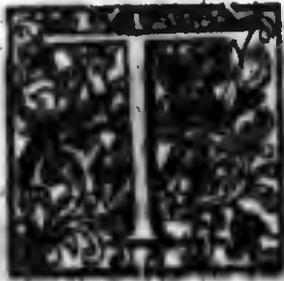


The fift Lecture, vpon the
10. 11. & 12. verses.

- 10 And thou, Lord, in the beginning hast established the earth,
and the heauens are the workes of thine hands.
- 11 They shall perish; but thou doest remaine: and they all shall
waxe old as doth a garment.
- 12 And as a vesture shalt thou fold them vp, and they shall bee
chaunged: but thou art the same, and thy yeares shall not
faile.



He Apostle goeth forward as before, and
heere addeth the fourth comparison, in
exalting Christ aboue Angels. And hee
maketh this comparison according to the
title before giuen him, that by him the
world was made, and it is this. The sonne
of GOD, our Messias, of whom wee speake, he made the
world, and ruleth it as he will, and will abolish it in the time
appointed, himselfe being vnchangeable in all his waies;
which is a glory farre aboue all that the Scripture attribu-
teth vnto Angels. Touching this Scripture here alledged,
how it may bee applied to Christ: it is certaine, that the
Psalme according as the title is, was a prayer of the afflicted
Church, most like, when it was in the captiuitie of Baby-
lon, both because of the great complaint of the lingular mi-
serie which they suffered, and because they in their praier
alledge the appointed time of deliuerance to be come vpon
them, which was onely of the captiuitie of Babylon: to Ier. 29. 12.
which, GOD had appointed by his Prophet Ieremie, 70.
yeares. Now, that captiuitie being a figure of our captiuitie
vnder Satan; the Prophets foretelling that deliuerie, sawe
also

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also in spirite the deliuey which wee should all haue vnder Christ. And accordingly, the spirite so spake in the Prophetes, that something was so proper to Christ figured, as it must needs bee referred to him, and not applied to any figure. And this is generall in all the expresse figures of our Sauour Christ, whosoever were the men, or whatsoever were the blessings that God brought vpon his people, because in Iesu Christ all his promises had their truth and accomplishment: therefore he is some way so described, that the people must needs be lead, to acknowledge stil the covenant, which they had in him. So in this captiuitie of Babylon, the Prophet Ieremie foretelleth their deliuerie thus;

Ier. 30. 9. That they shall returne to serue G O D, and David their King;
Ier. 33. 6. David being before dead. And againe, He would raise vp to David a righteous branch, whom they should call, the Lord our righteousnesse: which must needs be meant of the Messias, whom they looked for to be the sonne of David. And expresse he noteth their returne into the fauour of God, with the same words, with which God maketh with vs his new Testament in Iesu Christ, that God will be our God, & wee shall be his people; He will forgiue their sinnes and iniquities; They shall be all taught of God. Euen so heere in this Psalme the Prophet foretelling their returne from Babylon, foreseeth the redemption that is in Christ, and breaketh out in complaint of his short life, because he should not tarry to see the day: and to comfort himselfe againe, speaketh out in spirite, what ioy and gladnes he saw in Christ, & how glorious a God he is, and so vttereth the words here alleadged;

And thou in the beginning O Lord, didst lay the foundations of the earth, and the workes of thy hands are the heauens, &c. And here these words, He laid the foundations of the earth, and the heauens are the work of his hands, are spoken according to our infirmitie, which know no buildings but by foundations,

tions, nor can make any great workes without our handes: otherwise it is certaine, the earth hath no foundations, nor no handes could make the heauens; but all was made, and consisteth by the power of God. Thus we haue heard, what argument the Apostle here vseth, and how this text is applied vnto Christ.

