For the colony-wide day of Thanksgiving for 1739, Edwards departs from considering the bounties of nature and nature’s God as cause for giving thanks, and turns to the angels as models of joyful and united praise. During the period of 1738-39, Edwards is writing numerous “Miscellanies” entries dealing in whole or in part with angels, and certain entries have direct dating and content parallels with this sermon, such as nos. 702, 744, 824, and 838. While these entries mostly consider the roles of angels as instruments or “ministers” in the work of redemption, here Edwards reflects on how the angels, as “morning stars” and “sons of God,” the names by which God calls them in responding to Job’s lament, joyfully praised God together at the creation, and how they, like the church below, are a “worshipping society.” In praise and thanksgiving, the beings of the earthly and the heavenly realms, though they have distinct hierarchies and natures, become one.

Edwards, who has a robust and little-appreciated angelology, briefly rehearses the nature and history of angels as spiritual beings “immediately” created by God, whose native country is heaven, possessing “a more excellent natural image of the creature,” with a “special end” in creation, and the “unfallen” state of some through their obedience to the covenant of works. None, however, were confirmed through their own righteousness; some rebelled, and indeed Satan himself was once one the most exalted of the angels.

Though they have their tasks as messengers and as agents of the work of redemption, the angels chiefly “employ” themselves with praising God for the glory of the divine nature, the works of creation and redemption, and acts of providence towards the church on earth. Their “large understandings” and “great capacities” enable them to comprehend God more than the saints on earth, and to witness God’s glory in his works, and their holiness disposes
them to praise. Also, they praise God together, with one consent, united in love as a regular society, helping each other in worshipping.

If so glorious a rank of beings as the angels praise God, then it is the duty and privilege of the church to do so as well, however poor their praises may be. The example of the angels should inspire believers to engage in this “noble and excellent employment,” realizing that they have much more for which to be thankful than the angels, and that sincere praise will result in praising God with the angels in heaven. Though saints and angels alike will be “sons of God,” angels will in a sense be lower than the glorified saints because they will be “ministering spirits” to them. The alternative is to join the fallen angels, accursed and tormented in everlasting fire, hating and blaspheming God rather than praising him, glorifying God only in suffering. Believers should therefore praise God “as he is in himself,” and do so humbly, constantly, fervently, joyfully, and by their practice.

* * * *

The manuscript is fourteen duodecimo-sized leaves, with two relocations of passages, one within the Doctrine and one within the Improvement. Edwards titled the booklet, “Thanksgiv[ing], Novem. 29, 1739.” Three “decibel” symbols follow, indicating perhaps Edwards’ or his audience’s satisfaction with the sermon. The Redemption symbol also appears at the top of the first page.
THE ANGELS OF HEAVEN DO PRAISE GOD TOGETHER

Job 38:7.

*When the morning stars sang together, and all the sons of God shouted for joy.*

After Job’s three friends had long held their dispute with Job, and could not convince nor answer him, and so gave out in silence, Elihu, one that was younger than they, who disliked the method they took with him, spoke both to them and Job, proceeding on another foot, with clearer reason and a better method, and seems to have been sent to Job as God’s forerunner. When he had done speaking, and Job and his three friends stood silent, as beginning to be convinced by the reasons that he offered, then God himself comes next, and answers Job out of the whirlwind: not to give to Job an account of his matters, or to satisfy Job’s unbelief and carnal reason, or to yield to the demands of that murmuring, caviling, wrangling disposition that had so much appeared in Job, though a man so eminently holy and patient; but to convince him of his own nothingness, and how infinitely he was below God, and how narrow and feeble his understanding was, and infinitely too scanty to comprehend God: which might be enough to satisfy Job about those dispensations of God, that he had been caviling at, how much soever beyond his comprehension, without God giving any account of those dispensations to him.

In order to this, God expostulates the matter with Job, vv. 1-3: “Then the Lord answered Job out of the whirlwind, and said, Who is this that darkeneth counsel by words without knowledge? Gird up now thy loins like a man; for I will demand of thee, and answer thou me.”

And the first demands that God makes of him, are about the creation of the world: “Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding.”

In the text, a remarkable circumstance of the creation of the world is
mentioned, tending to lead Job to a consideration of the glory of that work. And in the words, I would observe:

1. Who are they that are here spoken [of]: viz., the glorious angels, under two appellations. First, they are called “morning stars.” They may be compared to stars, because the place of their residence is heaven, as the stars are heavenly bodies.

