

Readings of M. Deering vpon

praise, and with wise hearts measuring his times who shall endure for euer, when all these things are past, wee may mourne 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 footstoole.*
14. *Are they not all ministering 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 footstoole.* 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, iu heauen and in earth.

Touching this Psalme, as it is most true; so it is confessed of all; that it is a prophecie 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

according to this meaning of the Prophet, so the Apostle alleadgeth this sentence, for prooffe of this excellency of the sonne of God aboue all Angels.

And with this testimonie, our Sauour Christ himselfe confuteth the Pharises, when they denied his diuinity, reasoning of the force of this word, *Lord*: because the comparison then was with Dauid.

These words of the Apostle; *To which of the Angells said he at any time, &c.* they shew plainly, what glorie it is to sit on the right hand of God. For when the Apostle saith, the like was neuer said to Angels: that is, such glorie was neuer giuen them. What can it else meane, but that Christ is confessed, to be one God with his Father? Or, what can wee vnderstand to bee higher than all the Angells, but God alone?

If the right hand of God could signifie his presence, the Angels are in his presence; and of them thousand thousands are before him: and as our Sauour Christ saith, *They see the face of our heavenly father*. If his right hand could signifie the fruition or sight of his glory, the Angels are all blessed spirits, and see his glorie euen as it is. If his right hand did signifie any inferiour power, though it were greater than all the world; such power haue also Angels, so that one of them haue smitten whole armies of men, and whole countreyes: and therefore be they also called principalities and powers, because no strength in the world could resist them. But seeing *his right hand* noteth vnto vs, that honour which neuer Angell was receiued vnto, and aboue the Angels wee know none but God alone; therefore the Scripture speaketh plainly, in setting Christ *on the right hand of his father*, farre aboue Angels, that he is one God, and equall with his father.

Besides this, sith it is said; *Sit thou on my right hand, till I make thine enemies thy footstool*: it is plaine, that this is the

Readings of M. Deering upon

right hand of God, the power of God giuen vnto Christ, in which he shall ouercome all his enemies: & sith this is the end of that glory, that glory is nothing but the power by which this is brought to passe, and when this shall bee accomplished, that all his enemies shall be confounded; then this shall bee finished: for him to sit on the right hand of his father; not that Christ shall cease to bee equall with his father, but that this kingdome of Christ our mediatur betweene God and vs, in which he keepeth vs; that shal cease, and he shall giue it vp vnto his father, and God shal be vnto vs, all in all.

And thus farre of all these honorable titles giuen vnto Christ; in all which the Apostle proueth him greater than all Angels. The first is, that he is called the naturall sonne of God. The second, that the Angels haue commandement to worship him.

The third, that he is a King of glory, reigning for euer in truth and righteousness. The fourth, that he is creator of the world; and endureth when the world shall perish. And fiftly, that he sitteth on the right hand of high maiestie: all which are proper titles to the sonne of GOD, and greater than can bee giuen to any Angell: and therefore Christ to be exalted aboue them all.

Now in the 14. verse following, on the contrary part the Apostle setteth down, what is the proper glory of Angels, that by plaine comparison, this dignitie of Christ might more appeare: & so of Angels, he addeth, that they be al ministring spirits, sent out for the safetie of those, which shall inherite saluation. Where he calleth them ministring spirits, according to the testimony of Dauid before alledged: *Hee maketh his Angels spirites, and his ministers a flame of fire:* both which names, spirits and ministers, the one of nature, the other of office, he bringeth thus into the proper defini-

tion that they bee ministring spirits. And because the ministry of any creature may be in diuers things, therefore to take away this vncerteinty, wherein their ministerie should be, he addeth streight: that they are ministers for the safety of Gods elect. So setting out a perfect definition of an Angell, fully comprehending all that wee can, or ought to know of those blessed spirits: for all their glorie is comprehended in the nature of a spirit; and the praises, which continually they sing vnto G O D, is comprehended in their ministerie: for they are named ministers, according to Gods ordinance and good pleasure, so that with continuall praise and thankesgiuing, and reioycing in the Lord they doe their worke, as after their example we make our praier, *They will be done in earth, as it is in heauen.*

