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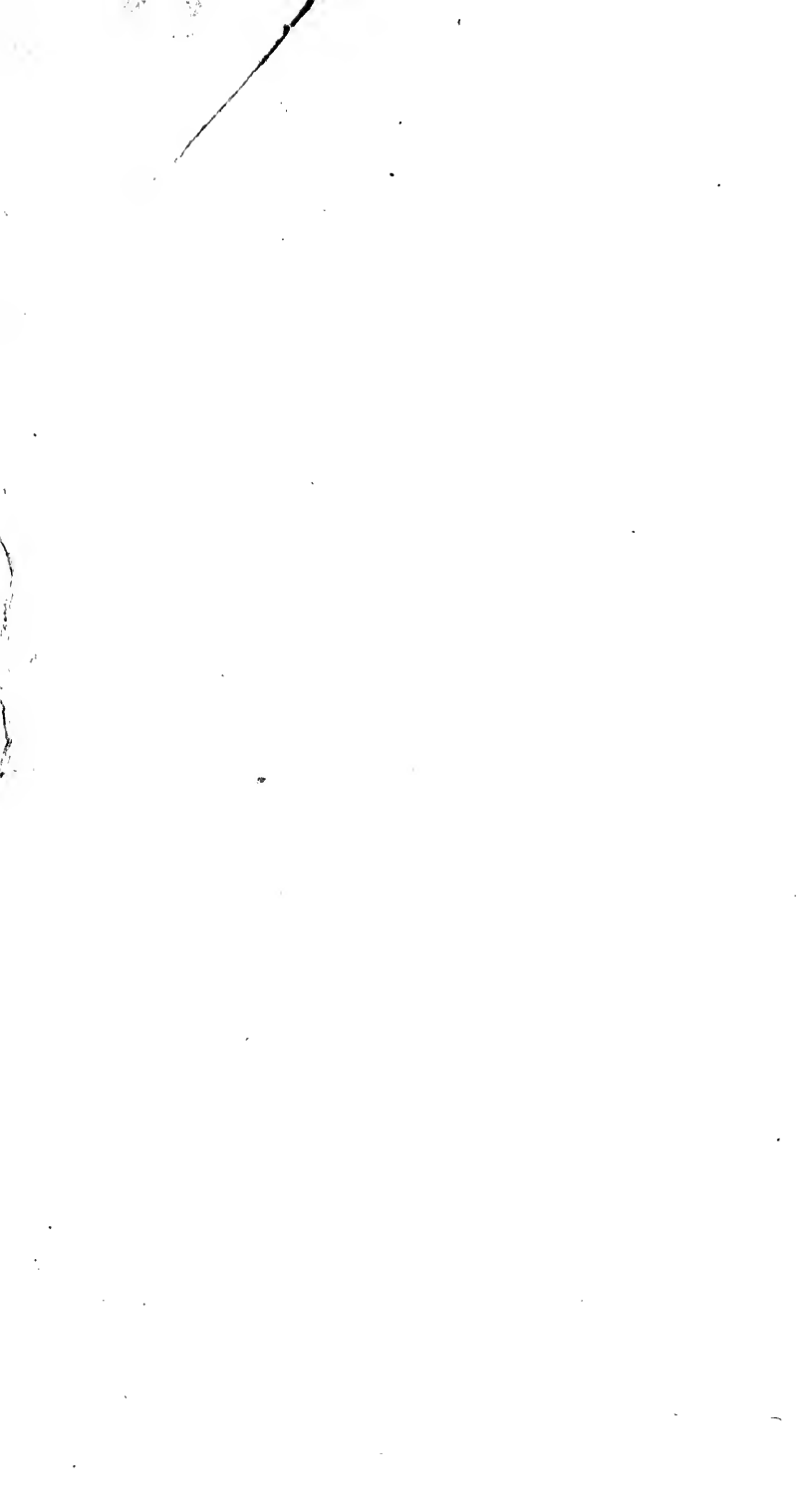
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T H' E
GLORY OF CHRIST
A S
G O D - M A N
D I S P L A Y E D,
I N
Three Discourses.

V I Z.

DISC. I. A Survey of the visible Appearances of CHRIST, as God, before his Incarnation; with some Observations on the Texts of the Old Testament applied to CHRIST.

DISC. II. An Inquiry into the extensive Powers of the Human Nature of CHRIST in its present glorified State, with several Testimonies annexed.

DISC. III. An Argument tracing out the early Existence of the Human Soul of CHRIST, even before the Creation of the World.

W I T H

An A P P E N D I X,

C O N T A I N I N G

An Abridgment of Dr. THOMAS GOODWIN'S Discourse of the Glories and Royalties of CHRIST, in his Works in Folio, Vol. II. Book III.

By ISAAC WATTS, D. D.

Matt. xxviii. 18. All Power is given to me in Heaven and in Earth.

Colos. iii. 11. Christ is all and in all.

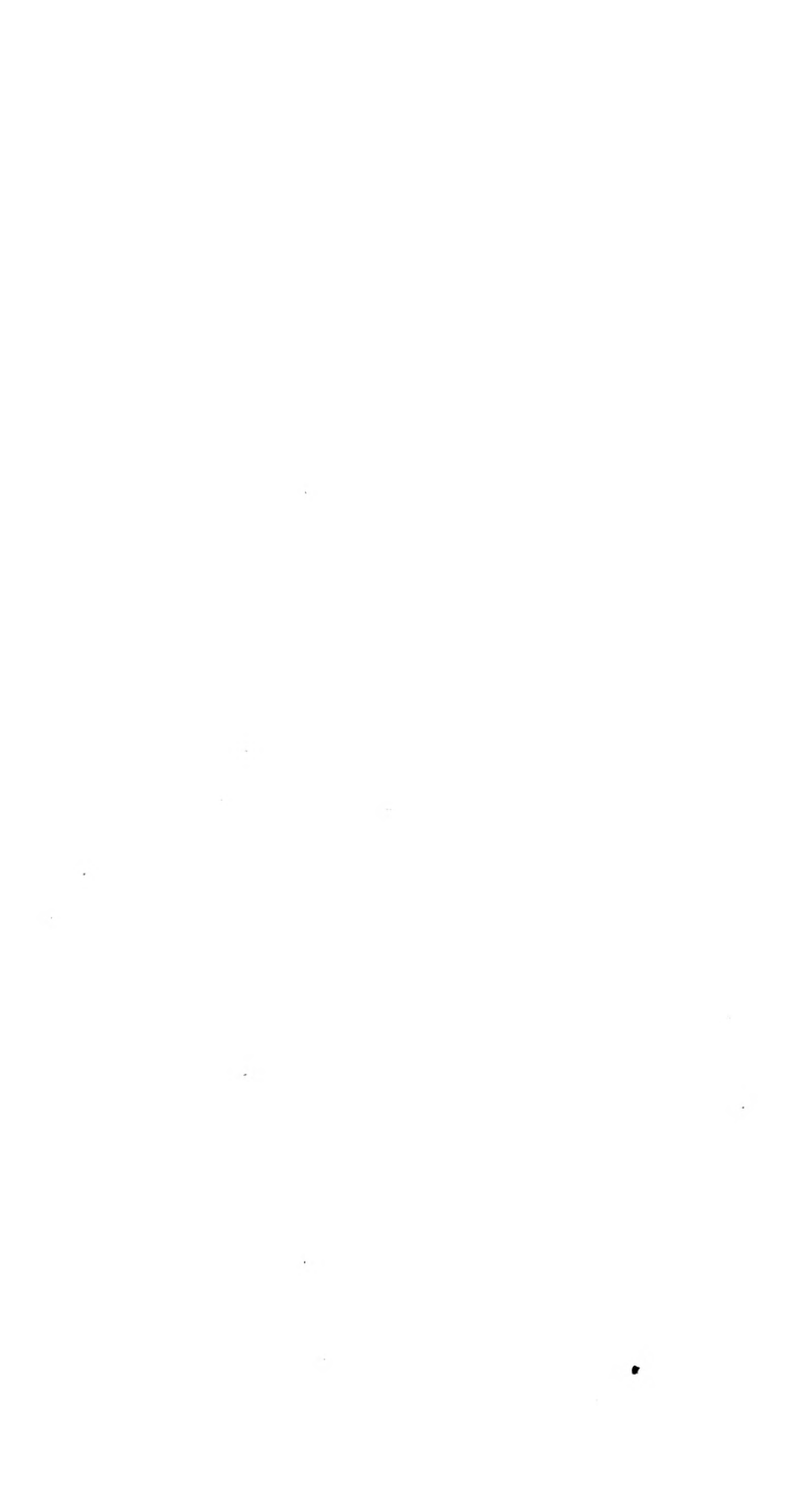
John viii. 58. Before Abraham was, I am.

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T H E

P R E F A C E.



OUR Lord Jesus Christ is the Author, the Foundation, and the glory of our religion. The scripture teaches us to describe this blessed Person two ways, i. e. as a *Man* who is one with God, or as *God* who is one with Man.

He is called sometimes ‘God with us.’ Mat. i. 23. ‘God manifest in the flesh.’ 1 Tim. iii. 16. i. e. God dwelling in our mortal nature. At other times he is described as the ‘Man Christ Jesus, in whom dwelleth all the fulness of the Godhead bodily.’ 1 Tim. ii. 5. and Col. ii. 9. A Man ‘of the seed of David after the flesh, who is God over all, blessed for evermore.’ Rom. ix. 5. A Man whose flesh Thomas the apostle saw and felt, and yet called him, ‘My Lord and my God.’ John xx. 27, 28. Upon such scriptures as these my faith is built.

And as it is the most general sentiment of the Christian world in our age, so I must acknowledge it is very evident to me, that our blessed Saviour is often represented in scripture as a complex Person, wherein *God* and *Man* are united, so as to make up one complex agent, one intellectual compound being, God joined with Man, so as to become one common principle of action and passion. Christ wrought miraculous works, and yet it is ‘the Father,’ or God ‘in him, who doth these works.’ John xiv. 10. The God and the Man are one.

And on this account the ‘child Jesus’ may be well called the ‘mighty God.’ Ifai. ix. 6. And God himself is said to ‘redeem the church with his own blood.’ Acts xx. 28. And to ‘lay down his life for us.’ 1 John iii. 16. This intimate or present union between God and Christ allows him to say, John x. 38, ‘I am in the Father, and the Father in me.’ And ver. 30, ‘I and the Father are one.’

Since Christ Jesus in his person and his offices hath so large a share in our holy religion, we cannot be too well acquainted with his various glories. It is the study and joy of angels to pry into these wonders. 1 Pet. i. 12. And it is the duty of men ‘to grow in the knowledge of Christ’ their Lord, their God, and their Saviour. 2 Pet. iii. 18.

It is granted, that many things relating to the ever-blessed Trinity may have heights and depths in them which are unsearchable by our understandings. Though we learn from scripture, that true and proper Deity is ascribed to the Father, the Son, and the Holy Spirit, and that they are represented often in scripture as *distinct personal agents*; yet after all our inquiries and prayers, we may be still much at a loss to describe exactly wherein this *distinct personality* consists, and what is the distinct communion of each of them in the divine nature. We have never yet been able, with any strong evidence and clear certainty, precisely to adjust this sacred difficulty, *how far they are one, and how far they are three*. Several schemes and hypotheses have been invented for this purpose, and the best of them falls short of solving all questions relating to this doctrine completely to our satisfaction, though some of them are evidently much more agreeable to scripture than others.

As it is our great happiness, that the knowledge of any such particular schemes of explication are not necessary to the salvation of men, so neither are any
of

of those different schemes of the Trinity at all needful to our present inquiries concerning that glory of Christ, which is the subject of this Treatise.

Let no humble Christian therefore be jealous of losing his own form of explaining the Trinity by reading these Discourses, nor let him be afraid of being led into any particular human schemes or explanations of that divine doctrine. I have so far laid them all aside in this book, that there is scarce any hint of any of them, and that in a very slight and transient manner.

The glories of Christ, both in his divine and human nature, which are here unfolded, are not necessarily confined to any particular schemes or hypotheses of the Trinity. All that I pretend to maintain here is, that our blessed Saviour must be *God*, and he must be *Man*; *God and Man in two distinct natures, and one person*, i. e. one complex personal agent. Those who believe this doctrine may read these Treatises without danger or fear; for I would always endeavour to search out divine truth, and promote the knowledge of Christ (as far as possible) without offence to the bulk of the Christian world, or any of the truly pious and religious of every party.

These three Discourses were written at three distant and different times: I hope therefore my readers will be so candid as to bear with a small repetition of the same thoughts, or with references from one Discourse to another, though not expressed in so regular a manner as though I had all three constantly in one view.

Though the order in which these Discourses stand be not adjusted according to chronology, yet it is such an order as I thought most proper to lead my reader by degrees into these discoveries of the glory of Christ.

In the first of these Discourses I have maintained the *Godhead of Christ in his appearances under the Old Testament*. The doctrine itself is entirely agreeable to the common sentiments of all our divines, and I have confirmed it by such arguments as seem to me most effectual and convincing. I persuade myself the generality of my readers will concur with me in these sentiments, though I will not say I have borrowed my method of argument and vindication from any but the sacred writers.

In the second and third Discourses perhaps they will find some things, which though they are derived from scripture, yet appear to be more uncommon, and which have not been taken notice of by many authors. With regard to these, I beg leave to make these few requests to those who will seriously, and with an honest heart peruse what I have here written.

1. That they would suffer themselves to believe with me that we have not yet attained all knowledge, nor particularly apprehended all those things that may be learned from the Bible concerning our Lord Jesus Christ: and that they would permit themselves also to think with me, that we are all fallible creatures, and that it is possible for us to have been mistaken in some points (at least of lesser moment) which we have been taught to believe before we were capable of searching the word of God for ourselves: for the best of men who have been our teachers 'know but in part,' and therefore they could 'prophecy' or instruct others 'but in part.' 1 Cor. xiii. 9. Though they have spoken the truth, yet perhaps they have not spoken all the truth which lies hid in the holy scriptures.

2. That my readers would not be startled and discomposed at any thing which may seem new and strange to them at first appearance, nor be frightened
at

at a sentence, as though heresy were in it, because it may differ a little from the sentiments which they have hitherto received. That very same notion in any science whatsoever, which may perhaps surprize us at first, by reading further onward may become plain and easy and certain : and I can assure them, that there is not one sentence in all these Discourses, but what is very consistent with a firm belief of the Divinity of Christ, and a just and sincere concern for the most eminent and glorious truths of the gospel, as they are professed by Protestants among us against the Socinian and Arian errors.

3. That they would not rashly conclude that any Christian doctrine is lost, or any article of their faith endangered, or the proper Deity of our Lord Jesus Christ dropped or neglected, if they should be led to interpret a few texts of scripture in another manner than they themselves have been formerly used to explain them : for it must be acknowledged, that some pious and zealous writers for the truth have mustered together out of all the Bible whatsoever texts could possibly be turned by art or force to support any one doctrine which they undertook to defend, just as ancient heretics have done to support their errors. Now among this great number of scriptures, it may be easily supposed, that there is here and there one which is not so fit and apposite to their purpose, and which does not carry in it naturally that sense which has been imposed upon it, or at least which does not contain that force of argument which has been generally believed ; and yet the same point of doctrine may remain unmoveable, without the help of that particular text.

Now, though they have been learned and wise and pious men that have used these scriptures to support some particular doctrine of scripture or article of faith, yet it is possible they may have been
mistaken

mistaken in the application of them. Later days, and the maturer age of the world, have given light to many passages of the Bible which were not well understood in the days of the fathers: and though I read their writings with sincere reverence, yet not with an absolute submission to their dictates. The same doctrines and articles of faith which they espoused and defended in their time, may be still espoused and defended with as much zeal and success in our day by some new arguments brought to support them, though in reason and justice we are constrained to drop some of the old ones.

Besides, there is more honour done to the cause of Christianity and the gospel, by building all the articles of it upon such scriptures only as are firm and unshaken to support them, than by multiplying feeble shews and shadows of defence. We expose ourselves and our faith at once to the insult and ridicule of our adversaries, by persisting in a mistaken exposition of scripture, and by maintaining every colour or false appearance of argument, even though it be in the defence of the most important truth. We ought to make use of all the advantages of increasing light, nor continue in a wrong application of scriptures to support any point of our faith in opposition to their most open and evident meaning. Though truth is infinitely preferable to error, yet men may use insufficient arguments for one as well as the other. And in our days, I conceive a wise and thoughtful man will not be charmed at once with a title-page, merely because it pretends to many hundred proofs of the Godhead of Christ.

4. I request that they would consult their Bible with diligence, as I have done, especially in the places which I have cited, and like honest English readers would look only at the sense as it lies before them, and neither consider nor care whether it be

new or *old*, so it be *true*: for he that does this, is much more likely to be led into the truth than a greater scholar, full of his own notions which he has learned in the schools, who brings his own opinions always to direct and determine his own interpretation of scripture whensoever he reads it; and thus he interprets every text, not so much according to the plain, obvious, and easy sense of it, and in correspondence with the context, as he does in correspondence with his own opinions and his learned schemes.

5. That they would suffer themselves to yield to truth wheresoever they find it, and imagine that the loss of an old opinion by the force and evidence of truth is a victory gained over error, and an honourable advancement in their own knowledge in the things of God.

6. That they would apply themselves with sincere diligence to consider the evidence of scripture for any of the opinions that I have proposed or maintained, rather than labour to invent objections as fast as ever they can against it, as though they knew it was false beforehand; for if we read a treatise which contains never so much truth, with a previous aversion to the doctrines of it, and a resolution beforehand to object against it all the way, we hinder ourselves from attending to the force of reason, and prevent our minds from taking in the evidence on which any doctrine is founded.

I grant it is necessary that all just objections should have their due weight, and they ought to be well considered in our inquiries after truth; yet when any doctrine has many and strong arguments from scripture and reason advanced to support it, one difficulty or two which at present seem hard to be solved, should not utterly forbid our assent, since, (as bishop Fowler well observes) “There are scarce
any

any notions so plain as to be incapable of being obscured and called in question, except the first and self-evident principles, or the immediate consequences of them." Because we understand not what is difficult, we must not merely for that reason deny that which is clear and plain; and if we will refuse to believe any proposition till we are perfectly able to master all objections against it, we may be sceptics all our days, both in matters of philosophy and religion, and even in some doctrines of the highest importance; and with all our pretences to learning, may finish our lives like mere fools.

7. That they would acknowledge that the glories of our blessed Lord are so many, so various, and so sublime, that there is but very little of them yet known, in comparison of the unknown glories which he possesses; and that a sincere love to Christ and a zeal for his honour, should lead them out with pleasure and expectation to meet any further discoveries of this kind, which may be drawn from the word of God. That they would withhold themselves from a hasty refusal to receive all such manifestations, lest they should prevent the growing honours of their Saviour.

8. While I am tracing these early and sublime glories of our blessed Redeemer, by the gleams or the rays of light which are scattered in several parts of his word, I entreat my friends, that they would not be too severe in their censures of any mistaken step, while I own myself fallible, and am ready to retract any mistake.

If they should meet with any expressions which in their opinion do not stand so perfectly just and square with other of my sentiments in some distant parts of these Essays, I would persuade myself they will be so candid as to interpret them in a consistence with the general scope and design of my argument,

gument, and with my avowed sense of things in the more important points of religion.

It is an easy matter to be led a little astray in pursuing such an uncommon track through the third heavens, the present exalted residence of our glorified Saviour; and in tracing the footsteps of our blessed Lord through long past ages of his pre-existent state, be they never so certain, which commenced before these lower heavens were formed, or time was measured by the sun and moon. Succeeding writers may more happily conduct themselves in so glorious an inquiry, and correct my wanderings: but I am persuaded my gracious Redeemer will forgive what errors he remarks in these sincere attempts to advance his honour; and I hope my pious readers will find some degrees of entertainment, as well as improvement, and feel some devout thoughts awakened in them sufficient to influence their charity and candour.

9. That they would not imagine that all these notions and opinions which may be something new and strange to them, are pure inventions of my own, and mere fallies of imagination.

I must acknowledge indeed that I have endeavoured to carry on the hints I have met with in some great and honoured writers to a further length, and to trace the golden thread of these discoveries through far distant scenes and ages, by the light both of reason and scripture: but as I have no ambition to assume these discoveries to myself, so I ought in justice to stand secure from these censures which a heated and warm zeal for ancient land-marks, is ready to throw upon every thing that bears the appearance of novelty,

I have therefore, in the end of some of these discourses or inquiries, cited several writers of name and eminence, and called in the assistance of their authority

thority to cover these Essays from the sudden and severe reproaches of those who reverence the names of those great, and learned, and pious men. And what such venerable authors thought very consistent with orthodox doctrine, and so useful and necessary to support the honours of our blessed Lord, I humbly hope and request that my readers will not hastily abandon and reject as heresy, and renounce it at once without due consideration of the arguments.

And as for those who have a great regard for the writings of so ingenious and so pious a man, so evangelical an author, and so great a divine as Dr. THOMAS GOODWIN, I might recommend to them the perusal of his Treatise of the *Royalty of Jesus Christ, as God-Man*, which I have abridged here; and before they read these Essays I might entreat them to read this Abridgment, though I dare not pretend to give my assent to all his opinions in these papers, or support them.

Give me leave to finish this Preface (so far as it relates to the Discourses on the pre-existent soul of Christ, and the extensive powers of his glorified human nature) in the modest and amiable language of that ingenious gentleman who wrote many years ago of the *Progressive Knowledge of Souls in the future State*. “If any thing should drop from my pen in the progress of this Discourse which may seem too affirmative, and hardly reconcileable with a becoming modesty and jealousy, I desire those luxuriations of expression may receive some abatements, and be made fairly agreeable thereunto. For although I may possibly be indifferently well persuaded of the truth of what I shall discourse, yet I am not certain: it is not improbable that I should be mistaken: I am of human race, and have no privilege of exemption from human infirmities and errors.”

“Whether

“Whether the proofs that I shall make of this proposed theme be valid or invalid, the reader must determine when he hath weighed and considered them. I am content that they be esteemed just as they are. If my arguments be thought invalid, and my opinion rejected, it will be no matter of provocation to me. If they be thought cogent, and my opinion worthy of acceptance with pious and ingenious men, perchance I may be a little pleased therein. But if it may advance [the honour and] the love of God [my Saviour] and make heaven the more acceptable to the thoughts and meditations of Christians [because we have so glorious a Mediator dwelling there] I am sure I shall greatly rejoice.”

C O N T E N T S.

DISCOURSE I.

	Page
A SURVEY of the visible Appearances of Christ, as God, before his Incarnation,	17
SECT. I. <i>An Historical Account of these Appearances, together with some occasional Remarks upon them by the way, and Inferences from them in the close,</i> - - - -	17
SECT. II. <i>The Difficulties relating to this Account of the Appearances of God under the Old Testament, relieved and adjusted,</i> -	62
APPENDIX. <i>Some Observations on the Texts of the Old Testament, applied to Christ,</i> -	88

DISCOURSE II.

A n Inquiry into the extensive Powers of the Human Nature of Christ in its present glorified State, - - - -	99
SECT. I. <i>The Introduction,</i> - - -	99
SECT. II. <i>Scriptural Proofs of the Exaltation of the Human Nature of Christ, and the extensive Capacities and Powers of his Soul in his glorified State,</i> - - - -	103
SECT. III. <i>A rational Account how the Man Jesus Christ, united to God, may be vested with such extensive Powers,</i> - -	125
SECT. IV. <i>Testimonies from other Writers,</i>	154

DISCOURSE

DISCOURSE III.

	Page
An Argument tracing the early Existence of the Human Soul of Christ before the Creation of the World, - - -	160
SECT. I. <i>Introduction,</i> - - -	160
SECT. II. <i>Some Propositions leading to the Proof of the Doctrine proposed,</i> - - -	162
SECT. III. <i>Arguments for the Pre-existence of Christ's Human Soul, drawn from various Considerations of some Things inferior to God-head, which are ascribed to him in Scripture, before and at his Incarnation,</i> - - -	168
SECT. IV. <i>Miscellaneous Arguments to prove the same Doctrine,</i> - - -	190
SECT. V. <i>A Confirmation of this Doctrine by Arguments drawn from the happy Consequences thereof, and the various Advantages of it in the Christian Religion,</i> - - -	203
SECT. VI. <i>Objections answered,</i> - - -	245

APPENDIX;

<i>Or a short Abridgment of that excellent Discourse of the late Rev. Dr. Thomas Goodwin, on the Glories and Royalties that belong to Jesus Christ, considered as God-Man, in his Third Book of the Knowledge of God the Father, and his Son Jesus Christ, p. 95, in the Second Volume of his Works,</i> - - -	269
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DISCOURSE I.

The GLORY of CHRIST as GOD-MAN *displayed,*

BY A SURVEY OF THE VISIBLE APPEARANCES
OF CHRIST AS GOD, BEFORE HIS INCAR-
NATION.

S E C T. I.

An Historical Account of these Appearances.

SINCE the Socinian doctrines have been effectually refuted by many learned writers, especially in the last century, it is now, I hope, confessed almost universally, that our blessed Saviour had a real existence long before he appeared in flesh and blood, and dwelt among men. It is also generally acknowledged, that he often appeared in a visible manner under the patriarchal and Mosaical dispensations, assuming the names, and sustaining the character and person of the great and blessed God. Yet it has been a matter of contest in these latter years, as well as in the ancient days of Arius, whether Christ, in his complex person, include Godhead or not : or whether he being nothing else but a creature or a mere contingent being, and is only called God, as sustaining and representing the character and person of one who is infinitely above him, even the great and eternal God. This is the great and important question of the age.

Now that this matter may be determined with more evidence and certainty, let us first trace out the account which the Old Testament gives us of the various seasons and occasions on which *God, the Lord,* the Lord God, Jehovah, the Almighty, the God of Abraham, &c.* is said to appear amongst men, with a few remarks on them in passing; and afterward we shall be enabled to draw more particular inferences from these scriptures, concerning the Deity of Christ and his appearances before his incarnation.

Whosoever will read the four first chapters of Genesis with due attention, will find a very plain and easy representation of the great God, first creating all things, and afterwards appearing to Adam, Eve, and Cain, and conversing with them with a human voice, and very probably in a human shape too. I am well assured that any common reader, who begins the bible without prejudices or prepossessions of any kind, would naturally frame this idea under the words and expressions of Moses, the sacred writer.

In the first place, God represents his own design of creating man in this manner, viz.

Gen.

* Let the unlearned reader take notice, that there are two Hebrew words, viz. *Jehovah*, and *Adon* or *Adonai*, both which our translators render *Lord*. The first, viz. *Jehovah*, signifies the *Eternal* or *Unchangeable*, and has been sufficiently proved to be the proper name of the great God, the God of Israel, peculiar to him and incommunicable to creatures; and it is written always in capital letters LORD, for distinction sake. *Thou, whose name alone is JEHOVAH, art the most high over all the earth.* Psal. lxxxiii. 18. Though it had been much better if the Hebrew name, *Jehovah* itself, had been always written in our English bibles, that the hearer might distinguish it as well as the reader. The other name viz. *Adon* or *Adonai* is also translated *Lord*, and written in small letters, because it is not the proper name of the great God; it signifies his *lordship* or *dominion*, and is not so peculiar nor incommunicable.

Now let it be observed, that in almost every place which I have cited to show the various appearances of the LORD to men, it is the name *Jehovah* is used, which the reader will find distinguished by capital letters in the English bible.

Gen. i. 26. ‘And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea,’ &c. Ver. 27. ‘So God created man after his own image: in the image of God created he him; male and female created he them. And God blessed them, and said unto them, Be fruitful, and multiply,’ &c. Ver. 29. ‘And God said, Behold I have given you every herb bearing seed, to you it shall be for meat, and to every beast of the earth, and to every fowl of the air,’ &c.

Now it is very probable, that when God had made man, he appeared to him in man’s own shape, and thus made it known to Adam, that he had formed him in his own image, even as to his body; that is, in such a form or figure as God himself did, and would frequently assume, in order to converse with man. And perhaps God also might acquaint Adam with the natural and moral perfections of his own soul, viz. knowledge, righteousness and holiness, wherein he resembled his Maker, and bare his likeness, as well as that God himself sometimes assumed the figure of a man.

Let it be noted here also, that when God blessed some part of the animal creation, it is expressed only, God said, (but not *to them* as hearers) ‘be fruitful and multiply,’ as ver. 22; that is, God put forth a divine volition or command concerning the multiplication of inferior creatures; but he spake to Adam and Eve directly as his hearers, and most likely with a human voice, for ‘he said unto them, Be fruitful and multiply;’ and told them, that he had given them the fruits of the earth for their food, and that he had given it also to the fowls and the beasts: whereas God is not said to speak thus concerning food to the beasts or to the fowls themselves, but only told Adam what he had appointed for their common food. This looks like a human appearance con-

versing with him, and will appear more evidently in what follows.

Gen. ii. 16. ‘And the Lord God commanded the man, saying, Of every tree in the garden thou mayest freely eat ; but the tree of the knowledge of good and evil thou shalt not eat of it.’ Ver. 19. ‘And the Lord God brought every beast of the field and every fowl of the air to Adam, to see what he would call them.’ Ver. 22. ‘And the rib which the Lord God had taken from man made he a woman, and brought her unto the man.’ All this seems to be the transactions and language of the Lord God appearing in human shape, and with human voice to Adam.

Gen. iii. 8. ‘And they heard the voice of the Lord God walking in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden.’ 9. ‘And the Lord God called unto Adam, and said unto him, Where art thou?’ 10. ‘And he said, I heard thy voice in the garden and I was afraid, because I was naked, and I hid myself.’ 11. ‘And he said, Who told thee that thou wast naked?’ &c. Ver. 13. ‘And the Lord God said unto the woman, What is this that thou hast done? and the woman said, The serpent beguiled me, and I did eat.’ Ver. 21. ‘Unto Adam and to his wife did the Lord God make coats of skins, and clothed them,’ &c.

I think there is a very plain description of a visible appearance and a human voice in this scene and these dialogues. Adam and his wife could never be said to ‘hide themselves from the presence of the Lord,’ if he had not before manifested a visible presence to them ; nor could they ‘know his voice,’ if he had not conversed with them by a human voice before : this is a pretty plain proof that God conversed with them in a human manner in the foregoing instances. Nor yet could they have hid themselves from a mere
 voice

voice ‘among trees,’ nor could they have been ‘ashamed of their nakedness’ before a mere voice, if they had not known God before by a visible presence and appearance, whose face they now avoided among the trees.

It is probable that God not only conversed with Adam and Eve, but with their children and family in the same manner in the beginning of the world: for you read a plain dialogue between God and Cain, Gen. iv. 6. ‘And the Lord said unto Cain, Why art thou wroth? If thou doest well, shalt thou not be accepted? And the Lord said unto Cain, Where is Abel thy brother? And Cain said, I know not: am I my brother’s keeper?’ And God replied again, ‘What hast thou done? the voice of thy brother’s blood crieth unto me from the ground,’ &c. ‘A fugitive and a vagabond shalt thou be in the earth. And Cain said unto the Lord, My punishment is greater than I can bear. Behold, thou hast driven me out this day from the face of the earth, and from thy face I shall be hid.’ Ver. 16. ‘And Cain went out from the presence of the Lord.’ Surely every reader among the Jews, for whom Moses wrote this, would have an idea of the great God’s appearing and conversing with Adam and his household in human shape, and after the manner of men: and then ‘Cain went out from the presence of God.’

