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EIGHT  
SERMONS

Preached at the

CATHEDRAL CHURCH

*Phil.*: OF *Brown.*

St. PAUL,

In DEFENCE of the

DIVINITY

OF OUR

Lord *Jesus Christ,*

And of the

HOLY SPIRIT;

AT THE

LECTURE founded by the Honoured  
Lady *MOYER.*

---

By *JAMES KNIGHT*, D.D. Vicar of  
*St. Sepulchres, London.*

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Per legem & prophetas similiter Verbum & Semetipsum &  
Patrem prædicabat: Et audivit quidem univèrsus populus  
similiter, non similiter autem omnes crediderunt. *Iren.*  
*lib. 4. c. 14.*

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L O N D O N :

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*St. Paul's Church-yard, 1721.*



T O T H E  
H O N O U R E D  
Lady *M O Y E R*,

The following

S E R M O N S

A R E

Humbly Dedicated.





# P R E F A C E.

**T**HE design of the discourses, which are here published, is principally to instruct us in the nature and dignity of Jesus Christ, who is the Son of God; a subject which Reason has nothing to do with without revelation, which alone discovers the existence of a Son: For which reason, the arguments I have used are drawn from the writings of both Testaments, the only monuments of revealed Truth.

The passages cited I have endeavoured to explain from scripture it self, that is, by comparing and illustrating the doctrine in one place with the like in another, the expressions here with the parallel there, comparing \* spiritual

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\* 1 Cor. ii. 13.

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things with spiritual. For the God of love in condescension to our weakness, and in order to preserve the impressions of Truth which the mind has received, and the affairs of life are apt to wear out, has repeated it often by the mouth of his Prophets, and proposed it to us in different manners, in compliance, as is probable, with the different talents and dispositions of men. For experience teaches us that truth in one dress will recommend it self to some, who will not receive or regard it in another; that is, a compendious form of significant words, a sentence, or proverb, may be best fitted to gain persons of keen parts, but little application. The same truth delivered at large, or deduced and proposed in a multitude of words, may work upon others, whose patience is greater to search out a matter by slow steps, than their parts quick to discern on a sudden, or learn from, a hint the relation, connexion, and consequences of things. And the



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*the same Truth proposed in the vail of similitudes, figures, and dark sayings, may be best fashioned to procure it the respect and esteem of men, whose value of knowledge arises in proportion to the time and pains it costs them in discovering it. In which several forms and methods of address to the weakness, capacity, and dispositions of men, the same truth is taught and inculcated, and the different passages variously representing the same truth mutually contribute to illustrate each other.*

*But because it is evident that different sects or parties in Religion, do generally agree in resolving their faith into the authority of Scripture, which each interprets according to the scheme they have severally embraced; and because it is certain that the same words could not be delivered in contrary senses, or such as are inconsistent one with the other; and a certain fixed and determinate sense was annexed to the words, and*

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*designed to be conveyed by the Spirit of God; I have supported the meaning I have put upon words or passages of scripture, so far as I was able, with the judgment of the Doctors of the primitive Church; thinking it impossible in a moral sense, that those good men should successively concur to impose upon the church a false interpretation of notorious passages of the sacred writings, for the following reasons.*

*That the Spirit of God was given to the Church to guide, and instruct it in necessary Truth.*

*That according to the records of those early ages, the extraordinary gifts of the Spirit of God continued in the Church, were undoubted evidences of his presence with it.*

*That it cannot be supposed, while the Spirit of God was present with the Church in so remarkable a manner, and the Church it self so little removed from the times of the Apostles, that the letter*  
of

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*of scripture, especially in matters of greatest concern, should be generally understood in another sense, than what was agreeable to the Spirit of God, and to that which the Apostles had taught and delivered.*

*That the Doctors of the Church, thro' the difficulty of the times, and the dangers they were exposed to on account of religion, were more concerned to prepare for the blessings of another world by recommending the Truth to the consciences of men, than provide for the flesh, and the enjoyments of the present, by dividing the Church, and seducing the simple with pernicious doctrines.*

*That their writings suppose, or expressly affirm, that scripture was received in an uniform sense in the Churches of Christ.*

*The consequence of which is, that whensoever it appears, that the Doctors of the Church successively agree from the  
very*

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*very beginning, in an † uniform interpretation of certain passages of the sacred writings, relating to the chief and fundamental articles of revealed Truth, such interpretation ought to be received as the mind of the Spirit in the foresaid passages; and conclusions drawn from such expositions are not founded on the doctrines of men, but the mind of the Spirit contained and conveyed in the letter of Scripture.*

*And forasmuch as the Hebrew or original text was not a language generally known to the Christian Fathers, and passages may be cleared, and arguments improved from a moderate skill in the foresaid language, I have called in its assistance for certain remarks, which could not be expected from the comments and writings of most of those Doctors.*

*I shall farther observe that according to the writings of the Old Testament, there is a certain style or manner of*

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† Iren. lib. 4. c. 69.

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*speech peculiar to God, founded on his nature, attributes, and works, which none can speak in, in his own Person, or be spoken of by others, but God only. For such style being fitted to express the majesty, wisdom, and goodness of God, with other perfections of the divine nature, whensoever it is used, impresses on the mind a notion of Divinity, and argues the Person, by whom it is used or applied to Himself, to be really God, or a proud usurper of his name and honours. As for instance, I am God, is the \* style of Him who is infinite in power, and supream over all; but the Prince of Tyre who was mere man, or whosoever may be meant under that figure, derogating from God by presuming to speak in the same style, is reprov'd and sentenced to condign punishment in the following manner, † Because thine heart is lifted up, and thou hast said, I AM GOD,---*

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\* Gen. xlv. 3. Psal. xlv. 10. Isai. xlv. 22.

† Ezek. xxviii. 2, 7, 9.

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yet thou art a man and not God— Behold therefore I will bring strangers upon thee, &c. *From which we may infer, that whosoever speaks in the style of the one and the true God in his own Person, or applies it to himself, and is witnessed to be true by the Holy Ghost: or is spoken of by others enlightened and instructed by the same Spirit according to the style which himself uses, has a right to speak in the language of Divinity, and is truly God in perfection and essence.*

*I shall also observe, that facts are appealed to in the Old Testament, as proofs of the Godhead of the Person acting, which simply considered without revelation, may not be thought such evident proofs of the Truth of it. For the light of nature discovering to none, in what proportion knowledge and power are committed by God to inferior agents, or in what manner they are suffered to act in producing effects, we cannot always with certainty affirm, what are proofs*

*of*

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*of the Godhead of the Agent, or what may be attributed to second Causes. For as none can infer from the knowledge of government considered in general, the proportion of power, which inferior magistrates in particular States are each of them entrusted with, for the better administration of publick affairs; nor in what methods they are obliged to proceed in discharge of their office; but must take information from authentic records, or Persons skilled in each Constitution: So none can infer from the general notion of Divine Providence, what sort of talents and degrees of power creatures have received for producing effects, and promoting the order and happiness of the world; but must learn the œconomy of Almighty God from the discoveries made by his own Spirit in the sacred writings. And whatsoever acts of power and knowledge, and manners of working are ascribed there to the one God, and alledged as proofs of his Godhead and*  
*Supremacy,*

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*Supremacy, are doubtless such as the Spirit represents them. The consequence of which is, that the foresaid acts cannot be performed, nor effects wrought, nor can things be done in the same manner by a Being less than Almighty God. For were that possible, how are they proofs of the Godhead of Him by whom they are performed? And who can assure us, that a mere creature may not insinuate a false persuasion that himself is God, by the very arguments, which are used and alledged by the one God as infallible proofs of the Truth of his Godhead? But if none can perform them but Almighty God, it will then follow, that whosoever is affirmed by the Spirit of God to have wrought these effects, or performed these acts, which are scripture proofs of the Godhead of the Agent, is True God.*

*In relation to the manner of managing the proofs, since the Son of God is sometimes represented in a portion of scripture*



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*in different characters inferring Divinity, which cannot be brought under one head or point of discourse, nor ranged under many, without the inconvenience of dividing the passage, citing it by piece-meal as the subject requires, and frequently recurring to the same chapter: I have made it my business, wherever I could, in considering a text, to pursue it as far as the context would lead me; that the whole being represented in one view, might appear with the beauty, energy, and force, that naturally arise from the several parts connected together, and illustrating each other.*

*In short, I have been more solicitous to establish the doctrine of the Godhead of the Son on proper arguments taken from scripture, than clog the subject with objections and answers. For honest hearts and common understandings, whose concern is greater to discern truth, than know the multiform windings of error; being once convinced of*  
the

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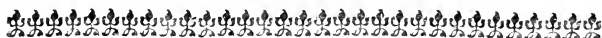
*the goodness of the proofs that infer a doctrine, will be satisfied therewith, tho' they be not qualified to return an answer to every objector. For they well know that objections must fall, where the proofs of a doctrine are clear and conclusive. To which I may add, that objecting is endless, the pursuit of which wearies the mind, draws it too far from the main arguments, and is apt to leave it in confusion and obscurity. I speak in relation to common hearers, who claim a share in the advantage intended by publick discourses. As for other persons of better parts and greater improvements, their skill in languages, their knowledge of books, and their good understanding assisted and enlightned by divine grace, will ever furnish them with sufficient answers to every objection pretended to be grounded on reason or authority.*



# CHRIST'S Divinity

Proved from GEN. i. 26. and other Texts of  
the OLD TESTAMENT.

*The First SERMON preached on Tuesday  
November 8. 1720.*



LUKE XXIV 27.

*And beginning at Moses and all the  
Prophets, He expounded unto them in  
all the Scriptures, the things concern-  
ing himself.*

**T**HE Text is a proof, that the things  
relating to the Son of God<sup>a</sup>, are  
contained in the writings of the  
Old Testament, which are here meant *by  
Moses and all the Prophets*; and *ŷ. 44.*  
by

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<sup>a</sup> Inseminatus est ubique in Scripturis ejus (Moyfis) Filius Dei. *Iren. lib. 4. c. 23.*

Τάχα ὃ αἰ περιθρητικαὶ μαρτυρίαι, εἰ μόνον κηρύσσουσι Χρισ-  
τὸν ἐλευσόμενον, εἰδὲ τῶθ' ἡμᾶς διδάσκουσι ἕ ἄλλο [εἰδὲν,] ἀλλὰ  
B πολλῶ

by the law of *Moses, the Prophets, and the Psalms*; (for the sacred books were anciently comprehended under these titles) that the light they afford is sufficient to instruct us in the mystery of Christ, and produce a lively and justifying faith; and that none can expect to discern and embrace it, but such as are taught by the <sup>b</sup> Son of God, or assisted with the grace of his Holy Spirit; for says the text, *He expounded unto them in all the Scriptures, the things concerning himself.*

Upon this foundation <sup>c</sup> the Fathers proceeded in their disputes with the <sup>c</sup> *Jews*, proving from the writings of their own Prophets, the Divinity of Christ, his birth in the Flesh, his sufferings upon the Cross, and his Resurrection, Ascension, and Dominion over all.

Since then such a treasure of sacred Knowledge is contained in these ancient and inspired records; and the great Article of our Christian Faith, the Divinity of Christ, has been already asserted with much

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πολλῶ θεολογίαν, ἄξιόν τε πατρὸς πρὸς υἱόν, καὶ υἱὸν πρὸς πατέρα: ἐστὶ μαθεῖν σὺν ἐλαττοῦ λόπ<sup>ο</sup> πρὸς φητῶν δι' ὧν ἀπαγγέλλουσι τὰ θεῶν αὐτῶν, ἢ λόπ<sup>ο</sup> λόπ<sup>ο</sup> δόξολων διημερῶν τ<sup>ο</sup> μεγαλειότηλα τ<sup>ο</sup> υἱὸν τ<sup>ο</sup> θεῶ. Orig. in Joan. p. 80. E. 90. A.

<sup>b</sup> Luke xxiv. 45.

τ<sup>ο</sup> καὶ τ<sup>ο</sup> λέγοντ<sup>ο</sup> σὺν ἡνεχόμεθα, εἰ μὴ πάντως ἐπὶ τὰς γραφὰς ἀνήγγεσ, says Trypho to Justin, p. 277. ed. Paris.

clearness,

clearness, judgment, and strength, by proofs drawn principally from the writings of the new Testament, I shall make it my endeavour in the following Discourses to enlarge on the evidence of the books of the Old, that the things relating to the Son of God, being established in the mouth of these <sup>d</sup> two witnesses, the humble and sincere may be strengthen'd and confirmed in the faith of the doctrines they have learnt from their youth, and the Church has acknowledged for many generations. And to do this with the better success, I shall have due regard in this darker part of the oracles of God, to the joint sentiments of such eminent Saints, whose simplicity in manners, and fidelity to Christ, together with their nearness to the times of the Apostles, may be supposed to have qualified them to receive the truth, and propagate it pure and unmixed to posterity.

The passages cited and expounded by Christ, were probably such as chiefly related to his death, resurrection, ascension into Heaven, the Glory following, and the progress of the Gospel among <sup>e</sup> *Jews*

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<sup>d</sup> Meritò secundùm institutionem veteris & novi Testamenti, & Deum & hominem Christum Jesum & credimus & tenemus. *Novat. de Trinit. c. 25.*

<sup>e</sup> See *N.* 26, 46, 47.

and *Gentiles*; for the strange event of his rising from the dead, which had just happened, and the consequences of it being, the subject matter that at present surprized them and employed their thoughts; the portions of scripture that explained this oeconomy of divine providence were best fitted to the present occasion. But it is scarce credible that these sacred books, which every where express in types and predictions, the different characters in which he should come, the principal actions of his mysterious life, and the benefits arising to the world from them, should contain nothing of the excellency of his Nature, and the greatness of his Person, in proportion to the discoveries that are made of him in the New Testament; or that Christian Doctors of the first ages should so generally agree to prove to the *Jews* from their own writings, that Christ was the God that appeared to their Fathers, if they had not been taught by the light of the Spirit, or certain tradition, that the Scriptures they alledged for this very purpose, were infallible proofs of the thing they were brought for.

The passage of Scripture I shall first consider in pursuit of the business I am at present engaged in, are the following words which God spake, when he was now ready  
to

Serm. I. *proved from Gen. i. 26.* 5

to create man. <sup>f</sup> *Let us make man, says He, in our image, after our likeness.* Whether they be meant of one only represented as consulting with, and resolving in himself to create Man; or of one speaking to and inviting another to concur and co-operate in the same effect, is matter of enquiry. The Grammatical sense, which ought not to be receded from without reason, implies *many*, as appears from expressions of the like form in the book of *Genesis*. <sup>g</sup> *Go to, let us* <sup>h</sup> *make brick, and burn them thoroughly.* And again, *go to, let us* <sup>i</sup> *build us a city and a tower, and let us* <sup>k</sup> *make us a name.* And in this sense is the text understood by *Jewish Doctors*, induced as is probable by the Genius of their tongue, which would not admit of another sense than that which was literal. *Philo* says, that the words <sup>l</sup> *let us make, signifie plurality.* Which is also confirmed in other treatises <sup>m</sup> of the same Author, and may be farther prov'd from *Jonathan's* paraphrase, the Jewish <sup>n</sup> comments in the great Bible,

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<sup>f</sup> Genes. i. 26. הַשָּׁמַיִם      <sup>g</sup> Genes. xi. 3, 4.

<sup>h</sup> לַבְנֵי      <sup>i</sup> בְּנֵינוּ      <sup>k</sup> הַשָּׁמַיִם

<sup>l</sup> Πλήθους Ἀφ' ἑ ποιήσωμεν ἔμφρωνομήν· ᾧ εἰ συλάδ. p. 312. ed. Paris. 1552.

<sup>m</sup> Ἐμφάνει Συμπροσλήψιν ἑτέρων, ὡς ἀν Συμεζῶν· ᾧ εἰ κοσμοπ. p. 11. & ᾧ εἰ Συλχυο. Ἀλεκλ. p. 233.

<sup>n</sup> Ab. Esra. Sal. Jarchi.

and other learned and ° ancient Doctors. And in the same sense is the text understood by the earliest writers of the Christian church, as will be made to appear in the process of this discourse.

But before I proceed to consider the Persons whom God consults with, and who operated with him in creating man, it is proper to observe, that another sense is put on the words by later Expositors. Some are for rendering them after this manner, *let man* <sup>p</sup> *be made*; but this is contrary to the *Chaldee* paraphrases, the *Syriac*, *Septuagint*, and *Latin* versions, and the forementioned Doctors of the Jewish church. Others explain them in a different way, as if God spake in the style of <sup>q</sup> Kings, or of great <sup>q</sup> men, who use the <sup>q</sup> plural for the singular Number; but the instances brought from the sacred writings will not support this groundless remark. As for instance; <sup>r</sup> *Abfalom* says, *give counsel among you what we shall do*: where the plural *we* is not used for the singular *I*, or *Abfalom* alone, but for him and the people united

° Vid. Maimon. More Nevoch. par. 2. c. 6.

<sup>p</sup> See Ab. Esra, who rejects it.

<sup>q</sup> See Justin's *Dialogue with Trypho*, p. 285, of the Paris Edition, and Ab. Esra who rejects the interpretation.

<sup>r</sup> 2 Sam. xvi. 20.



Serm. I. *proved from Gen. i. 26.* 7

together in the same conspiracy; as if he had said, *give counsel among you, what we shall do for our common safety.* *Ahitophel's* advice was indeed such as none could execute with the same success but *Abfalom* alone, who was ready to proceed and confirm rebellion with the sin of incest. But this bold onset on his Father's honour was the fact of all, being advised by the council, approved by the people, and done to strengthen them in their present Confederacy. It was the necessary step to the second part of *Ahitophel's* project, which himself would execute in conjunction with the people on the life of *David*. <sup>s</sup> *Let me now choose out, says he, twelve thousand men, and I will arise and pursue after David this night.*

A second instance is taken from *Daniel*, who speaks thus to the King of *Babylon*, <sup>c</sup> *This is the dream, and we will tell the interpretation thereof before the King.* But the Pronoun *we* is not meant of *Daniel* alone, but includes him and his three friends, whose joynt prayers procured him the knowledge of the king's dream. For, says the context, <sup>u</sup> *Daniel went to his house, and made the thing known to Ha-*

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<sup>s</sup> 2 Sam. xvii. 1.

<sup>c</sup> Dan. ii. 36. <sup>u</sup> y. 17, 18.

*nahiab, Michael, and Azariah, his companions, that they would desire mercies of the God of heaven concerning this secret. And their prayers were heard, and their requests granted; for, says Daniel, \*Thou hast made known unto me now what we desired of thee. And the thing revealed to Daniel alone, is said to be discovered to all four, because it was obtained by their joint addresses; for, adds he, thou hast now made known unto us the King's matter. And in the same sense of the Pronoun we does he say to the King, we will tell the interpretation thereof before the King: For Daniel told it in the name of all, since the thing was revealed in regard of the faith and piety of all. There are other instances besides these, such as Rehoboam's words to the young men, † What counsel give ye, that we may answer this people? where the answer made was as much theirs who gave the advice, as it was Rehoboam's who approved and returned it; and Artaxerxes his style in the book of Ezra, who writes thus, the letter which ye sent unto us, hath been plainly read before me. But the King wrote in a different tongue from that of the Jews, and there is*

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† 1 Kings 12. 23.

\* 1 Kings xii. 9.

no reasoning from the genius <sup>z</sup> of one to another language. There are other passages of less weight, that are brought to prove that *one* may speak in the style of *many*, which I shall not consider, since there is no need to trouble you with answers to slight objections.

It was easier for the *Jews* to discern a plurality in the words of the text, than find out the Persons whom God spake to. Some <sup>a</sup> were of opinion, that the souls of men were created together on the first day, and that God consulted them and asked their consent before He would put them into bodies of flesh. *Philo* <sup>b</sup> supposes He spake to his *Powers*, others <sup>c</sup> to the Elements, and others to Angels, as the Author of the paraphrase which is called *Jonathan's*, and other <sup>d</sup> learned and ancient Rabbies. The words of the paraphrase are these following, *And God said to the An-*

<sup>z</sup> See Aben Ezra on Genesis the first.

<sup>a</sup> Menass. Ben If. de creat. prob. 15, 16. & Concil. Quæst. 6. in Genes.

<sup>b</sup> Περὶ Γενέσεως. Ἀλεξανδρ. p. 233. & περὶ φουσῶν. p. 312, 313.

<sup>c</sup> Just. Martyr. p. 285. Menass. Ben If. Concil. Quæst. 6. in Genes.

<sup>d</sup> See Justin. Mart. p. 285. ed. Paris. Tertul. adv. Prax. c. 12. Maimon. More Nevoch. par. 2. c. 6. Sal. Jarchi, Ab. Ezra, Menas. Ben If. Concil. Quæst. 6. in Genes.

gels who ministred before him, who were created on the second day of the creation of the world, let us make man, &c. And it is a noted saying of the learned Jews, that ° God does nothing without consulting with the family above, or, his holy Angels. But these expositions are groundless and weak. For *First*, Had the soul subsisted on the first day, it doubtless subsisted *in the image of God*; But how could it be said, by becoming *man* on the sixth day, to be made *in an image* in which it subsisted before it was man, or became flesh? we may therefore infer, it received its *subsistence* and *image* together on the sixth day.

*Secondly*, If God be supposed to speak to his Powers as they stand for Attributes, the meaning of the text is no more than this, that God had determined to display the variety of his Powers and Attributes, more in the frame and workmanship of man, than of any creature He had yet made; which does not come up to the force of the terms, which in other passages of the sacred writings signifie Persons speaking to Persons, or one exhorting and consulting with another. *Thirdly*, *Let us*

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° Maimon. More Nevoch. p. 2. c. 6. Buxt. Lex. Talmud. p. 1753.

*make man*, implies efficiency, and for that reason excludes the elements, which are no efficient but material Cause. And *Lastly*, Where is it said, that Angels concurred in creating man? Or that man was made in the image of Angels? Scripture represents them as ministring <sup>f</sup> Spirits that assist man in his passage thro' the trials and troubles of life; as protecting some, and punishing others; as *the morning* <sup>g</sup> *stars which sang together, and the sons of God, which shouted for joy*, when the earth was founded, and the Wisdom, Goodness and Power of God began to appear in creating the world. But none but God is said to have made it, none but He to have formed man *in his own image after his likeness.* <sup>h</sup> *I am the Lord*, says He, *that maketh all things; that stretcheth forth the heavens alone, that spreadeth abroad the earth by my self.* And again, *I have made* <sup>i</sup> *the earth, and created man upon it.* Which agrees well with *Moses's* account in the following words, *so God created* <sup>k</sup> *man: And the Lord God* <sup>l</sup> *formed man of the dust of the ground, &c.* in all which the whole

<sup>f</sup> Heb. i. 14.<sup>g</sup> Job. xxxviii. 7.<sup>h</sup> Isai. xlv. 24. |<sup>i</sup> *ibid.* xlv. 12.<sup>k</sup> Gen. i. 27.<sup>l</sup> *ibid.* ii. 7.

work is ascribed to God, and nothing is said of inferior<sup>m</sup> agents.

But farther, the image of God, which man was created in, partly consists in dominion and power. For when God said, *let us make man in our image after our likeness*, He adds, *and let them have dominion over the fish of the sea, and over the fowl of the air, &c.* But it no where appears that the Angels of God have the like dominion. <sup>n</sup> *Thou hast crowned him with glory and honour; Thou madest him to have dominion over the works of thy hands; Thou hast put all things under his feet*, is spoken of men, and not of Angels; which the Apostle applies in an eminent sense to the Son of God as the Head of mankind, in the Epistle to the <sup>o</sup> *Hebrews*; and was then fulfilled, when *all power was given him in heaven and* <sup>p</sup> *earth* after his resurrection,

<sup>m</sup> Nullius indigens omnium Deus, verbo condidit omnia & fecit, neque Angelis indigens adjutoribus ad ea, quæ fecit, neque, &c. *Iren. lib. 2. c. 2.*

Non ergo Angeli fecerunt nos, nec nos plasmaverunt, nec Angeli potuerunt imaginem facere Dei, nec alius quis præter Verbum Domini. *lib. 4. c. 37.*

Extendi, inquit, cœlum solus, quantum ad cæteras virtutes, solus, præstruens adversus conjecturas hæreticorum, qui mundum ab Angelis & Potestatibus diversis volunt structum: qui & ipsum Creatorem aut Angelum faciunt, aut, &c. *Tertul. adv. Prax. c. 19.*

<sup>n</sup> P<sup>sal.</sup> viii. 5, 6. <sup>o</sup> Cap. ii. 6. <sup>p</sup> Matth. xxviii. 18.

*and*

and <sup>a</sup> he sate down on the right hand of the majesty on high. But such a dominion is expressly denied to be granted to Angels by the same Apostle, in the following words; *To <sup>r</sup> which of the Angels said He at any time, sit on my right hand until I make thine enemies thy footstool? Are they not all ministring Spirits sent forth to minister for them who shall be heirs of salvation? Dominion is exercised by the heirs of salvation whom the Angels minister to, and Christ will exalt to the same <sup>s</sup> throne which himself sits on. If then the Angels of God have no such dominion as the Sons of men, but are ministring Spirits, how can it be said, that man was made in the image of Angels after their likeness, when part of the image, in which he was made, consists in dominion over all creatures?*

The truth of the text then, which the learned *Jews* were generally ignorant of, can only be expected from the Christian Fathers, who tell us the Persons whom God spake to. *Barnabas* says, that he spake to the Son. <sup>r</sup> *The Lord*, says he,

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<sup>a</sup> Heb. i. 3. Ephes. i. 20, 21, 22. <sup>r</sup> Heb. i. 13, 14.

<sup>s</sup> 2 Tim. ii. 12. Revel. iii. 21.

<sup>r</sup> Et ad hoc Dominus sustinuit pati pro animâ nostrâ, cum sit orbis terrarum Dominus; cui dixit dñe ante constitutionem seculi, *faciamus hominem ad imaginem & similitudinem nostram*, Epist. c. 5.

suffered for our soul, being Lord of the world; to whom He, (that is, the Father) said on the last day of the creation, let us make man, &c. which he afterwards repeats in the next chapter. *Hermas* says, <sup>u</sup> his Father consulted with him in order to create. *Justin* <sup>x</sup> writes in the same manner, rejecting the opinions of the Jewish Doctors, some of whom said, that God spake to himself alone, others to the elements, and others to Angels. To whom may be added a cloud of witnesses, as <sup>y</sup> *Theophilus Antiochenus*, <sup>z</sup> *Irenæus*, <sup>a</sup> *Tertullian*, <sup>b</sup> *Origen*, <sup>c</sup> *Novatian*, with other later but eminent Fathers; who all affirm that He spake to the *Son*; but some, to the

<sup>u</sup> In concilio Patri suo adfuerit ad condendam creaturam, Sim. 9. §. 12.

<sup>x</sup> Pag. 285. ed. Paris.

<sup>y</sup> Οὐκ ἄλλω δὲ τινι ἔβηκε ποιήσωμεν ἀλλ' ἢ τῷ ἑαυτῆ λόγῳ καὶ τῇ ἑαυτῆ σοφίᾳ, p. 96. ed. Paris.

<sup>z</sup> Adest enim ei semper *Verbum* & *Sapientia*, *Filius* & *Spiritus*—ad quos & loquitur, dicens, *faciamus hominem*, &c. lib. 4. c. 37. lib. 5. c. 15.

<sup>a</sup> Immo, quia jam adhærebat illi *Filius*, secunda Persona, Sermo ipsius; & certia, *Spiritus* in Sermone; ideo pluraliter pronuntiavit, *faciamus*, & *nostram*, &c. *adv. Prax.* c. 12.

<sup>b</sup> Οὐδεὶς ἄν, ἢ τῷ ἀκούσαντῳ δὲ τῷ Πατέρει, ποιήσωμεν ἄνθρωπον, &c. in *Matth.* p. 266. & cont. *Cels.* p. 63.

<sup>c</sup> Quis enim non secundam Filii post Patrem agnoscat esse Personam, cum legat dictum à Patre consequenter ad Filium, *faciamus hominem*, &c. c. 21, 25.



*Son and Spirit together.* Nay, the Council of *Sirmium* anathematizes all, who say that the Father spake to himself and not to the Son. The words are these, <sup>d</sup> *If any one say, that the Father did not speak to the Son when He said, let us make man, but that God spake to himself, let him be accursed.* And it is not improbable that in this respect, He is called by the Prophet <sup>e</sup> *Wonderful Counsellor*; for so the words should be rendered conjunctly, and not separately, agreeable to the title given to God by the same Prophet, <sup>f</sup> *This also, says he, cometh from the Lord of hosts, which is <sup>g</sup> wonderful in counsel, and excellent in working.*

If then God the Father spake to the Son, or the Son and Spirit, the consequence is this, that the Son and Spirit are joint Creator with God the Father, or the Person speaking; for to what were they exhorted but to make man? The Father wills as first

<sup>d</sup> εἴ τις τὸ ποιήσωμαι ἄνθρωπον, μὴ τὸ πατέρα πρὸς τὸ υἱὸν λέγειν, ἀλλ' αὐτὸν πρὸς ἑαυτὸν λέγει τὸ θεὸν εἰρηκέναι, ἀνάθεμα ἔστω. Socrat. lib. 2. c. 30.

<sup>e</sup> γγυי נלפא Isa. ix. 6. וְ הַיְנוֹמְדָאן אֲרַחְיָגָן עַל צִמְדַּסְלֹן וְ עַל גְּרָאֲטִין עִלְלוּנָא לִדְבָרִין. Hippol. cont. Noet. §. 10.

<sup>f</sup> Ἀγνοια γὰρ εὖν ἀπίεει τὸ θεῶν, τὸ πρὸς καταβολῆς κόσμου צומבאלס גלומדאס תע פאלאס, Cl. Alex. Strom. lib. 7. p. 832.

<sup>f</sup> Isa. xxviii. 29.

<sup>g</sup> תאג נלפא

in the Godhead who says, *let us make*; and the rest approve and concur with the Father in producing the effect. From whence we may form the following question, Whether the expression which God uses, *let us*<sup>h</sup> *make man*, and the joint working of the three Persons in consequence of it, do not infer an<sup>h</sup> equality of nature? The manner of speech, which God uses, is the very same that is used by man to his fellow creatures of the same nature and abilities with himself. Go to, <sup>i</sup> *let us make brick, — build us a city, — and make us a name*, said the men of *Sbinar* one to the other, and not to creatures less than themselves. And if God speak in the style of man that implies an equality, what can be the meaning of such a style, but to instruct the mind, that the Son and Spirit are equal to the Father, or Person speaking, in nature and power? Is there any instance in the whole Bible, where God comprehends the creature and himself, or any Being undoubtedly less and inferior to Himself, in the first plural, or the pronoun *we*? Whenever He commands them to perform acts which

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<sup>h</sup> <sup>h</sup> ἡ δὲ ᾧ προσαντικῶς εἶπε, ποιήσον, ὡς ὑποθεσέμεν, ἢ  
 ὡς ἐλάττωι κτ' ἢ ἴσῳ, ἀλλὰ μὴ πολλῆς ἢ ἰσοιμίας, ποι-  
 ἡσθε. h. yfo. in loc.

2. 4.

himself concurs in, He speaks in terms which proclaim his greatness above all others, and reserve to him the honour of the first Cause; <sup>k</sup> *I am come down*, says he to *Moses*, *to deliver my people out of the hand of the Egyptians, and to bring them up out of that land;—come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.—Certainly*<sup>l</sup> *I will be with thee.* He descends Himself to deliver the *Jews* from Egyptian servitude: He sends *Moses* for the same purpose; yet He never ranks and joins him with himself: He never says, *We* will bring forth the people, *we* will do this, or will do that; but secures his prerogative by letting him know, that it is God who sends, supports him with his presence, and gives him success; and that God's arm, and not his own should work the deliverance. And were God the Word an instrument only in God's hand, and not a joint and proper efficient, we may well infer He would not have said, *let us make man*, which implies equality, but have used a style, which like that before would have shewn him sole and proper Creator.

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<sup>k</sup> Exod. iii. 8, 10.

<sup>l</sup> y. 12.

Secondly, the work they concur in, the work of creating, attributed solely to the one God in the rest of the writings of the old testament, infers an equality in the nature of the Persons. *Let us make man*, evidently implies that they were joint efficient. There is no hint of different degrees of creating power, of efficiency in one, and a bare instrumental compliance in the others. The thing formed was the common effect of their joint act, nor is any thing said that the different Persons had different provinces, or that the soul of man was the creature of one, and the organized body the workmanship of the other; the Father and the Son are never represented as acting separately one from another, but always in <sup>m</sup> conjunction. If then all concur in the same effect, and in every part of the same effect, if they are like efficient, for the same expression of *making man* is alike applied to the Three Persons, and the nature of things is learnt from their powers; the creating power, which is proper to God, and the same in all, will infer an equality of nature in all; that is, that the Father, the Son, and the

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<sup>m</sup> John v. 17, 19.

Holy Ghost, are the one God and Almighty Creator. For if *making man*, or the work of creating, be scripture proof that the Father is God, *making man* will be equal proof of the Godhead of the Son, and the Holy Ghost; or, if no proof of the Godhead of these can be drawn from their share in creating man, what instance of creating power can prove the Godhead of the Father of all? That which I have said of the equality of power in Father and Son, is confirmed from the doctrine of the New Testament, where *Christ* says, <sup>n</sup> *Whatsoever he (the Father) doeth, these also doeth the Son likewise*: that is, there is no degree of divine power, which the Father employs for producing effects, which is not exerted by the Son also; for were more employed by the Father than the Son, the effects of the greater could not be wrought by the Son of God, who only acted by a lesser power; and how could it be said, that *whatsoever the Father doeth, these also doeth the Son likewise*? But if the things done by the Father's power, are alike performed by the Son of God, their power is equal so far as it is known, they are joint Creator, and the One God; that is, the

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<sup>n</sup> John v. 19.

one necessary and eternal Being, for that only is the One God. And the truth of *this* will farther appear from the following words, ° *so God created man*; and <sup>P</sup> *the Lord God, Jehovah Elohim, formed man*; <sup>q</sup> *and the Lord God made woman*. Where the *One God* with a *verb* singular is put in the place of the Persons creating; the consequence of which is, that the One God is the same with the Persons who created man.

Again, the exemplary cause, as well as efficient of the creature *man*, was a plurality of Persons in one Godhead; *Let us make man in our image, after our likeness*. The same, who created him, the Father, the Son, and the Holy Ghost, were the exemplary cause after which he was made; were joint <sup>r</sup> Archetype as well as Creator; for it is *our image*, <sup>t</sup> *after our likeness*, which implies more than the image of One. But farther, if the image of God which man was created in, and was lost by sin, cannot be recovered but by contemplating each of the three Persons, or bles-

° Genes. i. 27.    P c. ii. 7.    q y. 22.

<sup>r</sup> Unum enim sunt, quorum imaginis & similitudinis unum est homo factus exemplum. *Hil. de Trin. lib. 5. c. 8.*

<sup>t</sup> Homo enim ad communem fit, secundum veritatem sermonis, imaginem. *Hil. de Trin. lib. 5. §. 8.*

fed Trinity, it is reasonable to infer that That which was manifested of all three, was the exemplary cause of the creature man. The antecedent may be proved from the following passages of the sacred writings. *As for me, says the Psalmist to the Father, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness. We know, says St. John of the Son, that when He shall appear, we shall be like him; for we shall see him as He is: And St. Paul says of the Holy Ghost, We all with open face, beholding as in a glass the glory of the Lord, (that is, the Lord the Spirit, y. 17.) are changed into the same image from glory to glory, even as by the Lord the Spirit. That these three are the One God, may be gathered from the words of the following Verse, So God created man in his own image; where the style*

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† Psal. xvii. 15.      † 1 John. iii. 2.      † 2 Cor. iii. 18.

× y. 27. Ipse à semetipso substantiam creaturarum, & exemplum factorum, & figuram in mundo ornamentorum accipiens. à semetipso, *that is, from the Son and Holy Ghost in union with himself, for in that term are they both comprehended according to the context.* Per semetipsum constituit, & fecit, & adornavit, & continet omnia; *which is thus explained a little after, adest enim ei semper Verbum & Sapientia, Filius & Spiritus, per quos & in quibus omnia liberè & spontè fecit; Where per quos is put in the place of per semetipsum.* Iren. lib. 4. c. 37.

style is changed from the image of many to that of one, on occasion of which we may reason thus:

The image, which man was design'd to be made in, according to that which the Father spake to the Son and Spirit, was the image of many, the image of those who <sup>y</sup> concurred in creating him, the Father, <sup>y</sup> the Son, and the Holy Ghost, as appears from the words, *Let us make man in our image, after our likeness.*

It cannot be supposed that these blessed Persons would create man in another image than that which was proposed.

Man therefore was created in the image of the Father, the Son, and the Holy Ghost.

But man was created in the image of one

*And again, hic Pater, hic Deus, &c. qui fecit ea per*

*\* So the woman is called the self of the man by St. Paul, Ephes. v. 28. because tho' they are two Persons, yet they are one flesh.*

*\* semetipsum, hoc est, per Verbum & Sapientiam suam, lib. 2. c. 55. And on the other side he calls the Father the self of the Son. Si enim existens in Patre (Logos) cognoscit, hunc in quo est, hoc*

*est, semetipsum, non ignorat. lib. 2. c. 24.*

*yy Cum quibus enim faciebat hominem, & quibus faciebat similem? Cum Filio quidem, qui erat induturus hominem, Spiritu verò, qui erat sanctificaturus hominem, quasi cum ministris & arbitris, ex unitate Trinitatis loquebatur. Tertull. adv. Prax, c. 12.*

that



that is called God, as it is written, *so God created* <sup>2</sup> *man in his own image*; which is doubtless a full and perfect account of their doing the thing proposed and agreed on, the creating man in the image of many.

The image of *one* then, who is called *God*, and of the Father, the Son, and the Holy Ghost, is the same image.

And consequently the One called God, and the Father, the Son and the Holy Ghost, are the same Archetype; that is, the three Persons are the One God, in the image of whom man was created.

For if the Father alone be meant by the God who *created man in his own image*, and the thing proposed was perfectly fulfilled by his *making man in his own image*, as the words of scripture plainly import: It will then follow that the Father alone was the Archetype of man; but the Son and Spirit were joint Archetype according to the words immediately preceding. The consequence of which is, that the Son and Spirit are both included in the one God, *who created man in his own image*, or in whose image man was created. And if the three Persons are one God, and the Son and Spirit are ranked with God in the

<sup>2</sup> N. 27.

term *our*, which implies equality, as I have already shewn from the style of scripture, the Son and Spirit are of one substance together with the Father, or equal in nature tho' different in Person.

The sum of the doctrine gathered from the text is this that follows,

That more Persons were concerned than One in creating man.

That the Father, the Son, and the Holy Ghost were the Persons concerned.

That they were joint Creator, of equal power, equal efficiency :

And one God, since none is Creator but God only.

That man was made in the image of all, according to the counsel and purpose of God :

And yet made in the image of One who is called God.

And consequently, that the three Persons are all comprehended in the One God *who created man in his own image*; or, the One God and the three Persons are one Being.

The truth of this doctrine is repeated and confirmed in other passages of the sacred writings. The Psalmist says, <sup>a</sup> *Let Israel*

<sup>a</sup> Psal. cxlix. 2.

*rejoice in his makers; let the children of Sion be joyful in their King. Elibu likewise in the book of Job, <sup>b</sup> None saith where is God my makers. And the prophet Isaiah, Thy makers <sup>c</sup> thy husbands, the Lord of hosts is his name. Where the Persons concerned in creating man, are called makers in respect of their number, but the Lord of hosts and the King of Israel, in respect of their unity in essence and power.*

To these instances some have objected, that man is spoken of in the like style in the sacred writings; that titles of dominion are attributed to him in the plural number; and that plurality of Persons can no more be inferred from such like expressions in the nature of God, than of any particular and eminent man: As for instance, it is said *Genes. xxiv. 9. That the servant put his hand under the thigh of Abraham his Masters.* And again <sup>d</sup> *The butler and the baker had offended their lords the king of Egypt.* And in the first book of Samuel, <sup>e</sup> *I saw Gods, says the Pythonefs, ascending out of the earth, that is, Samuel the Scer, the late judge of the children of Is-*

<sup>b</sup> Job xxxv. 10.

<sup>c</sup> Isa. liv. 5.

<sup>d</sup> Genes. xl. 1.

<sup>e</sup> 1 Sam. xxviii. 13.

*rael.* In answer to which, I shall first premise, that the stress of the proof of a Trinity of Persons in unity of nature creating man, is not laid on these last citations separately considered, or without regard to the first of *Genesis*; but scripture assuring us according to the mind both of learned *Jews* and most ancient Christians, that more were concerned than one Person in creating man; and the church acknowledging thro' all ages that the Persons concerned were Father and Son, or the Father, the Son, and the Holy Ghost: And the same scripture<sup>z</sup> likewise affirming that the one God is creator of all things and none other; I think it is clear, that whatsoever is written in terms of plurality of the one God as creator of man in the sacred oracles, must be understood in proportion to the account given us of God's creating him in the book of *Genesis*, and may be brought and alledged as a proper confirmation of the foresaid account. This being premised, I shall consider the objection, which runs thus.

Terms of dominion, power, and authority are applied to man, who is one person in the plural number; the like terms there-

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† Job ix. 8. Isai. xlv. 24. Malac. ii. 10.

fore spoken of God, do not infer a plurality of Persons in the divine nature. But the contrary reasoning should rather be used; the original pattern, in the image of which man was created, is spoken of in terms of the plural number, being three Persons and one God; man<sup>s</sup> therefore the image of God, is sometimes spoken of in like manner in the sacred writings.

The truth then is this, the creator of man is a plurality of Persons in one Godhead. Titles of plurality are properly given him on this account. Man is made in his image and likeness. The like terms of the plural number may be therefore applied to him as made and subsisting in the image of God. This image is partly discovered in acts of dominion over other creatures, as God *said, have dominion over the fish of the sea, &c.* It therefore follows that terms of dominion may be applied to man in the plural number as subsisting in the image of Almighty God, the Governor of all things, who is one and many.

From what has been said, I think it appears that man was created by a triune Pow-

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<sup>s</sup> So Judges are called Elohim, P<sup>s</sup>al. lxxxii. 1. *because they are in the place of God, or judge not for man, but for the Lord, who is with them in the judgment,* 2 Chron. xix. 6. Rom. xiii. 1, &c.

er, three Persons and one God. And if nothing less can regenerate man than that which created him, and the dispensation of the gospel is a dispensation of regeneration; the dispensation of the gospel must be founded on the power of three Persons and one God, regenerating man as they created him at first: that is, of the Father, the Son, and the Holy Ghost, the one God, into whose name believers are baptized.

I shall now proceed to some other passages of the old testament, which prove a plurality of Persons in the Godhead; as *Genes. iii. 22. The Lord God said, behold, the man is become as one of us to know good and evil.* The pronoun *us* supposes plurality, and is so understood in this very place both by *Jews* and *Christians*. ONE OF US, says *Philo*, <sup>h</sup> *is not said of One but of many.* *Jonathan's* paraphrase runs thus, *The Lord God spake to the angels which ministred before him.* And of the same mind is <sup>i</sup> *Aben Ezra* with other *Doctors* of the *Jewish* <sup>k</sup> church. Of christian writers, *Justin* in his dialogue with *Trypho*

<sup>h</sup> Τὸ δὲ ὡς εἰς ἡμῶν σὺν ἑφ' ἐνὸς ἀλλ' ἐπὶ πλείονων τίθεται.  
περὶ Γενεσ. ἀνεκτ. p. 233.

<sup>i</sup> In loc. <sup>k</sup> See *Jutt. Mart.* p. 285. *Tertull. adv. Prax.* c. 12.

the *Jew*, says that <sup>l</sup>ONE OF US, signifies plurality, at least two, and is not figurative as the *Sophists* would expound it, who can neither speak, nor conceive truth. And in this sense is it taken by <sup>m</sup>*Tertullian*; but with this difference, that *Tertullian* affirms that the words were directed to the Son and Spirit, but *Justin* to the Son, without any mention of the Holy Ghost. From this interpretation I think it will appear that the three Persons are of one essence, equal in nature. For *First*, the Son and the Spirit are ranked with the Father in the first Person, or all comprehended in the pronoun *us*; which I have already shewn implies an equality in essence or nature. *Secondly*, They are alike spoken of in respect of their *knowledge of good and evil*, as they were of their power to create man, that is, without any hint of difference in degree, of greater in one, or lesser in another; for says God, *Adam is become as one of us to know good and evil.*

<sup>l</sup> Οὐκ ἔν εἰπὼν, ὡς εἷς ἐξ ἡμῶν, & ἀεὶ μὲν τῶν ἀλλήλοις ζωνόντων, καὶ τὸ ἐλάχιστον δύο μεμάνυκεν, p. 285. Τὸ δὲ, ὡς εἷς ἐξ ἡμῶν, & αὐτὸ ἀεὶ μὲν δηλωτικὸν ἐστίν, ἀλλ' ἔ τροπολογίαν χωρεῖσιν οἱ λόγοι, ὡς ἐξηγεῖσθαι ἐπιχειροῦσιν οἱ Σοφισταί, & μὴδὲ λέγειν τῶν ἀλήθειαν. μὴδὲ τοῦτον δυνάμει, p. 359.

<sup>m</sup> Sed & in sequentibus: *Ecce Adam factus est tanquam unus ex nobis, fallit aut ludit, ut cum unus, & solus, & singularis esset, numerosè loqueretur, adv. Prax. c. 12.*

If then the same knowledge as well as power is supposed in all, and the nature of things is known from their perfections; an equality of all in knowledge and power, will infer an equality in nature or essence: that is, the three Persons are one God, since the divine essence is one only. And this doctrine of the equality of Son and Father in knowledge is confirmed in the writings of the new testament; *all things that the Father hath are mine*, says the Son, <sup>n</sup> where the treasures of *truth* are comprehended in *all*, for of truth is He speaking. The like may be said of the Holy Ghost, for says St. Paul, *He searcheth all ° things, yea the deep things of God.*

It may be worth while to reflect on the words which the serpent spoke to deceive Adam. Gen. iii. 5. *God doth know*, says He, *that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as Gods, rather God, the one God, knowing good and evil*; for the word *Elohim* is so used from

<sup>n</sup> Joh. xvi. 15. in omnibus autem nihil subtractum est. *Iren. lib. 4. c. 37. in Matth. xi. 27.*

Ποθόμεθα ἐν ᾧ σοφῶν· ἤμεσον ἀναρρηθηίς ὁ χειρὸς, ἥδη τέλειός ἐστιν, ἢ, ὅπερ ἀτεπώταλον, ἐλλιπής; εἰ ᾗ τῆστο, προσμαθεῖν τι αὐτῷ δεῖ; ἀλλὰ προσμαθεῖν μὲν αὐτῶν εἰκὸς ἔδδ' ἐν, Θεὸν ὄηα. *Clem. Alex. Pædag. lib. 1. c. 6. p. 113. ed. Ox. See also p. 832.*

° 1 Cor. ii. 10.



the beginning of *Genesis* to this very place, for the one God; and the design of the tempter was to make them believe, that by tasting the fruit which God had forbidden, they might come to the knowledge and Wisdom of God, the same God who gave them the precept. When therefore God says, *the man is become as one of us*, the meaning is this, *he is become as God*; for he hints at the promise the serpent had made, which was likeness to God, and not to Angels. But *one of us* are indefinite terms, equally applicable to each of the Persons meant and comprehended in the pronoun *us*. It will therefore follow that each of the Persons is alike comprehended <sup>P</sup> in the name *God*, and consequently one with the true God.

Another text, which proves a plurality of Persons in the Godhead, is this that follows, <sup>q</sup> *And the Lord said, — go to, let us go down, and there confound their language*; the same style which the people had used a little before; <sup>r</sup> *go to, let us*

<sup>P</sup> Thus two persons are both comprehended in the name Adam, as it is said, God created man, in the likeness of God made He him: male and female created He them; and blessed them, and called *their name Adam*, in the day when they were created. *Genes.* v. 12.