Now, touching the wordes, where the Prophet saith: *And thou Lord*: the Apostle is a good expositor, that this is spoken to the Sonne of God, to whom he attributeth the originall cause of making the world. A place most worthy to bee diligently marked: for it giueth clearly vnto Christ the fulnesse of the Godhead, according to the article of our Creede, *I beleue in God the Father almightie maker of heauen and earth*. And all Arrians, old and new, which so long haue blasphemed the Sonne of God, & made him but a seruant, in the creation of the world, because many times the scripture saith; by him God made the world; if they heare this spoken to that Sonne, *And thou Lord in the beginning didst lay the foundations of the earth*: they will cease to blaspheme, and confesse hee is God to bee blessed for euer. And where it is said, that **G O D** the Father by him made the world: that phrase of speach diminisheth not his glorie, but rather testifieth it more clearly. For we haue said before, that Christ is the shining brightnesse of the glory of his father: that is, the person in the Deity, by whom onely the eternall wisdom of God could make his maiestie shine vpon any creature: neither was it euer possible, that any creature should shewe foorth the goodnesse of God, but only by the person of the sonne. And therefore when the name of God, or creation of the world, is giuen vnto the Sonne, as heere we see; wee do humbly confesse and adore the vnitie of the Godhead that is really in him; when it is attributed to the Father, as hee that by his Sonne hath made all these thinges,

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wee acknowledge the properties of the persons, the father dwelling in light which none can approach vnto, a fountaine and headspring of immortall glorie. And the sonne, the shining brightnesse of that glorie, by whom it is made knowne of men and Angels: so, when wee say, wee beleue in God the father almightie, who made the world, wee acknowledge the goodnesse and mercy, by which the world was made, originally to dwell in the person of the father: when wee say, the world was made by the sonne, wee acknowledge the wisdom of God, by which the thing was wrought, and the glory of it imparted vnto vs, to bee in the person of the sonne: as likewise, wheresoever the holie Ghost is mentioned in this worke, wee acknowledge the vertue and power giuen to all creatures, both for their continuance, and for the efficacy, to be of the person of the holie Ghost: and where the creation is attributed to all, Father, Sonne, and holie Ghost, wee confesse the vnitie of the Godhead, in the distinction of persons, which now wee see in fitch, and wherein we reioyce in hope which shall neuer be confounded, but shall be made perfect, when this mortality shall put on immortality, and we shall see God as he is.

Where it is said further: *G O D ladd the foundation of the earth, and the heauens are the worke of his hands*, We must consider, the creation of the world is thus attributed to God, not only because all things were made by him; but because hee hath so made them, that they carry a marke imprinted in them of the power and Godhead of the Creator: Thus he meaneth, when he saith: *the Heauens are the workes of thy hands*, Euen as the Prophet saith: *The heauens declare the glorie of God, and the firmament sheweth his handie worke. Day vnto day uttereth speech, and night vnto night openeth knowledge.* And here we must learne, according as the workes of God are thus before vs, so to behold them and take the pleasure

Eccl. 40. 13
Psal. 33. 6.

Psal. 19. 1.

of them, that we give glory to God in all that he hath done. We must
acknow-
ledge the
glory of
God in
his
workes.
When I see the heauens, I must see his greatnesse, who was able to set such a covering over the earth. When I behold the earth, I must behold his prouidence, who hath ordeined such a place of nourishment for all creatures. When I looke vpon the vchangeable course, in which all things are established: I must looke vpon his constant wisdom and goodnesse, who in a stedfast purpose hath extended his mercies ouer all his workes. In the least of all the creatures of God, when I see wisdom, power, glory, more than all the world can reach their hands vnto; let mee humble my selfe vnder his high Maiestie, before whom no King, no Prince, no power of the world hath any accompt: but all nations before him are as nothing, and they are accompted vnto him lesse than nothing, and lighter than vanitie is selfe. Esay 40.
17.