But whatsoever shape appeared to them, I think it must be granted, that God appeared in a visible manner, where the expressions are so plain and so strong, where the repetitions are so many, that the Lord, i. e. Jehovah, the Lord God, appeared, and sat or walked, and did and spake this or that. In so many transactions and dialogues it is very hard to suppose that there was nothing else but a created angel came assuming the name of God. Surely such sort

of representations would lead all common readers into a gross mistake, if God himself were not here at all in a special and visible manner.

It is very probable there might be some glorious light, some awful brightness, that frequently surrounded and invested this human form in which God appeared and conversed with man, and which might be called his *divine form*, that he might be thereby in some measure distinguished and well known as God. Doubtless the Lord, Jehovah, when he came down to visit men, carried some ensign of divine majesty with him, some splendid cloud or luminous rays about him, when he designed that men should know *God was there*. It was such a light appeared often at the door of the tabernacle, and fixed its abode on the ark between the cherubims, and by the Jews was called the *Shecinah*, i. e. the habitation of God. And thence God is described in scripture as ‘dwelling in light,’ and ‘clothed with light as with a garment :’ but in the midst of this brightness there seems to have been sometimes a human shape and figure. And probably this heavenly brightness was that divine clothing, that ‘form of God,’ of which Christ divested himself when he came to *tabernacle*, or *dwell in flesh*, with a design of humiliation, though he might converse with men heretofore arrayed in this lightsome robe, this covering or habitation of God, which also he put on at his transfiguration in the mount, when ‘his garments were white’ as the light ; and at his ascension to heaven, when a ‘bright cloud received’ or invested him, and when he appeared to John, Rev. i. 13.

And as God visibly conversed with Adam and his family, so also with several of the patriarchs. He was seen often by them, especially such of them as were most eminent for holiness, in a degenerate age,
and

and conversed familiarly with them in a *visible manner*: and thence probably came the phrase, ‘Enoch walked with God,’ Gen. v. 22, 24. and ‘Noah walked with God,’ Gen. vi. 9. which in process of time became a common phrase to signify a pious man, who conversed much with God in a *spiritual manner*, though those visible appearances were not then vouchsafed to him.

When God had chosen Abraham to be his peculiar favourite, he appeared to him frequently. Acts vii. 2. ‘The God of glory appeared to our father Abraham, when he was in Mesopotamia, and said unto him, Get thee out of thy country,’ &c. And when he came into the land of Canaan, Gen. xii. 11. ‘The Lord appeared unto Abraham and said, Unto thy seed will I give this land; and there he built an altar unto the Lord, who appeared unto him;’ or, as the Hebrew expresses it, ‘who was seen by him.’ These seem to be visible appearances surrounded with light or glory, and therefore it is said, ‘the God of glory appeared to him.’

Gen. xv. 1. ‘After these things the word of the Lord came unto Abraham in a vision, saying, Fear not, Abraham, I am thy shield and thy exceeding great reward: and Abraham said, Lord God, what wilt thou give me?’ &c. Here was a vision, and here was a voice; the person that appeared was the Lord God, or Jehovah Elohim: and yet it is said, ‘The word of the Lord came to him in a vision:’ probably this signifies Jesus Christ, the *Logos, or Word of God*. And yet, ver. 7. he assumes the name of *Jehovah*, ‘I am the Lord that brought thee out of Ur of the Chaldees:’ and ver. 17. ‘a smoaking furnace and a burning lamp passed between the pieces’ of the divided sacrifice, in token of God’s making a covenant with Abraham; as it follows, ver. 18. ‘In that

that same day the Lord,' or Jehovah, 'made a covenant with Abraham.'*

Gen. xvi. 7. 'The Angel of the Lord *found* Hagar in the wilderness, and said unto her, I will multiply thy seed exceedingly : ' and though he be called the *Angel of the Lord*, in four places in this narrative, yet, ver. 13. 'She called the name of the Lord,' or Jehovah, 'that spake to her, *Thou God seeest me.*' The person who appeared therefore seems to be one who was an *Angel of the Lord*, and was also the *Lord*, or *Jehovah*.

Gen. xvii. 1. 'When Abraham was ninety years old and nine, the Lord,' or Jehovah, 'appeared to him and said unto him, I am the Almighty God ; walk before me, and be thou perfect.' Ver. 3. 'And Abraham

* Here let it be observed, that the ancient Jews, such as the Targumists or commentators on scripture, and Philo, represent the *Memra*, the *Logos*, that is the *Word of the Lord*, as appearing to the patriarchs in almost all these places where God is said to appear : and of this Divine Word they give us two different ideas, as I have shown elsewhere : the one is, that it signifies something in and of the true and eternal Godhead, some distinct principle in the Divine Nature itself, which is called the *Word* or *Wisdom of God*, whereby God revealed himself to men. The other is the idea of some *most excellent Angel* in whom God resided, and by whom God manifested himself, and who was upon that account called the *Word of God*. Their writings lead us plainly to both these ideas : nor is it at all unreasonable to suppose, that both these ideas may be united in one, and thus compose a sort of complex person, an angel inhabited by true Godhead under the idea of *Divine Wisdom*. Some have called this person a *God-Angel* in all these visible appearances ; and why may not our blessed Saviour be this *God-Angel* by reason of his human soul pre-existent and united to Godhead in its unincarnate or angelic state, i. e. before he became complete *God-Man*, and afterward he was *made a little lower than the angels* by dwelling in flesh and blood ? See more of this matter in other writings. But this I do but just mention as I pass along, and in the margin only, because I would not enter into any *modus* of explaining the internal distinctions in the Godhead in these discourses : especially since these discourses agree well enough with any known scheme of internal distinctions in the Godhead.

ham fell on his face : and God talked with him, saying, Behold my covenant is with thee,' &c. 'to be a God to thee and to thy seed after thee,' &c. 'and I will be their God.' Here is another dialogue ; 'and God said unto Abraham,—and Abraham said unto God,' ver. 9, 15, 18. and in ver. 22, 'he left off talking with him, and God went up from Abraham,' i. e. the visible appearance ascended out of Abraham's sight.

Gen. xviii. 1. 'And the Lord,' Jehovah, 'appeared unto him in the plains of Mamre ; and he sat in the tent-door in the heat of the day, and he lift up his eyes and looked, and lo, three men stood before him ; and when he saw them, he ran to meet them from the tent-door, and bowed himself toward the ground ; and said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant.' His first address was made to one of the three, who seemed to bear superior glory ; afterward he invites them all to eat, and 'he took butter and milk,' ver. 8. 'and the calf which he had dressed, and set it before them ; and he stood by them under the tree, and they did eat. And he said, Sarah thy wife shall have a son :' at which tidings, when 'Sarah laughed within herself, the Lord,' or Jehovah, 'said unto Abraham, Wherefore did Sarah laugh?' ver. 13. 'Is any thing too hard for the Lord,' or Jehovah ? Now I think it is evident that one of these three men was expressly called *Jehovah* : two of them went onward toward Sodom, but he that is called Jehovah seemed to stay behind ; ver. 16, 17, and 22, 'the men,' i. e. the two men, 'turned their faces from thence, and went towards Sodom, but Abraham stood yet before Jehovah.' And a long dialogue there ensues between Abraham and the Lord, or Jehovah, about the sparing of Sodom, wherein Abraham addresses him as the *true God*, in ver. 33. 'The Lord,' Jehovah, 'went his

his way as soon as he had left communing with Abraham, and Abraham returned to his place.' And, Gen. xix. 1. 'There came two angels to Sodom at even,' which most probably were the two men that left Abraham while Jehovah tarried and talked with him. Now it is evident in the conversation, that neither of these two angels assumed the name of Jehovah; for, ver. 13. they say, 'the cry of the men of Sodom is waxen great before the face of the Lord,' i. e. Jehovah, 'and Jehovah hath sent us to destroy it.' This narrative gives us a plain account of the great God appearing to Abraham, and conversing with him in the form of a man; for it is said, He 'appeared to Abraham,' or 'was seen of him, talked with him,' and 'went up from him.'

Gen. xxi. 17. 'God heard the voice of the lad,' Ishmael, 'and the Angel of God called unto Hagar out of heaven, Arise, lift up the lad, for I will make him a great nation. And God opened her eyes, and she saw a well of water.' Here is a person speaking, who seems to assume something of Godhead, who yet is called *the Angel of God*: but whether there was any visible appearance, the scripture saith not.

Gen. xxii. 11. 'The Angel of the Lord called to Abraham out of heaven, and said, Lay not thine hand upon the lad,' that is Isaac, 'for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.' Ver. 14. 'And Abraham called the name of that place Jehovah-jireh.' Ver. 15. 'And the Angel of the Lord called unto Abraham out of heaven the second time,' and said, 'By myself have I sworn, saith the Lord, that in blessing I will bless thee, because thou hast obeyed my voice.' Here also is *an angel of Jehovah*, who seems to assume the character of Deity; but whether there was a visible appearance, or only a voice, is not certain.

Gen. xxvi. 2. 'And the Lord,' Jehovah, 'appeared unto Isaac and said, Go not down into the land of Egypt; sojourn in this land, and I will be with thee, and I will bless thee, I will perform the oath which I swore unto Abraham thy father.' Ver. 24. And when Isaac went to Beer-sheba, 'the Lord appeared to him the same night, and said, I am the God of Abraham thy father: fear not, for I am with thee.' Besides these two, I remember not any other appearance of God to Isaac.

The two first appearances which we read, that God made unto Jacob, were both in a dream: one in Gen. xxviii. 12. 'The angels of God ascending and descending on a ladder,' set up on the earth and reaching to heaven; 'and behold the Lord,' or Jehovah, 'stood above it, and said, I am Jehovah, the God of Abraham thy father, and the God of Isaac.' Gen. xxviii. 12, 13. and ver. 16. 'Jacob said, Surely the Lord is in this place.' Gen. xxxi. 11, 13. And 'the Angel of God spake unto me in a dream, saying, Jacob; and I said, here am I: and he said, I am the God of Bethel, where thou vowedst a vow unto me.' Here is an angel, in a divine or inspired dream, calling himself *the God of Bethel*. And ver. 24. 'God came to Laban the Syrian by night in a dream, and said to him, Take heed that thou speak not to Jacob neither good or bad.' Doubtless these ancients had sufficient rules of distinction to know when such a dream was divine.

Gen. xxxii. 24. 'And Jacob was left alone,' when his wives and children were gone over the ford, 'and there wrestled a man with him until the breaking of the day: and he said, Let me go, for the day breaketh:' and Jacob replied, 'I will not let thee go except thou bless me: and he said, Thy name shall be called no more Jacob, but Israel, for as a prince hast thou power with God, and with men, and hast prevailed; and

and Jacob called the name of that place, Peniel, for I have seen God face to face, and my life is preserved.* Now if we compare this history with Hosea xii. 3, 4, 5. we shall find that this person who wrestled with Jacob, and is here called a *Man*, and also *God*, is by the prophet called *God*, and an *Angel*, and the *Lord God of Hosts, even Jehovah*. The words are these, ‘By his strength he had power with God, yea, he had power over the Angel, and prevailed; he wept, and made supplication unto him, he found him in Bethel, and there he spake with us; even the Lord God of Hosts, Jehovah is his memorial.’

Gen. xxxv. 9. ‘And God appeared unto Jacob again when he came out of Padanaram, and blessed him. And God said, I am God Almighty, be fruitful and multiply,’ &c. And God went up from him in the place where he talked with him. And Jacob called the name of the place where God spake with him, Bethel.

Gen. xlvi. 2. ‘God spake unto Israel in the visions of the night, and said, I am God, the God of thy father, fear not to go down into Egypt.’ In Gen. xlviii. 3. Jacob rehearsed the former appearance of God to him; ‘God Almighty appeared to me at Luz in the land of Canaan, and blessed me.’ And ver. 15. he blesses Joseph thus, ‘God, before whom my fathers, Abraham and Isaac, did walk, the God which fed me all my life long unto this day, the Angel which redeemed me from all evil, bless the lads,’ that is, the sons of Joseph. And in this recognition of the former appearances, and favours of God, Jacob seems to make the *God of his fathers*, Abraham and

* We find here it was a very ancient opinion, that *no man could bear the sight of God and live*: what is the true meaning of it, see in the following reflections on the appearance of the glory of God to Moses at the giving of the law, Exod. xix, and xx. and in the hole of the rock. Exod. xxxiii. 9.

and Isaac, to be the same person with the *Angel that redeemed him from all evil.*

After this I find no more such appearances of God unto men, until that glorious apparition to Moses in the burning bush.

Exod. ii. 2, 3. 'And the Angel of the Lord appeared unto him in a flame of fire out of the midst of a bush : and he looked, and behold the bush burned with fire, and the bush was not consumed.' Ver. 3. 'And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.' Ver. 4. 'And when the Lord saw that he turned aside to see, God called to him out of the middle of the bush, and said, Moses, Moses. And he said, Here am I.' Ver. 5. 'And he said, Draw not nigh hither : put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.' Ver. 6. 'Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face : for he was afraid to look upon God.' Ver. 7. 'And the Lord said, I have surely seen the affliction of my people which are in Egypt,' &c. Ver. 13. 'And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you ; and they shall say to me, What is his name ? What shall I say unto them ?' Ver. 14. 'And God said unto Moses, I AM THAT I AM : and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.' Ver. 15. 'And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, the Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you : this is my name for ever, and this is my memorial unto all generations.' Chap. iv. 1. 'And Moses answered and said, But behold, they will say, The Lord hath not

not appeared unto thee.' And in order to prove that the Lord, or Jehovah, had appeared unto him, 'The Lord said unto him, Cast thy rod on the ground,' &c. Ver. 5. 'That they may believe that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.' And thus the sacred dialogue between God and Moses proceeds. This same history is briefly repeated by Stephen, Acts vii. 30,—36.

Whoever reads this narrative, will plainly find, that this person who appeared to Moses, was both the *Angel of the Lord*, and was *God* himself: for it is said, 'Moses was afraid to look upon God.' He is called an angel by the sacred writer at his first appearance, but he is also called in the succeeding parts of the narrative, *God the Lord, Jehovah, the God of Abraham, &c.* The sacred historian calls him so frequently, and he himself roundly and strongly calls himself so. He assumes the highest names and titles of the supreme God, *I am that I am, &c.* and that in the most solemn and majestic manner that it is possible God himself could do, if he designed never so plainly to declare his own personal presence.

Now I would humbly propose these questions to every reader, whether if he should put himself as it were in the place of Moses, he would not have been fully convinced, and believed that the great and eternal God was the person actually immediately present in the burning bush in an extraordinary manner? Whether he could avoid believing that the person who spake to him was really the true and eternal God? And though he might suppose that it was an angel that appeared there, whether such strong, express and solemn assumptions of the divine nature would not lead him to believe that God and this angel, at least in that season, and for that purpose were so far united as to become as it were one agent.

agent, one speaker, one complex person? And whether Moses himself could have any other idea of this appearance, but as God, the great and blessed God, dwelling or residing in, and acting and speaking by this angel? Whether the mere idea of a creature, an angel sent as a vicegerent or deputy to speak in the name of God, could answer these sublime assertions of the sacred writer, and these divine characters so strongly assumed by the angel? And whether any unprejudiced reader could understand this to be the mere messenger of an absent God, since there is no notice through all this narrative, that he was *merely an angel* sent from God (considered as absent) to carry a message to Moses, but rather many notices given, both by the person appearing in the bush, and by the sacred historian, that *God himself* was there, or such an angel who was also the great and blessed God?

Exod. iv. 24. ‘And it came to pass by the way in the inn, that the Lord met Moses, and sought to kill him,’ upon which Zipporah circumcised her son. This seems to be an apparition of the Lord, or Jehovah, in the form of a man, something like God’s wrestling with Jacob, and giving Moses a terrible reproof, because he had neglected to make his son pass under that sacred rite of circumcision.

Exod. vi. 2. ‘And God spake unto Moses, and said unto him, I am the Lord: and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name of Jehovah was I not known to them.’ Can any thing more strongly express the ancient appearance of the true God himself to the patriarchs, who also appeared lately to Moses under a new name?

After this you have a multitude of instances, wherein the Lord, or Jehovah, conversed freely with Moses upon every occasion: whether under any visible

ble appearance or figure, the scripture does not acquaint us, except in the following instances.

Exod. xiii. 21. 'And the Lord,' or Jehovah, 'went before them by day in a pillar of a cloud to lead them in the way, and by night in a pillar of fire to give them light.' Who, in Exod. xiv. 19, is called the 'Angel of God which went before the camp of Israel;' he now removed 'and went behind them, and the pillar of the cloud went from before their face, and stood behind them.' And in the 24th verse of this chapter he is again called Jehovah: 'It came to pass in the morning-watch, the Lord,' i. e. Jehovah, 'looked unto the host of the Egyptians through the pillar of fire and of the cloud.'

Exod. xvi. 9. Moses bid Aaron say to the people, 'Come near before the Lord;' and 'as Aaron spake to the whole congregation, behold the glory of the Lord appeared in the cloud. And the Lord spake unto Moses, saying, I have heard the murmurings of the children of Israel,—and ye shall know that I am the Lord your God.'

Exod. xvii. 5, 6, 7. 'The Lord said to Moses, Go on before the people, and take with thee the elders of Israel. Behold, I will stand before thee there upon the rock in Horeb, and thou shalt smite the rock, and there shall come water out of it. And he called the name of the place Massah and Meribah, because of the chiding of the children of Israel, and because they tempted the Lord.' Here God promises to stand before Moses on the rock, and the Israelites are said to tempt the Lord, which is applied to Christ, 1 Cor. x. 4. This *rock* on which God stood is called *Christ*, i. e. the type of Christ in whom God dwelt. And ver. 9. they are said to tempt Christ, i. e. they tempted God, appearing in a visible manner as standing on a rock.

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The other place where they tempted God, is, Deut. xxi. 5, 6. for want of bread and water, and ‘the Lord sent fiery serpents,’ &c. Both these are joined together, Deut. viii. 15. And in both places we may justly say ‘Christ was tempted,’ i. e. God appearing as the Leader of Israel in the wilderness: For if it is expressly asserted ‘they tempted Christ’ when the serpents flew them, where there is not any express account of a visible appearance of God in the history, much more may it be said ‘they tempted Christ’ when Moses smote the rock, where there was a visible appearance of ‘God as standing on the rock.’

Exod. xix. 2, 3. ‘Israel camped before the mount Sinai, and Moses went up unto God, and the Lord called unto him out of the mountain.’ Ver. 9. ‘And the Lord said unto Moses, Behold, I come unto thee in a thick cloud, that the people may hear when I speak with thee.’ Ver. 18. ‘And Mount Sinai was altogether on a smoak, because the Lord descended upon it in fire.’ Ver. 19. ‘Moses spake, and God answered him by a voice.’ Ver. 20. ‘And the Lord called Moses up to the top of the mount, and Moses went up.’ Exod. xx. 1. ‘And God spake all these words, saying, I am the Lord thy God which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me,’ &c. Ver. 19. ‘And the people said to Moses, Let not God speak to us, lest we die.’ Ver. 21. ‘And the people stood afar off, and Moses drew near unto the thick darkness where God was: and the Lord said unto Moses, Thus shalt thou say unto the children of Israel, Ye have seen that I have talked with you from heaven.’ Thus God gave his laws to his people from Mount Sinai; but neither Moses nor the people did at this time see any similitude or figure; for so Moses tells
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them, Deut. iv. 12. ‘And the Lord spake unto him out of the midst of the fire: ye heard the voice of the words; but ye saw no similitude, only ye heard a voice.’

And indeed it is probable that Moses never saw any form of the countenance, or face of a man, in all the appearances of God to him: and though it be said, Deut. xxxiv. 10. ‘There arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face,’ yet we know that the same expression is used concerning the people of Israel, Deut. v. 4. ‘The Lord talked with you face to face in the mount out of the midst of the fire.’ Therefore this can mean no more than that God spake with Moses and with the people as one man does to another, when they mutually see each other’s faces; though the favour and intimacy to which Moses was admitted, was much greater than what God bestowed on the people; because Moses held long dialogues with God several times, and could go and ask him any thing, almost upon every occasion. But still it seems probable, I think, that Moses never saw any human face in his converse with God; for when Moses, in Exod. xxxiii. 18. desired to ‘see the glory of God,’ God denied his request, and said, ‘Thou canst not see my face, for there shall no man see me and live.’ Upon the whole therefore, this expression, *face to face*, in these texts, must signify no more, than a condescending manner of conversing with men by a voice, as one man converses with another, when they see each other’s faces: though it is abundantly evident, that some of the more ancient patriarchs conversed with God in the form of a man, and probably saw a human face, at least in a confused vision, and as has been before declared.

Yet there remains some difficulty still in what sense God said, ‘Thou canst not see my face; for there

there shall no man see me and live,' when it is probable that Abraham and Jacob long before, and afterward Joshua and Gideon saw the face of that angel who is called *Jehovah*: and my reason for it is this, because they took him to be a man when they first saw and spake with him, and therefore at first, perhaps, there was no peculiar lustre of glory, or cloud, to conceal his face, and distinguish him from a common man.

Ans. 1. It is granted that this expression cannot signify that no living man should ever see an apparition of God with a human face, at least in a general glimpse, for the reasons which are just now mentioned. 2. Nor can this awful expression of 'not seeing the face of God and live,' signify that no living man can see 'the essence of God as he is a spirit,' and invisible to bodily eyes; for in this sense angels and human souls are invisible as well as God himself. Therefore, 3. I think it must intend that no man in this mortal state can bear the sight of such intense rays of light and glory as perhaps he assumes in heaven, and as would become the great God to assume on earth, if he appeared in all the corporeal splendor due to divine majesty appearing among men, as in Christ's appearance to John, Rev. i. 17. 'he fell down as dead.' And this exposition is yet more probable, if we consider that St. Paul describes God 'as dwelling in that light which no man can approach unto;' and upon this account it is added, 'whom no man hath seen nor can see.' 1 Tim. vi. 16. For in this sense, 'our God would be a consuming fire.' Heb. 10. ult. and that in the most literal sense.

It is very probable, that the unsufferable blaze of the glory on the mercy-seat was always allayed with the cloud intervening, which might be an emblem or type of 'God manifest in the flesh;' i. e. God

dwelling personally in the man Jesus, or in the flesh at his incarnation. And it is probable also for this reason, that the high priest, when he went into the most holy place, was to make the smoak of the incense arise between this glory and himself, that he might not die by his curiosity, or too near approach.

Exod. xxiii. 20. ‘God says unto Moses, Behold I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. 21. Beware of him, and obey his voice; provoke him not; for he will not pardon your transgressions, for my name is in him.’ Here some critical writers have remarked two things, 1. That the *name of God* is sometimes put for *God himself*, as Psal. ii. 21. ‘The name of the God of Jacob defend thee:’ So that God himself most probably dwelt in this angel. 2. It is said, ‘my name is in the midst of him *בקרבו*,’ which intimates a real indwelling; which also further appears, because it is said, ‘he will not pardon your transgressions.’ Now an authority to forgive, or not to forgive sins, is a prerogative of God. And why may we not suppose the ‘fulness of the Godhead’ dwelling in this angel, who was a spirit, as well as the ‘fulness of the Godhead dwelling bodily’ in the complete human nature of Jesus Christ when he took a body? as Col. ii. 9. I add yet further, that we have much reason to believe that this is the same angel that so often assumed the sublimest names of God, in his appearing both to Moses and to the patriarchs.

Exod. xxiv. 9. ‘Then went up Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel.’ Ver. 10. And ‘they saw the God of Israel, and there was under his feet, as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness.’ Ver. 11. ‘And upon the nobles of the children of Israel he laid not his hand:’ (i. e. he did not destroy them, though they saw God) and

and it follows, ‘Also they saw God, and did eat and drink.’ Here it is probable they saw nothing but a very bright or fiery cloud, as in ver 16. But out of the midst of it God perhaps might converse with Moses; otherwise how could they know that this was the *God of Israel*? But I am inclined to believe they saw nothing of any human form; though indeed it is expressed, ‘there was a paved work of sapphire under his feet,’ which may signify only *beneath him*, i. e. beneath this fiery cloud: but it is certain, his face they saw not. The children of Israel were so prone to idolatry, that God never gave them (nor perhaps even to Moses) the sight of an human face in all their visions, that there might be no foundation for framing an image like him. Deut. iv. 16. And it is evident that when ‘Moses went up into the mount,’ Exod. xxiv. 16. it was only a ‘cloud covered the mount, and the glory of the Lord abode upon Mount Sinai; and the sight of the glory of God was like devouring fire on the top of the mount;’ whence probably St. Paul might derive that expression, Heb. xii. 29. ‘Our God is a consuming fire.’

Exod. xxv. 21. ‘And thou shalt put the mercy-seat above upon the ark.’ Ver. 22. ‘And there I will meet with thee, and I will commune with thee, from above the mercy-seat, from between the two cherubims which are upon the ark of the testimony.’ Exod. xxviii. 30, 35. When Aaron goes into the holy place where the mercy-seat stood, he is said ‘to go in before the Lord.’ Upon this account the Lord of Hosts is said ‘to dwell between the cherubims.’ 1 Sam. iv. 4. and 2 Sam. vi. 2. and Psal. lxxx. 1. and Psal. xcix. 1. On this account also, when the ark was moved from place to place, God himself is said to remove. Psal. xlvi. When David carried the ark into Zion, ver. 5. ‘God is gone up with a shout, the Lord with the sound of a trumpet.’ And when
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the ark came into the tabernacle or temple, Pſal. xxiv. 7. ‘Lift up your heads, O ye gates; be ye lift up, ye everlaſting doors, and the King of Glory ſhall come in: the Lord of Hoſts, he is the King of Glory.’ And when Solómon built the temple, and brought in the ark of God to it, 2 Chron. vi. 41. Solómon ſaid, ‘Arife, O Lord God, into thy reſting place, thou and the ark of thy ſtrength:’ which is repeated, Pſal. cxxxii. 8.

And concerning Zion it is ſaid, Pſalm. lxxviii. 16. ‘This is the hill which God deſireth to dwell in.’ Ver. 17. ‘The chariots of God are twenty thouſand, even thouſands of angels: the Lord is among them as in Sinai, in the holy place.’ As God appeared on Sinai in a viſible cloud, in fire or glory, where thouſands of angels ſurrounded him, ſo God dwelt in Zion over the mercy-ſeat, in a viſible and bright cloud, between the cherúbims, repreſenting the attendance of angels. Then follows, ver. 18. ‘Thou haſt aſcended on high; thou haſt led captivity captive,’ which is applied to Chriſt, Ephes. iv. Thus the aſcent of the ark of God to Zion, was a type of the aſcenſion of Chriſt to heaven. For as God dwelt upon the ark between the cherúbims in a bright cloud, under the Jewish diſpenſation, and thence communicated his mind to men, and was there ſolemnly invoked and worſhipped, ſo the ‘fulneſs of the Godhead dwelt bodily’ in the man Chriſt Jeſus, and thus ‘God in Chriſt’ reveals himſelf to us, and is worſhipped and invoked by us under the Chriſtian diſpenſation; but ſtill with this difference, that the union between God and man in Chriſt Jeſus is much more near, more intimate and glorious, ſo as to make one complex perſon or God-Man, and it is ſo conſtant as never to be diſſolved; for Chriſt, who is ‘of the ſeed of David after the fleſh,’ is by this union ‘God over all bleſſed for evermore.’ See Rom. ix. 5. Exod.

Exod. xxxi. 18. When 'God had made an end of communing with Moses on mount Sinai, he gave unto him two tables of testimony, tables of stone written with the finger of God.' This seems to intimate a human shape giving the tables to Moses, but not the vision of a human face.

In Exod. xxxii. 2. When Israel had offended God by the golden calf, he said, 'I will send an angel before thee, and I will drive out the Canaanites,' &c. 'for I will not go up in the midst of thee, for thou art a stiff-necked people, lest I consume thee in the way.'

It is the opinion of Dr. Owen on this place, that the angel which God in his anger told them he would send before them, when he himself refused to go up in the midst of them, was different from that angel whom he promised to them, Exod. xxiii. 20. 'in whom the name of God was:' but upon their mourning and repentance, and upon the intercession of Moses, ver. 4. and 14. God says, 'My presence shall go with thee, and I will give thee rest;' which is much the same thing as if he had said, 'the angel of my presence shall go with thee;' for so this angel in whom the 'name of God' dwelt, is called, Isai. lxiii. 9. 'In all their afflictions he was afflicted, and the angel of his presence saved them.'

Exod. xxxiii. 9. 'Moses entered into the tabernacle, and the cloudy pillar descended and stood at the door of the tabernacle, and *the Lord** talked with

* Note, *The Lord* is not in the original in this place; and this is the only place that occurs to me—where the nominative case is wanting, when God or the angel is said to talk with Moses out of the cloud; but ver. 11. immediately it is said, 'The Lord,' i. e. Jehovah, 'spake to Moses face to face.' And Exod. xxxiv. 5. it is said, 'The Lord descended in the cloud, and stood with Moses there,' &c. So that this single ellipsis or subintellection of the nominative case *Lord*, ver. 9. ought not to be construed in opposition to all other places where the Lord himself is said to speak with Moses.

with Moses, and all the people saw the cloudy pillar stand at the tabernacle door, and all the people rose up and worshipped, every man in his tent-door.' Ver. 11. 'And the Lord spake unto Moses face to face, as a man speaketh unto his friend.' Yet (as I before intimated) perhaps this signifies only free mutual discourse, like human and friendly conversation; for a few verses afterwards, God refused to let Moses see his face, ver. 20. 'Thou canst not see my face, for there shall no man see me and live.'

Upon this account it may be queried, whether Moses ever saw the likeness of a human face in all the appearances of God to him: yet there seems to be the similitude of the back of a man as to the shape of his body, in which God appeared to Moses at his request; for the Lord said, ver. 21. 'Behold there is a place by me, and thou shalt stand upon a rock.' Ver. 22. 'And it shall come to pass, while my glory passeth by, that I will put thee into a cleft of the rock, and I will cover thee with my hand while I pass by.' Ver. 23. 'And I will take away mine hand, and thou shalt see my back parts, but my face shall not be seen.'

And accordingly in Exod. xxxiv. 5. 'The Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord.' Ver. 6. 'And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, long-suffering,' &c. 'And Moses made haste, and bowed his head toward the earth, and worshipped.' Ver. 14. And the Lord said, 'Thou shalt worship no other god, for the Lord,' Jehovah, 'whose name is Jealous, is a jealous God.'

It is possible that these expressions of God's 'covering Moses with his hand,' while 'the glory of God passed by,' and Moses 'seeing the back parts of God,' may signify no more than this, that in this particu-
lar

lar appearance of God, he arrayed himself in beams of light of such unfufferable splendor, that it would have destroyed the body of Moses, had not God sheltered and protected him; and that the 'back parts' which Moses saw, may only signify this same bright appearance after it was gone to a safer distance. Or we may suppose that there was a human form in this appearance, darting unfufferable light from his face, which for that reason could not be seen; and that Moses saw the similitude of the back of a man, after he was past to some distance from him.