And possibly also for their obedience to God, as the stars exactly obey their Creator in the course they run, and the order they observe, and never transgress his commands. And for their brightness: the angels are bright and glorious spirits. The angels seem to be called “stars” in the song of Deborah and Barak. Judg. 5:20, “They fought from heaven; the stars in their courses fought against Sisera.” And they are called “morning stars,” yet the more to represent their excellent brightness, the morning star being the brightest of all the stars. And especially might they fitly be compared to morning stars at the time here spoken of, viz.: the beginning of the creation. It appears by the text, that the glorious angels were some of the first of God’s works of creation, and therein were as bright stars arising out of that night of darkness and nonidentity, which had been before from eternity.

These bright spirits shone forth in the morning of the day of the world, were some of the first things that arose out of nothing into being, and probably were created about the same time that the light was created in this visible world, when God said, “Let there be light: and there was light,” which was the first morning that there ever was. The devil, before he fell, was one of these morning stars; and therefore the king of Babylon, as a type of the devil in his fall, is called “Lucifer,” which is a word that signifies “morning star.”² Is. 14:12, “How art thou fallen from heaven, O Lucifer, son of the morning!”

Again, the angels are called “the sons of God.” They may fitly be so called, because they all are immediately created of God, and none of ‘em came
into being by natural generation, as all men do, excepting Adam and the man Christ Jesus, who both are called the sons of God. Adam is called the son of God on this account, because he was immediately created of God, Luke 3 at the last verse.

They may also be called "the sons of God," because they are next God among the various orders and ranks of creatures, and bear most of the image of his majesty and power and wisdom, and also because of their perfect holiness. On these accounts, angels are called the sons of God not only here, but also in the 1st chapter of Job, 6th verse: "Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them." [The]

2. [Second] thing I would observe in the words, is the exercise or employment of the angels here spoken of: viz., praising God, or singing and showing forth God's praises.

3. I may observe the particular time and occasion of their praising God here spoken of: viz., the formation of this lower world, the laying "the foundations of the earth." Those things don't imply the bringing the matter of the world out of nothing, but the formation of it, bringing of [it] into its regular state, making the several parts, {and} putting them into their place and order. The angels were spectators of the work of creation, though not of the whole of it, but probably were spectators of all, excepting their own creation and the creation of the highest heaven, and the creation of the chaos, or the matter of which this visible world was made. But the formation of the world out of this chaos or matter, step by step, they were the spectators of, as is evident by the text. And when they saw them, they sang together and praised the Creator.

4. The manner of their praising, including two things: they praised God together, [and] praised him joyfully.
DOCTRINE.

The angels of heaven do praise God together.

In speaking to this Doctrine, I would,

I. By way of introduction, show what kind of beings the angels are; and,

II. Insist on the parts of the Doctrine in two Propositions:

First. That the angels of heaven would employ themselves in praising God; and,

Second. That they praise God together.

And then, make a brief Improvement.

I. I would briefly take notice of the main things that the Scripture teaches us about the angels, about their nature and end.

Mankind is the highest kind of created beings here in this lower world, and the only kind of creatures, of all the inhabitants of this world, that are endowed with such intellectual faculties as to be capable of the knowledge of God. But if we had no revelation, and had only our own reason to go by, we should have no reason to suppose that man is the only intelligent creature in the universe, or that there was no other kind of intelligent creatures in any other world, because we saw no other in this.

But the Scripture puts this notion out of doubt, and plainly reveals another kind of intelligent creatures in the world above us, that are called "angels."

Indeed, in the Scriptures we read of two kinds of angels: viz., holy angels and fallen angels. Not that they are originally two kinds of creatures; for they at first were all made alike; they were all holy. And now some of 'em are fallen; though the fall has made a vast difference in their moral state, yet as to what properly appertains to the angelical nature, they are the same kind of creatures. For that holiness by which the angels of heaven differ from
the fallen angels, is not anything proper to the nature or essence of that kind of creature, but is something divine and supernatural in them.

But 'tis the angels of heaven, and not the fallen angels, that are spoken of in the text and Doctrine, which are variously distinguished from the fallen angels in Scripture. They are sometimes called the "angels of heaven"; sometimes the "angels of God"; sometimes the "elect angels." Sometimes they are called "Christ’s angels," sometimes "holy angels."

