, <sup>which</sup> and so singular tokens and shewes of Gods loue and inercy <sup>Christ was</sup> vpon him, that he should resemble his onely begotten Son: <sup>figured in</sup> notwithstanding a man laden with sinnes and iniquities: so as few haue appeared more vnrighteous or more vnthankfull to GOD. Such another example almost wee haue in Sampson, a man full of infirmities, yet exceedingly beloued of God, and a liuely figure of his Sonne Christ. We learne in this both to know our selues, and to know GOD. In our selues to trust nothing, not riches, honour, friendes, strength, authoritie: no not learning, wisdom, gouernment, or any knowledge: for in these, both Sampson and Salomon haue fallen downe before vs. And if euer man had been borne that could haue his happinesse in himselfe; that man was Salomon, strong in power, rich in treasure, wise in rule, healthfull in body, sober in affection, abounding in pleasure, whatsoeuer his eyes or eares could desire. No gift wanting in minde, in body, in outward life: yea more than this, a heart that could measure all the delights of the world to vse them as they are, and see the vanitie that is in them, and confesse that life in immortalitie is aboue all: yet from all this hee falleth when God leaueth him in his owne power, to make triall of his owne strength: for how could flesh and bloud preuaile against principalities and the power of darknes? And how could Salomon stand vpright, though his strength had been double, when Adam himselfe

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himselfe could fall from Paradise? Then let not vs poore creatures boast our selues, in whom there is no wisdom. Come not into this fight in thine owne armour: for where Salomon hath fallen, whosoever thou art, thou wilt bee crushed in pieces; and if in him there was so little helpe, confesse thou with all humblenes of mind, that in thy flesh there is no goodnesse, put thy trust in the living God, by whom thou shalt bee able to doe all things. And on the other side, seeing the great fallings of Salomon did not let the good worke of the Lord, but that he made a man so full of infirmities, so cleare an image of his son Christ, and powred all his benefits so plentifully vpon him; let vs here see the goodnes of God, who hath found a way to bury for euer the sinnes of all his people, and so to forget them, that they haue none accompr. The figure of Christ was therfore in Salomon, that wee should see how grace aboundeth aboue sin, and how mercy is exalted aboue iudgment. In the nature & body of Salomon, we see the spirit quenched, grace despised, and iniquitie to haue the vpper hand: in the figure that he beareth wee see the spirit to conquer, righteousness to be exalted, and a kingdome of glory to bee set vp for euer; that if wee should finde in our selues the sinnes of Salomon, yet we might assuredly know, they cannot driue away the image of Christ, but he is ready to iustifie all that doe belecue, for it is no doubt but hee in whose person was such an image of Christ, Christ offered to him again an image of righteousness, in which he should bee presented faultlesse to eternall life.

*Christ is  
our lawg-  
uer, & his  
gouernmēt  
is for euer  
and euer.*

Now, where Christ is set out thus a King for euer, we are taught not by daies and times to measure his commandment, but to hold them without change, as the gouernmēt for euer of his eternall kingdome: for it is too too grosse folly for vs to say, hee is still our King, if wee dare abrogate

his

his lawes, for he is our ruler for euer, and yet without him we will make lawes continually? Was it euer heard among earthly kings, that subiects could either repeale or chaunge their Princes lawes? or make lawes without them in their owne kingdome? or can there be greater treason, than to conspire for such a leaude libertie? Euen so it is with all men and princes in the Church of Christ. Hee is our King, hee must be our lawe-giuer; he is King for euer, and his Lawes must neuer be changed; he is our King alone, and without him all the world can make no lawe. In no common welth there was euer law proclaimed, but in the name of the king; in the Church of Christ who shall proclaime decrees, but in the name of Christ? and therefore expressely Christ taketh vpon him to be our onely lawe-giuer. And all Princes, the more godly they be, the more carefully wil take heed to be no law-giuers in his Church for matters concerning faith; for that were to giue a lawe vnto him, which none will doe but Antichrist himselfe.