<sup>q</sup> *Genes.* xi. 7.      <sup>r</sup> *Y.* 3, 4.

make brick,——go to, let us build us a city. The Jews understand it as they do the rest, in the plural number; such as <sup>s</sup> *Philo*, the <sup>t</sup> *Paraphrast*, *Aben* <sup>u</sup> *Ezra*, and <sup>w</sup> others; but affirm here as they did before, that the Lord spake to his angels or powers. But according to the interpretation already given of the like expression, *Let us make man*, the words must be spoken to the Son and Spirit; for none were concerned in creating man, in forming his mouth, and giving him utterance, but the Father, the Son, and the Holy Ghost; and who should concur in the sudden effect which the text speaks of, or frame the mouth to speak on a sudden different languages, but the same Persons which at first made it to express one? But the power of speech is the sole effect of almighty power; from whence it will follow that the three Persons, the Father, the Son, and the Holy Ghost, the joint authors of the power of speech, and the variety of tongues which the text supposes, are the one Almighty

<sup>s</sup> Φαίνετ' ἔτι ἀλληγομένους τισιν, ὡς ἀν σωίεσσι αὐτῶν. Περὶ συγγένσεως διαλεκτῆ. p. 233.

<sup>t</sup> Dixit Dominus septuaginta angelis qui stabant coram eo; venite nunc, & descendamus, &c. *Targ Jon.*

<sup>u</sup> In loc.

<sup>w</sup> Maimon. More Nevoch. pars 2. c. 6.

Lord and Creatour, the Origin of all things.

That they are joint authors of the power of speech, the sole effect of almighty power, will appear from the style which the Persons speak in, or are spoken of by others in the sacred writings; as for instance, God says to *Moses*, *Who hath made* <sup>x</sup> *man's mouth? or, who maketh the dumb and deaf? — have not I the Lord? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.* And again to *Ezekiel*, <sup>y</sup> *I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb.—But when I speak to thee, I will open thy mouth.* But the Son speaks in the like style according to the Gospels; for, says He, <sup>z</sup> *Settle it in your hearts, not to meditate before what ye shall answer, for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. I will give you a mouth, an authoritative expression, like that of God to his servant *Moses*, *I will be with thy mouth;* He does not say the Father shall give you by my means, but *I will give you*, as joint fountain together with the Father of the different blessings of nature and*

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<sup>x</sup> Exod. iv. 11, 12. <sup>y</sup> Ezek. iii. 26, 27. <sup>z</sup> Luke xxi. 14, 15.

grace. The like is affirmed of the Holy Ghost by the Son of God, <sup>a</sup> *the Holy Ghost, says he, shall teach you in the same hour what ye ought to say*; the very terms which God uses to encourage Moses, <sup>b</sup> *I will—teach thee what thou shalt say*: Which was eminently fulfilled in the day of Pentecost, when the Spirit of God enlighten'd their minds with seasonable truth, and enabled their mouths to utter and express it in variety of tongues; and was again fulfilled in other persons, and ministers of the Word, who were afterwards endowed with the like gifts of the Holy Spirit; as it is written, *To one is given by the Spirit* <sup>c</sup> *the word of wisdom; to another the word of knowledge by the same Spirit; — to another prophecy; — to another divers kinds of tongues — to another the interpretation of tongues. But all these worketh that one and the same Spirit, dividing to every man severally as He* <sup>d</sup> *will. As He will,* <sup>e</sup> *that is, as a principal agent acting in the liberty of his own will; the like style which is used in the context, in relation to God. But now* <sup>f</sup> *hath God set*

<sup>a</sup> Luke xii. 12.

<sup>b</sup> Exod. iv. 12.

<sup>c</sup> 1 Cor. xii. 8, 10, 11.

<sup>d</sup> Καθὼς βούλεται.

<sup>e</sup> Basil. contra Eunom. p. 83. A. Greg. Nyss. contra Eunom. p. 61. C.

<sup>f</sup> 1 Cor. xii. 18.

*the members, every one of them in the body, as it hath pleased him, or, as He would.* If then the Holy Ghost, the Spirit of the Father, and the Spirit of the Son, taught the disciples the variety of tongues, they were concerned to know as preachers of the Word; and if the same power over the mouth of man is attributed to the Son and the Holy Ghost in the new testament, as is attributed to God, and God only, in the writings of the old; for the power of each is expressed in terms of the like import: and if ability to speak be the sole effect of almighty power, it is just to infer that the Father, the Son, and the Holy Ghost confounded their language, or were joint author of the different tongues that were then spoken; and in consequence of it, are alike partakers of almighty power, and alike comprehended in the One God. For the Scripture says, *The Lord,* <sup>h</sup> (that is, the plurality of Persons comprehended in

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<sup>g</sup> Καθὼς ἠθέλησεν.

<sup>h</sup> ὕ. 9. Justin says, *That Jehovah who descended to see the tower, was the Son of God.* In Dial. cum Tryph. p. 356.

Tertullian, *That he confounded their language,* Filius itaque est, qui ab initio judicavit, turrim superbissimam elidens, linguasque dispersiens, *adv. Prax. c. 16.*

*And Novatian the same,* Quem volunt hic Deum descendisse

in, us) did there confound the language of all the earth.

I might farther add, that the three Persons are comprehended and expressed in the first plural; but I have shewn already what may be inferred from this sort of style in the sacred writings.

From what has been said I think it appears, that *Jehovah Elobim*, the Lord God, the God of the Jews, the Creator of man, and consequently of all things, and the Judge of all Men, is three Persons and one God, or three Persons in one necessary and undivided Essence: Which accounts for the manner of citing passages of the old testament in the books of the new, and the writings of the Fathers; where things spoken of the Lord God, the God of the Jews, are interpreted and applied to the Son and Spirit, as comprehended in him, which I shall endeavour to shew in the following discourses.

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cendisse ad turrim illam, & homines tunc illos visitare quærentem? — neque ergo Pater descendit — neque angelus — superest ergo, ut ille descenderit, de quo apostolus Paulus: qui descendit, Ipse est qui ascendit, &c. hoc est, Dei Filius, Dei Verbum. *De Trinit. c. 25.* The act is particularly affirmed of the Son, as Judge of the world, but not exclusive of Father and Spirit.



# CHRIST'S Divinity

Proved from DEUT. xxxii. 43. and other  
Texts of the OLD TESTAMENT.

*The Second SERMON preached on Tues-  
day December 6. 1720.*



LUKE xxiv. 27.

*And beginning at Moses and all the  
Prophets, He expounded unto them in  
all the Scriptures, the things concern-  
ing himself.*

**I**N my former discourse, I endeavoured  
to shew that man was created by a  
plurality of Persons; that the Persons  
were three, the Father, the Son, and the  
Holy Ghost; and that these three were *Je-  
hovah Elohim*, the one God and creator of  
the world, whom the *Jews* worshipped.  
And this I proved from the style of scrip-  
ture; the doctrine of the *Jews*, who ac-  
knowledge

knowledge a plurality expressed in the words, *let us make man*; and the sentiments of the christians of the first ages, who affirm the Father to have spoken to the Son and the Holy Ghost. I also confirmed the truth of the doctrine of three Persons in one Godhead, from like passages of the book of *Genesis*, and other expressions of the sacred writers. I shall now proceed to shew in particular, that *Jehovah Elobim*, the creator of man, with other names, titles, and terms expressing Divinity, are attributed to the Son as well as to the Father, and some to the Spirit, in the writings of the old, as cited in the books of the new Testament, or interpreted according to the analogy of faith. And here I must premise, that the writers of the books of the new Testament being under the influence of the same Spirit, the Spirit of God, which assisted and inspired the writers of the old, could alledge the passages of the old Testament in no other sense, than that which was intended by the Spirit of God: For such passages being brought in proof of some right, title, attribute, or name belonging to the Son, or as records and witnesses of his past actions, or predictions of something He should do and suffer, and cited in the light of the Holy Spirit, it cannot be supposed that



Serm. II. *proved from Deut. xxxii. 43.* 39  
that the Spirit of God would direct them to passages as proofs of a thing, which they were no proofs of, if they had not been delivered in that meaning.

The passage of scripture which I shall first consider, is cited by St. Paul in his epistle to the *Hebrews*; <sup>a</sup> *Let all the angels of God worship him*: Which together with the context runs thus: *And again, or rather, when He bringeth again the first-begotten into the world, He saith, and let all the angels of God worship him.* The words are taken from the book of *Deuteronomy*, and are part of a song which *Moses* was commanded to teach *Israel*, as a witness against them in the latter days, and the time of their calamity. The apostle cites them from the version of the <sup>b</sup> seventy in which they are found, tho' not in the *Hebrew* so far as appears from the common copies. But whether they were a part of the ancient *Hebrew* dropt by posterity; or by whatsoever authority they were added to the *Greek*, they are declared prophetic by the Spirit of God in the

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<sup>a</sup> Heb. i. 6.

<sup>b</sup> Where Justin found them sub fin. Dial. cum Tryph. and to which Hilary refers, lib. 4. 33. compared with his comment on Ps. lxxvii. §. 4. and not from Ps. xcvi. 7. as will evidently appear by comparing the passages.

author of the epistle; they are cited in company with other passages of the old Testament; their authority is the same with the rest of the song; and they are an infallible <sup>c</sup> key to the knowledge of the God whom the context speaks of.

The place of the song which the words are found in, is read thus according to the *Hebrew*<sup>d</sup> *Rejoice, O ye nations, with his people; for He will avenge the blood of his servants, &c.* But according to the seventy, the verse begins with the following words, *Rejoice, O ye heavens, with him, and let all the*<sup>e</sup> *angels of God worship him. Rejoice, O ye nations, with his people, &c.* The passage is proper as it is thus read, and according to the analogy of the sacred writings, where heaven and earth are exhorted to rejoice in view of the judgments of God on the wicked. <sup>f</sup> *Let the heavens rejoice,* says the Psalmist, *and let the earth be glad before the Lord; and why? for He cometh, for He cometh to judge the earth: He shall judge the world with righteousness, and the people with his truth.*

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<sup>c</sup> Apostolus—ex Personâ Unigeniti Dei—intelligendi totius hujus sermonis interpres est. *Hil. de Trin. lib. 5. §. 36. lib. 4. c. 33.*

<sup>d</sup> Deut. xxxii. 43.

<sup>e</sup> According to the reading of the Roman copy.

<sup>f</sup> Psal. xcvi. 11, 13.

The Person they are applied to by the author to the *Hebrews*, as prophetic of Him, is the Son of God; for says the context, *When He bringeth again the first-begotten in the world*, or when the Father manifesteth the Son at his second coming, *He saith, and let all the angels of God worship Him.* Him, that is, the First-begotten Son, not the Father in the Person of the Son. For the words belong to the Son of God, not as the means of approaching the Father, but as the object of worship, and consequently greater than the angels of God commanded to worship Him. But the Person worshipped is described in the characters of *the True God* thro' the whole song which the words are a part of, the consequence of which is, that the First-begotten Son the Person worshipped is true God, or together with the Father is the true God.

But to enter more particularly into this matter, the ground of joy both to *Jew* and *Gentile*, and of the worship paid to the Son of God by the holy angels; or the ground of joy both in heaven and earth, is the redemption of the world by the blood of Christ; the deliverance of his people from the effects of sin, the oppression of the wicked, the power of the  
grave

grave, and everlasting punishment; and the vengeance executed on his harden'd, obstinate, and implacable enemies; as I think will appear by considering the import of the words preceding and <sup>g</sup> following the text. For that praise is due to the Son of God as Redeemer of the world from the holy angels as well as from men, we may learn from the passages of scripture following; <sup>h</sup> *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 honour, and glory, and blessing.* And the like doxology is afterwards given in the next verse both to Father and Son, by every creature in heaven, on earth, and under the earth, saying,  *blessing, and honour, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb for ever.* But the Person redeeming, or the Son of God who receives praise on account of re-

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<sup>g</sup> Compare them with Revel. xii. 11, 12. xviii. 6, 20. xix. 1, 2, 7, 11, &c. to the end of the chapter. Isa. xlv. 22, 23. xlix. 13.

<sup>h</sup> Revel. v. 11, 12.

demption,

demption, ushers in the promise of deliverance thus in the song of *Moses*, <sup>i</sup> *See now that I, even I am He, and there is no God with me: I kill, and I make alive; <sup>k</sup> I wound and I heal: Neither is there any that can deliver out of my hand. For I lift up my hand to heaven and say, I live for ever, &c.* He speaks in the style of the great God, that the church might know He was one with Him, and capable thereby of working the redemption He promises to perform. That this is the style of the great God is evident of it self, *There is no God with me.* That Christ speaks, is clear from the passage cited in the *Hebrews*; for He who promises deliverance to the church, is the same who is praised or *worshipped by the angels* in prospect of performing it. That He speaks of himself, is evident from hence, that the Son of God is the Person worshipped; that the Person worshipped is the Person who redeems; that He who redeems, is the Person speaking, who says, *I even I am He.* For if the Son spake in the person of another, and

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<sup>i</sup> v. 39, 40. Hæc ita unigenitus Deus per sanctum Moysen testatur, *videte, videte, &c. Hil. de Trin. lib. 5. §. 37. lib. 4. §. 33.*

<sup>k</sup> Ego, inquit (Christus) percutiam & sanabo. *Tertull. de resurreçt. carnis, c. 9.*

not of Himself, another redeems, another is rejoiced in, another *worshipped by the angels of God*. And how could that which is meant of another, and not of Christ, be cited as prophetic of the Son of God by one inspired with the Spirit of truth? Or that, which is meant of the true God, and in such instances as are proper to him, be cited of one that is less than God, if *Jesus Christ* be not true God, since such application naturally tends to confound beings, and may induce many to exalt him who is no God, to the place and honours of the true God? It will then follow, that if Christ spake in the style of the one and the true God, if He spake of himself and not of another, when He says, *I, even I am He*; and the words of Christ be infallibly true, He is really one with the true God, one in nature, tho' different in Person.

The style which He speaks in, is mostly such as is attributed to him in the new Testament. As for instance, *ŷ. 39. <sup>1</sup>I, even I am He*, is the same which He speaks in the gospel of St. *John, before Abraham was, <sup>m</sup>I am, or, I am He*. And, *If ye believe not that I am He, or <sup>n</sup>I am, ye*

<sup>1</sup> Ἐγὼ εἰμι. Sept.

<sup>m</sup> John viii. 58. ἐγὼ εἰμι.

<sup>n</sup> ŷ. 24. ἐγὼ εἰμι.

Serm. II. *proved from* Deut. xxxii. 43. 45

*shall die in your sins*: The Greek is the same in St. John and the Seventy. *I kill and I make alive; I wound and I heal.* And  $\Psi$ . 41. *I whet my glittering sword,* are well expressed in the following words,  $^{\circ}$  *I am the resurrection and the life: He that believeth in me, though he were dead, yet shall he live; which belongs to his healing and quickening power.*  $^{\text{P}}$  And, *repent, or else I will come unto thee quickly, and will fight against them with the sword of my mouth;—and I will kill her children with death,* which belongs to his work of severity and justice, his wounding and killing. Again, *Neither is there any that can deliver out of my hand,* a notable expression which Christ repeats in the same gospel on the like occasion of quickening and healing.  $^{\text{Q}}$  *I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand.* And  $\Psi$ . 40. *I live for ever,* which Christ repeats in the book of Revelations,  $^{\text{r}}$  *I am the living One.* And St. Peter confirms in the following words,  $^{\text{s}}$  *The word of God liveth and abideth for ever.* Hitherto it appears, that the style

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$^{\circ}$  John xi. 25.

$^{\text{P}}$  Revel. ii. 16. compared with  $\Psi$ . 23.

$^{\text{Q}}$  John x. 28.

$^{\text{r}}$  Revel. i. 17, 18.

$^{\text{s}}$  1 Pet. i. 23.

of God which the Son uses in the song of *Moses*, is confirmed in the writings of the new Testament. There is one expression, the propriety of which may probably be doubted of in relation to the Son, which is this following, *† And there is no God with me.* Which is yet true, notwithstanding the Father be God also. For He is not a different God from the Son, as the text means, since their Godhead, <sup>u</sup> nature, or essence is one; but the Father in the Son, or the Father and the Son are the one God. And for this reason a like expression in the prophet *Isaiab* is applied to Christ by the learned <sup>w</sup> doctors of the primitive church. *Surely <sup>x</sup> God is in Thee, and there is none else, there is no God. Verily thou art a God that hidest thy self, O God of Israel the Saviour.* That is, the Father in the Son, and together with

<sup>†</sup> Deut. xxxii. 39. *ὅτι ἔστι Θεὸς πλὴν ἐμοῦ.* LXX.

<sup>u</sup> Non est enim natura Divinitatis alia, ut præter se Deus ullus sit. Nam cum ipse Deus sit, tamen etiam per naturæ virtutem in eo Deus est. Et per id, quod ipse Deus est & in eo Deus est, non est Deus præter eum: cum non extet aliunde quod Deus est, & in eo Deus sit, habens in se & quod ipse est, & ex quo ipse subsistit. *Hil. de Trin. l. 5. c. 37.*

<sup>w</sup> Tertul. adv. Prax. c. 13. Cyp. adv. Jud. lib. 2. c. 6. Hippol. cont. Noet. §. 4. Patres Synod. Antioch. adv. Paul. Samos. and others.

<sup>x</sup> *Isai. xlv. 14, 15.*



Serm. II. *proved from* Deut. xxxii. 43. 47

the Son is the one God, the Saviour of *Israel*. Or as the Seventy read it, *for God is in thee, and there is no God <sup>y</sup> besides thee. For thou art God, and we knew not, or we knew <sup>z</sup> thee not, O God of Israel the Saviour*. That is, they did not know that God the Word, whom the Father dwells in, was God incarnate, or God manifested in the Son of *Mary*, which *St. John* confirms in the following words: <sup>a</sup> *He was in the world, and the world was made by him Him, and the world <sup>a</sup> knew him not. He came unto his own, and his own (the Jews, his peculiar people) received him not.*

Besides these I have already mentioned, there are other names, characters, or titles attributed to the Son in the Song of *Moses*, such as <sup>b</sup> *God*, <sup>c</sup> *rock*, <sup>d</sup> *a God of truth*, and the <sup>e</sup> name *Jehovah* proper to the one and necessary being, which are all found in the new testament; as for instance, *Lord God*, in the Gospel <sup>f</sup> of *St. Luke*; *Rock*, in <sup>g</sup> the first epistle to the *Corinthians*; and *God of truth*, or the *true God*,

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<sup>y</sup> So reads the Chaldee Paraphrase, and vulg. Lat.

<sup>z</sup> Οὐκ ᾔδειμεν.

<sup>a</sup> John i. 10, 11. αὐτὸν οὐκ ἔγνω.

<sup>b</sup> ὕ. 18.

<sup>c</sup> ὕ. 30, 31.

<sup>d</sup> ὕ. 4.

<sup>e</sup> ὕ. 36.

<sup>f</sup> Luke i. 16.

<sup>g</sup> 1 Cor. x. 4.

in the writings <sup>h</sup> of St. *John*. I might farther observe that he is called *Creator* <sup>i</sup> in the same Song, a title given him in the strongest terms by the author to the <sup>k</sup> *Hebrews*; *Creator* of man, in the same style with the Father himself; in terms of efficiency, as joint worker in his own <sup>l</sup> power; which confirms that which I proved before, that when *God said let us make man*, he spake to the Son, or moved him to concur in the work of creating, as joint efficient together with himself. Whatsoever may be said of the Son's creating in another style, it no more destroys his proper efficiency, than any can deny that the Father is deliverer in a proper sense, because it is written in the book of Psalms, <sup>m</sup> *By thee I have run thro' a troop*, and by

<sup>h</sup> 1. John. v. 20. ὡσαυτὸν ἢ ἰορδάνω σου ἦν ἕδεις ὁδοποιῆσαι ἢ Ἰησοῦ. Ἐ ἀληθινὸς Θεὸς τύπος ἦν ἐνεῖν ὁ Ἰησοῦς. *That is, Joshua was a type of Jesus Christ the true God. Orig. Comment. in lib. Reg. p. 36*

<sup>i</sup> ὕ. 6, 15. Several passages of this song are applied to Christ by the following Doctors: As for instance, ὕ. 4, 6. by Iren. lib. 3. c. 20. & lib. 4. c. 23, 51. ὕ. 35. by Tertul. de patient. c. 10. ὕ. 10, 11, 12, by Clem. Alex. Pædag. p. 131. ed. Ox. & ὕ. 13, 14. by the same, p. 128.

<sup>k</sup> Heb. i. 10.

<sup>l</sup> Atqui constitit Christum omnia illa quæ fecit, nominis sui possibilitate fecisse. Arnob. p. 142. ed. Paris. 1580.

<sup>m</sup> Pf. xviii. 29. So Pf. xlv. 5.

Serm. II. *proved from Deut. xxxii. 43.* 49  
*my God have I leaped over a wall: And in the book of Hosea, <sup>n</sup> I will save them by the Lord their God, and—not—by bow, &c. the Lord their God is proper Deliverer, notwithstanding the use of the particle by, and the Son Creator, tho' the world and all things were made by him.*

There are other expressions in the same Song, that agree with the things which are spoken of Christ, as *ÿ. 9. the Lord's <sup>o</sup> portion is his people; Jacob is the lot of his inheritance; conformable to which are the words of St. John, <sup>p</sup> He came unto his own, and his own received him not: And ÿ. 20. I will hide my face from them, I will see what their end shall be; of the like meaning with the following words, <sup>q</sup> Yet a little while am I with you, and then I go unto him that sent me: Ye shall seek me, and shall not find me; and where I am, thither ye cannot come<sup>r</sup>. The style of the whole evidently shews, that the God spoken of is the one God; and the citation made by the author to the *Hebrews*, that*

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<sup>n</sup> Hosea i. 7.

<sup>o</sup> *Understood of Christ.* C. Alex. p. 832.      <sup>p</sup> John i. 11.

<sup>q</sup> John vii. 33, 34.

<sup>r</sup> *Compare also Deut. xxxii. 17, 21. with 1 Cor x. 20, 22: where the apostle alludes to the foresaid passages, and the Lord provoked is the Son of God.*

the whole appertains to the Son of God; and the agreement of the style with the new testament, that there is nothing in it that may not be affirmed of the Son of God. The consequence of which is, that the Son, or Word, is one with *Jehovah* the true God; that is, that the Father and the Son are the one God. From whence it will follow, that the same names, titles, and attributes which don't express the distinction of Persons, belong to both; and the Father and the Son are the Creator of man, the Redeemer of the faithful, the Judge of the world, and the object of worship both to men and angels; the same attributes, and the same Godhead, which worship is paid to, being in common to both. And we actually find that the worship of the Son is described in the characters of the temple-service, an instruction to us, that the highest worship paid by the *Jews* to the true God, is due to the Son both from men and angels: As for instance, the four beasts, which answer the tribes of the children of *Israel* according to their Standards<sup>†</sup>, and the Elders on the throne expressing

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<sup>†</sup> It is a tradition among the Jews, that the four standards of the camp of Israel had each the form, the first of a Lyon, the second of a Man, the third of an Ox, and the

Serm. II. *proved from* Deut. xxxil. 43. 51

pressing the <sup>r</sup> courses of the Priests and Levites, with their <sup>u</sup> harps in their hands, and their vials of incense, both representations of prayer and thanksgiving, fell before Christ <sup>w</sup>, and offered him praise in like manner as <sup>x</sup> the singers offered it to Almighty God in the temple of *Jerusalem*, being Priests of the Son as well as of the Father <sup>y</sup>.

Another passage of the old testament cited in the new, from which it appears that the Son is one with the true God, are the words following, *Thou, <sup>z</sup> Lord, in the beginning hast laid the foundation of the earth, <sup>a</sup> and the heavens are the works of thy hands. They shall perish, but thou remainest: and they all shall wax old as doth a garment, and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years fail not.* The present text is brought by the apostle

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*the fourth of an Eagle; which are the four likenesses of the four beasts.* Aben Ezra on Numb. ii. 2.

<sup>r</sup> 1 Chron. xxiv. and xxv.

<sup>u</sup> 1 Chron. xv. 16, 21.

<sup>w</sup> Revel. v. 8, 9, &c.

<sup>x</sup> 2 Chron. v. 12, 13.

<sup>y</sup> Revel. xx. 6. compared with c. i. 6. and v. 10.

<sup>z</sup> Heb. i. 10, &c.

<sup>a</sup> Δημιουργεῖν δι' αὐτῆ (λέγει) Πατρὸς, ἔτι δημιουργὸν αὐτὸν ἐβόησεν. Chrysoft. in Epist. ad Heb.

Ἄυτὸν (πρωτόλοκον) δείκνυσι δημιουργὸν αὐτῆς (οὐκ ἀμύητος) OEcum. in loc. & Theophyl.

or author to the *Hebrews*, as joint proof together with the former, that the Son of God is superior to angels. He begins the comparison at the fourth verse, *Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they*; which he afterwards pursues to the end of the chapter, shewing the difference, partly from the things which are spoken of the Son, partly of the angels in the inspired writings. The character of the latter is <sup>b</sup> given us in short in the following words taken from the <sup>c</sup> *Psalms*, *who maketh his angels spirits, and his ministers a flame of fire*; which he paraphrases thus, <sup>d</sup> *are they not all ministring spirits, sent forth to minister for them who shall be heirs of salvation*. But the excellence of the Son is proved by citations out of different writers, which amount to this, *That God <sup>e</sup> is his Father, and He is his Son in a special manner; that <sup>f</sup> the angels worship him; that <sup>g</sup> he sits as King at the right hand of God, on the throne of glory, and <sup>h</sup> is the Lord Jehovah, the Creator of the world,*

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<sup>b</sup> Hebr. i. 7.                      <sup>c</sup> Psal. civ. 4.                      <sup>d</sup> *ŷ.* 14.  
<sup>e</sup> *ŷ.* 5. Psal. ii. 7.              2 Sam. ii. 14.                      <sup>f</sup> *ŷ.* 6. Deut.  
xxxii. 43. LXX.                      <sup>g</sup> *ŷ.* 8, 9, 13.                      Psal. xlv. 6, 7.  
<sup>h</sup> *ŷ.* 10, 11, 12. Psal. cii. 25, &c.

Serm. II. *proved from* Pſal. cii. 25, &c. 53  
*who endureth for ever.* An objection is  
<sup>i</sup> made to this laſt paſſage, that it cannot  
 be meant of the Son of God, becauſe it is  
 part of a prayer to the Lord, put up by  
 the prophets, or the people of the *Jews*,  
 who cannot be ſuppoſed without an abſur-  
 dity to have directed a prayer diſtinctly to  
 the Son. But firſt, How does it appear  
 that the Prophets, or *Jews* in the *Pſal-*  
*miſt's* time, had no notion of the being of  
 the Word, his exiſtence *in the beginning*,  
 his exiſtence *with God*, and that *the Word*  
*was God*, and together with the Father the  
 object of worſhip? Secondly, If the pro-  
 phets or people had no knowledge of the  
 Word, or Son, yet how does it follow  
 from their want of knowledge, that he was  
 not included in the Lord God, whom the  
 prayer was addreſſed to? Thirdly, Did the  
*Jews* know in the days of *Mofes*, or the  
 ages after, that the Word or Son was con-  
 tained in *Jehovah*, the God ſpoken of in  
 the Song of *Mofes*? If they did know, the  
 ſame may be ſuppoſed in relation to the  
*Pſalm* we are now ſpeaking of. If they  
 did not know, and this notwithstanding a  
 paſſage be cited from this very ſong, ori-  
 ginally meant of the Lord *Jehovah* by the

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<sup>i</sup> *Origin of Sabellianiſm, p. 85.*

author to the *Hebrews*, to prove that the Son is the <sup>k</sup> object of worship, why should we think that another passage meant in the *Psalms*, of the Lord *Jehovah*, might not be cited by the same author, as a proof of the majesty and power of the Son, tho' it be not supposed, that the *Psalmist* or *Jews* knew that the Word was included in *Jehovah*? <sup>1</sup> Since then the author of the *Epistle*, or the apostle of Christ expresses the excellency of the Son of God above all angels, by citing a passage which declares the subject, to which it belongs, to be Lord *Jehovah*, eternal, immutable, Creator of the world, and Restorer of all things,

I shall now proceed to examine more particularly into the importance of it, that the excellency of the Son, for the proof of

<sup>k</sup> Heb. i. 6.

<sup>1</sup> *What the same author says of the Son of God's worshipping himself, is introduced with a perhaps. p. 86, That the Son cannot be included in the term hands, but the name Lord, is evident from the manner of introducing the passage by the particle And, which supposes a repetition of something preceding; as for instance, v. 8. Unto the Son He saith, thy throne, O God, &c. so v. 10. And He saith\* again unto the Son,*

\* *The Syriac reads, and again, as it is v. 5. shewing hereby, that the citation at the tenth verse was, in the opinion of the Translators, as proper to the Son, as that in the fifth.*

*Thou, Lord, in the beginning, &c. where Lord in the latter does as much relate to the Son of God, as God in the former. See this passage vindicated in Dr. Waterland's Defence of some Queries, p. 95.*

which



Serm. II. *proved from* Psal. cii. 25, &c. 55  
which it is urged by the apostle, may appear in the light which the passage affords us: *Thou, Lord, in the beginning, hast laid the foundation of the earth.* The *Psalms* shews that the *Lord* spoken of is the *Lord Jehovah*, the one supreme and necessary Being, whom the *Jews* worshipped. For the *Psalmist* begins with the following words, *Hear my prayer, O Lord, and let my cry come unto thee, &c.* 1. He represents him as the object of the addresses of the afflicted, and the praise of the comforted, &c. 17, 18. As the Saviour and Restorer of the *Jewish Church*, or the *Church universal* in the time of its distress, &c. 13, 19, 20, 21. And foretells the conversion of the *Gentiles* to him, as the God whom their Kings should reverence and fear, &c. 15. This is the *Lord* whom the text speaks of; and this *Lord* is the Son of God, or in this *Lord* is the Son comprehended, according to the doctrine of the author to the *Hebrews*. If any should say that the words of the *Psalms* do not belong to the Son of God, but the Father only, dwelling in the Son, and operating thro' him; it will then follow, that the Father alone is the *Lord* spoken of, the object of worship, the Saviour of the Church, the God acknowledged both by *Jew* and *Gentile*, and conse-

quently He, whom the text speaks of as eternal, immutable, Creator of the world, and Restorer of all things; for the same Lord runs thro' the *Psalm*, from the beginning to the end. But how can expressions belonging to none but the Father only, be brought as proofs of the greatness of the Son, without confounding different Persons? Or if any should say, which is much the same, that the passage is applied to the Son of God, not in respect of his personal greatness, but as acting and creating in the Father's power: I must first observe that the name *Jehovah* is given to the Son in the cited passage <sup>m</sup>, as compared with the context; and how can the name which is proper to the one and the true God, be applied to the Son, if He be not one with the true God? Secondly, creating the world is the known characteristick of the one God thro' all the writings of the old testament. *I<sup>n</sup> am the Lord that maketh all things; that stretcheth forth the heavens alone, that spreadeth abroad the earth by my self.* But the characters of Creator are affirmed of the Son in the strongest terms, in the cited passage, *Thou, Lord, in the beginning hast laid the*

<sup>m</sup> *Y.* 12.<sup>n</sup> *Isai.* xlii. 22. See also *Job* ix. 8.*foundation*

Serm. II. *proved from Pſal. cii. 25, &c.* 57  
*foundation of the earth, and the heavens  
 are the works of thine hands*; a ſtyle more  
 copious, yet meaning the ſame with the  
 following words in the firſt of *Genesis*, *In  
 ° the beginning God created the heaven  
 and the earth*: Which ſhews that the Son  
 was included in the God who created the  
 world, and was joint efficient and proper  
 Creator together with the Father. For if  
*God's creating the heaven and the earth*  
 imports that the God, of whom it is affirm-  
 ed, was maker of both in the ſtrict and  
 proper ſenſe of creating; the like muſt be  
 meant in the words of the *Pſalm* in rela-  
 tion to the Son. But *if founding the earth,  
 and working the heavens with his own  
 hands*, do not import, that the Lord or  
 Son, who performed both, is proper Crea-  
 tor; from what expreſſions of the old testa-  
 ment can we poſſibly learn that the God  
 of the *Jews* is proper Creator? And if the  
 Son of God be proper Creator, and creating  
 the mark of the true God, it will then fol-  
 low that the Son is one with the true God.  
 The terms of creating applied to the Son,  
 are ſuch as are uſed by the one God, to  
 raiſe an idea of the *truth* of his *Godhead*,  
 and the *greatneſs* of his *power*: As for

instance, *Where* <sup>p</sup> *wast thou, when I laid the foundations of the earth? Declare, if thou hast understanding,* says God to *Job*, to insinuate a sense of his eternal existence and almighty power, and mortify *Job* with a contrary view of his own imperfections. And the *greatness* and *majesty* of Almighty God is demonstrated by *David* in the like style. *O Lord my God,* says he, *thou art very great,* <sup>q</sup> *thou art cloathed with honour and majesty.—who stretchest out the heavens like a curtain.—who laid the foundations of the earth, that it should not be removed for ever.* And if such terms are used to express the eternity, power, and majesty of God; applied to the Son, they are like declarations of his Godhead also, of the greatness of his power, and the brightness of his majesty. What has been said of the Son's creating the heaven and the earth, may be likewise said of his changing and renewing them, a work attributed to the Son of God by the author <sup>r</sup> to the *Hebrews* in the same style, in which it is affirmed of the God of the *Jews* in the book of <sup>s</sup> *Haggai*.

<sup>p</sup> Job xxxviii. 4.

<sup>q</sup> Psal. civ. 1, 2, 5.

<sup>r</sup> Hebr. xii. 26.

<sup>s</sup> Hag. ii. 6.

*Thirdly,* <sup>t</sup> *Thou art the ſame,* according to the ſeventy, <sup>u</sup> *or Thou art He,* according to the *Hebrew*, applicable only to the true God, is ſpoken of the Son in the cited paſſage, and argues him God in his own Perſon, or one in nature with the true God. For the pronoun *He* <sup>x</sup> implies the ſame with the <sup>x</sup> name *Jehovah*, and expreſſes him who neceſſarily is, the <sup>y</sup> one eternal & immutable God. As for inſtance, *Deut. xxxii. 39.* God ſays, *See now that I even I am He, and there is no God with me.* True Divinity and neceſſary exiſtence are here affirmed of the God ſpeaking excluſive of others; but I have ſhewn already that the Son is included in the God ſpeaking according to the doctrine of the author to the *Hebrews*. It is no wonder then that the ſame author expreſſly applies the words of the *Pſalm* which are meant of the one and

<sup>t</sup> *Ὁ ὅς ὁ αὐτὸς εἶ.*

<sup>u</sup> *וְאַתָּה הוּא.* *Thou art He in truth, and there is none beſides Thee.* Ab. Ezra in loc.

<sup>xx</sup> *Ipe vero idem eſt quod Eſt, veluti Moyſi famulo ſuo dixit, Ego ſum qui ſum.* Ambroſ. in loc. I am He, is rendered by *ἐγὼ εἰμι.* LXX. *Deut. xxxii. 39.* & al. ego ſum ſolus. *Vulg. Lat.* Jonathan paraphraſes it thus, Videte quòd ego nunc ſim *Qui ſum,* & fui, & ego ſum qui futurus ſum; *where he makes He, to be of the ſame import with ὁ αὐτὸς, ὁ ἑαυτοῦ, & ὁ ἐξῆμαρτος.*

<sup>y</sup> See Ab. Ezra on *Iſai. xliii. 10.*

immutable God, to the Person of the Son comprehended in him, when a little before He had applied in effect a like expression of the song of *Moses* to this same Person. Again, the Prophet *Jeremiab* says, <sup>z</sup> *Are there any among the vanities of the Gentiles, that can cause rain? Or can the heavens give showers? Art not thou* <sup>a</sup> *He, O Lord our God? Therefore we will wait upon thee: For Thou hast made all these things. Thou art He*, is used for the one and the true God, the creator of all things, and <sup>b</sup> giver of rain, in opposition to Idols or false Gods, which were no creators, and consequently incapable of refreshing the earth with seasonable showers. If then Christ be the Person that is called *He* in the forefaid *Psalms*; if the term *He* signifies the one and necessary Being, the same with *Jehovah*, as appears from the use of the term in scripture, and the version of the seventy, who put <sup>c</sup> *I am*, in the place of the original *I am He*; and is conse-

<sup>z</sup> Cap. xiv. 22.

<sup>a</sup> So *Psalms* xlv. 4. *the original should be rendered, Thou art He, O God my king: That is, Thou art God my Saviour; for it immediately follows, command deliverances for Jacob. See LXX. & Vulg.*

<sup>b</sup> *Job* xxxviii. 25, 26, 27, 28.

<sup>c</sup> *Ἐγώ εἰμι.*

Serm. II. *proved from* Psal. cii. 25, &c. 61  
 quently proper to the true God: The Son  
 with the Father is the one necessary and e-  
 ternal Being, or the true God, the creator  
 of all things, and dispenser of the blessings  
 and comforts of life. If we look into the  
 writings of the new Testament, the Son  
 speaks in the like style, and confirms his  
 right to the name *He*. <sup>d</sup> *I tell you, says*  
*He, before it come, that when it is come*  
*to pass, ye may believe that I am He.*  
 That is, that I am God the Word, God  
 the Son appearing in flesh, who together  
 with the Father am the one true, and om-  
 niscient God: The same argument which  
*Jehovah* uses in the book of *Isaiab* to  
 prove himself the one and the true God, in  
 opposition to idols, <sup>e</sup> *Ye are my witnesses,*  
*saieth the Lord,* — that I have declared  
 things past, and things to come, *that ye*  
*may know and believe me, and understand*  
*that* <sup>f</sup> *I am He*; that is, the *true God* and  
 only Saviour, as appears afterwards. If  
 then the knowledge of events both past and  
 future, was a good proof that the Being  
 was *He* or *true* <sup>g</sup> *God*, who knew and fore-  
 told them; the like knowledge of events  
 to come, which Christ had discovered in o-

<sup>d</sup> John xiii. 19. ὅτι ἐγώ εἰμι.

<sup>e</sup> Isai. xliii. 10.

<sup>f</sup> ὅτι ἐγώ εἰμι. So c. xli. 4.

<sup>g</sup> See c. xli. 23.

ther.

ther instances besides that which the context mentions, and for this purpose, <sup>h</sup> that the church might know at the time of fulfilling that Christ is *He*, must infer the truth of the Godhead of the Son. For if such knowledge be not sufficient to prove the Divinity of the Son of God, how is it an argument of the Godhead of Him, who spake to the *Jews* by the prophet *Isaiab*?

There are other characters given to the God, who calls himself *He* in the prophet *Isaiab*, which are all ascribed to the Son of God in the new Testament. As for instance, the God of the *Jews* says, <sup>i</sup> *I the Lord, the first and with the last I am He.* And again, *I am* <sup>k</sup> *He, I am the first, I also am the last. Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens.* In conformity to which, the Son of God who calls himself *He* in the <sup>l</sup> gospel of St. *John*, says in the *Revelations*, <sup>m</sup> *I am the first and the last:* And He is the *founder of the earth*, and the *maker of the heavens* according to the doctrine of the <sup>n</sup> author to the *Hebrews*. If then the same style which the Father uses to

<sup>h</sup> John xiv. 29. xvi. 4.

<sup>i</sup> Isa. xli. 4.

<sup>k</sup> Isa. xlviii. 12, 13.

<sup>l</sup> John xiii. 19. viii. 24, 28, 58.

<sup>m</sup> Revel. i. 11, 17.

<sup>n</sup> Heb. i. 10.

declare



Serm. II. *proved from* Psal. cii. 25, &c. 61

declare himself the *true and only God*, is used by the Son with relation to himself, and by inspired writers, what should forbid us to infer the same concerning the Son, as we do of the Father; that is, that as the Father is the one and the true God, but not exclusive of the Person of the Son, so the Son is the one and the true God, but not exclusive of the Person of the Father: Or the same characters applied to both are equal arguments of identity of nature, and that both Persons are the one God?

From what has been said, I think it appears, that the passage cited by the author to the *Hebrews*, from the book of *Psalms*, is applied to the Son considered as God in his own Person, and as acting and creating in his own power, derived from the Father, together with his nature; and that the Son with the Father is *Jehovah*, *He*, or the one necessary and eternal Being, the creator and founder of heaven and earth; as I shall farther shew by arguments taken from the things recorded of the Son of God, and compared with passages of the old Testament. First then, power over the winds and waves of the Sea is a scripture argument, that the God of the *Jews* is superior to all in power and faithfulness: °O

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° Psal. lxxxix. 8, 9.

*Lord God of hosts, says the Psalmist, who is a strong Lord like unto thee? Or to thy faithfulness round about thee? Thou rulest the raging of the sea: When the waves thereof arise Thou stillest them.* But ruling the sea and stilling the waves is affirmed in fact of the Son of God in the new Testament: As for instance, it is recorded in St. Mark, <sup>p</sup> that *There arose a great storm of wind, and the waves beat into the ship, so that it was now full.— And they awake him, and say unto him, Master, carest thou not that we perish? And He arose and rebuked the wind, and said unto the sea, peace, be still: And the wind ceased, and there was a great calm.* Parallel to which are the words of the Psalmist, which I shall here subjoin, <sup>q</sup> *He commandeth and raiseth the stormy wind, which lifteth up the waves thereof.— Then they cry unto the Lord in their trouble, and He bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still.* In both which passages a storm arises, the waves are lifted up, and the persons in distress call for deliverance, the one to *Jehovah*, and the other to *Christ*; in consequence of which, the storm ceases, the

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<sup>p</sup> Mark iv. 37.

<sup>q</sup> Psal. cvii 25, &c.

Serm. II. *proved from* Psal. cii. 25, &c. 65  
 waves are still, and the people are delivered,  
 the one by *Jehovah*, and the other by  
 Christ, who says with authority, *peace,  
 be still.* Besides which, the *Psalmist* con-  
 cludes with the following words, *So<sup>r</sup> He  
 bringeth them to their desired haven:* An  
 effect recorded in the gospel of St. *John* of  
 another demonstration of the power of  
 Christ o'er the wind and the sea, *im-  
 mediately the ship was at the land whither  
 they went.* If then the works of power  
 wrought in the sea, which the *Psalmist*  
 speaks of, are a scripture proof that the God  
 of the *Jews*, by whom they were wrought,  
 is superior to all in power and faithfulness,  
 or supream God; and the same works were  
 performed by the Son in the same element,  
 and are attributed to him in like manner  
 as they are to *Jehovah* the God of the  
*Jews*, it will then follow, that God the  
 Word, or the Son of God by whom they  
 were wrought, is supream God, and conse-  
 quently one with the God of the *Jews*;  
 for the God over all, or supream God, is  
 but one God. It must also be observed,  
 that his *founding the world* is another proof  
 in the same *Psalms* that the God of the  
*Jews* is supream God; which alike holds

<sup>r</sup> v. 30.

<sup>s</sup> John vi. 21.

<sup>t</sup> v. 11.

for the Godhead of the Son, who *found-  
ed the world*, according to the doctrine of  
the author to the *Hebrews* <sup>u</sup>.

*Secondly*, In the book of *Job* it is thus  
written of the one God, <sup>x</sup> *which alone  
spreadeth out the heavens, and treadeth  
upon the waves of the sea. Where tread-  
ing on the sea is joined with creating or  
spreading out the heavens, as an equal act  
of almighty power, and ascribed solely to  
the one God. When then Christ walked  
on the waves of the sea, as the gospel<sup>y</sup>  
affirms, what did He teach us by this out-  
ward act, but his power and Godhead which  
command the elements, in respect of which  
He is one with the God and creator of all,  
things, and the Saviour of the faithful in  
all their distresses? And that, which He  
taught by this wonderful fact, He confirm-  
ed in words to his frightened disciples, say-  
ing, <sup>z</sup> *Be of good cheer, it is I, or, I am,  
be not afraid. I am* is a manner of speech,  
which I have shewn before, is used by the  
*one* and the *true* God to express his neces-  
sary and eternal existence, or the truth of  
his Godhead; and applied to himself by  
the Son of God, is an argument to us, that*

<sup>u</sup> c. i. 10.  
26, 27.

<sup>x</sup> Job ix. 8.

<sup>y</sup> Matth. xiv. 25,

<sup>z</sup> *ŷ.* 27.

Serm. II. *proved from* Psal. cii. 25, &c. 67

He is one with *Jehovah*, the necessary being and the true God. That is, that He is God the Word, who wrought with the Father in creating all things, and has consequently power and dominion over all: Tho' it is not improbable it was not understood in this full sense at the time He spake it.

*Thirdly*, The Godhead of the Son and his creating power, is farther evident from the works He wrought on the persons of men. As for instance, He gave feet to the lame, eyes to the blind, hearing to the deaf, voice to the dumb, and strength to the man with the withered hand, as visible proofs that the several parts and organs of the body were created at first by his mighty power; and He finish'd all in raising the dead, that men might discern that He breathed into *Adam* the breath of life, and would raise up the dead at the last day. For, says He, <sup>a</sup>*marvel not at this*; that is, at the <sup>b</sup>cure wrought on the impotent man, *for the hour is coming in which all that are within the graves shall hear his voice, and come forth, &c.* In short, He cured the blind, <sup>c</sup>*as light of the world*; and restored the sick, and quickned the dead, as the <sup>d</sup>*e-*

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<sup>a</sup> John v. 28, 29.  
John xi. 25, &c.

<sup>b</sup> c. vii. 21.

<sup>c</sup> John ix. 6, &c.

*Resurrection and the life, or together with the Father the living God.* Had these been performed, not by the power of the Son of God, but the Father only, nothing could be inferred to prove that the Son is God and Creator. All that is alledged, would amount to no more than a clear demonstration of the Majesty, Power, and Godhead of the Father working in the Son. But since Christ acted by his own power as well as the Father's, and the things wrought were the effects and tokens of divine power, it will then follow, that the Son of God, the subject of that power, is himself God and Creator of the world; or together with the Father, the God meant in the following words of the prophet *Isaiah*,  
*Behold your God will come with vengeance, even God with a recompence, He will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing.*

That the things were wrought by the power of the Son as well as the Father, I think will appear from the following considerations.

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<sup>c</sup> Isa. xxxv. 4, 5, 6.

*Fiſt*, From the manner, which his miracles and cures were ſometimes performed in. *Peace, be ſtill*, <sup>f</sup> ſaid He to the ſea when the waves roared. *I will, be thou clean*<sup>g</sup>, to the faithful leper. *Be it unto thee, even as thou wilt*<sup>h</sup>, to the woman of *Canaan*; with other expreſſions of authority and power that produced their effect. For the ſea was calm, the leper was cleaned, and the devil departed from the woman's daughter. The ſtyle was like that of the great God who acts from himſelf; who ſaid at the beginning, *Let there be* <sup>i</sup> *light: and there was light. Who utters his voice,* <sup>k</sup> *and the earth melteth.* Who ſays, *be ſtill* to the raging nations, *and war ceaseth to the end of the earth.* *Be ſtill*<sup>l</sup>, ſays He, *and know that I am God.* The effect that followed his powerful word, was a full proof of the truth of his Godhead: And the like effect that followed the word of the Son of God, who ſaid to the ſea, *peace, be ſtill*, is a like demonſtration that He is God the Word, who together with the Father is the true God.

It was altogether new and ſurpriſing to the *Jews*, that one who appeared in the

<sup>f</sup> Mark iv. 39.

<sup>g</sup> Matth. viii. 3.

<sup>h</sup> *ibid.* xv. 28.

<sup>i</sup> Genef. i. 3.

<sup>k</sup> Pſal. xlvi. 6.