Probably at the time spoken of in the text, all the angels, all that have the angelical nature, were holy angels; and that those angels that are now fallen were some of the company of morning stars, and sons of God that praised God on occasion of his laying the foundations of the earth. They being once angels of heaven, then did the work of angels of heaven, which was to praise God: which is the work still done by those that remain angels of heaven.

In showing from the Scripture what kind of beings those heavenly angels are, I shall not confine myself only to what properly belongs to the angelical nature and essence, but speak of what appertains both to their natural and moral state, and their end and circumstance.

And, not to mention everything, I shall at this time only take notice of those things that the Scripture teaches us concerning them, wherein they differ from men. And the main things that are revealed of 'em, wherein they differ from men, are these following:

First. They are pure spirits; i.e., they are spirits without bodies, and herein they differ from men. Men have spirits, and 'tis a spirit or soul that is their principal part; but yet 'tis not the whole, but man as a creature constituted of soul and body. The angels are beings that are complete in their spiritual nature; they were not made to dwell in bodies, and to act by such an organ as the soul of men. And therefore, in being without bodies, they are in their natural and complete state, and herein differ from the departed souls of
the saints: for though they are spirits without bodies, yet they are not spirits that bear no relation to bodies; they yet stand related to the bodies that are left behind, and are not in that state that is natural to 'em, without union with their bodies: for they are made to dwell in bodies. And therefore at the resurrection, when they shall be reunited to their bodies, they will be in a more complete state than while they remain separate. But the angels are in their angelical state without bodies. Heb. 1:7, "He maketh his angels spirits, and his ministers a flame of fire"; and Heb. 1:14, "Are they not all ministering spirits?"

In being thus pure spirits, they are more perfect beings than men, are in this respect more like to God, the Creator of all, who is a pure Spirit.

Second. Another thing wherein they differ from mankind, is that they are all wholly, immediately created of God. Their beings in no respects depend on any other created beings that have gone before, from whom they proceeded by generation, as mankind do. They all come immediately out of the hands of God, and so are the sons of God, as they are called in the text.

Third. Another thing wherein they differ from man, is that they are the native inhabitants of heaven. Man is of the earth; this lower world is the native country of all mankind. Indeed, some of mankind are in heaven: some are there with their souls and bodies; many more are there in their souls; and the time will come when all the saints will be there in both soul and body. But 'tis not their native country, unless it be in a spiritual sense, but they are brought in as those that naturally are strangers; they are introduced by the redemption of Christ. But 'tis the native country of the angels, as much as the earth is of mankind. There they were placed at their first creation, in that glorious paradise and palace of the most high God, in his glorious presence. The saints, by redemption, are brought into the glorious presence, but the angels have been always there. On this account, they may properly be compared to the stars of heaven.
Fourth. Another thing wherein they differ from man, is that they excel in the capacity of their nature, and so they have a more excellent natural image of the creature, on which account they may, by way of eminency, be called the sons of God. They excel in understanding; and therefore in Scripture, a very high degree of wisdom is set forth, by comparing it to the wisdom of an angel of God. II Sam. 14:20, "My lord is wise, according to the wisdom of an angel of God, to know all things that are in the earth." So ch. 19:27. For the brightness of their understanding, they are fitly compared to the morning star in the text. So they excel in strength. Ps. 103:20, "Bless the Lord, ye his angels, that excel in strength." And therefore they [are] all called mighty angels. II Thess. 1:7, "When the Lord Jesus shall be revealed from heaven with his mighty angels." They excel in activity, and therefore are said to be like a flame of fire. On this account they are called "seraphim," Is. 6:2, which comes from the Hebrew root, sauraph, which signifies burning as a fire or flame.

Fifth. Another thing [wherein] they differ from men, is in the special end of their creation: which is to be the ministers of God’s providence in his government of the universe. Men are made to serve God as well as they, and they may be the ministers of his providence in some respects. Civil rulers and gospel ministers are appointed to be ministers of God’s providence within a certain sphere, and in some particular respects, and so are compared to the angels on that account. Ministers are called “angels of the churches” [Rev. 2:1, 8, 12].