Now vpon this definition of Angels, and the former testimonies of the great glory of the sonne of God our Sauiour Iesus Christ; by good comparison, the Apostles conclusion is plaine and manifest; that seeing our Sauiour Christ is so exalted euen aboue the Angels, in all the honor of a King, a Priest, a Prophet, wee ought much more so to acknowledge him aboue Moses, aboue Aaron, aboue all Temple, Sanctuarie, mercy seate, and all ordinances of the law, that he might be alone our only health and saluation: And thus he finisheth this first Chapter, in which I said, he setteth out the person of Christ according to his Godhead bodily dwelling within him.

Now, touching the words that wee haue to note of this where he saith: to which of the Angels said he at any time, I then sufficiently declared vnto you, as G O D gaue mee grace, when I expounded the fift verse. Likewise of Christs sitting at the right hand of God, I spake more fully, expounding the third verse.

Readings of M. Deering vpon

Where it is here added, *till I make thine enemies thy foeste-
stoole*: The Apostle Saint Paule speaking of this victory
of Christ saith; *He shall abolish all rule, and authoritie, and pow-
er*: noting, as he saith in another place; that *wee wrestle not
against flesh and bloud, but against principalities and powers, a-
gainst worldly rulers of this darkenesse, against spirituall wicked-
nesse in high places*: wherein wee see, of what force & strength
our enemies are.

And because he saith; the last enemy shall be abolished,
which is death: we see, that there shall neuer want enemies
to the Church. Whereby wee should bee prouoked in re-
gard of our continuall daunger, to bee euer watching; and
because of our straunge enemies, onely to put our trust in
Christ.

And heere I beseech you, let our heartes be in our owne
waies, and of our naturall life let vs learne wisedome; least
we be also vpbraided of our Sauour Christ, that we can di-
scerne the face of the earth and of the skie, but wee cannot
iudge of our selues what is right.

Tell me, which of vs hauing a long iourney, by many
theeves and wilde beasts, or passing the rockie seas in great
and violent stormes; though he escape a place or two where
no theefe is, nor any beast hath molested him; yet at euery
place of daunger, his feare is still renewed: and though hee
haue passed many high surges, and deepe gulphes of water;
yet at euery waue he is still afraid: not carelesse, because hee
hath passed farre; but stil carefull, because there is more be-
hinde: and this wisedome we vse, because wee knowe, wee
may as well fall toward our iourneyes ende, and as well bee
drowned before the hauens mouth, as when we first began
our dangerous voyage. Euen so with the Church of Christ,
in which this day we confesse our selues to haue our porti-
on; from the first day of her peregrination in earth, till her
last

last entrance into glorie, there is a perpetuall hatred betweene the serpent and her head, and betweene the seede of the serpent and her children; in which strife euery one of vs particularly haue our fight, so that from our mothers wombe, till we lie downe in the graue, our life is a warfare vpon earth. No age, no condition of life, no day, no night, but brings his enemy with him, and the same enemy armed with sinne and death, as well against the man of an hundred yeares olde, as against the childe that is new borne; and as well wee may fall into condemnation through apostacie of olde and crooked age, as though concupiscence and pride of youth. And if at any time wee become secure, like a carelesse people, who haue our senses dulled with an idle dreame of peace, it is not because we bee out of danger, but according to the parable in the Gospell, *The strong man hath possessed all*: and therefore all things seeme to be so safe and sure. Let vs therefore be wise, and shake off the weight of this dull sluggishnesse, which presseth vs downe, that with attentiu eares we may willingly heare his louing counsell, who one day will breake the strongest head of all our enemies.