<sup>l</sup> *ſc.* 10.

figure of man, should act in a manner which seemed peculiar to the God of *Israel*. They were all amazed, says St. Mark<sup>m</sup>, inſo-much that they questioned among themſelves, ſaying, *What thing is this? What new doctrine is this? for with authority commandeth He even the unclean ſpirits, and they do obey him.* And the like aſtoniſhment mingled with fear, appeared when he ſilenced the wind and the ſea; for ſays the Evangelift, *They being afraid wondered, ſaying one to another, what manner of man is this? for He commandeth even the winds and water, and they obey Him.* There were no ſuch inſtances of authority and power in the wonders wrought by their prophet *Mofes*; for it was not fit that the ſervant in the houſe, ſhould appear with the enſigns of the authority of the Son, ° who built the houſe as God and Creator, and was Lord of that which himſelf built. And if *Joſhua* ſpake in the like ſtyle, and but once ſpake, when he ſaid, *P Sun, ſtand thou ſtill upon Gibeon, and thou moon in the valley of Ajalon. And the ſun ſtood ſtill, and the moon*

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<sup>m</sup> Mark i. 27. <sup>n</sup> Luke viii. 25. <sup>o</sup> Heb. iii. 1.—7.

<sup>p</sup> Joſh x. 12, 13. Ille imperavit Soli ut ſtaret; & ſte-tit, & iſtius typo ille magnus erat. Ille imperabat, ſed Dominus efficiebat. *Hieron. in Pſal. lxxvi.*

*ſtayed:*



Serm. II. *proved from* Pfal. cii. 25, &c. 71

*stayed*: Yet he spake this as a type of the Son in the power of the *word*, who prefigured hereby the things He would do in the fulness of time for saving the world, by becoming flesh, or appearing and acting in the nature of man.

*Secondly*, That the Son wrought by his own power, tho' not exclusive of the power of the Father, will appear from considering by what power the apostles acted, and performed their wonders. Now the power they wrought by, was that of the Son as well as the Father; for say the disciples to Christ, <sup>9</sup> *Lord, even the devils are subject unto us through thy name*, or, thy power; for *name* stands for authority and <sup>r</sup> power, according to the question put to the apostles by the *Jewish Sanhedrin*, <sup>s</sup> *By what power, or by what name have ye done this?* Which Peter answers in the following words, <sup>r</sup> *By the name of Jesus Christ of Nazareth—even by this doth this man stand here before you whole.*

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<sup>9</sup> Luke x. 17.

<sup>r</sup> τὸ μεγαλεῖον κατὰ τοῦ Θεοῦ ἔπει ἐστὶ τὸ ὄνομα. Cl. Alex. Strom. p. 809. edit. Oxon.

Nomen Filii Dei magnum & immensum est, & totus ab eo sustentatur orbis. *Herm. lib. 3. Sim. 9. §. 14.*

<sup>s</sup> Acts iv. 7. <sup>r</sup> ὕ. 10. which compare with Mark xvi. 17, 18.

But the Son's *name* is truly his own, according to the form prescribed to the church of admitting converts, "*Go,—and teach all nations, baptizing them in, or into the name of the Father, and of the Son, and of the Holy Ghost*"; that is, not only into the faith, confession, and Service of the Trinity, but into the grace and power of the christian œconomy, derived from the Father, the Son, and the Spirit as joint fountain of all good. It will therefore follow, that the Son's power is truly his own, and that the cures wrought by the apostles of Christ, and the things done by the Son of God, were the effect of his own, as well as the name or power of the Father. But farther, St. *Peter* denies that the cure was wrought on the lame man by their own power. *Why look you, says he, so earnestly on us, as though by our own power or holiness we had made this man to walk?* And affirms it was done by the name or power of the Son of God operating thro' them; *his name, saith he, thro' faith in his name, hath made this man strong, whom ye see and know.* If then the Son wrought, not in his own, but the name or power of the Father only, and

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<sup>u</sup> Matt. xxviii. 19.

<sup>w</sup> Acts iii. 12.

<sup>x</sup> y 16.

the apoſtles alſo by the ſame power with the Son himſelf, how could they ſay that the cure was done by the name of the Son, more than by the power of their own name? But the apoſtles affirm that the cure was done by the Son's name; it therefore follows that the Son has a name and power of his own; and ſince the apoſtles acted by the ſame power with the Son himſelf, it farther follows, that the Son acted by his own name and his own power, as well as by the name and power of the Father.

Again, the Son ſays, <sup>y</sup> *I am come in my Father's name*; that is, with the power and authority of God the Father; <sup>z</sup> *and the Father will ſend the Comforter in my name*. If then the Son's coming in the Father's name, is coming with the power and authority of the Father, the Comforter's coming in the Son's name, is coming with the power and authority of the Son; and the Son of God has a power of his own, by which He acts in conjunction with the Father. And farther, if the Son acted by his own power as well as the Father's, and the apoſtles acted by the ſame power with the Son himſelf, and the wonders wrought by Chriſt and his apoſtles, were the genuine

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<sup>y</sup> John v. 43.      <sup>z</sup> *ibid* xiv. 26.

effects and certain demonstrations of Divine power, it will then follow, that the power of the Son, by which they were wrought as well as by the Father's, is Divine power; and the Son of God, whose power it is, is himself God, or together with the Father is the one God.

To sum up all, that I have said at present, Passages of the old, cited in the writings of the new Testament, are alledged in the sense in which they were delivered by the Holy Ghost.

The Divine Being, or God referred to in the cited passages, is the same that is meant in the context of the books from which they are taken; that is, the God of the *Jews*, the Creator of the world, the Saviour of the afflicted, the Object of the praise and addresses of men, and the one necessary and unchangeable Being.

Passages relating to the one God, are cited from the writings of the old Testament, and applied to the Son by the inspired writer of the epistle to the *Hebrews*.

The Son of God then according to the doctrine in the said epistle, is comprehended in the notion of the one God; that is, the Father and the Son are the one God and Creator of all things.

And laſtly, the things ſpoken of the one God in the cited paſſages, and the context of the paſſages, or the names and expreſſions of greateſt importance, are ſuch as are affirmed of, or applied to the Son by himſelf and others, in the Gospels and writings of the new teſtament.

The farther uſe I ſhall make of this epiſtle, to aſſert the Divinity of the Son of God from the writings of the Prophets, ſhall be let alone till the next opportunity.





# CHRIST'S Divinity

Proved from HAGG. ii. 6. and other Texts  
of the OLD TESTAMENT.

*The Third* SERMON *preached on Tuesday*  
January 3. 1721.



LUKE xxiv. 27.

*And beginning at Moses and all the  
Prophets, He expounded unto them in  
all the Scriptures, the things concern-  
ing himself.*

**I** Have already considered some texts or passages of the old testament, cited and applied to the Son of God by the inspired author of the epistle to the *Hebrews*; there is one behind which I cannot omit, being a farther proof that the Son is God, or one with the God whom the *Jews* worshipped. The passage is  
this,

this, <sup>a</sup> *Whose voice then shook the earth: but now he hath promised, saying, yet once more I shake not the earth only, but also heaven.* The words are taken with some variation from the prophet *Haggai*, by whom they are ascribed to the God of the *Jews*, being thus introduced, <sup>b</sup> *Thus saith the Lord of hosts, yet once, it is a little while, and I will shake the heavens and the earth;* but by the author of the epistle, to the Son of God; as I hope will appear from examining the context, which runs thus, <sup>c</sup> *See that ye refuse not him that speaketh; for if they escaped not, who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven, whose voice, &c.* The voice, that is said to have shaken the earth, is the voice of him that speaketh from heaven, or that is from <sup>d</sup> heaven, who is not the Father, but another Person. For *He from heaven*, or who speaks from heaven, is opposed to *Him that spake on earth*; but God the Father is no where opposed thro' this whole epistle, to any person speaking on earth, but is rather represented as speak-

<sup>a</sup> Heb. xii. 26.<sup>b</sup> Haggai ii. 6.<sup>c</sup> y. 25.<sup>d</sup> Τὸν ἀπ' οὐρανοῦ.

ing thro' both; as for instance, <sup>c</sup> *God, who spake in time past—by the prophets, hath in these last days spoken unto us by his Son.* We cannot infer then from the style of the epistle, that the Father is the Person speaking from heaven.

*Secondly,* The Persons speaking, and opposed to each other thro' the whole epistle, are Christ on the one part, and angels, prophets, and *Moses* on the other: As for instance, <sup>e</sup> *If the Word spoken by angels was stedfast, &c. how shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord?* where the œconomy and Person of the Son of God, or Word incarnate, is opposed to the œconomy and persons of the angels. Again, <sup>g</sup> *God, who spake by the prophets, hath spoken by his Son.* And again, <sup>h</sup> *He that despised Moses's Law died without mercy, under two or three witnesses: Of how much sorer punishment suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God? The Son of God, and the Gospel he preach'd, are opposed to the law, teaching, and persons of *Moses* and the prophets; for*

<sup>c</sup> Heb. i. 1, 2.

<sup>e</sup> c. ii. 2, 3.

<sup>g</sup> c. i. 1, 2.

<sup>h</sup> c. x. 28, 29.



*Moses* and the prophets acting in the virtue of the same œconomy, which was under the influence and direction of angels, are together with them consider'd as one in respect of their œconomy, and opposed as one to the Person of Christ, who came in the power of a better dispensation.

*Thirdly*, Since Christ on the one part, and angels, prophets, and *Moses* on the other, are the persons speaking and opposed to each other thro' the whole epistle, it is reasonable to believe that the Persons speaking, the one *upon earth*, and the other *from heaven*, are the Son of God, and some eminent prophet, messenger, or saint of the old dispensation.

*Fourthly*, Since the Person of Christ is greatly exalted in the foresaid epistle above all those that are opposed to him, it will thence follow, that the nobler Person of the two speaking is the Son of God. But the nobler Person of the two speaking is *He from heaven*, or *who speaks from heaven*, as will plainly appear by repeating the words, *If they escaped not, who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven.* The consequence of which is, that *He from heaven*, or *who speaks from*

from heaven, is the Son of God. Which will farther appear from another consideration, that the highest punishment is denounced against those who neglect *him, who speaketh from heaven*: in like manner as it is against those, who neglect the Gospel and Person of Christ; as chapter the second, <sup>i</sup> *If every transgression and disobedience of the word spoken by angels, received a just recompence of reward, how shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord?* and chap. x. <sup>k</sup> *that despised Moses law, died without mercy,—of how much sorer punishment—shall he be thought worthy, who hath trodden under foot the Son of God?* We may farther observe, that <sup>l</sup> *He from heaven, or who speaks from heaven*, are like terms as are elsewhere used in the sacred writings to express the Son; as for instance, the Baptist says, <sup>m</sup> *He that cometh from above, is above all*, meaning Christ; *He that is of the earth is earthly, and speaketh of the earth*, meaning himself. *He that cometh from heaven is above all, and what he hath seen and heard, that*

<sup>i</sup> y. 2, 3.<sup>k</sup> y. 28, 29.

! 'Ο ἄπ' ἐξουῶν.

<sup>m</sup> John iii. 31, 32.

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*he testifieth*, meaning the Son. In which words an opposition is made, like that in the epistle, between *John* and *Christ*, the one of *the earth*, and *speaking of the earth*: The other *from heaven*, and *testifying* the things which He learnt there. So *St. Paul* says, <sup>n</sup> *the first man is of the earth, earthy: The second man is ° the Lord from heaven*. Whosoever then he be *who spake on earth*, this we are sure of, that *He from heaven* is <sup>p</sup> the Son of God. Tho' it is very probable, that *Moses* <sup>q</sup> is the person *speaking on earth*, since he alone is singly opposed as giver of a law to the Son of God through the whole epistle. If *Christ* then be the Person *speaking from heaven*, and the voice of him who *speaketh from heaven*, or publisheth the Gospel, *shook* <sup>r</sup> *the earth* in publishing the law, *Christ* is the

<sup>n</sup> 1 Cor. xv. 47.

<sup>o</sup> Ὁ Κύριος ἰξ̄ ἰσχυρῶς, *that is, the same Lord who looketh down from heaven upon the children of men. Κύριος ἐν τῷ ἰσχυρῶς διέκυσεν.* Psal. xiv. 2. *Who looketh down to save,* Ps. xxxiii. 13, 18, 19. *and to preach the Gospel as well as to save,* Psal. cii. 20, 21, 22. *Which last verse compare with Psal. xxii. 23. cited Heb. ii. 12. See also Lament. iii. 49, 50.*

<sup>p</sup> Œcum. & Theoph. in loc.

<sup>q</sup> Chrysoft. Œcum. & Theoph. in loc.

<sup>r</sup> Exod. xix. 18. *It is worth observing, that the descent of Christ at his second coming, and the ascension of the*

the Person who *shook the earth*, and published the law. But the same Person *who shook the earth*, and *speaketh from heaven*, hath promised saying, *'Yet once more I shake not the earth only, but also heaven;* the consequence of which is, that Christ is the Person who promised to shake them. But He who promised according to *Haggai*<sup>r</sup>, *is the Lord God of hosts*; it will therefore follow, that Christ is one with the Lord of hosts, who will *shake the earth and heaven* hereafter, or is one God with the God of the *Jews*. And it is no wonder that *shaking* or *changing the heaven and earth* are ascribed to the Son in the style of *Haggai*, at the end of this epistle, when creating both, and changing them again, is affirmed of Him in the style of the

*saints to meet him in the clouds*, is foretold in terms which Moses makes use of to express the descent of God upon Sinai, and the peoples meeting him. As for instance,

Exod. xix. 19. ἐγένοντο ἃ  
αἰφωναί ἔ ἐάλπισγ. ὧ. 20.  
καλέσῃ ἃ Κύριον, ὧ. 18. ἐν  
πνεύ. ὧ. 17. καὶ ἐξήγαγε Μω-  
υσῆς τὸ λαὸν εἰς Σινάντησιν, ἔ  
Θ. 5.

1 Thef. iv. 16. αὐτὸς ὁ  
Κύριον ἐν Σάλπισι Θεῶ κα-  
ταδύσει. 2 Thef. i. 8. ἐν  
πνεύ φλογός. 1 Thef. iv. 17.  
ἔπειτα ἡμεῖς, &c. ἀρπαγίσο-  
μεθα ἐν νεφέλαις εἰς ἀπάντησιν  
ἔ Κυρίῳ.

*A probable argument, that the Lord is the same in both places; or that the Lord who descends to finish the work of redemption and salvation at the last day, cannot be less than the Lord who descended to deliver the law.*

<sup>r</sup> ὧ. 26.

<sup>r</sup> Hag. ii. 6.

*Psalmist*, at the entrance of it. <sup>u</sup> *Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of thy hands. They shall perish, but Thou remainest : And they all shall wax old as doth a garment ; and as a vesture shalt thou fold them up, and they shall be changed : But Thou art the same, and thy years shall not fail.* So uniform is this author in his notions of the Son, and so consistent with himself in proving his excellency above men and Angels, from passages taken from the old Testament, that belong to *Jehovah* the God of the *Jews*.

Whatsoever objection may be here made to the Son's speaking or publishing the law, and *shaking the earth*, from what is affirmed by this very writer, <sup>w</sup> *That the word or law was spoken by Angels*, is not peculiar to this explication, but of like force, whether it were the Father, or whether it were the Son *who shook the earth*, and for this reason shall not be considered in the present discourse.

From what has been said, a farther argument may be drawn for the truth of the Godhead of the Son, the very same that is

<sup>u</sup> Heb. i. 10, 11, 12.

<sup>w</sup> Heb. ii. 2.

used by *Moses* in the book of *Deuteronomy*, to prove *Jehovah* to be true God. The words are these, \* *Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live? Or hath God assayed to go and take him a nation from the midst of another nation, by temptations, by signs, and by wonders, &c. according to all that the Lord your God did for you in Egypt before your eyes? Unto thee it was shewed, that thou mightest know that the Lord he is God; there is none else besides Him.*

The truth of his Godhead is evidently inferred from the wonders which He wrought in the midst of *Egypt*, and the voice He uttered out of the midst of the fire; which supposes this; that neither of the two could possibly be done by a Being less than the true God. For were that possible, the facts mentioned being no demonstrations of Divine power, could never prove that He who perform'd them, was true God. If *the voice* then of Him who *shook the earth* at the publishing of the law, and of Him *who spake out of the midst of the fire*, be the same voice, and the Person the same, as evidently appears

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\* Deut. iv. 33, 34, 35.

from the book of *Deuteronomy*<sup>y</sup> compared with *Exodus*<sup>z</sup>: and the Person be Christ according to the doctrine of the author to the *Hebrews*; and He who spake out of the midst of the fire, be the same who wrought the wonders in *Egypt*; and these facts be certain demonstrations of the truth of the Godhead of Him who performed them: It will then follow, that the Son who performed them is true God, or together with the Father *is the Lord God, besides whom there is none else*. By this argument the God of the *Jews*, and consequently Christ is proved in general to be true God. But *Moses* proceeds and shews in particular from his wonders wrought both *in heaven and earth*, that *He is God in heaven, and God on earth*, and therefore *the true and only God*. For the effects of his power manifested in these, were accounted by *Moses* an infallible proof, that He was God over all. As for instance, <sup>a</sup>*Out of heaven He made thee to hear his voice, that He might instruct thee: And upon earth He shewed thee his great fire, and thou heardest his words out of the midst of the fire*. That is, mount *Sinai*, which is

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<sup>y</sup> Deut. v. 22.

<sup>z</sup> Exod. xix, 18.

<sup>a</sup> Deut. iv. 36.

part of the earth, <sup>b</sup> burnt with fire unto the midst of heaven, as *Moses* expresses it; so that the voice proceeding, or the words heard out of the midst of the fire, might well be said to be heard out of heaven. To which he subjoins the wonders He performed in *Egypt* and the wilderness, saying, <sup>c</sup> *And because He loved thy Fathers, therefore He — brought thee out in his sight with his mighty power out of Egypt, &c.* From all which his inference is this, *Know* <sup>d</sup> *therefore this day, and consider it in thine heart, that the Lord He is God in heaven above, and upon the earth beneath: There is none else.* If then the inference be good from the foresaid premises, that the God of the *Jews* is the only God, it will then follow, that the Son of God who wrought the wonders in *heaven and earth* already mentioned, and will work new ones in the same places at his second coming, is together with the Father, who co-operates with him, *the only God both in heaven above, and upon the earth beneath: There is none else.*

What I have said of the Son of God, and grounded on the words of the author

<sup>b</sup> *v.* 11.

<sup>c</sup> *v.* 37.

<sup>d</sup> *v.* 39. compare it with *Exod.* xviii. 10, 11, 12.



to the *Hebrews*, does not contradict, but agrees with the doctrine of the ancient church, which believed the Son to have always appeared and spoken to the *Jews*; and with the express words of eminent Fathers, such as *Irenæus*, who says, <sup>d</sup> *that the Lord (that is Christ) spake the ten commandments himself.* And *Clement of Alexandria*, who says, <sup>e</sup> *That the word declared himself the pedagogue, or instructor, when He said in person, I am the Lord thy God, which have brought thee out of the land of Egypt.*

I have now done with the passages of scripture cited by the author of the epistle to the *Hebrews*, where the Godhead of the Son is asserted in the strongest and most expressive terms, such as belong to the one true and eternal God whom the *Jews* worshipped. I shall now proceed to some other portions of the old Testament cited and explained in the writings of the new, to shew you the harmony of its several parts in applying passages to the Son

<sup>d</sup> Decalogi quidem verba Ipse per semetipsum omnibus simpliciter Dominus locutus est. *Iren. lib. 4. c. 31.* See also c. 27. p. 315.

<sup>e</sup> Πάλιν ὅταν λέγῃ διὰ τῆ ἰδίας προσώπου, ἐαυτὸν ὁμολογῆ παιδαγωγόν· ἐγὼ Κύριος ὁ Θεὸς Ἰσραὴλ, ὁ ἐξαγαγὼν Ἰσραὴλ ἐκ γῆς Αἰγύπτου. *Clem. Alex. Pædag. p. 131.*

of God, originally meant of the God of the *Jews*. The first I shall consider, is taken from the *Psalms*, and is this following, *† Thou hast ascended on high, Thou hast led captivity captive: Thou hast received gifts for men*, which is cited and applied to the Son of God in the epistle to the *Ephesians* after the following manner, *§ Wherefore He saith, when He ascended up on high, He led captivity captive, and gave gifts unto men*. The subject referred to in the cited passage, as it stands in the *Psalms*, is the Lord God. For the proof of which, I shall first premise that it is usual with the *Psalmist*, when He speaks of God, to pass from the third to the second Person, according to the genius <sup>h</sup> of the sacred language. As for instance, *Psal. lxxvii*. He begins thus, *God be merciful unto us, and bless us: and cause his face to shine upon us*. But immediately subjoins, *† That thy way may be known upon earth, thy saving health among all nations*. Now this is observed in the present *Psalms*, *Let God arise*, says he in the first verse; but in the next thus, *Thou shalt drive them away*, changing the third into the second

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<sup>†</sup> *Psal. lxxviii. 18.*      <sup>§</sup> *Ephes. iv. 8.*

<sup>h</sup> See *Kimchi on Obadiah i. 7.*      <sup>i</sup> *Y. 2.*

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Perſon. So Pſal. lxxviii. 6. *God ſetteth the ſolitary in families.* But *ſ. 7. O God, when thou wenteſt forth before thy people.* And in like manner from *ſ. 11. to the 17<sup>th</sup>,* He ſpeaks of God in the third Perſon, and then varies as He did before, ſaying, *<sup>k</sup> Thou haſt aſcended on high, Thou haſt led captivity captive, &c.*

*Secondly,* This being premiſed, if we turn our eyes to the part of the *Pſalm* preceding the paſſage cited by *St. Paul*, it will evidently appear that the ſubject ſpoken of, and addreſſed to by the *Pſalmiſt* in different Perſons, is none other but the God of the *Jews*, who is mentioned almoſt in every verſe by one of theſe names, *Lord, God, Jehovah, Almighty,* and *the God of Iſrael*; and in the verſe preceding, is ſpoken of thus, *<sup>l</sup> The chariots of God are twenty thouſand, even thouſands of angels: The Lord is among them as in Sinai, in the holy place.* From whence we may infer, that the ſame ſubject is here underſtood in the cited paſſage immediately following; *Thou haſt aſcended*, that is, *Thou, O God, Thou O Lord, whoſe chariots are angels, haſt aſcended on high.* There was no need to repeat, *Lord*, when

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<sup>k</sup> ſ. 18.

<sup>l</sup> ſ. 17.

He passed from the third to the second Person, or said *Thou*; for the style<sup>m</sup> of the *Psalmist*, and the clearness of the context, and connexion of the passage to the rest of the *Psalms*, direct us to the subject treated of before, as meant and addressed to in the second Person.

*Thirdly*, The words following the cited passage, are a farther proof that the subject meant, is the Lord God. For having said, *Thou hast led captivity captive, Thou hast received gifts for men, &c.* He adds, *bles- sed<sup>n</sup> be the Lord, who daily loadeth us<sup>o</sup> with benefits.* That is, who hath given us gifts, converting the *rebellious, that the Lord God might dwell among them.* The same<sup>p</sup> who *ascended and received gifts*, is He who is<sup>p</sup> *bles- sed* for dispensing them to men.

*Lastly*, The meaning of the passage necessarily requires, that the Lord God be the subject referred to, and none other. For, *Thou hast ascended on high: Thou hast led captivity captive: Thou hast re-*

<sup>m</sup> See *Y.* 1, 2.

<sup>n</sup> *Y.* 19.

<sup>o</sup> *With his blessings.* Ab. Ezra. *who hath chosen us for his inheritance.* Syr.

<sup>pp</sup> *Benedictus itaque Dominus & Deus est, adscendens in altum, capiens captivitatem, in hominibus dona percipiens, eos scil. qui inhabitaturos se esse non crederent.* Hil. *in loc.* §. 20. p. 202.

*ceived gifts for men*, is a manner of doxology which deſcribes one, who returns in triumph from a conquered enemy. But the great conqueror, whom the context deſcribes as breaking, purſuing, and ſcattering his enemies, is the Lord Almighty; it will therefore follow that He, who triumphs, is the Lord Almighty, the ſame who conquers the enemies of his church. As for inſtance, the *Pſalmiſt* ſays, *ŷ. 1. Let God ariſe, let his enemies be ſcattered: Let them alſo that hate him, flee before him, &c. ŷ. 6. God bringeth out thoſe which are bound with chains, ŷ. 11, 12. The Lord gave the word—Kings of armies did flee apace. And ŷ. 14. The Almighty ſcattered kings.* In all which, God is repreſented as a mighty warrior able to ſubdue, and actually conquering at the head of his people, all that oppoſe him; and then follows the account of his triumph the effect of his victory, in the following words, *Thou haſt aſcended on high, &c.* It muſt not be concealed that the *Jews* underſtand them of their prophet <sup>9</sup> *Mofes*, or <sup>2</sup> *David* their king. For what reaſons I cannot tell, (the context directing them to God only) except they be theſe, to wreſt from the Chri-

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<sup>9</sup> Chald. Paraph. & Raſh.      <sup>2</sup> Ab. Ezra.

ftians a plain proof of the Godhead of Christ, or the seeming absurdity of saying of God, *He received gifts*; since every good and perfect gift cometh from above. The latter I shall consider, and observe,

*First*, that the words in the original may be rendered thus, *'Thou hast taken gifts amongst men*; that is, thou hast chosen and separated fit persons from the rest of mankind, to serve in the sacred ministry of thy church; as I shall shew from particulars. First, *'the original word*, which we render *received*, is sometimes used for taking, sanctifying, or separating persons to a certain office; as for instance, *And I, behold I have <sup>v</sup> taken your brethren the Levites from among the children of Israel, —to do the service of the tabernacle of the congregation*. Secondly, the persons separated to this service are called *a gift* both to God and the priests; a gift to God in the following words, *<sup>w</sup> For they (the Levites) are wholly given unto me*, or according to the Seventy, *they are given*

<sup>f</sup> Accepisti dona in hominibus, Vulg. Lat. ἔλαβες δάματα ἐν ἀνθρώποις. LXX.

<sup>t</sup> תתקבל עליו. LXX.

<sup>v</sup> ותתקבל עליהם. LXX. Numb. xviii. 6. So iii. 12. viii. 16, 17, 18.

<sup>w</sup> Numb. viii. 16.

unto me <sup>x</sup> a gift, from among the children of Israel; a gift to the priests in the following terms, <sup>y</sup> I have given the Levites as a <sup>z</sup> gift to Aaron, and to his Sons, from among the children of Israel, to do the service of the children of Israel in the tabernacle of the congregation. And both God and the priests are mentioned together in the same sentence, <sup>a</sup> To you, (that is, Aaron and his sons) they are given <sup>b</sup> as a gift for, or to the Lord. Thirdly, the original word, <sup>c</sup> which according to our version is, for men, does frequently signify among men. So Jerem. xlix. 15. I will make thee — despised <sup>d</sup> among men; and Numb. viii. 17. All the first-born <sup>e</sup> among the children of Israel, among <sup>f</sup> men, and among beasts, are mine. The meaning of the words then, according to the observations I have here made, may be this following, Thou hast sanctified among men, or separated and chosen from the rest of mankind, fit persons as a gift to thy self, and thy faithful people, for the work of

<sup>x</sup> δῶμα δῶμα δῶμα, &c. iii. 9. δῶμα δῶμα εἰς τοὺς ἐπίστον.

<sup>y</sup> Numb. viii. 19. <sup>z</sup> נתניב δῶμα δῶμα, LXX.

<sup>a</sup> xviii. 6. <sup>b</sup> מתנה נתניב δῶμα δῶμα, LXX.

<sup>c</sup> בארמ. <sup>d</sup> בארמ עὶ ἀσθῶπις, LXX.

<sup>e</sup> בבני עὶ ἡοῖς, Sept. <sup>f</sup> בארמ.

*the ministry*; that is, teachers and intercessors were appointed of God for converting the world, edifying the church, and offering up prayers and thanksgivings to God in the name of believers. In which sense the passage is cited by the apostle himself; for having said, <sup>g</sup> *He gave gifts unto men*, after a short parenthesis of two verses, he explains himself thus, <sup>h</sup> *And, or, even he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers*. The gifts, that were given, were governors and teachers settled in the church. It is not absurd then to say of God, *he received gifts*, in the sense I have given; it is rather an act of prerogative and power; for who but God, who alone knows the wants of his church, and the means of preserving it, and of propagating truth and religion pure to distant generations, can appoint and qualify orders of men to promote so great and useful a work, to the end and conclusion of the Gospel œconomy?

But *secondly*, If the passage were meant, not of Persons, but the gifts of the Spirit

<sup>g</sup> Ephes. iv. 8. not *δῶκε* as the Levites are called, but *δῶκεν*, because of the several orders of apostles, prophets, &c.

<sup>h</sup> *ἢ*. 11.

which



Serm. III. *proved from* Psal. lxxviii. 18. 95

which are doubtless included, since by these gifts the several orders and distinctions of men were constituted in the church, yet God might be said *to receive gifts* in a scripture sense. For first, the *Greek* word, <sup>i</sup> which according to the Seventy stands for *receiving*, is used by St. *John* for *manifesting* or *exerting*; as for instance, *Revel.* xi. 17. *Thou hast taken,* <sup>k</sup> *or received thy great power, and hast reigned*; that is, thou hast shewn or exerted thy great power; for the power of God is essential to God. And in like manner to *take* or *receive the gifts* of the Spirit, is to manifest the Spirit in its several gifts, by conferring it on men. Secondly, the word in the *Hebrew* signifies *giving* as well as *receiving*; for in this sense does the apostle cite it, <sup>l</sup> *He gave gifts unto men*; which is also the reading of the *Chaldee* paraphrase and *Syriac* version; and in this sense do we find it rendered in the book of *Exodus*, <sup>m</sup> *Speak unto the children of Israel, that they bring me an offering*; but in the original, *that they take for me an offering*; for the people were to *bring* or *give* the offering, and the priests to *receive* it.

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<sup>i</sup> ἔλαβες δόματα ἐν ἀνθρώπῳ. LXX.      <sup>k</sup> ἔληφας.

<sup>l</sup> ἔδωκε.      <sup>m</sup> Exod. xxv. 2.      see also 1 Kings xvii 4.

I think

I think it appears then from the context in the *Psalms*, and the import of the words which I have now considered, that the subject, which *ascended* and *received gifts*, is the God spoken of thro' the whole *Psalms*, that is, *the true God*, the God of the *Jews*, the Protector of the church, <sup>n</sup> Conqueror of its enemies, the God <sup>o</sup> who conducted them thro' the howling wilderness, in a cloud by day and a light by night; the God, at whose presence, <sup>p</sup> as Creator of all things, the heavens dropped and the earth trembled; whose chariots <sup>q</sup> are myriads of holy angels; the worship <sup>r</sup> of *Israel*; and the God whom the *Gentiles* <sup>i</sup> should acknowledge and obey. For all this is affirm'd of the God whom the passage refers to. But the passage is cited and applied to *Christ* in the epistle to the *Ephesians*: As for instance, the apostle says <sup>t</sup> *ψ. 7, 8. Unto every one of us is given grace, according to the measure of the gift of Christ? wherefore he saith*, that is, in prospect of which the *Psalmist* saith, *when He*, that is, *Christ*, *ascended up on high, he led*

<sup>n</sup> *ψ. 1—3.*      <sup>o</sup> *ψ. 7.*      <sup>p</sup> *ψ. 8.*

<sup>q</sup> *ψ. 17. Χεῖρ δὲ τὸ ἄρμα μυριοπλάσιον, χιλιάδες ἑξήκοντα.* Cyrill. Hieros. p. 201. ed. Ox.

<sup>r</sup> *ψ. 26, 29.*

<sup>i</sup> *ψ. 31.*

<sup>t</sup> *Ephes. iv.*

Serm. III. *proved from Psalxxviii. 18, &c. 97*  
*captivity captive, and gave gifts unto*  
*men.* He cites the words, which the *Psalmist*  
*spake in the Spirit of God, as a proof*  
*or prediction that grace should be given by*  
*the Son of God, or according to the mea-*  
*sure of the gift of Christ; a prediction of*  
*which, they could not have been, if the*  
*Son of God were not the Person, of whom*  
*it was said, He should ascend up on high,*  
*and give gifts unto men; it will then fol-*  
*low that Christ is He, who ascended into*  
*heaven, triumph'd after victory, and gave*  
*gifts unto men.* But he who triumph'd is  
 the same who conquered, and he who con-  
 quered is the Lord God; Christ therefore,  
 who triumph'd and conquered, is the Lord  
 v God, whom such glorious things are spo-  
 ken of in the *Psalm*.

It was the apostle's manner to confirm  
 his doctrine of the Son of God from the  
 old testament. *I continue, says he<sup>w</sup> unto*  
*this day, in his apology to Agrippa, wit-*  
*nessing both to small and great, saying*  
*none other things than those which the*  
*prophets and Moses did say should come.*  
 And in his solemn conference with the

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v Ὁ παντοκράτωρ Θεὸς αὐτὸς ἔδωκεν, τὰς μὲν δόξολογίας, &c.  
 C. Alex. p. 624. ed. Ox. And again, Δέδωκεν ᾧ ὁ Θεὸς τῆ  
 ἐκκλησία, τὰς μὲν δόξολογίας, &c. p. 234.

w Acts xxvi. 22.

*Jews at Rome, \* He expounded and testified to them the Kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening. Whatsoever citations were thus made, were doubtless the sense of Moses and the prophets; did doubtless relate to the Son of God; or how were they fitted to persuade the Jews to assent to the things, which He taught of him? Were the cited passage meant of another, and not of the Son, in the book of Psalms, how could it prove the thing it was brought for, that grace should be given to the members of the church, according to the measure of the gift of Christ? How could it be said, that He that ascended, did first descend<sup>y</sup> into the lower parts of the earth; and He that descended, is the same that ascended up far above all heavens, if he that ascended is not the Son, but the Father only; since the Son<sup>z</sup> descended, and not the Father, thro' the death of the body into hell and the grave?*

Should it yet be insisted on, that *receiving gifts* is used in a sense that cannot a-

\* Acts xxviii. 23.

<sup>y</sup> Ephes iv. 9, 10.

<sup>z</sup> Ο λόγος ὁ ἦ Παλιός ὁ κατὰ αἰῶνα, αὐτὸς ἐστὶ καὶ ὁ ἀναβάς.  
Iren. lib. I. c. 1. p. 42. lib. 3. c. 21.

Serm. III. *proved from* Pſal. lxxviii. 18, &c. 99  
 gree to the Lord God the fountain of good :  
 I muſt farther reply, that he that aſcended  
 being Lord God, as I have ſhewn already  
 by comparing the paſſage with the context  
 of the *Pſalm*, and ſomething being ſaid of  
 him that aſcended; which ſeems inconfiſt-  
 ent with the nature of God, we ought to  
 infer that the ſubject referred to is not  
 the Godhead ſimply conſidered, but united  
 to, and acting in a leſſer nature capable of  
 receiving; which does not overturn, but con-  
 firm the thing I contend for at preſent, that  
 the Lord God, who aſcended on high,  
 is both God and Man, true God and true  
 Man; that is, God the Word, who became  
 fleſh, and is *the Son of God*.

The appointing of officers in the church  
 of God, attributed to the Son in the fol-  
 lowing terms, *a He gave ſome apoſtles,*  
*and ſome prophets, &c.* is affirmed of  
 God and the Holy Ghoſt in other paſſa-  
 ges of the new teſtament: As for inſtance,  
*And God b hath ſet ſome in the church,*  
*firſt apoſtles, ſecondarily prophets, &c.*  
 And again, *take heed—to all the flock,*  
*over the which the Holy Ghoſt hath c made*  
*you overſeers; that is, the orders in the*

<sup>a</sup> Ἐδωκε.

<sup>b</sup> Ἐθετο ὁ Θεός. 1 Cor. xii. 28.

<sup>c</sup> Τὸ πνεῦμα τὸ ἅγιον ἔθετο. Act. xx. 28.

church are alike constituted by the Father, the Son, and the Holy Ghost, as joint fountain of ecclesiastick authority.

Another passage, or rather two united into one, and cited by St. *Paul* from the old Testament, is this following, <sup>d</sup> *Behold, I lay in Sion a stumbling stone, and rock of offence, and whosoever believeth on Him, shall not be<sup>e</sup> ashamed.* The whole is taken from different places of the prophet *Isaiab*. As for instance, cap. xxviii. 16. *Behold, I lay in Sion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation; he that believeth shall not make haste, or, shall not be ashamed<sup>f</sup>,* according to the *Sepruagint*. But in St. *Paul's* words, instead of *a stone, a tried stone, a precious corner stone, a sure foundation,* is put *a stumbling stone, and rock of offence;* which the Apostle takes from the eighth chapter of the same prophet, where it is thus written, *The Lord of hosts shall be——\* for a stone of stumbling, and for a rock of offence.* The observation I shall make upon these passages is this following, That the *tried, precious, and foundation stone,* is the one and the same with *the stone of Stum-*

<sup>d</sup> Rom. ix. 33.

<sup>e</sup> 'Ου καταχωνθίσει.

<sup>f</sup> 'Ου μή καταχωνθῆ.

\* N. 14.

bling,

Serm. III. *proved from Ifai. viii. 14, &c. 101*  
*bling, and rock of offence*; that is, who-  
 ever is meant by one of the expressions,  
 the same is intended by the other also; for  
 otherwise, it is hard to conceive for what  
 reason the one should be put in the place  
 of the other. This being premised, I shall  
 next enquire who may be meant by *the*  
*stone of stumbling, and rock of offence* ac-  
 cording to the prophet, and the Apostle of  
 Christ. According to the prophet, the  
 terms are affirmed of the *Lord of hosts,*  
<sup>s</sup> *Sanctifie the Lord of hosts himself,* says  
 he, *and let him be your fear, and let*  
*him be your dread. And He shall be for*  
*a sanctuary,* that is, to them who fear  
 Him; *but for a stone of stumbling, and for*  
*a rock of offence to both the houses of Is-*  
*rael.* But according to the Apostle, the  
 Person meant is the Son of God, as will e-  
 vidently appear; partly from the style of  
 the same Apostle in another epistle; <sup>h</sup> *we*  
*preach,* says he, *Christ crucified, unto the*  
*Jews a stumbling block, or rather* <sup>i</sup> *offence*;  
 and partly from St. Peter, who to prove  
 that Christ is *the living stone, elect, and*  
*precious,* which the Church is built on,  
 produces the text which St. Paul has va-

<sup>s</sup> Ifa. viii. 13, 14.

<sup>h</sup> 1 Cor. i. 23.

<sup>i</sup> Σκάνδαλον. *As πέτραν Σκανδάλη, a rock of offence,*  
 Rom. ix. 33.

ried, saying, <sup>k</sup> *Wherefore also it is contained in the Scripture, behold, I lay in Sion a chief corner stone, elect, precious, &c.* But the stone of stumbling, and rock of offence is put in the place of the elect stone. It will therefore follow, that Jesus Christ the elect stone in relation to <sup>l</sup> God, is the stone of stumbling, and rock of offence in relation to men; which will farther appear from the context following, <sup>m</sup> *Unto you therefore which believe He is precious, that is, the elect stone: But unto them which be disobedient, the stone which the builders disallowed, (which Christ cites <sup>n</sup> with relation to himself) the same is made the head of the corner, and a stone of stumbling, and a rock of offence.* He joins like St. Paul, the different passages of distant chapters, shewing thereby, that Christ is the subject which both refer to, and consequently He whom the prophet meant by the precious stone, and the rock of offence: And lastly, will appear from the context in the Romans; where the Apostle tells us, <sup>o</sup> *That the Gentiles attained the righteousness of faith; that is, according to the style of the same epistle,*

<sup>k</sup> 1 Ep. ii. 6.

<sup>l</sup> y. 4.

<sup>m</sup> y. 7, 8.

<sup>n</sup> Matth xxi. 42.

<sup>o</sup> y. 30.



Serm. III. *proved from Isai. viii. 14, &c. 103*

<sup>p</sup> *The righteousness of God by faith of Christ; <sup>q</sup> for Christ is the end of the law for righteousness. But the Jews miscarried for the following reason, that they sought righteousness not by faith of the Son of God, but as it were by the works of the law; <sup>r</sup> For they stumbled at that stumbling-stone, or Christ crucified. And then subjoins the following words, as it is written, Behold, I lay in Sion a stumbling stone and rock of offence: And whosoever believeth on him, shall not be ashamed; shewing hereby that the stumbling of the Jews, and the stone of stumbling, were both foretold by the Spirit of prophecy. If then the Lord of hosts be the stone of stumbling, and rock of offence, according to Isaiah: And the Son of God, according to the doctrine of St. Peter and St. Paul, and scripture be cited according to the sense in which it was delivered by the Holy Ghost, it will then follow that the Lord of Hosts and the Son of God is one and the same; or, that the Son of God is the Lord of hosts meant in Isaiah. Which I shall farther shew from another passage of the same prophet in the same chapter, used by St. Peter in his first epi-*

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<sup>p</sup> Rom. iii. 22

<sup>q</sup> Chap. x. 4.

<sup>r</sup> Rom. ix. 32.

tle. The passage is this according to the prophet, <sup>s</sup> *Neither fear ye their fear, nor be afraid, sanctifie the Lord of hosts himself; that is, the same Lord that is called in the verse immediately following, a stone of stumbling, and rock of offence.* But in St. Peter thus according to the Syriac and Italic versions, *Be not afraid of their terror, neither be troubled, but sanctifie the Lord Christ.* If this be the true and genuine reading, as is very probable according to the judgment of an eminent <sup>t</sup> Critick, the words of the prophet will have this meaning, *Sanctifie the Lord of hosts; that is, the Lord Christ, and He shall be for* <sup>u</sup> *a sanctuary to the faithful, but for a stone of stumbling, and for a rock of offence to the hardened and unbelieving.* I might farther observe, that the same Per-

<sup>s</sup> Cap. viii. 12, 13.

<sup>t</sup> See Mills on the place, and Prolegom. p. 129. col. 1.

<sup>u</sup> See Ezek. xi. 16. *That is a defence*, Exod. xxi. 14. Psal. xxvii. 5. 2 Kings xi. 2, 3. *Christ is the Sanctuary or defence of the Church together with the Father; as it is written, the Lord God Almighty, and the Lamb are the Temple of it, Revel. xxi. 22. St. Peter instead of sanctuary writes τιμὴ, Glory, that is, the Schechinah.* See Isa. xi. 10. Heb. LXX. *for the Schechinah or glory rested in the Temple, in respect of which it became a defence; so that the Son with the Father is the light of the Church as well as its defence; as it is written, the glory of God did lighten it, and the Lamb is the light thereof, c. xxi. 23. that is,* ἡ δὲ ἀπαύρασμα τὸ δόξης τῆς Θεοῦ, Heb. i. 3.

Serm. III. *proved from Ifai. viii. 14, &c. 105*  
 son is called *Immanuel*, or *God with us*, in  
 the same <sup>w</sup> prophecy, the known name <sup>x</sup> of  
 the Son of God, and a probable proof that  
 the Son is meant in the context following.  
 In short, the prophet foretels in the Per-  
 sons of *Rezin* and *Remaliab's* Son, who  
 had formed a project to depose *Abaz*, and  
 set up another on the throne of *David*,  
 that the *Jew* and *Gentile* should in after-  
 times conspire against Christ both God and  
 Man: But their malice should return upon  
 their own heads. *Associate <sup>y</sup> your selves,*  
*O ye people, says He to the Jews, and ye*  
*shall be broken in pieces: And give ear all*  
*ye of far countries to the Gentiles: Gird*  
*your selves and ye shall be broken in pieces.*  
 — <sup>z</sup> *Speak the word, and it shall not*  
*stand: And why? For God is with us.*  
 He that is with us, whom ye both oppose,  
 is the true God, is God the Word in the  
 nature of man. <sup>a</sup> *Fear ye not their fear,*  
*nor be afraid.* Fear ye not the rage and  
 opposition of the *Jew*, nor the power,  
 cunning, and Gods of the *Gentile*. <sup>b</sup> *San-*  
*ctifie the Lord of hosts himself, and let*  
*him be your fear; trust in, fear, and obey*  
 the Son, who is Lord of hosts, and God  
 with us. <sup>c</sup> *And He shall be for a sanctu-*

<sup>w</sup> y. 8, 10.

<sup>x</sup> Matth. i. 23.

<sup>y</sup> Ifai. viii. 9.

<sup>z</sup> y. 10.

<sup>a</sup> y. 12.

<sup>b</sup> y. 13.

<sup>c</sup> y. 14.

ary, or as St. Peter paraphrases it, <sup>d</sup> *Unto you—which believe He is precious, or, the glory.* <sup>e</sup> *But for a stone of stumbling, and for a rock of offence to both the houses of Israel, &c.* Or, according to St. Peter, <sup>f</sup> *Unto them which be disobedient—a stone of stumbling, and rock of offence.* This is the full and ultimate meaning of the prophet's words, according to the passages cited and explained by St. Peter and St. Paul, both acted by the same Spirit, and therefore concurring in the same interpretation. The same Person or the Son of God, is afterwards <sup>g</sup> spoken of in character of man, as the passage is cited by the <sup>h</sup> author to the *Hebrews*.

I shall now proceed to the remaining part of the cited passage, <sup>i</sup> *And whosoever believeth on him, shall not be ashamed, a farther proof that Jesus Christ, the stone of stumbling and rock of offence, is the Lord of hosts, or the true God.* For faith in Christ comprehends more than a bare assent to the truth of his doctrines, the fitness of his precepts, and the certainty of his promises; an assent or faith, that was due from the *Jews to Moses* and their prophets; to *Moses*, as appears from the following words,

<sup>d</sup> 1 Pet. ii. 7.      <sup>e</sup> y. 14. ut sup.      <sup>f</sup> 1 Pet. ii. 7, 8.  
<sup>g</sup> 112. viii. 17, 18.      <sup>h</sup> Chap. ii. 13.      <sup>i</sup> Rom. ix. 33.

Serm. III. *proved from* Isai. viii. 14, &c. 107

<sup>k</sup> *Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever, or according to the original, believe in thee. And also to the prophets, <sup>l</sup> Believe in the Lord your God, says Jehoshaphat, so shall you be established; believe his prophets, or according to the original and Greek <sup>m</sup> version, Believe in his prophets, so shall ye prosper. But the faith due to the Son of God implies more, a trust in his name, as well as an assent to the things spoken; as it is written, <sup>n</sup> And in his name shall the Gentiles trust; that is, in his power or Person, (for name stands for <sup>o</sup> power, <sup>p</sup> person, or the <sup>p</sup> thing named.) The reason of which we may take from St. Peter, who says, <sup>q</sup> That there is no salvation in any other; for there is no other name under*

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<sup>k</sup> Exod. xix. 9.      <sup>l</sup> 2 Chron. xx. 20.

<sup>m</sup> Ἐμπιστεύσατε ἐν Κυρίῳ Θεῷ ἡμῶν—ἐμπιστεύσατε ἐν προφήτῃ αὐτοῦ.

<sup>n</sup> Matth. xii. 21. *taken from* Isa. xlii. 4. LXX.

<sup>o</sup> *The name of the Lord, Isa. xxx. 27. is his power, according to Rath. See also* Acts iv. 7.

<sup>pp</sup> *The name of God stands for God himself, when it is the object of praise, Psa. liv. 6. blessing, ciii. 1. thanksgiving, cvi. 47. and invocation, cxvi. 4. And the Rabbins frequently put יהוה in the place of the Lord. The same is observed among men also, where name signifies man or Person. Acts i. 15. Revel. iii. 4. xi. 13.*

<sup>q</sup> Acts iv. 12.

heaven

heaven given among men, whereby we must be saved. But according to the tenour of the old Testament, salvation is obtained in the gospel dispensation by <sup>r</sup> *the name of the Lord*, the only name and the only God whom the nations shall worship, for there shall <sup>s</sup> be one Lord, and his name one. It will therefore follow, that the Son's name, the <sup>r</sup> only name whereby we must be saved, and consequently such as all must trust in, is the name of the Lord, or the one name, which the prophet speaks of. And since the name that saves, or the Son's name, is one with the Son, for the Son saves by his own name, *Jesus Christ* is the Lord *Jehovah*, or the true God. Were He less than God, how could He save, since none is Saviour but God only? <sup>n</sup> *I even I am the Lord, and besides me there is no*

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<sup>r</sup> Joel ii. 32.