But ‘tis peculiar to the angels, to be creatures made to [be] ministers of God’s general providence, in his government of the universe; to be sent forth from one part of the universe and another, to serve as God’s instruments in turning the wheels of providence, and accomplishing the great events of it. ‘Tis on the account of this special end of their creation that they are called “angels,” which is a word that signifies “messengers.” They are made to
be the servants and ministers of God’s kingdom; to be messengers sent forth from time to time, [to] accomplish the events of his government of the world. Because of their being thus honorably employed, and so employed as God’s ministers in the government of the world, they are called “thrones, dominions, principalities and powers,” Col. 1:16.

They have, under God, a ministerial disposal and government of the world, each one in the particular work that God assigns, and in fulfilling the particular errand on which God sends him.

And especially are they made to be ministers of the Son of God in that greatest work of providence: the work of redemption. “Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?” [Heb. 1:14].

Sixth. The angels of heaven differ from men, in that they have never fallen. They are the only unfallen creatures in the creation, excepting the man Christ Jesus, that we have any account of. Excepting the man Christ Jesus, they are the only creatures that have obtained confirmed happiness immediately by a covenant of works, and by their own righteousness. They have performed perfect obedience to the law of God, and so are, and always have been, perfectly holy creatures; never have been defiled by sin. And so they are often in Scripture called “holy angels.” Matt. 25:31, “When the Son of Man shall come in his glory, and all the holy angels with him.” So Mark 8:38 and Rev. 14:10.

And so, on this account, as well as for the brightness of their understandings, they are well called “morning stars,” shining bright with pure, spotless holiness.

II. Having thus shown what the angels are, in the main things that the Scriptures reveal concerning them, wherein they differ from men, I come now to speak to the parts of the Doctrine in two Propositions:

First [Proposition]. That the angels of heaven do employ themselves in
praising God. The Scriptures do represent them as addicting themselves much to this holy employment. They praise the eternal Three-in-One. They praise God the Father, him that sits upon the throne; and they praise God the Son, as Rev. 5.

The angels are called upon to praise God. Ps. 103:20-21, “Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. Bless the Lord, all ye his hosts; ye ministers of his, that do his pleasure.” Ps. 148:1-2, “Praise ye the Lord from the heavens: praise him in the heights. Praise ye him, all his angels: praise ye him, all his hosts.” And the angels of God don’t fail of their duty in this respect.

They are represented in Scripture as praising God for the glory and perfection of his nature. Is. 6:3, “And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory.”

So they are represented as praising God for his works, particularly for the work of creation, which is what is spoken of in the text.

So they are represented as praising God for the works of redemption. As in the text, we are told that the morning stars "sang together" when God "laid the foundations of the earth" in the first creation. So we are informed that when Christ was born, which was as it were laying the foundation of the work of the new creation, or the work of redemption, there appeared a multitude of angels, “praising God, and saying, Glory to God in the highest, and on earth peace, and good will towards men” [Luke 2:13-14].

So they praise Christ for this work, in Rev. 5:11-12. “And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.”
So the angels are represented as praising God for the particular dispensations of his providence on behalf of his church. Rev. 16:5-7, “And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.”

The following reasons may be given, why the angels employ themselves in praising God:

1. They are of large understandings, and capable of seeing much of God. Indeed, they are not able to comprehend God: for though their capacities are large, yet they are finite, and ‘tis impossible a finite [being] can comprehend an infinite. There is a greater difference between the largest finite capacity and the infinite glory of God, than there is between a nutshell and the ocean. But yet they are capable of comprehending more than we. They see, better than we, how great and glorious God is. They see that he is infinitely worthy to be praised.

2. They are under advantage to see much of God’s glory, being in heaven and always beholding God’s face, Matt. 18:10. They han’t only a large and bright intellect, a strong light, but the light shines full in their faces. Heaven, the world where God gloriously dwells, is their native country, and there they continually surround God’s throne.

3. They are under advantage to see much of God’s glory in his works, being employed as his servants and ministers in those works. They are, of all God’s creatures, set under the greatest advantage for beholding the glorious works of God, and seeing them in their whole series, being set in heaven as their dwelling place, and from thence continually sent forth of God, and employed as his ministers, in the administration of the government of the world. And,
4. They are perfectly holy, and so disposed to give God the praise of those attributes and works of God which they behold. They are as a flame of fire in love to God. They excel in activity, and their activity appears more in nothing than in the liveliness of their hearts in acts of love to God, and joy in him.

5. They are able by their great capacities, in an exalted manner, to express and show forth God’s praises. God’s people here in this world, find great want of ability to praise God; even as when in such frames wherein they are most disposed to praise, they find themselves feeble, they can’t express themselves before God as they would, they can’t do as they long to do.