It is not improbable but that in some of the other discoveries of God to Moses, he might appear in the eyes of Moses in a human form, with a bright, but not unfufferable shine of glory covering all his stature, even as the face of Moses himself might appear in the eyes of the children of Israel, when 'the skin of his face shone,' so much that 'they were afraid to come nigh him.' *Exod. xxxiv. 30.* And there is a great probability of it, if we consider, that God said concerning Moses, *Numb. xii. 8.* 'the similitude of the Lord shall he behold;' i. e. God in the figure of a man, though not his face.

God had promised, in *Exod. xxix. 42.* that 'at the door of the tabernacle of the congregation I will meet with the children of Israel, and the tabernacle shall be sanctified by my glory.' This promise was accomplished, *Exod. xl. 34.* When the tabernacle was erected, then 'a cloud covered the tent of the congregation, and the glory of God filled the tabernacle.' *Ver. 35.* 'And Moses was not able' at that time 'to enter into the tabernacle of the congregation, because the cloud abode thereon, and the glory of the Lord filled the tabernacle.'

Lev. ix. 1, 4. 'Moses called Aaron and his sons and the elders of Israel,' and said, 'To-day the Lord will appear unto you.' *Ver. 5.* 'And all the congregation

gation drew near and stood before the Lord.' Ver. 6. 'And Moses said, This is the thing which the Lord commanded, that ye should do. And the glory of the Lord shall appear unto you.' And when Aaron had offered the appointed offerings for himself and for the people, ver. 23. 'Moses and Aaron went into the tabernacle of the congregation, and came out and blessed the people: and the glory of the Lord appeared unto all the people.' Ver. 24. 'And there came a fire out from before the Lord, and consumed upon the altar the burnt-offering and the fat, which when all the people saw they shouted, and fell on their faces.' Here it may be observed, that the Lord is said to appear to them, ver. 4. when ver. 23. it was 'the glory of the Lord appearing to the people,' that is, a bright light and a consuming fire. Ver. 23, 24.

Numb. xii. 5. 'And the Lord came down in the pillar of a cloud, and stood in the door of the tabernacle, and called Aaron and Miriam, and they came forth.' Ver. 6. 'And he said, Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream.' Ver. 7. 'My servant Moses is not so, who is faithful in all mine house.' Ver. 8. 'With him will I speak mouth to mouth, even apparently, and not in dark speeches, and the similitude of the Lord shall he behold: Wherefore then were ye not afraid to speak against my servant Moses?' Ver. 9. 'And the anger of the Lord was kindled against them, and he departed.' Ver. 10. 'And the cloud departed from off the tabernacle, and behold Miriam became leprous white as snow.'

It is not easy to say what the precise difference is between the various ways of God's ancient discoveries of himself to men; but I think thus much is very plain, which I before hinted, that though the com-

mon method of God's converse with the people and with Aaron was by a voice proceeding from the bright cloud, or Shechinah, yet that Moses was admitted to a more intimate converse with God in a way of dialogue, as one man talks freely with another, which the scripture calls *face to face*, and *mouth to mouth*. And on some particular occasions, he beheld God in the shape or likeness of the body of a man; for it is said, 'He shall behold the similitude of the Lord;' though perhaps a cloud of glory might always cover his face, because the face of God was not to be seen by him.

Numb. xxii. 9. 'And God came unto Balaam, and said, What men are these with thee? And Balaam said unto God, Balak the king of Moab hath sent unto me, saying, Come now, curse the people,' that is, Israel. Ver. 12. 'And God said unto Balaam, Thou shalt not go with them, thou shalt not curse the people; and Balaam said to the princes of Balak, The Lord,' or Jehovah, 'refuseth to give me leave to go with you.' And ver. 22, &c. there is the angel of the Lord meeting Balaam on the road to Moab, and conversing with him; but I do not find that this angel either assumes the name of the Lord, or is so called by the sacred writer: unless we may infer thus much by comparing what the angel said unto Balaam, ver. 25. 'The word that I shall speak unto thee, that shalt thou speak;' with chap. xxiii. 3, 4. 'Balaam said to Balak, Peradventure the Lord will come to me: and God met Balaam.' Ver. 5. 'And the Lord,' or Jehovah, 'put a word in Balaam's mouth, and said, Return unto Balak, and thus shalt thou speak,' &c. Again, ver. 16. 'And the Lord,' or Jehovah, 'met Balaam, and put a word in his mouth,' &c. Chap. xxiv. 2. 'And Balaam lift up his eyes, and the Spirit of God came upon him, and he took up his parable, and said,

said, The man who heard the words of God, who saw the vision of the Almighty, having his eyes opened, hath said, How goodly are thy tents, O Jacob?' &c. Whether this be sufficient to determine this angel to be Jehovah, I leave to the reader.

Deut. xxxii. 33. 'The Lord your God went in the way before you in fire by night, to shew you by what way you should go, and in a cloud by day.' Deut. iv. 12. 'The Lord spake unto you out of the midst of the fire: ye heard the voice of words, but saw no similitude, only a voice.' Ver. 16. 'Left ye corrupt yourselves, and make you a graven image, the similitude of any figure the likenels of male or female.'

Deut. xxiii. 13. 'Thou shalt have a paddle upon thy weapon, and thou shalt dig therewith, and cover that which cometh from thee: for the Lord thy God walketh in the midst of thy camp to deliver thee; therefore shall thy camp be holy, that he see no unclean thing in thee.' This text does not indeed prove any appearance of God, but may be only a representation of God walking through their camp after the manner of men, to impress a more awful idea of the presence of God upon the people of Israel, that they might abstain from all legal impurities of every kind.

Joshua v. 13. 'When Joshua was by Jericho, he lifted up his eyes and looked, and behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries?' Ver. 14. 'And he said, Nay, but as the captain of the host of the Lord am I now come: and Joshua fell on his face to the earth, and did worship, and said unto him, What saith my Lord unto his servant?' Ver. 15. 'And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot, for the

the place whereon thou standest is holy ; and Joshua did so.' Chap. vi. 2. And 'the Lord said unto Joshua, See I have given into thine hand Jericho,' &c. Here it seems evident that the captain of the host of the Lord is also called the *Lord*, or *Jehovah* : and Joshua is commanded, just as Moses was, to 'loose his shoe from his foot,' because the 'place was holy,' that is, because God himself was present there.

Judges ii. 1. 'And an angel of the Lord came up from Gilgal to Bochim, and said, I made you go up out of Egypt, and have brought you unto the land which I swore unto your fathers, and I said I will never break my covenant with you.' This was certainly a human appearance ; for the angel came from Gilgal to Bochim, which plainly intimates a visible person moving or passing from one place to another : yet the words are as plainly the language of God ; so that, in all probability, this was also the *angel of God's presence*.

Judges vi. 11. 'And there came an angel of the Lord, and sat under an oak which was in Ophra : and Gideon threshed wheat by the wine-press.' Ver. 12. 'And the angel of the Lord appeared to him, and said unto him, The Lord,' Jehovah, 'is with thee, thou mighty man of valour.' Ver. 13. 'And Gideon said' unto him, 'O my Lord, if the Lord,' Jehovah, 'be with us, why is all this befallen us ?' Ver. 14. 'And the Lord,' Jehovah, 'looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites : have not I sent thee ?' Here is a long dialogue between the Lord and Gideon. Ver. 20. 'And the angel of God said unto him, Take the flesh and unleavened cakes, and lay them upon this rock, and pour out the broth ; and he did so.' Ver. 21. 'Then the angel of the Lord put forth the end of the staff that

was

was in his hand, and touched the flesh and unleavened cakes, and there rose up fire out of the rock and consumed the flesh and the cakes : and the angel of the Lord departed out of his sight.' Ver. 22. And when ' Gideon perceived that he was an angel,' Gideon said, ' Alas, O Lord God, for because I have seen an angel of the Lord face to face.' Ver. 23. ' And the Lord said unto him, Peace be unto thee ; fear not, thou shalt not die.'

On this transaction I make these few remarks.

1. This angel had doubtless a human shape, figure and voice, for he sat under an oak : and Gideon brought him a present of flesh and cakes to eat, thinking at first it might have been a man of God or a prophet ; though when the angel bid him offer it in sacrifice, and then consumed it by a miraculous fire, ' he perceived that it was' no man, but ' an angel of God :' and it is hardly to be supposed, but that Gideon saw his face.

2. Here is an angel of the Lord, who by the sacred writer is several times called Jehovah : for these names the *Lord*, or *Jehovah*, and the *Angel of the Lord*, are used promiscuously by the historian, though Gideon did not know it was God himself.

3. The language which this angel speaks, is not such as would immediately determine Gideon to believe it was Jehovah, or God himself, who appeared ; and therefore we find Gideon does not worship him, nor address him as Jehovah.

4. Though Gideon does not expressly call this angel, God, or Jehovah, but only ' perceived' at last ' that he had seen an angel of the Lord,' yet we may suppose that in his recollection he took it to be that peculiar angel in whom God resided or dwelt, for he feared he should die because he had seen him. Now, though there was an ancient and current opinion among the Israelites, that ' none could see the face of
God

God and live,' yet there does not seem to have been any such notion that death would ensue upon the sight of a common angel.

But however, whether Gideon supposed this angel to be inhabited by Jehovah or not, it is plain that the sacred historian calls him Jehovah.

Judges xiii. 3. 'The angel of the Lord appeared to the wife of Manoah, and said unto her, Thou shalt conceive and bear a son,' &c. Ver. 6. 'The woman came and told her husband, saying, A man of God came to me, and his countenance was like the countenance of an angel of God, very terrible,' &c. Ver. 8. 'And Manoah entreated the Lord,' or Jehovah, 'and said, Let the man of God which thou didst send, come again to us.' Ver. 9. 'And God hearkened to the voice of Manoah, and the angel of God came again to the woman: she called her husband, and Manoah said unto him, Art thou the man, that spakest unto the woman? and he said, I am.' Ver. 15. 'And Manoah said unto the angel of the Lord, Let us make ready a kid for thee.' Ver. 16. 'And the angel of the Lord said unto Manoah, I will not eat of thy bread, and if thou wilt offer a burnt-offering, thou must offer it unto the Lord; for Manoah knew not that he was an angel of the Lord.' Ver. 17. 'And Manoah said to the angel of the Lord, What is thy name? and the angel said unto him, Why askest thou after my name, since it is a secret, פלא or Wonderful?' The same name which is given to Christ, Isa. ix. 6. 'His name shall be called, Wonderful.' Ver. 19. 'So Manoah took a kid, with a meat-offering, and offered it to the Lord: and the angel of the Lord ascended in the flame of the altar.' Ver. 21. 'Then Manoah knew that he was an angel of the Lord.' Ver. 22. 'And Manoah said to his wife, We shall surely die, because we have seen God,' Here also is such an angel in whom

whom God is supposed to reside, for Manoah said, 'We have seen God,' and therefore he thought that they should both die.

I do not remember any appearance of God to David. He 'saw the angel of the Lord,' that was sent to spread a pestilence among the people, 'by the threshing-place of Araunah the Jebusite.' 2 Sam. xxiv. 16. And 'David spake unto the Lord,' or Jehovah, 'when he saw the angel that smote the people, and said, Lo, I have sinned, and done wickedly.' But it does not plainly appear by all the circumstances of the history, that this was that peculiar angel in whom God dwelt, or that the angel was called Jehovah.

The Lord appeared also to Solomon, 1 Kings iii. 5. and ix. 2. but it was 'in a dream by night,' whence therefore I derive no inferences at present.

1 Kings xxii. 19. The prophet Micaiah said, 'I saw the Lord sitting on his throne, and all the host of heaven standing by him on his right hand, and on his left: and the Lord said, Who shall persuade Ahab?' &c. But this seems to be a vision divinely represented to the imagination of the prophet, from whence therefore I infer nothing concerning God's real appearances.

Job iv. 13. 'When Eliphaz represents the apparition of a 'spirit before his face in thoughts from the visions of the night,' he does not give us sufficient ground to form any conclusions concerning the real appearance either of God or an angel, in a book of such sublime poetry, wherein this is introduced in the manner of what the poets call a machine.

Isa. vi. 1. 'In the year that king Uzziah died, I saw the Lord sitting upon a throne high and lifted up, and his train filled the temple.' Ver. 2. 'Above it stood the seraphims, each one had six wings,' &c. Ver. 3. 'And one cried unto another, and said,
Holy,

Holy, holy, holy is the LORD of Hosts, the whole earth is full of his glory.' Ver. 5. 'Then said I, Wo is me, for I am undone, because I am a man of unclean lips, and dwell in the midst of a people of unclean lips, for mine eyes have seen the King, the Lord of Hosts.' Ver. 8. 'Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I, send me.' Ver. 9. 'And he said, Go and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not.' This appearance of the Lord, or Jehovah, to Isaiah, in his glory, is expressly attributed to Christ by the Apostle; John xii. 39, 40, 41. 'These things said Esaias, when he saw his glory and spake of him.'

It has been objected indeed, that the word *Lord*, in the first and eighth verses, is not *Jehovah* in the Hebrew, but *Adonai*; but it is evident, that the word in the fifth verse is *Jehovah*. When the prophet says, 'Mine eyes have seen the King, the Lord of Hosts,' *Jehovah Tzebaoth*; the person therefore whom Isaiah saw was *Jehovah*.

Ezekiel often had the sight of God or of *Jehovah*. In chap. i. and iii. and viii. and x. &c. But as it is expressly said in Ezekiel i. 1. 'As I was by the river of Chebar, the heavens were opened, and I saw the visions of God;' so whether all these appearances were not purely visionary, may be questioned; however, it may not be amiss to transcribe a few expressions of the sacred writer on this subject. Ezek. i. 26. 'Above the firmament that was over the heads of the living creatures was the likeness of a throne, as the appearance of a sapphire stone, and upon the likeness of the throne was the likeness as the appearance of a man above upon it, from his loins upward and downward, as it were the appearance of fire, and the appearance of a rainbow round about. This was the
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appearance of the likeness of the glory of the Lord,' or Jehovah. 'And when I saw it, I fell upon my face, and I heard a voice of one that spake.' Ezek. iii. 22. 'And the hand of the Lord was upon me, and he said, Arise; go forth into the plain, and I will there talk with thee: then I arose and went forth into the plain, and behold the glory of the Lord stood there, as the glory which I saw by the river of Chebar.' Ezek. viii. 1. 'As I sat in mine house and the elders of Judah sat before me, the hand of the Lord God fell there upon me; then I beheld, and lo, a likeness as the appearance of fire from his loins downward and upward,' &c. 'And he put forth the form of an hand, and took me by a lock of mine head, and the Spirit lift me up between the earth and the heaven, and brought me in the visions of God to Jerusalem: and behold, the glory of the God of Israel was there, according to that vision I saw in the plain.' Ezek. x. 18. 'Then the glory of the Lord departed from off the threshold of the house, and stood over the cherubim.' Ver. 20. 'This is the living creature that I saw under the God of Israel by the river Chebar,' &c.

Dan. iii. 25. Nebuchadnezzar, when he had cast the three Jews bound into the fiery furnace, said, 'Lo, I see four men loose walking in the midst of the fire, and they have no hurt, and the form of the fourth is like the Son of God.' It is not to be supposed here that Nebuchadnezzar knew the Messiah, or Christ, who was the Son of God, but he means to express a divine and god-like form,* which, ver. 28. he calls 'the angel

* It is sufficiently known to the learned, that in the oriental ways of speaking, almost every thing may be called a *father*, a *son*, or a *daughter*; the *son of pride*, for a proud man; the *son of wickedness*, for a wicked man; the *sons of the mighty*, for mighty men; and the word *god* is also used to aggrandize any idea; the *trees of God*, for noble fair trees, &c. so that in Nebuchadnezzar's mouth this phrase, the *Son of God*, can only mean a very glorious person above the appearance of mankind.

angel of the God of Shadrach,' &c. though probably it might be the peculiar angel of God's presence, in whom was the name of God, and who is the only begotten Son of God.

Daniel had several visions, and in some of them God appeared to him, or Jesus Christ in the form of a man. Dan. vii. 9, 10, 13, 14. 'I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him, thousands of thousands ministered unto him, and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened. I saw in the night visions, and behold, one like the Son of Man came with the clouds of heaven and came to the Ancient of Days, and they brought him near before him.' And 'there was given him dominion and glory and a kingdom, that all people, nations and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.' Let it be observed here, that I do not number this among the proper and real appearances of Christ, or God; for it is called a dream which Daniel had, and the 'visions of his head upon his bed,' as ver. 7, 13. yet it was a dream divinely inspired. Here the 'Ancient of Days' represents the Divine Being, or God himself, clothed in light or brightness white as snow or wool; 'one like the Son of Man coming with the clouds of heaven,' seems to be the Son of God or Jesus Christ, who is also 'the Son of Man, ascending in the clouds of heaven;' and he came to the 'Ancient of Days,' that is, to God the Father, and received his dominion, glory and exaltation at his ascension into heaven in a bright cloud.

And it is probable, that from the language of this dream or vision, Christ borrows his name, 'the Son of Man;' and it is evident that our Saviour's description of his own future appearance as 'the Son of Man coming in the clouds of heaven,' Matt. xxvi. 64. is borrowed from this vision; and his real ascension to heaven, and his exaltation there, is but an accomplishment of this prophetic scene.

Dan. viii. 15. Daniel had seen a vision just before, and while he was seeking for the meaning of it, 'Behold,' said he; 'there stood before me as the appearance of a man, and I heard a man's voice which called and said, Gabriel, make this man to understand the vision.' Surely this man who appeared seems to be Jesus Christ, who had command over Gabriel, one of the chief angels.

Dan. x. 5. 'I lift up mine eyes and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold,' &c. Here is the description of an appearance very like the appearance of Christ to the apostle John, Rev. i. 13. but whether this was the angel of God's presence, viz. Christ, or another angel, is hard to determine. Ver. 10. 'Behold an hand touched me, and set me upon my knees, and upon the palms of my hands; and he said unto me, O Daniel, a man greatly beloved,—stand upright, for unto thee am I now sent—Fear not, for from the first day that thou didst set thine heart to understand and chasten thyself before God, thy words were heard, and I am come for thy words. But the prince of the kingdom of Persia withstood me one and twenty days: but lo, Michael, one (or the first) of the chief princes came to help me, and I remained there with the kings of Persia. Now I am come to make thee understand what shall befall thy people in the latter days.' Ver. 20. 'Then said he, Now will I return to fight with the prince of Persia:—
there

there is none that holdeth with me in these things, but Michael your prince.' Here it is very probable, that 'the prince of the kingdom of Persia' is one of those fallen angels, principalities and powers of darkness, who by divine permission governed the heathen nations, and were worshipped amongst them as gods; for the Apostle tells the Christians, that the 'Gentiles sacrificed to devils,' 1 Cor. x. 20. all under Satan their sovereign, who is the 'god of this world,' until Christ at his resurrection and ascension 'spoiled these principalities and powers,' and dispossessed them of their dominions, Col. ii. 15. and 'led them captive,' Psal. lxxviii. 18. and took the heathen world 'for his possession,' and into his own government. It cannot be a good angel, because he withstood the good angel that was sent to Daniel with a divine commission twenty-one days; and because the angel who was sent to Daniel went afterwards to fight with this prince of Persia.

It is also very probable, that Michael is Jesus Christ, because he is called 'your prince,' that is, the Prince of the Jews, and one, or the 'first of the princes,' that is, the prime archangel.* And in Dan. xii. 1. he is called 'Michael the great prince, which standeth for the children of thy people,' that is, the Prince or 'King of the Jews,' for such was Jesus Christ under the ancient dispensation; this was the known character of the Messiah among the Jews; and as 'King of the Jews' he was sent into this world, then he 'came to his own, yet his own received him not.' John i. 11.

What confirms this sentiment is, that in Rev. xii. 7. when 'there was war in heaven, Michael and his

* Yet it has been observed, that though some of the fathers, and our later divines, speak of several archangels, the scripture uses the word but twice, viz. Jude 9. and 1 Thess. iv. 16. and both times in the singular number. Perhaps this Michael, i. e. Christ the King of the Jews, is the only archangel, or prince and head of all angels.

his angels fought against the dragon and his angels,' Christ as the head of the good angels, and satan as the head of the evil angels, maintained a war in heaven, i. e. in the church, till the 'great dragon was cast out' of the church, 'that old serpent called the devil and satan, which deceiveth the whole world.' Then follows 'a loud voice in heaven,' i. e. the church, 'saying, Now is come salvation and strength, and the kingdom of our God, and the power of his Christ;' that is, the power of Michael prevailing over the dragon; 'for the accuser of the brethren, who accused them before God day and night, is cast down' by the prevalent intercession of Christ pleading for them, and by his dominion over all things, which God gave him at his ascension into heaven.

Amos vii. 7, 8. 'Behold the Lord stood upon a wall made by a plumb-line, with a plumb-line in his hand, and the Lord,' Jehovah 'said unto me, Amos, what seest thou? And I said, a plumb-line. Then said the Lord, Behold, I will set a plumb-line in the midst of my people Israel, and I will not again pass by them any more.' Here God appears evidently in a human figure to the prophet Amos, and the same human form seems to appear again to Amos, chap. ix. 1. 'I saw the Lord,' Jehovah, 'standing upon the altar, and he said, Smite the lintel of the door, that the posts may shake.' Ver. 2. 'Though they dig into hell, thence shall mine hand take them; though they climb up to heaven, thence will I bring them down. And to make it appear that *Jehovah* is the peculiar name of the great God, he repeats, ver. 6. what he had before said in chap. v. ver. 8. 'He that calleth for the waters of the sea, and poureth them out upon the face of the earth; the Lord,' or Jehovah, 'is his name.'

In many of the writings of the prophets it is said, 'The Word of the Lord came unto them;' very frequently

quently to Ezekiel, and sometimes to Jeremiah and others; when there is no evidence of any personal appearances to them at that time; though it is not improbable but at some of those seasons our blessed Saviour, who is called the $\lambda\omicron\gamma\omega\varsigma$, or the *Word of God*, might appear to them in a human form, and dictate a divine message. And some think those words of our Saviour, John x. 35. 'If he called them gods unto whom the Word of God came,' may have a reference to Christ's own appearance to the prophets, as this glorious person called the *Word*.

I do not remember any places which seem to favour this sentiment so much as these three, viz. 1. Gen. xv. 1. 'The Word of the Lord came unto Abraham in a vision, saying, Fear not, Abraham, I am thy shield and thy exceeding great reward.' 2. Gen. xxxii. 24, 28. 'There wrestled a man with Jacob till the breaking of the day; and he said, Thy name shall be called no more Jacob, but Israel.' Concerning which appearance, it is recorded, 1 Kings xviii. 31. 'The Word of the Lord came to Jacob, saying, Israel shall be thy name.' And 3. In the beginning of the book of Jonah, Chap. i. ver. 1, 2, 3. 'Now the Word of the Lord came unto Jonah the son of Amittai, saying, Arise, go to Nineveh, that great city, and cry against it. But Jonah rose up to flee unto Tarshish from the presence of the Lord, and he found a ship, and went down into it to go unto Tarshish from the presence of the Lord.' Now if Jonah had only an inward inspiration and no vision, how could he imagine that he could flee from this inspiration by changing his place? and why should it be expressed that 'he fled from the presence of the Lord,' unless God had manifested some visible presence to him?

Yet on the other hand, when I read, Micah i. 1. 'The word of the Lord which came unto Micah, which

which he saw concerning Samaria and Jerusalem; and when I read also, Amos i. 1. 'The words of Amos which he saw concerning Israel;' I am a little inclined to think that this expression in Jonah might be an Hebrew idiom of speech among the prophets, attributing a sort of visible presence metaphorically to the 'word' or 'words of God' which came to them by inward inspiration, or perhaps by a voice: or it may be, the things themselves which they foretold, were represented to their imagination, and on this account the 'word' or 'words of God' may be represented as visible. But I leave this matter as a point of difficulty not sufficiently determined.

Zech. i. 7. 'In the second year of Darius came the word of the Lord unto Zechariah, saying,' ver. 8. 'I saw by night, and behold a man riding upon a red horse, and he stood amongst the myrtle trees, and behind him were red horses speckled and white.' Ver. 9. 'Then said I, O my Lord, what are these? And the angel that talked with me said, I will shew thee what these be.' Ver. 10. 'And the man that stood among the myrtle trees said, These are they whom the Lord hath sent to walk to and fro through the earth.' Ver. 11. 'And they answered the angel of the Lord that stood among the myrtle trees, and said, We have walked to and fro through the earth, and behold all the earth sitteth still, and is at rest.' Ver. 12. 'Then the angel of the Lord answered and said, O Lord of Hosts, how long wilt thou not have mercy on Jerusalem, and on the cities of Judah, against which thou hast had indignation these threescore and ten years?' Ver. 13. 'And the Lord,' that is, Jehovah, 'answered the angel that talked with me with good words and comfortable words.' Ver. 14. 'So the angel that communed with me said unto me, Cry thou, saying, Thus saith the Lord of Hosts, I am jealous for Jerusalem,' &c. Here observe, this
angel

angel of the Lord that stood among the myrtle trees had the form of a man, ver. 8. and is not called Jehovah. He seems to be our blessed Saviour interceding for Jerusalem; for we do not find common angels introduced as intercessors in scripture; 'there is but one mediator between God and man, the man Christ Jesus.' And the Lord, or Jehovah, answered him comfortably. Perhaps this answer of the Lord, or Jehovah, was a voice without any figure or appearance: but after all, it is difficult precisely to represent this whole scene, and to adjust every part of these transactions. There seems to us to be some confusion in it, for want of knowing the various ways and methods of God's discovery of himself and his mind to the prophets.

Zech. iii. 1. 'And he' (that is, one of the angels whom he spake of, chap. ii. 4.) 'shewed me Joshua the high priest standing before the angel of the Lord, and satan standing at his right hand to resist him.' Ver. 2. 'And the Lord,' Jehovah 'said to satan, the Lord,' Jehovah, 'rebuke thee, O satan, even the Lord,' Jehovah, 'that hath chosen Jerusalem, rebuke thee.' Ver. 3. 'Now Joshua was clothed with filthy garments, and stood before the angel.' Ver. 4. 'And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him; and unto Joshua he said, Behold I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment,' &c. Whether here was an appearance of Jehovah, or whether our Saviour appeared here only as a man or an angel, does not seem plainly determined by the words.

Having thus given a brief abridgment or historical narrative of the several appearances of God to men in the Old Testament, I proceed to make these few observations or remarks upon them, or rather to set forth in one short view the occasional observations which I made as I pass along.

I. It

I. It is evident that the great and blessed God appeared several times of old in the form of 'a bright cloud' or 'flame of fire,' and from this cloud or fire proceeded a voice, assuming the most glorious and awful names of God, viz. *the Lord, Jehovah, the God of Abraham, I am that I am, &c.* whence all that saw and heard it must naturally infer, that the great God dwelt in a most eminent manner, and resided in that bright cloud or fire.

II. Sometimes this great and blessed God appeared in the form of a man or an angel. And indeed when the apparition is called an angel, in several places, it was the real form of a man, because at first when the spectator saw it, he took it to be a man indeed. So 'Abraham saw three men,' so 'Jacob wrestled with a man,' so Joshua and Gideon and Manoah and his wife thought at first that they saw and spoke with a 'man,' who afterwards appeared to be an 'angel of the Lord.' But it is evident that the true God resided or dwelt in this man or this angel, because sometimes he calls himself God, and assumes the highest names and characters of Godhead; and sometimes the spectator calls him *Lord* or *Jehovah*, and *God*; and sometimes the sacred historian calls him *Jehovah* and *God*. And there are some instances wherein all these concur, as Gen. xxviii. and Gen. xxxii. compared with Hos. xi. and Exod. iii. Now if these things are a proof that the true God resided in the bright cloud or the fire, when he spoke from thence, it is at least as good a proof that the same great God resided in the angel to whom the same things are attributed.

III. There are several instances of the appearance of angels who do not assume to themselves any of the names or characters of God; so that it is evident that it was not the custom of common angels when sent by the great God to carry messages to men to assume

assume divine titles, or speak with an air of divine authority in themselves, without the preface of— ‘ Thus saith the Lord :’ but there was one angel peculiarly distinguished from the rest ‘ in whom the name of God was,’ as Exod. xxiii. and who is properly called the ‘ angel of God’s presence.’ Isai. lxiii. and ‘ the presence of God.’ Exod. xxiii. and ‘ the angel’ emphatically, as in Eccles. v. 6. and who is very probably the same with the messenger or ‘ angel of the covenant.’ Mal. iii. 1. And this also was the common opinion of the ancient Jews, as is shewn in a Dissertation on the *Logos*.

It may be further observed also under this head, that since our blessed Saviour, who is the ‘ angel of the covenant,’ came in the flesh, there have been many appearances of other angels, viz. to the shepherds, to Joseph, to Christ himself: to the disciples, viz. to women at the resurrection of Christ, and men at his ascension, to St. Peter, to St. Paul, to St. John, to Cornelius, and perhaps to others; but not one of them ever assumed the names, titles, characters, or worship belonging to God.

Thence we may confirm this inference, that the ‘ angel’ who under the Old Testament assumed divine titles, and accepted religious worship, was that peculiar ‘ angel of God’s presence’ in whom God resided, or who was united to the Godhead in a peculiar manner, even the pre-existent soul of Christ, who afterward took flesh and blood upon him, and was called Jesus Christ on earth.

And therefore since his incarnation no angel has ever appeared that durst call himself God, and assume divine titles, or accept of worship; but has rather expressly forbid the worship of him; as Rev. xix. 10. and xxii. 9.

IV. It is very plain and obvious to every reader, that one of the most glorious and illustrious apparitions

tions of the great God (even that wherein the seraphs adore him as the ‘Lord of the whole earth,’ and who ‘filled the earth with his glory,’ and wherein Isaiah calls him, ‘the King, the Lord of Hosts’) is expressly applied to our Lord Jesus Christ in the New Testament, John xii. ‘These things said Esaias, when he saw his glory and spake of him.’ Now this may be a key to explain the rest, and makes it very probable that Christ was the person who thus often appeared.

V. It is generally agreed by all Christian writers, even from the most primitive times, that God, considered under the idea and character of paternity, and in the person of the Father, is always represented as invisible, ‘whom no man hath seen nor can see:’ but Jesus Christ is described as ‘the image of the invisible God, the brightness of his Father’s glory, the express image of his person,’ he in whom the Father dwells. (‘I am in the Father, and the Father in me.’) He is that ‘Word of God’ by whom the great and blessed God manifests himself, and his mind and will, as a man manifests his mind or will by his word. He represents himself one with God the Father; ‘I and the Father are one.’ And St. Paul calls him ‘God manifest in the flesh.’ Now as the prophet Isaiah and the apostle John, compared together, assure us that Christ was the person who appeared in one of these most glorious and illustrious appearances of God under the Old Testament; so there is the most abundant probability from all these things considered, that Jesus Christ was that angel who generally appeared in ancient times to the patriarchs and to the Jews, assuming the peculiar and incommunicable names of God, and manifesting the invisible God to men.

That expression of St. Paul, 1 Cor. x. 9. adds weight to this argument, ‘Neither let us tempt
Christ

Christ as some of them tempted, and were destroyed by serpents.' St. Paul well knew, that when God sent his angel to lead Israel in the wilderness, he bid them 'Beware of him, provoke him not, he will not pardon your sins, for my name is in him.' And the Apostle here seems plainly to refer to this same person, this angel, even Christ, whom they 'tempted' or 'provoked,' and he 'did not pardon' them, but sent 'serpents to destroy' them; and yet the person who was thus tempted and provoked, is also called the 'Lord God.' Deut. vi. 16. 'Ye shall not tempt the Lord your God, as ye tempted him in Massah.'