He biddeth vs watch and pray, because wee knowe not the day, nor yet the hower: and so much the rather let vs do it, because we stand not in danger of robbing, or drowning, or tearing with wilde beasts; which yet would make vs a fraid, though death should ende our misery: but wee stand in danger of greater calamities, when death shal be abolished, whether we shall be accursed in eternall fire, or whether we shall be blessed of the Lord. And as the perill is great, so wee haue heard the enemies are strong, and such as before whom we are verie cowards: for be we otherwise neuer so valliant to endure paine, to quarrell, to fight, to despise any daunger, as it is the manner of a great many ruffians indeed

Readings of M. Deering vpon

deed, but men of good courage they would be called; bring me one of them in battell against these enemies we haue to strue against, pride, against cōcupiscence, against idle games against all sinne; and thou shalt see no boye, no woman, no sicke man, so very a coward; he hath not the heart to strike one blowe, but yeeldeth himselfe like a slaue, and is lead away as an oxe to the slaughter-house. Let vs therefore watch, let vs pray: for in this daungerous battell, in which these strong men are very cowards, what can we do? Euen let vs denie our selues, and trust vnto him, that sitteth on the right hand of his father, and hee shall make all our enemies our footstool.

And this word we must not lightly passe ouer, for it noteth a certaine and great confusion vppon the enemies of Christ. For though it be sometime honour to be named the Lords footstool, as where it is said, *Heauen is my throne, & the earth is my footstool*: and especially in the Lamentations of Ieremie, where he saith, *The Lord hath darkened the daugh-*
ter of Sion, and shrowne downe the beantie of Israel, and hath not remembred his footstool: yet in this place, where it is spoken of G O D S enemies, it noteth their extreame ruine and shame, euen as of those whom wee doe stampe vnder our feete.

An example of this we haue in the Iewes; whose name was once so honourable? how doe the Prophets glorie of the house of Iudah? Yet since they haue taken vp this enemie against Christ, and set them selues against his Church & people, they haue had experience of the Lords right hand, and their name is a name of shame and ignominie ouer all the world.

Another example we haue of Rome; what citie had once such honour? and what name was of more renowme? yet since it hath been the seate of Antichrist, enemie to the Son of

of God, and to his Gospel: as she hath filled her selfe with all abominations, so God hath troden her vnder fecte, & (as the Prophet saith) she hath left her name as a curse vnto the chosen of the Lord: that I assure you, in my eares, and in ^{Esai. 64.} the eares, I am sure, of many thousands moe, the Citie of Rome is a citie of contempt, of ignorance, of sinne, like a dead stocke, whose sweet blossomes, and pleasant fruite is withered & worne away, *and her root* (as the Prophet saith) *is rottennes, and her bud as the duff*: and such shall bee the end ^{Psal. 5.} of all enemies of the sonne of God.

Now followeth in the last verse, this definition of Angels, whereof we spake before. In which we learne, and so confesse, that they are ministring spirites, sent out for our safetie and defence: so that heereafter, whosoever will dispute with vs about Angels, with one word we will answer him, and cut off all curiositie; This wee know, and wee know it onely, and whosoever knoweth more, he knoweth nothing but the vanitie of his owne minde.

Angels are spirites, which serue the Lord, for his Churches safetie. If yet we will be vaine still, and thinke; yea, but what are Archangels, principalities, powers, rules, thrones, dominions? what are Cherubim and Seraphim? All these, howsoever they bee called in diuers respects diuersly, they are all Angels in condition and nature, as they are here so defined. For if any Archangell, throne, or dominion, or any other name that is named, were any way greater than an Angell, all this disputation of the Apostle were nothing woorth: for howe coule it prooue the excellencie of Christ aboue all creatures, because hee is greater than Angels; if Cherubim, or Seraphim, or any Archangell, were also greater than an Angell. And therefore that the reason of the Apostle may bee (as it is) strong and vnanswerable, wee must confesse, all blessed spirites whatsoever they bee, they

Readings of M. Deering upon

they be all this, and this is their glorie, that they be Gods ministers, for the safetie of his children.

This doctrine the Prophet Dauid teacheth also verie
34. 8. plainly in the 34. Psalm; *The Angel of the Lord pitcheth round about them that feare him, and deliuereth them.* And againe in the 91. Psalme, *Hee shall giue his Angells charge ouer thee, to keepe thee in all thy waies: they shall beare thee in their hands, that thou hurt not thy foote against a stone.* And according, as this is Gods word, and his promise: so wee haue many examples, how hee hath at all times iustified his faith in the performance of it, that wee might not stagger in this doctrine of Angels. The Patriarchs, the people of Israel, the Prophets, the Apostles, and Saints of the newe Testament, our Sauour Christ himselve: wee haue seene how the Angels haue been with them in dangerous times, and ministred the helpe of God vnto them.