The Pope stirred vp Charles the fift, and King Henrie the eight, and gaue them for their hire this title, to be called Defenders of the faith; aproud bequest: and how humbly it was possessed, God doth knowe. After that, King Henrie taking vnto him the courage of a true and natural King, draue out that spirituall Tyrant out of all his Realme; and by graunt of the Cleargie, and consent of the Parliament, tooke vpon him the name of Supream head of the Church of England, which the Pope had before vsurped ouer all Nations.

But seeing now it is so, that these names are taken vp, & made hereditarie to our Kings & Queenes, we will not reason of the titles, rather let vs do the dutie of louing subiects, & pray that they may find grace, by their names to be prouoked more to godlinesse; that in true ioy of heart, they

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may haue the honour of their calling, and hold fast a good conscience against the day of Christ. This onely we testifie to all Porenates and Princes, that what honourable title so euer they haue, yet they must be subiects in the Church, & haue Christ alone to be King ouer it.

Let them make no lawes, appoint no orders, ordeine no government, but such as are agreeable with his lawes, orders, and government; for that were sacriledge, and it is the presumption of the man of Rome. But let them execute the lawes of Christ, see his orders kept, establish the government which he hath ordained, and hold men of all degrees in obedience vnto G O D: for this is the true honor of the Lords chosen Princes, and the glorie of their calling, which shall not wither.

And now to the end wee may the more willingly doe this, both we, and our Kings whom God hath set ouer vs: let vs marke this further which the Apostle addeth of our Sauour Christ, that *his scepter is a scepter of righteousnesse*: meaning (as I said) that his government is all in truth and righteousnes. A good reason, and a great perswasion to all that are of God why wee should let Christ alone with the ordering of his Church. His scepter is a scepter of righteousnes; not onely a righteous scepter, that is, that whatsoever he ordeineth, it is righteous: but the scepter of righteousnesse, that is, whatsoever is righteous, is ordeined of him: and all spirituall scepters of all kings, which are not directed by him, they are crooked and broken, scepters of superstition, & scepters of idolatry, there is none of righteousnes but only the scepter of Iesu Christ. The scepter is a little wand which princes accustomed to beare in their left hand, as a signe of their government, & by a metonymie it signifieth here the government it selfe. Now the scepter of Christ is as his kingdōe, not a scepter of wood, or mettall like other kings,

kings, for his kingdome is not of this world as theirs is; but his scepter the Prophet Esay in plaine words describeth it. *He shall smite the earth (saith he) with the scepter of his mouth, and with the breath of his lip shall he kill the ungodly.* In which words of the Prophet, we see both what is this scepter, and why it hath the name of righteousnesse: the scepter is the word of his mouth, that is, the preaching of the Gospel; not decrees, nor decretalls, nor traditions of men, nor vni-written verities; by none of all these we haue receiued the Spirit of God, but onely by hearing faith preached: it therefore alone is the scepter. Here tell me (dearely beloued) I will aske no hard question, but a thing which your eyes haue seene, and your hands haue handled: tell mee what kingdome is the Popes? or whence is it? Is it Christs? then the preaching of the Gospel is the scepter of it, and the scepter bearers are in euery congregation the Pastors and teachers: by the Gospel preached, it bindeth and loseth; by the Gospel preached, it ruleth ouer vs; by the Gospel preached, it teacheth faith, it ordeineth religion, it ministreth Sacraments: by the Gospel it begetteth vs, by the Gospel it nourisheth vs, and in the hope of the Gospel it laies vs downe in peace. If it haue another scepter than this, then it is another kingdome than that of Christ: if the scepter be the Canon Lawe, and the scepter bearers their Cardinals and Clergie lords, their Chancellors, and Commissaries, and other men that we know not: if they binde and lose by Pardons and Bulls; if they teach a faith, folded vp as they terme it, in an idle fancie, that wee must beleue as the Church doth beleue, and the Church beleueth as we do beleue, when neither our Church nor we can tell what we beleue. If they teach vs to worship after the traditions of men. If it feede vs vp in the hope of the Church of Rome; if it lay vs downe at last in an vnknown purgatorie,

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whether this be the scepter, judge you: and if it bee, I assure you in the word of truth, the Apostle and Prophet both witnessing with me, this kingdome is a kingdome of darknesse: a kingdome of sinne, and it shall returne to the shape of his first beginning. The kingdome of Christ shall be euer knowne by the scepter of the onely Gospell preached and practised in it.