VI. Thence also I think we may infer, that there is such a peculiar union between the great God and the man Jesus Christ, in his angelic, as well as in his incarnate state, as that he is properly represented as God-Man in one complex person. He that was 'the angel of the presence of God,' and in whom God dwelt under the ancient dispensations, has now took flesh and blood upon him, and is 'God manifest in the flesh;' he that is of 'the seed of David,' was and 'is God over all blessed for ever. Amen.'

To all this let me subjoin some testimonies, both of ancients and moderns, as they are cited by Bishop Bull in his Defence of the Nicene Faith, Sect. 1. Chap. 1. § 11.

Trypho, the Jew, in his dialogue with Justin Martyr maintains, that there were two present in the appearance made to Moses in the burning bush, viz. God and an angel; that the angel appeared in the flame of fire, and that God in the angel spake with Moses. To which Justin replies, that that may very well be granted according to the Christian doctrine. And indeed Trypho's opinion seems to have been generally received and approved amongst the more ancient Jews; for Stephen teaches us, it was an angel who appeared to Moses in the bush, Acts vii. 30.
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and yet that God himself spake these words to Moses, ver. 31, 32, 33. 'I am the God of thy fathers, the God of Abraham, &c. compare Exodus 3. 2. with ver. 4, 5, 6.

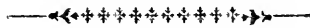
Athanasius, Orat. 4. *contra Arianos*. He that appeared was an angel, but God spoke in him.

Clemens Alexandrinus. The Son of God who led Moses was an angel, bringing with him the evangelical and principal power of the Word: a little after he adds, the *Logos*, or *Word*, was an angel: and he calls the Son of God *the mystical Angel*.

Austin *contra Maxim*. Lib. 3. says, I ask who appeared to Moses in the fire? The scripture itself declares it was an angel appeared; but that God was in that angel, who can doubt?

Gregory, in his preface to Job 2d, says, The angel who appeared to Moses is sometimes called an angel, and sometimes God; when he that speaks outwardly is governed by him that is within, he is called an *angel*, to signify his obedience, and the *Lord*, to denote the inspiration.

And Grotius himself, on Gal. iii. 19. confesses that he who gave the law in Sinai was a singular or special angel, attended by other angels; yet not a mere angel, but one with whom the *Logos* was present. Now it is well known, that by the *Logos*, Grotius means the *Divine Word*, or *Wisdom*.



S E C T. II.

The Difficulties relating to this Account of the Appearances of God under the Old Testament, relieved and adjusted.

Object. I. SINCE the true God appeared and resided in the fiery bush, in the flame on Mount Sinai, in the pillar of cloud and fire that conducted the

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the Israelites, and in the bright light that shone sometimes at the door of the tabernacle, and then dwelt on the mercy-seat between the cherubim; the Socinians say, Why may not any of these things be called the *true God*, or *Jehovah*, as well as the angel in whom God dwelt? And especially since God spake out of the midst of this cloud or fire, as well as he spake by the angel, so that all these were representatives, symbols, or tokens of the presence of the true God.

And this objection of the Socinians may be further enforced, when we consider, that when this bright cloud moved, God is said to move; where this bright cloud dwelt or rested, God is said to dwell or rest. God himself is said to 'go before the Israelites' in the wilderness when the cloud went before them. 'God dwelt in the bush' when the fire was there. God is said to 'dwell between the cherubim,' Psal. lxxx. 1. because the bright light was there. 'God is gone up with a shout, the Lord,' i. e. Jehovah, 'with the sound of a trumpet,' Psal. xlvii. 5. when the ark where God dwelt was carried up to Sion: and upon this occasion David addresses God, Psal. lxxviii. 18. 'Thou hast ascended on high,' when the ark was carried up to the 'hill which God desired to dwell in,' ver. 16. What more than this can be said concerning the angel? Or what greater reasons can be given why this angel should be called God, rather than the cloud or fire, which also might be called God in a figurative sense, because they were symbols of the divine presence?

Ans. In order to set this matter in a true light, we may consider the following things.

1. Whatsoever be our conception of the distinct personalities in the divine nature, yet the Godhead has been generally allowed to be one and the same in all the three persons. If therefore Christ be God, he

he is the same one God as the Father, i. e. he has the same, and not another Godhead.

2. Whensoever this great God is said to appear in scripture, it is generally attributed to Jesus Christ, or the second person in the sacred Three. This is agreed both by Arians and Athanasians: and there is this reason for it, that God under the personality of the Father may always maintain the character of 'the invisible God.' The ancients of all parties were united in this sentiment.

3. God frequently manifested himself or appeared to men under the Old Testament in and by a corporeal resemblance, as inhabiting in a cloud, or light, or fire, and sometimes he manifested himself also to men as residing in or inhabiting a man or an angel under the Old Testament; for so he appeared to Abraham, to Jacob, &c. Whatsoever created being God resided in, this was called the Shechinah, or habitation of God. If it was a bright light or fire, it was a corporeal Shechinah. If it was a man or an angel, it might be called an intellectual Shechinah, and most probably in an human form.*

4. Whatsoever

* The Hebrew word *Shechinah* signifies a habitation or dwelling, and it was the name which the ancient Jews gave to that bright cloud or fire wherein God dwelt upon the ark between the cherubim, and in which he often appeared to the patriarchs and to Moses. They also gave the same name of Shechinah to the glorious Spirit in and by which God acted or manifested himself to men, whether in a visible or invisible manner; that is, whether he came with a cloud of light, or with a voice, or only by silent and secret influences: for they call this Shechinah by the names of *Mamre*, *Logos*, or *the Word of God*, and they not only suppose this Shechinah to take possession of the tabernacle and the temple, and to reside there in the form of light, but it was a saying among them, 'That where two or three are met together to read or study the law, the Shechinah is with them,' (though in an invisible manner;) which is parallel to the words of Christ, 'Where two or three are gathered together in my name, there am I in the midst of them,' Matt. xviii. 20. See Dissert. 4. on the *Logos*, Sect. iii. p. 25.

4. Whatsoever habitation God assumed, that habitation itself (whether corporeal or intellectual) is not called God merely upon the account that God resided there, unless you include also the divine inhabitant, that is, God himself: So that neither the cloud, nor the bush, nor the fire, nor the man, or angel, are ever represented as God, or called Jehovah, without including the idea of that Godhead that resided or inhabited in them. So when it is said, 'God is gone up with a shout,' Psal. xlvii. it doth not mean merely the ark which was carried up to Zion, but God dwelling on the ark or the mercy-seat. And in the same manner the gestures, motions and appearances are ascribed to God, which were visible in that body in which God at that time resided, and which he made the symbol of his presence: but this body is never called God when taken alone, without including the present Godhead or almighty Spirit residing there.

5. Hence it will follow, that the words *God, Lord, Almighty, Jehovah*, which are used in Scripture on these occasions, are not sunk into a figurative or diminutive sense on purpose to be applied metaphorically to a cloud, a fire, or an angel, as a resemblance or emblem of the true God, or as a symbol of his presence; but these divine names and titles are preserved in their original and most sublime and divine sense, and applied to God himself, considered in and together with these his habitations or places of residence.

6. It is very probable that the great God never resided (if I may so speak) immediately in any corporeal habitation without the medium of an angelic *
or

* Note, Though in several places I represent Christ in his pre-existent state as an angel according to scripture, yet I always suppose this pre-existent soul of Christ to be a proper human spirit, i. e. such a spirit as by its own nature is suited to act in vital union with a

or intellectual being by whom he spoke and acted, and by whom he moved this corporeal habitation as he pleased. We have good reason to suppose that the ‘angel of God’s presence,’ the ‘angel of the covenant,’ ‘the angel in whom was the name of God,’ was still the more immediate Shechinah or residence of God, whether he dwelt mediately in a cloud, or light, or fire, or a human shape. And on this account in the narration of the same transaction it is expressed sometimes that the ‘angel of the Lord appeared,’ and sometimes the ‘Lord God’ himself ‘appeared,’ ex. gr. to Moses in the bush, to Abraham, &c. The names *God*, or the *Lord*, or the *angel*, are used promiscuously in these narratives.

Thus it was not properly the cloud, light, or fire, but the angel who was intimately and immediately united to Godhead; and it was this angel who assumed the names, titles and characters of *God*, *Lord*, and *Jehovah*: for we may reasonably suppose that the union between God and this glorious angel, (that is, the pre-existent soul of Jesus Christ in its non-incarnate or angelic state) was incomparably more near and intimate than the union of the great God with a pillar of cloud or fire: and upon this account

human animal body. These things are proved at large in the last of these discourses. The reason why he is called an angel, is partly because he was then an unbodied spirit, and lived as angels do, not united to an animal body; and partly because he was sent as the Father’s messenger, which is the meaning of the word *angel* in the original languages, Greek and Hebrew.

Note further, That this does not at all hinder the human soul of Christ from having intellectual capacities and powers vastly superior to any other human soul, or to any angel in heaven, even as the capacities and intellectual powers of one man are vastly superior to another, as the soul of Milton or Sir Isaac Newton to an idiot; and especially while we consider this human soul as constantly inhabited by, and personally united to the eternal Godhead, we have abundant reason to suppose his human faculties superior to those of any other creature.

account the angel may be called God in a more proper manner than the fire, cloud or bush could ever be, because of the intimacy of the union which made God and this angel one complex person.

7. None of the corporeal appearances, or habitations of God, viz. the cloud, the light, the fire, are said in scripture to speak to man, it is only said, that 'God spake out of them.' The cloud, the fire, the bush, are never said to assume these names or titles, 'I am the Lord, I am God Almighty, I am the God of Israel.' But now the angel who appeared speaks to men, and he assumes these divine names and titles in the Old Testament, as is abundantly evident in Exod. iii. and in other places; and so doth Jesus Christ in the New Testament, Rev. i. and ii. and iii. 'I am the Alpha and Omega, the Beginning and the End, the First and the Last,' &c. Thence we may justly infer, there was a nearer and more intimate union, between the Godhead and that angel than between God and the cloud, or fire, &c. even such an union as may be called personal, whereby God and the angel may be looked upon as one complex intelligent agent or person; and thus Christ may be called (as I remember one or more of those learned writers have called him) the God-Angel, before he was complete God-Man.

8. None of these corporeal appearances or habitations of God, neither the cloud, nor the fire, nor the bright light, are expressly and directly called *God* by the holy writers in a categorical and express manner. He is 'Emanuel,' or 'God with us:' He is 'Jehovah our righteousness:' He is 'God over all, blessed for ever:' which further shews a more intimate union between the Godhead and the man Jesus, than there was between God and the cloud or fire; and it shews also that Christ is a complex person or God-Man.

9. Observe also, that God did not always or constantly dwell in the same corporeal habitation, i. e. cloud, or fire, but God constantly resided in this ‘angel of the covenant,’ this ‘angel of his presence,’ who was his own Son. He kept the same intellectual habitation always, though he frequently changed his corporeal habitation. God, who was always united to this unbodied human spirit or angel, did also sometimes assume a cloud, a fire, a bush, or the figure of a man, to appear in under the Old Testament, but it was only for a season; and these were only so many different *præludiums* to his future incarnation, or dwelling in flesh: so that the angel of God’s presence, or human soul of Christ in his angelic state, who was the constant Shechinah or habitation of the Godhead, was ‘one with God,’ and might be much better called God than the cloud or fire, which were but occasional habitations.

10. When this glorious angel, (the human spirit or soul of Christ) together with his divine inhabitant the indwelling Godhead, descended from his angelic state, and was made actual ‘partaker of flesh and blood,’ he was then ‘made a little lower than the angels,’ Heb. ii. 9. He took human flesh into a constant partnership of his person, and became a man. ‘The Word’ who ‘was God, was made flesh,’ John i. 1, 14. This never was said, nor could it ever properly be said, concerning the cloud or the fire. When God was manifest in the flesh, this flesh was united into one person with the angel, and became the human or bodily Shechinah, or constant habitation of God. ‘In him dwelt all the fulness of the Godhead bodily.’ Col. ii. Then Jesus Christ, who was in all former ages the God-Angel in a proper and complete sense, became God-Man.

Though the cloud or the fire could not properly be called God, because they were not thus united in-

to one person with God, nor in the angel in whom God dwelt, yet the man Jesus, as united in a personal manner to the divine nature, might properly be called the true God. It could not be said concerning the cloud or fire, that they were assumed to be parts of the person of Christ, but it might be said concerning this angel, i. e. the soul of Christ, and concerning his body, they were parts of his complex person; and thus Christ in his complex person hath the names of Deity and humanity given him; he that is of 'the seed of David after the flesh, is God over all, blessed for evermore. Amen.' Rom. ix. 3, 4, 5.

Object. 2. Doth not the Apostle to the Hebrews, chap. i. ver. 1, 2. sufficiently intimate, that this angel by whom God conversed with men was not his own Son Jesus, when he says, 'God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son?' Does not this imply that God did not speak 'by his Son' under the Old Testament?

Ans. 1. We may answer this difficulty thus: Though the angel who revealed the will of God to the patriarchs and prophets was really Jesus Christ the Son of God, yet he then spake by a corporeal medium and organs, which he assumed for that occasion to form a voice, which medium was not part of his person, or personally united to him: therefore the Son of God did not speak immediately to men by himself, i. e. by his own person, but spake by the prophets, and by corporeal shapes, &c. Yet when he assumed flesh and blood actually into a personal union with himself, when he made this flesh a part of his person, and became a complete man by a miraculous conception, then he was more completely the Son of God both in soul and body, and then as
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the Son of God he spake immediately by himself, by his own complete person, (i. e. soul and body) to mankind; or God spake to mankind by the very person of his Son, which was never done in the same manner under the Old Testament.

Nor is this any strange exposition, for the ancient fathers are wont to speak to the same purpose: Justin Martyr speaks thus in his apology, "The Word foretold things to come by the prophets heretofore, but when he was made like unto us, he taught us these things by himself." So Clemens Alexandrinus says, "The Lord was truly the instructor of the ancient people by Moses, but he is the guide of his new people by himself face to face." See Bishop Bull's Defence of the Nicene faith, Sect. i. Chap. i.

Ans. 2. But I give yet a further answer to this objection in the following manner, viz. Though the angel by whom God spake to the prophets and to the patriarchs was really Jesus Christ or the Son of God, yet he did not appear at that time under his filial character as God's own Son, but he appeared in his angelic character, or as a heavenly messenger, which was suited to the pre-existent state of the soul of Christ; whereas under the New Testament God speaks to us by his Son Jesus Christ under the special and known character of 'his own Son,' as being now revealed to have been the 'only begotten Son of God' in his pre-existent state, John i. 14, 18. and as having a more conspicuous or sensible character of his divine Sonship added to him, by his being born of a virgin without an earthly father, by the immediate influence of the Spirit of God, Luke i. 35. and was named the Son of God on this account; and had also a further claim to this honourable title, *Son of God*, when he was raised from the dead, as St. Paul explains that expression of the Psalmist, 'Thou art my Son, this day have I begotten thee,' Psalm ii. 6. compared

compared with Acts xiii. 33. and is therefore called by the same Apostle, 'The first-born from the dead,' Col. i. 15. It is plain, therefore, that though Christ was the Son of God in his pre-existent state, yet he appeared and acted rather under the character of an angel of old, and not under the character of a Son till the days of the gospel.

It is the frequent custom of scripture to speak of things as they appear to men, and not always just as they are in themselves, for this is most suited to the bulk of mankind. Therefore the scripture speaks of the 'sun's rising and going down' and its 'rejoicing to run a race,' and of the 'heavens being fixed upon pillars,' &c. which are all modes of expression according to appearance, and not according to the reality of things. So when the angel who is called God, 'wrestled with Jacob,' it is said, 'a man wrestled with him,' because he appeared as a man. Gen. iii. 24. So 'three men came to Abraham,' Gen. xviii. 2. because they appeared as men, though one of them afterward evidently was known to be God, and the other two were angels. And so Christ never appearing to the patriarchs and prophets, and instructing them under the character of the Son of God in the Old Testament; and being much unknown to the world under that name, it was no wonder that the Apostle should represent God as beginning to speak to us 'by his Son' under the New Testament.* This method of solving the difficulty will have an happy influence also to remove the following objection.

Object. 3. Though this angel spake oftentimes in the name of God under the Old Testament, though he

* The Arians themselves in their scheme seem to be as much puzzled with this difficulty, how to suppose that Christ as an angel gave the law, and yet that God spake not by his Son till under the gospel: and some of them are forced to accept of this sort of solution. See *Modest Plea*, Part I. So that they have no reason to object it against us.

he assumed the glorious titles of God, and spoke words which must properly belong to God, yet it does not follow, that this angel was the true God, or that there was any such personal union between the divine nature and this angel, because there are other instances wherein the titles and names of God are assumed, and words proper to God are spoken, wherein it is very evident from scripture that God was not the speaker. Consider what the scripture declares concerning the giving of the law at Mount Sinai: It is expressly said, *Exod. xx. 1, 2.* And 'God spake all these words, saying, I am the Lord thy God,' &c. Yet St. Stephen tells them, *Acts vii. 53.* 'They received the law by the disposition of angels.' And St. Paul, *Gal. iii. 19.* says, 'The law was ordained by angels in the hand of a mediator.' And *Heb. ii. 2.* it is expressly called, 'The word spoken by angels,' and distinguished from the 'word spoken by Christ.' 'If the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation, which first began to be spoken by the Lord?' Now if the words at the giving of the law were spoken either by the person of the Father, or by the person of the Son of God, then the Apostle's argument is lost, since it is built upon this supposition, that the gospel is published by a person superior to him, or them, who published the law. But the Apostle's argument is certainly strong, and thence it will follow, that the angel who spoke the law was neither God himself, nor Jesus Christ, and yet he assumes divine language, 'I am the Lord thy God,' &c.

Ans. It was not only the sense of all the ancient writers, the most primitive fathers of the Christian church, but it is allowed by most of the Arians themselves who make this objection, that Christ himself was present at Sinai, and was employed in giving the law.

law. Pſal. lxxviii. 17. 'The Lord is among them as in Sinai,' even he who 'ascended on high, and led captivity captive.' Eph. iv. Now the law may still be said to be 'given,' declared or published 'by angels' who attended by thousands as ministering spirits on the Lord Christ, and yet the words might be spoken by Christ himself, the great God-Man, or God-Angel, (or the 'angel in whom God dwelt') at the head of them; for he appeared there, not as the Son of God, (for he was then utterly unknown under that filial name or character) but he appeared in his angelic character as the great, the peculiar, the extraordinary 'angel' or messenger 'of the covenant,' the 'angel of God's presence,' the 'angel who spake to Moses in Mount Sinai,' Acts i. 7, 8. and spake to the people also, as the 'angel in whom God dwelt,' or (which is much the same) as the great God dwelling in an angel.

Now in the New Testament, when this glorious person appeared amongst men as the Son of God, when he was discovered to be so in his body by his extraordinary conception, Luke i. 35. when he was further made the Son of God by his being 'begotten from the dead,' as St. Paul explains David, Acts xiii. 33. Col. i. 18. and declared 'with power to be the Son of God by his resurrection from the dead,' Rom. i. 4. when he was preached by the Apostles as the 'only begotten Son of God,' both in his incarnate and in his pre-existent state, John i. 14, 18. he sustains hereby a superior character to that of an angel, a servant, or mere messenger of God, even that of 'God's own Son:' and if 'the word spoken by angels,' (or by Christ himself in his angelic state and character, attended by ministering angels) if this 'word be steadfast,' and if all transgressions against it were severely punished, 'how shall we escape if we neglect so great a salvation, which began to be spoken

ken

ken by the Lord?' i. e. by the same angel in his character of Lordship, since he appeared to be God's own Son, and the Heir and Lord of all, not as an angel or messenger, but as sovereign Lord of his church. The very same person may have much greater authority and influence when he sustains a new and superior character.

Perhaps you will say then, Why did not the Apostle represent it thus? If Christ was that angel, why does he so apparently distinguish him from the 'angels who spake the law?' I answer, Because, though the Apostle might know he was the same person, yet the bulk of the people to whom he wrote might not know it, nor understand these distinct characters of the same person, and it would take up too much time and pains to prove that notion to them in that place, nor would it answer any valuable purpose at that time sufficient for such a digression.

That Christ himself was the speaker of the law at Mount Sinai, may be further evinced out of Heb. xii. 25, 26. 'See that ye refuse not him that speaketh,' that is, Christ; 'for if they escaped not that refused him that spake on earth,' i. e. Moses, ('for he that despised Moses's law died without mercy) much more shall not we escape, if we turn away from him that speaketh from heaven,' that is, Christ; for it was he who came personally down from heaven, which Moses did not; and it was he who after his death spake by an audible voice to St. Paul from heaven, and by his Spirit to all the Apostles. Christ therefore is he that speaketh from heaven.*

Now

* A great and ingenious writer has very lately, in his *Essay on the various Dispensations of God*, p. 135—141. asserted, that he who 'spoke on earth,' means not Moses, but Christ himself, in his pre-existent state under the character of an angel; and that he who 'now speaks from heaven' is the same person, even Christ, under the exalted and superior character of a Son; this is very agreeable to the sentiments

Now it follows, ver. 26. 'Whose voice then shook the earth,' that is, the voice of Christ, and not Moses, which shook Mount Sinai, which 'quaked greatly when the Lord,' or Jehovah, 'descended upon it in the fire.' Exod. xix. 18. And it is the same person who in Haggai ii. 6. hath now promised (as the Apostle cites them) saying, 'Yet once more I shake not the earth only, but also the heavens;' and the prophets tell us, this is the Lord of Hosts. The person therefore who spake at Mount Sinai, was both Christ and the Lord of Hosts.

Thus we see that the author of the epistle to the Hebrews, is so far from denying that Christ spake heretofore in giving the law, that he declares, 'it was his voice that shook the earth' at Mount Sinai: and by this view of things it appears, that we have no need to allow common angels to assume the name, title and words of the great God to themselves. And thus the argument stands firm still, whereby we prove that this 'angel of the covenant,' Christ Jesus, is God himself, is intimately and personally united to Godhead, and is one with God, because he assumes divine names and titles, and speaks the words which can belong only to God.

It might be added also, that it is expressed so often and so strongly by the sacred historian, that 'God spake the words' of the law, that the Israelites 'heard God speaking to them out of the fire,' and that it 'was the voice of God,' that 'out of heaven God made them to hear his voice,' and that they might know that 'Jehovah he is God in heaven above,' Exod. xx. Deut. iv. 10, 12, 33—39. that all things

concur
 timents advanced under the answers to the second and third objection; and perhaps may be the very truth. But still it is Christ who is that Jehovah, who spake in fire, and 'shook the earth' at Mount Sinai, and who 'now speaks from heaven.' This that learned author maintains against Mr. Pierce with great evidence, p. 136—144. and against another considerable writer, p. 146—156.

concur to persuade us that the angel who spake the words was also Jehovah, or the God of Israel.

Objec̄t. 4. Is there any necessity that we should suppose God himself to be thus personally united to this angel who appeared under the Old Testament? Is it not sufficient to suppose, that a glorious angel might come as a representative and deputy of the great God? and being clothed with divine authority, and representing the sacred majesty of God, might he not assume the incommunicable names and titles and worship of God, as being God's representative or ambassador to the children of men?

And this objection is yet enforced from this consideration, that some persons have pretended, that in the eastern parts such as delivered messages from others, did use to speak in the same manner as those very persons would have done in whose name they came, for which some have cited one or two historical passages out of the bible.

Ans. See this sort of objection very well answered by the ingenious Mr. John Hughes, of Ware, in his remarks on Dr. Bennet's Discourse on the Trinity, p. 47. And many other authors treating on this subject, have given some good solutions to this pretence. The substance of what I have to say at present is chiefly borrowed from others, and shall be disposed under the following heads, whereby I think this difficulty will be effectually removed.

1. The instances which have been brought from the scripture history of "messengers speaking in the name of their principals, without any distinguishing preface," have been happily expounded in another manner by learned critics, so as to cut off all pretences of this kind, and all foundation for this objection, which would be too large to repeat at present. See Mr. Hughes's remarks.

2. Supposing

2. Supposing that such a conduct might be customary between man and man in common affairs of life, yet when was it known that the ambassador of an earthly monarch ever took so much upon him, or spoke in this language? What ambassador ever said, *I am the king of France or Spain*, or, *I am the king of Egypt or of Babyion*? What ambassador did ever receive such honours, as that his master could receive no higher if he were personally present? What prince would ever endure any thing like this to be done by or to his representative? When Rabshakeh was sent with a threatening commission from Nebuchadnezzar, he does not himself assume the words of his prince, *Isai. xxxvi. 4, 12, 13.* for 'Rabshakeh said, Thus saith the great king, the king of Assyria, What confidence is this wherein thou trustest?' and again, 'Hear ye the words of the great king, the king of Assyria:' and again, 'My master hath sent me to speak these words.' Thus neither in eastern nor western nations do we find ambassadors use the style and assume the name and honour of their princes to themselves: and who can believe that the only ambassador that calls himself by his master's name, assumes his master's titles and style to himself, and receives the homage that is due to him, should be the ambassador of the great God, the Creator and Lord of the world? But this leads me to the third consideration.

3. If this were ever practised by the ambassadors of earthly princes, yet it would by no means follow, that a messenger from the great and eternal God, the King of heaven, should personate this great God himself in delivering his errands, without any evident hints to distinguish the ambassador from God himself. There is an infinite distance between the great God and a mere creature, even the most excellent creature, and that when it is employed as an ambassador

favor for God. There is some proportion between the highest prince and the lowest of mankind; and therefore, though one man may personate another, yet no creature can with safety to God's honour or to man's duty personate the great God. There is a much greater danger in mistaking a creature for God, and paying that worship to a creature which is appropriated to God, than there is in mistaking the meanest man for the greatest monarch: one would be a misdemeanor between man and man, the other seems to be plain idolatry, and paying the peculiar honours of God to a creature.

And yet such a mistake seems to be unavoidable; if a creature might thus assume divine names and titles to himself: for it may readily be supposed that God himself might also assume a visible appearance like that of an angel, and by consequence, without an express revelation, in such a case, it would be impossible to distinguish the one from the other, i. e. to know which was God in the form of an angel, and which was the angel personating God. Now in this view of things, religious worship must have been either neglected to the real Deity, or else must have been paid to an angel. Therefore it seems no way likely that the great God, who is all-wise and all-good, should so little consult his own honour, or the happiness and duty of mankind, as to indulge such a mistake, or to lay unavoidable foundations for it, and temptations to it.

4. If it were possible in the nature of things, that the great God should depute a creature for his ambassador or representative, and give him a commission to assume divine titles, and to receive divine worship, yet God seems to have declared in his word that 'he will not do it,' for he hath declared himself to be a jealous God, jealous of his own name and honour, and to that degree, that he borrows one of his glorious

ous titles from this his jealousy, *Exod. xxxiv. 14.* 'Thou shalt worship no other God, for the Lord thy God, whose name is JEALOUS, is a jealous God.' See *Exod. xx. 5.* *Deut. iv. 24.* and *v. 9.* and *vi. 15.* And he is resolved he will not give away his name and glory, nor the glory of his name to any other being. *Isai. xlii. 8.* 'I am Jehovah, that is my name, and my glory will I not give to another.' Mankind who are led by their senses are so prone to idolatry, that they have been always very ready to take occasion to idolize and worship any sensible appearances which have looked any thing like divine; and the great God our Creator knows our infirmity, and therefore he hath declared, that he 'would not give his name and glory to another,' especially not to any sensible appearance, lest he should give too strong a temptation to men to practise idol-worship, and pay divine honours to a creature.

5. Mr. Hughes, in his dispute with Dr. Bennet on this subject, p. 53, declares, that, "after all that flourish the Doctor had made upon this notion of his, that "divine angels were wont to personate the Deity," he hath not in reality furnished out one single proof thereof: his instances among men being mere oversights, and his instances among the angels are by himself declared to be meant only of Christ, the 'angel of the covenant,' the 'angel of God's presence.' He acknowledges it was Christ who personated the Divine Majesty at those times, which we do not find (saith he) that any other angel ever did, though so many of them have been employed as the very or true God's ambassadors to men."

6. The ancient Jews would by no means allow of this notion of a mere angel's assuming the names and titles of God. It is plain by the opinion of Trypho, which Justin Martyr relates, that the ancient Jews supposed "God himself to be present with this angel;"

gel;" for that they never dared to imagine that a mere angel would call himself the God of Abraham, Isaac and Jacob, and would admit such divine honours as Moses and Abraham and Joshua paid to him in the name of God. "Such an opinion was too absurd and horrid for them to entertain," as Bishop Bull expresses it; and he adds, "It is a sort of impiety to imagine that angels would ever assume such a dignity, or that God would communicate his incommunicable name to them, or any authority for such a representation of himself, in which a mere creature assumed to himself all those things which belonged to God."

The learned Camero, in his Annotations on the Hebrews, Chap. ii. ver. 2. very well expresses it; "Though lawyers may put on the persons of their clients, yet it was never heard that an ambassador when he delivers the commands of his prince, ever spoke otherwise than in the third person, My prince speaks this. The prophets give us an illustrious testimony of this matter, who continually introduce this solemn form, *Thus saith the Lord*. And in visions angels profess themselves to be sent of God." Grotius himself confesses, that it "was not a mere angel gave the law in Sinai, but an angel with whom the *Logos*, or Divine Word, was present."

This objection has been indeed carried on further by a late ingenious writer, by way of similitude. "Suppose we hear of king George's speech to the parliament, we know that king George doth not speak it himself, but gives the speech to my Lord Chancellor, and he reads it: now if a man, upon hearing my Lord Chancellor speak those words to the parliament, should conclude that he is king George, he would certainly be mistaken:" and therefore though an angel who represents God assumes divine titles, we cannot infer that he is God.

Ans.

Ans. 1. It is sufficiently and publickly known, that King George gives the speech to my Lord Chancellor, and that King George himself also is present there, and visible on the throne; and on both these accounts there is no manner of danger of our mistaking the one for the other. But if King George were invisible, or did not appear, and my Lord Chancellor, arrayed in royal robes, assumed the title and used the very words of the King, without any preface or intimation that King George sent him to speak thus, how should any strangers know (unless they were told) that this was not the King himself? And how could the people of Israel know, that it was not God who spoke the words of the law to them, when the bright array, and the title of God are assumed, and the language is properly the language of God.

But I add, secondly, if the Lord Chancellor not only spoke words belonging to the King without any such preface, as, *Thus saith the King*; if he not only assumed the proper name and the titles of King George, the King himself being absent or invisible, but if the historians also declared that it was King George that spoke these words; if they called it the voice of King George, and if the spectators called him King, addressed to him as King, and worshipped him as such, would there not be abundant ground for a most pernicious mistake among all those who in after-ages should read this history? Now this is the present case; Jehovah or God himself is invisible, and was not seen by eyes of flesh; and not only the angel who appeared in the Old Testament assumed the divine names and titles of Jehovah or God himself, without any distinguishing preface of *Thus saith the Lord*, but the sacred historian declares to us, it was 'God appeared,' and it was 'God spake,' it was 'the voice of God,' even of Jehovah, the God

of Israel; and the persons also with whom he conversed, viz. Abraham, Moses, and the children of Israel, &c. called him *God* and *Lord*, and worshipped him as such. Now let us put all these things together, and there seems to be an unavoidable occasion given for a very dangerous mistake to all the readers of this history, if God himself, even Jehovah, the God of Israel, did not appear, if the angel who appeared and spake was not so inhabited by God, so united to God and so intimately one with God, as to lay a foundation for all this representation of things.