Thus GOD hath shewed himselfe in his creatures; and euen as S. Paul saith; his invisible things he hath made manifest in them, both his eternall power and his Godhead, that they might be without excuse, all that will not honour him. Let vs therefore (dearely beloued) forget now the times of ignorance, and at last be wise-hearted; to read the bookes which God hath written in great letters, and laid open before vs in all his workes: let vs see his glory. Thus did the Prophet Esay before vs, as in the 40. chapter of his prophesie wee read: *Who hath measured the waters with his fist, and compassed heauen with his span: who is he hath comprehended the dust of the earth in a measure, and weighed the mountaines in a weight, and the hilles in a ballance?* Nothing in the world, no not the very dust of the earth, could come in the Prophets eyes, but he could see in it a great worke of the Lord. S. Paul saith: God left not himselfe without witness Act. 17. 11 among men, euen when the times were most blind. For as

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much as he gaue vnto them from heauen raine, and fruitfull times: for who is he that maketh the raine to fall, and the Sunne to haue his course of shining? Who hideth the treasures of the snowe, and bringeth forth the hoare frostes? Who couereth the Heauen with clowdes, and bringeth forth the windes out of their places? Who maketh the sea to roare with the great noyse of the waues, and maketh it calme againe as if it had not been moued? What Princes, what hostes of men, though all the world would ioyne their strength together, can do the least of these things? Nay, if all nations should band themselues together, they cannot hurt sea, land, ayre, clowdes, elements, day, night, summer, winter, nor any thing that GOD hath established for euer; but in euerie one of these is the strength which cannot be resisted. The ayre can infect all flesh; the earth swallowe it vp; the Sunne burne it with heate; the frost kill it with cold; the thunder and lightning, doe make afraid all the tyrants among men. Nay, wee may learne in the plagues of *Agypt*, how the most vile things can make ashamed all the children of pride. And why then doe wee not learne in all that we see, to confesse the greatnesse of the Lord? Why doeth not the strength of his workes, make vs confesse his power; and all the delight that wee haue in them, why doth it not make vs acknowledge all his goodnesse to the children of men? The Prophet *Dauid* saith: when I behold the Heauens which are the workes of thy handes: the Moone and the Starres, which thou hast ordeined: what is man, say I, that thou art mindfull of him; or the Sonne of man, that thou so regardest him? Our Sauour *Christ* saith: when wee see how God feedeth the Sparrowes, and clotheth the *lillies*; we are faithlesse people, except we see his prouidence ouer vs, to feede vs, and to clothe vs in all our necessities. And sure the truth is, except I see with such eyes the
creatures.

creatures of God, I am become a creature degenerate from that image, in which I was first fourmed. If I see nothing in the heavens, but that they are light, and aboue my reach; the horse and mule see this as well as I. If I see nothing in the earth, but a place to walke in, or to take my rest vppon it: the beasts and foules see this as well as I. If I see nothing in my gorgeous apparell, but pride of a goodlie colour; the Peacocke seeth that in her feathers. And if in all my meate and drinke, I knowe nothing but the pleasure and sweetnes of the taste; the hogge and swine haue heere as great a portion as we. To be short, if hearing, seeing, smelling, tasting, feeling, be all the delight we can finde in the works of God; wee haue giuen our preeminence to the dumbe creatures, which haue these senses more exquisite then wee; and wee haue turned the heartes of men into the heartes of beastes; who with wisdom, prudence, vnderstanding, knowledge, reason, can doe nothing. And the words of the Prophet are fulfilled in vs: Man, when he was in honour had no vnderstanding, he was compared to the bruit beasts, & was made like vnto them. I speake this with the moe words, and the more earnestlie, that you might see and detest the shame of some, who doe not onely, not see in the creatures of G O D the glory of G O D, to feare before him, and to giue him honour; but quite contrarie, in all his creatures they prophane his name, which eate till they surfet, and drinke till they be drunken; who put on pride with all their apparell, and make their lands & houses priuiledged places for much iniquitie, which fill their mouthes with cursed swearing, euen in the sight of the Sunne, and commit their whoredomes, and feare not at the darknesse of the night. Flee (dearely beloued) farre from such; hate them (as the Prophet saith) with perfect hatred, & all their assemblies. The earth that mourneth vnder the burden of them, one day wil