Now, touching the manner how the Angels of God execute this ministerie, even as it is not harde vnto the Lord in the battels of men, to saue with many or with few: so God sendeth out his Angels, moe or lesse, even as he will, that it might be knowen the power is the Lordes. When Iacob feared before his brother *Esau*, God sendeth to him an hoast of Angels to comfort him. When Eliseus was beset with the great hoast of the King of Syria, and his seruant was now exceedingly afraid, Eliseus praied to haue his eyes opened, that he might see the helpe of God which was present with them; and hee sawe immediately the Mountaine full of horses and chariots round about Eliseus, which were Gods Angels sent for the Prophets safegard. When our Sauour Christ is in distresse and anguish, God sendeth many Angels which doe minister vnto him. And so hee testifieth of the vsuall worke of God common to all his Saints; and applieth it particularlie vnto himselve, in reproouing
Peter,

Peter, who would needs draw his sword to maintaine his
cause. *Thinkest thou* (saith he) *that I cannot now pray unto my*
father and he will giue mee more than twelue legions of Angels?
And as thus GOD sendeth out a great multitude for the sa-
fetic of one; so contrariwise sometime hee appointeth but
one for the safetic of many: so God sent an Angell to deli-
uer Israel out of Egypt, and to guide them through the ter-
rible wilderness: and euen after in all their troubles, when
they called vpon him, *the Angell of his presence* (as the Pro-
phet Esay saith) *was their deliverer*: and when they should
enter the land of promise, God sent an Angell to drive out
the Canaanites before them. When the armie of the King
of Ashur came and besieged Ierusalem, God sent an Angell,
who deliuered the citie, and in one night slewe 185000. of
the Assyrians. When Dauid numbered the people and pro-
cured the wrath of God, God sent an Angell into Ierusa-
lem, who slew with the pestilence 70000. of the people. So
we haue many examples, where, vpon occasion, to one man
GOD sendeth one Angell; euen as it is said of one that he
came to comfort our Saviour Christ in the garden. To Lot
God sent two Angels: so to the women that came to the
grauic of our Saviour Christ two Angels appeared, & told
them he was risen againe. When the Apostles looked af-
ter our Saviour Christ at his ascension into heauen, two
Angels appeared vnto them, to teach them what they had
to do. When God would destroy Sodome and Gomorra, he
sent three Angels to Abraham to tell him of it. In the vi-
sion that Ezechiel had of the destruction of the citie, God
sendeth out sixe Angels to execute that iudgement. And
why is all this diuersity? to the end (no doubt) we should
not bee curious, but rest in the doctrine which the Lord
taught vs, that the Angels are his ministers, for their safety
who shall inherit his kingdome.

Ex. 23.
Num.

Esa. 63.
Exo. 33.

2. Reg. 19.
35.
1. Cro. 21.
16.

Lu. 22. 43.

Luk. 24. 4.
AQ. 1. 10.

Gen. 18.

Ezech. 9. 2

Readings of M. Deering upon

Against this doctrine, as many haue offended; so among all, there is none which haue sunken downe so deepe in fol- lie, as the Papiſts haue done. First they haue made to euery countrie a peculiar and proper Angell; a thing altogether strange from the word of God, and a meere imagination of their owne head. And the reason, wherewith some would prooue it, is nothing worth, though I graunt some godly men doe not vtterly reiect it: for they say there is named in Daniel, the Prince of Persia, the Prince of Græcia, mea-
an. 10. ning the Angels, particular gouernours of those countries.
13. Indeede the Aramites might so haue vnderstood it, which did thinke there were some Gods of the mountaines, other some of the vallies: but Christian men that reade the Pro- phets, should knowe that in the next Chapter, Daniel him- selfe expoundeth, that those Princes were the kings of those countries. And indeede this is not the opinion of the Pro- phets or of the Prophets children; but it came first from the old idolatrous Gentiles; who from the beginning had this fancie, and made Noe himselfe whom they called Vertum- nus, to be the Angell, or countrie GOD of Hetruria, and from that day to euery nation, they made euery patron e-
uen as they would.