All these considerations joined together in this view, appear to me richly sufficient to answer the present objection, and to preclude the notion of a common angel sent in the name of God and assuming the peculiar titles of Godhead. Surely this angel or spirit was God himself, i. e. was intimately and personally united to the God of Israel, and thereby became one complex person in two distinct natures, one common principle of intelligent action, and had a right to those divine titles according to the forms of language in all nations.

Object. V. Though it should be allowed that God was present with this angel, and resided in him, and spake by him, yet is this sufficient to make a personal union between God and the angel? or is it ground enough to say that God and the angel were one complex person?

Answer. The most common and most familiar idea that we have of a complex person, is human nature or man, who is made up of a soul and body. Let us now consider whether most of those mutual relations or communications between soul and body which render man a complex person, are not found in this glorious person composed of the great God and this angel.

Has the body of a man a nearer relation to his soul than any other body in the world? So had this
angel

angel a nearer relation to God than any other creature whatsoever. Is the soul said to inhabit the body or reside in it constantly during the whole term of life? So did God constantly reside in this glorious angel. Does the soul influence the body to its chief human actions? So did God influence this angel. Is the body the constant and immediate instrument of the soul, whereby it speaks and acts and conveys its mind to men? Such was this angel to the great God, who dwelt in him. Is the body obedient to the volitions of the indwelling soul? Much more is this angel to the indwelling God. Is the soul immediately conscious of many of the motions of the body? Much more is God immediately conscious of every motion, action and occurrence that relates to this angel? Are the properties and actions of the body sometimes attributed to the soul, and the properties and actions of the soul sometimes to the body, in the common language of men? So in the language of scripture, the names, titles and properties of the great God are attributed to this angel; the appearances, speeches, voice, words, motions and actions of this angel are attributed to God. And if man upon these accounts be called a complex person, made up of soul and body, for the same reason we may suppose that the great God and this 'angel of his presence,' make up a complex person also; and this is properly called a personal union.

Object. VI. If it was Christ himself who spoke to Moses, Deut. xviii. 18. when 'the Lord said, I will raise them up a Prophet from among their brethren like unto thee;' if it was Christ himself said in Exod. xxiii. 20. 'Behold I send an Angel before thee, beware of him, provoke him not, for my name is in him;' if it was Christ who spake to the prophets, 'Behold, saith the Lord, I will raise up to David a righteous Branch.' Jer. xxiii. 5. And if Christ be

this very 'Prophet,' this 'Angel,' this 'righteous Branch,' then it must be interpreted that Christ says, 'I will raise up' myself 'a Prophet,' &c. 'I will send' myself 'an Angel before thee,' and 'I will raise up' myself 'a righteous Branch to David;' which seem to be strange sort of interpretations.

Answer. If we consider that throughout all the Old Testament our blessed Saviour is supposed to be a complex person, and if we conceive of him as the soul of Christ in its angelic state united to and inhabited by God himself, it is very easy to suppose this glorious person speaking in the name of the indwelling Godhead, which is his superior nature, and foretelling futurities concerning himself in his inferior nature, and declaring what he should be in his inferior economical characters. Or we may suppose the angel in whom God dwelt, speaks in the name of God the Father, as the great fountain and author of all; and yet this angel may foretel his own future appearances and transactions as an 'Angel,' as a 'Prophet,' as a 'Branch of righteousness,' as the 'Servant' and 'Messenger' of God the Father, and the appointed 'Mediator' between God and man. Here is no manner of darkness nor difficulty in these ideas, nor has this interpretation any thing strange or harsh in it.

Object. VII. If this angel who appeared and assumed divine names and titles, were so really and intimately united to the true God, as to become one complex person, and all this were so plain and so evident as you represent it to be; then the Jewish church could not but have as clear a knowledge as we have of this doctrine, that the two persons, viz. the Father and the Son, were the one true God; and then the knowledge of this article is not the peculiar privilege of Christians.

Answer. I am persuaded that some of the ancient Jews and the patriarchs did believe that this was an
angel

angel in whom the great God or Jehovah resided or inhabited in a peculiar manner: particularly when Jacob said, 'I have seen God,' when 'Moses was afraid to look upon God,' when Abraham spoke to him as to the great God: but there were several things wherein their light was deficient and very imperfect if compared with ours.

1. The patriarchs might not know that this angel in whom God dwelt, and who was thus united to God, was Christ the Son of God, or the Messiah, the great Mediator between God and men appointed for the reconciliation and salvation of the world.

2. They might not know whether this union between God and the angel was constant, or only occasional. Though they might suppose him to be an angel of superior rank, by his being made such a glorious medium of God's conversing and transacting with men at special seasons, yet they might not know that he was assumed into so constant and everlasting an union, and withal so very near and so very intimate, that this complex person should be called 'God over all blessed for evermore,' and that there should be a constant and mutual communication of properties between the one and the other in speaking or writing of them.

3. The Jews in the days of the prophets did not know half so many texts of the Old Testament to belong to Christ as the apostles have taught us.

4. I might add also, that the Jewish writers in later ages by degrees came to obtain a confused notion of God's transacting his affairs with men, and manifesting himself to them, by his *Logos* or *Word*, which sometimes they interpreted as his own essential wisdom, or the idea, scheme, decree of all things that was in God; and sometimes they made it to signify a very glorious angel, the first-born of every creature, in whom God dwelt, and by whom he transacted his

his affairs with the children of men. And though they had not the same clear and distinct ideas of these matters as the New Testament reveals to us concerning the union of God and man in one complex person, yet in their writings there appear many hints and intimations of this kind, as I have proved in a dissertation on the Logos.

And indeed I know not any thing besides this supposition that can give so fair and reasonable an account how it comes to pass that both the Gentiles and Jews, in the first age of Christianity, did not raise perpetual objections against the doctrine of Christ's Deity, i. e. his being sometimes represented under the characters and names of the true God; and why they did not always quarrel with the apostles for citing such texts of scripture as plainly refer to the true and essential God in the Old Testament, and apply them to Christ in the New Testament; as in Rom. x. Eph. iv. Heb. i. &c. But this supposition gives a very fair solution of it, viz. that as God appeared and resided in an angel heretofore, so Christ or the Messiah was understood to be a glorious person or spirit incarnate, who was specially inhabited by God, or in whom Godhead dwelt in a peculiar manner, and in and by whom God was to reveal himself to men in the latter times.*

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* It may not be improper in this place to repeat the paraphrase of one of the targumists, viz. Jonathan Ben Uzziel on Gen. iv. 1. where Eve said, 'I have gotten a man from the Lord,' איש את יהוה that is, 'a man the Lord:' By which words our mother Eve, in the opinion of many commentators, expressed an apprehension that she had brought forth him who was the Man-God, the promised seed, who should 'break the serpent's head.' The words of the targum are, 'And Adam knew his wife, and she conceived and bore Cain, and said, I have obtained a man the angel of the Lord.' See Dr. Owen on the Hebrews, Vol. I. p. 89. So that it was supposed from the beginning of the world that the Messiah was to be a man and an angel, who might be called *God* or the *Lord*, because of God's peculiar indwelling in him.

As it was by degrees that the apostles preached up the peculiar presence and union of God with the man Christ Jesus, and afterward came to call Christ God more freely, and applied divine characters and descriptions to him, cited out of the Old Testament ; so it was by degrees that the Jews and Gentiles received the doctrine of a peculiar union of Godhead to the man Jesus, learned the idea of such a complex person as ‘ God with us,’ as ‘ God manifest in the flesh,’ and that he who ‘ was of the seed of David after the flesh,’ was also ‘ God over all blessed forever.’

A P P E N D I X

TO THE FIRST DISCOURSE.

Some Observations on the Texts of the Old Testament applied to Christ by the Christian Fathers, and by the Jews as well as by the sacred Writers.

Observ. I. **W**HERESOEVER the writers of the New Testament find the *Almighty God, the Creator and Lord of all, the only true God, Jehovah, the God of Israel*, represented in the Old Testament as appearing to men in a visible manner, or wheresoever they find him described as bringing salvation to the Jews, but especially to the Gentiles, they seem to make no scruple to cite any of those texts upon a proper occasion, and apply them to our Lord Jesus Christ. Now it is worth our inquiry whether these citations will not prove Christ to be God incarnate, to be this Jehovah, this God appearing amongst men, and as the Saviour of mankind bringing the Gentiles into his church. Let us take notice of a few instances.

Psalms lxviii. 7, 8. 'God went forth before his people, and marched through the wilderness,' dwelling in the pillar of cloud and fire: 'the earth shook, the heavens dropped, at the presence of God. Sinai itself was moved at the presence of the God of Israel,' when he came down upon mount Sinai in fire, ver. 16, 17. 'God hath desired to dwell in Zion, yea the Lord,' Jehovah, 'will dwell in it forever: The Lord is there even as in Sinai in the holy place,'

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i. e. in the visible glory upon the mercy-seat even as in fire upon mount Sinai, ver. 18. 'Thou hast ascended on high, thou hast led captivity captive, and received gifts for men, yea for the rebellious also,' i. e. probably for the heathen world, 'that the Lord God might dwell amongst them.' This is plainly applied to Christ, Ephes. iv. 'When he ascended on high, he led captivity captive, and gave gifts unto men. Now he that ascended, what is it but that he also descended first into the lower parts of the earth?' which most evidently intends our blessed Saviour.

Pfalm xcvi. 1. 'The Lord,' Jehovah, 'reigneth, let the earth rejoice, let the multitude of isles be glad.' This evidently declares the Lord coming to bring salvation to the Gentiles, and he is called, ver. 5. 'the Lord of the whole earth;' whereas, Psal. xcix. 1, 2. 'The Lord' who 'is great in Zion,' and who 'sits between the cherubims,' is considered as the God of the Jews: then it is said, 'the Lord reigneth; let the people' or Gentile nations 'tremble.' Well then, since the xcvi. Pfalm speaks of Jehovah as bringing salvation to the Gentiles, it follows, ver. 7. 'Confounded be they that serve graven images: worship him, all ye gods.' The idolatry of the Gentiles is now to be abolished, and even the 'angels of God' as well as the 'princes of the earth,' who are called gods, are required to worship him. This is directly applied to Christ, and interpreted of him, Heb. i. 6. 'Let all the angels of God worship him.' Christ is this Jehovah.

Pfalm cii. 15. 'The heathen shall fear the name of the Lord, and all the kings of the earth thy glory:' and probably the recalling the Jews follows, ver. 16. 'When the Lord shall build up Zion, he will appear in his glory: The Lord shall declare his name in Zion, and his praise in Jerusalem, when the
people

people are gathered together, and the kingdoms' (that is, of the Gentiles) 'to serve the Lord.' Ver. 25. 'Of old thou hast laid the foundations of the earth, and the heavens are the works of thy hands: they shall perish, but thou art the same,' &c. This is expressly attributed to Christ, Heb. i. 10, 11. The apostle introduces it to prove his dignity above angels, and shews that he is the Jehovah, that God who created the heavens and the earth, &c.

Isai. vi. 1. 'I saw the Lord sitting upon a throne high and lifted up, and his train filled the temple,' &c. ver. 5. 'Mine eyes have seen the King, the Lord of hosts,' &c. which is a narrative of some visible appearance of God. And the holy evangelist interprets it concerning our Saviour, John xii. 41. 'These things said Esaias, when he saw his glory and spake of him.' Here is the great God appearing in a visible manner, and Christ is that God or Lord of hosts.

Isai. xxxv. 1, 2. &c. 'The wilderness and the solitary place shall be glad, the desert shall rejoice and blossom as the rose. The glory of Lebanon shall be given to it, the excellency of Carmel and Sharon:' that is, the Gentiles shall have the glory of being a church of God, even as the land of Israel had been: 'They shall see the glory of the Lord, and the excellency of our God. Your God will come with a recompense; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped, the lame man shall leap as an hart, and the tongue of the dumb shall sing: for in the wilderness shall waters break out, and streams in the desert,' &c. Compare this with Isai. xxxii. 1, 2, 3. 'A King shall reign in righteousness, a man shall be as a hiding-place from the wind and a covert from the tempest,
and

and the eyes of them that see shall not be dim, and the ears of them that hear shall hearken,' &c. The same things are here foretold concerning the appearance of God, and the appearance of a man, which plainly refer to the miracles which were wrought when Christ appeared, who is *God* and *man*, or *God dwelling in man*, and it is applied to Christ's appearance on earth by himself, Matth. xi. 4, 5. where he sends word to John, that these evidences attended him, which are the characters of the Messiah, and which were foretold. Now there is no place in the Old Testament more plainly foretels them than the words I have cited.

Ifai. xl. 3. 'Prepare ye the way of the Lord, make straight in the desert an high way for our God: the glory of the Lord shall be revealed, and all flesh shall see it together.' Here the glory of God is foretold to become visible, and that 'all flesh shall see his glory.' This is plainly applied to Christ, where John the Baptist is said to 'prepare the way for the Lord,' Matth. iii. 3. Mark i. 3. Luke i. 16, 17. even 'for the Lord,' Jehovah, 'that all flesh might see' him, i. e. Jews and Gentiles, who include all nations.

I might proceed to the 9th, 10th and 11th verses, 'Say to the cities of Judah, Behold your God: Behold the Lord God will come, and his reward is with him and his work before him: he shall feed his flock like a shepherd:' which words seem to refer to Christ who is Immanuel, God with us, whom 'the cities of Judah' did 'behold,' even 'God manifest in the flesh,' and becoming visible, who assumes the character of a 'shepherd,' John x. and of whom it is said, 'Behold, he comes, and his reward is with him.' Rev. xxii. 12. and who in the next verse calls himself 'the Alpha and Omega,' &c.

Ifai. xlv. 21, 22. &c. 'There is no God else besides me, a just God and a Saviour: Look unto me and

and be ye saved all the ends of the earth, for I am God and there is none else.' Here God is evidently represented as a Saviour of the Gentiles: 'Unto me shall every knee bow, and every tongue shall swear: Surely, shall one say, in the Lord have I righteousness and strength, in the Lord shall all the seed of Israel be justified and shall glory.' Now, that this belongs to Christ eminently appears, 1st. because this prophecy of Christ, as 'Jehovah our righteousness,' is repeated twice by the prophet Jeremiah, chap. xxiii. 6. and xxxiii. 16. And the doctrine of Christ as our righteousness is frequently taught us in the New Testament, particularly 1 Cor. i. 30, 31. 'Christ is made unto us righteousness,' and 2^d. it may be remarked that the same inference is made, viz. 'that according as it is written, he that glorieth let him glory in the Lord:' and, 3^d. this same prophecy of the exaltation of Christ, 'that every knee should bow to him,' is expressly explained, Rom. xiv. 9, 10, 11. and Philip. ii. 9. and is applied to Christ in both places.

If it should be objected here, that Christ is represented in both those epistles as exalted to this honour by the Father, upon the account of his sufferings, and therefore it cannot belong to Godhead, whose honour is originally and eternally due to the very nature of God; it is granted that the human nature is thus exalted by the Father as a reward of his death, in Philip. ii. and in Rom. xiv. it is also granted, that 'Christ died, and rose and revived, that he might be Lord of the dead and the living.' But since the same words are used in both places, and this prophecy of Isaiah is expressly cited, Rom. xiv. 11. and applied to Christ, it may primarily signify the eternal glory of the Godhead, as united to the man Jesus, or 'God manifest in the flesh;' and in a secondary sense, it may imply all the share of these

these honours that the human nature of Christ which suffered and died, is capable of receiving, by its personal union with the divine, which honour can belong to no other creature, because no other being is thus united to God, or *one with God*.

Joel ii. 28, 32. 'I will pour out my Spirit upon all flesh,' &c. 'and whosoever shall call on the name of the Lord,' Jehovah, 'shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, and in the remnant whom the Lord shall call:' which probably means the Gentile church. Now this text is expressly interpreted concerning Christ, Rom. x. 12, 13. 'There is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him: for whosoever shall call upon the name of the Lord shall be saved,' i. e. upon the name of Christ; for this is the very scope of the place, and this the next verse proves: 'How shall they call on him in whom they have not believed? and how shall they believe on him whom they have not heard? and how shall they hear without a preacher?' all which plainly refers to our blessed Saviour.

Observ. II. The primitive fathers of the Christian church, even the very earliest writers, such as Justin Martyr, Irenæus, Clemens Alexandrinus, &c. copy after the sacred writers of the New Testament: and wheresoever they find the 'great God, the Creator of all, Jehovah, the Lord God of Israel,' represented as becoming a Saviour to men, and especially where he is described as becoming visible, either in the ancient dispensations, or under the New Testament, or in the day of judgment; they make no scruple at all to apply these texts to our Lord Jesus Christ. Instances of this kind are very numerous in the writings even of the three first centuries. Justin Martyr affords us several citations to this purpose; and

and while I have been reading him as well as Irenæus, I have wondered how it could be denied, that either of them professed Christ to be the true God. Justin interprets the following scriptures with reference to Christ.

Gen. xviii. 1. 'And the Lord appeared to Abraham in the plains of Mamre.' Gen. xix. 27. 'And Abraham stood before the Lord.' Gen. xxviii. 13. 'And behold the Lord stood above it and said, I am the Lord God of Abraham thy father, and the God of Isaac.' Gen. xxxi. 13. 'I am the God of Bethel, where thou anointedst the pillar.' Exod. iii. 4, 8. 'God called to him out of the midst of the bush,— he said, I am the God of Abraham, the God of Isaac, and the God of Jacob.' Exod. vi. 30. 'I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of GOD ALMIGHTY, but by my name JEHOVAH was I not known to them.' Psal. xxiv. 8, 10. 'The Lord strong and mighty, the Lord mighty in battle: The Lord of Hosts, he is the King of Glory.' In this psalm, God is described as residing in the ark, and ascending to Zion, to dwell there in a visible manner in the bright cloud. The same may be said concerning Psal. xlvii. 5. 'God is gone up with a shout, the Lord with the sound of a trumpet.' All are interpreted concerning Christ by Justin Martyr.

Irenæus explains many of the same texts in the same manner, and several others, viz. Gen. iii. 9. 'The Lord came to Adam in the evening, and called him, and said, Where art thou? because in the latter days this very same word of God comes to call man.' Psal. l. 1. 'The mighty God, even the Lord hath spoken,' whom Irenæus calls, 'the God of gods. What God is this? Even he of whom he said, God shall come visibly, even our God, and will not be silent. This is the Son.' Psal. lxxvi. 1. 'In Judah
God

God is known, and his name is great in Israel.' Isai. lxxv. 1. 'I was made manifest to them that asked not after me,' that is to the Gentiles. Isai. xxxv. 4. 'Behold your God will come with vengeance, even God with a recompense, he will come and save you.' All these places Irenæus applies to Jesus Christ, and a great many others may be found in several of the primitive fathers, some of which are cited by the learned Dr. Waterland in his first Defence of the Queries concerning the Divinity of Christ, Query 2d, p. 28, &c. and in Mr. Alexander's Essay on Irenæus, Chap. 6.

Object. I. One pretence of the Arians against these writers' belief of the Divinity of Christ, as expressed in these texts, is, that they suppose Christ in these places is introduced only in the person of the Father, and as his messenger and deputy.

Answer. This pretence Dr. Waterland has sufficiently obviated in the following pages, 33—46, wherein he shews by some express citations, that the fathers spake of Christ in his own person, though in some places he may be described as the Father's messenger, and as coming in his name.

Object. II. It may be objected further, that however this may be the most plain and most obvious meaning of the primitive fathers in some places of their writings, viz. That *Christ* or the *Logos* is *Jehovah* or the *true God*, the *God of Israel*, yet in other places they plainly describe the *Logos* as a derived being, and as having many characters of inferiority, both as to his original, his existence, and his actions; and therefore when those divine titles are ascribed to Christ, they must be interpreted into some inferior or diminutive sense, that they may be reconciled to the inferior characters given to that *Logos*, and so may be attributed to an inferior being.

Answer. 1. Some great divines have attempted to reconcile these inferior characters of the *Logos* to true

true and eternal Godhead, by supposing that both a real derivation and some natural as well as economical inferiority may be allowed to belong to the *Logos*, even in his divine nature. But this I leave to those who can defend the doctrine of a derived God.

Ans. 2. These inferior characters of the *Logos* may belong to the human soul of Christ, supposing it to be the first of all creatures, and from its earliest existence to be intimately united to eternal Godhead: and thus the supreme and divine character may belong to this complex person Jesus Christ, who is both God and a creature; though I cannot say many of the fathers did profess this notion.

Ans. 3. Whether the different expressions of the fathers in different parts of their writings can be reconciled or not, yet this is plain, that in some places they do in the most evident and obvious manner interpret and ascribe the supreme scriptural titles of *Jehovah*, *Lord of Hosts*, the *God of Israel*, &c. to the *Logos*, or to the *Son of God*; and this is all that I insist upon here.

Observ. III. The ancient Jews in their interpretations of scripture practised the same thing as the apostles and the Christian fathers; and where God is represented in a visible manner conversing with men, or coming to save them, they make no manner of scruple to ascribe these expressions of scripture to the *Word of God*, the *Memra* or *Logos*, and sometimes to the *Messiah*. This may be seen abundantly in several parts of Dr. Allix's Judgment of the Jewish Church against the Unitarians, Chap. 13, 14, 15, 18, 19, 26. And in Dr. Owen's Exercitations on the epistle to the Hebrews, Numb. 9, 10, 11.

Now amongst the ancient Jews, the *Memra* or *Logos* (that is, the *Word of God*) often signifies *God himself*, or *something in and of God*, some divine principle belonging to the essence of God, whereby he transacts

transacts his affairs with creatures ; and it also signifies sometimes in their writings a very glorious archangel, or a spirit superior to all angels, in whom God put his name, and in whom the true God resided in a peculiar manner, as in his house or his habitation, which they called the *Shechinah*. This I have shown at large in my Dissertation concerning the *Logos* ; and I have there made it appear how both those ideas may be united in one Messiah.

But however that matter stands, yet thus much is evident, that those scriptures where God is represented in a visible manner, or where he is represented eminently as a Saviour, or bringing salvation to his people both Jews and Gentiles, have been interpreted concerning *Christ* or the *Word* by the ancient Jewish church, by the apostles, and by the primitive Christian writers ; whence I think we may infer these three things.

1. That Jesus Christ, in the sense of all these writers, has true and eternal Godhead belonging to him, as part of his complex person : for the ancient Jews and the primitive Christians, and especially the sacred writers, had such an awful sense of the transcendent excellency of the great God, and of his jealousy for his own name and honour, that they would not dare to attribute his most sublime titles, characters and glories to a mere creature, or to any thing which had not true Godhead.

2. That the Godhead of Christ is the very same with the Godhead of the Father ; and that his divine nature is the same infinite and eternal being, the same *Jehovah* or *God of Israel* to whom all the highest titles in the Old Testament are ascribed, as Christ himself says, John x. ‘I and my Father are one.’ The Father and Son are not two infinite Spirits, or two Gods, but one and the same God.

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3. That

3. That the denying of these glorious and sublime titles of *Jehovah*, the *Lord God*, the *God of Israel*, &c. to belong to Christ, or the interpreting of them into such a diminished and inferior sense as may belong to a mere inferior spirit, a contingent or created being, without any such personal union to **Godhead**, seems to run contrary to the most plain and obvious sense and meaning both of the sacred writers, of the ancient Jews, and the primitive Christians.



D I S C O U R S E II.

The GLORY of CHRIST as GOD-MAN
displayed,

BY AN INQUIRY INTO THE EXTENSIVE POW-
ERS OF HIS HUMAN NATURE IN ITS
PRESENT GLORIFIED STATE.

S E C T. I.

I N T R O D U C T I O N.

GOD united to man, and dwelling in a human body, is one of the mysterious glories of our religion. It was so 'without controversy' amongst the primitive Christians, as St. Paul acquaints young Timothy the evangelist, 1 Tim. iii. ult. 'Great is the mystery of godliness, God manifest in the flesh.' The union of the divine and human natures in the complete person of Christ the Mediator, is one of those sublime wonders which could never have been found out by the reason of man, and which were revealed slowly to the church in successive ages. There were types and emblems and glimpses of it in ancient days; but the fuller discovery of this mystery is reserved to adorn the New Testament. In these latter days we have a most evident and certain revelation made to us, that Christ Jesus the Mediator, who was 'of the seed of David according to the flesh,' is 'God over all, blessed forever.' Rom. ix. 5.

Yet the glories that spring from this sacred union are too bright to be all unveiled before us in the present state of infirmity. They are too vast and extensive to be received by the narrowness of our apprehensions, while our souls are confined in flesh and blood. The rays of Godhead once broke through the human nature of Christ on the mount of transfiguration, but the disciples were not able to bear them. It is by degrees we must gain acquaintance with this divine person; and as his divinity is all light and splendor, so his human nature, which is a creature, has doubtless in itself many peculiar excellencies and prerogatives, that it might be fit to be so nearly allied to Godhead with decency and honour. And doubtless also it has acquired most astonishing advancement, both in power, capacity and glory, by this sacred and admirable alliance, as well as by its present exaltation in heaven.

The most necessary and important doctrines of the gospel concerning the person of Christ are plainly written in the word of God, that the weakest Christians may read and learn them, and be saved. These have been known and acknowledged by all true Christians in all ages of the church. But there are others also of some importance, which are contained in scripture, and yet may not have been universally received among Christians. Some of these perhaps have not been observed in our reading the Bible hitherto, because our education has given us no hint of them: these may become the subjects of our delightful search and profitable inquiry, when we meet with the first notices of them in the world. It is our duty to 'grow in grace and in the knowledge of our Lord Jesus Christ,' 2 Peter iii. ult. and to seek what further acquaintance with him we may gain by an honest and impartial search into the word of God. This will carry several advantages with it, viz.

1. This

1. This will be for the exaltation of Christ himself; for we shall pay him more just honour in every respect, when we know more of him, and are better acquainted with the various excellencies of his sacred person.

2. This will tend to the illustration of the gospel, and the confirmation of our faith; for the whole scheme of Christianity, and particularly all that doctrine that relates to the person of Christ, is so harmoniously connected, that when we gain further light into any one part of it, it sheds some degrees of divine brightness over all the rest.

3. This will better furnish us with answers to the adversaries of our religion; for the more we know, the better we can defend our knowledge, support our profession, and vindicate the name and honour of our blessed Saviour.

4. This will render the word of God itself more glorious, both in our own esteem, and in the eyes of the world, when we see the darker and more perplexed passages of it unfolded, when we find a way to solve those difficulties which have often puzzled us and our forefathers, and when we remove those incumbrances which have given our adversaries a handle to assault our faith, and to depreciate the word of God as a volume of obscure and inconsistent things.

Our Lord Jesus Christ, considered in his complete person, has the divine nature joined to the human; this has been proved with abundant evidence in ancient and modern writings. Now as the divine nature is all over glorious, so there are some glories which are peculiar and proper to his human nature: some of these are native honours and excellencies that belong to the human soul and body of Christ, and there are other surprising powers and dignities which are derived to the Man Jesus, partly by his exaltation to the throne in heaven, and partly by virtue of his union with the Godhead, as was hinted before.

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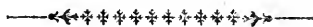
In many instances, it must be confessed, it is difficult, if not impossible, for us to say exactly how far the human nature is the immediate subject of some sublime honours and actions, and how far they must be ascribed to the indwelling Deity : to find the precise limits of the agencies or honours of the two natures in Christ in every respect, is a mystery too deep for our present penetration. Yet since the scripture has abundantly manifested the exaltation of the Man Jesus to the right hand of God, to enjoy unconceivable degrees of power, authority and splendor, it is proper for us to do so much honour to the Man whom God the Father delights to honour, as to read and understand, as far as we can, the peculiar glories of his special advancement.

It has been a common practice with us, because we know that Jesus Christ is true God, and that his human nature is united to the divine ; therefore, whensoever we read any glorious and sublime attributions to our blessed Redeemer in scripture, we content ourselves immediately to refer them all to his divine nature, as being all-sufficient to support them ; not considering that we may perhaps by this means swallow up and bury some of the most illustrious excellencies and honours of the Man Christ Jesus, nor suffer his human nature to receive that due share of glory and dignity to which the Father has advanced it. We are sometimes afraid to exalt the Man whom the Father has exalted, lest we should be thought to derogate from his Godhead. We are afraid to read the human name of Jesus in some scriptures which highly exalt the Son of God, lest we should be thought to weaken the force of any of those texts which are usually amassed together to prove the Deity of Christ, or lest we should withhold any of them from this service.

I grant that the sacred doctrine of the Divinity, united to the human nature in Christ, ought to be supported

supported by all just expositions of scripture. It is an article that we cannot part with out of our religion, without shaking the foundation. But Jesus Christ, our Lord and our God, never requires us to strain one line of his word, or turn it aside from the natural sense, in order to support his deity. There are many passages, both of the Old and New Testament, that declare and confirm this great article; and many of those scriptures also wherein the human nature of Christ is jointly honoured, do yet carry in them a plain proof of the united Godhead. But since there are some scriptures, which in their most natural and obvious sense speak chiefly of the honours of his Godhead, and others chiefly describe the exaltation of his humanity, let us do so much justice to our blessed Saviour, as to read the distinct honours of both his natures in those very places of scripture where he has written them, that so we may pay him the full glory due to his sacred and complex person as God-Man.

Nor can it any way lessen the glory of our blessed Mediator, nor derogate from the honour of his divine nature, to shew what capacious powers and sublime dignities are derived to the Man Jesus, either by his present exalted state, or by the influence of that Godhead which has assumed him into so near an union, since we still secure to the blessed Godhead all its own eminence and infinite superiority to the Man.



S E C T. II.

Scriptural Proofs of the Exaltation of the human Nature of CHRIST, and the extensive Capacities and Powers of his Soul in his glorified State.

THAT the great and blessed God condescended to assume any human soul and body into a personal

personal union with himself, was a matter of free and sovereign favour : and that he should chuse this one human spirit, and this body which was born of the virgin Mary, to be the subjects of this privilege, was the effect of the same goodness and the same sovereignty ; ‘ God spake in vision to his Holy One, and said, I have exalted one chosen out of the people,’ Pſal. lxxxix. 19. It is a favour at first altogether unmerited, and which the Man Jesus could not claim. ‘ It pleased the Father that in him all the fulness of the Godhead should dwell bodily,’ Col. i. 19. and ii. 9. It was a matter of divine good pleasure, that God should ‘ dwell in’ that particular spirit, and be manifest in that particular flesh and blood which was born at Bethlehem.

Thence it will follow, that the influences and privileges derived from this union are limited by the will and pleasure of God : and the honours and powers which accrue to the human nature on this account are suspended or bestowed, increased and diminished, according to the wise counsels and determinations of the divine will.

It seems to be one of the sacred laws of this ineffable union, that the Man Jesus should have ideas and influences, knowledge and power, communicated to him by the indwelling Godhead, in such measures and at such successive seasons as he stood in need of them, for his several offices and operations in the divine economy. The human soul of Christ cannot receive and retain all possible ideas constantly and simultaneously : This would be to suppose the Man really endowed with the properties of Godhead. But as fast as the indwelling Godhead sees it proper to furnish him with new and larger ideas and powers, so fast is he made capable of receiving and exerting them, both in his state of humiliation and exaltation.