But the angels excel in strength and activity, are as a flame of fire, and their strength is proportioned to their holiness and love to God, and admiration of him.

Second Proposition. They praise God together. This implies four things:

1. That they do it with one consent. They are all agreed in it; there is no one that is an exception. Everyone does his part. Every one praises, not only visibly and in appearance, but with his whole heart, with all his strength, in and as a flame of fire.

2. They praise as united one to another in love. They sing together, having their hearts knit together in love one to another, as well as glowing with love to God.

3. They do it as united in a regular society. The angels of God don’t only all praise God, as they might do if they did not dwell together or knew nothing one of another; but they are united into a society. They are all one host; as they are often called “God’s host” in Scripture, Gen. 32:1-2, Luke 2:13.

They are embodied as the citizens of the same city, and are so united that there are different degrees of dignity, and in a certain order that God has constituted among 'em, and as a kind of an heavenly polity. There are
angels and archangels, (and) there be "thrones, dominions, principalities and powers."

And they are united together in society, that they might perform their works as a society, and particularly their work of worshipping and praising God. And God is worshipped on earth, according to his institution, by men united in society, embodied into particular worshipping societies, and all united into that universal church, which is a worshipping society. So the angels are a worshipping, praising society.

4. They help one another in praising. They show forth God’s praises one to another. For though they are strong and active, every one by himself, yet they see so much of God’s glory in his attributes and works, and have such a strong love and ardent desire to praise God, that they need one another’s help in their work, and do help one another. Thus the Scripture represents them as answering one another in their praises. Rev. 16:5-7, “And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.”

So ’tis said, Is. 6:3, “One cried unto another.”

THE IMPROVEMENT

may be

I. [First,] in an Use of Instruction.

Hence how wonderful it is, that God will take such notice of us, and accept of our poor worship and praises, who has so many thousands and ten thousands of glorious spirits that excel in dignity, wisdom and strength of nature, and perfect holiness and love, who make it their employment to worship him and praise him, and have so done from the beginning of the world.
If God needed any worship and praise, yet he would not stand in any need of ours. And how wonderful is it, that he that is continually thus praised above, will accept of our worship, so cold and dull {as we are}, persons in so much darkness and deadness, {who live} in so mean and groveling a manner, with so much carnality and hypocrisy.

It is said that “God humbles himself to behold the things that are in heaven, and in the earth,” Ps. 113:6.

The praises of glorious angels extend not to God, for he is above all blessing and praise.

What then are your praises, that God should look upon them; that he should encourage us to praise him, and appear ready to accept of and delight in our praises, and to reward them as an acceptable sacrifice to him, through Christ? Ps. 50:23, “He that offereth praise glorifieth me.”

[It] is God’s condescension that he will esteem himself honored by [our praises].

[II. A further Use] that I would make of this Doctrine, is to stir up all to employ themselves in praising God, from so great an example as that of the angels of heaven. Men are not very apt to follow the examples of those that are looked upon as little and despicable, and persons of no great account; but they are very ready to follow the examples of those that are esteemed great, and are in reputation for wisdom and honor.

Here we have set before us the example of those that are glorious, exalted beings, vastly exceeding us and all men on earth in wisdom and honor.

Let such an example as this stir us up to praise God, each one singly, and let it stir us up to praise God together as they do, as being heartily united in this work, united in love one to another, as an amiable society; doing what in us lies, as we have opportunity, to help and forward one another in holiness and love to God, and a disposition to love and praise him, and also in actually glorifying him.
But the more to stir us up to it, let the following things be considered:

**First.** How noble and excellent an employment the Doctrine shows this employment to be. We see by it, that it is an angelical employment; the employment of glorious angels, ‘tis the work of heaven. For us to employ ourselves thus, will be for us to be like angels, and to employ ourselves as they do.

The work of serving our worldly inclinations and pursuing our carnal interests, which is the work of most of the children of men, is as much below this divine work, as the work of [the] meanest drudge or slave in the kitchen or stable falls below the employment of the nobles of the prince’s court, the employment of the king’s palace and presence themselves.

**Second.** Let it be considered that we have, in many respects, much more cause to make praise our employment than the angels of heaven. For the chief and most glorious work of God, about which much of the angels’ praises are employed, was wrought for us, and not for them. The Scripture gives us no account of the angels praising God for anything else so much as the work of redemption.