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spue them out, and the creatures which they hold in this miserable bondage of sin, one day God will heare their sighes, and they shall giue a speedy witnes against their oppressors. And thus much of the creatures of God, which here are said to be made by the sonne of God, and to be the workes of his hands. Another thing here we haue to consider, that the Apostle teacheth the excellency of Christ in respect of his continuance, before whom, the heauen and earth are but a moment; for so in this comparison he speaketh of their age, as a thing of nothing, *they shall perish, they shall wax old as a garment, they shal be folded up as a vesture*: making al the continuance of the heauen to be vanitie, and of none accompt: for although it may seeme he might haue made his comparison with things of a more expresse shew of vanitie than a garment, as to haue compared them with smoake, with the shadow of smoake, with the dreame of a shadow, or such like; yet in comparing the time of the heauens, which are so many ages, with a garment which is scarce a yeare, it is as cleare a testimonie, all is nothing, as if all were not a minute of an lioure. Besides this, the cause of this comparison with a garment, was the similitude in which GOD hath set the heauens, who hath spred them like a curtein, & made them as a covering to all his creatures: it was not to make the comparison lesse, in shew of their vanitie. Then here let vs be wise-hearted as the Prophet was, as oft as our hope is before our eyes, to see our Saviour Christ liuing for euer: let vs not onely confesse that our owne age is nothing in respect of him, but let vs boldly contemne euen the continuance of the heauens, & accōpt all things nothing that hath an end: for let the daies be neuer so many, which you can call into accompt, and multiply yeeres into the longest continuance which your thoughts can comprehend, that thousand thousands be before you, and ten thousand thousands
are

are in your mind, with one word you shal confute them all, and with the breath of your mouth you may blow them away: and as the Prophet saith, make them all as a garment that is rent and worne: for reckon vp all thy thousands that thou canst, and put this word, *Past*, vnto them, and where are they now become? a thousand thousand thousand yeres past, what are they?

And if time be such a tyrant, to breake the delight of the long age of the very heauens, that the wise heart of a man doth say, euen they are vanitic, and wax old as doth a garment; what foolishnes hath wrapped vp all our vnderstanding? and what blindnes is in our hearts, that we see not our own life what it is? Not one of an hundred that hath three score and ten yeeres, and of those a great part are slept out, so that wee feele them not, and a great part consumed with sorrow, either in losse of credit, or feare of punishment, or paine of sicknesse, or grieffe of our labour, or pen-siuenes of our wants, or anguish of our desires; or at least, euen with a wearines of time it selfe; so that of three score and ten yeeres, let him speake that can glory most, and hee shall finde that in them all, hee hath scarce ten full yeeres of pleasure: and this very pleasure, euen then when it is greatest, what is it? surely such as if he looke downe into his owne thoughts, hee should say in the mids of it, his heart is heauy. And shall yet this life, so short, so troublesome, so without pleasure, so fast hold vs bound with blind desire, that we neither long for, nor looke after Iesu Christ, who liueth euer, and hath cast forth of his presence all sinne, and sorrow, and death it selfe?

Could the Prophet so shew him in immortalitie, and all his elect with him in the glory of his father, that he bewailed the vanitic of his owne life, yea though it should haue lasted as long as the heauens, and while the Sun and Moone

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endureth, though he should haue abiden King of Israel, was all this vnto him as a shadow or an idle dreame, in comparison of Christ who is for euer, and whose yeeres shall neuer faile. And shall wee thinke wee haue the spirit of God, or any portion in Iesu Christ, who in his eueralting continuance, cannot find such pleasure as in our vizard of a vaine life, that sodainely appeareth, and is no more? who in the glory of his presence, and maiestie of his father, can see no such delight; as in carding, dicing, dancing, and such like works of reproch and shame, and horrible confusion,

Nay, I will tell you (dearly beloued) and I will tell you true; your owne eyes and eares shall beare witnessse with me that I lye not.