This

This will appear, if we consider that Christ was God-Man in the days of his humiliation: He was 'Immanuel,' or 'God with us:' He was 'God manifest in the flesh:' He was that 'Word' who 'was God, made flesh:' And our divines very justly affirm, it was the same Godhead which is in the Father that dwelt in Christ: 'I am in the Father,' says our Lord, 'and the Father in me,' John xiv. 10. 'I and the Father are one,' John x. 30. Yet while he lived upon earth, this divine union did not exert its influences to the utmost, neither as to knowledge, or power, or authority; for the child 'Jesus grew in wisdom' as well as 'stature,' Luke ii. 52. and the 'day of judgment,' which was known to the Father, was unknown to the Son at that time, Mark xiii. 32. 'Of that day and that hour knoweth no man, neither the Son, but the Father.' His knowledge was imperfect; and his authority on earth, before his death, appeared rather the authority of a prophet than a king: In his younger years he was subject to the commands of his parents, Luke ii. 51. And when he appeared in the world, it was as a man, sent from God, to reveal his will and to obey or fulfil it. He declared he was no king on earth, i. e. a temporal king, for 'his kingdom was not of this world.' He paid tribute to Cæsar; he would not be the divider of an inheritance among contending brethren; 'he had not where to lay his head.' The Man Jesus here on earth lived among men, and had not complete knowledge, nor could he have complete power.

It pleased the Father, and it was agreed in the covenant of redemption, that the Man Jesus should arrive at his exaltation by degrees: It was agreed that he should practise the most profound instances of humility and submission to God, as well as the most astonishing act of pity and charity toward men,
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in becoming a sacrifice for their sins and dying upon the cross, before he was to receive his promised honours. The Father thought it proper to bestow the most sublime advancement upon him as a reward of his sufferings; and to suspend his rich reward till his work was done, that he might at once display his own grace, his equity and his truth, in the glorification of the human nature of his Son Jesus, and that he might be a more proper pattern for all his followers. This doctrine runs through many pages in the Old Testament and in the New.

But when Christ had finished his work, he then prayed for the promised glory. John xvii. 5. 'Father, glorify thy Son; I have finished the work which thou gavest me to do.' And when he ascended to heaven, and was seated at the right hand of God, then he that was 'of the seed of David' more eminently appeared to be 'God over all, blessed forever,' as Rom. ix. 4, 5. Then the influences of this sacred union were exerted in an high degree, and honours and dignities were conferred upon him in abundance, with intellectual and operative powers suited to this advancement. 'God manifest in the flesh' was received up to heaven in glory, 1 Tim. iii. 16. And there the human nature lives and acts, shines and reigns, in a manner becoming its high privilege of union to Godhead.

In order to pursue my present design, I shall do these two things—First, I shall endeavour to prove from scripture, that it is the human nature of Christ that was peculiarly exalted after his sufferings; and then set before you a more particular detail of the instances wherein this exaltation consists.

First, The reasons to prove that it is the Man Christ who is exalted by God the Father, are such as these:

1. St. Peter gives us an account in his first sermon,

mon, Acts ii. 33. of Christ 'exalted by the right hand of God.' If we inquire more particularly of the person who is thus exalted, the context assures us, it is 'Jesus of Nazareth, a man approved of God.' ver. 22. It is that very Man of 'the seed of David according to the flesh' who was appointed 'to sit on his throne,' ver. 30. It was the Man 'that was taken and crucified and slain,' ver. 23. The Man 'whom God raised from the dead,' ver. 32. who was thus 'exalted by the right hand of God,' ver. 33.

2. It is a *real* exaltation of Christ by the will or good pleasure of God, which is expressed in many scriptures, and not merely a *manifestative* exaltation. It is an advancement to new degrees of knowledge, to a real increase of capacity, to new powers and advantages, which he had not on earth, as well as to new dignities. But the divine nature is eternal and self-sufficient, full in itself of all real and possible powers and dignities, nor can it receive any new powers, nor can it have any real advancement. God-head cannot be any otherwise exalted, than by having its own original and eternal powers, or the exercise of them, manifested or discovered to his creatures; it must be therefore a creature, even the Man Jesus, who receives this real advancement.

3. It is the human nature of Christ which is properly exalted, because it is the Man who is expressly called 'the Mediator' in scripture, whereas he is never expressly called Mediator as God. 1 Tim. ii. 5. 'There is one God, and one Mediator between God and man, the Man Christ Jesus.' Now it was for the most part mediatorial honours and powers which he received at his exaltation; and partly with this design, that he might better fulfil the remaining part of his work as Mediator, that the Man Jesus might reign over the nations and judge this world. Acts xi. 36, 38. Acts xvii. 31.

4. His

4. His exaltation is represented as the reward of his sufferings and labours in many places of scripture. *Isai. liii. 10, 12.* ‘Therefore shall he divide the spoil with the great, because he poured out his soul unto death.’ *Phil. ii. 8.* ‘He humbled himself, and became obedient to death, wherefore God hath also highly exalted him.’ *Rev. v. 9.* ‘Thou art worthy to take the book,’ &c. ‘for thou wast slain, and hast redeemed us.’ Now it is not so proper to say, the divine nature in Christ, or his indwelling Godhead, is rewarded; because his human nature laboured and suffered and died. The Godhead in Christ is properly incapable of receiving any rewards from God the Father, for it is one and the same Godhead or divine nature in both persons; nor indeed can a God be properly rewarded at all.

This argument will be further enforced, if we consider, that his exaltation after his labours and sufferings, is represented and proposed to us as a pledge and pattern of our exaltation after we have laboured and suffered, on purpose to encourage us in our labours and sufferings. Now this must be the exaltation of his human nature or the Man Jesus, who did both labour and suffer as well as we.

I will say no more in this place, because this doctrine will appear more evident all the way as we proceed: Yet if we had nothing further to say for it, I think upon the whole we might venture to conclude, that as the humiliation of Christ the Mediator has a more peculiar respect to his human nature, so it is the human nature is more especially exalted by the Father, but still considered in union with the divine, and under the character of Mediator.

My second general head of discourse is to give some special instances wherein the exaltation of Christ in his human nature consists; and this appears eminently in the following particulars.

I. The

I. The Man Christ Jesus united to the divine nature is admitted to the knowledge of many of the decrees and the secret counsels of God. He that knew not the day of judgment here on earth, has now the scene of all futurities spread open before him ; and he communicated them in visions and figures to John the apostle, that he might publish them to the churches. The book of the Revelation begins with this assertion, that ‘ God gave to Jesus Christ the knowledge of things that must shortly come to pass :’ And in Rev. v. 5. ‘ The Lion of the tribe of Judah hath prevailed to open the book, and to loose the seven seals thereof.’ Ver. 6. ‘ The Lamb, as it had been slain, having seven horns and seven eyes, which are the seven spirits of God, came and took the book out of the right hand of him that sat on the throne, and opened the seals thereof.’ Here is the human nature of Christ, the Lamb, represented with unknown powers, viz. ‘ seven horns and seven eyes, which are the seven spirits of God.’ The seven horns might signify perfect might, and the seven eyes perfect knowledge ; and by virtue of his union to the divine nature, this may include his power to send the Spirit of God, or to give forth his gifts or graces. He opens the book of divine counsels, by which the church and the nations are to be governed to the end of the world.

Now the divine nature of Christ knew all that was written in this book while it was sealed ; but after the sufferings of Christ on earth, his human nature was admitted to this privilege : and having power given him to rule the world, it was necessary he should know those counsels and decrees of the Father by which the world is to be ruled.

Observe also that he is made and declared ‘ worthy to take this book and to open the seals of it, because he was slain, and has redeemed his saints to
God

God by his blood,' ver. 9. Surely it was not the Godhead, but the Man Jesus who was slain ; and it is the Man (not the Godhead) who is become worthy on this account to read this book of divine counsels. This is that ' Revelation which God gave unto Jesus Christ, to shew unto his servants things which must shortly come to pass, and he sent and signified it by his angel unto his servant John.' Rev. i. 1.

II. The human nature of Christ, as united to God, is exalted to the government of heaven and earth. Matt. xxviii. 18. Jesus, just before his ascension, spake unto them, saying, ' All power is given unto me in heaven and in earth.' And Ephes. i. 20. St. Paul tells us it was God's ' mighty power, which he wrought in Christ when he raised him from the dead and set him at his own right hand in heavenly places, far above all principality and power, might and dominion, and every name that is named, not only in this world, but also in the world to come, and hath put all things under his feet.'

I know this sort of expression in scripture is wont to be applied expressly to the character of Christ as Mediator, for it is usually said, Though his divine nature, absolutely considered, had all this dominion before, yet as Mediator it was now given to him.

But let us consider these three things :

1. Since the human nature of Christ at least must be allowed in some sense to complete the person of the Mediator, and it is his human nature that is thus ' raised from the dead by the mighty power of God, and set at the right hand of God in heavenly places,' it is but reasonable to conceive that the human nature receives this exaltation, this power and dominion over all things, though I grant it must be considered in union with the divine : but if we do not suppose it to be the human nature which is thus

dignified and endued with authority, then we shall be forced to interpret this text thus, viz. that God raised his human nature from the dead, and set his human nature at his own right hand, i. e. on high above the clouds : but has put all things under the feet of his divine nature, considered as Mediator ; which seems to be but a shifting and evasive exposition, if the words will admit a sense that is plainer and easier : and no man who reads it with an unbiaſſed mind would put this strained interpretation upon it.

2. Of what use is the frequent declaration of this power and government conferred upon Christ after his ascension, if it be not conferred on his human nature, and if his human nature does not exercise it ? The divine nature of Christ had this power, and exercised this government before : as God, he always did, and always will govern the world, though there had not been a word spoken in scripture of any exaltation of Christ to this government : And since Godhead is united to the Man Jesus, Godhead in this united state would continue to govern the world as before, and that even during all the humiliation of Christ : What alteration then does arise from this declared exaltation of Christ, after his labours and sufferings ?

And besides, 3. What new advantage, what benefit, what gift or reward can it be to the human nature of Christ, that his divine nature should be made governor of all things ? Or that the divine nature should exert that authority, dominion and power which it had inherent in itself, originally, necessarily, and without any gift ? This government of Christ is frequently represented as a gift and a reward, and therefore must belong eminently to the inferior nature, which alone is capable of rewards and gifts from God.

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The same argument may be drawn from Rom. xiv. 9. 'To this end Christ both died and rose and revived,' or lived again, 'that he might be Lord both of the dead and the living.' His death and resurrection belong to his human nature; he died as man, he rose as man, that he might as man rule over the dead and the living; for it is hardly to be supposed that St. Paul could mean, "He died and rose as man, that his Godhead might obtain this dominion, when his Godhead had this dominion eternal and unalienable in itself, and needed no such new title to dominion:" For his coming into flesh could never divest him of it, nor could his human sufferings repurchase such a divine claim and power if he had divested himself.

Yet here I would give notice once for all, that I do not exclude this sort of scriptures from an economical sense: I mean thus, they may have a respect to Christ in his complete person, as God-Man, and as Mediator; or as a man united to Godhead: and they may and must signify his exaltation in his mediatorial character to these honours and authorities; without the indwelling Godhead, several of them seem to be too sublime for a man. But still the most natural, obvious, and primary meaning of them, refers to that human nature, which alone can be the proper subject of real abasement and advancement, which alone could really suffer, and which alone could receive real exaltation; for the divine nature in itself is utterly incapable of either. It is the Man who is exalted, even the Man Jesus who is called the Mediator, but it is the Man who is one with God. He obeyed and suffered and died as man, but united to God: He rose and was exalted as man, but still united to God. I beg pardon if I have dwelt too long on this point, or repeated any thing which I had said before. The doctrine itself seems

to require it of me, that if possible I might leave no scruple on the minds of pious readers who are honestly searching out the truth, and would secure the honours of their blessed Redeemer.

It may be inquired here, What acts can the Man Jesus put forth in his human nature toward the government of heaven and earth?

I answer—As he is now let into the counsels and decrees of God, and by his immediate union with the divine nature he now receives perpetual notice of all the affairs in the upper and lower worlds, so he can give his orders to the millions of attending angels to execute works of judgment and mercy; they are all ministering spirits to him. He can manage the affairs of providence by angels as his instruments for the government of the nations and the good of his saints: And he that has led captivity captive, and subdued the prince of darkness, with all the armies of hell into slavery to himself, he can give them permission to exercise their rage amongst mankind, under such limitations and restraints as he sees proper. Thus he may govern all things by the angels or devils, as his mediums, or instruments: and he may do it also by himself in a more immediate manner.

Let me ask, May not Christ keep the wheels of nature in their courses, and administer the providential kingdom by virtue derived from the indwelling Godhead? May he not exert his dominion amongst all the material elements, and the inhabitants of air, earth and water, as well as amongst the spirits of the invisible world? Shall prophets and apostles and captains have a resemblance of such power given them on earth, and shall not Jesus the Son of God have the substance and plenitude of it, especially now in heaven? Could a Moses divide the sea with his rod, and turn flints into rivers of water? Could a

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Joshua say to the sun, Stand thou still, and forbid the moon to move? Could a Paul make fevers and dropfies depart at his word, and flee at the appearance of his handkerchief, Acts xix. 12.? Could Peter heal the sick with his shadow passing over them, Acts xv. 15. and command Tabitha to arise from the dead? And shall we not suppose the Man Christ Jesus in his exalted state, with all the power and glory of indwelling and united Godhead; I say, shall we not suppose him able to rule time and nature as he pleases, and to manage all things in heaven and earth, all things mortal and immortal?

Or if we lift our thoughts to the angelic legions and survey their powers, must we not suppose the power communicated to our exalted Saviour to be far superior to theirs? Shall it be within the power of a single angel, when sent with a pestilence, to destroy seventy thousands of Israel in order to punish David's sin, 2 Sam. xxiv. 15, 16? or to slay a hundred and fourscore and five thousand Assyrian soldiers in the camp of Sennacherib in one night, 2 Kings xix. 35? or shall it be within the reach of Satan's power and commission, as he is the 'prince of the powers of the air,' to raise storms and hurricanes, and to send lightning from heaven, Job i. 16, 19? and shall not the blessed soul of our exalted Redeemer have more transcendent power than angels or devils? Why should it not be within the reach of his human will, by methods of unknown influence, to govern the winds and the waters, the earthly and the heavenly bodies, to subserve the counsels of his Father and his own gracious purposes towards his people?

Or if it should be doubted at present by any of my readers, whether Christ's own human power reaches to an immediate management of all these affairs at so prodigious distances, yet we may be assured, as I hinted

hinted before, it is not above the power of human nature, so exalted and so nearly united to God, to give orders of this kind to the standing or fallen angels, which the divine nature has taken care shall be punctually and exactly fulfilled: and thus 'he shall reign till he has brought all his enemies under his feet,' 1 Cor. xv. 24, 25. But a farther pursuit of this subject is reserved to the following section.

I proceed now to the third instance of power and dignity to which the human nature of Christ is exalted.

III. Christ as man united to God is 'exalted to become a Prince and a Saviour, to give repentance to Israel and forgiveness of sins,' Acts v. 31. This scripture must certainly include and chiefly regard the manhood of Christ, for it is that same 'Jesus,' saith St. Peter to the Jews, 'whom ye slew and hanged on a tree,' that the 'God of our fathers hath raised up' and exalted to this dignity.

Besides, it is impossible that the divine nature should be really and properly 'exalted to be a Prince and a Saviour,' &c. for it would be humiliation, and not exaltation, for the pure divine nature to accept of these titles and perform these offices even by way of deputation and vicegerency to the Father, when it had supreme authority originally and eternally in itself without any donation or deputation.

It will be said here, What can the Man Jesus do toward the giving repentance and forgiveness?

I would humbly inquire whether it were not his human nature sent forth his apostles when he was here on earth? And is it not the Man Jesus who sends his ministers abroad into the nations in his present exaltation in heaven? Is it not still the Man in whom Godhead dwells? Is it not he who 'gives apostles, prophets, evangelists, pastors and teachers' to publish this doctrine of repentance and forgiveness

in his name? 'He that ascended on high' after he had 'descended into the lower parts of the earth?' He that 'received gifts for men,' Psalm lxxviii. 18. and gave these gifts unto men 'for the perfecting the saints, for the work of the ministry, and for the edifying his body,' Eph. iv. 8, 12.?

And though we may reasonably suppose the Man Jesus considered alone has not now, nor could ever have sufficient power in himself, abstracted from Deity, to change the hearts of men, make obstinate sinners become penitent, and seal the forgiveness of sins with comfort to their consciences; yet the Man Jesus may say, Father, I will that this and the other obdurate sinner be reclaimed, softened and sanctified: Father, I will that his sins be forgiven him: and hereupon the blessed Spirit of God works this divine change in the sinner, and seals this forgiveness to the soul. Why may not Jesus work wonders of grace on the souls of men, in the same way as he wrought miracles of healing on their bodies?

I add further, the man Jesus may exert a volition that such and such a rebellious sinner be converted, softened and pardoned; and according to the sacred and unsearchable laws of the union between his divine and human nature, the effect may be wrought and the blessing given by the omnipotence and authority of the indwelling Godhead: and in this sense the exalted human nature exerting such a volition becomes a conscious instrument or agent in bestowing these divine favours. You will say, perhaps, was it not so in his state of humiliation as well as now? And what advantage then has Christ exalted? Did not the Godhead work the miracle by the intervening act of Christ's human will?

I answer, yes certainly: but the difference between his agency in his exalted and in his humbled state seems to be this: while our Redeemer was on earth

earth in his humbled state, he seems to live by more apparent, constant, immediate and actual addresses to and dependence on the Godhead for every single miracle he wrought, than perhaps he does now. This dependence was sometimes manifested to the spectators, by praying to his Father when he was to work a miracle, as in raising Lazarus from the dead. John xi. 41. He said 'Father, I thank thee that thou hast heard me,' and yet then he spake his will with authority, ver. 43. 'Lazarus, come forth.' At other times, this actual dependence was constantly practised, though he did not manifest it to the spectators: so when Christ healed the leper, Matth. viii. the Man Jesus said, 'I will, be thou clean;' and immediately the miracle was wrought. By the intervening volition of Christ as man, the dead was raised and the leper was cleansed; but it was the power of God was present with the will of the man to heal the sick and to raise the dead, as it is expressed in Luke v. 17.

And thus the Man Jesus, being now exalted to a more sovereign sort of agency, to 'quicken whom he will,' John v. 21. hath a special interest in those titles, a 'Prince and a Saviour,' and in bestowing 'repentance and forgiveness,' Acts ii. 31, 32, 33. because his will is made as it were the agent. He ascended to heaven, he received the promise of the Spirit, he poured down those gifts of the Spirit on his apostles and the primitive Christians, for the ordinary and extraordinary works of grace, for it is by his will these things were done.

IV. The human nature of our Lord Jesus Christ has some influence in the succour and support of tempted Christians, Heb. iv. 15. The apostle assures us, 'We have an High Priest who was tempted in all points as we are, but without sin; and he can be touched with the feeling of our infirmities,' i. e.

he has a human sympathy arising from his human sufferings, and therefore we are encouraged to 'come to the throne of grace to find help.' And, chap. ii. v. 18. 'in that he himself has suffered being tempted, he is able to succour them that are tempted.' Now since his ability to succour tempted souls does arise in part from his human sympathy, and from his own experience of sufferings and temptations in his human nature, it leads us naturally to conceive that even his human soul has some hand in the succour of tempted saints.

1. Because the divine nature is not rendered more able to succour them by all the temptations that the human nature sustained. The divine nature is infinitely and eternally able to succour, without any regard at all to the human nature, whether that had been tempted or not.

2. It is the design of this chapter to speak of the human nature, or rather the incarnation of Christ, v. 17. He must become like us in 'flesh and blood, that he might be a merciful High Priest to make reconciliation:' now here the human nature is the chief agent, or rather patient, in making atonement and reconciliation, though the dignity and complete merit ariseth from its union to the divine nature. Then in the next verse his human nature having been tempted, is fitted and enabled to succour them that are tempted, by its own sympathy with them, as he was man, but still supposing him united to Deity. This is the most natural and necessary sense of the words.

Observe further, that Christ is represented as the head of the church in many scriptures, and the saints as his members; now this headship must be referred specially to his human nature, though not excluding the divine, because the members and head must be of the same nature. The 2d chapter to the Hebrews,

brews, seems to be written with this design, to shew the necessity of Christ's incarnation, in order to sustain the proper and appointed relations to his own people, viz. 'Because the children were partakers of flesh and blood, therefore he took part of the same,' that he might be a Brother, a Priest, a Father, a Succourer of the tempted, &c. Nor can any relation seem more necessarily to require his having a human nature, than that of head and members. Now in what sense can the Man Jesus bear the relation of such a vital or sympathizing head united to his body, the church, if he has no particular knowledge of the wants, sorrows and sufferings of his particular members; if he has only a mere general confused knowledge that he has members on earth who endure sorrow and suffering, though he knows not how many, nor which they be, nor is he able, as man, to do any thing for their particular relief? Would it not be strange to say, he has the most near and intimate relation of headship to his members, as he is man, and of the same nature with them, and yet he cannot do any thing for the support or succour of any of them, by the powers of the very nature, whereby he sustains this relation, and whereby chiefly he becomes their head? It is granted that the indwelling Godhead capacitates him for the supply of the wants of his members, by furnishing him with all grace; but I think that human nature by which he eminently sustains this relation and becomes a head, may be allowed to be an intelligent and conscious medium of conveying these supplies.

V. If it should not be allowed that Jesus Christ, as man, can bestow effectual succour and relief on his tempted faints, yet surely he is able to make particular intercession for them. It is upon this account he is declared 'able to save to the uttermost those that come to God by him, because he ever lives to make

make intercession for them,' Heb. vii. 25. Now we cannot suppose it is the divine nature which properly and directly intercedes or pleads for us in heaven, but the Man Jesus, who gave us a pattern of that intercession here on earth, John xvii. though it may be the divine nature united that renders this intercession so universally powerful and prevalent.

Nor can we suppose that Christ intercedes merely in general for all his saints, without knowledge of their particular persons, or their present particular circumstances; for this is no more than every Christian on earth does or should do: we should all intercede or plead in that manner 'for all the saints,' Ephes. vi. 18. though our pleadings have not the same efficacy as his, nor are we supposed to have the same knowledge of their wants.

When we are told that our great High Priest, whose special work and office in heaven is to make intercession for us, 'is passed into the heavens,' and that he 'can be touched with the feeling of our infirmities, having himself been tempted as we are;' can we ever imagine that this does not refer to the human nature of Christ, since none of these expressions are applicable to his deity? And can we think that the scripture would represent our encouragements to apply ourselves to him as an intercessor in such tender and sympathetic language, if he knew only in general that there were thousands of tempted saints on earth, but had no particular knowledge of their persons, their special kinds of temptation and present distress, which might awaken this sympathy, and engage his special representation of their cases to the Father?

VI. The human nature of Christ united to his Godhead is exalted to receive honours from men and angels in the upper and lower worlds, upon the account of its obedience, sorrows and sufferings.

It is one part of the reward promised to men of piety, that they shall enjoy glory and honour, as well as immortality and peace, Rom. ii. 7, 10. And surely our blessed Saviour has at least a right to share in the general promise made to men, and to have his transcendent and perfect piety rewarded with transcendent honours and glories.

Therefore when the apostle had described him as 'man,' or the 'Son of man,' or the 'second Adam,' in Hebrews ii. 9. he adds, 'We see him for the suffering of death crowned with glory and honour:' for these sufferings and this death he voluntarily sustained, as a piece of the most submissive obedience to his heavenly Father, and most amazing charity to mankind; therefore, he was entitled to the glorious recompense.

You find these honours paid to him in heaven, according to the Father's promise and appointment. Not only the saints, who were redeemed by the blood of Christ, but the 'angels round about the throne, say 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,' Rev. v. 11, 12. 'and every creature in heaven, on earth, and in the sea, join their honours and their blessings to him that sits upon the throne, and to the Lamb forever,' ver. 13. As the man is assumed into union with the Godhead, so the whole person of Christ the Mediator or God-Man becomes the object of adoration, as our best divines generally agree.

Read what the apostle declares, Philip. ii. 9, 10, 11. 'Christ humbled himself and became obedient to the death of the cross; wherefore God also hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth,

earth, and things under the earth ; and that every tongue should confess that Jesus Christ is Lord, to the glory of the Father.' Surely it is the human nature that seems to be exalted here to this dignity, as it stands united to the divine ; and this is manifest, not only because the divine nature could not receive this exaltation, having an original and underrived right to worship, but also because his human sufferings are the reason of his exaltation.

I am ready to believe that the human nature of Christ knows and beholds all the knees bowing to him, and hears all the tongues confessing him, or else how can this be a proper recompense for the sufferings of Christ in his human nature ? Does the Godhead derive recompenses from the sufferings of the man ? or can God be said thus to exalt the pure divine nature to be the object of adoration ? Has the human nature of Christ no share in this reward ? or is the human nature of Christ recompensed some other way, i. e. by making a luminous figure in heaven, arrayed in bright ornaments above the clouds or stars, but ignorant of the honours done him by the church on earth, while yet these very honours done him on earth are declared to be his appointed recompense ? How unreasonable and absurd is such a supposition !

It will be objected here indeed, How can any thing that is not pure God be made any part of the object of religious worship ? Is not this contrary to the first command, and to the general law of worship in the Old and New Testament, which directs it to be paid to God only ?

Ans. I think the human nature of Christ is no otherwise capable of religious worship, according to the statutes of heaven, but by being thus gloriously united to the divine : but when it is thus united, the whole complex person may be made the object of religious

religious worship, if God see fit, since the person who is worshipped is really one with God, and has personal communion with the divine nature. But for the further removal of these objections and all the difficulties of this kind, see my Dissertation on the Worship of Christ as God-Man and Mediator, Diss. 3. Prop. 8, 9. where I have not only proved it from scripture, but cited the testimony of some of our greatest writers to support it, such as Turretine and Dr. Owen.

VII. Christ as man (but in union with God) is constituted Judge of the world. This is often repeated in scripture: Acts xvii. 31. 'God hath appointed a day wherein he will judge the world in righteousness by that MAN whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead.' This is part of St. Paul's sermon to the Athenians. And St. Peter, in his sermon to Cornelius, Acts x. 38, &c. says, concerning 'Jesus of Nazareth, who was anointed with the Holy Ghost, and whom God raised from the dead, he has commanded us to preach to the people, and to testify that it is he which was ordained of God to be the judge of the quick and the dead.' It is he, even the Man Jesus, who lived at Nazareth, shall be the judge: it is the Man Christ Jesus who 'descends from heaven with a shout, and with the sound of a trumpet,' shall 'send his angels and gather his elect from every quarter of the earth;' he shall call to the dead, and they 'that are in their graves shall hear the voice of the Son of God and live;' for all 'judgment is committed to him,' John v. 27. 'because he is the Son of man,' i. e. the Man the Messiah.

I cannot think that the manhood of Christ would have been so expressly and peculiarly represented under this character and office of the final judge of
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the world, if the affairs of that awful and solemn day were not committed to him, and if the cognizance of the hearts and actions of men, so far as to decide their eternal states justly, were not communicated to the Man Jesus by his personal union with the divine nature. Surely he shall not sit upon that tribunal like a glorious or shining cypher, or make a bright unactive figure there. No, by no means. The business of the judgment must pass through his hands and his head, as Dr. Goodwin expresses it, concerning the government of the world, when he explains that text, Matth. xxviii. 18. And when he speaks of the judgment of mankind by Jesus Christ, he speaks more highly and honourably of the influence that the human nature of Christ will have in it, than I dare venture to do here. See Vol. II. Book 3. Chap. ult. And indeed I may support the boldest language I use in any part of this discourse concerning the most extensive powers of the Man Jesus in his glorified state, by such a venerable precedent: the authority of that great and excellent man will abundantly excuse and defend me among all those who have an esteem for his valuable writings.

VIII. It might be added in the last place, that our blessed Saviour, considered as man, has some unknown and most extensive ways of communicating his presence, his influence and his glory to all the millions of saints in the heavenly world; for the heaven of each of them consists partly in being 'present with Christ,' 2 Cor. v. 8. 'and beholding his glory which the Father gave him;' i. e. the glory of his human nature, or at least as God-Man. John xiv. 3. and xvii. 24. Now it is but a poor, low, and carnal idea of the heavenly state and blessedness, if we conceive the common rank of saints to have no nearer access to Christ, and no more participation

participation of his presence, or views of his glory, than merely to dwell in the same spacious regions of heaven, and to behold a man afar off raised on a high throne, and arrayed in light at a great distance. Surely the immediate presence of the Man Christ, and immediate communion with him, shall be something more near, more intimate, and more blissful than such a distant sight of him.

Shall it be said, that the powers of every glorified saint shall be vastly enlarged, to take in the blessed prospect and enjoyment, though the object may be afar off? And may it not be said also with more reason, that the powers of our glorified Saviour shall be much more enlarged to communicate himself and his glories to the meanest and most distant inhabitants of heaven? May he not make himself, even in his human nature as well as his divine, immediately present with them all, by a most extensive diffusion of his human as well as his divine glories?



S E C T. III.

A rational Account how the Man Jesus Christ may be vested with such extensive Powers.

THE great difficulty of receiving this doctrine, still lies here—How is it possible that a human spirit should be endued with powers of so vast an extent? Can it ever be supposed that a human soul, a man, should know all things that are done in this earth? that he should be acquainted with the hearts and thoughts of all men? and should take a sufficient cognizance of every minute affair that passes through the hands and the hearts of all human creatures, in order to govern and judge so large a part of the creation.

Answer.

Anfw. 1. Perhaps it may not be absolutely necessary that every single thought, word, or action of every particular creature should be known to the human soul of Christ, in order to fulfil his part or province in governing and judging mankind: but all the greater, more general, and more considerable affairs and transactions of nations, churches and particular persons, may be made known to the Man Jesus, so far, that in union with the Godhead he may be properly called the governor and the judge, and may execute and fulfil those glorious offices: and if he should not in an immediate manner be actually conscious of, or actually influence the minutest circumstances and actions of men, yet he may have sufficient powers to know and influence all those greater affairs, in which the lesser and more minute circumstances are also involved.

An earthly king may be properly said to govern and judge his people, who are spread through many large provinces, without the particular knowledge of all the minuter concerns of his subjects: yet if he apply himself with diligence to fulfil his office, he may obtain a particular acquaintance with ten thousand affairs that relate to the various provinces of his dominion; and he may employ proper agents to execute all his orders in the several towns and villages of his government, which his own eyes or his own hands perhaps cannot reach. Now surely we may justly believe that the intellectual powers of our glorified Saviour in heaven, extend vastly beyond the natural or acquired capacities of the greatest prince on earth; it is not impossible but that the Man Jesus may not only know every saint around him in the heavenly regions, but that every saint and sinner also in this world, with all their biggest turns of life and concerns of mind, may come within his notice. Did king Cyrus know the face and the
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name of every soldier in his large army, and shall not Jesus the King of kings be supposed to have understanding large enough to take in all the most important affairs of this lower world, and perhaps every person that is under his government, though his knowledge should not reach all lesser circumstances?