The praises of the angels in the 6th [chapter] of Isaiah, are of our Redeemer, as manifesting himself in his church. John 12:41, “[These things said Esaias, when he saw his glory, and spake of him].” [So] in the 2nd [chapter] of Luke. In Revelation, [angels] are almost all {represented as praising the Lamb}.

And this work is, above all others, worthy of praises. ‘Tis the end of all other works, so far as revealed to us.

The angels themselves were made to be subservient to Christ in this work [Luke 23:43].

But this work is wrought for us, and not for the angels. Heb 2:16, “He took not on him the nature [of angels; but he took on him the seed of
Abraham]."

Shall the angels of heaven thus [be] carrying themselves so much in praising God for this work, and shall our hearts be senseless and lifeless, and our mouths dumb, as to the praises of God and the Lamb?

*Third.* Consider, if you sincerely praise God here, you shall hereafter be like the angels of God in heaven, and be with them in praising God there. This will be an evidence of your being saints, of whom it is said, that they shall be “as the angels of God in heaven,” Matt. 22:30. And as the angels are in the text compared to stars of heaven, so are the saints. Dan. 8:10, “[And it] cast down some of the [...] stars to the ground.” [So] I Cor. 15:41-42.

If you sincerely praise and glorify God here, you shall hereafter be removed from this lower world into the world of angels. {The} angels, at your death, shall conduct [you to heaven, and you] shall have your seat in like manner {in the heavenly realms}.

As they are called sons of God, so shall you also be sons, and as such be raised to heaven, there to behold the face of {God the Father}, as the angels do [Matt. 18:10]. I John 3:2, “Beloved, now are we the sons of God.”

*Fourth.* Angels will be ministering spirits to you now, Heb. 1:14.

*Fifth.* If we don’t praise and glorify God in this world, we hereafter shall be like fallen angels, and have our part with them. “Depart ye cursed, into everlasting fire, prepared for the devil and his angels” [Matt. 25:41].

They don’t praise God, but hate him, and spend their time in blaspheming {his name}. So will you with them.

Let these things stir us up to this duty, and particularly, let me hence urge the duty of singing God’s praises, which the angels are represented as singing.

This is part of the worship instituted in the Christian church, and is as much a duty to all Christians that can sing, or can learn to sing. And therefore, they surely live in sin, that live in the neglect of it.
And let me hence urge it upon parents, to take care that their children may be learnt to sing.

Some excuse themselves with that, [that] they are grown to old to learn. But their children [are not too old to learn].

‘Tis an absolute duty.

Children are called upon to praise God, Ps. 148:12. [The] angels began early. The first work that we ever read of their doing, the first account we have of ’em, which is in the text, [is their] singing praises to God together.

[Sixth.] And for Direction, with respect to the manner of our praising God, let me still recommend the example of the angels. Let us, as far as in us lies, seek that we may praise God as the angels do.

1. Praise him not only for his goodness to you, [but] for his amiableness and gloriousness, as he is in himself. So do the angels, Is. 6:3.

2. Praise him humbly, [as do the angels,] Is. 6:2.

If they are humble, how much more should you be, [who are] so much less than they, so much more vile than they.

3. [Praise him] constantly. Let it be your continual work. So [do] the angels. As has been already observed, they began early.

And so they have continued ever since, and will do to all eternity.

“[They] rest not day or night,” as is said of the four living creatures in Rev. 4:8, where ‘tis an allusion to what is said in the forementioned place, in Is. 6.

4. [Praise him] fervently. [The] posts of the door moved [at the voice of him that cried, Is. 6:3-4].

5. [Praise him] joyfully. [As it is] said in the text, [the angels] shouted for joy.

6. Praise him in your practice, by obeying and fulfilling his word. So do the angels, Ps. 103:20-21, “that excel in strength, that do his commandments, hearkening unto the voice of his word; . . . ministers of his,
that do his pleasure."
Notes

1 Interestingly, there is another sermon, on Luke 8:2-3 (no. 524), labeled “Thanksgiving” for Nov. 1739. Perhaps JE delivered one in the morning and another in the afternoon, or there was a local and a province-wide thanksgiving.

2 On the typological significance of the king of Babylon, see “Miscellanies” no. 702, WJE 18:304-5.

3 I.e., the departed souls of the saints.

4 עלקים