<sup>s</sup> Zech. xiv. 9. *For his name shall be established in the world, and there shall be none besides it.* Targ. Jon. *Or his name only shall be mentioned in the world, or the mouth of all,* Rab. Kimchi.

<sup>t</sup> *Not exclusive of the Father and Spirit; for He that believeth and is baptized (into the name of the Father, and of the Son, and of the Holy Ghost) shall be saved, Mark xvi. 16. compared with Matth. xxviii. 19. But in opposition to angels and other creatures both in heaven and earth, Ephes. i. 20, 21. which some were disposed to worship and trust in. Coloff. ii. 18.*

<sup>n</sup> Isa. xliii. 11.

*Saviour.* And how can the *Gentiles trust in his name*, if He be not God who can save and deliver? To *trust* in one that is no God, is pronounced a sin by the Spirit of God; <sup>w</sup> *Wo to them, that go down to Egypt for help, and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong: But they look not unto the Holy One of Israel, neither seek the Lord.* And why was it a Sin to trust in *Egypt*? Why an apostasie from the true God? the reason is this, <sup>x</sup> *The Egyptians are men and not God, and their horses flesh and not spirit.* The guilt of their sin consisted in this, that they put the trust which was due to none but Almighty God, in a Being less in nature and power than the true God, robbing him of his honour, and setting up another in the place of God, a notorious act of apostasie from Him. But not to trust in the Son of God, is a mortal sin according to the gospel. It must then follow, that the Son of God is <sup>y</sup> true God as well as <sup>y</sup> He is man. It cannot be said, that the *name* of the Father manifested in the Son, is the

<sup>w</sup> Isai. xxxi. 1.

<sup>x</sup> *ŷ.* 3.

<sup>yy</sup> Si homo tantummodo Christus, cur spes in illum ponitur, cum spes in homine maledicta referatur? *Novat. de Trinit. c. 13, & 24.*

only

only *name*, which the *Gentiles* are to *trust in*; for were this so, the object of their confidence is not the Son, but the Father only; but the scripture affirms that *the name they are to trust in* is the Son's <sup>z</sup> name, The consequence of which is, that the Person of the Son, expressed by his name, is really divine.

But farther, the name of *Christ*, which the church is to trust in, is also the object of its prayers and addresses; for, says the apostle, <sup>a</sup> *Whosoever shall* <sup>b</sup> *call on the name of the Lord shall be saved*; from whence it will follow, that *Jesus Christ* the object of worship is true God. That the passage is meant of the Son of God may be inferred from hence, that it is reasonable to believe, that the *name* or Person whom we ought to invoke for deliverance and safety, is the same object which we ought to confide in, in order to obtain it; which I have shewn already is the Son of God. But,

<sup>z</sup> See second Sermon.

<sup>a</sup> Rom. x. 13.

<sup>b</sup> That is, pray to the Lord, or call upon him in prayer. See 1 Kings xviii. 24, 36, 37. Kimchi explains it by this passage, The Lord is nigh unto all them that call upon him, to all them that call upon him in truth, *Psal.* xlv. 18. that is, that worship him in spirit and in truth. *John* iv. 23, 24.

*Secondly,*



Serm. III. *proved from* Ifai. viii. 14, &c. III

*Secondly*, It is clear from the context, that the *name of the Lord*, is the Son's name, or the Person of the Son: As for instance, in the beginning of the chapter the apostle of Christ pursues the subject he was treating of before, the rejection of the *Jews* for want of the righteousness of faith in Christ; for, says he, <sup>c</sup> *Christ is the end of the law, for righteousness to every one that believeth*. The nature of which he describes in a comment on the words of *Moses*; <sup>d</sup> *say not in thine heart, who shall ascend into heaven?* (that is, to bring down Christ from above,) a clear declaration that the Son of God was greater than man, existed in heaven before his incarnation, and descended from thence to be made flesh. <sup>e</sup> *Or who shall descend into the deep?* (that is, to bring up Christ from the dead,) a like declaration that the Son was man, since he could not have died, and risen from the dead, if he had not assumed a body of flesh. So far relates to the object of our faith the *Word of God* appearing in flesh; the Word <sup>f</sup> *that is nigh us in our mouth, and in our heart*; so very nigh us, that it waits at the door of our heart and our lips, that the one may be-

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<sup>c</sup> y. 4.

<sup>d</sup> y. 6.

<sup>e</sup> y. 7

<sup>f</sup> y. 8.

lieve

lieve it and the other confess it. In what follows, the Apostle unites the act, the effect, and the object of faith, saying, <sup>g</sup> *If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved*; that is, whosoever believes, and accordingly confesses, that *Jesus Christ* is the Word of God, which existed in heaven, took upon him flesh, offered it on the cross, descended into hell, raised it from the dead the third day, and ascended into heaven from whence he descended, (for all this is the object of our faith, according to the comment on the words of *Moses*,) he shall certainly be saved. It is not sufficient to assent to the truth of Christ's resurrection, without believing his ascension into heaven; nor confess his ascension, if we do not believe that he first descended, or came down from heaven. For, according to *St. Paul*, <sup>h</sup> *that he ascended*, (that is, far above all heavens,) *what is it but that he also descended first* (from the same heavens) *into the lower parts of the earth*. It was not the resurrection of Christ only, but also his descent, his coming from heaven, that offend-

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<sup>g</sup> *ſ. 9.*

<sup>h</sup> *Ephes. iv. 9, 10.*

Serm. III. proved from Isa. viii. 14, &c. 113

ed the Jews; <sup>i</sup> They murmured at him because he said, I am the bread which came down from heaven. They fixed their eyes on the human part, and said, is not this Jesus the son of Joseph, whose father and mother we know? How is it then that he saith, I came down from heaven? And <sup>k</sup> many of his disciples, on his <sup>l</sup> repeating the same, said, this is an hard saying, who can hear it? and <sup>m</sup> departed from him: To prevent which he had said before, <sup>n</sup> What and if ye shall see the Son of man ascend up where he was before? meaning thereby, that his ascension into heaven, if they waited with patience, would fully convince them that he came down from thence; that is, that the natures he consisted of were <sup>o</sup> divine and <sup>o</sup> human, the Lord <sup>p</sup> from heaven, which is God the Word, and the nature of man which was raised and ascended. This is the belief contained in the faith of Christ's resurrection, which joyned with a trust in the Son of God will save the believer, as St. Paul proves in the same chapter from the pro-

<sup>i</sup> John vi. 41, 42.

<sup>k</sup> y. 60.

<sup>l</sup> y. 58.

<sup>m</sup> y. 66.

<sup>n</sup> y. 62.

<sup>o</sup> Καταβάνει ἄνω ἢ εἰς τὴν οὐρανὸν ὡς Θεός, ἀναβάνει δὲ ὡς ἄνθρωπος. *Cum. in Ephes. iv. 10.*

<sup>p</sup> I Cor. xv. 47.

phet *Isaiab*, <sup>q</sup> *Whosoever believeth on him shall not be ashamed, and why? <sup>r</sup> for the same Lord over all, that is, Christ spoken of, is rich unto all that call upon him; which he proves from a passage of the prophet *Joel*, <sup>s</sup> *Whosoever shall call upon the name of the Lord, shall be saved; that is, all shall be saved, who shew their faith and confidence in Christ by their prayers to him. I think it is clear then, that the cited passage is meant of the Son according to St. Paul, and that the name called on is the name of Christ, or the Person of Christ; the consequence of which is, that Jesus Christ, the object of worship, is true God. For,**

*First*, Invocation supposes the <sup>t</sup> presence of the object in all places, his capacity of knowing the prayers and necessities of every supplicant, and a power to grant whatsoever is wanting to compleat their happiness; which seem to be attributes that belong to none but the true God.

*Secondly*, The object of prayer, accord-

<sup>q</sup> y. 11.

<sup>r</sup> y. 12.

<sup>s</sup> y. 13. Joel ii. 32.

<sup>t</sup> Si homo tantummodo Christus, quomodo adest ubique invocatus, cum hæc hominis natura non sit, sed Dei, ut adeste omni loco possit? *Novat. c. 14.*

Serm. IV. *proved from* Ifai. viii. 14, &c. 115

ing to scripture is <sup>v</sup> God only; as it is written, <sup>w</sup> *Thou shalt worship the Lord thy God, and him only shalt thou serve*; and again, <sup>x</sup> *He that sacrificeth unto any God, save unto the Lord only, he shall be utterly destroyed*; which doubtless relates to the better sacrifice of prayer and thanksgiving, as well as the outward sacrifices of beasts; to which may be added, that hearing of prayer is one of the characters of the true God. <sup>y</sup> *O thou that hearest prayer, says the Psalmist, unto thee shall all flesh come.*

If then the object invoked according to the prophet is the Lord *Jehovah*, but according to the apostle the Lord *Jesus*, and *Jesus Christ* is the Lord *Jehovah*, (for the passage is cited to prove that the Son, *who is Lord over all, is rich unto all that call upon him*;) and the object of worship is true God, it will then follow that *Jesus Christ*, who is Lord *Jehovah*, and the object of worship, is true God.

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<sup>v</sup> Si homo tantummodo Christus: cur homo in orationibus mediator invocatur, cum invocatio hominis ad præstandam salutem inefficax judicetur. *Novat. ibid.*

<sup>w</sup> Matth. iv. 10.

<sup>x</sup> Exod. xxii. 20.

<sup>y</sup> Psal. lxxv. 2.



# CHRIST'S Divinity

Proved from MAL. iii. 1. and other Texts  
of the OLD TESTAMENT.

*The Fourth SERMON preached on Tues-  
day February 7. 1721.*



LUKE xxiv. 27.

*And beginning at Moses and all the  
Prophets, He expounded unto them in  
all the Scriptures, the things concern-  
ing himself.*

**T**HE passages of scripture I shall now  
produce, as proofs of the Majesty  
and Godhead of Christ, are such as  
are cited by the writers of the Gospels from  
the old testament. The first shall be taken  
from the gospel of St. *Mark*, which begins  
thus, *"The beginning of the gospel of Je-*

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• Mark i. 1, 2, 3.

*ſus Chriſt, the Son of God, as it is written in the prophets, Behold, I ſend my messenger before thy face, which ſhall prepare thy way before thee. The voice of one crying in the wilderneſs, prepare ye the way of the Lord, make his paths ſtreight.* The words I have read, are composed of paſſages out of different prophets; the firſt out of *Malachi*, the laſt out of *Iſaiab*. The firſt out of *Malachi* is read thus as it ſtands in the prophecy, <sup>b</sup> *Behold, I will ſend my messenger, and he ſhall prepare the way before me,* or, according to the <sup>c</sup> *Hebrew*, and the verſion of the <sup>d</sup> *Seventy*, *He ſhall prepare the way before my face, or before my preſence.* The ſubject, who ſpeaks, is the *Lord of Hoſts*, as appears from the context; but the queſtion is this, whether *the way was prepared before him* who ſpake by the prophet, or before another? If the words be conſidered according to the *Hebrew*, it is the opinion of ſome, that he who ſpeaks is different from him whom the way is prepared for; that is, that the Father ſpeaks, and the way is prepared for the Son of his love, the Word incarnate, *the Face of the Father.* For,

<sup>b</sup> Mal. iii. 1.

עֲשֵׂה

<sup>d</sup> Πρὸς ἑβδομήκοντα μς.

*First*, The term *Face* stands for a person, or signifies him, whom the Scripture calls either simply <sup>e</sup> *the Angel*, or <sup>f</sup> *the Angel of the Lord*; or <sup>g</sup> *the Angel of his presence*. As for instance, *Jacob* is represented as wrestling with a man, <sup>h</sup> in the book of *Genesis*; as getting <sup>i</sup> the better in the struggle with him; as obtaining his  *blessing* and a new  *name*, <sup>k</sup> by which it was declared that he had  *prevailed with God*, and in consequence of it would <sup>l</sup>  *prevail over man*; and as calling the place, where the dispute happened, in the  *Hebrew Peniel*, <sup>m</sup> which according to interpretation, is  *the Face of God*; for, says he,  *I have seen God <sup>n</sup> face to face*; that is, in seeing him, who appeared and attacked him in the form of man, he saw the  *Face or Presence of God*. But this very Person is called by  *Hosea* both  *God* and  *Angel* in the follow-

<sup>e</sup> Genes. xviii. 16.    <sup>f</sup> Exod. iii. 2.

<sup>g</sup> Isai. lxiii. 9.    <sup>h</sup> Gen. xxxii. 24.

<sup>i</sup> *ŷ.* 25.    <sup>k</sup> *ŷ.* 28.

<sup>l</sup> *Ἐπιβουλεύσας μετὰ Θεοῦ, καὶ μετὰ ἀδελφῶν δουλοῦς ἔσται.* LXX. Si contra Deum fortis fuisti, quanto magis contra homines prevalebis? *Vulg. Lat.*

<sup>m</sup> *ŷ.* 30.

<sup>n</sup> *ὁ Θεὸς ὡς ἄνθρωπος ἐμάχησεν μετὰ τοῦ Ἰακώβ.* LXX. Videt utique Deum Jacob cum quo conluctabatur. — Pervidens auctoritatem ejus cum quo luctatus fuisset, nomen huius illius, in quo conluctatus est, vocavit visio- nem Dei. *Novat.* 27.



ing words, ° *By his strength he had power with God, yea, he had power over the Angel, and prevailed. He had power over the Angel,* is a repetition and confirmation of the former sentence, *he had power with God,* according to the reading of the vulgar *Latin,* and *Chaldee* <sup>P</sup> paraphrase, which put *Angel* in the place of *God.* And forasmuch as it is probable, that the same angel, *which redeemed Jacob from all evil,* appeared to, conducted, and saved his posterity; for, says he, <sup>q</sup> *the Angel which redeemed me from all evil, bless the lads;* and *the Angel of God's presence* conducted the *Jews,* according to *Isaiab,* who says, <sup>r</sup> *In all their affliction he was afflicted, and* <sup>s</sup> *the Angel of his presence saved them;* it will then follow, that the *Face of God* is the *Angel of his presence,* which agrees with the comment of a learned *Jew,* who says, <sup>t</sup> *that the Angel of his presence is the Face of God, of whom it is written,* <sup>v</sup> *my Face, or Presence shall go*

° Hosea xii. 3, 4.

<sup>P</sup> See also D. Kimchi in loc.

<sup>q</sup> Genes. xlviii. 16.

<sup>r</sup> Isai. lxiii. 9.

<sup>s</sup> מלאך פניו

<sup>t</sup> Masius ad Jos. c. v. Grot. de verit. Rel. Christ. lib. 5.

c. 21. not. 6. Angelus faciei ejus salvos fecit ipsos. Nimirum ille Angelus qui est Dei facies, &c.

<sup>v</sup> Exod. xxxiii. 14.

*with thee, and I will give thee rest.* If then the *Face of God* be the *Angel of his presence*, and the *Angel of his presence* be different from him whose angel he is, it is very probable that *the Face of God*, in the passage cited from the prophet *Malachi*, is the *Angel of his presence*, and a different Person from the *Lord of hosts* who speaks by the prophet.

*Secondly*, The term *face* signifies the Person of the Son of God, for so is he call'd by *Clement of Alexandria*, and other writers; *The Word*, says he<sup>w</sup>, *is the Face of God, by which God is manifested and known*; which he speaks with relation to the words of *Jacob*, who said, *I have seen God face to face*. And again, upon the words of *David*, \* *This is the generation of them that seek him, that seek thy Face O Jacob*; or according to the *Seventy*, *that seek the Face of the God of Jacob*:

<sup>w</sup> Πρόσωπον ὃ ἔστι Θεὸς ὁ λόγος, ὃ φωνίζετο ὁ Θεός, ἐν γνω-  
ερίᾳ. *Pedag. lib. 1. p. 132. ed. Ox.* Numquid Filius qui-  
dem videbatur, & sic Facies? *Tertull. adv. Prax. c. 14.*  
*vid. Pamela. in not.*

Nisi Facies Dei, qui utique Christus est, qui imago  
Dei invisibilis est, *επι. Hil. in Psal. cxlii. p. 549.* Forma  
& vultus & facies & imago non differunt. *in Psal. lxxviii.*  
*p. 228.*

\* *Psal. xxiv. 6.*

He says, <sup>y</sup> *David seems to have shewn us in a few words that the Saviour is God, when he calls him the Face of the God of Jacob; meaning by the Saviour the Son of God, which is also repeated in other* <sup>z</sup> *places. The same is confirmed in the new testament, where he is called* <sup>a</sup> *the image of the invisible God, which plainly declares that the Father is seen and known in the Son; and the* <sup>b</sup> *express image of his Person; whom he that hath seen, hath seen the Father, as himself testifies in* <sup>c</sup> *the Gospel of St. John. It must also be observed, that the original word, which we render face, is a Noun plural, and signifies* <sup>d</sup> *faces; which is well applied to the Son of God, whom the Father was seen in, in different manners,* <sup>e</sup> *according to the circumstances and exigency of the times. The sense of the passage then, according to the*

<sup>y</sup> Κατὰ ἀδαρμοῦν, ὡς εἰκεν, ἡμῖν θεὸν εἶναι τὸ σωτήρα ἀπέδειξεν ὁ Δαβὶδ, πρῶτον ὡτὸν εἰπὼν τῷ Θεῷ Ιακώβ. Strom. p. 866. ed. Ox.

<sup>z</sup> P. 665, 801. *The like is affirmed by Irenæus, Agnitio enim Patris est Filii manifestatio.—Visibile autem Patris Filius. Lib. 4. c. 14.*

<sup>a</sup> Coloss. i. 15.    <sup>b</sup> Heb. i. 3.    <sup>c</sup> John xiv. 9.

<sup>d</sup> פנים

<sup>e</sup> Ipse autem interpretator Patris Verbum, utpote dives & multum existens, non in unâ figurâ, nec in uno charactere videbatur videntibus eum, sed secundum dispensationum ejus causas, sive efficaciam. *Iren. lib. 4. c. 37.*

interpretation I have here given, is this that follows, *Behold, I will send my messenger, John the Baptist, and he shall prepare the way before my Face, or the Angel of my presence, who is God the Word, my only begotten Son, the Person I am manifested and known in to the world.* And this exposition agrees with the manner of citing the passage in the new testament, which runs thus, *Behold, I send my messenger before thy Face, which shall prepare thy way before thee.* The Father speaks to a second Person different from himself, who according to the Gospels is the Son of God; as if he had said, according to the meaning of both passages, *Behold, I send my messenger before thy Face, which shall prepare thy way before thee, the Angel of my presence, or my Face.*

But *secondly*, If we follow the reading of the *English Bible*, the way is prepared for the Person speaking, who is *Lord of Hosts*; but according to the Gospels, for the *Son of God*, or for *God the Word*. The consequence of which is, that *God the Word* is the Person speaking, and the *Lord of Hosts*; that is, it is *God the Word* who spake by the prophet, *Behold, I will send my messenger, John the Baptist, and he shall prepare the way before me, at my coming*

coming in flesh; and the Lord, whom ye seek, shall suddenly come to his temple; or, I the Lord, whom ye seek, will suddenly come to my temple. For it is usual with God, according to the style of the old testament, when he speaks of himself, to pass from the first <sup>f</sup> to the third Person: And that Christ is the Person sending the Messenger, is the doctrine of our Church in her <sup>g</sup> Homilies and <sup>h</sup> Liturgy. But a difficulty arises from this exposition; for if Christ speak according to the prophet, how can the words be attributed to the Father in the new testament? for Christ cites them after this manner, <sup>i</sup> *Behold, I send my messenger before thy Face*, where God the Father speaks to the Son. In answer to which I must put you in mind, that the Son speaks, not of himself, <sup>k</sup> but according to the mind and will of the Father; nor acts alone, or separately from him, but in <sup>l</sup> concert with him. The consequence of which is, that the Father speaks and acts in the Son, and the words of the Son are the words of the Father, a difference being allowed in the mode of expression, on account of the dif-

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<sup>f</sup> Zech. xii. 6--11.                      <sup>g</sup> *Of the nativity.*

<sup>h</sup> *Collect for the third Sunday in Advent.*

<sup>i</sup> Matth. xi. 10.                      <sup>k</sup> John xiv. 10. viii. 28, 38. xii. 50.

<sup>l</sup> John. v. 19, 30. viii. 28.

ference of the Persons speaking; that is, the things which the Son foretels of himself in the first Person, the Father foretels of the Son likewise in the second or third; as for instance, *Behold, I will send my messenger, and he shall prepare the way before me*, says the Son; but referred to the Father, the author of *all* that the Son does, the words will admit of this variation, *Behold I send, or will send my messenger before thy face, which shall prepare thy way before thee*.

According then to the first of the two meanings, the *way is prepared*, not before him who spake by the prophet, but before his *Face, Presence, or Son*; but according to the last, the way is prepared for the Person speaking, who is Lord of Hosts, and the Son of God.

The next enquiry is, whether the Son, whom the way is prepared for, be different in nature from God the Father, as he is in Person. That he is one in nature will equally appear from either interpretation. For,

*First*, If the Son of God be considered as the *Face and Presence* of the Father, and the *Face of God* which the patriarch saw in the man he wrestled with, be the Son of God, and the *Angel of his presence*,

it will then follow, that the Son of God tho' different in Person, as he is called an Angel by the prophet *Hosea*, yet is one in nature, as he calls himself God according to *Moses*, and is described in *Hosea* by the names and characters of the true God. As for instance, the man or Angel speaks to the patriarch in the following words, <sup>m</sup> *thy name shall be called no more Jacob; but Israel, for as a prince hast thou power with God, Elohim; that is, in prevailing with me thou hast* <sup>n</sup> *power with God; an indirect affirmation that himself was God. The prophet Hosea speaks of them both in the same style, ° By his strength, says he, he had power with God, the true God according to the context, <sup>p</sup> yea, he had power over the Angel, and prevailed. The <sup>q</sup> Angel, as I have shewn a little before, is the same with <sup>q</sup> God in the verse preceding: He wept, and made supplication unto him, unto God the Angel. He found him in Bethel; the same God, the same Angel*

<sup>m</sup> Genes. xxxii. 28.

<sup>n</sup> Ostendebat Dominus, quod non tantum homo esset qui conlocutabatur tunc cum Jacob, sed & Deus. Novat. c. 27.

° Hof. xii. 3.

<sup>p</sup> <sup>γ</sup>. 4.

<sup>q</sup> <sup>q</sup> Οὗτος καὶ Ἄγγελος, καὶ Θεός, καὶ κύριος—ὡς ἰδέα ἀνεξήγητος αὐτῷ τῷ Ἰακώβ παλαιῆς. Just. in Dial. cum Tryph. p. 281. ed. Par.

which

which wrestled with *Jacob*, is the very God, the very Person that appeared to him in *Bethel*. *And there he spake with us*; he spake with the *Jews*, or blessed the nation, in the patriarch their ancestor. *Even*<sup>r</sup> *the Lord God of Hosts, the Lord is his memorial*; that is, the memorial of him, whom he has hitherto spoken of as *God* and *Angel*, is the Lord *Jehovah*, the name<sup>s</sup> proper to the true God. For by this name is the *God* called who found him at *Bethel*; who spake in the style of the *God over all*,<sup>t</sup> when he promised to multiply his children after him, to give them the land which he then slept in, and that all nations should be blessed in him; who confirmed the blessing in his own Person, which *Jacob* had<sup>v</sup> received from the man he wrestled with, declaring hereby that *he* was the Person that had wrestled with him; that is, the God of *Bethel* said unto *Jacob*,<sup>w</sup> *Thy name is Jacob; thy name shall not be called any more Jacob, but Israel shall be thy name; and he called his name Israel*; whom *Jacob* worshipped as the true God, promising and vowing on terms

<sup>r</sup> Hof. xii. 5.<sup>s</sup> Exod. iii. 15.<sup>t</sup> Genes. xxviii. 12, &c.<sup>v</sup> Genes. xxxii. 28.<sup>w</sup> Genes. xxxv. 10.



of protection, to dedicate a place, and separate tythes to his honour and service, and confess him his God for ever and ever<sup>x</sup>. If then *these* titles, characters or marks of the true God, do belong to the Person who wrestled with *Jacob*, or *the Face of God*, and the Person wrestling is the Son of God, it will then follow that the Son of God is the true God; and since the true God is but one in nature, and the Father is really and truly God, it will farther follow that the Son is one in nature or essence with God the Father. Nay, the same *Jew*, who affirms that the *Face* or *Presence of God* is the *Angel of his Presence*, does likewise affirm it is *God*<sup>y</sup> *himself*, in conformity to the notion of other<sup>z</sup> *Jews*, and according to the rendring of the term<sup>a</sup> *face* in the *Greek* version.

*Secondly*, If the Person speaking in the prophet *Malachi* be the Son of God, the

<sup>x</sup> Genes. xxviii. 12, &c.

<sup>y</sup> *Facies Dei* ipsum significat Deum, quod apud omnes interpretes est in confessio. *ibid.*

<sup>z</sup> Nominis tetragrammati *Jehovah* cognomen aliquando est פניו (facies,) ut Exod. xxxiii. 14, 15. *Cosri* p. 293.

<sup>a</sup> My presence is rendered by *אני* I my self, Exod. xxxiii. 14. and thy presence, by *אניך* thou thy self, *ibid.* 15. and his presence, by *אניו* he himself, *Isai.* lxiii. 9. and by his presence, by *אניו*, Deut. iv. 37. for so the original פניו should be rendered, and not in his sight.

Son of God is the *Lord of Hosts*; for the Person speaking is the Lord of Hosts. The consequence of which is, that he is one in nature with God the Father; for the *Lord of Hosts* is the one God, whose nature is one, indivisible, eternal.

But *thirdly*, It will farther appear that the Son of God is one with the Father in nature or essence, tho' different in Person, from the passage cited in the Gospel of St. *Mark* from the prophet *Isaiab*, and joyned with the former; for having said, *Behold, I send my messenger before thy face, which shall prepare thy way before thee*, he adds <sup>b</sup> *the voice of one crying in the wilderness*; that is, of the messenger or *Baptist*, *prepare ye the way of the Lord, or Jehovah*; that is, the way of the Son, whom the Father speaks to in the second Person; for both passages are produced by St. *Mark* for the same purpose, to prove that the *Baptist* should prepare the way for the Son of God. *Make his paths straight*, or according to the prophet, <sup>c</sup> *Make straight in the desert a highway for our* <sup>d</sup> *God*.

<sup>b</sup> Mark. i. 3. Isai. xl. 3.

<sup>c</sup> Isai. xl. 3.

<sup>d</sup> Ὁ μὲν Ἰωάννης ὁ κήρυξ τῷ λόγῳ, ταύτην πη παρακάλει, εἰσὶν εἰς Θεὸν τῷ Χριστῷ παρουσίαν. Cl. Alex. p. 9. ed. Ox.

Καὶ ἀπαξαπλῶς ὅτε Ἰωάννης ὁ Χριστὸν δέκνυσιν, ἀνθρώπος Θεὸν δέκνυσιν. Orig. in Joann. p. 79.

Serm. IV. *proved from Mal. iii. 1, &c.* 129

where the same Person that is called <sup>e</sup> *Jehovah*, is called <sup>e</sup> *Elohim*, that is, the word of God is together with the Father *the Lord God*, or the one God, whom the *Jews* worshipped. St. *Luke* goes on with the context following the cited passage, saying, <sup>f</sup> *Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; and all flesh shall see the <sup>g</sup> salvation of God.* But according to the *Hebrew* it ends thus, *And the glory of the Lord shall be revealed, and all flesh shall see it together.* Where the *salvation of God* is put in the place of *the glory of God*. But *the salvation of God* is the Son of God, as it is written, <sup>h</sup> *for mine eyes have seen thy <sup>i</sup> Salvation.* And the *glory of God* is itself God, being put in the place of *the Lord God* in this very passage, and in other portions of holy scripture, and rendered by the *seventy* in the same meaning; for *shew me thy Glory* according to the *Hebrew*, is

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<sup>e e</sup> See *Luke* i. 15, 16, 17.      <sup>f</sup> *Luke* iii. 5, 6.

<sup>g</sup> Τὸ *ἑλεος* ἔ *ἰσθ*. Which is taken from the *Septuagint*, *Isa.* xl. 5.

<sup>h</sup> *Luke* ii. 30.

<sup>i</sup> Τὸ *ἑλεος* ἔ *ἰσθ*. *Salutis agnitio*—quæ est *Filius Dei*.—qui & *salus*, & *Salvator*, & *Salutare verè* & *dicitur*, & *est*. *Iren. lib. 3. c. 11.*

*shew me thy self* according to the seventy. It will then follow, that the Son, the *Salvation* and <sup>k</sup> *Glory of God*, is *Jehovah*, *Elohim*, or together with the Father *the Lord God*, that is, one with the Father in nature or essence; for the name *Jehovah* signifies him who necessarily is.

*Fourthly*, That the Son and the Father are one in nature, will likewise appear from the context of the passage in the prophet *Malachi*, <sup>1</sup> *And the Lord, whom ye seek, shall suddenly come to his temple: Even the Messenger, or Angel, of the covenant, whom ye delight in. The Lord whom they seek, and the Angel of the covenant is according to the Rabbi before cited, <sup>m</sup> the Face of God, or the Angel of his Presence. And according to others, the <sup>n</sup> Glory, or <sup>o</sup> Messiah; for they mean but <sup>p</sup> one and the same Person under both titles of Lord and Angel. That is, the Lord and Angel is the Son of God, the expected Messiah, who according to the gospel is God the Word, the Glory of God. The*

<sup>k</sup> Δόξα κυρίου καὶ τῆ πινύμνησιν τῆ ἀγίας καλεῖται. Just. Dial. cum Tryph. p. 284. ed. Paris. δόξα τῆ θλονήσαντισιν. ibid.

<sup>1</sup> Mal. iii. 1.

<sup>m</sup> Grot. de verit. rel. Christ. lib. 5. c. 21. note 6.

<sup>n</sup> Ab. Ezra. <sup>o</sup> Kimchi. <sup>p</sup> Kimchi. Ab. Ezra.

temple which He comes to being called <sup>9</sup>his; is a plain proof of the truth of his Godhead, or that He who comes is the worship of *Israel*, and the true God. For according to the writings of the old Testament, whose is the temple but the Lord *Jehovah's*? Whom was it built for, and to whom dedicated, but the same Lord, the God of the *Jews*? It was his *Glory* that filled the temple, and He only who received the addresses of the whole nation in the courts of it. If then the temple is the Son's who is called *Lord* by the prophet *Malachi*, and yet is the temple of *Jehovah* only, the Son is one with the Lord God, the worship of *Israel*, or together with the Father is the one necessary and eternal being. To which we may add, *that his coming to his temple*, is coming as *the Glory* which sits <sup>r</sup> between the Cherubim; is fulfilling the words of the prophet *Ezekiel* <sup>s</sup> that *the glory of the Lord came into the house*, the new building, or temple of God, which He is there describing; and

<sup>9</sup> Etenim veritas erat ipse (scil. Christus) qui loquebatur, & verè vindicabat *suam domum*—dicens,—scriptum est, *domus mea domus orationis vocabitur*. Iren. lib. 4. c. 5.

<sup>r</sup> Ὁ ἅπ' ἀπάντων τεχνίτης λόγος, ὁ καθήμενος ἐπὶ ἅ χειρῶν αἰμάτων. Iren. lib. 3. c. 11. p. 221.

<sup>s</sup> Ezek. xlii. 4.

of the prophet *Haggai*, *That the glory of the latter house shall be greater than of the former.* His coming to the temple which was made with hands, was an outward representation of his coming into the world, the visible temple which himself made according to the doctrine of St. *John*<sup>u</sup> and St. *Paul*<sup>w</sup>; and of his coming to the church the spiritual temple, which himself has purchased, dedicated, and sanctified with his own blood, where *He* receives the <sup>x</sup>praises and addresses of his saints, who are *priests*<sup>y</sup> of *Christ* as well of *God*. For *He came into the world, and He came unto his own, as the true*<sup>z</sup> *light, or the glory*<sup>a</sup> *of God which riseth upon the church, and lighteth every man that cometh into the world.* Or according to *Simeon*, <sup>b</sup>*as the light to lighten the Gentiles, and the glory of God's people Israel.*

If any should object that the *Lord* is one, and the *Angel* another; that the *Lord* is the *Father*, and the *Angel* the *Son*; I shall observe, *First*, That the language of the context favours the contrary. Who may *abide*, says *He*, <sup>c</sup>*the day of his coming? And who shall stand when He appear-*

<sup>t</sup> Hagg. ii. 9.    <sup>u</sup> John i. 10.    <sup>w</sup> Col. i. 16. Heb. iii. 3, 4.    <sup>x</sup> Revel. v. 8, Sec.    <sup>y</sup> Rev. xx. 6.    <sup>z</sup> John i. 9.  
<sup>a</sup> Isa. lx. 1, 2.    <sup>b</sup> Luke ii. 32.    <sup>c</sup> *Y.* 2.

*eth, &c.* There is nothing here, or in what follows to induce us to believe that two were meant by the *Lord* and *Angel*; for *his* and *He* relate to the coming but of one <sup>d</sup> only: *Secondly*, Since God speaks in the first Person, *Behold, I*: And the *Lord* is spoken of together with the *Angel* in the third Person, it appears more agreeable to join *Lord* with the *Angel* mentioned in the same Person, than join him with God who speaks in the first, and not in the third; tho' all three may probably relate to the same Person. *Thirdly*, If two Persons, and not one, were the thing signified, what is the reason that whensoever the office of the Baptist is described in the new Testament, He is never mentioned as the forerunner of two, but of one only? *He shall go before Him*, <sup>e</sup> says the Angel *Gabriel*, not before them. *Thou shalt go before the face of the Lord to prepare his ways*<sup>f</sup>, says old *Zachary*. *He that cometh after me, is mightier than I*<sup>g</sup>, says the Baptist. And again, *That He should*<sup>h</sup> *be manifest to*

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<sup>d</sup> Novatian says on a like passage, Genes. xxxii. 48. Si enim alterum Angelum voluisset intelligi, plurali numero duas Personas complexus fuisset; nunc unius Personæ singularem numerum in benedictione deposuit, ex quo eundem Deum atque Angelum intelligi voluit. *Novat. c. 27.*

<sup>e</sup> Luke i. 17.      <sup>f</sup> Y. 76.      <sup>g</sup> Matth. iii. 11.

<sup>h</sup> John i. 31.

Israel, therefore am I come baptizing with water. I am<sup>i</sup> not the Christ, but— I am sent before him. And St. Paul,<sup>k</sup> *When John had first preached before his coming the baptism of repentance.* In short, the way is prepared but for one only, who is called *Lord*, and the *Lord God*, in the gospel of<sup>l</sup> St. Luke; *the true Light*, *the Lamb of God*, *the Son of God*, and *the Christ*, in St.<sup>m</sup> John; and *the Saviour Jesus*, by St. Paul in the<sup>n</sup> *Acts*. The same may be observed of the ancient doctors<sup>o</sup> of the Christian church, that they speak of the Baptist as preparing the way but for one only, the Son of God. To sum up all: He, before whom the way is prepared, is Son of God, and *the Lord God*, according to the gospels, and the words of the prophets cited or alluded to; and is *the Lord who should suddenly come to his temple*; that is, is together with the Father the one God, and Object of worship, (for *the Lord God* is the only God and Object of worship,) and consequently one in nature with the Father.

<sup>i</sup> John iii. 28.<sup>k</sup> Acts xiii. 24.<sup>l</sup> Luke i.<sup>m</sup> John i. 9, 29, 34. iii. 28.<sup>n</sup> Acts xiii. 23, 24.

<sup>o</sup> Just. Mart. p. 268, 269, 270. Iren. lib. iii. c. 9, 11. Orig. in Matth. p. 306, 307. & al. Tertull. adv. Marc. p. 432, 449. ed. Rigalt. and others.



Another passage, which deserves consideration, is taken by St. *John* from the prophet *Zechary*: As it stands in the Gospel, it is read thus, <sup>p</sup> *They shall look on him whom they peirced*, but after this manner in the book of prophecy, <sup>q</sup> *They shall look upon me, whom they peirced*; which is also the reading of the *Greek*, *Syriac*, and *Latin* versions, and is plainly supposed in the *Chaldee* paraphrase. The Subject speaking in the first Person, according to the prophet, is the Lord *Jehovah*; for the chapter begins with the following words, *The burden of the Word of the Lord for Israel, saith the Lord, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him; behold, I will make Jerusalem, &c.* from hence he proceeds to the tenth verse, sometimes in the style of the first Person, sometimes of the third, according to the genius of the sacred language; as *v. 3. In that day will I make Jerusalem a burdensome stone; v. 4. In that day, saith the Lord, I will smite every horse with astonishment; v. 6. In that day will I make the governors of Judah like a hearth of fire; v. 8. In that*

<sup>p</sup> John xix. 37.

<sup>q</sup> Zech. xii. 10.

day shall the Lord defend the inhabitants of Jerusalem; *ſt.* 9. In that day I will seek to destroy all the nations that come against Jerusalem: To which he subjoins in the following verse, *And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications, and they shall look on me whom they have pierced.* Where it evidently appears from the frequent repetition of *that day*, that the time is *one* which the prophecy refers to; that the occasion is *one*, the distress of the *Jews*, and the power of their enemies; and that the Lord is *one*, who strengthens his people, destroys their enemies, and pours forth the spirit of grace and supplications. But the same Lord who performs this, is the Person pierced, whom the *Jews* shall look on; for, says he, *They shall look on me whom they have pierced.* It will then follow that the Subject speaking, and the Subject pierced, is the Lord *Jehovah* the God of the *Jews*, for *Jehovah* is but one. But the Person pierced, according to *St. John*, is the Son of God; for, says he, *another scripture saith they shall look on him whom they pierced;* where he cites the

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<sup>r</sup> John xix. 37.

passage as meant of the Son, and foretelling his wounds and sufferings on the cross, in which it was fulfilled. And he says again, in another book, *Behold he cometh with clouds, and every eye shall see him; and they also which pierced him; and all kindreds of the earth shall wail because of him:* Which latter part is *Zechariah's* style. The Son of God then is the Lord *Jehovah* speaking in the prophecy, whom the *Jews* should pierce, and afterwards look on; that is, the Son of man, or the Son of *David* is included in the *Lord*, who says in the prophet that the *Jews* should pierce him; and the *Lord* is included in the Son of man, or the Son of *David* pierced on the cross. For how could the passage spoken of the *Lord* be applied to *Christ*, as prophetick of him, if he were not included in the *Lord* speaking? And how could it be fulfilled in the sufferings of *Christ*, if the *Lord* speaking were not included in the man pierced, and hanging upon the cross? But the Subject pierced, according to the prophet, is but one Person expressed by *me*, who is Lord of Hosts;

<sup>s</sup> Revel. i. 7.

<sup>t</sup> Καὶ κέψον ἐπ' αὐτὴν πᾶσαι αἱ φυλαὶ τῆς γῆς.

<sup>u</sup> Zech. xii. 12. Καὶ κέψει ἡ γῆ ἐπ' φυλάς φυλάς.

and

and according to the Gospel but one Person expressed by *him*, who is Son of *David*; for nothing in the context extends it farther. The consequence of which is, since the Person is but *one*, that the Son of man included in *Jehovah* is one Person with the *Lord of Hosts*; and the *Lord* included in the man *pierced* is one Person with the Son of *David*. But the Godhead united into one Person with the Son of *David*, is not the Father's according to the constant tradition of the church, and the gospel of *Christ*; for the Son of the Virgin, or the Son of *David*, is the Son of God according to *St. Luke*, and the Son begotten is a different Person from the God begetting, or God the Father; and how can it be said then, that two Persons, Father and Son, are united together into one Person? It will then follow, that the *Lord pierced* is not the Father, but *Jehovah* the Son, suffering in the nature assumed of the Virgin.

If the passage be cited in the *third Person* in the writings of *St. John*, and not in the *first* according to the prophet, it is easy to observe, that the apostle cites it in conformity to the context, where he speaks of the Son in the *third Person*. I might also observe that the *Lord* speaking passes from the first to the third person, in the  
words

words of the prophet: As for instance, *They shall look upon me whom they have pierced, and they shall mourn for him;* that is, for *me*, according to the observations I have already made on the style of scripture. For, whom should they mourn for, but for him they pierced? And whom should they pierce, according to the prophet, but the *Lord of Hosts*, or the Person speaking? From whence we may infer that the *Lord pierced, and mourned* for by the *Jews*, is not the Father; for how can it be said of God the Father, that *They shall mourn for him, as one mourneth for his only<sup>w</sup> son; and shall be in bitterness for him, as one that is in bitterness for his<sup>x</sup> first-born?* Can the *Father* of all be compared to a *Son*? the unbegotten cause to that which is begotten? Is there any propriety in such a comparison? But it agrees well with the *Son of God*, both *first-born<sup>y</sup> Son*, and *only<sup>z</sup> begotten*. The Son of

<sup>w</sup> 'Επ' ἀγαπητός, LXX. מְאִוָּבֵי Heb.

<sup>x</sup> 'Επὶ τῷ πρωτότοκῳ. LXX. *The Jews say he is Messiah, Ben Joseph, Rashai, Kimchi, Ab. Ezra; for they divide the one into two Messiahs; the one suffering, and the other victorious; the Son of Joseph, and the Son of David.*

<sup>y</sup> Rom. viii. 29. Πρωτότοκον ἐν πολλοῖς ἀδελφοῖς.

<sup>z</sup> John i. 14, 18. ὁ μονογενὴς υἱός. perhaps ὁ υἱός μου ὁ ἀγαπητός, may signify the same, Matth. iii. 17. for the word מְאִוָּבֵי is rendered by both these terms. See Zech. xii. 10. Psal. xxv. 16. & al. Heb. Sept.

God then, and not the Father, is the Person *mourned for*; but the Person *mourned for* is the Person *pierced*; and the Person *pierced* is the *Lord of Hosts*, who speaks by the prophet; it will then follow that the Son of God, and not the Father, is the *Lord pierced*, or the *Lord of Hosts* who speaks by the prophet.

I cannot pass by the *Syriac* version, which joins the words of St. *John* and the prophet, in the following manner, *They shall look to me on him whom they pierced*; that is, they shall look towards God in looking on him whom their fathers pierced; where two things are foretold of the *Jews*, that they shall look towards God in the latter times, and that the God they look towards, shall be manifested in him whom their fathers pierced; that is, they shall know and confess, that God the Word was united to the man that hung upon the cross, as a Saviour and Deliverer: In consequence of which *a fountain<sup>a</sup> shall be opened*, the fountain of his blood, *to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness*. For, says Christ, <sup>b</sup> *I, if I be lifted up from the earth, will draw all*

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<sup>a</sup> Zech. xiii. 1.

<sup>b</sup> John xii. 32.

men to me. And again, <sup>c</sup> *As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life.* The Godhead of the Word united to man, and exposed on the cross in the body crucified, is the only remedy appointed of God to the faithful and penitent, to take away sin, the sting and venom of the crooked serpent; as the same Word apprehended by faith rescued the Jews, who directed their eyes to the brazen serpent fixed on a pole, from the effects of the biting of the fiery serpents, according to the doctrine of the Chaldee paraphrast, who writes thus, <sup>d</sup> *The Lord said unto Moses, make thee a brazen serpent, and set it in a high place; and it shall come to pass, that if a serpent bite any one, if he looketh upon it he shall live, if he direct his heart to the name of the Word of the Lord. And Moses made a serpent of brass, and set it in a high place, and it came to pass whensoever a serpent had bitten any man, if he beheld the serpent of brass, and directed his heart to the name of the Word of the Lord, he lived.* The Word of the

<sup>c</sup> John iii. 14, 15.

<sup>d</sup> Numb. xxi. 8, 9. Targ. Jon.

Lord, which is here spoken of, is God the Word, who became flesh in the fulness of time. For the *Word of the Lord*, according to the style of the same author, is the <sup>e</sup> *Glory of the Lord*, or the <sup>e</sup> *Glory of his Schechinah*: As for instance, in the fifth verse of the same chapter he writes thus, the people *spake against the* <sup>f</sup> *Word of the Lord*, which he varies thus in the seventh verse, *we have spoken against the* <sup>f</sup> *glory of the Schechinah of the Lord*: But the *Word* <sup>g</sup> *of the Lord*, and the <sup>h</sup> *Glory of the Lord*, are names or titles of the Son of God. From whence it is probable, that the *Word* or *Glory* whom the *Jews* offended, and directed their hearts to, was the Son of God; which I think is confirm'd in the following words by the apostle *St. Paul*, who referring to the place, which I am now considering, says, <sup>i</sup> *Neither let us tempt Christ, as some also tempted, and were destroyed of serpents*, for none is Christ in the new testament but the Son of God. I will not affirm that the bulk

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<sup>e e</sup> These two expressions are of one meaning; the latter being the paraphrase of the former. See *Exod. xvi. 7.* *Heb. Targ.*

<sup>f</sup> See *Exod. xii. 23.* *Targ. Jon.*

<sup>g</sup> *Revel. xix. 13.* *Heb. iv. 12.*

<sup>h</sup> *Sup. p. 129, 130.*

<sup>i</sup> *1 Cor. x. 9.*



of the *Jews* were apprised that the power, which healed and conducted them, was God the Word, but the truth of things is not to be taken from popular notions. In short, if what I have said upon this subject be duly considered, I think it will appear, that the Word of God united to the man whom the *Jews* crucified, and operating thro' him in a wonderful manner, for the destruction of *Satan* and the salvation of the faithful, is the *Lord* pierced whom the *Jews* shall look on, and consequently One whom the nation worshipped in the *One Lord*, the Object of their Faith.

The truth of this is farther confirmed from another passage of the same prophet; *And* <sup>k</sup> *I said unto them, if ye think good, give me my price; and if not, forbear; so they weighed for my price thirty pieces of silver. And the Lord said unto me, cast it unto the potter; a goodly price that I was prized at of them; and I took the thirty pieces of silver, and cast them to the potter in the house of the Lord.* Which is thus contracted and cited by St. *Matthew*, <sup>l</sup> *And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Is-*

<sup>k</sup> Zech. xi. 12, 13.

<sup>l</sup> Matth. xxvii. 9, 10.

*rael did value, and gave them for the potter's field, as the Lord appointed me.* If the words be considered as they stand in the prophecy, the *Person prized* is the *Lord God*, *ŷ. 4. the Shepherd of Israel, ŷ. 7. the God which had made the covenant with the Jews, ŷ. 10.* for this very *Lord* says of the price, *cast it unto the potter; a goodly price that I was prized at of them, ŷ. 13.* but according to the gospel, the *Person prized* is the *Son of God*; the consequence of which is, that the *Son of God* is the *Lord God* whom the prophet speaks of; for the apostle affirms, that the prophecy was fulfilled in the purchase of the field, with the price set on the *Son of God*: A plain supposition, that the *Son* was meant by the *Lord prized* in the fore-said prophecy. It cannot be said that the *Father* spake of himself alone, when *Jehovah* said He was *prized* of the *Jews*, for how could it be fulfilled in the *Person* of the *Son*? It cannot be said that he spake of himself and the *Son* together; for according to the prophet the *Subject prized* is the *Lord God*; and according to the gospel, the *Son of God*; in neither of which is there any thing found, that extends it farther than to one *Person*. And if one *Person* be the *Subject prized*, and the *Son*

of

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of God be that one Person, how can it be  
said that *Jehovah prized* is Father and Son,  
except it appear that Father and Son are  
but one Person? And lastly, it cannot be  
said that the Father spake in the name of  
the Son; for to affirm this is contrary to  
the sense of the primitive church, which  
agrees in this, that the Son appeared in  
character of God, representing the Father,  
and transacting the business of all dispen-  
sations; but not that the Father put on the  
Person, and spake and acted in the name of  
the Son. And is contrary to the doctrine of  
the new testament, where the Son de-  
clares, that he spake and acted in the  
Father's name; but it is no where said  
that the Father spake and acted in the  
Son's.