Now, why is this called the scepter of righteousness? because (saith the Prophet) it killeth the vngodly; the same expolition the Apostle immediatly addeth, *Thou hast loved righteousness, and hated iniquitie*: therefore it is called a scepter of righteousness, because it maketh the faithfull righteous, and destroyeth the sinners from the face of the earth.

1. Pet. 1.  
23.

In this sense Saint Peter calleth it *the seede of regeneration*, because by it wee bee begotten anewe into the image of God, which is in righteousness. So that here wee knowe whether we be of the kingdome of Christ, euen by the scepter by which we be ruled. If the knowledge of the Gospell of Christ haue reformed vs into a newe image, to bee holy as our Sauiour Christ is holy, that by his spirit the world bee crucified vnto vs, and wee vnto the world, then haue wee our enfranchisement in this kingdome: if not, though wee dwell in the midst of the sanctuarie, yet were wee straungers from the law that came out of mount Sion.

And though we were baptised with all the water in the sea, or as the Prophet saith, though we wash our selues with Nitre & take much sope, yet our iniquities are marked before the Lord, except we feele the forgiveness of our sinnes in the righteousness and holinesse of this kingdome of Christ. And what madnes can be like vnto it, to flatter my selfe as if I had my portion among the elect of God, and yet dwell in tabernacles of the children of the diuell, that is I meane, and yet walke in all the sinnes of a corruptible man?

man? Are not Gods children his Saints? bee they not brought vnto him with the scepter of righteousness? doeth he not keepe them with the scale of his holy spirite? If I see no good workes in my hands; if I knowe neuer that the preaching of the Gospell killed concupiscence in me, and made me hunger and thirst after righteousness, If I feele not the spirit of GOD, to sanctifie more and more my hart and all mine affections, how can I say I am the childe of GOD? No, no, talke while thou wilt, vse thy libertie, say thou art a Protestant, renounce the Pope; except thou loue righteousness euen as thou louest thy soule, and reioycest in well dooing as in thy life, thou hast been but an idle hearer of the word of truth. Godlinesse is not made of words, as a wood is made of trees, but it is an earnest loue, proceeding from a pure heart and a good conscience and an vnfeined faith, in which wee may glorifie God, and doo good to his people. Paul was godly, when he gloried in nothing but in the Crosse of Iesu Christ, by which the world was crucified vnto him, and he vnto the world. They are godlesse hypocrites, which in word confesse they know God, but in deedes deny him. They are Christs, which haue crucified the flesh with the affections and concupiscence of it, they are of their father the diuell, that in wickednesse doe the desires of the diuell. Let vs then learn (dearely beloued) in good time to be wise: when we were in ignorance, then we walked in the workes of darknesse, now wee haue vnderstanding, let vs walke as the children of the light, and if wee take the Gospell into our mouth, let vs knowe it is a scepter of righteousness to reforme our life: and whosoever he be that hath chosen this portion, peace be vpon him and vpon the Israel of God: and he that withdraweth himselfe from this purpose, euen as the Apostle after saith: *Let our soules haue no pleasure in him.*

Gal. 6. 14.

Tit. 1. 16.

Gal. 5. 24.

Ioh. 8. 44.

Gal. 6. 15.

Heb. 10.

38.

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And here let vs also marke how the Apostle setteth out this righteousnesse of Christ. *Thou hast (saith he) loved righteousness, and hated iniquitie.* This is generall in all dutie which we do vnto God, to loue the obedience with all our heart and soule, and to detest and hate all the transgression and sinne. So the Prophet Dauid saith: *I hate vaine inuentions, but thy lawe I loue*: and againe, *thy law I loue, but I hate falshood and abhorre it.* Euen so must we hate iniquity if we loue righteousnesse, and abhorre falshood if wee loue the trueth: and this is that eternall lawe which GOD gaue from the beginning: I will, saith he, set enmitie betweene thee and the woman, and betweene thy seede and her seede.