Var. lib. 1.
de ling.
lat.

Againe, they teach that particular men haue their parti- cular Angels; one good, another bad; and some good men dare not vtterly condemne this opinion; but sure to me it is an heresie not much vnlike the Maniches, who taught that euery man was violently drawne to doo good or euill by a good spirit or euill, which equally of themselves had rule in man. For what a vanitie is it, when I knowe that Gods commandement is to all his Angels to haue charge o- uer me, for mee to seeke whether any one haue a particular charge? or what comfort can I haue in it, except I thinke Gods commandements are some of light accompt, some in earnest?

earnest? or except I thinke it is with Angels as it is with men, that which is cared for of all, is cared for of none? Besides this, it is a thing not agreeing to the similitude of God and of his Saints: for Gods loue is one ouer all without respect of persons, and our duetie is to all our flesh, of what nation or countrie so euer it bee. A difference (I grant) there is, of Magistrates, Parents, Masters, Kinsfolke, &c. which maketh our fault more or lesse; but this onely is according to the age of men, a thing not incident vnto Angels. But they haue also reasons to proue this is true. & first they alledge that that Christ saith of his little ones, their Angels see alwaies the face of my father which is in heauen; therefore euery one hath his Angell. I maruell wise men can like of this reason; for seeing they argue vpon this, because they are called their Angels, and are so named, because of the ministerie which they haue for their safetie, may not these words as well stand, though the Angels bee appointed all ouer all, as if they had charge euery one ouer one? Nay, doth not the Scripture thus expound it, when it saith of euery one of those little ones, when they turne from their sinnes, that all the Angels reioyce at it? But another reason they haue, where the disciples being astonished at the newes of Peters comming, as they are amazed they say, it is not he, it is his Angell. Sure this must needs bee a slender trueth, that hath no better prooffe than the disciples wordes, when they are amazed and knowe not what they say: so we might prooue that Saints might dwell in tabernacles, because Peter said, Lord let vs make tabernacles, one for Moses, another for Elias. So we might thinke that dead men walke, because the disciples astonished at the sight of men, thought sometime that they were Ghosts. If it be said, yet they spake after the common opinion of men: bee it so; so was it the common opinion, that dead men did walke,

Readings of Mr. Dering Upon

walks, as appeareth by Herode, who thought our Saviour Christ was Iohn Baptist, risen againe from the dead. And what if that place were as cleare as they could wish it, why might I not expound it; It is his Angell, that is, some Angel that God hath sent for his deliuerance, this being according to the scripture, more than that, to haue it his peculiar Angell: but let this go, an error as it is, had it euer so great patrones: and let it appeare more manifest by the error which it draweth with it, that likewise every man hath an euill Angell; for what reason hath that, when wee know that into one was a legion entred? let this also therefore goe, euen to the Gentiles from whom it came. The first author of it, that I reade of, was Empedocles the Philosopher, who as Plutarch saith, taught it, that every man had two Angels, one good, another bad: and the Grecians haue a common verse which they vse in manner of a proverbe: Euery man hath his owne Angell to bee the *μυσταγος* of all his life. And so when Brutus was slaine, the night before, one appeared vnto him, and said: I am thine euill Angell. O Brutus: but beside these things which I confesse, some wise men haue beleeued, the Papists haue gone much further, & haue told vs of the shape & figure of Angels, what colour they haue, how big they bee, of how many orders, what difference of each degree; and many other things which I meane not hereto touch, as things more worthy to be forgotten for euer, than once with good reason to be confuted. For if Moses by inspiration knowing the originall of the world how it was; yet had it not reuealed what to write of Angels: If Stephan, that sawe the heauens open, yet sawe not these orders of Angels what they were: If Paul, who was taken vp in the third heauens, saw yet so little of Angels, that whosoever wil teach so curiously of them, he saith they be puffed vp of a fleshie mind, to speake of things which they neuer saw:

Plut. in
vita M.
Antonij.