These men that thus serue in the vile bondage of these pastimes, they carry with them the badge and cognisance of another master than of the liuing God: for tell me, from morning to night are not their mouthes full of adulterie, of wrath, of hatred, and swearing without shame, in which GOD is dishonoured, and the crosse of his sonne Christ made despised?

Then doubt not what these men doe, nor what master they serue, but pray that G O D may haue mercy vpon them, as vpon vs this day, who loue not their delights, that they may repent, and withdraw themselues from the snare of the deuill, in which they bee holden, according to his will, and begin while yet it is good time, to despise this, and regard the life of Christ, in comparison of which, they may say with the Prophet: *The heauens shall perish, and consume as a garment, but thy yeeres, O Lord, they haue no end.*

One other thing followeth in the Prophet, which the Apostle reciteth not, but for our times it hath a very good instruction: the Prophet thus concludeth, *The children of thy seruants*

servants shall continue, & their seed shall stand fast in thy sight: because Christ had ioyned his Church to himselfe, he the head & they the body, by him who endured longer than the heauens, the Prophet knew his people could neuer perish; & in this thought, if the Prophet had cōfort against the tyrannie of the kingdome of Babylon, what comfort may we haue now against the enemies of the Church of Christ?

They thinke they be many, and strong, & rich, and wise, & they will preuaile; their Pope shall vp again, they will haue masse, they wil exalt the church of Rome, they wil become slaues to a vile person as they were before, they will doe I cannot tell what: alas poore soules, how fast they hold a lie in their right hand? the shame that they seek for they shall neuer find. For what are they? or what is their strength? how much are they better than grasse, or than the flower in the field? What is their life more than a vapour, or than a smoake that vanisheth away? Yet they boast themselues against the Church of Christ, which is knit vnto the Sonne of God, liueth in his life, & standeth in his strength, whose right hand hath made all things, & whose yeeres endure for euermore. While wee trust in this, our hope is sure, and all our enemies shal be athamed. And let vs pray, that it would please God our heavenly Father of his great goodnesse, to haue mercy vpon vs, that by his Spirit the eyes of our minds may be lightned, to see what great saluation he hath giuen vnto vs in Iesu Christ, who is his onely Sonne, heire of all things, creator of the world, who ruleth and gouerneth all things, and shall shew vs his glory in immortalitie, when all these creatures shall haue their change.

And the Lord graunt, that in these daies of our vanitie, while yet we are walking to the day of rest, we may in the meane season, see his grace and glory in all his creatures, in which we haue our pleasure, that we may enjoy them to his

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praise, and with wise hearts measuring his times who shall endure for euer, when all these things are past, wee may moume in spirit, to see the time approach, when wee with him shall both see and inherite his immortalitie, through his sonne Iesu Christ, who hath purchased it for vs, and with his mighty power, will keep vs in safetie vnto it, against that day. To whom with the father and the holy Ghost our only comforter, be all honour and glory, now and euer. Amen.

The sixth Lecture, vpon the

13 and 14. verses.

13. *Vnto which of the Angels, said hee at any time? Sit at my right hand, till I make thine enemies thy footstool.*
14. *Are they not all ministring spirits, sent forth to minister, for their sakes which shall be heires of saluation?*

Now the Apostle maketh the fift comparison between the Angels and our Sauiour Christ; in which it is plaine he is exalted aboue all Angels. And this comparison is, out of the saying of the Prophet: *Sit on my right hand untill I make thine enemies thy footstool.* A singular honour aboue all that euer Angell had: for it signifieth, that God hath taken him into the fellowship of glory, and giuen him all power, in heauen and in earth.

Touching this Psalm, as it is most true; so it is confessed of all; that it is a prophetic of our sauiour Christ, how hee should be King of his Church, and vtterly subuert all his enemies, and be our Priest after the order of Melchisedech: who should bring an end to the Priesthood of Leui: and