To say that *the Lord*, or *Glory* was  
*prized*, sold, or betrayed and delivered to  
his enemies, is to say nothing unworthy of  
God, and inconsistent with the style of  
the sacred writings; for it means no more,  
than that the wickedness of some, proves an  
occasion of his bearing for a while the in-  
sults of others. As for instance, the *Psal-*  
*mist* says, <sup>m</sup> *He delivered his STRENGTH*

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<sup>m</sup> Psal. lxxviii. 6r.

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into captivity, and his <sup>n</sup> GLORY into the enemies hand, when the ark was taken, and the priests slain; meaning thereby, that the glory of the Lord overshadowing the ark, protected and accompanied it wheresoever it went, in its several stages thro' the enemies country; in respect of which it might be said to be *captive* together with the ark, according to the saying of the wife of Phinehas, ° *The glory is departed from Israel, or, is gone into captivity*, as the word signifies. And if *This glory* could be said to be *delivered into the enemies hand*, because it was present with the captive ark, as appears from the terrors <sup>p</sup> it every where spread, and the plague it inflicted on the people and their Gods: *The same Glory*, which according to the doctrine of the ancient church is the *Word of God*, may be said to be *pri- zed* and afterwards *pierced*, when the man Christ, with whom it was united in the strictest manner from his mother's womb, was sold and betrayed by the traitor Ju-

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<sup>n</sup> תפארת *the same* with כבוד 1 Sam. iv. 21, 22. for they are frequently used in the same sense. Compare Psal. lxxviii. 61. with Psal. xxix. 1. xcvi. 7. Heb. God is call'd the Glory of their strength. עוז תפארת Psal. lxxxix. 17.

° 1 Sam. iv. 21, 22.

<sup>p</sup> chap. v.

*das*, and afterwards hanged and wounded on the cross. I might farther observe, that God <sup>q</sup> *delivers*, and the *Glory* is *delivered*; conformable to which are the words of St. Paul, who speaks thus in the epistle to the *Romans*, <sup>r</sup> *He*—(that is, God) *spared not his own Son, but* <sup>f</sup> *delivered him up for us all. The delivery of his Glory into the enemies hands*, was a figure to the church, that the same God in the fulness of time would deliver his Son, his only begotten Son, the same *Glory*, into the hands of the *Romans* thro' the wickedness of the *Jews*. And gives us to understand that the *Glory delivered* differs from him who *delivers* the *Glory*; that is, that they are two Persons in one Godhead; for the names and titles of the true God are affirmed of the *Glory* in the sacred writings.

We have hitherto seen then that the *Lord* was *prized* according to the prophet; that this was fulfilled according to the gospel in the Son of God; and in consequence of it that the *Lord* was *prized* in the Person of the Son. That it does not appear from the passage itself, as found in the prophet, or cited in the gospel, that

<sup>q</sup> Παρέδωκεν. LXX.

<sup>r</sup> Rom. viii. 32.

<sup>f</sup> Παρέδωκεν.

the Father spake in the name of the Son; or spake of himself exclusive of the Son; or spake of himself and the Son together. The *Lord* therefore, who says he was *prized*, is the Son of God considered in the character of *God* and *Man*; that is, the Son of God, who is the Person *prized*, is *the Lord God, the Shepherd of Israel*, the God who had made *the covenant* with the *Jews*, the *first* covenant; and afterwards *fulfilled* <sup>†</sup> it, and *established* <sup>‡</sup> a *better*.

I shall sum up all in a summary view of the doctrine relating to the Son of God, contained in the close of the book of *Zechariab*. In the eleventh chapter, *Christ*, or *Jehovah*, <sup>w</sup> foretels the *price* which the priests should give, and *Judas* should receive to betray him to them; his *casting down the money* in the *house of the Lord*, or returning it again to those who bribed him; and the purchase it should make of the potters field. In the thirteenth chapter he is mentioned <sup>x</sup> as a *Man*, as the <sup>y</sup> *Shepherd of Israel*, whom the *sword* should *smite*, or the power of the magistrate un-

† Matth. v. 17.

‡ Heb. viii. 6.

w Zech. xi. 12, 13.

x Zech. xiii. 7.

y Compare this with Zech. xi. 7.

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justly condemn, and his followers forsake in the time of his affliction. In the twelfth chapter he speaks as *Jehovah*, and foretels<sup>z</sup> his coming in majesty and power; his appearance to the *Jews* in the time of their distress; his pouring on them the Spirit of grace and supplication; their confessing him to be the Person whom their fathers crucified, and their Saviour and Deliverer; and their mourning and repenting for the violence done him, and for their own infidelity. And in the last chapter, his descent<sup>a</sup> is described with his saints and angels on the mount of Olives, from which he ascended; and he is declared *King over all the earth*, and<sup>b</sup> the *one Lord* and Object of worship, in opposition to<sup>c</sup> idols and false gods, but not to the Father and the Holy Ghost.

Another passage for the Godhead of the Son is cited by St. *Matthew*, from the prophet *Isaiab*. He first tells us that a *Virgin had conceived*; that<sup>d</sup> *That which was conceived was of the Holy Ghost*; that the child should be a Son, and his name *Jesus*; and then shews that these three things, the

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<sup>z</sup> Zech. xii. 9, 10.

<sup>a</sup> Zech. xiv. 4, 5.

<sup>b</sup> *Y. 9. compare it with Isaiab ii. 10, 11, 17, 19. as explained Serm. VII.*

<sup>c</sup> Zech. xiii. 2. *compare with Isai. ii. 18, 20.*

<sup>d</sup> Matth. i. 20, 21.

conception, birth, and naming of the Child, were foretold by *Isaiab* in the following passage, which he thus introduces, <sup>d</sup> *Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, <sup>e</sup> Behold, a Virgin shall be with child, and shall bring forth a Son, and they shall call his name Emmanuel, which being interpreted, is God with us.* It appears from the manner of citing the passage, that the *conception* and *birth* which the prophet speaks of, were both fulfilled in *Mary's* conception, and the birth of her Son; and there is no doubt but the third also, their calling him *Emmanuel*, was alike fulfilled in calling him *Jesus*. For this was the name which the parents gave him, and not *Emmanuel*, as it is written, <sup>f</sup> *his name was called Jesus, which was so named of the Angel <sup>g</sup> before He was conceived in the womb.* If then *Jesus* is a name that is proper to the Son, as appears from the reason assigned by the Angel for imposing the name, <sup>h</sup> *He, that is, the Son, shall <sup>i</sup> save his people from their sins:* and from the constant use of the same name in the

<sup>e</sup> *Isai. vii. 14.*

<sup>f</sup> *Luke ii. 21.*

<sup>g</sup> *Luke i. 31.*

<sup>h</sup> *Matth. i. 21.*

<sup>i</sup> *The Father is Saviour, but not as the Son, who saves sinners thro' his own blood, being God and Man.*



new testament; and if *Jesus* is put in the place of *Emmanuel*, as fulfilling the import of the said name, it will then follow that the name *Emmanuel*, according to its <sup>k</sup> meaning, which is *God with us*, is no less proper to the Son of God than the name *Jesus*, that is, the Person of the Son, or *God*<sup>l</sup> the Word manifested in flesh, and not the Father manifested in the Son, is called *Emmanuel*, or *God with us*. For were both meant the Father in the Son, more would be implied in the name *Emmanuel* than the name *Jesus*; and how could *Jesus*, which distinguishes the Son from the Person of the Father in the new testament, as well as from others, express a name that belongs to both, or signifies the Father manifested in the Son? The Son of God then, who is only meant by the name *Emmanuel*, is *God with us, alway with us,*

<sup>k</sup> Subjuncta est——interpretatio Emmanuel, nobiscum Deus, uti non solum sonum nominis spectes, sed & sensum. *And again*, Constat jam venisse illum qui prædicabatur Emmanuel, quia quod significat Emmanuel, venit, id est, nobiscum Deus. *Tertull. adv. Jud. c. ix.*

<sup>l</sup> Diligenter igitur significavit Spiritus Sanctus per ea quæ dicta sunt, generationem ejus quæ est ex Virgine, & substantiam quoniam Deus. Emmanuel enim nomen hoc significat. *Iren. lib. iii. c. 26. & lib. iv. c. 66. See other authorities cited by the learned Dr. Waterland, in his notes, Serm. VI. p. 202, 203.*

as himself declares, <sup>m</sup> *to the end of the world*; or true God manifested in flesh. Which will farther appear from considering the import of the name *Jesus*, put upon *Christ* instead of *Emmanuel*, which is thus expressed in the Gospel of St. *Matthew*, *He shall* <sup>n</sup> *save his people from their sins*. I have shewn <sup>o</sup> before, that the Son is Saviour in the full and proper meaning of the word; for <sup>p</sup> *there is no other name under heaven given among men, whereby we must be saved*, <sup>q</sup> *but the name of Jesus Christ of Nazareth*; that is, no name inferior to That of *Jesus of Nazareth* can save sinners, whom the name of *Jesus* is sufficient to save. I have shewn also, that *Jehovah* is the name by which we are saved in the Gospel-dispensation, and consequently implied in the name *Jesus*. And it is evident from scripture, that the name of the Son is his own name; and that *name* is used for *Power*, or *Person*, or the *Thing named*. It will then follow that the name of the Son, sufficient to save, is the Power or Person of the Son of God; and consequently, that the Son saving is Lord or *Jehovah*, that is, God and Man; God to for-

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<sup>m</sup> Matt. xxviii. 20.

<sup>o</sup> Serm. III.

<sup>q</sup> *Y.* 10.

<sup>n</sup> Matt. i. 21.

<sup>p</sup> Acts. iv. 12.

give and save us from sin, and Man to die that he may shed blood, for without blood there is no forgiveness. And if the name *Jesus* expresses a Saviour which is God and Man in his own Person, and is put in the place of the name *Emmanuel*, the *God with us* is the Son of God, or *God the Word* manifested *in flesh* to forgive sins, and expiate the guilt with his own blood. None can be *Jesus*, or the *Saviour* of the world, that is not *Emmanuel*, or *God with us*; and He that is *Emmanuel*, or *God with us*, is God in the flesh for this very reason, that he may save the world by delivering it from sin, thro' his own blood; so well fitted are these two names to stand in the place of, and illustrate each other.





# CHRIST'S Divinity

Proved from ISAI. ix. 6. and other Texts  
of the OLD TESTAMENT.

*The Fifth* SERMON *preached on Tues-*  
*day March 7. 1721.*



LUKE xxiv. 27.

*And beginning at Moses and all the  
Prophets, He expounded unto them in  
all the Scriptures, the things concern-  
ing himself.*

**I**N my former discourses I principally  
insisted upon such passages of the old  
testament, as were cited and applied  
by the writers of the new, and inferred  
the Divinity of the Son of God. I shall  
now proceed to such other texts or porti-  
ons of scripture, which tho' not all cited  
in the new Testament, yet belong to the  
Son, and prove him to be one with the  
true

true God. The words I shall begin with are these following, <sup>a</sup> *For unto us a child is born, unto us a Son is given, and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace.* According to the opinion of the later *Jews*, <sup>b</sup> *Hezekiah* was the child whom the prophet speaks of; but it is very probable, that this explication, which does not come up to the force of the terms in the cited passage, and the context following, was rather contrived to oppose the sense of the Church of Christ, than give us the mind of the Spirit of God enlightening the Prophet. The more ancient *Jews* evidently saw, that the birth of Christ was foretold in the passage; an instance of which we have in the *Targum*, which is call'd *Jonathan's*, *his name*, says he, *shall be called* — *Messiah*. And this is the doctrine of the christian church found in the writings of its eminent fathers, and clearly deducible from other passages of the same prophecy, <sup>c</sup> cited or alluded to in the new Testament, and

<sup>a</sup> *Isai. ix. 6.*

<sup>b</sup> *D. Kimchi. S. Jarchi. Ab. Ezra. the Jews also in Justin Martyr's time applied Isa. vii. 14. viii. 4. to the same Person.*

<sup>c</sup> *Isa. viii. 13, 14, 17, 18. Isa. ix. 1, 2, 7.*

expressly

expressly applied to the Person of Christ, and the circumstances of the times in which he appeared. Before I proceed to consider the terms which the name is composed of, the true reading or construction of the words must be first settled. *Jonathan* paraphrases them after this manner, *His name shall be called Messiah from before, or, by him, who is wonderful in counsel, the mighty God, who endureth for ever.* In which he is followed by other learned and later <sup>d</sup> *Rabbies*, who read them thus with little variation, *He, that is, the Lord, who is the wonderful Counsellor, the mighty God, the everlasting Father, shall call his name the Prince of Peace.* The reason of which seems to be this, they could not conceive that such high titles could belong to any but the true God, and therefore divided the several characters which the name consists of, the greater to God, and the less to the child whom the Prophet speaks of. Or whatever reason might determine the paraphrast to such a construction; the other Doctors who believed *Hezekiah* was the person meant by the child in the text, were obliged to follow it by their own supposition,

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<sup>d</sup> Rashi. Kimchi.

since it was not <sup>e</sup> possible to apply terms of such sacred import to the son of *Abaz*, who was mere man.

That the foresaid reading is not the true one, will appear,

*First*, From the style of scripture in like cases. As the words are found in the original language, their construction is this, *And He shall call his name Wonderful, Counsellor, &c.* That is, *They shall call,* or, *his name shall be called, &c.* For according to the genius of the *Hebrew* language, it sometimes happens that verbs active of the third person, are used in <sup>f</sup>a passive or indefinite sense. And the verb *call* in the present passage is thus understood in <sup>g</sup>the *Latin*, *Syriac*, and <sup>h</sup>*Greek* versions, according to the reading of the *Roman* copy.

*Secondly*, Were *Wonderful, Counsellor*, the *mighty God, the everlasting Father, &c.* titles of the Person imposing the name, and not the name imposed on the child, the term *Name* would be placed at the end, and not at the head of the foresaid titles; since according to the constant custom of scripture, so far as I have observed, the

<sup>e</sup> Ab. *Ezra attempts it, but with ill success.*

<sup>f</sup> Gen. xvi. 14. Job iii. 3. Mic. ii. 4.

<sup>g</sup> *Vocabatur.* <sup>h</sup> *Καλεῖται.*

titles following always refer to the term *Name*, and consequently to the Person whom the name is imposed on, and not to him who imposes the name.

*Thirdly*, The ancient versions I before mentioned, and doctors of the church, understand the terms of the child spoken of, and not of another; for the eye of the prophet was fixed on the Child, as the Breaker of the yoke, the Deliverer of his people, and the Establisher of the throne of his father *David*. And it is worth considering, whether it be usual for the sacred writers to introduce God in such pompous characters, when they speak of his *calling*, or giving a *name*.

If then Christ be the *Child* that is meant by the prophet, and his *name* be composed of the several titles that are here mention'd, a strict inquiry into the full import of each of them, may contribute much to give us a notion of the dignity of the Person of the Son of God.

The first title is *Wonderful Counsellor*, for so the words *should* be rendered conjunctly, <sup>i</sup> according to the titles immediately following. The Son is *Counsellor* in respect of the Father, whom the scripture

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<sup>i</sup> See Chaldee Paraph. & Rash.



represents as consulting with the Son in creating man, *Let us make man*, says He, *in our image after our likeness.* For I have shewn before according to the doctrine of the primitive church, that the words were spoken to the *Son and Spirit.* And it cannot be doubted, but *the Wisdom of God*, the same with his *Word*, subsisted with God before the creation of heaven and earth, as it is written, <sup>m</sup> *Then I was by him as one brought up with Him: And I was daily his delight, rejoicing always before Him.* And again <sup>n</sup> *The Word was with God, and the Word was God,—and without Him was not any thing made.* <sup>o</sup> *For the Father shews him all things He does.* And in this sense is the name understood by eminent Doctors of the primitive church. As for instance, *Clemens of Alexandria* says, <sup>p</sup> *That God (the Son) was the Father's Counsellor before the founda-*

<sup>l</sup> Genes. i. 26.      <sup>m</sup> Prov. viii. 30.

<sup>n</sup> John i. 1, 2. Ἀνακεφαλαιῆται—ὁ μακάριος Ἰωάννης τὰ ἀπὸ τῶν Περσῶν εἰρημῶν, δεικνύς τετιν εἶναι τὸ λόγον, δι' οὗ τὰ πάντα ἐγένεθ. φησὶν γὰρ ἔτι· ἐν ἀρχῇ ἦν ὁ λόγος, &c. Hippol. cont. Noet. c. 12.

<sup>o</sup> Cap. v. 20.

<sup>p</sup> Ἄγνωια γὰρ ἔχει ἀπλεῖ) τῶ Θεῶ, τὸ πρὸς καθολικῆς κόσμῳ (ὡς ἐκείνῳ) γινώσκουσ τῶ Πατρὸς. Ἄυτη γὰρ ἦν σοφία ἢ προγενέστερος, ὁ Παντοκράτωρ Θεός. Strom. lib. 7. p. 832.

tion of the world. And Hippolytus, <sup>q</sup>That God (the Father) begot the Word, the head, counsellor, and worker of all things.

The Son is Counsellor in respect of man; for <sup>r</sup>He is the true light, which lighteth every man that cometh into the world. And is the wisdom of God, which says in the Proverbs, <sup>s</sup>Counsel is mine, and sound wisdom. As existing in <sup>t</sup>the bosom of God the Father, He knows the secrets and counsel of God. And as God the <sup>u</sup>Word, He reveals them to men; *All things*, says He, *that I have heard of my Father, I have made known unto you*<sup>w</sup>, that is, all things relating to their present improvement and their future happiness; for the mind of man cannot comprehend the treasures <sup>x</sup> of truth derived to the Son from the fulness of the Father.

And in both respects He is *Wonderful Counsellor*; for his thoughts are deep, that there is no searching and finding them out. That is, He is described in a character of

<sup>q</sup> Τῶν ἡ γινόμενων ἀρχηγὸν καὶ Σύμβουλον ἔ ἐργάτην ἐχθίνα λόγον. Cont. Noet. §. 10. Quis enim alius (nisi proprium ipsius Verbum) cognovit sensum Domini? Aut quis alius ejus Consiliarius factus est? *Iren. lib. 5. c. 1.*

<sup>r</sup> John i. 9.

<sup>s</sup> Prov. viii. 14.

<sup>t</sup> John i. 18.

<sup>u</sup> Δυνάμει ἡ ἔ ὁ λόγος ἡὸς εἶναι ᾧ ὁ παρὰ τὸ ἀπαγγέλλειν τὰ κρύβητα τῆ Πατρὸς ἐκείνης, &c. Orig. in Joan. p. 41. E.

<sup>w</sup> John xv. 15.

<sup>x</sup> John. xvi. 15.

the Great God, whom *Isaiab* speaks of in the following manner, <sup>y</sup> *This also cometh forth from the Lord of Hosts, which is wonderful in counsel, and excellent in working.*

The second title attributed to the Son is the <sup>z</sup> *Mighty God*, a name given, wherefoever it occurs in other passages of the sacred writings, to none but the true and the only God. The instances are few, which I shall here produce; in the next chapter to that of the text it is thus written, <sup>a</sup> *The remnant shall return, the remnant of Israel unto the mighty God.* In *Deuteronomy* thus, <sup>b</sup> *The Lord your God— is a great God, c a Mighty.* In *Nehemiah* thus, <sup>d</sup> *Now therefore our God, the God the Great c the Mighty.* And in the prophet *Jeremiah*, <sup>e</sup> *The God, the Great, the c Mighty, the Lord of hosts is his name.* To which may be added the following words in the book of *Revelations*, <sup>f</sup> *for strong or mighty is the Lord God who*

<sup>y</sup> Chap. xxviii. 29.

<sup>z</sup> אל גבור

<sup>a</sup> Isa. x. 21. <sup>b</sup> Deut. x. 17. <sup>d</sup> ix. 32. <sup>e</sup> xxxii. 18.

<sup>c c c</sup> These three passages are with the ׀ emphatic or relative, but those in *Isaiab* are both without it, and exactly the same.

<sup>f</sup> xviii. 8. ἰσχυρὸς κύριος ὁ Θεός. See Deut. x. 17. Jerem. xxxii. 18, Sept.

*judgeth her.* If then *Mighty God* is always a title of the *true God* in other passages of the sacred writings, and scripture expressions are best interpreted from scripture it self, the child spoken of is *true God* in the same respect as He is *mighty God*; that is, *God the Word* united to the body and soul of the child, is together with the Father the one, *Mighty*, and terrible God. The consequence of which is, that all that is said of the *Mighty God* in the context of the passages I have now cited, may be likewise affirmed of the Son of God, yet not exclusive of the Person of the Father; that is, that He is a just judge, the Refuge of the afflicted, the scourge of the proud, and the God who delivered his church of old from *Egyptian* servitude, and will deliver it again in the fulness of time from the last and most furious efforts of its enemies; for in these respects is this *title* given to the *true God* in the sacred writings. It shews that *Emmanuel*,<sup>s</sup> or *God with us*, is the *Mighty God* manifested in flesh, who shall save the church with his own blood; and that<sup>h</sup> the *Lord of hosts*, who should prove to the *Jews*<sup>h</sup> a *stone*

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<sup>s</sup> Isa. vii. 14.

<sup>h h</sup> Isa. viii. 13, 14.

of *stumbling*, and *rock of offence*, is the same glorious and divine Person.

This glorious title of *Mighty God*, tho' otherwise rendered in the version of the <sup>i</sup> Seventy, is given to the Son by some ancient doctors of the christian church, being probably taken from other <sup>i</sup> translations grounded on the truth of the original text; or from other passages of the sacred writings usually understood of the Son of God. Thus *Justin Martyr* says, <sup>k</sup> *That David has shewn, that Christ is the Mighty God which ought to be worshipped.* And *Irenæus* calls him, <sup>l</sup> *both wonderful Counsellor — and Mighty God.* The like is affirmed by other <sup>m</sup> learned and ancient writers.

I must here observe, before I proceed to the third title, that *Wonderful Counsellor* and *Mighty God*, are contracted by the seventy into one title, the <sup>n</sup> *Angel of Great*

<sup>i</sup> See Clem. Alex. p. 112. not. 5.

<sup>k</sup> P. 302. ed. Paris: Καὶ Δαυὶδ, Θεὸν Ἰσχυρὸν ἐκ προσκωπητῶν Χειρῶν ὄντι ἐδήλωσε.

<sup>l</sup> Mirabilis Confiliarius — & Deus fortis. lib. 3. c. 21. & lib. 4. c. 66.

<sup>m</sup> See Dr. Waterland's Sermons, p. 220. Euseb. Demonstrat. Evang. lib. 7.

<sup>n</sup> As they call the Son μεγάλης βουλῆς Ἄγγελος, so they call the Father Κύριος μεγάλης βουλῆς, Jer. xxxii. 19. Teaching us, that the secrets of God relating to man, are discovered by his Son.

*Counsel*; perhaps to insinuate, that the Person meant by the *Mighty God wonderful in Counsel*, is not the Father, but the same mentioned with the different titles of *God* and *Angel* in several passages of the old Testament. But whatever opinion the translators might have of the nature and dignity of the Child born, the christian Fathers who were better acquainted with the *Greek* version than the *Hebrew* text, did believe the Son to be more than an Angel, notwithstanding the title which the Seventy give Him; to be God the Son as begotten of the Father before all worlds, and consequently greater than every creature; to be called *an Angel* in respect of office, and not of nature; and of *Great ° Counsel*, as discovering the will and counsel of God in relation to man, in variety of types, precepts, and promises, and at last in the fuller and more perfect light of the gospel dispensation. As for instance, *Justin Martyr* says He is *the Angel of great Counsel*,  
 P *because He only openly taught the great*

° In Irenæus it is read, Magni consilii Patris Nuntius. lib. iii. c. 18. In Cyrill. Hieros. Μεγάλης βελῆς ἢ τῆ Πατρὸς Ἄγγελος. p. 322.

P Ἄ γὰρ μεγάλα ἐθεοβλάβετο ὁ Πατὴρ ἕως πάντας—ἀνθρώπων ἢ ἀγγέλων, ἕτος μόνος ἀποκακαλύπτων; ἰδίδασκεν. p. 301. See also p. 275, 276, 283.

things

*things which the Father had decreed— in relation both to men and Angels. And Tertullian, that <sup>q</sup> He is Angel of Great Counsel in respect of office, and not of nature, being the Person who was to declare to the world the great Thought of the Father concerning the restoration of man. And of the same mind are other learned and ancient <sup>r</sup> doctors.*

This is the *Angel*, who appeared to *Moses*, and conducted *Israel* in the cloud by day, and the fire by night. Who is called *Jehovah* in the following words, <sup>s</sup> *The Lord went before them by day in a pillar of a cloud to lead them the way; and by night in a pillar of fire to give them light: To go by day and night. That is, Jehovah the Angel; for it follows afterwards, <sup>t</sup> The Angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went before their face, and stood behind them. It was this Angel, who is God the Word, who delivered the law <sup>u</sup> by the ministry of An-*

<sup>q</sup> Dicitur est quidem Magni Consilii Angelus, id est, Nuntius; Officii, non naturæ vocabulo. Magnum enim cogitatum Patris, super hominis scilicet restitutione, annuntiaturus seculo erat. *De carne Christi* c. 14.

<sup>r</sup> Orig. in Joan. p. 41, 42. Novat. c. 26. Hil. de Trinit. lib. 5. c. 11.

<sup>s</sup> Exod. xiii. 21. <sup>t</sup> c. xiv. 10. <sup>u</sup> Heb. xii. 25, 26.

gels, or spake and acted in the power of their œconomy; in respect of which the law may be said to be spoken <sup>w</sup> by Angels. Who is called *God*, not merely as acting in the name and authority of the Father, but as born <sup>x</sup> of Him or only begotten Son, in which respect He is really *Jehovah*, or one in nature with the true God.

The third title is <sup>y</sup> *Everlasting Father*. Which is differently explained by different interpreters. *Jonathan* paraphrases it, <sup>z</sup> *who liveth for ever*; which is one of the characters of the true God in the writings of the <sup>a</sup> old, and the <sup>b</sup> new Testament. *Clement of Alexandria* cites it thus, <sup>c</sup> *The Eternal Father*. But according to the *Latin* and other versions it is read thus, <sup>d</sup> *The Father of the world to come*. If we take the words in the sense of the paraphrast, they agree with the characters of the Son of God in the new Testament, who says, <sup>e</sup> *I am the resurrection and the life*. <sup>f</sup> *I am the living One*. Who is called by St.

<sup>w</sup> Heb. ii. 2.  
Iren. lib. 3. c. 21.

<sup>x</sup> Justin p. 13, 354, 355. & al.

<sup>y</sup> עֲלֵי־אָבִי <sup>z</sup> See also Kimchi.

<sup>a</sup> Dan. iv. 34. xii. 7. Deut. xxxii. 40. Heb. Targ. Onk. <sup>b</sup> Revel. iv. 10. x. 6. <sup>c</sup> Πατὴρ αἰώνιος, p. 112.

<sup>d</sup> Pater seculi futuri, Vulg. Lat. Πατὴρ τῆς μέλλουσης αἰώνος. MS. Alex. Πατὴρ αἰώνος. Sym. Theodot.

<sup>e</sup> John xi. 25.

<sup>f</sup> Revel. i. 17, 18.



*John, & Eternal life.* And by the doctors of the church, <sup>h</sup> *Life by nature*; <sup>i</sup> *truly Life*; and consequently *God*, or <sup>j</sup> *the living God*. If we take the words in the latter sense, according to the *Latin* and other versions, the meaning is this, that the *world to come*, with the happiness thereof, is the effect of the *power* and *wisdom* of the Son, who *creates, renews, and administers* all things to the glory of God, and the good of his church; which I think will appear from considering the force of the several terms.

*First* then, *the world to come* is the <sup>k</sup> place or state of perfection and bliss, which the saints shall be raised to at the second coming of the Son of God. As for instance, *Christ* says, <sup>l</sup> *The children of* <sup>m</sup> *this world marry, and are given in marriage; but they which shall be accounted worthy to obtain that* <sup>n</sup> *world, and the resurrection*

<sup>g</sup> 1 Ep. i. 2. v. 20.

<sup>h</sup> Ἡ εὐχὴ φύσιν ζωῆς. Frag. Just in Spicil. vol. 2. p. 172.

<sup>i</sup> τὴν ἀνάγκη ζωῆς. C. Alex. Strom. 7. p. 838.

<sup>j</sup> Ignat. Martyr. §. 4. C. Alex. exhort. ad Gent. p. 84. Euseb. orat. de Laud. Constant. p. 660. Ed. Paris.

<sup>k</sup> *God is said to inhabit eternity, or the world to come, as a place.* ΓΥ ΔΩ ἐν ἐφελοῖς καλοικῶν LXX. Isa. lvii. 15. like the following expression, ΕΒΛΩΤΥ ΔΩ ὁ καλοικῶν ἐσσησαλην. LXX. Psal. cxxxv. 21.

<sup>l</sup> Luke xx. 34.

<sup>m</sup> τῷ αἰῶνος τῆς τῆς.

<sup>n</sup> τῷ αἰῶνος ἐκείνου.

of the dead, neither marry, nor are given in marriage. Where that world is ° the world to come, being opposed to this or the present world; and joined with the resurrection, is an evident proof that it cannot be attained to, till the bodies of the saints are raised from the grave. For the question was this, P in the resurrection, whose wife of them is she? the answer to which must relate to a state that follows the resurrection, and not precedes it. Again, Christ says, 9 There is no man that hath left house, or parents, &c. for the kingdom of God's sake, who shall not receive manifold more in this present 1 time, and in 2 the world to come, life everlasting. And in this sense are the words taken by learned 3 Rabbins.

Secondly, Christ is the Father of the world to come, first, as Creator together with the Father, for thro' him he made  
the

° Δυὸ τέταρτος αἰῶνας ἐποίησεν ὁ Θεός, τὸ πρῶτον παρόντα, τὸ δὲ δεύτερον μέλλοντα, τὸ τρίτον ὄρατον, τὸ δὲ τέταρτον ἀόρατον, &c. Chrysostr. tom. 8. p. 73. ed. Savil.

P Ὑ. 33.

9 Luke xviii. 29, 30.

1 Ἐν τῷ καιρῷ τῷ τῆτω.

2 Ἐν τῷ αἰῶνι τῷ ἐρχομένῳ. So Mark. x. 30.

3 R. Ob. de Barten. on these words of the Mishna, Omni Israelitæ futuri seculi fors est, says מן הַמַּלְאָכָה מוֹלֵד מוֹלֵד מוֹלֵד mundus futurus, de quo hic fermo est, est mundus qui post resurrectionem mortuorum futurus est. Not. in tract. de Syned.

<sup>r</sup> *the worlds*; as the Father himself, who is first in creating, is called by St. Paul <sup>v</sup> *the Father of all*. Secondly, The Son is *Father* as the second *Adam*, or <sup>w</sup> *Beginner* of a new and <sup>w</sup> *spiritual* generation, appointed to inherit *the world to come*; according as it is written, <sup>x</sup> *I, and the children which God hath given me*. Thirdly, as supreme Governor under God the Father; for *the world to come*, as it stands for the place allotted in heaven to the risen saints, tho' future to us, yet is present to *Christ* who is risen from the dead, and exalted on high above every name, both *in this world*, and <sup>y</sup> *that which is to come*; from whence he dispenses the grace and powers of the gospel-dispensation, which are called the *powers* <sup>z</sup> *of the world to come*. And as

Syned. c. 11. Justin Martyr explains it by ἡ βασιλεία ἡ αἰώνιος, p. 369. and Jonathan on Exod. xvii. 16. places it after the age of Messiah, for he makes three, the age of this world, the age of the Messiah, and the age of the world to come.

<sup>r</sup> Heb. i. 2. τῶν αἰώνων.

<sup>v</sup> Ephes. iv. 6.

<sup>w</sup> Ὁ γὰρ Χριστὸς πρωτότοκος πάσης κτίσεως ὧν, καὶ ἀρχὴ πάλιν ἅπασιν ἡ γένεσις ἐγένονεν τῷ ἀναρχηθέντι ὡς αὐτῷ δι' ὕδατος καὶ πνεύματος, &c. Just. Mart. p. 367.

Παρείησι ὃ Παῦλος πᾶς καὶ Παλιῆς αἰῶνός ἐστιν, εἰπὼν, ὡς γὰρ ἐν τῷ Ἀδάμ πάντες ἀποθνήσκουσιν, ἕτως ἐν τῷ Χριστῷ πάντες ζωοποιηθήσονται. Procopius in Isai. ix. 6.

<sup>x</sup> Heb. ii. 13.

<sup>y</sup> Ἐν τῷ μέλλοντι, opposed to τῷ αἰῶνι τῆτι, Ephes. i. 31.

<sup>z</sup> Δυνάμεις τε μέλλοντες αἰῶνος. Heb. vi. 5.

chief

chief ministers were anciently honoured with the name of *a Fathers*, in respect of the good which the publick receiv'd from their wise œconomy; so *Christ* is the *Father of the world to come*, as administering all things in heavenly places, to the honour of God and the happiness of his church.

If then these titles of *wonderful Counsellor*, *the mighty God*, and *everlasting Father*, are of such import, that according to the mind of eminent *Jews*, they are applicable only to the true God; if such of these titles as are elsewhere mentioned in the sacred writings, are only given to the same God, the God of the *Jews*; and *the child born* is called by these names, or declared to be that which the names signify, (for that is the meaning *b of calling his name*) without any qualifying or restrictive terms, by which it appears that they are meant of the Son in a lesser sense

<sup>a</sup> Genes. xli. 43. *where the Syriac version reads, Father and Ruler of the whole land of Egypt. Targ. Onkel. Father to the King, according to c. xlv. 8. with which agree Targ. Jon. and Hieros. Isai. xxii. 21. where it is said of Eliakim, that He shall be a Father to the inhabitants of Jerusalem, and to the house of Judah.*

<sup>b</sup> Thus Hagar called the name of the Lord — Thou, God, seekest me, Genes. xvi. 13. See also Matth. i. 21. Genes. xvii. 5. xxvii. 28. And Revel. xix. 13. his name is called, the Word of God. Note, as he is really Prince of Peace, so is he wonderful Counsellor, mighty God, &c.

than they are of the Father; I think it is clear that the Son is comprehended in the true God, the God of the *Jews*; or together with the Father is the one God.

The last title attributed to the Son is *Prince of Peace*, that is, Author, Dispenser, and Preserver of it: Or <sup>d</sup> *King of Peace*, as represented and foretold in his type *Melchisedech*; that is, he is joint Author and Dispenser of peace together with the Father; which the apostle expresses at the head of his epistles, in the following manner, *Grace — and peace from God our Father, and the Lord Jesus Christ*. And which the Son teaches us in the following words, *Peace I leave with you, my peace I give unto you*. And again, <sup>e</sup> *Think not that I am come to send peace on earth; I came not to send peace but a sword: A style like that of the God of the Jews, who says in Isaiah, <sup>h</sup> I form the light, and create darkness; I make peace, and create evil.*

Another portion of the old testament, that infers the Divinity of the Son of God, is taken from the writings of the same pro-

<sup>c</sup> Ἀρχὸν εἰρήνης. MS. Alex. Aquil. Symm. Theodor.

<sup>d</sup> Heb. vii. 2.

<sup>e</sup> Rom. i. 7, &c.

<sup>f</sup> John xiv. 27.

<sup>g</sup> Matth. x. 34.

<sup>h</sup> Isa. xlv. 7.

phet, and runs thus, <sup>i</sup> *Who is this that cometh from Edom, with died garments from Bozrah? This that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save; and so on to the seventh verse of the same chapter.* The Person spoken of is described in characters both of God and Man, as appears from the force of the terms of the prophecy; from the relation it bears to the latter part of the former chapter, and to other passages of the sacred writings; and from the sense both of *Jewish* and *Christian* doctors.

I shall begin with the passages, that declare the Power and Godhead of the Person. *Who is this that cometh from Edom?* The words allude to the march of God at the head of the *Jews* in the pillar of fire, from the border of *Edom* to the land of *Canaan*; which is thus celebrated in the Song of *Deborah*, <sup>k</sup> *Lord, when thou wentest out of Seir, when thou marchedst out of the field of Edom, the earth trembled and the heavens dropped, &c.* and insinuate thereby, that the Person is

<sup>i</sup> *Itai. lxiii. 1, &c.* See the portion of scripture for the epistle on Monday before Easter.

<sup>k</sup> *Judges v. 4.*

the same in both passages, the God or Angel who conducted them in the beginning. Which the answer confirms in the following words; *I that speak in righteousness mighty to save. I the Lord*<sup>1</sup>, (according to the mind of some learned *Rabbins*) who am true in my promises, righteous in my judgments, and mighty to deliver the patient and believing; the same Person whom the prophet speaks of a little before as the Saviour of the church, <sup>m</sup> *Say ye to the daughter of Zion, behold thy*<sup>n</sup> *salvation cometh; behold, his reward is with him, and his work before him, that is, the Lord God,* as will evidently appear by comparing the passage with the tenth verse of the fortieth chapter.

The second question relates to his dress; *Wherefore art*<sup>o</sup> *thou red in thine apparel, and thy garments like him that treadeth in the wine fat?* In answer to which, He farther discovers himself to be true God. <sup>p</sup> *The day of vengeance,* says He, <sup>q</sup> *was in*

<sup>1</sup> Rashi. Kimchi. Aben Ezra says, it is certain, that the Glorious Name is meant by Him, who cometh from Edom. See also Chald. Paraph.

<sup>m</sup> Chap. lxii. 11.

<sup>n</sup> Ὁ Σωτὴρ ἑστίς σου. LXX. Salvator tuus. Vulg. Syr. Chald. Paraph.

<sup>o</sup> ὕ. 2.      p ὕ. 4.

<sup>q</sup> Ἐπιπέσει αὐτοῖς, LXX.

*my heart, and the year of my redeemed*<sup>r</sup> *came.* In which tense the words should be rendered, and not in the present: For the vengeance was past, and the blood of the people, the witness of his success, was sprinkled on his raiment. Parallel to which are the words of the prophet in another chapter, who foretelling ruin to the same places, *Bozrah* and *Edom*, says, <sup>s</sup> *it is the day of the Lord's vengeance, and the year of recompences for Zion.* *Jehovah* speaks of the day of his vengeance, and the year of his redeemed, adding, <sup>t</sup> *Mine own arm brought salvation unto me, and my fury it upheld me.* That is, *the Lord Jehovah* wrought salvation with his own arm, according to a passage parallel to this in the <sup>u</sup> same prophet; for it evidently appears from the words of God in the book of *Job*, that to say of any one that his *arm saved him*, is the same in effect as to say, *that he is God.* As for instance, He speaks to *Job*, who condemned God and justified himself, in the following manner, <sup>w</sup> *Hast thou an arm like God? Or canst thou thunder with a voice like him?—Cast abroad the rage of thy wrath—Tread*

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<sup>r</sup> *VENIT* venit. Vulg.

<sup>s</sup> *Isai.* xxxiv. 8.

<sup>t</sup> *Isai.* lxiii. 5.

<sup>u</sup> *Isa.* lix. 16. See also *Psal.* xcvi. 1.

<sup>w</sup> *Job* xl. 9, &c.



Serm. V. proved from Isa. lxiii. 1, &c. 175  
down the wicked in their place. Hide them in the dust together, and bind their faces in secret. Then will I also confess unto thee, that thine own right-hand can save thee. That is, if his power was such as could tread down the wicked, and conquer all who contended with him, in like manner as God subdues and brings down his enemies, God would confess that the arm of *Job* was like His arm, able to support him by its own strength; which I think is the same as if He had said, He would own him for *God*. For by this speech, He seems to declare that none must pretend to contend with the Almighty, who could not produce infallible proofs of the truth of his Godhead. But this power is affirmed of the Person whom the text speaks of; the consequence of which is, that He is true God.

This being proved, I shall now proceed to shew He was *Man*; that is, the promised *Messiah*, the seed of the Woman, through whose sufferings sin should be abolished, Satan cast out, and death it self the last of enemies utterly be destroyed. For which purpose I might tell you, *First*, That some of the <sup>x</sup> doctors of the *Jewish*

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<sup>x</sup> See Ab. Ezra on the place.

church, have taught that the person coming from *Edom* is Christ, or *Messiah*. *Secondly*, That eminent Fathers <sup>y</sup> of the christian church have expounded the passage of the same Person; which it is very probable they would not have done, if the style of scripture had not been ground for such explication. But I shall chiefly prove it from the text it self, compared with passages of the sacred writings, generally allowed to belong to the Son. The words I shall consider are these following, <sup>z</sup> *Who is this that cometh—with dyed garments?—Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat? I have troden the wine-press alone.—And their blood was <sup>a</sup> sprinkled upon my garments, and I <sup>b</sup> stained all my raiment.* It does not appear that this

<sup>y</sup> Spiritus enim propheticus velut jam contemplabundus Dominum ad passionem venientem, carne scil. vestitum, ut in eâ passum, cruentum habitum carnis in vestimentorum rubore designat, conculcatæ & expressæ vi passionis, tanquam de foro torcularis. *Tertul. adv. Marcion. lib. 4. c. 40.*

Nec non & apud Esaiam hoc idem Spiritus Sanctus de Domini passione testatur, dicens; *quare rubicunda sunt vestimenta tua, &c. Cyp. Epist. 63.*

Καὶ ἐν ἡσαΐα ἡ παρεμπλήσια προφητεία ἐπὶ τῷ μὲν ἴσχυρι οἰκονομίασι ἀνόδου τῆς Σωτηρίας. γέγραπται ἡ δὲ τίς ἐστὶν ὁ ἀδύχνητος ἐξ ἔδου; *Orig. in Matt. p. 438.*

<sup>z</sup> *ψ. 1, 2, 3.*

<sup>a</sup> *Aspersus est. Vulg.*

<sup>b</sup> *Inqui-*

*navi. Vulg.*

sort of style is used of the Father in the old Testament, or the writings of the new, but the Son only; as I shall now shew from particular instances. The first and most ancient is in *Jacob's blessing of his Son Judah*, <sup>c</sup> *He washed his garments in wine, and his clothes in the blood of grapes.* The <sup>d</sup> subject referred to is called <sup>d</sup> *Shiloh* in the tenth verse; and is Christ or *Messiah* according to the mind of the <sup>e</sup> *Chaldee Paraphrasts*, and other writers of the *Jewish* nation, as well as the Doctors of the christian church. *His washing his garments in the blood of grapes*, relates to some great and momentous passage of *Messiah's* life; for so short a description, as is here given of so great a Person, cannot be supposed to consist of matters of lesser importance. But what passage of the life of Christ can be better represented by *his washing his garments in the blood of grapes*, than his bleeding on the cross, as the ancients <sup>f</sup> understand it? And what is more glorious

<sup>c</sup> Genes. xlix. 11.

<sup>d</sup> <sup>d</sup> Targ. Jon & Hieros. refer the words to Shiloh or Messiah, *Ÿ. 10. tho' should they belong to Judah, Ÿ. 9. yet Christ would be principally and emphatically meant as the lion of the tribe of Judah. Revel. v 5.*

<sup>e</sup> Onkel. Jonath. Targ. Hieros. Rashai.

<sup>f</sup> Τα ἄλλα πλῆθυσιν ἢ σολῶ αὐτῶ ἐν αἵματι σαφυλῆς, πορφυ-  
 N γελίκασι

glorious and praise-worthy, than his purging believers from the guilt of sin with his own blood? <sup>g</sup> *Thou art worthy*, says the church to Christ, *to take the book, and to open the seals thereof.*—And why? *For Thou wast slain, and hast redeemed us to God by thy blood*

Another instance of the like style is taken from St. *John*; <sup>h</sup> *He was cloathed*, says he, *with a vesture dipt in blood; and his name is called, the Word of God.* That is, the Son of God, whom he there describes, appeared with the marks of his passion upon him, or the victory gained over sin and Satan by his own blood. <sup>i</sup> *For as washing their robes, and making them white in the blood of the Lamb*, is used by St. *John* to express the <sup>k</sup> righteoufness, which the saints obtain through the

γέλικον ἦν τῆ πάθης, ἔ πάργεν ἔμελλε, δι' αἱμαζις καθαίρων τῆς πιδύοντες αὐτῶ. Just. p. 74. ed. Paris.

Christum in Juda delineabat. *Lavabit*, inquit, *in vino stolam suam*, &c. stolam & amictum carnem demonstrans, & vinum sanguinem. *Tertull. adv. Marcion. lib. 4. c. 40. Clem. Alex. Padag. p. 126. ed. Ox. Cyprian. Epist. 63.* and other eminent doctors of the church.

<sup>g</sup> Revel. v. 9.

<sup>h</sup> Revel. xix. 13. Ὁρατε ἐν, ἀδελφοί. πῶς ἐν Συμβόλω τὸ ἱμάτιον τὸ ἔρραντισμῶν αἱματι, τὴν ἑσάρκα διηγήσαθ, δι' ἧς ἐκ τῶν πάθης ἦλθεν, ὁ ἀπαθής τῆ Θεῶ λόγος. Hip. cont. Noet. §. 15.

<sup>i</sup> Revel. vii. 14. Exod. xxiv. 8. Heb. ix. 23.

<sup>k</sup> Revel. i. 5.

<sup>k</sup> blood

<sup>k</sup> blood of Christ: So *the vesture of Christ dipt in blood*, or his own blood, is an emblem of his righteousness considered as Man, the effect of his obedience in *resisting unto blood*, and dying on the cross.

We may then infer, according to the meaning of the cited passages, (for I know none of like terms that can possibly be applied to God the Father,) that the words of *Isaiab*, to which they are parallel, are prophetic of the sufferings of the Son of God, his sufferings in the flesh, and a plain demonstration that the person spoken of is true man. For the Prophet describes him in the same dress, which, I have already shewn, is used by the Spirit to express the sufferings, and the effect of the sufferings of the Son of God: As for instance, <sup>l</sup> *his garments are died. He is red in his apparel, and his garments like him that treadeth in the wine fat*: That is, he appears like a conqueror with the marks of the blood that he has shed in battle. For the enemies of God are compared in Scripture to <sup>m</sup> *ripe clusters*, and the destruction of them to the <sup>n</sup> *treading in the wine press*. I have trodden says he, <sup>o</sup> *the wine press, —and their blood was sprinkled upon*

<sup>l</sup> *Isai. lxiii. 1, 2.*<sup>m</sup> *Joel iii. 13. Revel. xiv. 18.*<sup>n</sup> *Revel. xiv. 20.*<sup>o</sup> *Isai. lxiii. 3.*

*my garments, and I stained all my raiment*: That is, the Son of God by shedding his blood <sup>p</sup> *spoiled principalities,* <sup>q</sup> *and destroyed him that had the power of death, that is, the devil*; which agrees with his character in *Judab's* blessing, <sup>r</sup> *he washed his garments in wine, and his clothes in the blood of grapes,* a plain allusion to treading the wine press. I must here observe, that the blood which he shed, and which stained his raiment, is called by the prophet *the blood of the people*; the reasons of which may be probably these, that he died in their stead, that he laid down <sup>f</sup> his life for the life of the world, and shed his blood to take away sin, or *purge their conscience from dead works,* for without blood there is no forgiveness; the blood is his own as coming from himself, but the *blood of the people* as shed for many for the remission of sins. And for this reason that he trod the wine press in his own blood, and his own sufferings, he will tread it again at his second coming, not in his own, but the blood of his enemies, who will not submit to the

<sup>p</sup> Coloss. ii. 15.

<sup>q</sup> Heb. ii. 14.

<sup>r</sup> Genes. xlix. 11.

<sup>f</sup> Τοῦ ἰδίου ἐν αἵματι λυτρωσαμένης ἡμᾶς τῆ Κρείς, καὶ δόνητος  
<sup>τ</sup> ψυχῶν ὑπὲρ <sup>ϑ</sup> ἡμετέρων ψυχῶν, καὶ <sup>ϑ</sup> σάρκα <sup>ϑ</sup> ἑαυτοῦ ἀντὶ  
<sup>ϑ</sup> ἡμετέρων σαρκῶν. Iren. Lib. v. c. 1.

gospel of peace; as it is written, <sup>t</sup> *he treadeth the wine press of the fierceness and wrath of Almighty God.* The prophet adds, "That he trod it alone; and of the people there was none with him. A notable mark, by which it appears that the passage was meant of the Son of God; for none was pure enough to suffer with *Christ*, and die on the cross a sacrifice for sin; none mighty in the power of faith to assist him in his conquest over death, the grave, and the powers of darkness; <sup>w</sup> *both Jews and Gentiles were all under sin;* His disciples slept in the time of his agony; *forsook him and fled* in the article of danger; and he had no support but what he received from almighty power; <sup>x</sup> *for his own arm brought salvation to him, and his fury, it upheld him;* which I have already shewn is a mark of Divinity, and argues the subject to be true God.