Pl. 1. 19.  
3. &  
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But O Lord, what a rebellious people are wee? where God hath commaunded all concord; and bound vs together in all bands of vnitie, *one body, one spirit, one hope of our calling, one Lord, one faith, one Baptisme, one God the father of vs all*: yet all these bonds we breake in sunder; and anger, hatred, reprochfull words, quarrels, wounds, murders, euery cursed thing, wee reach our hands vnto, to make strife one with another, and disanull the agreement which God hath made.

On the other side, touching the workes of darknesse, wee will walke in them; and though GOD hath separated them from vs, as heauen from hell, or Christ from Be-  
liall, and hath made the hatred of them perpetuall to vs and our posteritie; yet wee thinke, as the Prophet saith, *so make a league with death*, and to bee at agreement with hell; wee will followe our fleshly concupiscence, as though there were no Lord to controll vs, and wee will not hate sinne at all.

A corrupt nature, to loue that which wee are bid hate, and hate that which wee are bid loue; but a more corrupt affection,

affection, if we giue peace to these desires, and are well pleased to loue them still.

It followeth in the end of this seuenth verse, *thy God hath annointed thee with the oyle of gladnesse aboue thy fellowes.* In this wee may learne another notable cause, why we should acknowledge Christ our onely King and Law-giuer: because he is, thus annointed, that is, in him dwelleth all fulnes of grace, and the treasures of all wisdom and knowledge are hid in him; so that leaue him, leaue his lawes, leaue his scepter; we leaue instruction, we leaue righteousnes, we leaue eternall life.

And here note that the oyle of gladnes, is the gifts of the spirit of God: gladnesse to our selues, because it filleth vs with ioy in the Lord: and gladnesse to other, because it powreth grace into our lips, to comfort the weake hearted, and to make vs a sweete sauour of life vnto life, to all that hearken vnto vs. The heart of earth that is dry and barren, and beareth no ioyfull fruit of the Lord God, this oyle of gladnesse hath not yet sofrned it, to make it a fertile soile for the seede of the word of God. And the carelesse man, of a dull spirit, that is not touched with his brothers sinning, but letteth him alone in his vncleanenesse, to sinke or swim, to stand or fall, to liue or die.

And all that vse companie onely for worldly pleasure, without regard of swearing, lying, backbiting, idle talke, wantonnes or whatsoever; what gladnesse receiue other by their admonitions, and exhortations, or how can they say this sweete oyle is in their hearts? Let no man deceiue himselfe, G O D is not mocked: he that is of Christ hath a care to bring other vnto Christ, hee hateth the iniquitie of all men, and giueth comfort to many with the oyle of gladnesse, of which he hath receiued: and thus farre of these verses.

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Now let vs pray to GOD our heauenly Father, that wee may bee taught of his Spirite, that like as hee in his vn-speakable wisdom and mercy, hath giuen vnto vs his owne Sonne to bee a Sauour, to establish vnto him a perpetuall Kingdome, that our libertie might bee defended with his strong hand, and to make vs partakers of all his benefites, by ruling vs with his Scepter of righteousnesse, that is, filling vs with a holy knowledge of his Gospell, to loue righteousnesse, to hate iniquitie: and by giuing vs of his fulnesse, that we should receiue grace for grace, & haue a happy measure of the oyle of gladnesse, with which hee was annoynted: so according to these his great mercies towards vs, let vs pray, and the Lord graunt vs, that we may finde fauour in his light, to imbrace his Sonne alone, to followe his wayes, to loue his truth, to set out his honour, and to finish our wearie Pilgrimage in his seruice, to the profite of our brethren, and strengthening of our faith, thorough Iesus Christ our onely Sauour, to whome, with the Father, &c.

The