Plut. de
a animi
tranqu.

If Iohn, in all his high reuelation, had no such knowledge reuealed of Angels; who is the Pope, or what is his parentage, that in these things we should beleue him? Indeepe, to get him credite in greater folly than this, that vnchaste Councell of Laterane writeth; that the Pope hath authoritie ouer all powers in heauen: but all the world knoweth now, such witnesses haue taught their tongues to lie. Col. 1. 18

One doubt may here arise, touching the degrees of Angels, because they will seeme to alledge Scripture for it. And first, they say; The Prophet Ezechiel describing the glory of the King of Tyrus, he nameth ix. precious stones, which are in his garment; in which place, he nameth the same king Cherub, comparing him with the Angels: therefore these stones signifie nine orders of Angels. Self.

The second reason is, that there bee nine seuerall names, with which angels are called in the Scripture: principalities, rules, powers, dominions, thrones, Cherubim, Seraphim, Angels, and Archangels; therefore there be ix. orders.

A third reason they draw out of this, because there is named Angell and Archangell; in which names is manifest difference of degree, therefore there are ix. diuers orders of Angels. Touching the first argument of the nine precious stones of the King of Tyrus, it is nothing but folly; for what though he were compared to Angels in glory, because his garment was full of precious stones? doeth it therefore follow, that as many kinde of stones as were in his gowne, so many orders there should be of Angels?

If I sawe a man clothed in rich colours, and many iewels about him, so that I would say, he shineth like the Sun; must it needes follow, that as many colours, as are about him, so many colours are in the Sunne? But the thing is all false, the king is not compared there to Angels: but because the Cherubims, that couered the mercy seat, were of beaten

Readings of M. Deering vpon

gold, and excellent workmanship, with them that King is compared, and called the couering, & the annoynted Cherub: so that the nine precious stones must bee nine orders of Cherubims vpon the mercy seate, or nine orders of cloathing. Now, where they say, there are nine seuerall names of them: therefore nine orders.

First, that is false; for here the Apostle out of the Prophet alledgeth two names more; spirits, and flaming fire. They are called in Iob, the sonnes of GOD; so by this accompt, there must be twelue orders of Angels: or if they will say, these names are common to all Angels; so is, I am sure, the name Angell, which yet they make one particular order: therefore, if the communitie of the name take away the particular order, then are there but eight orders; if not, then are there twelue.

But touching these names, it is no doubt they are so named, according to our vnderstanding; as wee see the great glory and power of God to appeare in them, that we might giue him the praise of his worke, and not imagine so precisely, a iust number of the orders of Angels. And this is most cleare in Paule himselfe, when hee had reckoned vp, principalities, rules, powers, dominions; he addeth, and euerie name that is named in this world, or in the world to come: a cleare sentence of his owne modestie, in confessing a holy ignorance of the state of Angels; and such as should mooue vs to sobrietie to say with S. Aug. the difference of these degrees I confesse I know not: if any man will say, he knoweth it, let him speake; but let him prooue that hee speaketh. And indeede, very reason inforceth thus much, that none knoweth the difference; for the names are such as we cannot make any good distinction betweene them: and the same names are giuen also to the diuels, that we should be sure they note no order, but rather signifie the power that

is in them. Now, for their argument, that there are Angels and Archangels, manifest words of degrees: first this wanteth much in accompt to make nine orders: then I say, and it can hardly bee confuted, that wheresoever the name Archangell is mentioned, it signifieth our Sauour Christ, and no creature. Or, if it be attributed to a creature, hee that in one worke is called an Angell, in another worke of greater glory in our eies, he may be there called an Archangell: yet I will not define any thing, neither dare I affirme, that all Gods Angels are of equall glorie; I haue not climed into the heauens to know such things, but this I know, that all this prooueth nothing a diuersitie of thus many orders. Therefore now to leaue to speake of things vnprofitable to seeke after, let vs see what true comfort G O D giueth vs in this place.