If any should object, that *Jehovah* is said in the prophet *Jeremiah* to have trodden the *Jews* as it were in a wine press, and infer from thence that the passage in *Isaiah* is meant of the Father, and not of the Son; of God alone exclusive of the

<sup>t</sup> Revel. xix. 15.<sup>u</sup> Isa. lxiii. 3.<sup>w</sup> Rom. iii. 9.<sup>x</sup> Isa. lxiii. 5. See *Sermon* 4.

nature and sufferings of man; the answer is this, that the case is different; that nothing is said in the prophet *Jeremiah* of *his staining his raiment, or dying it with blood*, a manner of style, which is used in scripture of none but man. That nothing is said of his *treading them alone*, but the contrary rather; *The Lord*, saith the prophet, *ⁱ bath trodden under foot all my mighty men in the midst of me: He bath called an assembly against me, to crush my young men: The Lord bath trodden the virgin, the daughter of Judah, in a wine-press*; that is, by the means of the *Chaldees*, the assembly called to punish the *Jews*.

From what has been said, I think it appears, that the Person spoken of in the prophet *Isaiab*, considered as Conqueror, and bringing salvation to the suffering nature. is the Lord *Jehovah*; but consider'd as suffering, shedding his blood, and rescued from his enemies by divine power, is the Son of Man, and the promised *Messiah*. The terms are such as evidently shew, that it is one Person, and not many, whom the prophet speaks of. The same Person is *red in his apparel, and mighty to save: treads*

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ⁱ Lament. i. 15.



Serm. V. *proved from Isa. lxiii. 1, &c.* 183  
*the wine press* in shedding his blood, and  
*brings himself salvation by his own arm.*  
There are no tokens, that it is one who  
suffers, and another who conquers; but  
the expressions of weakness, as well as of  
power, are alike spoken of the same Sub-  
ject. The Church, Prophet, or Person  
speaking, says to him, *Thou*; and the Sub-  
ject answers by the pronoun *I*. If the Fa-  
ther be supposed to be meant in the text,  
how can he speak in the style of suffering  
proper to the Son? If the Son be meant,  
how can he speak in the style of God, of  
working salvation with his own arm, if he  
be not really and truly God? Is there any  
instance in the sacred writings, from which  
we may clearly and undoubtedly infer, that  
God the Father speaks in the name of a  
Person less in nature than himself? Can  
we possibly suppose, if he speaks in his  
name, he would speak of the Person whom  
he thus represents, in another manner than  
his nature will admit of? That is, if the Fa-  
ther speaks in the name of the Son, in the  
cited passage of the prophet *Isaiab*, how  
can he say that the Son *saves himself by*  
*his own arm*, if he be not *Jehovah* the  
true God? But if *Christ* saves himself by  
his own arm, as doubtless he does if the  
Father affirms it, it will then follow that

he is true God; and if true God, it is better to suppose that the Son spake in his own name, than that the Father spake in <sup>z</sup> the name of the Son. If the Son speaks in the name of the Father, we must still suppose he speaks in a style, that expresses the Father rather than himself, according to the language of the sacred writings. But part of the style which the Person speaks in, in the cited passage, is such as belongs, not to the Father according to the parallel places of scripture, but to *Shilo* or *Messiah*, the Son of *David* or the Son of *Judah*, or to God the Word manifested in flesh, foretelling his sufferings and death on the cross, with the effects of them. The consequence of which is, that the Son speaks not in the Father's but his own name. Or if one be supposed to speak in his own and another's name, how can two be mentioned together as one Subject, or both comprehended in the pronoun *I*, except they be one in nature or essence, or both united into one Person? If the first be true, then the Son is God, being of one nature or essence with the Father: If the latter be granted, the

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<sup>z</sup> Tertullian *says of the followers of Praxeas*, Facilius existimaverunt Patrem in Filii nomine egisse, quàm Filium in Patris. *adv. Prax. c. 17.*

Subject speaking is the Son of God, and consequently God; since according to the doctrine of the new testament, which explains the old, the Son alone is the Person composed of the different natures of God and Man. But if others will affirm that God the Father, and not the Son, is the Subject speaking, it will then follow that the Father of all is both God and Man; that is, was conceived by the Virgin, born into the world, conversed in flesh, and died upon the cross; an opinion contrary to the christian scheme, as preserved in the church thro' all generations<sup>a</sup>.

His coming from *Edom* expresses the victory gained by the cross, <sup>b</sup> over the gods of the *Gentiles*; a pledge and assurance that the *Gentiles* themselves, who are called *Edom*, should be converted to *Christ*; as it is written, <sup>c</sup> that *the residue of men*, or according to the original, *the remnant*

<sup>a</sup> Ipsum dicit (Diabolus) Patrem descendisse in Virgine, ipsum ex ea natum, ipsum passum, denique ipsum esse Jesum Christum — Iste primus (Praxeris) ex Asia hoc genus perversitatis intulit Romæ; *adv. Prax. c. 1.*

<sup>b</sup> Ὁρᾶτε, ἀδελφοί, πῶς προπετὴς καὶ τολμηρὸν δόγμα παρεστῆκεσαν, ἀναισχύντως λέγοντες, αὐτὸς ἐστὶ Χριστὸς ὁ Πατὴρ, αὐτὸς ἡμεῖς, αὐτὸς ἐβλήθη, αὐτὸς ἐπαθεν, αὐτὸς ἐαυτὸν ἤγειρεν. Hippol. *contr. Noet. §. 3.*

<sup>b</sup> Coloss. ii. 15.

<sup>c</sup> Acts xv. 17. Amos ix. 11. Heb. LXX.

*of Edom, might seek after the Lord.* Which well agrees with the words of our Saviour in the gospel of St. *John*, <sup>d</sup> *And I, if I be lifted up from the earth, will draw all men unto me.*

But there is farther evidence that the Person spoken of is the Son of God, if we take in a passage in the course of this prophecy, which the doctors of the church do generally interpret of the Son of God: It is this following, <sup>e</sup> *I am sought of them that asked not for me; I am found of them that sought me not.*—*I have spread out my hands all the day unto a rebellious people.* The Person speaking is the God of the *Jews*, as evidently appears from the seventh verse. But besides this, there is reason to believe that he is the Son of God, according as the passage is cited by St. *Paul*, according to the context in the prophet *Isaiab*, and according to the mind of the christian fathers. As the passage is cited in <sup>f</sup> the writings of St. *Paul*, it is brought as a proof that the scripture foretold both the faith of the *Gentiles*, and the infidelity of the *Jews* towards the Son of God; which I think implies, that the Person speaking in

<sup>d</sup> John xii. 32.

<sup>e</sup> Isai. lxxv. 1, 2.

<sup>f</sup> Rom. x. 20, 21.

the cited passage, and declaring himself *sought* and *found* of the *Gentiles*, and rejected by the *Jews*, is the Son of God. The context of the passage in the prophet *Isaiab* runs in the style of the song of *Moses* in the book of *Deuteronomy*; that is, the Lord, who speaks <sup>g</sup> in the foresaid prophecy, uses the style <sup>g</sup> of the Lord speaking in the Song of *Moses*, whom I have proved <sup>h</sup> already to be God the Son from the author to the *Hebrews*. And the following doctors of the christian church, <sup>i</sup> *Barnabas*, <sup>k</sup> *Justin*, <sup>l</sup> *Irenæus*, <sup>m</sup> *Tertulian*, <sup>n</sup> *Hippolytus*, <sup>o</sup> *Cyprian*, <sup>p</sup> *Novatian*, and others, understand it of Christ, and his last sufferings, when He hung with his arms distended on the cross. There is no doubt but another sense may be put on the words, *I have spread out my hands*; that they may express a readiness to receive penitents, and protect the faithful; a driving the backward by threatenings and judgments, or calling or inviting them by promises and mercies; and that *day* may

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<sup>g</sup> Compare *Isai.* lxx. 2, 3, 6, 7, LXX *Heb.* with *Deut.* xxxii. 15, 16, 17, 34, 35, 41, 43, LXX *Heb.*

<sup>h</sup> *Sermon* II.

<sup>i</sup> *Epist.* c. 12.

<sup>k</sup> p. 324. ed. Paris.

<sup>l</sup> *Lib.* iii. c. 6, 10. *Lib.* iv. c. 66.

<sup>m</sup> *Adv. Jud.* c. 13.

<sup>n</sup> *Contr. Noet.* c. 12.

<sup>o</sup> *Adv. Jud. Lib.* ii. c. 20.

<sup>p</sup> c. 28.

be used in a lax sense, for a portion of time exceeding the measure of a natural day. But whether the words be taken in the large, or the strict meaning, they are equally true of the Son of God. In the lax sense, the Lord who protected and guided the Church in the œconomy of works, or period of time allotted to the law, was God the Word according to the doctrine of the primitive church; of whom it may be said, that *He spread out his hands all the day long*, or during that œconomy, having suffered the ingratitude and contradiction of the *Jews*. Accordingly we find that *Wisdom*, or the *Word*, for they both signify the same Person, expresses her self thus in the book of *Proverbs*, <sup>9</sup> *Because I have called, and ye refused; I have stretched out my hand, and no man regarded; — — I also will laugh at your calamity, &c.* and according to *St. Paul*, it was Christ who was tried and tempted in the wilderness, as it is written, <sup>†</sup> *neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents; the very Christ, the reproach of whom* <sup>†</sup> *Moses esteemed greater riches, than the treasures in E-*

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<sup>9</sup> Prov i. 24, 26.

<sup>†</sup> 1 Cor. x. 9.

<sup>†</sup> Heb xi. 26.

*gypt*; and the *spiritual rock*<sup>t</sup> which *followed them* in the wilderness.

In the strict meaning, the same Person, who is God the Word, summed up or abridged the former œconomy in his last sufferings in a body of flesh. He shewed in his hands expanded on the cross, in what manner He had called and invited them in time past. He shewed in the pains and reproaches He suffered from morning to evening, the time of his death and rest from his labours, with what patience He had endured their contradiction in every age, till the greatness of their sin had rendered it insupportable, and nothing could expiate it but his own blood. It is no wonder then that the words of the prophet were applied by the fathers to the Son of God extended on the cross, since there is reason to believe that the apostle applies, and the context determines them to the same subject; since they well express, and with great propriety, the concluding scene of his ministry upon earth; and in that scene represent as in little, the treatment He had received from the people of the *Jews*, from the time He had called them, to his coming in flesh. How-

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<sup>t</sup> 1 Cor. x. iv.

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ever, could it possibly be proved that the words of the prophet had no relation to the Son of God, yet this may be learnt from the application made, that the doctors of the church, from the first age, thought it agreeable to the christian scheme, and the notions they had received of the Son of God, to conceive *Jehovah*, who sometimes speaks in the character of God, and sometimes of man, to be God the Word, who appear'd, conversed, and suffered in flesh. It was also affirmed, that the Son of God could not have acted as Saviour and Mediator, if He had not consisted <sup>v</sup> of both natures, the humane and divine. But this being a subject which will furnish matter for another discourse, I shall defer the considering of it to the next opportunity.

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<sup>v</sup> Fragment. ex Just. in Spicil. Patr. Sec. 2. Tom. 1. p. 172. Iren. Lib. iii. c. 20, 21. & Lib. iv. c. 59. Tertull. de retur. carnis. c. 51, 63. & de carne Christi. Hippol. cont. Noet. §. 17. Cypr. de Idol. vanit. p. 15, 16. Novat. de Trin. c. 16, 18. Lactant. Lib. iv. c. 13.







# CHRIST'S Divinity

Proved from

## REDEMPTION.

*The Sixth* SERMON *preached on* Tuesday April 4. 1721.



LUKE XXIV. 27.

*And beginning at Moses and all the Prophets, He expounded unto them in all the Scriptures, the things concerning himself.*

**I** Have observed <sup>a</sup> before, that the subject of discourse which *Christ* pursued, and grounded on the writings of the old *Testament*, were chiefly his sufferings, the glory following, and the progress of the gospel through all nations; which he resumed in the evening of the same day,

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<sup>a</sup> Sermon I.

teaching his disciples, to whom he discovered himself, the same things from the same authority, <sup>b</sup> saying, *Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name, among all nations beginning at Jerusalem.* That is, he proved himself the *Saviour*, whom God had appointed to redeem the world with his own blood, according to the name which the Angel gave him before he was born, saying <sup>c</sup> *Thou shalt call his name Jesus: for he shall save his people from their sins.* In considering the importance of which character, or what is comprehended in the notion of *Saviour* and *Redeemer* of the world, I shall endeavour to shew:

*First*, What we are saved from, and what we are restored to.

*Secondly*, The incapacity of mere man to work out our salvation.

*Thirdly*, That this notwithstanding, no salvation can be wrought for men, but by means of man.

*Fourthly*, That God and man, or God united to, and working through man, is

<sup>b</sup> *Y.* 46, 47.

<sup>c</sup> *Matth.* i. 21.

the Saviour of the world. From whence I shall infer, that *Jesus Christ* the Saviour of the world is both God and man in his own person.

*First*, I shall endeavour to shew, what we are saved from, and what we are restored to. What we are saved from, is<sup>d</sup> the guilt of sin, its dominion in the soul, the tyranny of satan, the yoke of the law, and the power of death. The good we are restored to, <sup>e</sup> is the righteoulness of faith, the favour of God, the assistance of the Spirit, new dispositions and habits of soul, the law of liberty, and life everlasting. Which *St. Paul* expresses in a few words, <sup>f</sup> *Who gave himself for us, that He might redeem us from all iniquity, and purifie to himself a peculiar people zealous of good works.*

*Secondly*, Deliverance from evil, and restoration to good, cannot be effected by mere man. Every sin is a transgression of a law; the dictates of reason, and the precepts contained in the gospel of Christ, are the laws of God, whom reasonable crea-

<sup>d</sup> Matth. i. 21. 1 Pet. i. 18, 19. Heb. ii. 14 Ephes. ii. 14, 15, 16. Coloss. ii. 14. Rom. viii. 23

<sup>e</sup> Rom. iii. 22. x. 9, 10. 2 Cor. v. 19. John xv. 26. Ephes. iv. 23, 24. Coloss. iii. 10, 12, &c. Rom. viii. 2. vi. 23.

<sup>f</sup> Tit. ii. 14.

tures are obliged to obey. Every transgression of the aforesaid laws, is a sin against God the author of them; and the whole world in its natural state is concluded under sin. If then God be displeased with the sins of the world, who besides God can forgive the sins committed against Him, if God himself will not forgive them? And what hope of salvation and redemption without forgiveness? A prophet, a priest may be sent or commissioned to proclaim the pardon offered by God, but none besides God, the object offended, can offer the pardon. Can mere man, or any thing less than the same power which created it at first, reform the soul, renew the image and likeness of God which man was created in, and quicken and adorn him with the gifts and graces of the holy Spirit proceeding from God? whatsoever is done in converting the soul from worse to better, from habits of vice to perfection in virtue, is all ascribed in the sacred writings to the majesty of God, who searcheth alone the reins and the hearts, and knoweth the wants and necessities of men. *§ I will sprinkle clean water upon you, says He, and ye shall be clean.—A new heart*

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§ Ezek. xxxvi. 25, &c.

Serm. VI. *proved from Redemption.* 195  
also will I give you,——and I will put  
my Spirit within you, and cause you to  
walk in my statutes, and ye shall keep my  
judgments and do them. And in the new  
Testament, <sup>h</sup> *It is God which worketh in  
us both to will and to do of his good plea-  
sure.* And again, <sup>i</sup> *Whosoever is born of  
God, doth not commit sin; for his seed  
remaineth in him: And he cannot sin,  
because He is born of God.* The foundation  
virtue, which is faith in God through his  
Son Christ, and every grace and accom-  
plishment following it, is the gift of God,  
who regenerates man as well as He crea-  
ted him. And lastly, could mere man abo-  
lish a law, or take off the burden which  
God had imposed on the necks of the *Jews*,  
and establish a covenant upon better pro-  
mises, and conditions more agreeable to  
the nature of man and his present circum-  
stances? Could he conquer death, raise up  
his body, and ascend into heaven by his  
own power? Yet all this is contained in  
the notion of perfect redemption; and all  
this surpasses the strength and ability of  
man.

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<sup>h</sup> Philip. ii. 13.

<sup>i</sup> John iii. 9.

*Thirdly*, As redemption from sin, and the recovery of happiness, is not the effect of the power and knowledge of mere man, so no salvation can be wrought for sinners according to the doctrine of the sacred writings but by means of man. For there is no redemption without the forgiveness of past sins; no forgiveness without blood; and no blood sufficient to obtain it, but the blood of man untainted with sin, like the sacrifices of the law, which had no blemish. The necessity of blood for redemption and salvation, is taught us in the figures of the old Testament. When it pleased God to declare his intention to deliver the *Jews* from *Egyptian* servitude, the thing to be done on the part of the people preparatory to it, was to sprinkle the blood of a lamb slain at a set time, on the sides and top of the doors of their houses. The consequence of which was, that the *Jews* were preserved from the judgment inflicted on the first-born of *Egypt*, and kept for the liberty and blessings of *Canaan*. None can imagine that the power of God could not have saved them without blood; but He taught the church, it was not His pleasure to redeem and deliver it from the heavier yoke and bondage of sin, without a sacrifice and shedding of blood;

blood; as it is written, <sup>l</sup> *the life of the flesh is in the blood.* And I have given it to you upon the altar, to make an atonement for your souls: For it is the blood that maketh an atonement for your souls. And accordingly we find in the gospel dispensation, the substance of the shadow or figures of the law, there was no redemption from the guilt of sin and the evils ensuing, but by shedding blood, even the blood of man, an offering for sin.

For *First*, we are told by St. Paul, <sup>m</sup> that *without shedding of blood is no remission.* <sup>n</sup> *That it is not possible that the blood of beasts should take away sins.* <sup>o</sup> that the Son of God as our High-Priest, was to offer somewhat in answer to the sacrifices offered by the law. <sup>p</sup> That instead of *These*, a body was prepared him to fulfil the will of his heavenly Father; which was then fulfilled, when He sanctified the faithful, by offering His body a sacrifice for sin. *Sacrifice and offering*, says Christ, *thou wouldest not, but a body hast thou prepared me, — lo I come — to do thy will O God.* Upon which pas-

<sup>l</sup> Levit xvii. 11.

<sup>n</sup> Heb. x. 4.

<sup>p</sup> Heb. x. 5, &c.

<sup>m</sup> Heb. ix. 22.

<sup>o</sup> c. viii. 3.

sage the apostle remarks, *that he taketh away the first, the sacrifices of the law, that He may establish the second, the doing of his will in the body prepared Him. By the which will we are sanctified, through the offering of the body of Jesus Christ once for all.* And again,<sup>m</sup> *How much more shall the blood of Christ, who through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works?* Which is spoken in opposition to the sacrifices of the law, which had no effect on the consciences of men. If then no forgiveness can possibly be expected without blood, and there is no salvation without forgiveness, and it pleased God that sin should be forgiven, and men saved on repentance and faith; and it is not possible that the blood of beasts should take away sin, and the blood of Christ was actually shed for this very purpose, the necessity appears that the blood of man should be shed to atone for, and deliver from sin.

*Secondly,* There is no redemption from the power of satan the effect of sin, but by means of man. His regard to the tempter more than to God had ensla-

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<sup>m</sup> Heb. ix. 14.



Serm. VI. *proved from Redemption.* 199  
 ved *Adam*, and rendered the serpent his lord and oppressor; <sup>q</sup> *for of whom a man is overcome, of the same is he brought in bondage.* And nothing could be expected, but what was the consequence of trusting in a lie, the reverse of happiness the reward of obedience and confidence in God. In these circumstances a promise was made, that the seed of the woman, who was first deceived, should return the evil on the serpent's head, <sup>r</sup> *It shall bruise thy head, says God, and thou shalt bruise his heel.* That is, the Prince of this world was to lose his dominion and interest in man, thro' the sufferings of one who was Son of Man; which was then fulfilled, when the power of God was manifested in the weakness of *Jesus Christ*, the Son of a <sup>s</sup> virgin, dying upon the cross. For thus it is written, <sup>t</sup> *having spoiled principalities and powers, He made shew of them openly, triumphing over them in it, or, by his cross.* And again, <sup>v</sup> *Forasmuch then as the children are partakers of flesh and blood, He also himself likewise took part*

<sup>q</sup> 2 Pet. ii. 19.

<sup>r</sup> Genes. iii. 15.

<sup>s</sup> *Ei γὰρ μὴ ἀνθρώπου συνέκτισεν τὸ ἀντίπαλον τῷ ἀνθρώπῳ, ἐκ αὐτοῦ δικαίως συνέκτισθη ὁ ἐχθρὸς.* Iren. Lib. iii. c. 20. p. 248. Ed. Ox.

<sup>t</sup> Coloss. ii. 15.

<sup>v</sup> Heb. ii. 14.

*of the same: That thro' death He might destroy him, that had the power of death, that is, the devil.*

*Thirdly,* There was no discharge from the burdens of the law, no hope of introducing a better, till satisfaction was made for the sins committed in past generations, and the power and dominion of sin was destroyed. <sup>w</sup> *For the Law was added because of transgressions.* He therefore who could make satisfaction for past sin, and destroy its power and dominion in the soul, abolished the reason of appointing the yoke and burden of the law, rendered it useless, and prepared the way for a better covenant. But there was no forgiveness, or deliverance from sin without a sacrifice; no sacrifice sufficient to procure it but that of man; and no man of sufficient purity to become a sacrifice but the Son of God, who fulfilled the righteousnesses of all dispensations. From whence it will follow, that there was no redemption from the burden of the law without Christ considered as man, who redeemed us from its curse by becoming a curse; as is written, <sup>x</sup> *curst is every one that hangeth on a tree.* And <sup>y</sup> *abolished in his flesh — the law of com-*

<sup>w</sup> Galat. iii. 19.

<sup>x</sup> Galat. iii. 13.

<sup>y</sup> Ephes. ii. 15.

Serm. VI. *proved from Redemption:* 201  
*mandments contained in ordinances.* And  
became <sup>2</sup> *the Mediator of a better covenant.*

*Lastly,* The penalty of death annexed to sin, could not be removed but by means of man. For death would continue while sin was imputed; the deliverance from which, as I have shewn already, could not be effected without Christ the son of a virgin. And therefore St. Paul says, <sup>a</sup> *since by man came death, by man also came the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.* We have hitherto seen then the incapacity of man considered as such to work out our redemption; and that God himself, notwithstanding his power to do every thing, will not deliver us from the guilt of sin and the effects of it without man. The consequence of which is,

*Fourthly,* That God and man, or God united to, and working thro' man, is the Saviour of the world. For redemption from sin implies a deliverance from the effects of it; a renovation of the image of God in the soul; the resurrection of the body from the dust of the earth; and restoration of the world corrupted and defaced thro' the sin of man, to the order and beauty

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<sup>2</sup> Heb. viii. 6. ix. 15.

<sup>a</sup> 1 Cor. xv. 21, 22.

of new heavens, and a new earth. All which must be wrought by the wisdom and power of God that created them at first. And accordingly we find that the new creation is attributed to Him as the efficient cause in the sacred writings; as for instance, God says, <sup>b</sup> *Behold, I create new heavens and a new earth.* And <sup>c</sup> *I, even I, am He that blotteth out thy transgressions,— and will not remember thy Sins.* And <sup>d</sup> *I will ransom them from the power of the grave: I will redeem them from death.* And *Isaiab* says, <sup>e</sup> *He will swallow up death in victory, and the Lord God will wipe away tears from off all faces.* On the contrary, forasmuch as it appears, that it was not the pleasure of Almighty God, whose goodness had decreed to redeem man, and renew all things, to execute his decree, but on certain conditions of obedience from man: We may thence infer, that His power would be present at least with *one* in a special manner, to qualifie and enable Him to perform these conditions. And God present with this one man conforming his behaviour to the will of God, is the sole Saviour and Redeemer of the

<sup>b</sup> *Isai.* lxxv. 17.<sup>d</sup> *Hosea* xiii. 14.<sup>c</sup> *c.* xliii. 25.<sup>e</sup> *Isai.* xxv. 8.

world. But the power of God was present with none in a special manner, in order to redeem and deliver the world, but the man Christ: God therefore in the man Christ is the sole Saviour and Redeemer of the world.

That God was present with the man Christ to deliver the world from the guilt of sin, and the curse attending it, is evident to all who have read the writings of the new Testament. For the truths He taught, and the wonders He performed, which are there recorded, are proofs of it. He forgave Sin, cured diseases by word or touch, cast out Satan, and raised the dead, acts of power that surpass the condition and ability of man, and so far as we know, or appears from scripture, of any thing less than Almighty God. And the doctrine He taught, was the secret counsel of the majesty of heaven, the mystery of love in relation to the world, which could not have been known and discovered to man, if God himself had not revealed it.

The question resulting from what I have said, is this following, Whether the Godhead, in virtue of which these wonders were wrought, and secrets revealed, was one Person with the man Christ, or acted him only as a great prophet? And whether

ther the Father be the God meant?

That God and man were united together into one Person in *Christ Jesus*, will appear, I conceive, from the following considerations.

*First*, That the Son of God is Saviour of the world in his own Person; which includes an idea of Divine power, as I have shewn in the present, and a<sup>f</sup> former discourse. For says the Angel, <sup>g</sup> *She shall bring forth a Son, and thou shalt call his name Jesus: For He shall save his people from their sins*; that is, take away sin, and the effect of it. For besides the works of authority and power which himself wrought, diseases<sup>h</sup> were cured, devils<sup>i</sup> cast out, Sins<sup>k</sup> forgiven, and persons regenerated in the Son's name, or in *Jesus Christ's*, after his ascension. In this name, or the power and person of *Jesus* the Saviour, <sup>l</sup> were the *Gentiles* to trust. Upon this name, or the same Person of the Son of God, must every one call<sup>m</sup> that hopes for salvation. And to this name must the<sup>n</sup> knee bow of every creature in heaven, in earth, and under the earth. And in short, <sup>o</sup> *There is none o-*

<sup>f</sup> *Serm.* 4.

<sup>g</sup> *Matth.* i. 21.

<sup>h</sup> *Acts* iii. 6.

<sup>i</sup> *Chap.* xvi. 18.

<sup>k</sup> *Chap.* ii. 38.

<sup>l</sup> *Matth.* xii. 21.

<sup>m</sup> *Rom.* x. 13.

<sup>n</sup> *Phillip.* ii. 10.

<sup>o</sup> *Acts* iv. 12.

*ther name under heaven given among men whereby we must be saved.* All this, which I have here produced, and the scripture affirms, is an evident proof that the Person of the Son, the subject meant by the name *Jesus*, is Saviour of the world in a proper sense; or the Son of God is properly Saviour in his own Person; and consequently God as well as man, since the works of salvation performed by him, are the undoubted effects, and certain demonstrations of Divine power.

*Secondly, Jesus Christ*, according to the writings of the new Testament, represents himself in characters of true God, or speaks in terms inferring his Godhead; as for instance, He says, <sup>p</sup> *I am the Way, and the Truth, and the Life*, an expression so strong for the Godhead of the subject, that *Origen* speaks of it with other titles in the following manner, <sup>q</sup> *None of the Evangelists has manifested the Divinity of Christ with the same clearness as St. John, who introduces him saying, I am the way, and the truth, and the life. I am the resurrection, &c.* To shew which, I shall con-

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<sup>p</sup> John xiv. 6.

<sup>q</sup> Ουδείς γὰρ κρείων ἀκριβῶς ἐφάνερωτε αὐτῷ τὴν θεότητα, ὡς Ἰωάννης ἀκριβῶς αὐτὸν λέγοντα, ἐγὼ εἰμι ἡ ὁδὸς, ἡ ἀλήθεια, καὶ ἡ ζωὴ. ἐγὼ εἰμι ἡ ἀνάστασις. Orig. in Joan. p. 5. & cont. Cels. p. 63.

sider the importance of the several terms; and *First, Way* is a title given to <sup>r</sup> God in the book of *Exodus*. <sup>s</sup> *Shew me now thy Way*, says *Moses* to God; that is, *Shew me <sup>r</sup> thy self*, according to the seventy. <sup>u</sup> *Thy face*, according to the *Latin*. Which he repeats again with a little variation, <sup>x</sup> *Shew me thy Glory*. Or according to the seventy, *Shew me <sup>y</sup> thy self*. Which God answers in the following manner, <sup>z</sup> *My presence shall go with thee; and I will give thee rest*. And more fully afterwards, <sup>a</sup> *I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy*. That is, the *Way* and the *Glory* was God Himself conducting the *Jews* to the land of *Canaan* in his attributes of goodness, mercy, and truth: In which sense the Son is <sup>b</sup> the *Way*,

<sup>r</sup> 777 is rendered by ὁ Θεὸς Amos viii. 14. though not in relation to the true God.

<sup>s</sup> c. xxxiii. 13. <sup>t</sup> ἑαυτὸν. <sup>u</sup> Faciem tuam.

<sup>x</sup> ὕ. 18. <sup>y</sup> ἑαυτὸν. <sup>z</sup> ὕ. 14.

<sup>a</sup> ὕ. 19. &c. xxxiv. 6, 7. This last passage is understood of Christ by Cyril Hieros. Cat. 10. §. 4

<sup>b</sup> Ὁδὸς ἐστὶν ὁ Κύριος. σενὴ μὲν, ἀλλ' ἐξ ἐρανοῶν. σενὴ μὲν, ἀλλ' εἰς ἐρανοὺς ἀναπέμπουσα σενὴ, ἐπὶ γῆς ὑπερρωμμένη. πλατεῖα, ἐν ἐρανοῖς \* πρὸς κοινωμένη. Cl Alex. cohort. ad Græc. p. 79. ed. Ox.

\* Which shews, that He looked upon the *Way* as a title of Divinity.

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that is, God Himself conducting believers in the same attributes of goodness and truth, to the kingdom of heaven, and a clearer knowledge of the Person of the Father; for says He, <sup>c</sup> *No man cometh unto the Father but by me. If ye had known me, ye should have known my Father also: And from henceforth ye know Him, and have seen Him.* That is, to know the Son was to know the Father operating in Him, as to know the way was to know God according to Moses, who says, *Shew me thy Way, or, cause me to know it, that I may know Thee.*

The next title which Christ gives himself is, that of *the Truth, I am the Truth.* That is, not only the <sup>d</sup> *True Witness*, but <sup>e</sup> *essential Truth, very Truth, Truth it self*, as the ancients call Him; or *the true God.* For as *false Gods* are called <sup>f</sup> *lies*, because they deceive: So *Truth* stands for the *true God*, whose *promises* are *yea* and *Amen*, and whose service ends in the expected reward of perfection and joy. As for instance, it is said of idolaters, <sup>g</sup> *That*

<sup>c</sup> John xiv. 6, 7.      <sup>d</sup> Revel. iii. 14.

<sup>e</sup> Ἡ αὐτοαλήθεια ἡ σωτηρία. Orig. in Joan. p. 99. innocentia ipsa, & ipsa Justitia—&—Veritas. Cyprian. T. p. 213. ed. Ox. See also Cl. Alex. p. 653. ed. Ox.

<sup>f</sup> Amos ii. 4.      <sup>g</sup> Rom. i. 25.

*they changed the Truth of God into a Lie, that is, forsook the worship of the true God for the service of Idols or false Gods; as appears from the words immediately following, and worshipped and served the creature more than the Creator. Which is thus expressed a little before, <sup>h</sup>They changed the glory of the uncorruptible God, into an image made like to corruptible man. From whence it appears, that the Glory of God, the Truth of God, and the Creator who is blessed for ever, Amen, tho' different terms, yet express one and the same object of divine worship, the true God, and the God of Glory. And in this sense is the Truth explained by learned Jews; <sup>i</sup> It is, saith one of them, the living God, and King of eternity; an expression taken from the prophet Jeremiah, <sup>k</sup> which according to the original runs thus, The Lord God is truth, He is the living God, and King of eternity. And the Apocryphal Esdras writes thus, <sup>l</sup> Is He not great that maketh these things? Therefore great is the truth, and stronger than all things. He infers the strength and greatness of Truth, from the greatness of*

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<sup>h</sup> y. 23.

<sup>i</sup> See Buxtorf's Lex. Chald. Talmud. & Rab. p. 116.

<sup>k</sup> Ch. x. 10.      <sup>l</sup> Ch. iv. 35.

Him who created all things; which plainly implies that the *Truth* was one, in this author's opinion, with God *the Creator*. And the *Jews* confess in their publick devotions <sup>m</sup> that *God is Truth, and his name Truth*. If then Christ be the *Truth*, and the *Truth* God, Christ is God, or the *True God*, as He is called by <sup>n</sup> St. *John*; that is, Christ as the *Word* is *the true God*; for the *Word* is *Truth*, and the *Word* is *God*. But considered as man, He is *sealed* with the *Word*, and *sanctified* with the *Truth*, as it is written, <sup>o</sup> *Him hath God the Father sealed*, that is, with the *Word*. And again, <sup>p</sup> *Sanctify them through thy Truth, thy Word is Truth*.—*For their sakes I sanctifie my self*, that is, with the *Word* which is *Truth*, that they also might be *sanctified through the Truth*.

<sup>m</sup> תְּמִינָה וְשֵׁם תְּמִינָה נִקְרָא Seder Tephil. fol. 180.

<sup>n</sup> I John v. 20. Ὁ ἀληθὴς Θεός. Which is also the rendering of תְּמִינָה הַלֵּל the God of truth, Isa. lxx. 16. the latter of which terms is singly attributed to the Son of God in the book of Revelations, c. iii. 14. that is, He is God of Truth, and Amen or Truth it self. In which sense the *Word* is interpreted by learned Jews. See Rash. & Ab. Ezra.

<sup>o</sup> John vi. 27. Καὶ τελειώσας τὸ ὄλον ἐσφράγισε κόσμον εἰκόνι ἐ ἰδέα τοῦ ἑαυτοῦ λόγου. Philo de Somniis. And according to the Talmudists, the Seal of God is Truth. Buxt. Lex. Chald. &c. p. 116.

<sup>p</sup> John xvii. 17, 19.

The last title which Christ gives himself in the foresaid passage, is that of the *Life*. *I am the Life*. Which He thus expresses on another occasion, <sup>q</sup> *I am the resurrection, and the Life*. That is, He is *life by nature, truly life*, <sup>r</sup> as the ancients call Him, and *eternal life*. He is the quickening power that renews the soul in righteousness and truth, and raises up the body at the last day. *I am the life*, shews that the *Life* is essential to the Son, and not a vital and quickening power of the first Person working through the second: Essential to the *Word*, of whom it is written, <sup>s</sup> *in Him was life*; that is, as one with the *Word*, of his nature or essence; in which respect He is called by St. *John* <sup>t</sup> *the Word of Life, and the eternal Life which was with the Father*. If the *Life* and the *Word* are not subjectively and substantially one, *I am the Life* signifies no more than that God the Father present with the *Word*, is the *Life* of the world; that is, the Son speaks in the name of the Father. But the context shews that the Son speaks in his own name, *I am*, says He, *the Way, the Truth, and the Life*; *no man cometh*

<sup>q</sup> John xi. 25.

<sup>r</sup> See SerM. V.

<sup>s</sup> John i. 4.

<sup>t</sup> 1 John i. 1, 2.

unto the Father but by me. The same, who is the *Way*, is the *Truth* and the *Life*; but Christ is the *Way* who leads to the Father, and not the Father whom the *Way* leads to; the Son therefore, and not the Father, is the *Truth* and the *Life* meant in the text; for they are joint predicates of the same subject. Again, *eternal life* is put by St. *John* in the place of *the Word*. As for instance, in his gospel he says, "*The Word was with God*. But in his epistle, "*The life, or, eternal life, was with the Father*, that is, the *Word of Life*, as the context shews. If then the *Word with God* is distinct from the Person with whom He is, the *Life with the Father* is distinct from the Father; and the Son, who is *Word* in his own Person, is also *Life* in his own Person. And if Christ be *the Life* in his own Person, or *the resurrection, the Life, and eternal Life*, He quickens the soul and raises the body by his own power, and is consequently God. For what power less than Divine, or that which created and supports all things, can regenerate man, and repair the ruins of many generations? He is *Life of the world*;

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□ John i. 1.

ω 1 John i. 2.

× John vi. 33, 51. Coloss. iii. 4.

which is one <sup>y</sup> of the titles of the true God, as well as its *light*; for <sup>z</sup> *the light of the world*, which is God the Word, is <sup>a</sup> *the Light of Life*. And He is also the *Living one*, according to <sup>b</sup> St. *John*, another of <sup>c</sup> the titles of the true God; that is, who necessarily lives, and is cause of life to created beings. And according to the style of eminent writers of the christian church, is <sup>d</sup> *the Living God*. It is true indeed, Christ says, <sup>e</sup> *As the Father hath life in himself, so hath He given to the Son to have life in Himself*. And if *life be given* him, how is He *Life* by nature and essence, emphatically *Life*, necessary, eternal, and quickening all things? The question will admit of a twofold answer: *First*, If the Son be considered in his highest character as God the Word, or only begotten Son, the meaning is this, that the Father begetting communicated life with other perfections of the divine nature to the Son begotten, on account of which He is *life by nature, eternal life*, like the Fa-

<sup>y</sup> Dan. xii. 7. He swears by him, that liveth for ever, or rather, by the life of the world. *In which sense it is understood by Maimonides, More Nevoch. p. 127. 146.*

<sup>z</sup> John viii. 12.

<sup>a</sup> Ibid. & John i. 4.

<sup>b</sup> Revel. i. 18.

<sup>c</sup> Numb. xiv. 21, LXX.

<sup>d</sup> See Sermon V.

<sup>e</sup> John v. 26.

ther

ther himself. *Secondly*, If the Son be considered in his lesser character as Son of Man, the meaning is this, that the *Life* in the *Word*, for the *Word* is *Life*, was given or united to the Man Christ together with the *Word*; that is, the Son as the *Word* is *eternal Life*, but considered as *Man*, receives *life* together with the *Word*. For Christ may be said <sup>f</sup> *to have Life in Himself*, or, receive *Life*, considered as *Man*: As the faithful are supposed in the following words, *to have life in themselves*, or receive *Life*, by eating the flesh of the Son of Man, &c. <sup>g</sup> *Except ye eat the flesh of the Son of Man*, says Christ, *and drink his blood, ye* <sup>h</sup> *have no life in you.*

Another proof of the truth of his Godhead given by the Son is this following, <sup>i</sup> *Before Abraham was, I am.* He had said to the *Jews* a little before, <sup>k</sup> *Verily, verily, I say unto you, if a man keep my saying, He shall never see death.* Which many were offended at, and ask him in scorn, <sup>l</sup> *Art thou greater than our Father Abraham, which is dead?* Christ answers, <sup>m</sup> *Your Father Abraham rejoiced to see*

<sup>f</sup> Ζωὴν ἔχειν ἐν ἑαυτῷ.

<sup>g</sup> John vi. 53.

<sup>h</sup> Οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς.

<sup>i</sup> John viii. 58.

<sup>k</sup> ὕ. 51,

<sup>l</sup> ὕ. 53.

<sup>m</sup> ὕ. 56.

*my day, and he saw it, and was glad;* that is, one of my days. For there are several days of the Son of God, or articles of time, which He visits the earth in, partly for judgment, and partly for mercy. As for instance, He drowned the world in the days of *Noah*. *Confounded the language of all the earth* united and engaged in a wicked project. Called *Abraham* from his idolatrous ancestors, and made him the father of a numerous issue and peculiar people. And sent *Moses* a deliverer and saviour to the oppressed *Israelites*. For all these appearances are attributed to the Son, and not to the Father, by the learned doctors of the primitive church. Besides which, there are other days that are now past, and are yet to come; as it is written, <sup>a</sup>*The days will come when ye shall desire to see one of the days of the Son of man, and ye shall not see it.* It was one of these days which *Abraham* saw, when it pleased God that his Son should appear, and chuse him a people in the seed of *Abraham*, who should witness the truth of the one God, and openly worship him in the midst of idolatrous and apostate nations. When then Christ says, *your Father Abraham saw*

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<sup>a</sup> Luke xvii. 22, 24.



my day, and was glad, he declares thereby, that himself was the Person who appeared to *Abraham* in the character of God; and was the object of his worship, the author of his joy, and consequently *greater than their father Abraham*. To this answer of the Son of God, which implies his ° existence *in the days of Abraham*, do the *Jews* reply, <sup>p</sup> *Thou art not yet fifty years old, and hast thou seen Abraham?* It appeared absurd in the eyes of the *Jews*, who judged him no more than a mere man, that *Abraham* should be said to have seen his day, the day of his appearance, and Christ to have seen and conversed with *Abraham*. But the Son of God, to confirm the truth of that which He had said, and turn their minds from the visible part to that which was divine and eternal in him, proves his existence before *Abraham* in such terms, as according to their use in the old Testament, expresses his Godhead, saying, *Verily, verily, I say unto you, before Abraham was,* <sup>q</sup> *I am.* As if He had said,

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° Εἶπε πρὸν ἀβραάμ ζήσας ὢν, διδάσκει ἡμᾶς τὸ ἀβραάμ ἠγαλλιᾶσθαι, &c. Orig. in Joan. p. 95. See also contra Cels. p. 386.

<sup>p</sup> John viii. 57.

<sup>q</sup> Sed neque Abrahamæ amicitiam propter indigentiam assumpsit Dei Verbum, existens ab initio *Perfectus*: an-

said, I must needs have existed in the days of *Abraham*, because I am *God*, who has no beginning, but necessarily is. For <sup>r</sup> *I am*, is probably a contraction of the *Greek* rendering of, *I am*, <sup>s</sup> *that I am*, or *I shall be what I shall be*; which runs thus, <sup>r</sup> *I am He that is*; and may well be contracted into *I am*, since none *IS* in an emphatical sense, or by necessity of nature, but *God* only. Or, *Secondly*, *I am*, is the *Greek* rendering of another name frequently attributed to the true *God* in the sacred writings. As for instance, *God* speaks in the song of *Moses* in the following manner, <sup>v</sup> *See now that I even* <sup>w</sup> *I am He*. But according to the seventy, <sup>x</sup> *I am*.

tequam enim Abraham esset, ego sum, inquit, *Iren. lib. 4. c. 27.* He proves that the Word was Perfect from the beginning, (or *God*, lib. 4. c. 73. 75.) because He says of himself *εγώ ειμι*, a plain supposition, that this latter expression signifies Divinity.

Si homo tantummodo Christus, quomodo, inquit, ante Abraham ego sum?—aut mentitur igitur & fallit, si ante Abraham non fuit, qui ex Abraham fuit. Aut non fallit, si etiam Deus est, dum ante Abraham fuit. Quod nisi fuisset consequenter cum ex Abraham fuisset, ante Abraham esse non posset. *Novat. c. 23. 26.*

“Ωσπερ ὁ Πατήρ αὐτῶ ταύτην κέχρηται τῆ λέξει τῆ, εἰμι, ἔγω εἰμι. Τὸ δὲ διηκτικῶς γὰρ εἶναι σημαίνεται αὐτῆ, παντὸς ἀπηνάλαβρον χρόνον. *Chrysoft. in loc. See also Theophyl.*

<sup>r</sup> *Εγώ ειμι.*

<sup>s</sup> *Exod. iii. 14.*

<sup>t</sup> *Εγώ ειμι ὁ ὄν.*

<sup>v</sup> *Deut. xxxii. 39.*

<sup>w</sup> *נאני ונא,*

<sup>x</sup> *Εγώ ειμι.*

Which

Which I have already considered in a <sup>y</sup> former discourse. Or,

*Thirdly, I am,* stands in the place of *I am God*, as <sup>z</sup> *Thou art*, is used by the seventy for, <sup>a</sup> *Thou art God*. If then *I am*, imports that the subject, to which it is applied, is true God; it will then follow that *Jesus Christ*, who spake to the *Jews* in the same style, intended thereby to declare his Godhead. *Before Abraham was*, says He, *I am*; that is, from all eternity *I am God*, a manner of expression like that in the *Psalms*, as render'd by the Seventy, <sup>b</sup> *Before the mountains were brought forth, or the earth, and the world were formed: Even from everlasting to everlasting Thou art*; that is, *Thou art God*. It is very probable that the *Jews* understood him in this sense, when they took up stones in order to kill him; that is, as one who <sup>c</sup> blasphemed in assuming the name and character of God; a crime they charged him with on a like occasion, when they took up stones to stone him again, saying, <sup>d</sup> *for a good work we stone thee*

<sup>y</sup> Serm II.

<sup>z</sup> Σὺ εἶ. Psal. xc. 2.

<sup>a</sup> אלהים אתה.

<sup>b</sup> Psal. xc. 2.

<sup>c</sup> Διὸ καὶ αὐτοὶ ἐλάσθησαν τὸ ῥῆμα νομισαίτες, θεῶν γὰρ μόνων ἀσκόζεις, ἤσαν λίθαι ἐπὶ αὐτόν. Theop. in Loc. See also Chrysof.

<sup>d</sup> John x. 33.

not, but for blasphemy, and because that Thou being a man, <sup>e</sup> makest thy self God. Had less been meant, or nothing affirmed by the Son of God, but his bare existence before *Abraham*, or the birth of *Abraham*; what could have moved them to stone him for that, which, according to the writings of its learned <sup>f</sup> Doctors, was probably the opinion of the <sup>g</sup> Jewish Church in our Saviour's time? Namely, that the souls of men were created together at the beginning of the world, tho' successively sent each in its order to act its part in a body of flesh. But his manner of speech implied more; it declared Him the God, whose style in the scriptures is, *I am*. If the Son spake in the Father's name, when He said *I am*, his meaning is this, that the Father of all, who necessarily *is*, was before *Abraham*; therefore his Son was before *Abraham*; which is no consequence but on this supposition, that the existence of the father necessarily infers the existence of the Son. And if *Jesus Christ* necessarily exists, it is better to say that the Son

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<sup>e</sup> That is, affirmest thy self to be God; as, making himself the Son of God, c. xix. 7. is affirming himself such. And making himself a King, x. 12. is affirming himself such, c. xviii. 36, 37.

<sup>f</sup> Menaf. Ben Iffr. de creat. Prob. 15, 16.

<sup>g</sup> John ix. 2, 3.

spake in his own name, when he said *I am*, than the Father's name. Or if Christ be supposed to have meant no more than to hint to the *Jews*, that Himself was the Person whom God spake by, when He said, <sup>h</sup> *I am that I am*: It is hard to conceive that so modest a Person as the Son of God, who was never forward to talk of the greatness of his Person and power, should use terms that induced them to believe He made himself God, rather than the Person whom God spake by. I think it appears then from the words of Christ that He is *true God*, or one with the Being who expresses his Godhead in the sacred writings by *I am*; a truth so certain, that Christ introduces it with a form of speech equal to an oath, saying, *verily, verily I say unto you, before Abraham was I am*. And of such importance to man's salvation, that He says before, <sup>i</sup> *if ye believe not that I am, ye shall die in your sins*. *I am*, that is, *true God* as well as man, God the Word, God your Saviour who <sup>k</sup> forgives sins. The words are so strong for the Godhead of Christ, that *Origen* owns they belong to the Son as <sup>l</sup> the *Wisdom*,

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<sup>h</sup> Exod. iii. 14.

<sup>i</sup> *ŷ.* 24.

<sup>k</sup> *Isai* xliii. 25.

<sup>l</sup> *Comment. in Johan.* p. 284, 285.

the *Word*, and the *Power of God*, &c. adding moreover, that <sup>m</sup> *He seemed to the Jews to be greater than man, a diviner nature*, when he spake in the manner I have now mentioned.