Why may not the human soul of Christ be as well appointed to govern the world as the soul of man is appointed to govern his body, when it is evident that the soul of man does not know one thousandth part of the fine branchings of the muscles and nerves, and the more refined vapour or animal spirits, which are parts of this body? When the soul of man gives order to the grosser limbs to move; all these minute and subtle parts and powers exert their regular operations by an original divine influence and appointment, though the soul has not a particular consciousness of these minute parts or their subtle operations. So our blessed Saviour's humanity may be vested with the proper title and real powers of a governor of the world, without an explicit knowledge of every single atom of it; all which infinite number of atoms, may only be under the eye and influence of Godhead.

The human soul of Christ is the brightest image or copy of the divine nature that is found among mere creatures; and though it may not receive all the infinite variety of particular ideas of human affairs, which are in the divine mind, yet it may receive as a transcript from the divine mind, so many of the largest and strongest of those ideas which relate to human affairs as may be sufficient to qualify him for the Judge of all, under the immediate influence of indwelling Deity. So a man may transcribe a copy of the Hebrew bible, viz. all the letters or consonants of it, sufficient for himself to read and understand it,
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though he leave out every point, vowel, and accent; which sometimes may be more in number than the letters themselves.

It will be objected further, that every thought, word and action of human life, may some way or other have influence on the particularities of the final judgment, to diversify, enlarge or diminish the rewards and punishments of men in the future state; and if Christ as man knows not the minutest turns of thought in every heart, he cannot be a sufficient judge, nor award proper recompenses to every one according to their works.

I answer—If this be so, yet since the human soul of Christ can do so much as I have mentioned toward the cognizance and judgment of mankind, he may justly have this work assigned to him, considering its union to Godhead; and where the faculties of the human soul of Christ are exerted to their utmost, and yet fall short, the divine nature, which is always present, abundantly supplies all that defect, by a constant, immediate and unknown motion and influence. ‘God has ordained a man to judge the world,’ and yet ‘God is Judge himself. Selah.’ Acts xvii. and Psal. l.

And here let it be observed once for all, that I can hardly give myself leave to think that any created spirit whatsoever should know every individual circumstance of every being, and every action both in the world of bodies and the world of souls. Though Dr. Goodwin supposes the Man Jesus capable of all this, I rather suppose it belongs only to the omniscience of God himself, to take in, with one infinite, simultaneous and extensive view, all the shapes, sizes, situations and motions of every single atom of which this whole globe of earth is composed, with all its animal and vegetable productions, and all the other planetary worlds, the sun, moon and stars,
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with every action and circumstance of all their inhabitants. I content myself rather to think it is a prerogative only of God the Creator, the infinite Spirit, to be perfectly acquainted with every motion of the mind, every inward thought and manner of action that belongs to all the innumerable inhabitants of the intellectual world, both men and angels. Should it be granted that any creature could oversee and overrule every minute affair that relates to the worlds of mind and matter, and every thought and atom that belongs to them all, sometimes I think this would approach so near to the distinguishing properties and prerogatives which God hath assumed and peculiarized to himself in this world, that it would seem to take away that plain and obvious distinction between God and the creature which ought to be maintained sacred and inviolable. Scripture seems to limit my thoughts about a creature's power in this manner.

Whatsoever therefore I may speak in this treatise according to the most raised apprehensions I have of the extent of the human intellectual powers of Christ, I can hardly suppose them to reach any farther than to take a just cognizance of all those greater and more important motions and actions, circumstances and relations of the material and immaterial worlds on which the government of them chiefly depends; and perhaps also even this may be impossible without his peculiar union to the divine nature. He may thus have a simultaneous and comprehensive view of all the greater affairs of every inhabitant of the upper and lower worlds, and may also have a successive and particular knowledge of any minuter circumstances that attend them, whenever the indwelling Deity sees it necessary to communicate it to him for any special occasions. As the general of an army standing on an hill surveys the troops engaged

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gaged in battle, he can distinguish perhaps every regiment, and their changes of ground, when they charge, and when they retreat, but cannot know every sword that is drawn, nor hear every groan; yet some particulars of this kind which relate to the single soldiers may be distinctly told him. Where that great author, Dr. Goodwin, whose opinions I cite at the end of this book, indulges his imagination to fly beyond these limits, I am constrained to leave him, lest I should seem to deify a creature, and intrench upon the supreme majesty of God.

Answ. II. To make it appear that our blessed Lord in his human nature may possibly be capable of knowing all the most considerable affairs and circumstances of mankind, let us consider how far the mere native capacities of a human spirit may extend. We must not judge of the innate powers and natural capacities of the soul of the Messiah, by the scanty measures of our own souls and their native powers. The soul of Christ may be reasonably supposed in its own nature to transcend the powers of all other souls as far as an angel exceeds an idiot, and yet be but a human soul still; for *gradus non mutant speciem*, different degrees do not change the kind or nature.

When we narrow and limit our conceptions of the extensive powers of the soul of Jesus, and bring them down too near to our own, it is because we have too high a conceit of ourselves, and too low an idea of the great and glorious God. We are ready to fancy the difference between God and ourselves so small, as that a mind so vastly superior to our own as I have described, must be raised immediately to Godhead: whereas by the view of the powers of angels (which I have hinted before) it is possible there may be endowments and excellencies equal to all the millions of men on earth united in one spirit, which may be yet but a created being, and infinitely inferior

or to the great **God**. And surely if there be such a spirit of such extensive excellencies and endowments, it is divinely proper that this spirit should be the soul of Jesus, who is so intimately united to **God**, and who in all things must have the pre-eminence, Col. i. 18.

But let us proceed in this argument to raise our inquiries how great and glorious a creature may be formed by the Almighty Creator.

If I might venture to speak here in the language of philosophy, it is exceedingly hard for us to determine what is the *maximum* or *minimum*, the greatest or the least thing in nature. That matter is infinitely divisible, is a doctrine now universally received and maintained without controversy. Now if we cannot limit the possible smallness of corporeal beings, how can we limit the possible greatness of them? Even in the animal world, there are creatures whose particular limbs escape the nicest microscope, and are perhaps a thousand times less than the smallest visible grain of sand. What amazing difference is betwixt the bulk of these diminutive animals and the bulk of an elephant or a whale? And yet the Almighty Creator may form animals as much superior in bulk to a whale or an elephant, as these huge creatures exceed those invisible mites, when he had formed a world of air, earth and water fit for them. And why may not the same God perform the same wonders in the world of spirits? Can he not form a spirit of such extensive capacities as may be equal to a million of common human souls?

Let us think again, what strange difference there is between the life and activity of an eagle and an oyster, or between a grey hound and a snail, and yet both are animals. May not therefore the soul of our Lord Jesus Christ exceed common souls, both in the activity and extent of its powers, as much as

the most sprightly animal exceeds the dullest and most stupid? As far as sun-beams exceed smoak and ashes, or as far as the sun exceeds our common fires? 'For in all things he must have the pre-eminence.'

Again—Cannot the Maker of all things create a new world of material beings, vastly superior both in bulk and in powers, to this our earth, and the inhabitants of it? Cannot an architect build a royal palace larger and more exquisitely adorned than his own little model of it? May he not form the model at the proportion of an inch to a thousand yards? And why may not the Creator of all things as much exceed our usual ideas also in forming a spirit of most extensive and surprizing capacities above all other spirits? It is too assuming for us to measure all possibilities by our common conceptions.

But even our common conceptions will furnish us with some examples fit to persuade us of the vast and extensive power of a creature. Could we ever think of the pupil of the eye, that it should take in a whole hemisphere of stars, each of which is bigger than the globe of our earth, if every night's experience did not convince us? And yet this hemisphere, so vast as it is, is but one of the ideas of a human soul. There are millions of ideas besides this, which are contained in the soul or memory of every modern philosopher or ingenious mechanic. Many of these our ideas indeed are successive: but why may not the soul of Christ be large enough in its native capacity to take in all at once what we take in by long succession, or what would cost us the labour of ages?

Such a glorious created mind as belongs to the Son of God may be capable, for aught we know, of extending its thoughts backward to far distant ages, and forward beyond time, and reach far into eternity, and may also spread them abroad over the nations

tions of mankind, and all their chief affairs, and yet not be perfectly infinite as the knowledge of God is ;* for divine knowledge extends at once infinitely backward and forward through both eternities, and reaches to all possibles, as well as to what is actually past and future.

How do we know to what prodigious distances the presence, the consciousness and agency of the human soul of Christ may be extended? We are sure this presence is not infinite; but while we suppose it to be short of infinity, what other limits can our reason certainly set to it? How can we tell to what amazing lengths, and heights, and breadths, and depths, his immediate consciousness and immediate agency may reach? Wheresoever scripture sets limits to a creature's power, let our inquiring thoughts stop short and lie silent; but reason hardly knows where to stop, while it inquires how powerful and knowing a creature the great God can make.

Surely we have good reason to believe that the soul of Christ is the most intelligent, the most knowing and active creature that God ever made, and has the largest native powers: and it seems divinely agreeable that it should be so, that he might be a proper subject for the favour of a personal union with the Godhead, and a proper medium whereby the great God might with honour transact his affairs among the children of men, as well as that he might be a most suitable mirror to display the divine
perfections

* It is worthy of our observation how Mr. Locke, in the *Essay on the Human Understanding*, describes the largeness of a man or an angel's memory, Book II. Chap. 10. Sect. 9. "It is reported of that prodigy of parts, monsieur Pascal, that till the decay of his health had impaired his memory, he forgot nothing of what he had done, read or thought in any part of his rational age. The several degrees of angels may probably have larger views, and some of them be endowed with capacities able to retain together, and constantly set before them as in one picture all their past knowledge at once."

perfections in their fairest and strongest light. Surely there is no created nature which in itself comes nearer to the perfections of God, than the Man Christ Jesus. No creature is a fairer image of God than the soul of Christ is, and thereby it becomes the fittest instrument for an indwelling God to act by, and yet it is infinitely inferior to Godhead.

Ans. III. But if the native powers of the soul of Christ in its first formation, or during its abode on earth in a humbled estate, were not sufficient for these purposes of government and judgment, yet may they not be sufficient in its present glorified state? The powers of a soul confined in flesh and blood may be but of narrow extent, in comparison of those extensive powers which are ascribed to the Man Jesus Christ now in heaven.

Who knows what amazing enlargement may attend all the natural powers of man, when advanced to a state of glory? Perhaps a common spirit released from flesh and blood, and exalted to a glorified state, may extend its powers a thousand times farther than the greatest spirit dwelling in flesh can do.

And we may suppose also, that when this spirit is again united to a glorified body, its own powers of activity, knowledge and influence, may be yet farther enlarged abundantly, rather than confined, by having such a glorious instrument to assist its operations. So a loadstone naked will draw iron; but when it is armed with steel, it will draw a hundred times as much as before, though the steel without the loadstone has no attractive power at all. Thus may the soul be in a glorified body: and indeed were it not so in some measure, why should the glorified spirits of the saints ever be united to bodies again? The resurrection of the body would be no blessing, if it did not add some new powers and advantages to the saints beyond those of a separate spirit.

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Our Saviour, who once dwelt in flesh and blood, is now in a glorified state, united to the most perfect glorified body; and what vast additions may be made to his knowledge and power, beyond what he enjoyed in the days of his humiliation and confinement to a mortal body, it is hard for us to determine. When such a capacious soul is united to a glorified body, the extent of its native powers may receive an additional increase beyond what common souls even in glory can ever arrive at, as much as its native excellencies are superior to theirs.

The very extent of the power and presence of a glorified body itself may be prodigiously large in comparison of our bodies of flesh and blood. A drop of oil may be contained in a pepper-corn, and not extend its influence beyond it; but place this drop on a burning lamp, and the blaze will diffuse its particles of light, when it is thus kindled, perhaps to two miles distance, in a dark night; thence it is evident, that these diffusive particles of oil will fill a sphere of four miles diameter: a most amazing enlargement of a single drop! And why may not a glorified body, especially when it shall be called a spiritual body, as much exceed flesh and blood in its extent of powers, as a drop of oil kindled into a blaze stretches itself beyond its own first or native dimensions?

Behold our blessed Lord after his resurrection, even before he was fully glorified, comes with his body twice 'into the midst of his disciples when the doors were shut',* John xx. 19, 26. Much less doth a glorified body seem to be subject to the present

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* Whatever other senses may be put upon these words, I think our common translation is the most natural, and the text seems to intimate that it was miraculous.

ent laws, restraints and limitations of corporeal motions.

What if we should suppose a glorified soul to have as sovereign and immediate an influence over every atom of its own glorified body, as our souls at present have over our grosser limbs? What if it be made capable of ranging and disposing the atoms, of which the body is compounded, in what form it please, and of diffusing them through unknown spaces? Hence would evidently result the safety and immortality of that body, and its prodigious vital activity on the material world. Our safety would be in our own power, and our influence amazing, if we could place every atom of our bodies in what form we choote, and keep it there during our pleasure.

And then surely we may allow the glorified soul of our blessed Saviour to be possessed of this power in a much superior degree, and to exert it in a far more transcendent manner: and thus the Sun of righteousness, even in the operations of his human nature, may answer all the parallels of this illustrious metaphor.

The natural powers of his body, thus sublimated and refined, may move, for aught we know, as swift as sun-beams, which may travel many thousands of miles in a minute: it may diffuse its influences like the sun in a most extensive sphere: it may reach our world and the moon almost in the same moment, and penetrate earth to the centre.

If the face of our Lord on the mount of transfiguration did 'shine as the sun, and his raiment was white as the light,' Matth. xvii. 2. if his body appearing to St. Paul was dressed in such 'a light from heaven as exceeded the brightness of the sun at mid-day,' Acts xxvi. 13. what diffusive and distant influences may such a glorified body be capable of on the

the elementary world of air, earth and water, under the command of such a glorified soul as that of our Saviour.

I cannot deny myself in this place the pleasure of publishing to the world a very beautiful resemblance, the first hints and notices whereof I received formerly in conversation from my Rev. and worthy friend Mr. Robert Bragge, whereby the person of Christ as God-Man in his exalted state may be happily represented. The sun in the heavens is the most glorious of all visible beings : his sovereign influence has a most astonishing extent through all the planetary globes, and bestows light and heat upon all of them. It is the sun that gives life and motion to all the infinite varieties of the animal world in the earth, air and water : it draws out the vegetable juices from the earth, and covers the surface of it with trees, herbs and flowers : it is the sun that gives beauty and colour to all the millions of bodies round the globe, and by its pervading power perhaps it forms minerals and metals under the earth. Its happy effects are innumerable ; they reach certainly to every thing that has life and motion, or that gives life, support or pleasure to mankind.

Now suppose God should create a most illustrious spirit and unite it to the body of the sun, as a human soul is united to a human body : suppose this spirit had a perceptive power, capacious enough to become conscious of every sun-beam, and all the influences and effects of this vast shining globe, both in its light, heat and motion even to the remotest regions : and suppose at the same time it was able by an act of its will to send out or withhold every sun-beam as it pleased, and thereby to give light and darkness, life and death in a sovereign manner to all the animal inhabitants of this our earth, or even of all the planetary worlds. Such may be the glorified human soul of our

our blessed Redeemer united to his glorified body ; and perhaps his knowledge and his power may be as extensive as this similitude represents ; especially when we consider this soul and body as personally united to the divine nature, and as one with God.

Now this noble thought may be supported by such considerations as these.

As our souls are conscious of the light, shape, motions, &c. of such distant bodies as the planet Saturn or the fixed stars, because our eyes receive rays from thence ; so may not a human soul united to a body as easily be supposed to have a consciousness of any thing wheresoever it can send out rays or emit either floods or atoms from its own body ? May not the sun, for instance, if a soul were united to it, become thereby so glorious a complex being, as to send out every ray with knowledge, and have a consciousness of every thing wheresoever it sends its direct or reflected rays ? And may not the human soul of our Lord Jesus Christ have a consciousness of every thing wheresoever it can send direct or reflected rays from his own shining and glorified body ?

To add yet to the wonder, we may suppose, that these rays may be subtle as magnetic beams which penetrate brass and stone as easily as light doth glass ; and at the same time they may be swift as light, which reaches the most amazing distance of several millions of miles in a minute. By this means, since the light of the sun pervades all secret chambers in our hemisphere at once, and fills all places with direct and reflected beams, if consciousness belonged to all those beams, what a sort of omniscient being would the sun be ? I mean omniscient in its own sphere. And why may not the human soul and body of our glorified Saviour be thus furnished with such an amazing extent of knowledge and power, and yet not be truly infinite ?

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Let us dwell a little longer upon these delightful contemplations.

If a soul had but a full knowledge and command of all the atoms of one solid foot of matter, (which according to modern philosophy is infinitely divisible) what strange and astonishing influences would it have over this world of ours? What confusions might it raise in distant nations, sending pestilential steams into a thousand bodies, and destroying armies at once? And it might scatter benign or healing and vital influences to as large a circumference. If our blessed Lord in the days of his humiliation could send virtue out of him to heal a poor diseased woman who touched the hem of his garment with a finger, who knows what healing atoms or what killing influences he may send from his dwelling in glory to the remotest distances of our world, to execute his Father's counsels of judgment or mercy? It is not impossible, so far as I can judge, that the soul of Christ in its glorified state may have as much command over our heavens and our earth, and all things contained in them, as our souls in the present state have over our own limbs and muscles to move them at pleasure.

Let us remember that it is now found out and agreed in the new philosophy of Sir Isaac Newton, that the distances are prodigious to which the powerful influence of the sun reaches in the centre of our planetary system. It is the sun who holds and restrains all the planets in their several orbits, and keeps in those vast bodies of Jupiter and Saturn in their constant revolutions; one at the distance of four hundred and twenty-four millions, and the other at the distance of seven hundred and seventy-seven millions of miles; besides all the other influences it has upon every thing that may live and grow in those planetary worlds.

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It is the sun who reduces the long wanderings of the comets back again near to himself from distances more immensely great than those of Saturn and Jupiter: and why may not the human nature of our Lord Jesus Christ, both in soul and body, have a dominion given him by the Father, larger than the sun in the firmament? Why may not the Son of God be endued with an immediate consciousness and agency to a far greater distance?

Thus if we conceive of the human soul of Christ, either in the amazing extent of its own native powers, or in the additional acquirements of a glorified state, we see reason to believe that its capacities are far above our old usual conceptions, and may be raised and exalted to a degree of knowledge, power and glory suitable and equal to his operations and offices, so far as they are attributed to his human nature in the word of God? But I proceed further.

Ans. IV. But if the soul of Christ, considered singly in its native powers, or even in its glorified state, be not capable of such extensive knowledge and influence, yet, considered in its personal union with the divine nature, its capacities must be enlarged to an unknown degree. And though it is my judgment, that, abstracted from his Godhead, the Man Jesus could not fulfil and sustain all the sacred offices and honours of the Messiah, yet united to his divine nature, he may thereby become in a sense sufficient for all this work.

It may be inquired here, what influence this personal union with the Godhead can have upon a human mind, to enlarge its knowledge and intellectual faculties and its effective powers to so amazing an extent?

In answer to this, we must all confess that the doctrine of unions is one of the most unknown and unsearchable difficulties in natural philosophy. Our understandings

understandings are nonplussed when we consider but the union of the parts of matter among themselves, which no philosophy has ever yet fully accounted for; and much more are we puzzled when we think of the union of matter and mind in every human person, and the strange amazing influences which the one hath upon the other by means of this union. But when we attempt to conceive of the most intimate union, into which the great and blessed God may assume a creature, and join it to himself, our thoughts are lost and overwhelmed with this mystery: and that, not only as to the mode or manner of it, which is unsearchable, but as to the extent of the influences and effects of it, which are astonishing, and beyond all our present powers to determine.

Yet since we are thus far assured by the word of God that there is a glorious union between the Man Christ, and the divine nature, we may attempt to explain our best conceptions about the effects of it, first as to the communications of knowledge, and then of effective power.

I. As to the communication of knowledge to the Man Christ by his union with the Deity. We may try to illustrate this matter by the similitude of the union of a human soul to a body. Suppose a learned philosopher be also a skilful divine, and a great linguist; we may reasonably conclude that there are some millions of words and phrases (if taken together with all the various senses of them) which are deposited in his brain as in a repository, by means of some correspondent traces or signatures; we may suppose also millions of ideas of things, human and divine, treasured up in various traces or signatures in the same brain: nay, each organ of sense may impress on the brain millions of traces belonging to the particular objects of that sense; especially the two senses of discipline, the eye and the ear: the pictures, the

the images, the colours, and the sounds that are reserved in this repository of the brain, by some correspondent impressions or traces are little less than infinite: now the human soul of the philosopher, by being united to this brain, this well-furnished repository, knows all these names, words, sounds, images, lines, figures, colours, notions and sensations. It receives all these ideas, and is, as it were, mistress of them all. The very opening of the eye impresses thousands of ideas at once upon such a soul united to a human brain; and what unknown millions of ideas may be impressed on it or conveyed to it in successive seasons, whensoever she stands in need of them, and that by the means of this union to the brain, is beyond our capacity to think or number.

Let us now conceive the divine mind or wisdom as a repository stored with infinite ideas of things past, present and future; suppose a created spirit of most extensive capacity intimately united to this divine mind or wisdom; may it not by this means, by divine appointment become capable of receiving so many of those ideas, and so much knowledge, as are necessary for the government and the judgment of all nations? And this may be done two ways, viz. either by the immediate application of itself (as it were by inquiry) to the divine mind, to which it is thus united, or by the immediate actual influences and impressions which the divine mind may make of these ideas on the human soul, as fast as ever it can stand in need of them for these glorious purposes.

Since a human brain, which is mere matter, and which contains only some strokes and traces and corporeal signatures of ideas, can convey to a human soul united to it, many millions of ideas, as fast as it needs them for any purposes of human life; how much more may the infinite God, or divine mind

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or wisdom, which hath actually all real and possible ideas in it, in the most perfect manner, communicate to a human soul united to this divine wisdom, a far greater number of ideas than a human brain can receive; even as many as the affairs of governing and judging this world may require.

This may be represented and illustrated by another similitude thus: suppose there were a spherical looking-glass or mirror vast as this earth is, on which millions of corporeal objects appeared in miniature on all sides of it impressed or represented there, by a thousand planetary and starry worlds surrounding this vast mirror; suppose a capacious human spirit united to this mirror, as the soul is to the body; what an unknown multitude of ideas would this mirror convey to that human spirit in successive seasons? Or perhaps this spirit might receive all these ideas at once, and be conscious of the millions of things represented all round the mirror. This mirror may represent the Deity: the human spirit taking in these ideas successively, or conscious of them all at once, may represent to us the soul of Christ receiving (either in a simultaneous view, or in a successive way) unknown myriads of ideas by its union to Godhead: though it must be owned it can never receive all the ideas which are in the divine mind.

II. Having shewn how the human soul of Christ, by virtue of its union with the divine nature, may be furnished with most amazing treasures of knowledge, I proceed now to inquire how the human nature of Christ may attain vast effective powers, and may be said to have a hand in bringing about the various revolutions of Providence, in managing the affairs of the government of the world, and forming the wondrous scenes of the last judgment; and all this by virtue of its union to the divine nature.

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Let us consider what power or influence the human nature of Christ might have upon the miracles which he wrought whilst he was here on earth. It is very probable and almost certain, that it was a part of his divine furniture and commission from the Father, that whensoever he prayed for, and then willed or commanded any such sort of supernatural event, the effect should as certainly follow his volition or his command as the human limbs obey the soul when it wills to move them. The case of the apostles was not so; they had not a personal union with indwelling Godhead; they tried once, or perhaps oftener, to cast out devils, and could not do it. But as where our soul wills, our limbs always move at its command, so whensoever Christ the Man willed to work a miracle, the supernatural effects followed, if not by human, yet by divine agency. Observe this in a few instances.

When he cleansed the leper, Matth. viii. his soul willed that leprosy should depart, and his tongue pronounced these words, 'I will; be thou clean;' and immediately the effect followed, the leper was healed. Whether the human soul of Christ had in that day sufficient knowledge and power given it to change the crasis of the blood, to remove the tainted atoms from the body of the man, and to place all the fibres of the diseased flesh in a proper and healthy form, this may be matter of doubtful inquiry: but if the divine power united to the manhood made this sovereign and healing change, and was pleased to make use of the intermediate volition of the human will, and language of the human tongue for this purpose, still the Man Christ Jesus has his share of agency in this work; and therefore he is said to go about 'working wonders and healing diseases, for God was with him,' Acts x. 38.

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Again, in the midst of a storm when he bid the winds be silent, and commanded the waves to be still, it is probable that his human soul and body might not in themselves at that time have direct and proper sufficient influence on the winds and the waves, to produce such a miraculous calm and silence; but the divine nature or indwelling Godhead, by its infinite power suppressed these tumultuous elements at the will and word of Christ, which rebuked the storm: and since the Man Jesus was made the intelligent medium or instrument of this command, the winds and the seas are said to pay obedience to him, Mark iv. 41. 'What manner of man is this, that the winds and seas obey him?'

It was much the same thing when he cast out devils, and commanded them to depart from the bodies which they possessed. Whether it was the terror of his known character that fell upon them and frightened them, or the compulsive power of his deity drove them out, this may perhaps be doubted. But suppose the demoniacs were dispossessed by divine agency, yet the Man Jesus has the honour of this miracle, as being the conscious instrument of his Godhead therein. It was 'Jesus of Nazareth who healed those who were oppressed of the devil, for God was with him,' Acts x. 38.

Yet we should take notice, that in the days of his humiliation on earth his power was limited; for he had not the knowledge of all God's counsels, (he knew not the day of judgment) and therefore could not govern the world till his resurrection and ascension, when the Father 'delivered all things into his hands,' Matth. xxviii. and gave him the book of his decrees, Rev. v. We may observe also, that when he raised Lazarus, he prayed to the Father for that miracle, John xi. 41. as acknowledging publicly a particular dependence for each miraculous operation;

tion; 'I know that thou hearest me always, and I thank thee that thou hast now heard me.'

But perhaps it is otherwise in his glorified state. Imagine our Saviour in heaven as having received full and absolute 'powers over all things in heaven and earth,' Matth. xxviii. 18. suppose him now residing in the upper world, and by his own most extensive capacity of mind and by the indwelling Deity; suppose him constantly acquainted with the various counsels of God for the government of the world and the church, as particularly as he was acquainted with each single occasion of working a miracle here on earth; suppose also his commission in his exalted state to be so general and extensive, and that according to every emergency he gives commands to the angels or devils, to the earth, air and seas, to perform such peculiar services for his people, and to bring distress upon his adversaries; now if all the infinite variety of effects presently appear and answer his command, (though really performed by divine power) he may properly be said to have 'all power in heaven and in earth put into his hands,' and to govern all things in the upper and lower regions; for as much as the indwelling Godhead makes use of the human nature as its glorious and conscious medium, to exert its sovereign authority and divine power; and the Man Jesus, considered in union with Godhead, gives forth the commands, sees them all executed, and receives the honours and adorations of saints and angels, as their Governor and their Judge.

Thus if the exalted powers of the Man Jesus in glory are not conceived to be sufficient in themselves for the complete execution of those great offices to which he is advanced, yet his human soul being united to his Godhead, and always under the infallible influence of divine wisdom and counsel, and having such a most extensive acquaintance with the
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affairs of the upper and lower worlds, the Man Christ may give forth all the commands of God whereby the world is governed, ‘and every knee may bow to him, and every tongue confess that Christ is Lord to the glory of the Father.’

If any person should inquire here, May not any of our souls be thus assumed into union with the divine nature, and by this union be made capable of the same powers and dignities? I answer, By no means: for though the capacity of our souls may be largely extended in a future world, yet I am verily persuaded they can never be dilated or enlarged to the amazing comprehension which the soul of our blessed Saviour possesses. Our souls in their native constitution are vastly inferior to his. As a vessel of clay can never be enlarged by all the art of man to such a prodigious capacity as a vessel of gold, so nor the soul of an idiot to contain the ideas of a Milton or a Newton; nor any other created spirit to know and do what the blessed soul of Jesus knows and does.

Perhaps the powers of any other human soul would be dissolved and destroyed under such impressions from indwelling Godhead as the soul of Christ constantly receives, and by which he is fitted for his high post of mediation and government. Were it possible that the Divine Power should continually condescend to effect whatsoever a common human soul willed, yet this human soul perhaps has not natural powers sufficiently large to be made a conscious instrument of one thousandth part of what the soul of Jesus knows and wills, and does by virtue of the indwelling Godhead. ‘In all things he must have the pre-eminence.’ Col. i. 15—18.

Upon this representation of things, the various language of scripture appears to be true, and is made very intelligible. Christ says, ‘he can do nothing of himself, he knew not the day of judgment’ when he

was here on earth, &c. and yet he is said to ‘know the hearts of men,’ and to ‘know all things;’ for as fast as the Divine Mind united to him was pleased to communicate all these ideas, so fast was his human nature capable of receiving them. ‘The Father,’ in succession of seasons, ‘shews the Son all things that himself doth.’ John v. 20. But God had shewn him but some lesser things comparatively at the time when Christ spake this; for at that time he assures the Jews, that ‘the Father would’ afterwards ‘shew him greater works than these.’ Thus, as I have shewn before, the union of the human nature to the divine being purely arbitrary, or owing to the will of God, the seasons and measures of divine communications made to the Man Jesus must be arbitrary also, and limited or enlarged according to divine will and appointment.

Upon this same representation of things also it may be justly said in scripture, that ‘God governs the world, God only knows the hearts of all men,’ and ‘God himself is the judge,’ and yet Christ is the ‘Searcher of hearts,’ the ‘Judge and Lord of all;’ because, though the Man Jesus may have these titles and characters attributed to him, yet it is not merely the man, considered abstractedly in himself, but it is the Man united to God, it is the person of God-Man: or you may say, the Divine Nature, or the Godhead, acting in and by the Man Jesus, who performs all these wonders, and which makes the Man Jesus the conscious and intelligent medium of these performances; and thus he gives him the honour of being the agent.

By this account of things, there is a fair answer given to the objection that might be started against the first part of this section, viz. If the human soul of Christ, which is but a creature, may have such a vast and astonishing extent of knowledge and power,
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does not this represent a creature approaching too near to the idea of God? Does it not invest a creature with some of those prerogatives which are mentioned in scripture, as peculiar and appropriate to Deity? And does it not thus take away the distinction which God has given between himself and creatures, as well as enervate several of our scripture proofs of the divinity of Christ?

I have indeed, in some measure, anticipated this objection, when I limited the knowledge and power of the Man Jesus, only to the greater and more important concerns and actions of the material and intellectual worlds, on which the government of them chiefly depends: and even this must be a very amazing and comprehensive knowledge and power for a creature to possess: but every thought, and every motion, and every atom of the worlds of souls and bodies, in my opinion, is known only to God, and belongs to infinite Omniscience alone.

But to remove this difficulty and danger yet farther, let us always remember, that the human nature of Christ, which is so exalted, has the fulness of the Godhead dwelling in it, or is personally united to Deity. Thence it follows, that when these most extensive powers are attributed to the Man Jesus, it is by virtue of the divine nature that dwells in him: and therefore the complex person of our blessed Saviour may justly have these divine prerogatives of knowledge and power ascribed to him. They being given us to distinguish God from a mere creature, cannot be applied by the word of a true and faithful God to any person who has not Godhead in him; and upon this account they continue their assistance to prove the deity of Christ.