The Angels, of whom so much wee haue spoken, and whose honour is such, that seeing our Sauour Christ exceedeth them, the Apostle here prooueth, hee is the God of glorie: In that, I say, these Angels serue for our safetie: how great is our safetie? and what shall we render vnto God for this saluation? It were exceeding loue to giue to any man a guard of men about him; it were more to giue him a guard of Princes: but what are men, what are Princes, what are Kings, in respect of Angels, which God hath made to pitch about vs? Not one of vs this day, that are Christs, but haue his Angels to keepe vs in our way. What Princes glorie can now dazle our eyes, except wee knowe not our selues? How can wee enuie earthly blessings, of houses, landes, seruants, to abounde vnto our brethren, except wee bee ignorant what G O D hath done for vs? How can wee fill our liues with any straunge concupiscence of thinges, which G O D hath holden backe from vs, if wee beleue what excellent treasure of his Angels hee hath giuen vs?

Readings of M. Deering vpon

If his Angels be ours, how truly may wee say with Paule;
Let vs not hereafter glory in men; for whether it bee Paul,
or whether Apollo, or whether Cephas: whether it be the
12. world, whether life, or else death; whether they bee things
present, or else to come, all is ours. And why should wee
now feare to be shod with the preparation of the Gospell of
peace, and goe boldly, whither truth, faith, holinesse, due-
tie, calleth vs? What if the world breake with hatred, or
men swell in malice against vs, are the Angels driuen backe
with vaine threatnings? Or, what if wee doe fall before the
emie, & he preuaile against vs, as it happened to our Sau-
our Christ himselfe, is this a want in Angels that watch o-
uer vs: or is it not rather the good will of God, that wee
should die with Christ, the sooner to reigne with him?

Gen. 28. Last of all, now let vs know, how this glory is giuen vs,
not of our selues; but as we are members of Christ, for to
him, it doth properly belong, who is our head. Hee is the
12. ladder, which Iacob sawe in a dreame, reaching from hea-
uen to earth: and the Angels ascending and descending by
it, as himselfe plainly expoundeth it: saying to Nathaniel,
that he should see the heauens open, and the Angels ascen-
ding and descending vpon the sonne of man. So that this
honour is ours, as wee be Christs: to him it apperteineth,
and to vs it is giuen, as we be made members of his body by
faith: and thus farre of Angels.

Now let vs pray, that it would please God our heavenly
father of his gracious goodnesse, to lighten our vnderstand-
ing vnto all knowledge and wisedome of his word, that we
may be carefull because of our enemies. least at any time we
fall into temptation: & that we may be bold in Iesu Christ,
who sitteth at the right hand of his father; till hee make all
our enemies his footstoole; & who hath giuen vs his good
guard of Angels, that we might see his loue, and know our
honor,

honor, that so we may consecrate our selues to set forth his praise, & walke before him in holines & righteousness al the daies of our life, who is our onely Sauour; to whom with the Father and the holy Ghost, be glory for euer. Amen.

The seuenth Lecture, vpon the

1. 2. 3. & 4. verses of the

2. Chapter.

- 1 **W** Herefore, we ought diligently to giue heed to the things which we haue heard, least at any time we runne out.
- 2 For if the word spoken by Angels, was stedfast, and euery transgression and disobedience receiued a iust recompence reward;
- 3 How shall we escape, if we neglect so great saluation, which at the first began to be preached by the Lord; and afterward was confirmed vnto vs by them that heard him?
- 4 God bearing witness thereto, both with signes and wonders, and with diuers miracles, and giftes of the holy Ghost, according to his owne will.



WE haue heard before, how that the Apostle, after hee had set it downe, that Christ was the Prophet of the newe Testament; that wee might truely giue him this glorie, streight he magnifieth his person, by many titles, and by comparison with Angels, proouing vnto vs, that he is very God. Now to shew more clearely, for what purpose all those praises of Christ were rehearsed, himselfe maketh his conclusion in the beginning of this 2. Chapter; that therefore wee should most carefully hearken vnto him alone. And this is the first part