A third proof, which the Son gives of the truth of his Godhead, is taken from *St. Matthew* in the following words, <sup>n</sup> *where two or three are gathered together in my name, there am I in the midst of them.* The style is divine; the scripture uses it to express the presence of Almighty God with the *Jewish Church*. As for instance, <sup>o</sup> *yet thou, O Lord, art in the midst of us, and we are called by thy name. In the midst of the Jews called by his name, as the Lord Christ in the midst of the Christians gathered in his name. God was in the midst of his people the Jews, in respect of his glory dwelling a-*

<sup>m</sup> Ἐπέδρανε γὰρ τὸ εἶναι αἰθρώπῃ μείζον, καὶ θεοσίεκα τις φύσις τυγχάνειν ὁ Ἰωάννης, φάσκων ὅτι ἐὰν μὴ πιστεύητε ὅτι ἐγὼ εἰμι, ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν. Ibid. p. 285.

<sup>n</sup> C. 18. 20. Ribbi Halapthah speaks of the *Schechinah* in the like style. If three sit and study the law, the *Schechinah* rests among them. *Pirke Avoth*. c. 3. § 6. If the sayings of this book are of that antiquity, as the Jews pretend, and were collected in the second century by R. Nathan, this cited sentence, was probably a saying in our Saviour's time, who applying it to himself insinuated thereby that He was the *Schechinah*.

<sup>o</sup> Jerem. xiv. 9.

mong them, first, in <sup>p</sup> the tabernacle, and then in the temple, covering them with his wings, averting evil, filling them with good, and accepting their sacrifices, prayers and thanksgivings. And while God was with them after this manner, <sup>q</sup> *there was no enchantment against Jacob, neither any divination against Israel.* Since then Christ speaks of his presence with believers in the same style, which the scripture uses to express the presence of *Jehovah* with the *Jews*, what can be meant by this likeness of style, but to instruct the Church, that the Son is the same to the faithful of the present, as *Jehovah* to those of the past dispensation, that is, their God and Protector? And that persons gathered in Christ's name are the same to Christ, as the *Jews* who were called by the name of the Lord, to *Jehovah* their God, that is, <sup>r</sup> his peculiar people, dedicated to his service, trusting in his power, paying him worship, and obeying his commands.

The truth of this doctrine of Christ's presence *in the midst* of the church, as its God and Protector, is confirmed from instances in the sacred writings. In relation to his *presence*, we are told by St. *Luke*,

<sup>p</sup> Exod. xxv. 8.

<sup>q</sup> Numb. xxiii. 23.

<sup>r</sup> Titus ii. 14.

<sup>s</sup> *that as they thus spake, Jesus himself stood in the midst of them, that is, suddenly appeared in the midst of the Apostles, and those who were with them. And again, After eight days, <sup>t</sup> again his disciples were within, and Thomas with them; then came Jesus, the doors being shut, and stood in the midst.* These were demonstrations by matter of fact, of the truth of his promise, *that where two or three are gathered in his name, there is He in the midst of them;* and were pledges and assurances of his presence in spirit in every age, with the faithful assembled together in his name. In relation to his *presence as God* of the church, it is taught us in a figure in the book of Revelations, <sup>v</sup> *I saw, says St. John, seven golden candlesticks, and <sup>w</sup> in the midst of the seven candlesticks one like unto the Son of man. That is, the seven candlesticks, as they are there*

<sup>s</sup> Luke xxiv. 36 John xx. 19.

<sup>t</sup> John xx. 26.

<sup>v</sup> Revel. i. 12, 13.

<sup>w</sup> *He is said to walk in the midst of the seven golden Candlesticks, Revel. ii. 1. which is the same as to say, He is the God of the churches. As it is written, I will walk among you, or in the midst of you, and will be your God, and ye shall be my people. Levit. xxvi. 12. See also Targ. Jon. He is said also to hold the seven stars, or angels of the churches in his right hand. Revel. ii. 1. i. 16, 20. The same which is said of the God of the Jews, All his saints are in thy hand. Deut. xxxiii. 3.*



<sup>x</sup> interpreted, *are the seven churches*; and the Person *in the midst* is the Son of God; for he says, <sup>y</sup> *I was dead, and behold I am alive for evermore.* But this same Person proclaims his Godhead in the following terms <sup>z</sup> *I am the First, and the Last; and the Living One.* <sup>a</sup> *I am He which searcheth the reins and hearts; and I will give unto every one of you according to your works.* Besides other Titles inferring his Godhead, attributed to Him.

The same doctrine of his presence with the church is confirmed in the charge, which He gave his disciples before his assumption. <sup>b</sup> *Go ye therefore, says He, and teach all nations, &c. and lo, I am with you always even unto the end of the world.* The encouragement is the same, which was given *Joshua* to enter upon the conquest of the promised land; <sup>c</sup> *as I was with Moses, says God, so I will be with thee. I will not fail thee, nor forsake*

<sup>x</sup> *ŷ.* 20.

<sup>y</sup> *ŷ.* 18.

<sup>z</sup> *ŷ.* 17, 18.

<sup>a</sup> *C.* ii. 23.

<sup>b</sup> *Matth.* xxviii. 19, 20. *Christus ipse dicit, ecce ego vobiscum sum usq; ad consummationem seculi: est ergo nobiscum Deus.* — *Nobiscum est Christus, est ergo cuius nomen est, nobiscum Deus quia & nobiscum est. Novat. c.* 12.

<sup>c</sup> *Josh.* i. 5.

*thee.*

*thee.* And again, <sup>d</sup> *The Lord thy God is with thee whithersoever thou goest.* Whatsoever wonders were afterwards wrought, or victories gained by this great conqueror, were all performed in the power of God, who made him the promise: As in after times, the successes, encrease, and greatness of the *Jews*, were alike owing to the same power; as it is written, <sup>e</sup> *All nations compassed me about, but in the name of the Lord will I destroy them.* And again, <sup>f</sup> *Our help is in the name of the Lord, who made heaven and earth.* And in like manner the Son of God commissioning the apostles, and in them their successors, to preach the gospel to all nations, a work of difficulty and great opposition, surpassing the ability of mere man, encourages them with the assurance of his presence with them, to protect and support them in all ages, and give their endeavours the intended success. And accordingly we find that the gospel was <sup>g</sup> preached, cures <sup>h</sup> wrought, and devils <sup>i</sup> cast out in the name and power of the Lord *Jesus*. But besides this, He is present with the church, united in prayer to grant its

<sup>d</sup> *Y. 9.*<sup>e</sup> *Pf. cxviii. 10.*<sup>f</sup> *cxxiv. 8.*<sup>g</sup> *Acts iv. 17, 18.*<sup>h</sup> *Acts iii. 6.*<sup>i</sup> *C. xvi. 18.*

requests,

requests, together with the Father; as it is written, <sup>k</sup> *Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it.* And is present with the church judicially assembled, as *the Lord God* with the judges of *Israel* in executing their office. <sup>l</sup> *Ye judge not for man, says Jehoshaphat, but for the Lord, who is with you in judgment.* For to both these have the words of Christ particular respect in the gospel of *St. Matthew*; that is, to the members of the church united <sup>m</sup> in prayer, and the governors of it judicially <sup>n</sup> assembled. To the latter of which the apostle refers, when He says, <sup>o</sup> *In the name of our Lord Jesus Christ, when ye are gathered together, or rather, when ye are gathered together in the name of our Lord Jesus Christ, — with the power of our Lord Jesus Christ, &c.* A plain indication, that the promise of Christ, as *St. Paul* understood it, implies his presence with the rulers of the church in judicial matters, to confirm the sentence they should pass on publick and notorious offenders. If then

<sup>k</sup> John xiv. 13, 14. xvi. 23.

<sup>l</sup> 2 Chron. xix. 6.

<sup>n</sup> *Ps.* 17, 18:

<sup>m</sup> Matth. xviii. 19.

<sup>o</sup> 1 Cor. v. 4.

Q

Christ

Christ speaks in the style of God; if He speaks of himself and not of another; if He conducts the faithful of the gospel œconomy to the Kingdom of heaven, as the Lord conducted his people the *Jews* to the land of *Canaan*; if the wonders wrought by the followers of Christ, and in *His* name, as curing diseases, casting out devils, and reforming the wills and understandings of men, are as certain evidences of divine power, and the presence of Christ with the workers of them; as the wonders performed by *Joshua* and others, were clear proofs of the power and presence of God with the *Jews*: I think it will follow that Christ is the same to believers now, as *Jehovah* was to the faithful of the *Jews*, their Protector, their Saviour, and true God.

From hence it appears, that Christ may be present in different places at the same time, in the midst of assemblies wheresoever gathered, and with the preachers of the gospel wheresoever scattered or settled in the world; and that all such assemblies, preachers, and instructors, with their several circumstances, wants, and necessities are known to him. For how could his promise be fulfilled to them, if He were not in the midst of the christian assemblies at  
all

all times, and in all places? And to what purpose is He present with them, if He do not *assist* them according as their wants and necessities require? And how can He assist them, if He be not acquainted with their wants and necessities? But to affirm this, is the same as to say, He is <sup>p</sup> *omnipotent* and *omniscient*, and consequently <sup>q</sup> God.

There is one passage I cannot omit of like importance with the last cited. <sup>r</sup> *If a man love me, says Christ, He will keep my words: and my Father will love him, and we will come unto him, and <sup>s</sup> make our abode with him.* The preceding passages relate to the presence of the Son of God with the preachers of the word, and in the assemblies of the faithful, either met together for religious worship, or the exercise of discipline. But we are taught here, that He is also present with every <sup>t</sup> be-

<sup>p</sup> Ὁυ ἡδὲ ἐξίσταται ποτε τῷ ἀνθρώπῳ περιωπῆς ὁ υἱὸς τοῦ θεοῦ,  
 — πάντα ἃ ἂν πάντοτε, καὶ μηδαμῶν περιεχόμενον — πάν-  
 τα ὄντων, πάντα ἀκρίτων, εἰδώς πάντα. C. Alex. p. 831.  
 Ed. Ox. & p. 840.

<sup>q</sup> Si homo tantummodò Christus, quomodo adest ubiq;  
 invocatus, cum hæc hominis natura non sit, sed Dei, ut  
 adeste omni loco possit. *Novat. c. 14.*

<sup>r</sup> John xiv. 23.

<sup>s</sup> Μονὴν παρ' αὐτοῦ ποιήσομεν.

<sup>t</sup> Si unus sedet & discit in lege, Schechinah quiescit  
 super eum. *Pirke Avoth. c. 3. §. 6.*

liever; that is, with every true and sincere christian, whose faith is perfected in habitual love to the Son of God, and obedience to his word. The remarks I shall make on the present passage, are these following:

*First*, That something is expressed, which is only implied in the texts I have considered; namely, that the Father is present together with the Son. The same may be affirmed of the Holy Ghost; for says <sup>v</sup> Christ, *He dwelleth with you*; and St. Peter, <sup>w</sup> *If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory, and of God<sup>x</sup> resteth upon you*; that is, the Father, the Son, and the Holy Ghost *make their abode with, and rest on* believers for their comfort and support, in proportion to their love and sufferings for Christ.

*Secondly*, That the Father and the Son are each *omnipresent*, being both present with every saint in heaven and earth, at all times, and in all places. For to *fill heaven, and fill earth* is a scripture proof of

<sup>v</sup> Πας ὑμῖν μένει. John xiv. 17.

<sup>w</sup> 1 Pet. iv. 14.

<sup>x</sup> Ἐφ' ὑμᾶς ἀναπαύει. That is, the Schechinah, or Glory. Compare with Isai. lvii. 15. Heb. LXX That is, in union with Father and Son.

Serm. VI. *proved from Redemption.* 229

God's omnipresence, as it is written, <sup>y</sup> *Can any one hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord.* But the Son that is present with every saint in *heaven and earth*, may be properly said to *fill both*. For were every free and reasonable creature a lover of Christ, and observer of his word, He would dwell with all, as well as with one. He would fill the church consisting of all both in heaven and earth; and what should hinder him from filling all things? And if all things are filled with the presence of Christ, as the scripture affirms: for according to St. Paul, <sup>z</sup> *He is head over all things, and fills all things*; the Son is omnipresent as well as the Father.

*Thirdly*, That the Son is God in his own Person. For omnipresence is a character of God only, and the Son is omnipresent in his own Person. Were none God but the Father only, none but the Father could be present every where. But the scripture teaches us the presence of the Son, in the same terms as it does the Father's; the Son therefore considered as

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<sup>y</sup> Jerem. xxiii. 24.

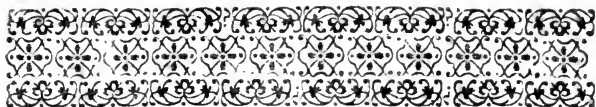
<sup>z</sup> Ephes. i. 22, 23. iv. 10.

230 CHRIST'S DIVINITY, &c. Sermon VI.  
Son, or a Person distinct from the Person  
of the Father, is true God.

The remaining characters of true God,  
applied in the writings of the old Testa-  
ment to the God of the *Jews*, and by  
the Son of God to his own Person, shall  
be left to be considered at our next meet-  
ing.







# CHRIST'S Divinity

Proved from

## REDEMPTION.

*The Seventh* SERMON *preached on* Tuesday May 2. 1721.



LUKE xxiv. 27.

*And beginning at Moses and all the Prophets, He expounded unto them in all the Scriptures, the things concerning himself.*

**I**N my former discourse, I endeavoured to prove that the Saviour of the world, is both God and Man; and that *Jesus Christ* the Saviour of the world, represents himself in characters of true God, and speaks in a style inferring his Godhead, according to the use of the terms or expressions in the old Testament. The proofs that remain, and could not be considered

at our last meeting, shall be made a part of the present discourse. Christ is introduced as speaking thus in the book of *Revelations*, <sup>a</sup> *I am the First, and the Last, and the Living one.* The *First* and the *Last* is one of the characters of the great God, expressing his eternal and necessary existence. As for instance, <sup>b</sup> *I am the First, and I am* <sup>c</sup> *the Last, and besides me there is no God;* that is, *the First and the Last* is the only God, or none is God but the *First and the Last*; the one is the premise, the other the conclusion necessarily following. As *First* He begins, and as *Last* He compleats the things He decreed, and foretold unto men, which is urged in the context as a proof of his Godhead. And again, <sup>d</sup> *I am He, I am the First, I also am the Last*; that is, I am God (for that is the meaning of *I am He*) the true God, who has no beginning, and no end. As the passage is explained by a learned <sup>e</sup> *Jew*, *I am He* relates to the *present*; *I am the First*, to the time past; and *I am the Last*, to the *time to come*. According to which, the *First* and the *Last* which includes the

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<sup>a</sup> Revel. i. 17, 18.

<sup>b</sup> Isai. xlv. 6.

<sup>c</sup> The Ages of Ages are mine. *Chald. Paraph.*

<sup>d</sup> Isa. xlviii. 12. & xlv. 4.

<sup>e</sup> D. Kimchi.

*Present*, implies the same, with the *Lord*, *which is*, and *which was*, and *which is to come*; and are both united in equivalent terms in the book of *Revelations*, *I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.* Since then such is the import of the *First and the Last* as I have here shewn; that is, since it signifies him who necessarily *is*, the only God, who has no beginning and no ending; and Christ styles himself the *First and the Last*; Christ is one with the only God who necessarily *IS*, or *which is*, and *which was*, and *which is to come*, the <sup>s</sup> Creator, <sup>h</sup> Director, and Finisher of all things. Which is farther evident from the title of *the Living one* joined with the former; *I am the First, and the Last, and the living One*, that is, He who lives by necessity of nature<sup>i</sup>; an important name, that includes the *past*, the *present*, and *to come*, and confirms his right to the *First and the Last*. *Job* uses it in the sense of *First*, as opposed to the *Last*. The words are these in our *English* version, <sup>k</sup> *I know that my* <sup>l</sup> *Redeem-*

<sup>f</sup> Rev. i. 8.                      <sup>g</sup> Isa. xlviii. 12, 13.

<sup>h</sup> Ch. xlv. 6, 7, 8.                      <sup>i</sup> See Serm. VI.

<sup>k</sup> Job xix. 25.                      <sup>l</sup> אֱלֹהֵי

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*er liveth, and that He shall stand at the latter day upon the earth.* But according to the original, they run thus, *I know that the Living one is my redeemer, and that He, who is the Last, shall stand upon the earth.* A learned <sup>m</sup> Jew understands the characters of *Living one*, and *Last* of the blessed God, and thinks they may mean the same here, as *the First and the Last* in the prophet *Isaiab.* In the version of the seventy, they seem to be contracted into one term; as for instance, <sup>n</sup> *I know that it is the Eternal One who will deliver me; He will raise up my skin upon the earth, &c.* For the *Living One* and the *Last*, or *the First and the Last* is without beginning and without end, and properly *eternal*; and for this reason is well expressed by this last term. If then Christ be the *Living One* according to St. *John*, a name proper to the true God, He is one in nature with the true God. Nay, Christ is the *Living One* according to *Job* as well as St. *John.* For who is our *Redeemer*° in the strict and proper meaning of the word,

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<sup>m</sup> R. Levi Ben. Gersom.

<sup>n</sup> Ὅτι οἶδα γὰρ ὅτι αἰώνιος ἐστὶν ὁ ἐκλύειν με μέλλον, ἐπὶ γῆς ἀναστήσει δέ με τὸ δέσμα τὸ ἀναστρέψαντά με. M. A.

οοο לנא Numb. xxxv. 12. מנא לנא Deut. xix. 6.  
 According

word, but the Son of God and the Son of Man, our *near ° Kinsman*, flesh of our flesh, and bone of our bone, the seed of the woman ° that *avenges our blood* on <sup>p</sup> the serpents head? As it is written, <sup>q</sup> *Surely your blood of your lives will I require: At the blood of every beast will I require it.* — *whoso sheddeth man's blood, by man shall his blood be shed.* Who alone redeems us <sup>r</sup> sold under sin, from the power of death by his own blood; and <sup>s</sup> has opened us a way to the immortal inheritance of the saints in light. And what *Redeemer* but the same Person, even God the Word manifested in flesh, *shall stand upon the earth?* Who will <sup>t</sup> *so come, in like manner as He went into heaven,* that is, will descend in the clouds on the top of the mount, from which He ascended in triumph into heaven, fulfilling the words of the prophet *Zechariah*, <sup>u</sup> *His feet shall stand in that day upon the*

*According to the Seventy ἀρχισδουτῶν τὸ αἷμα. & ἀρχισδουτῶν τὸ αἷμα; that is, the near Kinsman was the Goel, or Avenger of blood.*

<sup>p</sup> *The Devil is call'd a Murderer from the beginning, John viii. 44.*

<sup>q</sup> Genes. ix. 5, 6.

<sup>r</sup> Colos. i. 13, 14. *compared with Levit. xxv. 48, 49.*

<sup>s</sup> Heb. ix. 12, 15. — x. 19, 20. *compared with Levit. xxv. 25.*

<sup>t</sup> Acts i. 11.

<sup>u</sup> Zech. xiv. 4.

*mount of Olives, which is before Jerusalem on the East.* But this Redeemer, who shall stand upon the earth, is the *Living One and the Last*. Christ therefore according to *Job*, is the *Living One and the Last*. That is, God the Word is the *Living One*, and *the Last*, or *the First and the Last* in the highest sense, considered as *Jehovah, He, and, I am*, or as one with the Father in nature and essence. For it is very probable that the Son of God, who is *Truth* it self, and adapts his words with care and exactness to the several characters He is pleased to put on, as appears from his style to the seven churches, would have joined some qualifying or restrictive terms to the *First and the Last*, or have used others of lesser extent, if He had not intended to have taught the church He was *First and Last* in the same sense, which the words import in the writings of the prophets.

Another character of true Divinity, which the Son gives himself, is this following, *“ I am He which searcheth the reins and the hearts; and I will give to every one of you according to your works. Jesus Christ, as himself affirms, is the judge*

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<sup>w</sup> Revel. ii. 23.

of the world; *the Father, says He<sup>x</sup> judgeth no man: but hath committed all judgment to the Son.* But none can judge, who knows not the thoughts, the will, and affections of the Persons judged. For the deeds of men are approved or condemned, not as they appear in the eyes of each other, but according to the state and disposition of soul in which they are performed; <sup>y</sup> *give to every man, says Solomon, according to his ways, whose heart thou knowest.* And God himself says, <sup>z</sup> *the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart.* Were the hidden springs of the actions of men concealed from the knowledge of the judge of the world, the works of hypocrisie might pass for the fruits of righteousness and truth, and receive the rewards that are due to virtue. If then Christ be judge, it is absolutely necessary that He know the heart, to the end that his judgment be righteous and true, or according to the mind of his heavenly Father, *who looks on the heart, and not on appearance.* And if all be judged, the hearts of all must be open to Christ, the

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<sup>x</sup> John v. 22.

<sup>y</sup> 1 Kings viii. 39.

<sup>z</sup> 1 Sam. xvi. 7.

hearts of angels reserved to judgment, as well as the thoughts and purposes of men, together with the actions of their whole life; a compass of knowledge, that seems to require an infinite mind, that is present every where, observes all things, and forgets nothing. But Christ affirms this knowledge of himself in the cited passage; from whence we may infer that He is present every where, observes all things, forgets nothing, and is consequently God.

*Secondly*, The Son speaks of his *searching the hearts*, and dispensing rewards and punishments to men, in the same style as the God of the Jews. *“I the Lord search the heart, I try the reins,* says God, *even to give every man according to his ways, and according to the fruit of his doings.* Which is thus introduced <sup>b</sup>, *the heart is deceitful above all things, and desperately wicked, who <sup>c</sup> can know it?* Where the question and answer evidently shew, that none is capable of *searching the heart and trying the reins* but God only. The style is like that of the prophet *Isaiab* in the following passage, <sup>d</sup> *who hath wrought and done it, calling the generations from the*

<sup>a</sup> Jerem. xvii. 10.

<sup>b</sup> y. 9.

<sup>c</sup> *Who knows it besides God?* Kimchi.

<sup>d</sup> Isai. xli. 4.

*beginning?*



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*beginning? I the Lord the First, and with  
the Last, I am He.* The Lord declares  
by the answer returned to the question  
proposed, *that none wrought it, none did  
it but himself only, the one necessary and  
eternal Being.* And according to the truth  
of this observation, the knowledge of the  
heart is ascribed to God in express terms  
exclusive of others; *Thou, even Thou on-  
ly knowest the hearts of all the children  
of men.* As then the God of the Jews  
excludes all from knowing the heart, and  
trying the reins but himself only, when He  
says in the prophet, *I the Lord search the  
heart, I try the reins, &c.* So the Son of  
God excludes all that is less than Himself  
or the true God, when He speaks of Him-  
self in the like manner, *I am He which  
searcheth the reins and the hearts, and I  
will give to every one of you according  
to your works.* As may plainly be gather-  
ed from the like style in the following in-  
stances, *I, even I am He, that blotteth  
out thy transgressions,* that is, it is I alone.

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<sup>e</sup> 1 Kings viii. 39. *Ὁ μόνος ὄντων* LXX. *as being eminent-  
ly alone in knowing the heart.* But according to Jonathan,  
Thou art He, there is none besides Thee. Before  
Thee only are revealed the hearts of all the children of  
men.

<sup>f</sup> *Ἐγὼ εἰμι ὁ ἐρευνῶν* &c. LXX

<sup>g</sup> *Isai. xliii. 25. Ἐγὼ εἰμι, ἐγὼ εἰμι ὁ ἐξαλείφων,* &c.

<sup>h</sup> I,

<sup>h</sup> *I, even I am He who comforteth you, in the same sense. And above all in the following passage, <sup>i</sup> my people shall know in that day, that I am He that doth speak; that is, I alone, and none other; exactly parallel to the words of Christ, all the churches <sup>k</sup> shall know, that I am He which searcheth the reins and the heart, that is, I alone, as excluding every thing less than Himself or the true God. I might further add, that the searcher of hearts absolutely spoken, or without referring to the name Lord, or the name God previously mentioned, is one of the titles or characters of God. For says Solomon, <sup>l</sup> doth not He that pondereth the Heart consider it? That is, does not <sup>m</sup> God consider it, who alone searcheth and knoweth the heart? If then searching the heart, and trying the reins, is denied of all but the God of the Jews, and yet is affirmed of the Son of God, who is God the Word; or if Christ says it is He alone who searcheth them both, or uses an expression equi-*

<sup>h</sup> Isai. li. 12. Ἐγὼ εἰμι, ἐγὼ εἰμι ὁ παρακαλῶν, &c.

<sup>i</sup> Isai. lii. 6. Γινώσκειαι ὁ λαὸς μου — ὅτι ἐγὼ εἰμι αὐτὸς ὁ λαλῶν.

<sup>k</sup> Γινώσκοντες πάντες αἱ ἐκκλησίαι ὅτι ἐγὼ εἰμι ὁ ἐρευνῶν, &c.

<sup>l</sup> Prov. xxiv. 12. Which compare with Rom. viii. 27.

<sup>m</sup> The LXX add Κύριος.

valent to it, it will then follow, that the Word is one with the God of the *Jews* the only necessary and eternal Being. For were they not one, but different Beings, how could it be true that each by himself is the sole *searcher of the reins and hearts?*

The truth, which is taught us by the Son of God in the text I have considered, is confirmed by his followers in other passages of the new Testament; as for instance, in the *Epistle to the Hebrews*, *The Word* is described in the following manner, <sup>n</sup> *The word of God is quick, and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight, &c.* And St. Paul says, <sup>o</sup> *Judge nothing—until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the Hearts.* That is, the *mystery of iniquity, the depths of satan*, and the thoughts of the heart, will be manifested by Christ, as He is God

<sup>n</sup> Heb. iv. 12, 13.

<sup>o</sup> 1 Cor. iv. 5.

the Word, according to the knowledge affirmed of God in the book of *Proverbs*,  
<sup>p</sup> *Hell and destruction are before the Lord: How much more then the hearts of the children of men.* And the writers of the gospels give us instances of his knowing the thoughts and secrets of the heart; behold, says St. *Matthew* <sup>q</sup> *certain of the scribes said within themselves, this man blasphemeth. And Jesus knowing their thoughts said, wherefore think ye evil in your hearts?* Which St. *Mark* varies after this manner, <sup>r</sup> *When Jesus perceived in his spirit, that they so reasoned within themselves, He said unto them &c.* And St. *John* tells us, that his insight into men would not suffer him to commit himself to many, who seemed to be converts and trust in his name, <sup>s</sup> *Jesus, says he, did not commit himself unto them, because He knew all men, and needed not that any should testify of man; for He knew what was in man.* Had Christ known the secrets of the heart, not in the manner proper to God, but by revelation only, it is very probable He would rather have used *Jeremiah's* style, <sup>t</sup> *The Lord hath given me*

<sup>p</sup> Prov. xv. 11.

<sup>r</sup> Mark ii. 8.

<sup>t</sup> Jer. xi. 18.

<sup>q</sup> Matth. ix. 3, 4.

<sup>s</sup> John ii. 24, 25.

*knowledge*

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*knowledge of it, and I know it, then thou shewedst me their doings; than have said in the style of the great God, I am He which searcheth the reins and the heart.* There is one passage which deserves our regard in a special manner, in relation to the subject at present in hand, which is this following, *† I know whom I have chosen.* Christ had been washing his disciples feet; and as none of his actions were bare ceremony, it is reasonable to suppose that something was done in order to confirm them in the grace they stood in, and keep them from partaking of Judas's sin, who was ready to betray Him; and from falling from the faith in the time of tryal that was now approaching. For, says He to Peter, *‡ if I wash thee not, thou hast no part with me.* A plain declaration, that something was done in the present ceremony, by the means of which they preserved their interest in the son of God, and without which they could not maintain it. And when Peter said, *‡ Lord, not my feet only, but also my hands and my head; Jesus saith to him, He that is washed, needeth not, save to wash his feet, but is clean every whit: and ye are*

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† John xiii. 18.

‡ Joh. xiii. 8.

‡ y. 9. 10.

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*clean but not all.* Which St. *John* explains after this manner, <sup>x</sup> *For he knew who should betray Him; therefore said He, ye are not all clean.* By which it appears, that the unclean part was *Judas Iscariot*; and his washing their feet was a figure and sign of his keeping them pure, by the power of grace, from the deadly contagion of *Judas's* sin. Having done this, He proceeds in a short and pathetick exhortation, to recommend to his followers the thing meant by washing their feet, the confirming each other in the true faith in the times of apostasie, tryal, and distress; concluding it thus, <sup>y</sup> *If ye know these things, happy are ye if ye do them.* But these last words seeming to imply, that the thing recommended would not be practised by the whole twelve, and probably grieving the faithful and sincere, He adds this by way of consolation. *I speak not of you all; I know <sup>z</sup> whom I have chosen.* Now this expression which Christ uses, is the sum of the words that were spoken by *Moses* to the rebel *Korah*, to teach him the difference which God had put between *Aaron* and himself, and *Korah* and his accom-

<sup>x</sup> ὕ. 11.

<sup>y</sup> ὕ. 17.

<sup>z</sup> Ἐγὼ οἶδ' αὐτὸν ἔχει ἐξελεξιόμενον.

plices, and would suddenly justify by his judgments on the one, and his goodneſs towards the other. <sup>a</sup> *God*, ſays He, according to the ſeventy, *knoweth them that are his, and hath brought near unto Him them that are holy, and hath brought near unto Him them* <sup>b</sup> *whom He hath choſen for him ſelf.* His faithful diſciples were known, approved, and choſen by Chriſt, as *Mofes* and *Aaron* were known, approved, and choſen by God. When then Chriſt ſpeaks in the foreſaid ſtyle, He ſeems to inſinuate, that the apoſtles He had choſen were the ſame to *Him* in the goſpel œconomy; as *Mofes* and *Aaron* to *Jehovah* in the *Jewiſh*; that is, prieſts and prophets, to do him worſhip, and ſhew forth his praiſe; according as it is written in the book of *Revelations*, <sup>c</sup> *They ſhall be prieſts of God and of Chriſt*, prieſts of the Son as they are of the Father. Or perhaps he inſinuates, that himſelf was the *Lord* who juſtified *Mofes*, and condemned *Korah*; an act of juſtice He was ready to repeat, by delivering *Judas* to the direful effects of his great ſin, and approving and confirming the reſt of the twelve, whom He inwardly knew as the ſearcher of hearts

<sup>a</sup> Numb. xvi 5. "Εγω ὁ Θεὸς τῆς ὀνίας αὐτῶν.

<sup>b</sup> οὓς ἐξελέξατο.

<sup>c</sup> Revel. xx. 6.

and had called and chosen to the obedience of faith and the rewards following.

From what has been said, I think it is evident, that *Jesus Christ* the Saviour of the world, is both God and Man; God to forgive, and Man to die for the sins of the world. That his Godhead is described in the characters and titles of the true God, and that therefore He is one with the true God. But the question is this, whether the Father be meant by the God, that is one Person with the man Christ, or the Word only? That the Word is meant, and not the Father, has partly appeared from what has been said, and will fully appear from the following considerations:

*First*, That the *Word* is a Person distinct from the Father. <sup>d</sup> For He was with the Father, and is still with Him. <sup>e</sup> *All things were made by Him.* <sup>f</sup> The *Jews* were his own, or peculiar people. <sup>g</sup> His name was believed on; and those that believe, He renews and exalts into children of God. <sup>h</sup> And He is only begotten Son.

*Secondly*, That the *Word*, a Person distinct from the Father, is true God in his own Person. For the names, characters,

<sup>d</sup> John i. 1, 2, 18.

<sup>e</sup> *Y.* 3.

<sup>f</sup> *Y.* 11.

<sup>g</sup> *Y.* 12.

<sup>h</sup> *Y.* 14, 18.

and



and operations of God are affirmed of Him, in like manner as they are of the Father. As for instance, as the following proposition, <sup>i</sup> *The Lord is God*, or <sup>k</sup> *The Lord He is God*, is a plain affirmation that the Lord, or *Jehovah*, is the true God: So the like proposition, *the Word was God*, is a like affirmation of the truth of his Godhead. If the latter expression, the *Word was God*, implies no more, than that God the Father dwelt in the *Word*, or was united to the *Word* in the strictest manner; we may likewise say, that *the Lord is God*, may import no more than that *God* was present with, or united to *Jehovah*. And by *this* manner of interpreting scripture, we may never know who is the one and the true God, and of what subject any thing is affirmed. But to repeat in little some of the proofs I have already brought for the Godhead of the Son; as the *Word is God*, so is he *Life*; *in Him was Life*, says St. <sup>l</sup> *John*, not in Him as a thing superadded to the nature of the *Word*, but essential to Him. For *the Life in the Word* is the <sup>m</sup> *light of men*, but the *Word* is <sup>n</sup> *the light*, and consequently the *Life*; *the eternal Life*,

<sup>i</sup> Joshua xxii. 34.<sup>k</sup> Deut. iv. 35.<sup>l</sup> John i. 4.<sup>m</sup> Ibid. <sup>n</sup> *ψ.* 8, 9. c. viii. 12.

° *which was with the Father, as the Word with God; the Word of Life, as He calls it* <sup>p</sup> *before, essentially life; as the God of Truth is essentially Truth. But eternal Life, which is one only, is an essential character of the true God, as it is written,* <sup>q</sup> *This is the true God, and eternal life.* The consequence of which is, that the Word of God essentially *life, and eternal life, is True God* in his own Person. And if He, that is *Life, is the Way and the Truth,* <sup>r</sup> *as scripture affirms, and the Way and the Truth are names or titles expressing the Godhead, Christ as the Word is the Way and the Truth, and consequently God. In like manner when Christ says, I am the First, and the Last, and the Living One,* <sup>s</sup> *characters attributed to Jehovah only in the old Testament, He speaks of Himself considered as the Word; for the Word is Life, or eternal Life, and consequently the Living One. And He that is the Living One, is the First and the Last, without beginning and without end, being eternal Life which cannot but be. But farther, The Word is omniscient, I am He,* says Christ <sup>t</sup> *which searcheth the reins and*

° 1 John i. 2.

p y. 1.

q John v. 20.

r Ibid. xiv. 6.

s Revel. i. 17, 18.

t Rev. ii. 23.

*hearts.* But Christ searcheth in character of *Light*, for *whatsoever* <sup>u</sup> *doth make manifest is Light*, and the *Word* is the *Light*. And accordingly we find that the knowledge of the heart is attributed to Him in express terms; *The word of God*, says St. Paul, <sup>w</sup> *is a discerner of the thoughts and intents of the Heart.* And if *all things are open* <sup>x</sup> *to the eyes of the Word*, and every creature is manifest to Him, Christ as the *Word* is *every where present*. And if *these* titles, attributes, and names, which are here mentioned, express the Divinity of the subject they are affirmed of, and are all affirmed of the *Word of God*, in like manner as the same or the *like* are affirmed of *Jehovah* in the sacred writings, I think it is clear, that the Word is God in his own Person. And <sup>x</sup> the Godhead of the Son is God the Word, and not <sup>y</sup> the Father manifested in the Son, according to the doctrine of the ancient church, as well as the testimony of the sacred writings.

*Thirdly*, That the Word, which is God in his own Person, became *flesh*. *The* <sup>z</sup> *Word*, says St. John, *was made flesh, and dwelt among us. Was made flesh,*

<sup>u</sup> Ephes. v. 13.<sup>w</sup> Heb. iv. 12.<sup>x</sup> Euseb. Hist. Eccl. lib. v. c. 28.<sup>y</sup> Euseb. Hist. Eccl. lib. vi. c. 33.<sup>z</sup> John i. 14.

that

that is, *became Man*; (for *flesh* is used for the whole man, as well as for the body;) or was united to the man conceived in the Virgin, in so strict a manner, that the Word and the Man were but one Person, both comprehended under one name, which is *Jesus Christ*: <sup>a</sup> *and dwelt among us*, that is, dwelt among men in a body of flesh, as the glory of the Lord in the midst of the *Jews*, first in the tabernacle, and then in the temple. The expression is such as *Jehovah* makes use of, to declare or foretel his presence with the church; *I the* <sup>b</sup> *Lord dwell among the children of Israel.* <sup>c</sup> *I am returned unto Zion, and will dwell in the midst of Jerusalem.* And was probably used by the Apostle *St. John* to instruct the reader, that the God, which appeared in the pillar of the cloud, was God the Word; who condescended to dwell in the fulness of time in the nature of man, for the greater discovery of his goodness to us, and the final accomplishment of our happiness and joy.

*Fourthly*, That the relation of the Word to the nature of Man, is a nearer relation

<sup>a</sup> Ἐσκήνωσεν ἐν ἡμῖν.

<sup>b</sup> Numb, xxxv. 34. Ἐγὼ ὡς ἐγὼ κατεσκήνω ἐν ὑμῖν.

<sup>c</sup> Zech. viii. 3. Καὶ κατεσκήνωσάτω ἐν μέσῳ ἱερουσαλήμ.

than that of the Father to the same nature. For besides the relation of Father and Son to every creature as its God and Creator, and their intimate presence with and influence on all, by which they subsist and are moved to the ends they were severally made for: this is superadded to the *Word of God*, that *He was made flesh*, which is no where affirmed of the Person of the Father; that is, the Word and the Man are united together into one subject, or one Person, and consequently related one to the other like constituent parts of the same individual.

From hence we may conclude, that the God spoken of in characters of Man in the sacred writings, or as one Person with the Son of Man, is not the Father, but the Word only. For it is doubtless more agreeable to reason to say, that the Word a Person distinct from the Father is the God spoken of in characters of Man, since the Word is God and was made flesh, than the Person of the Father, who never subsisted in so near a relation to the nature of Man. That is, the *Lord*<sup>d</sup> *prized*, the *Lord*<sup>e</sup> *pierced*, the *Lord*<sup>f</sup> *before whom the way is prepared*, the *mighty God*, and<sup>h</sup> *the*

<sup>d</sup> Zech. xi. 13.

<sup>e</sup> Ch. xii. 10.

<sup>f</sup> Isa. xl. 3.

<sup>g</sup> Ch. ix. 6.

<sup>h</sup> Ch. vii. 14.

*God with us*, is God the Word manifested in flesh, preached by the Baptist, prized by the *Jews*, sold by *Judas*, and pierced on the cross; not pierced and suffering pain in the nature of God, but the nature of Man which He took upon Him. In consequence of which, *the Life, the Light, the Truth*, and *I am*, with other names, characters, or titles of the true God, which are given to the Son in the new Testament, are not the names or characters of the Father manifested in the Son as they are there used, but of God the Word subsisting in flesh, and conversing with men. This is the doctrine of the christian church in every age, that the God appearing to and conversing with men in all dispensations, who spake in the style, and was sometimes seen in the figure of man, and at last condescended to be made flesh, that the Gospel of Love might be preached by Himself, as the law of righteousness was published to the *Jews* by *Jehovah* their God; and that men might be encouraged to obey and believe from the example He set them of a perfect obedience; and be saved from the guilt and consequences of sin through the shedding of his blood, and his death on the cross; was God the Word, a Person distinct from the Person of the Father, and the Son of God.

And

And to affirm the contrary, that the God manifested in the humanity of Christ is not the Word, but the Father only, is a flat contradiction to the terms of scripture, and the doctrine received in the church of Christ from the very beginning.

The arguments I have used for the Godhead of the Son, have been principally founded on texts or passages of the old Testament, cited by his followers in the writings of the new, or applied to *Messiah* by *Jewish Doctors*, and to Christ by learned and eminent Fathers of the primitive church: or, on such names, titles and expressions, which originally meaning the one God, are expressly affirmed of, or applied to himself by the Son of God. But besides these, there are certain expressions, which the apostles allude to, rather than cite in speaking of Christ, from which we may infer their opinion of the greatness of his power and glory. As for instance, St. Paul speaks of his second coming and his judging the wicked after this manner, *who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when He shall come to be glorified in his saints,*

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<sup>i</sup> 2 Theff. i. 9, 10.

and to be admired in all them that believe. The passage alluded to in the following words, *From the presence of the Lord, and from the glory of his power,* is read thus in our *English* version of the prophet *Isaiab*, *For fear of the Lord, and for the glory of his majesty.* But according to the original should be rendered thus, *from the presence of the fear of the Lord, and from the glory of his majesty.* <sup>k</sup>*They shall go,* says the prophet, *into the holes of the rocks, and into the caves of the earth* <sup>l</sup>*from the presence of the fear of the Lord, and from the glory of his majesty, when he ariseth to shake terribly the earth.* For the term *fear* is sometimes used for the object of our fear, and not for the passion, as *Genes. xxxi.* <sup>m</sup>*Except the God of my Father, the God of Abraham, and the* <sup>n</sup>*Fear of Isaac had been with me.* And again, <sup>o</sup>*Jacob sware* <sup>p</sup>*by the fear of his father Isaac,* that is, the *fear of Isaac* is the *God of Isaac*, and the *fear of the Lord*, is the *Lord feared.* The *seventy* render it after this manner, <sup>q</sup>*From the presence of the fear of the*

<sup>k</sup> Isai ii. 19.<sup>l</sup> מפני פחד<sup>m</sup> Gen. xxxi. 42.<sup>n</sup> ופחד<sup>o</sup> יצ. 53.<sup>p</sup> בפחד<sup>q</sup> Ἀπὸ τῆς παρουσίας τοῦ φόβου Κυρίου καὶ δόξης καὶ ἰσχύος αὐτοῦ.

Lord



*Lord, and from the glory of his power.* The very terms which are used by St. Paul, but with this difference, that the *fear of the Lord*, is contracted into *Lord*; *who shall be punished*, says He, *with everlasting destruction* <sup>r</sup> *from the presence of the Lord, and from the glory of his power.* The relation of the passages one to the other being thus cleared, I shall now proceed to consider the *Lord* that is mentioned in them, and the time of fulfilling. The *Lord* meant in the prophet *Isaiab*, is the Lord *Jehovah*; and the time of fulfilling is according to the *Jews* <sup>s</sup> the days of *Messiah*, or the day of judgment. The *Lord* meant in St. Paul's *Epistle* is the Lord *Jesus*, as appears from the context; for the wicked shall perish from the presence of Him, who appears from heaven to punish the wicked, that is, the Son of God, according as it is written, <sup>t</sup> *when the Lord Jesus shall be revealed from heaven, with his mighty angels; in flaming fire, taking vengeance on them, that know not God, &c.* And the time of fulfilling is the day of judgment; for the coming of Christ is to judge

<sup>r</sup> Ἀπὸ προσώπου τοῦ Κυρίου, καὶ ἀπὸ τῆς δόξης τῆς ἰαυτοῦ αὐτοῦ.

<sup>s</sup> Kimchi. Rasthai.

<sup>t</sup> ὕ. 7, 8.

those *that know not God, and obey not the gospel*. Since then the time of fulfilling is the day of judgment at the coming of Christ, according to the doctrine both of *Jews* and *Christians*; and the wicked hide themselves according to the prophet, or are punished and destroyed according to *St. Paul, From the presence of the Lord, and from the glory of his power*; it is reasonable to believe that they are hidden or destroyed from the same *Lord, the same presence, and glory of power*. But the *Lord* is *Jehovah* the God of the *Jews* according to the prophet, and the Son of God according to *St. Paul*; it will therefore follow that the Son is *Jehovah*, or one with *Jehovah* the God of the *Jews*; and that the *presence, glory, and power* of *Jehovah*, are the *presence, glory, and power* of Christ. For it is hard to conceive that a sacred writer moved and enlighten'd by the Holy Ghost, would describe the Son as judge of the world in the same style, or in the same characters of power and glory, and with the same title of supream God-head, as the prophet *Isaiab* the God of the *Jews*, if He did not intend that his readers should believe he was one with Him. And accordingly we find that this very prophecy of the prophet *Isaiab*,  
which

which the apostle alludes to, is applied by St. *John* both to Father and Son in the book of *Revelations*. <sup>v</sup> *And the Kings of the earth, says He, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens, and in the rocks of the mountains; and said to the mountains and rocks, fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb.* I must further observe that St. *Paul* adds to the passage I have considered, the following words, <sup>w</sup> *When He shall come* <sup>x</sup> *to be glorified in his Saints, and* <sup>y</sup> *to be admired in all them that believe.* Which is much the same with the manner of style which the Psalmist uses to express the greatness and majesty of God: <sup>z</sup> *God, says he, is greatly to be feared,* <sup>a</sup> *OR GLORIFIED in the assembly of the Saints: and to be had in reverence, OR* <sup>b</sup> *ADMIRERD of all them that are round about Him.* And confirms the ob-

<sup>v</sup> Revel. vi. 15, 16.

<sup>w</sup> *v. 10.*

<sup>x</sup> Ἐνδοξασθῆναι ἐν τοῖς ἁγίοις.

<sup>y</sup> Θαυμασθῆναι.

<sup>z</sup> Psal. lxxxix. 7.

<sup>a</sup> Ἐνδοξαζόμενος ἐν ἁγλῇ ἁγίων. LXX.

<sup>b</sup> The original word is אָדָרָה, which is rendered in this place by φοβέσθαι, but in Psal. lxxviii. 35. by Θαυμάσιος. As for instance, Θαυμάσιος ὁ Θεὸς ἐν τοῖς ἁγίοις ἀνθρώπων.

S

ervations

servations I have already made for the Godhead of the Son, on the words of the context immediately preceding.

Another passage, which deserves our regard, is this following; *That He might redeem us from all iniquity, and purifie unto himself a<sup>d</sup> peculiar people zealous of good works.* The meaning of the words is much the same with that which we find in the following passage of the book of *Exodus*, to which it is probable the apostle alludes, *Ye have seen what I did to the Egyptians, and how I bare you on Eagles wings, and brought you unto my self: Now therefore if ye will obey my voice indeed, and keep my covenant, then you shall be<sup>e</sup> a peculiar treasure unto me above all people.* In the words of *St. Paul*, the Person redeeming is the Son of God: The Persons redeemed are those who believe: And the redemption is deliverance from the guilt of sin, and the consequences of it. In the passage of *Exodus*, The Redeemer is *Jehovah*: The redeemed are the *Jews*: And the redemption is deliverance from *Egyptian* servitude. According to *St. Paul*, inward purity, and a zealous practice of good works

<sup>c</sup> Tit. ii. 14.

<sup>e</sup> Exod. xix. 4, 5.

<sup>d</sup> Ἰσὺν περιούσιον.

<sup>f</sup> Λαὸς περιούσιος. LXX.

Serm. VII. *proved from Redemption.* 259  
are required in consequence of redemption from sin, to render believers a *peculiar people* to the Son of God. And according to *Moses*, obedience to God, and the keeping of his covenant, were alike required in consequence of deliverance from *Egyptian* servitude, to continue the *Jews* in the privileges and honours of a *peculiar people* to the Lord *Jehovah*. From this comparison any one may see, that Persons redeemed by the blood of Christ, and obeying the truth, are as much the *peculiar people* of Christ, as the *Jews* redeemed and obeying his voice, were the *peculiar treasure* of the Lord *Jehovah*. But the *peculiar treasure*, or according to the seventy, whom *St. Paul* follows, the *peculiar people* of the God of the *Jews*, are called in the verse immediately following, *A kingdom of priests, and an holy nation.* <sup>g</sup> *Ye shall be a peculiar treasure unto me, says He, above all people: for all the earth is mine. And ye shall be unto me a* <sup>h</sup> *kingdom of priests, and an* <sup>i</sup> *holy nation.* And the *peculiar people* of the Son of God according to *St. Paul*, or

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<sup>g</sup> Exod. xix. 5, 6.

<sup>h</sup> Βασιλειον ιερων υπηρετων. LXX.

<sup>i</sup> Ἔθνος ἅγιον. LXX.

the faithful and obedient of the christian œconomy, are called by St. *Peter* in like manner <sup>k</sup>, *a royal priesthood, an holy nation, <sup>l</sup> a peculiar people*. If then a *peculiar people* implies in its notion, that the subjects it is spoken of, are *priests* to Him, to whom they are *peculiar*; and the church of Christ is his *peculiar people*; it will then follow that they are *priests* to Christ, and that Christ is the object of divine worship, and consequently God; for none is the object of divine worship <sup>m</sup> but God only. And accordingly we find that the same Persons, that are *Priests* of the *Father*, are declared in the scriptures to be *Priests* of the *Son*; as it is written, <sup>n</sup> *bles- sed and holy is He that bath part in the first resurrection: On such the second death bath no power, but they shall be Priests of God, and of Christ, and shall reign with him a thousand years*.

I shall exercise your patience but a little longer in considering a passage taken from St. *Peter*; the words are these, <sup>o</sup> *If so be ye have tasted that the Lord is gracious*.

<sup>k</sup> Βασιλευον ιεροκληυμα, ἔθνη ἁγιον. 1 Pet. ii. 9.

<sup>l</sup> Λαός εις πρωτογονειαν. See Malachi iii. 17. where קהל is rendered εις πρωτογονειαν. LXX.

<sup>m</sup> Exod. xxii. 29. <sup>n</sup> Revel. xv. 6.

<sup>o</sup> Ειτερ ἐγευσαθε οτι κρησος ο κύριος. 1 Pet. ii. 3.

The passage alludes to the following words in the book of *Psalms*, <sup>p</sup> *O taste and see that the Lord is good.* That St. Peter, when he wrote, had the *Psalms* in view, is evident from hence, that <sup>q</sup> five verses of the same *Psalms* are cited together in <sup>r</sup> the course of this Epistle. That he had special regard to the eighth verse of the said *Psalms*, is further evident from the likeness of the style in the passage I am considering, to that of the seventy. That the God of the *Jews*, is the Lord meant in the words of the *Psalms*, will appear to every one at the first reading; for the royal psalmist from a deep sense of the goodness of God, which he had lately experienced, and gratefully acknowledges, excites others to confide in Him for the like experience of his goodness and truth, and teaches them the ground of confidence in Him. That the words alluded to are applied by the apostle to the Son of God, is clear from the context; *If so be ye have tasted that the Lord is gracious, to whom coming as unto a living stone, disallowed indeed of men, but chosen of God, &c.* where the *Lord* that is *gracious*, or *Jeho-*

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<sup>p</sup> Γίγνωσκετε καὶ ἴδετε ὅτι ἄριστος ὁ Κύριος. Ps. xxxiv. 8.

<sup>q</sup> Ὑ. 12, 13, 14, 15, 16.

<sup>r</sup> Cap. iii. 10, 11, 12.

*vah* that is good, is the *living stone disallowed of men, but chosen of God*; that is, is the Son of God, or God the Word manifested in flesh: as the *stone of stumbling, and rock of offence* in the same chapter, is the *Lord of hosts* according to *Isaiab*<sup>c</sup>, and the Lord Christ according to *St. Peter*. So clearly are we taught in the writings of this great and eminent apostle, that God the Word is one with *Jehovah* the God of the *Jews*.

And now, my brethren, is it reasonable to conceive, that things spoken of the great God in the old Testament, and proper to God according to the notions conveyed of the Godhead in those sacred writings, should be attributed to the Son by his followers in the new, who were men guided by the Spirit of truth; or affirmed of himself by the Son of God who is righteousness and truth? Or that Christ himself would make use of the style of the great God in discoursing of himself, or inspired Persons speak of the Son in a manner of style which the prophets use, when they speak of *Jehovah* the God of the *Jews*, if He were not really and truly God, or one with *Jehovah* the God of the *Jews*?

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<sup>a</sup> *Y. 8.*

<sup>c</sup> *Isa. viii. 14.*



Could it possibly be supposed that excess of love to their Lord and Master, and their wonder and surprize at the miracles he wrought, should have wound up his disciples into greater apprehensions of his nature and dignity, than the truth would admit of; yet what shall we say when the Son himself, as I have already shewn, speaks in the style, and represents himself in characters of true God? Shall difficulties raised by shortsighted men, who have little knowledge of the things they converse with, and familiar to them, and whose finite capacities can never search out the infinite nature and perfections of God, be more regarded in this article of our faith, than the Son himself, whom none knows "but the Father alone, who is God the Word, and affirms such great and excellent things of his own Person? Let the Son be true, whatsoever opinion we are forced to conceive of the doctrines of men. And if some will boast in founding their religion on the uncertain reasonings of their private spirit, let this be our glory that we build our faith on the word of God, the way and the truth, as believed and acknowledged in the church of God from the very beginning.



THE  
DIVINITY  
OF THE  
HOLY GHOST

Proved from  
JOB xxxiii. 4. and other Texts of the OLD  
TESTAMENT.

*The Eighth* SERMON *preached on* Tues-  
day June 6. 1721



JOB xxxiii. 4.  
*The Spirit of God hath made me, and the  
breath of the Almighty hath given me  
life.*

HAVING hitherto discoursed of the God-  
head of the Son, according to the do-  
ctrine of the old Testament, explained and  
confirmed in the writings of the new, I  
shall end my Discourses with a passage or  
two relating to the Godhead of the third  
Person in the blessed Trinity. In order to  
which, I shall first premise, that the *Spirit*  
of

of God, or the *Holy Spirit* mentioned in the books of the old Testament, is one and the same with the *Holy Spirit* in the writings of the new. As for instance, St. *Peter* says, <sup>a</sup> *That the Holy men of God, that is, the Publishers of the Prophecies of the old Testament, spake as they were moved by the Holy Ghost.* Where the Spirit meant is doubtless the same as was known in the church by that very name at the time of his writing; that is, the *Holy Ghost*, which the Baptist <sup>b</sup> had foretold, <sup>c</sup> Christ promised, and the church <sup>d</sup> received on the day of Pentecost; a Spirit of <sup>e</sup> prophecy that inspired the writers of the new Testament, and a Spirit of <sup>f</sup> knowledge, that instructed them in the mysteries and prophecies of the old. Which St. *Peter* calls the *Spirit of Christ* in his first Epistle, as the gift of the Son to the Prophets of old, as well as to the faithful of the gospel œconomy; saying, <sup>g</sup> *Of which salvation the Prophets have enquired, — searching what, or what manner of time the Spirit of Christ, which was in them, did signifie, when it*

<sup>a</sup> 2 Pet. i. 21.    <sup>b</sup> Matth. iii. 11.    <sup>c</sup> John xiv. 26.

<sup>d</sup> Acts ii. 1, 4.    <sup>e</sup> 1 Cor. xii. 10.

<sup>f</sup> 1 Cor. xii. 8. & xiii. 2.

<sup>g</sup> 1 Ep. i. 10, 11.    *See also* Rom. viii. 9.    Philip. i. 19.  
 Prophetæ ab ipso habentes donum, in illum prophetaverant.    *Barnab. Epist. c. 5.*

*testified*

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*testified beforehand the sufferings of Christ,*  
*and the glory that should follow.* And St.  
*Stephen* reproves the *Jews* of his time for  
 resisting *the Spirit* in the followers of Christ,  
 as their *Fathers* had resisted *him* in the  
 mouth of their *Prophets*; which plainly  
 supposes, that the <sup>h</sup> same *Spirit* spake in  
 the one, which was manifested in the o-  
 ther. <sup>i</sup> *Ye stiff-necked,* says He, *and un-*  
*circumcised in heart and ears, ye do al-*  
*ways resist the Holy Ghost: As your Fa-*  
*thers did, so do ye.* And we may reason-  
 ably believe, that the same *Spirit* which  
 spake by their *Prophets*, governed and pro-  
 tected them in their judges and kings; the  
*Spirit* of knowledge which instructed the  
 one, and the *Spirit* of power which sup-  
 ported the other, being called by the name  
 of the <sup>k</sup> *Spirit of God,* or the <sup>l</sup> *Spirit of*  
*the Lord*; which is thus described in the  
*Prophet Isaiab,* <sup>m</sup> *The Spirit of the Lord*  
*shall rest upon him, the Spirit of wisdom*  
*and understanding, the Spirit of counsel*  
*and might, the Spirit of knowledge and*  
*of the fear of the Lord.* In conformity to

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<sup>h</sup> Unus ergo & idem Spiritus qui in Prophetis & Apo-  
 stolis. *Novat. de Trin. c. 29. Iren. lib. 4. c. 66.*

<sup>i</sup> Acts vii. 51. <sup>k</sup> Compare 1 Sam. x. 10. with ch.  
 xi. 6. <sup>l</sup> And 1 Sam. xvi. 13, 14. with 2 Sam. xxiii. 2.

<sup>m</sup> Isa. xi. 2.

which

Serm. VIII. *proved from Job 33. 4, Ec. 267*  
 which, the Gospel acknowledges but <sup>n</sup> *one Spirit*, tho' manifested to the church in the different gifts <sup>o</sup> of *knowledge and power*. If then the Spirit of God, which acted and spake by the Fathers and Prophets of former œconomies, was the same Spirit which acted and spake by the Apostles of Christ; if *Jew and Gentile* have both access to the throne of grace in this *one Spirit*, as it is written <sup>p</sup> *Through him we both have an access by one Spirit unto the Father*; and personal characters are attributed <sup>to</sup> Him in the new Testament, such as distinguish him from Father and Son; it will then follow, that the Spirit of God in the old Testament as well as the New, is a Person distinct from the Person of the Father whose Spirit He is. This being premised,

I shall now produce a passage or two from the old Testament, by which it appears that *the Spirit of God* is himself *God*. I have already observed according to scripture, that *creating* is proper to the true God. But *creating* is attributed to the Holy Ghost. The consequence of which is that He is true God. That creating is

<sup>n</sup> Ephes. ii. 18.—iv. 4.

<sup>o</sup> 1 Cor. xii. 4, 8, 9, 10, 11, 13.

<sup>p</sup> Ephes. ii. 18.

attributed

attributed to the Holy Ghost will appear, *First*, From the words of *Elibu* in the book of *Job*; the <sup>9</sup> *Spirit of God*, says He, *has made me*. The word *make* is the same that is used in the book of *Genesis*, to express the act of divine power, which God manifested in creating man, as we may plainly learn from the following words, <sup>1</sup> *Let us make man.* <sup>2</sup> *In the likeness of God made He Him.* And affirmed by *Elibu* of the Holy Ghost, who probably moved him to reprove *Job*, shews that the Spirit was proper creator or joint efficient together with the Father; and justifies the comment of the learned doctors of the christian church, who say that the Father spake to the Son and the Holy Ghost, <sup>3</sup> when He said in the plural, *Let us make man*. That *Elibu* alludes to the account given us of the creation of man in the book of *Genesis*, I think will appear by comparing his words with the text of *Moses*, the *Lord God*, says He " *formed man of the dust of the ground, and breathed into his nostrils the breath of life.* Which *Elibu* copies in the following manner, *The Spirit of God hath made me, and the breath*

<sup>9</sup> Ch. xxxiii. 4. עשתי      <sup>1</sup> Genes. i. 26. נעשה

<sup>2</sup> Genes. v. 1. עשה      <sup>3</sup> See Serm. I.      <sup>4</sup> Gen. ii. 7.

Serm. VIII. *proved from Job 33. 4, &c. 269*  
*of the Almighty hath given me life.*  
 Where the *Spirit of God* is put in the  
 place of the *Lord God*; that is, the *Spi-*  
*rit of God* was the *maker of Elibu*, as *the*  
*Lord God the Creator* of man; and the  
*breath of the Almighty* quickened and fi-  
*nished him* in his mother's womb, as the  
*breath of Life* breathed into his nostrils  
 by the *Lord God*, quickened man so soon  
 as he was formed of the dust of the earth.  
 From whence it will follow, that the Spirit  
 of God is proper Creator like the Lord God;  
 for the same Spirit which *created* one, may  
 justly be supposed to be <sup>w</sup> equally concern-  
 ed in the *making* of all; and since none is  
 Creator but the one, true, and eternal God,  
 the Spirit is one with the true God. If  
 the style be varied in the following words  
 of the same book, <sup>x</sup> *By his Spirit He hath*  
*garnished the heavens*; it does not infer  
 that the Spirit is less in nature or essence  
 than the true God, or is not truly and  
 properly Creator; but this rather, that  
 the Spirit of God is not the Person whose  
 Spirit He is, is not the first but another

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<sup>w w</sup> Ἐπιτηδεύει γὰρ ἦσαν ἐν τῷ Ἀδάμ αἱ χεῖρες τοῦ θεοῦ  
 (the Son and Spirit, lib. 4. in præf. & lib. 5. c. 6.) ῥυθμι-  
 ζειν, καὶ χρᾶτῆν, ἔ βασιάζειν τὸ ἴδιον πλάσμα, καὶ φέρειν, καὶ τι-  
 θέσαι, ὅπως αὐταὶ βάλον. Iren. lib. 5. c. 5.

<sup>x</sup> Job xxvi. 13.

Person, who acted together with the Father and Son in creating the world and garnishing the heavens, and continues to act in renewing, <sup>w</sup> supporting, and perfecting all things.

*Secondly*, That creating is attributed to the Holy Ghost, will farther appear from the words of the *Psalmist* who speaks thus, <sup>y</sup> *Thou sendest forth thy Spirit, they are created: And thou renewest the face of the earth.* The creating principle is the Spirit of God, who no sooner is sent, than all things are made. The Father *sends* as the first in the Godhead, and the Spirit is *sent* as a different Person from the Father *sending*. The Spirit is *sent* when the Father *manifests* him in acts of creating; for *sending* is *manifesting* according to scripture, as it is written, <sup>z</sup> *Send thine hand from above, that is, manifest thy power from heaven.* As then the *power* of God which is *sent* or *manifested* is one with the God by whom it is *sent*, so the *Spirit* of God, which is sent by Him, is one with the God who *manifests* or *sends* Him, one in substance though different in Person; for the Spirit sent is a *creating* Spirit, a joint efficient with Father and Son, and

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<sup>y</sup> Psal. civ. 30.      <sup>z</sup> Psal. cxliv. 7.

consequently



Serm. VIII. *proved from Job 33. 4, &c.* 271  
consequently God, or together with both  
is the true God.

*Thirdly*, That creating is attributed to  
the Holy Ghost, will likewise appear from  
the prophet *Isaiab*, who speaks thus,  
*Who hath directed the Spirit of the  
Lord, or being his counsellor hath taught  
him?* In the verse preceding He proclaims  
the unparallel'd power of God in creating  
the world, by way of question; *Who*, says  
he, *hath measured the waters in the bal-  
low of his hand? and meted out heaven  
with the span, and comprehended the dust  
of the earth in a measure, and weighed  
the mountains in scales, and the hills in  
a balance?* To which he subjoins, *Who  
hath directed the Spirit of the Lord, or,  
being his counsellor hath taught Him?*  
On which words I shall,

*First*, Observe, that the *Spirit of God* is  
put in the place of *the Lord God*, the sub-  
ject spoken of in the context preceding. As  
for instance, in the ninth verse the prophet  
represents him as coming to the church; in  
the tenth verse, as its Judge and Saviour; in  
the next following, in character of Shepherd;  
and as Creator of the world in the twelfth  
verse; where the question put declares in ef-

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<sup>a</sup> Isa. xl. 30.

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fect that none was creator but almighty God; none proportioned the parts of this world but *Jehovah* only; as the question put in the next verse, is a like declaration, that the wisdom of God was the sole contriver and exemplary cause of its beauty, perfection, and unsearchable variety. *Who, says He, hath directed the Spirit of the Lord?* That is, directed God, by directing the Spirit in creating the world. *Or being his counsellor hath taught Him?* That is, the same God, by teaching the Spirit the wonderful art discerned in his works from the least to the greatest. The words following as well as preceding evidently shew, That *the Lord God* is the only subject whom the prophet speaks of, and consequently, that the *Spirit of God*, is put in the place of *the Lord God*.

*Secondly*, I shall observe, that the Spirit of God wrought in the creation of heaven and earth, or shewed forth the greatness of his wisdom and might in *weighing* and *measuring* the parts of them. For in what respect does the prophet deny that any *directed the Spirit of the Lord*, but in that of creating the heaven and the earth? And to what purpose does He put the question, but to teach his readers that this perfect Spirit was directed by none inferior

Serm. VIII. *proved from Job 33. 4, &c. 273*  
to himself in *measuring the waters and meeting out heaven?* which plainly supposes that He manifested his power in creating the world.

*Thirdly,* That the Spirit of God, whom none could direct who was less than himself, was his own counsellor, his own director in creating the world. For it cannot be supposed that infinite wisdom should be wanting to Him who had infinite power, or the wisdom of God to the holy Ghost, the effects of whose power demonstrated him God; for creating power is a scripture argument of the Godhead of Him, that is said to create. When I say that the Spirit was his own counsellor, I do not exclude the Father and the Son; for the Spirit of God<sup>b</sup> *searcheth the depths, or knoweth the things of almighty God, as the Spirit of man the things of a man.* And forasmuch as the Spirit is the Spirit<sup>c</sup> of the Son as He is of the Father, and receiveth of the Son's<sup>d</sup> in receiving or *knowing the things* of the Father, for<sup>e</sup> all that is the Father's, is the Son's also; we may likewise infer that the Spirit knoweth the things of the Son as he knoweth the Father's;

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<sup>b</sup> 1 Cor. ii. 10, 11.

<sup>d</sup> John xvi. 14, 15.

<sup>c</sup> See page 2.

<sup>e</sup> Ibid. v. 15.

T

that

that is, he knoweth the things of the Father and Son, as the spirit of man the things of a man, and consequently as one in nature or essence with both persons; in respect of which the Spirit may be said to have counselled himself in creating the world, since the nature and perfection is one and the same in the three Persons. If the Spirit of God then is put in the place of the Lord God, if creating the world the mark of Divinity is attributed to him, and his wisdom and knowledge are equal to his power, it will then follow that He is true God, or comprehended in the notion of the one God, the God of the *Jews*.

Should any object that *the Spirit of the Lord* is rendered by the seventy *the mind of the Lord*, and infer from thence, that it is not a Person but divine attribute; the contrary will appear from the writings of *St. Paul*, who cites the passage according to the seventy. As for instance, in the first to the *Corinthians*, the apostle tells us, <sup>f</sup> *That the things prepared for the lovers of God are unknown to man in his natural state.* <sup>g</sup> *That God hath revealed them by his own Spirit, who searcheth all things, yea, the deep things of God.*

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<sup>f</sup> Cap. ii. v. 9.

<sup>g</sup> v. 10, 11, 12.

<sup>h</sup> *That*

Serm. VIII. *proved from Job 33. 4, Ec. 275*

<sup>h</sup> *That the natural man receiveth not the things of the Spirit of God, for want of the Spirit thro' which they are discerned. And then he concludes with a proof taken of that which he had said from the prophet Isaiab, 'Who hath known the mind of the Lord? That is, none destitute of the Spirit of God knoweth the Spirit; and the things of the Spirit, nor consequently the things that are given us of God. But we, says He, <sup>k</sup> have the mind of Christ; that is, the <sup>k</sup> holy Spirit, the Spirit of the Son as well as of the Father, the same which He had affirmed a little before in different terms, <sup>l</sup> Now we have received — the Spirit which is of God, that we might know the things that are freely given to us of God. But the Spirit of God, which the church received, was the holy Ghost that descended on the apostles on the day of Pentecost, the third Person in the blessed Trinity. From whence it appears that the Spirit of the Lord, or the mind of the Lord, is not an attribute, but divine Person.*

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<sup>h</sup> ὕ. 14.

<sup>i</sup> ὕ. 16.

<sup>k</sup> <sup>k</sup> Νῆν ρηϊσῶ ἔχομεν, τῶϊέσι, πνδῶμα ρηϊσῶ. Œcum.  
in loc. See also Theophyl.

<sup>l</sup> ὕ. 12.

T 2

That

That the Spirit creates, is confirmed in the writings of the new Testament. For to raise the dead, and perform cures on the body of man exceeding the skill and ability of art, seems to require the same power that created it at first. But the Spirit of God in the apostles of Christ raised <sup>m</sup> the dead; <sup>n</sup> cured men who were born lame; <sup>o</sup> cast out devils, <sup>p</sup> and healed many of variety of diseases. As it is written, <sup>q</sup> *to another the gifts of healing by the same Spirit; to another the working of miracles.* — *But all these worketh that one, and the self same Spirit, dividing to every man severally as He will.* That is, the Spirit of God co-working with the name <sup>r</sup> or power of Christ, performed the cures on the bodies of the sick. Nay, Christ *himself* wrought in the power of the holy Ghost. <sup>s</sup> *The Spirit of the Lord is upon me, says He, because He hath anointed me.* And again, <sup>t</sup> *If I cast out devils by the Spirit of God, then the kingdom of God is come unto you.* And St. Peter says, <sup>v</sup> *That God*

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<sup>m</sup> Acts ix. 40.      <sup>n</sup> Cap. iii. 2, 6, &c. c. xiv. 8, 10.

<sup>o</sup> Cap. xvi. 16, 18.      xix. 12.

<sup>p</sup> Cap. v. 12, 15, 16.      xix. 11, 12.

<sup>q</sup> I Cor. xii. 9, 10, 11.

<sup>r</sup> Mark xvi. 17, 18.      Rom. xv. 18, 19.

<sup>s</sup> Luke iv. 18.

<sup>t</sup> Matth. xii. 28.

<sup>v</sup> Acts x. 38.

*anointed*

Serm.VIII. *proved from Job 33. 4, &c. 277*  
*anointed Jesus of Nazareth with the holy*  
*Ghost, and with power; who went about*  
*doing good, and healing all that were op-*  
*pressed with the devil: For God was*  
*with him.* Nay, the soul is renewed by  
the Holy Ghost, as well as the body; for  
we *are born of the Spirit,* <sup>w</sup> according to  
St. *John*; <sup>x</sup> and *renewed by the Spirit* ac-  
cording to St. *Paul*. If then the Spirit  
of God performed cures on the bodies of  
men in the Person of Christ, in concu-  
rence with the Father; if He wrought  
cures by the apostles of Christ in conjunc-  
tion with the power of <sup>y</sup> Father and <sup>z</sup> Son;  
if the scripture speaks of the working of  
the *Spirit*, and the working of *God* in <sup>a</sup>  
the same style; and the creature is renew-  
ed by the same power that created it at  
first; it will then follow that the Spirit,  
which renews, created it at first, or was  
joint Creator with Father and Son; and  
is consequently one with the true God,  
the only Creator of heaven and earth.

Another passage for the Godhead of *the*  
*Spirit* in the old Testament, is taken from  
the *Psalms*, <sup>b</sup> *Whither shall I go from thy*

<sup>w</sup> John iii. 5.

<sup>x</sup> Tit. iii. 5.

<sup>y</sup> Heb. ii. 4.

<sup>z</sup> Mark xvi. 20.

<sup>a</sup> 1 Cor. xii. 6, 10, 11, 18, 28.

<sup>b</sup> Psal. cxxxix. 7.

*Spirit?* The question is an inference from what had been said in the verses preceding; where three things are celebrated by the Psalmist, the power, the presence, and knowledge of God: The power of God in<sup>c</sup> giving him being; the presence of God<sup>d</sup> in compassing his path; and the knowledge of God in<sup>e</sup> understanding his thoughts, his words, and his actions. In which verses I think it is plain, that the instance of the power and providence of God employed on himself, is designed by the *Psalmist* as a public acknowledgment, that the same power, and the same providence is exercised towards all; that is, that the God of the *Jews*, who created the *Psalmist*, is Creator of all men, and consequently of all things; for the same God who created man, is according to scripture the maker of all things; that He is every where present with the things He created, and continually supports; and discerns every thing with which he is present. From these premisses applied in particular to his own Person, but meant in general of men, and angels, and every creature, in proportion to their greater or smaller perfections, does the *Psalmist* infer of himself and all things,

<sup>c</sup> v. 5.<sup>d</sup> v. 3.<sup>e</sup> v. 2, 3, 4.

that



Serm.VIII. *proved from Job 33. 4, &c.* 279  
that nothing can withdraw it self, nothing  
be concealed from the presence, power,  
and knowledge of God, surrounding, sup-  
porting, and searching it throughout. The  
terms of the conclusion are those cited,  
*Whither shall I go from thy Spirit?*  
Which includes a negation, that none can  
retire from the Spirit of God; that is, since  
God who created and supports all things is  
present every where, and knows all things,  
nothing can withdraw it self from the Spi-  
rit of God; which is no conclusion, if the  
Spirit of God be not omnipresent, an ob-  
server of all things, and one with the God  
contained in the premisses. For how does it  
follow from God's omnipresence, that none  
can go from the Spirit of God, if the Spi-  
rit of God be a mere creature, or a Being  
less than, and different from, God? As for  
instance, if the premisses be formed, accord-  
ing to the doctrine contained in the *Psalms*,  
they will run thus;

The Creator of all things, who is pre-  
sent every where, and knows all things, is  
the Lord God.

None can go from the Creator of all  
things, &c. The conclusion of which will  
be properly this;

Therefore none can go from the Lord  
God. But the *Psalmist* infers, that none

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*can go from the Spirit of God.* It will therefore follow that the Spirit of God is implied in the premises tho' not expressed; for nothing can be inferred that is not implied. According to which the major will be this,

The Creator of all things, who is present every where, and knows all things, is the *Father* of all, and the *Spirit* of the Father.

From whence it will follow, that *none can go from the Spirit of God*, because with the Father He is joint Creator, <sup>f</sup> every where present, and knows all things. But these are characters proper to *Jehovah* the one God, according to the doctrine of the old Testament; it will therefore follow, that the Spirit of the Father is included with the Father in the Lord God, the God of the *Jews*, and the one God. In the context following, He justifies the conclusion He had already drawn, *that none can go from the Spirit of God*, by confirming the doctrine of God's omnipresence; saying, <sup>s</sup> *If I ascend up into heaven, Thou art there: If I make my bed in hell, behold Thou art there: If I take the wings of the*

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<sup>f</sup> Cujus (Dei) Spiritus ac Numen ubiq; diffusum abesse nunquam potest. *Last. lib. 2. c. 2.*

<sup>s</sup> *Y. 8, 9, 10.*

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*morning, and dwell in the uttermost parts of the sea: even there shall thy hand lead me, and thy right hand shall hold me.*

The meaning of which is, that there is no space howsoever remote, no place in the height or depth, in the length; or the breadth, that is not filled with the majesty and power of almighty God; and no state howsoever deprived of the joys of his presence, and a commerce with his goodness, that is not naked and open to his sight. Since then this is urged to strengthen the conclusion He had already made, that *none can go from the Spirit of God*, the same, which is said of the presence of God, must be meant of the presence of the Spirit also; that is, that the height and depth, the length and breadth are alike filled with the holy Spirit, as they are with the Father, whose Spirit he is; the consequence of which is, that they are both omnipresent in the same sense, and consequently God, that is, two Persons in one Godhead.

The *Omniscience* of the Spirit, which is no less taught in the cited passage than his *presence every where* (for *to go from the Spirit* is to go from the knowledge and observation of the Spirit as well as his presence) is confirmed in the writings of the  
new

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new Testament; that is, God the Father, and every creature is fully known to the Spirit of God. That God the Father is perfectly known to his own Spirit, we learn from St. Paul in the following words, <sup>h</sup> *The Spirit searcheth all things, yea, the deep things of God, or, according to the original, the depths of God.* Where the *all things* of God are the whole of God, or the riches and fulness of the Godhead of the Father, being absolutely used, and no where restrained to a certain sett or system of objects contained in the Father. For the Spirit's *searching* or knowing *all things*, is a general truth affirmed by the Apostle, in order to infer or prove a particular asserted before, namely, that <sup>i</sup> *The things which God hath prepared for them that love him, are revealed to the church by the Spirit of God.* To *all things searched*, are added *the depths*, an important term, which teaches that nothing is excepted from *all*, that is, that nothing in God, howsoever profound or howsoever sublime, surpasses the knowledge of his Holy Spirit. <sup>k</sup> *The depth of his riches, and wisdom, and knowledge, which the Apo-*

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<sup>h</sup> 1 Cor. ii. 10.

<sup>k</sup> Rom. xi. 33.

<sup>i</sup> y. 9, 10.

He admires, but cannot comprehend; <sup>l</sup> *The breadth and the length, the depth and the height of the love of Christ*, which tho' known in part in proportion to the faculties of intellectual creatures, <sup>m</sup> yet *passeth knowledge* in respect of the fulness and perfection of it; and every thing in God, whom no creature can possibly search, or <sup>n</sup> *find to perfection*, are fully comprehended by the Spirit of God *which searcheth all things, yea, the deep things of God*. And if things surpassing the capacity of man and every creature, be *searched* and understood by the Spirit of God, it evidently follows that He is no creature, but true God. And again, if *searching the heart* of a mortal man is proper to God according to scripture, as I have shewn before, and consequently a proof of the Godhead of him who *searcheth the heart*: *The searching of all things, yea, the deep things of God*, is doubtless a strong and infallible proof, that the Spirit, who *searcheth* them, is true God. In relation to the manner of his knowing the Father, it as much exceeds the condition of man and every crea-

<sup>l</sup> Ephes. iii. 18, 19.

<sup>m</sup> Οὐδὲ τὸτο εἶπεν, ὅτι γνώσεθε αὐτὴν πότε τις ἐστίν, ἀλλ' αὐτὸ τὸτο, ὅτι μεγάλη ἐστὶ, καὶ ὅτι ὑπερέχει πάντων ἡμετέων.  
Theophyl. in loc.

<sup>n</sup> Job xi. 7, 8. Eccles. vii. 24.

ture, as the extent of his knowledge outstretches their capacity; and argues Him one with the true God. For it is not said *that the things of God are revealed to the Spirit by the Lord God*, as it is in the context *that the things of God, or the things of the Spirit are revealed to man by the Spirit of God*; but the scripture says that *He searcheth or knoweth the things of God, as the spirit of man the things of a man*; that is, the Spirit of God is inwardly conscious of the things of God, as the spirit of man of the things of man; which plainly supposes, that the Spirit of God, tho' different in Person, yet is one with the Father in nature or substance, as the spirit of man is really and substantially one with the man whose spirit He is. For, says the Apostle, *what man knoweth the things of a man, save the spirit of man which is in Him? even so the things of God knoweth no man, but the Spirit of God.*

*Secondly*, If the depths of God be known to the Spirit, how can his works be concealed from Him? If He searches the things of the Father who creates, What in the creature can escape his knowledge? For in knowing the mind of the Father of all, He knows the things comprehended in it, that  
is,

Serm. VIII. *proved from* Job 33. 4, &c. 285

is, the nature, powers, and operations of all things; for the knowledge of God is equal to his power, and nothing was made which He does not comprehend. The same may be said of the Spirit of God as a farther proof of the greatness of his knowledge; for as joint Creator with Father and Son, He knows the things which received their being and perfections from Himself. But to come to particulars, *First* then I say, that according to the writings of the new Testament, the hearts of men are known to the Spirit. ° *If all prophesy*, says St. Paul, *and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: And thus are the secrets of his heart made manifest; and so falling down on his face, he will worship God, and report that P God is in you of a truth.* That is, the secrets of the heart were sometimes discovered to the Prophets of God. For the *unbeliever* or *unlearned* was *judged of all*, or his inward state *discerned* by the prophets, who applied their discourses to the conscience of the man, bringing into view the secret thoughts and operations of his mind, which

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° 1 Cor. xiv. 24, 25. See also Acts xiv. 9.

P Σημείωσαι ἧ καὶ ὅπως τὸ Πνεῦμα Θεοῦ φησὶ γὰρ ὁ Θεὸς ὄντως ἐν ὑμῖν ἐστίν. Theoph. in Loc.

none

none could know <sup>q</sup> but the One God, who *alone* searcheth and knoweth the heart. The Person revealing them to the prophets of the Lord was the Holy Spirit; for the gift of *prophecy* and *discerning of spirits*, is ascribed to Him in the writings of St. Paul. <sup>r</sup> *To one, says He, is given by the Spirit the word of wisdom;—to another prophecy; to another discerning of Spirits.* Which He afterwards confirms in the following words. <sup>s</sup> *But all these worketh that one and the same Spirit, dividing to every man severally as he will.* But besides this, the style of the Apostle plainly supposes it; *the unbeliever, says he, or unlearned is convinced of all, is* <sup>t</sup> *judged of all.* But according to the doctrine of the same Apostle, he that *judgeth* is the *spiritual man*; that is, <sup>v</sup> *the man acted by the Spirit of God*; For says he, <sup>w</sup> *He that is spiritual judgeth all things, yet He himself is judged of none.* If then *all things* are *judged* by the man acted by the Spirit of God, the Spirit himself, in the light of whom He *judges* or *discerns*,

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<sup>q</sup> This was the ground of his confessing that God was in them.

<sup>r</sup> I Cor. xii. 8, 10.

<sup>s</sup> y. 11.

<sup>t</sup> Ἀναγιγνωσκων.

<sup>v</sup> I Cor. ii. 12.

<sup>w</sup> I Cor. ii. 15. Ἀναγιγνωσκων.



must know the thoughts and secrets of the heart. And this is supposed in St. Peter's words to the man and his wife, who kept back a part of the price of their land, at the time they pretended to offer the whole. *\* Why hath Satan, says he, filled thy heart to lie to the Holy Ghost? Why hast thou conceived this thing in thy heart? Thou hast not lied unto men, but unto God.* And again, *How is it that ye have agreed together to tempt the Spirit of God?* As if he had said, your folly is such, as well as your wickedness, in endeavouring to impose on the Spirit of God, that nothing can be urged in your favour and excuse, to prevent a speedy and exemplary punishment. For in doing this, you have not attempted to abuse men, or a creature like man, whom man may deceive; but One, who searcheth and knoweth the thoughts and secrets of the heart, even the Spirit of God, which is himself God.

*Secondly,* The condition of men, and their several wants; that is, the decays of their nature occasioned by sin are known to the Spirit, because *y* He regenerates:

*x* Acts v. 3, 4, 9.

*y* John iii. 5, 6. 1 Cor. vi. 11. Matth. xxviii. 19.  
Rom. viii. 15.

Their sufferings and sorrows<sup>z</sup>, because He is their comforter: Their ignorance and errors, because<sup>a</sup> He instructs them in necessary truth: And their wants and necessities in body and soul, because<sup>b</sup> He intercedes for, and assists them in prayer, and adorns<sup>c</sup> and accomplishes them with his gifts and graces. It cannot be supposed that any thing else in the system of creatures should be hidden from Him, whose knowledge of man is so perfect and compleat. And if the secrets of the creature, and the depths of God are searched and understood; and the things past, and the things to come, known and foretold by the Spirit of God; (for the œconomy of providence relating to man to the end of the world, and contained in the writings of both Testaments, was revealed to the Prophets by the holy Spirit,) it will then follow that He knows all things, is every where present, and is true God; that is, He is one with *Jehovah* the God of the *Jews*; for the knowledge of all things, is a scripture argument of the truth of the Godhead of the subject knowing.

<sup>z</sup> John xiv. 16, 26. Acts ix. 31.

<sup>a</sup> John xiv. 26. c. xvi. 13.

<sup>b</sup> Rom. viii. 26.

<sup>c</sup> 1 Cor. xii. 11. Galat. v. 22, 23. Ephes. v. 9.

I might further proceed on this great and important article of faith, and shew that *the Spirit in the midst of the Jews*, whom they frequently vexed, and who caused them to rest<sup>d</sup> according to *Isaiab*, is one with the glory which conducted them to *Canaan*, and consequently God. That the *Psalmist* alludes to this work of the Spirit, when He makes it his prayer, that *He may lead or restore Him to the land of uprightness*,<sup>e</sup> from which He had fled for fear of his Son. That according to the opinion of learned<sup>f</sup> *Jews*, the *Spirit* and the *Glory* are one and the same; which is called by *St. Peter*,<sup>g</sup> *the Spirit of Glory*; and represented as the *Schechinah* in the Gospel of *St. Luke*,<sup>h</sup> being the power of the highest<sup>i</sup> oversha-

<sup>d</sup> *Isai. lxxiii. 10, 14.*

<sup>e</sup> *Psal. cxliiii. 10. Τὸ πνῆμα σε τὸ ἀγαθὸν ὁδηγήσει με εἰς τὴν δόξαν. LXX. which compare with John xvi. 13.*

<sup>f</sup> *Tract. de Patri. c. 34. Ab. Esra. on Isai. lxxiii. Buxtorf. Lex. Chald. &c. p. 2394. &c.*

<sup>g</sup> *1 Pet. iv. 14. See Serm. VI.*

<sup>h</sup> *Cap. i. 35. Δύναμις ὑψίστη, perhaps the same with δύναμις ἐξ ὑψους, c. xxiv. 49. that is, δύναμις ἐπελθόντι. Ἐργία Πνῆματι. Acts j. 8.*

<sup>i</sup> *Ἐπισκιάσει is a word used by the Seventy to express the rest of the cloud of Glory on the tent of the congregation. Exod. xl. 35. which compare with Matt. xvii. 5. and Orig. in Matt. p. 302.*

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*dowing the Virgin.* That the *Lord* speaking according to <sup>k</sup> *Isaiab*, is the *Spirit* speaking according <sup>l</sup> to *St. Paul*; that is, the prophet was sent both by God the Father, and the Spirit of God: as we find afterwards in the gospel œconomy, that the Prophets, <sup>m</sup> Teachers, and Governours of the Church were alike appointed and commissioned by both. To which might be added other considerations of great weight, relating to the dignity and Godhead of the Spirit; but these being more than can possibly be comprised in a single discourse, if thoroughly examined, and proposed and set forth to the best advantage, must be left to the skill and management of those, whom the grace of God shall move and assist to compleat the evidence, which is yet behind, for the truth of the doctrine of the three Persons in one Godhead.

I have now passed thro' the important task of asserting the Divinity of the Son of God, or shewing that Christ, in respect of the Word which became flesh, is together with the Father the Lord God, or

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<sup>k</sup> Cap. vi. 8, 9.

<sup>l</sup> Acts xxviii. 25, 26.

<sup>m</sup> 1 Cor. xii. 11, 28. Acts xiii. 2, 4. xx. 28.

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the one necessary and eternal Being, whom  
the *Jews* worshipped: Which I have en-  
deavoured to prove from passages drawn  
from the old Testament, and cited, illus-  
trated, and confirmed in the new; or inter-  
preted according to the analogy of faith,  
and the sentiments of the Doctors of the  
primitive Church. That is, I have endea-  
voured to prove, that the Father, the Son,  
and the Holy Ghost, are the one true and  
and eternal God, the Creator and Arche-  
type of the first man. That the Son is  
God as Creator of the world, the worship  
of Angels, the Maker and Publisher of both  
Covenants, and the Lord which conduct-  
ed the children of *Israel* in a cloud by  
day, and a fire by night; as the Face, or  
the Lord, whom the way was prepared  
for; as the God with us, or the mighty  
God; as the Lord prized and pierced by  
the *Jews*, but sought, found, and confessed  
by the *Gentiles*; as Saviour and Redeemer  
in his own might, and his own Person; and  
in other various and momentous respects,  
which it is too long to mention in particu-  
lar. To which I have added a small sample  
of the proofs scattered in the old Testament,  
relating to the Godhead of the Holy Spi-  
rit, the third Person in the blessed Trinity.

In all which I have laboured to conduct my self with caution and sobriety, being equally desirous to avoid the extreams of exceeding the truth delivered in Scripture, or not coming up to the light of it; of despising the testimony of past ages, or neglecting the reasonings of the learned of our own; of leaning too much to the private Spirit, or one's own understanding, or blindly submitting to the dictates of others. Were it matter of indifference what we believe, could we please God and attain to happiness, as well with our mistakes as right apprehensions of the object of worship, all that I have said, howsoever true, would be useless speculation, might please the mind, which delights in inquiries, but contribute nothing to a life of practice, and the hope of heaven. But if this were the case, as the conduct of many would induce us to believe, what is the meaning of the words of our Saviour, *"If ye believe not that I am He; ye shall die in your Sins?* What is the meaning of *earnestly* ° *contending for the faith, which was once delivered to the Saints?* These are expressions that declare the necessity of

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<sup>n</sup> John viii. 24.

<sup>o</sup> Jude 3.

believing

Serm. VIII. *proved from Job 33. 4, &c. 293*  
believing Christ to be true God, and of earnestly contending by the word of our testimony, as well as by prayer to almighty God, that the same faith may be transmitted intire to our children after us, a sacred *depositum*, the keeping of which in a pure conscience, is a full assurance that our souls are kept by the power of God to life everlasting. The conditions of salvation are not to be made by him who receives, but gives the reward; and whatsoever opinion men may conceive of the fitness of them, they are still such as God has appointed them, the conditions of salvation. If faith be required together with works, it is a vain undertaking to cry up works as sufficient to save us without faith, or, a lively trust in the mercies of God. If faith in the Son be likewise required with faith in the Father, it is equally vain to look for salvation from the Father only, if we do not believe and trust in the Son; as it is written <sup>P</sup> *Whosoever denieth the Son, the same hath not the Father.* If we trust in the Son together with the Father, yet don't confess him to be *God the Word, the Life, and the Light, and the true God,* we still are short of the

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P 1 John 11. 23.

faith required, we neglect the conditions appointed by Him who dispenses the reward, we set up our wisdom in opposition to God's, we will not be saved but on terms of our own, and must blame none but our vain selves if we perish at last in our infidelity and folly; <sup>¶</sup> *For it is not of Him that willeth, nor of Him that runneth, but of God that sheweth mercy.* And further, if it be not sufficient to retain the faith delivered to the Saints, or believe that the Son is true God, except we contend for it with earnestness and zeal, what shall we say of those lukewarm spirits, who making a shew of a right faith in the Godhead of Christ, yet will not appear in behalf of it? Confession with the mouth is as necessary a part of their christian duty, as faith in the heart; the one to justify, the other to save; as it is written, <sup>¶</sup> *With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation:* That is, a confession like that of the Son of God, who <sup>¶</sup> before Pontius Pilate witnessed a good confession; not a confession in private

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¶ Rom ix. 16.

¶ Rom. x. 10.

¶ 1 Tim. vi. 13.

only,



only, supported with the voice and applause of believers, but an open confession in the face of the world, when contempt is flung on the doctrines of truth, which Christ will return by <sup>t</sup> confessing their names in the presence of God and his holy Angels. And for this reason times of distress, or hours of temptation, are brought upon the church, that the strength of its faith may be known by its courage in openly confessing and avowing the truth; and the weak be confirmed, the unstable settled, and the heart of the froward, if it be not advanced to the seat of the scorner, be forced to give glory to almighty God in submitting to the Truth. The doctrines of the gospel were not propagated by silence and inactivity, by dropping the controversy with *Jew* and *Gentile*, by compounding the matter with Sceptics and Infidels, by complementing every one with his own opinion, or promising safety where there is no safety. No; the sword of the Spirit, or the word of God, which was once drawn in defence of the truth, and maintaining the controversy, which the

<sup>t</sup> Matth x. 32. Luke xii. 8. Revel. iii. 5.

Lord had begun with the inhabitants of the earth, was never to be sheathed till the *Truth* prevail, and <sup>v</sup> *the lip* which confesses it *be established for ever.* *They overcame Him,* says St. *John,* <sup>w</sup> *by the blood of the lamb, and by the word of their testimony, and they loved not their lives unto the death.* That is, they preached the gospel with resolution and courage, they shewed the consequences of the want of a true and evangelical faith, and cut down opposition with the sword of their mouth. Christ crucified, or *God the Word manifest in the flesh, justified in the Spirit, and received up into glory,* was the important subject which they principally dwelt on, and the terrible name which the powers of darkness could not withstand, and much less man, who springeth from the dust, and whom the moth crusheth. This was the method of subduing the world to the simplicity of truth in the infancy of the gospel. *I have not hid thy righteousness within my heart,* says Christ <sup>x</sup>, *I have declared thy faithfulness and thy salvation :*

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<sup>v</sup> Prov. xii. 19.

<sup>w</sup> Revel. xii. 11.

<sup>x</sup> Psal. xl. 10.

*I have*

Serm.VIII. *proved from* Job 33. 4, &c. 297

*I have not concealed thy loving kindness and thy truth from the great congregation.* He well knew, whatsoever difficulties attended the work, (for He sowed in discouragements, in the storm of contradiction raging in some, and the calm of hypocrisy flattering in others) and howsoever the truth might seem to expire on the cross with him, it would yet revive in the appointed time, and fill the world with the fruits of his labour, patience, and fidelity. And by the same method of holding forth the word, or preaching Christ as described in the writings of both Testaments, without dropping or qualifying any thing proposed to the Reader as matter of faith, to gratify the folly or vanity of men, together with trust in almighty God, an exemplary life, and earnest prayer for success of the truth, and perseverance in it without fainting, the church may prevail over the wisdom of man, and the madness or apostasy of the last times, as well as the prejudices and darkness of the first. For success in this matter is not the effect of the mere ability and management of man, but of the secret conduct of the providence of God, who honours his word by discovering his power in the simplicity of preaching, and prepares the mind  
for

for receiving the light, by renewing the heart in the fear of the Lord the beginning of wisdom. In short, unseasonable silence in time of need, gives an occasion to many to suspect, that the Godhead of the Son is not a doctrine of the holy Scriptures, supported by the suffrages of the primitive Church, as some would persuade them, and necessary to be believed in order to salvation; for were this true, it is reasonable to think that the zeal of the Church, the Pillar of the Truth, would rise in proportion to the importance of a doctrine questioned or denied. And if coldness and indifference, or concealing the Truth from the great congregation, tends to discredit it, and strengthens the hands and adds to the confidence of them that oppose it; how great is their fault who discourage the Persons who stand in the breach, or patronize them that are troublers of *Israel!* The plea of reason ought to be clear, strong, and conclusive, to justify their conduct in giving up doctrines to contempt and violence, acknowledged for truth and revered as sacred for many generations: For if such err by leaning too much to their own understanding, can we possibly think that there is no sin in shaking the foundations

Serm. VIII. *proved from Job 33. 4, &c. 299*  
foundations of past ages, in unsettling the  
minds of the weak and simple, in destroy-  
ing the peace and unity of the Church,  
an unity in faith as well as in practice, and  
in giving an occasion to the enemies of Re-  
ligion to scoff and blaspheme? But if men  
will proceed in their bold endeavours to  
debate *Him*, who died on the cross to ex-  
alt *them*; and whose great condescension  
and deep humility in becoming flesh, is  
made an occasion of denying his Godhead  
concealed in it, the damage will return on  
their own heads; for the truth of God  
cannot be changed by man's infidelity;  
Christ is the same, <sup>y</sup> *He abideth faithful,*  
*and cannot deny himself,* tho' man may de-  
ny Him; He is God the Word represented  
in scripture in the characters and titles of  
the true God: What then remains but to  
exhort and entreat you, to secure a bles-  
sing to your selves and the public, by  
continuing stedfast in the doctrine of the  
Prophets and Apostles of Christ, and by  
<sup>z</sup> *honouring the Son as you honour the Fa-*  
*ther*; for in so doing, you honour the  
Father in the Person of the Son, and *them*  
<sup>a</sup> *that honour him, God will honour.* And

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<sup>y</sup> 2 Tim. iii. 13.

<sup>z</sup> John v. 23.

<sup>a</sup> 1 Sam. ii. 30.

300 *The Divin. of the H. Ghost, Serm. VIII.*  
suffer me to remind you of the *Psalmist's*  
advice, as especially seasonable in our pre-  
sent circumstances, and a proper conclusion  
of the work I have finished. <sup>b</sup> *Serve the*  
*Lord with fear, and rejoyce with tremb-*  
*ling. Kiss the Son lest He be angry, and*  
*ye perish from the way, when his wrath*  
*is kindled but a little: Blessed are all*  
*they that put their trust in Him.*

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<sup>b</sup> Pf. ii. 11, 12.

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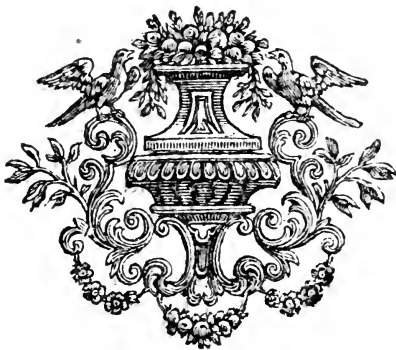
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