If it were possible that a mere creature could be framed by divine power, capable in itself of some
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of those operations which God has assumed to himself, as his own prerogatives, such as governing and judging the world, searching and sanctifying the hearts of men, &c. yet since the great God, who is jealous of his own honour, has appropriated these characters and operations to himself alone, I think we may be assured that he would never form such a creature with these characters and operations; or at least, that he would never discover such a creature to us in our world, lest he should thereby take away the inviolable criteria or signs which himself has given us, to distinguish between God and creatures. Or if ever such a glorious creature were formed and discovered to us, he would certainly be intimately and personally united to the divine nature; and thus have proper Godhead dwelling in him, lest we should be unavoidably exposed to the danger of taking one for God who was not God, and paying divine honours to a person who was not divine.

Perhaps while we dwell on earth, there will always remain some difficulty in adjusting several particulars that relate to the person, the offices and the operations of our blessed Saviour: but since we firmly believe that his name is Immanuel, or God with us, and that God and Man are united to constitute the complete person of our Mediator; since we are persuaded also that the characters and offices which he sustains, require powers superior to all created nature for the most complete execution of them; therefore where we are at a loss in determining how far the divine nature operates, and how far the human, in any special part of his offices, we may refer it in general to the complex person of the Mediator as God-Man. In this person we are sure there are powers abundantly sufficient to answer all the necessities and demands of every office which he sustains. When we consider him as God, it is as God united

to man : when we consider him as man, it is as man united to God ; and his person as God-Man, our Governor and our Judge demands our adoration, and faith, and love.

To conclude this subject, though such speculations as I have indulged in this Discourse, are by no means necessary to our salvation, yet they may be applied to several excellent purposes in Christianity. They may cure us of our old narrow conceptions of the glories of the exalted human nature of Christ, and raise in us nobler ideas of that illustrious person, whom God the Father hath advanced to so sublime a degree of power and majesty at his own right hand.

These speculations may give us a much higher esteem of our blessed Saviour, and a more affecting sense of his sorrows and sufferings in the value and dignity of them, when we observe how glorious a person he is in himself, and what a rich and surprising recompense God the Father has made him upon this account. They may teach us to pay more just and agreeable honours to the person of our Redeemer God-Man, and excite us to a nobler practice of gratitude, to do and suffer any thing for his sake, who has done and suffered so much for us on earth, and who continues to do so much for us in heaven. Sure it must be a culpable defect in us, willingly to withhold any part of that esteem, affection and love from the Man Christ Jesus, which he has so richly merited at our hands by his amazing condescension, by his former mortal agonies, and by his present extensive benefits. We would not willingly treat any of our fellow-creatures at so low and unworthy a rate, as too often we treat the Son of God who died for us, and is exalted to the Father's throne. Rev. iii. 27. and iv. 21.

It has pleased the Father that all the fulness of Godhead should dwell bodily in the Man Jesus, that there

there should be a personal union between God and man, that so the human nature being a part of the complex person of the Mediator, it might be assumed into the complex object of worship: and indeed if we do not include the human nature of Christ in the honours which we pay him, I think we can be hardly said to give him any of that special honour in a proper sense, to which the Father has advanced him by this union: and we seem to deprive his sacred person also of that peculiar glory which he received from the Father by way of gift or reward for his sufferings. For it is not the divine nature properly, but the human, which endured the sufferings, and is entitled to the reward. Whatsoever sublime honours therefore we pay to the pure Godhead of Christ, while we have no actual regard to the Man Jesus who is united to the Deity, we seem to neglect that peculiar honour due to him, for which we have perhaps the most frequent precepts and examples in the New Testament, i. e. the honour due to him as God-Man and Mediator.

I grant that we must not separate the divine nature of Christ from the human, while we address him with religious worship; for the mere Man abstracted from Godhead doth not seem a proper object, nor justly capable of it, according to the rules of scripture; yet while we direct our devotions to his whole sacred person, our forms of address may and ought to have frequent respect to the past sorrows and the present glories and powers of his human nature: this is to worship him, according to the patterns of worship paid to him, which stand recorded in scripture for our imitation. See Rev. i. 5, 6. and v. 9. and vii. 9, 10.

All the honour which we pay to the Man Jesus, must redound to the glory of the indwelling Godhead, and to the honour of the Father; yet we should

should look upon ourselves under special obligations, to pay particular honour and love to whom honour and love are due, and not forget the interest of the human nature of Christ in the smart of his sufferings, and in the glory of his exaltation, when we pay religious worship to our Immanuel, or God with us. See these things more discoursed at large in my third Dissertation on the Trinity.

Such raised sentiments as these concerning the power and dignity of our exalted Redeemer, may discover to us the sense and beauty of several expressions of scripture which before were unobserved or unknown; and may make it appear with what propriety the scripture speaks concerning the rewards and recompenses which Christ received, on the account of his sufferings: it discovers also the distinct capacities with which he is furnished to fulfil those glorious offices of government and judgment, that the Father has invested him with.

While we give a sacred freedom to our meditations on this subject, we may feel ourselves inspired with holy breathings toward the upper world, where the person of our great Redeemer dwells at the right hand of God. Such an elevation of thought may awaken in us yet further degrees of humble and sacred curiosity to arrive at a better acquaintance with the great Theanthropos, or God in our nature, 'whom having not seen we love,' and 'in whom, though now we see him not, yet believing we rejoice.' This should make us long till the time comes, when our doubtful and imperfect guesses at his glory shall vanish; when we shall view him no longer through the darkness of a glass, but see him as he is, and behold him face to face. Then shall it appear, that eternal life in our possession of it, as well as in our way to it, consists in the knowledge of the one true God, and Jesus Christ whom he has sent. John
xvii.

xvii. 3. Then shall the Son of God himself, and all his saints together, rejoice in the accomplishment of that glorious language of his intercession; John xvii. 24. ‘Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me:’ and this will be a great part of our heaven. Amen.



S E C T. IV.

Testimonies from other Writers.

SINCE I have finished this Discourse, I have met with several authors who were zealous and hearty friends of the doctrine of the Deity of Christ, and yet have raised their meditations to a sublime degree concerning the extensive powers and capacities of his human nature now glorified. Perhaps it will allure some readers into a more favourable sentiment of this doctrine, when they shall find that it is not a loose and wild flight of imagination, but the settled and sedate judgment of former writers of worth and eminency; and for this reason I have made the following citations.

If we were to consult the writings of the ancient fathers, Dr. Whitby* assures us in his Annotations on Philip. ii. 9. that “They refer this high exaltation of Christ, not to his divine but human nature; and that the apostle speaks not here of the exaltation of his divine nature by the manifestation of his concealed glory and power, but of the exaltation
of

* However Dr. Whitby in his latter days fell in pretty much with Dr. Samuel Clarke’s opinion; yet when he wrote his Annotations, he was zealous against Arianism, and a fervent defender of the proper Deity of Christ, so that his sense on this point cannot be suspected here.

of that nature which had suffered, for this is represented in scripture as the reward of his passion. Heb. ii. 9. We see him, saith the apostle, who was made a little lower than the angels, for the suffering of death crowned with glory and honour. And again, The elders about the throne said, ‘Worthy is the Lamb that was slain to receive power and riches.’ Rev. v. 27. Though it was given to the Man Christ Jesus, because the fulness of the Godhead dwelt in him.”

He adds also, at ver. 11. “Seeing the Father thus exalted the humanity of Christ, since he united the *Logos* to the human nature; what hinders that this exaltation should be said, to be to the glory of the Father, from whom he received even the divine nature?”

I might cite several other testimonies from Dr. Whitby’s Annotations, and every learned reader knows that in those Annotations he is zealous upon all occasions to oppose the Arian doctrine.

As the fathers suppose this exaltation to the government and judgment of the world to belong to the human nature of Christ, so the school-men are zealous for the communication of such a most extensive knowledge to the Man Christ Jesus, as renders him capable of these offices; and yet the school-men are well known to be as zealous defenders of the divinity of our blessed Saviour, as any Christian writers whatsoever.

The Lutherans are as hearty believers that Christ is true God, and that they suppose his human nature to be advanced now in glory to an universal knowledge of all things in heaven and in earth, and that by union with his deity; so that he has a sort of omnipresence and omniscience.

If you consult the remonstrant divines, they have the same opinion of the matter; see Limborch’s
Theology

Theology in Latin, book 5. chap. xviii. “Though we have excluded all creatures from being the object of divine worship, yet this must not exclude our Lord Jesus Christ the Mediator; for though as he is man he is a creature, yet by means of his mediatory office he is so highly exalted above all creatures, that religious honour must be given him as ‘Lord of all.’” And in section 13th, “If it be objected, that omniscience and omnipotence are required in order to render any being adorable, I answer, Not essential and absolute omnipotence and omniscience, but so much as is necessary to know all the thoughts and prayers of the worshippers, and to supply all their necessities; but we have shown that both these belong to Jesus Christ as Mediator.” Yet this author is an hearty defender of the blessed doctrine of the Trinity according to the common sentiments of Christianity, as appears in book 3d. chap. xviiith.

A very ingenious gentleman of the church of England, who has discoursed of the future state, and the progressive knowledge of the saints there, p. 46. writes thus; “Our Lord Jesus Christ remains a true man in his glorified state, and yet certainly his presence is much more extensive than when he dwelt on earth. He may perhaps as easily inspect the whole globe of this earth, and the heavens that encompass and surround it, as any of us can view a globe or circumference of an inch diameter; for he is the Sovereign of mankind. He is the Prince of the kings of the earth. He is the Governor of the world. The laws by which they ought to live, and by which they must be judged, are his laws.

“Besides, he is our great Intercessor with God Almighty; but how can he intercede for what he knows not, or know what he does not hear? How can all the prayers of his people come before him, unless his presence be very diffusive, and extend
with

with the fabric of earth and heaven? I am not about to affirm the ubiquity of Christ's bodily presence, nor to determine the manner how he is present; but that Jesus Christ, even in his human nature, does view and take cognisance of the affairs of man, I think cannot be doubted. Page 49. Christ Jesus is the head of his church even in his human nature: how can he know the usefulness and the necessity of special communications to the several and single members of his body, without a largeness of presence?"

"In brief, Christ Jesus considered as Man and Mediator, is the great and general Administrator of all the affairs of this human world; whatever is done in it, he does it, for 'all power in heaven and in earth is given unto him.' 'Great is the mystery of godliness;' and certainly, even the Man Christ Jesus is a far more glorious person than the most of Christians, yea, or of Christian divines, do conceive or apprehend. He is called the Sun of righteousness, and compared to light, and doth enlighten all the intellectual world. He is the express image of his Father's person: that is, perhaps, the most lively character and expression of the Deity, that is among created beings. He is sat down on the right hand of the Majesty on high: that is, he is next the pure Godhead, the most illustrious essence in the world.

"Let no man misunderstand me in what I have said concerning the human nature of Christ Jesus. I do not deny his divine nature, nor the union thereof to the human: I extend the presence of his human nature no farther than the nature of his mediatory office doth require it. And touching the doctrine of the Trinity, and the union of the eternal Word with the human nature, I esteem it the great essential,

essential, as well as the great mystery of the Christian religion, and do very heartily believe it."

Dr. Thomas Goodwin in his *Treatise of the heart of Christ in heaven*, part 3d, says, "The understanding of the human nature of Christ hath notice and cognifance of all the occurrences that befall his members here. And for this the text is clear; for the apostle speaks this for our encouragement, that Christ is touched with the feeling of our infirmities. Which could not be a relief to us, if it supposed not this, that he particularly and distinctly knew them; and if not all as well as some, we should want relief in all, as not knowing which he knew, and which he knew not. And the apostle affirms this of his human nature, (as was said) for he speaks of that nature that was tempted here below. As 'all power in heaven and earth is committed unto him' as Son of Man, (as the scripture speaks) so all knowledge is given him of all things done in heaven and earth, and this as Son of Man too, his knowledge and power being of equal extent. He is the Sun as well in respect of knowledge, as of righteousness, and there is nothing hid from his light and beams, which do pierce the darkeft corners of the hearts of the sons of men; he knows the fores and distresses of their hearts. Like as a looking-glass made into the form of a round globe, and hung in the midst of a room takes in all the species of things done, or that are therein at once; so doth the enlarged understanding of Christ's human nature take in the affairs of this world, (which he is appointed to govern) especially the miseries of his members, and this at once."

The same author in his second Vol. in fol. book 3d. page 95. has a large treatise upon the extensive glories and powers of Christ considered as God-Man, wherein

wherein he exalts his human nature to a most amazing degree.

Mr. Baxter in his Annotations on Phil. ii. 9. affirms "God highly exalted him in the manhood in which he suffered, and hath given him greater dignity and honour and renown than any creature ever had; that to his dignity and power all creatures should be subject, and angels, and men, and devils should, by their submission respectively, honour his name." And in his paraphrase on Heb. ii. 9. "As his death was suffered in the common nature of man, so he died to bring man to glory with himself, and therefore this text may be well understood of the advancement of man both in Christ and in his church.

Thus we find there are some learned writers of most of the sects and parties in the Christian world who have declared themselves freely to embrace this opinion, and to believe the most extensive knowledge and power of the human nature of Christ in his present glorified state.



DISCOURSE III.

The GLORIES of CHRIST as GOD-MAN *displayed,*

BY TRACING OUT THE EARLY EXISTENCE OF
HIS HUMAN NATURE AS THE FIRST-
BORN OF GOD, OR AS THE FIRST OF ALL
CREATURES, BEFORE THE FORMATION OF
THIS WORLD.

S E C T. I.

INTRODUCTION.

THE various glories of our blessed Lord are the subject of our holy meditation and our joy. There are wonders enough in his person, his characters and offices, to raise our sacred curiosity, and to entertain our delightful inquiries in time and eternity. Many of these are displayed by the gospel in an open and illustrious light: others are yet unrevealed, and reserved till we shall see him face to face: and there are also some which are revealed, but with less glaring evidence, and are contained like hidden treasures in the mines of scripture, to awaken our diligence in the pursuit of this divine knowledge: and there is reason to hope, that every spark of new-discovered glory will richly recompense the labour of our inquiries.

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The foregoing Discourse hath led us to find some surprizing powers and excellencies in the Man Christ Jesus, which perhaps have not been much known or commonly observed. It is pleasant and astonishing to think how far the human soul of our exalted Lord, under the conduct of his divine nature, may have a hand in the government of the nations and the judgment of the world. This invites our faith to look forward to the great resurrection-day with holy pleasure and expectation. And if we turn our eyes backward to the beginning of all things, and read the scripture with studious search, perhaps we may spy some early glories attending his sacred person, which we never thought of before.

Now, if by a more careful inspection into the word of God, we shall find it revealed there with unexpected evidence, that the human soul of our Lord Jesus Christ had an existence, and was personally united to the divine nature, long before it came to dwell in flesh and blood; and that by this glorious person, God the Father managed the affairs of his ancient church, as his own supreme minister, and as the great Mediator and King of his people, and that at a certain appointed period of time God sent down this blessed soul, willingly divested of primitive joys and glories, to take flesh in the womb of the virgin, to dwell in the body of an infant, and grow up by degrees to the perfection of a man, and in this body to suffer a thousand indignities and injuries from men and devils, and to sustain intense pains or agonies from some unknown manifestations of the wrath of God against sin, and at last submit to death and the grave; I say, if we should find such a doctrine contained in the scripture, will not such thoughts as these spread a new lustre over all our former ideas of the glory of Christ, even in his human nature, and add to the conde-

scensions of our blessed Saviour, considered as God and Man in one person? How happily will it make the whole scheme of our religion, and the book of God which reveals it, more intelligible and delightful to all those who love Christianity? And it will render this sacred volume much more defensible against the men who doubt or deny the blessed doctrines of it.

But that I may not anticipate my design, let us proceed to unfold this doctrine by degrees, according to the following propositions.



S E C T. II.

Some Propositions leading to the Proof of the Doctrine proposed.

Prop. I. **I**T is evident from many places of scripture, that Christ had an existence before he took flesh upon him, and came into this world.

John i. 1. 'In the beginning was the Word, and the Word was with God, and the Word was God.'

Ver. 3. 'All things were made by him.'

Ver. 14. 'And the Word was made flesh, and dwelt among us.'

John xii. 41. 'These things said Isaiah when he saw his glory, and spake of him:' Wherein the apostle John attributes to our Lord Jesus Christ that actual glorious appearance which Isaiah saw of the Lord of Hosts, Chap. vi.

John iii. 13. 'No man hath ascended up to heaven, but he that came down from heaven, even the Son of Man which is in heaven: *ο ων εν τω ουρανω*, or, *which was in heaven*, for both senses are agreeable to the Greek.

John viii. 58. 'Before Abraham was, I am.'

John

John i. 15. 'He that cometh after me is preferred before me,' says John the baptist, 'because he was before me :' *εμπροθεν μου γεγouεν ος πρωτος μου ην.* One of these words which we render *before me*, seem necessarily to signify a priority of time, and it is hard to say which of both of them cannot do so, but the same thing cannot be proved by itself. The verse may be construed thus, *This is he of whom I said, he that comes after me had a being before me, for indeed he was before me, that is, he is more excellent than I ; or thus, he was preferred before me, because he had his being before I had mine,* though as to his natural birth as man, Christ was six months younger than John. So Dr. Goodwin and many others interpret this text.

But I proceed to other scriptures, which prove the existence of Christ before his incarnation.

John iii. 30, 31. 'He that cometh from above, is above all ; he that is of the earth is earthly, and speaketh of the earth : he that cometh from above, is above all.'

1 Cor. xv. 47. 'The first man was of the earth earthly : the second man was the Lord from heaven.'

John vi. 33. 'The bread of God is he which cometh down from heaven, and giveth life unto the world.'

Ver. 38. 'I came down from heaven not to do my own will, but the will of him that sent me.'

Ver. 51. 'I am the living bread which came down from heaven.'

Ver. 62. 'What and if ye shall see the Son of Man ascend where he was before ?'

John xvi. 28. 'I came forth from the Father, and am come into the world ; again, I leave the world, and go to the Father.'

John xvii. 5. 'Glorify thou me, O Father, with thine own self, with the glory which I had with thee before the world was.'

1 Cor.

1 Cor. x. 9. 'Neither let us tempt Christ as some of them also tempted, and were destroyed of serpents.'

2 Cor. viii. 9. 'Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor.'

Philip. ii. 6, 7. 'Who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and was made in the likeness of man.'

Col. i. 15. 'Who is the image of the invisible God, the first-born of every creature, for by him were all things created, &c. and he is before all things.'

Heb. i. 2. 'His Son, whom he hath appointed heir of all things, by whom also he made the worlds.'

1 John iv. 2, 3. 'Every spirit which confesseth that Jesus Christ is come in the flesh, is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God.'

Rev. iii. 14. Christ is called 'the beginning of the creation of God.' *Ἐρχνη τῆς κτισεως τῆ θεου.*

I might also cite other scriptures from the Old Testament, where Christ is represented sometimes as 'Jehovah,' or 'God Almighty;' and sometimes as the 'Angel of the Lord,' and as the 'Captain of the Lord's host,' appearing to the patriarchs, conversing with Abraham, wrestling with Jacob, giving orders to Moses, encouraging Joshua and Gideon, &c. But I shall have occasion to mention them immediately, and therefore I omit the citations here.

Prop. II. Among those expressions of scripture which discover the pre-existence of Christ, there are several from whence we may derive a certain proof that he has the divine nature in him, and is true God.

Such

Such are those places of the Old Testament where the angel that appeared to the ancients is called 'God,' the 'Almighty God,' 'Jehovah,' the 'Lord of Hosts,' 'I am that I am,' &c.

Such are those places in scripture in the Old and New Testament where he is called 'God' or 'Jehovah,' and is said expressly to 'create the world.' John i. 1, 2, 3. Rom. ix. 5. Heb. i. 10, 11, &c. with some others.

It appears probable to me also, that when our Lord says, John viii. 58. 'Before Abraham was, I am,' he does not only mean to express his pre-existence, but his divine nature also, I AM being the name of God, Exod. iii. 14. And the great modern refiner of the Arian scheme, Dr. Samuel Clarke, allows so much as this, viz. That from our Saviour's using the words *I am*, instead of *I was*, he might possibly intend to insinuate that he was the person in whom the name of God was, viz. 'Jehovah,' or, 'I am : ' and he adds, "this indeed cannot be denied ;" though he will not allow him here to describe himself as the self-existent being. See Dr. Clarke's Script. Doctr. Chap. 2. Sect. 3. Numb. 591.

But there are many more proofs of the divinity of Christ which are recited, and confirmed under the eighth and ninth propositions of the Discourse on the Christian Doctrine of the Trinity, and which are needless to be repeated here.

Prop. III. There are other scriptures which denote the pre-existence of Christ, and may also perhaps include a reference to his divine nature, but carry not with them such a full and convincing evidence of his Godhead as utterly to exclude all other interpretations.

Such are these, John iii. 31. 'He that cometh from above is above all,' &c. 1 Cor. xv. 47. 'The first man is of the earth earthly, the second man is the Lord from

from heaven.' John iii. 13. 'No man hath ascended up to heaven, but he that came down from heaven, even the Son of Man which is in heaven.'*

Prop. IV. But there are some texts which insinuate the existence of Christ before he came into the flesh, which in their most natural, obvious and evident sense seem to refer to some intelligent nature belonging to our Lord Jesus Christ, which is inferior to Godhead.

This will be made evident under the following proposition.

Prop. V. Whatsoever scriptures represent Christ as existent before his incarnation in a nature inferior to Godhead, do most naturally lead us to the belief of the pre-existence of his human soul.

If there be any such scriptures, they must refer either to the human soul of Christ (which was afterward united to his human body) or to some other super-

* I confess I have cited this text in a former treatise to prove the omnipresence of Christ as God, and perhaps that may be part of the true meaning of it: but I have lately found two or three writers of name who heartily believed the Godhead of Christ, and yet suppose this text may refer to his pre-existent soul, because *ο ων εν ορανω*, which we render *who is in heaven*, may be as well rendered *who was in heaven*, the particle *ων* being equally capable of the past as well as of the present tense or time. So St. John himself expresseth the time past, *he was*, by *ων*, Chap. ix. 25. where the blind man cured by our Lord, says, *I was blind*, *τυφλῶν*. And St. Paul expresseth (*who was*) in the same manner twice, *υμας οτας νεκρους*, Eph. ii. 1. and ver. 5. 'you who were dead.' Beza himself inclines to construe this word, *who was in heaven* in this text. Upon the whole, I doubt whether this text will certainly prove Christ's divinity, and whether it may not more directly refer to his pre-existent soul. For since there are proofs enough of the divinity of Christ, which are strong in my opinion and unanswerable, I would not constrain such passages of scripture into this service whose force and sense are rendered doubtful by any just rules of criticism.

super-angelical nature, as some call it, which might belong to our Saviour, besides his human soul.

And this is evident, that this very notion of some persons concerning a super-angelical spirit belonging to him* beside his human soul, arose from those many expressions concerning him before his incarnation which seem inferior to Deity. Some writers saw these sort of expressions so strong in scripture, that they would venture to introduce three intellectual beings into the person of Christ, rather than not yield to the apparent force of these expressions.

But surely it is not worthy of a philosopher or a divine to multiply natures in our Lord Jesus without reason, and to ascribe to him any such third intellectual nature, if the expressions of scripture on this head may be most evidently explained without it, and may be better applied to his human soul.

Now that there are such expressions that seem to intimate a nature inferior to God, belonging to Christ before he came in the flesh, will appear by the following considerations: and they may all be explained in the easiest manner, by applying them to the human soul of Christ.

* Note, if in this or any other of my writings I speak of the soul of Christ as being an angel, or an angelic spirit, or in an angelic state, I mean nothing else but his existing without a body, as angels do, or his being a messenger of God the Father as they are: and in this sense the scripture calls him an angel several times. Or if I speak of him as a super-angelic spirit, I intend no more than his having both natural and deputed powers far superior to angels: for I always suppose this soul to be truly and properly a human spirit in its own nature, i. e. a spirit suited to the state of union with a human body, and to all the natural acts and effects, appetites and passions derived from such a union.

S E C T. III.

Arguments for the Pre-existence of Christ's Human Soul, drawn from various Considerations of something inferior to Godhead ascribed to him before and at his Incarnation.

THE first set of arguments I shall use arises from several things ascribed to Christ, before and at his incarnation, which seem to be of too low a nature for pure Godhead.

Consideration I. Christ is represented as his Father's messenger, minister, or angel, that was a distinct being from his Father, sent by his Father to perform such actions and such services for his people long before his incarnation, some of which seem too low for the dignity of pure Godhead.

The appearances of Christ to the patriarchs are described like the appearances of an angel, or a man, a glorious man really distinct from God, and yet such a one in whom 'God,' or 'Jehovah' had a peculiar indwelling, or with whom the divine nature had a personal union. When the angel of the Lord visited Abraham, and talked with him, when the 'man wrestled with Jacob till break of day,' when the angel conversed with Moses and with Joshua, and yet calls himself, or is by the holy writers called 'Jehovah,' the 'Almighty,' the 'Lord,' the 'God of Abraham,' &c. the most natural and obvious idea which they could have of the person appearing to them, was the idea of some glorious being or spirit that belonged to the other world, and in whom the great God had a peculiar dwelling, and by whom the great God pronounced those words or conversed with them.

That

That text, *Exod. xxiii. 20, 21*, very naturally leads us to this sense: God says to Moses, 'Behold I send an angel before thee to keep thee in the way,' &c. 'obey his voice, provoke him not, for he will not pardon your transgressions, for my name is in him.' Here is an angel or messenger sent by God the Father; that is certainly an inferior character; yet he is 'to be obeyed' with reverence, for 'he can punish,' or 'pardon sins.' This is a divine prerogative; and how does this angel come by it? It is not as he is an angel, or in his angelic nature, but it is because 'God's name is in him,' i. e. his divine power, his Godhead, is in him; this is given as the reason of this high prerogative: God is united to this glorious spirit or this human soul of Christ: now it is plain that Christ is called an angel in other places. He is the 'Messenger' or 'Angel of the covenant,' he is 'the Angel of God's presence,' so he is called *Mal. iii. 1.* and *Isa. lxiii. 9.*

Let us argue a little farther on these appearances of Christ to the patriarchs: does it not seem more congruous that a human soul should animate that human body which ate and drank with Abraham under a tree, and should actuate those human limbs, when a man wrestled with Jacob? Is it not beneath the grandeur, decency and dignity of the supreme Majesty of heaven, to supply the place of such a human soul for the purposes or actions of animal nature? And that the great and eternal God himself in an immediate manner should converse in so humane and familiar a way as this angel did with several of the patriarchs? That the glorious and almighty Godhead should itself animate a human body to visit Abraham, and tarry with him some hours under a tree, while his wife made cakes, and dressed the flesh of a calf for God to eat? That the eternal God animating a body should 'eat of the calf' which

was 'dressed with milk and butter,' Gen. xviii. 1, 2, &c. ? That the almighty and ever blessed God himself should immediately 'wrestle with Jacob' in human limbs, which he assumed, and that a good part of the night should be spent thus wrestling 'until break of day,' Gen. xxxii. 24, &c. ? That the eternal Godhead itself should talk so familiarly with Gideon, and let Gideon use such a familiar way of talking with God, as is recorded Judges vi. 1—11 ? Doth this suit with the supreme glory and dignity of eternal Godhead and pure divinity ? Doth it not seem more agreeable that God should do all this by the intermediation of a human soul, appearing in a visible shape, than that the infinite majesty of God should immediately abase itself in such a manner ?

Is it not much more natural and easy, and more condecant in itself, as well as more agreeable to the words of scripture, to suppose that it was the human soul of Christ, assuming a body at that time for those human purposes ? And thus he might be called the 'angel' or 'messenger of God,' because God sent him ; for the word *angel* doth not signify originally the name of a *nature* but of an *office*.

He might also upon this supposition, with more justness and propriety of speech, be called a man, when he appears in the form of a man, and with the appetites, passions and actions of a man : Gen. xviii. 2, 4, 5, 8, 17. and xxxii. 24. for the soul is the chief part of a man, and especially when that soul appeared in a human body.

And yet at the same time he might be properly called 'God,' 'the Lord,' and 'Jehovah ;' for this man or angel, this human soul in an assumed body, was personally united to God, or had the 'fulness of the Godhead dwelling in him' by a personal union ; though the more immediate agent in these animal
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and common actions of life was the human soul, rather than the eternal and blessed God.

The same things may be said concerning the visions which the prophets Amos and Zechariah had of our Lord Jesus Christ, when he 'stood upon the wall with a plumb-line in his hand.' Amos vii. 7. And when he 'stood on the altar.' Amos ix. 1. Or when 'Joshua the high-priest stood before him, and Satan at his right hand to resist him.' Zech. iii. 1. These corporeal scenes seem better to besit the human soul of Christ than pure Godhead, though in these appearances he is sometimes called the 'Angel of the Lord', and sometimes 'the Lord,' or 'Jehovah,' for the reason before given, viz. because he is one with God by so intimate a union.

Confid. II. Christ, when he came into this world, is said to empty and divest himself of some glory which he had before his incarnation, in several places of scripture. Now if nothing but his divine nature existed before this time, this divine nature could not properly empty or divest itself of any glory: therefore it must be his inferior nature, or his human soul, which did then exist and divest itself of its ancient glory for a season.

The first text I shall mention is that famous one in the prayer of Christ, John xvii. 4, 5. 'I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.' It seems very plain from these words, that Christ parted with some glory which he had in heaven, when he came down to finish the work which God gave him to do on earth, and he prays to be restored to it again. I appeal to every reader, whether this is not the most obvious and natural sense.

Now

Now the glory which belongs to God is either essential or manifestative. The divine nature of Christ could not lose or part with any essential glories; for they are the very nature and essence of God: nor had the divine nature any manifestative glories before the world was, which it lost at the incarnation: for,

1. It had no manifestative glories at all, if there were no angels, no creatures to which they could be manifested.

Or 2. If it be supposed that angels were before this lower world was, and that the Godhead of our Lord Jesus Christ might then be known and glorified by angels, it may be justly replied, That suppose this be true, yet he did not part with that glory at his coming into our world, for the angels did not forget his dignity; they continued to know and glorify Christ; they worshipped him on earth, Heb. i. 6. and ministred unto him as their sovereign on various occasions.

Since therefore it cannot be the divine nature that parted with this glory, nor can the divine nature pray for the restoration of it, then it follows that the human nature had such an early existence, and such glory; for we cannot suppose the human nature in this place prays for a glory which it never had. This seems contrary to the most obvious sense of the text.

Or, shall we say as the Socinians do, that the human nature prays for a glory which it had in the eternal counsels and decrees of God? But all the elect of God had also glory before the world was, in this sense, viz. in the eternal decrees and counsels: and how very forced and unnatural an interpretation is this? Yet it is such as the Socinians are constrained to take up with, though without any reason: besides, how unhappily would such an exposition tend

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to support the Antinomian language of our justification from eternity, &c.*

But how easy, plain and obvious is the sense of these words, if we suppose the soul of our Lord Jesus Christ to be the first-born of every creature, as Col. i. 15 and thus to enjoy real glory and dignity in the Father's presence before the world was, as well as in all the following ages, till he emptied himself of it at his incarnation? And then he prays thus; "Father, I have finished the work on earth, which thou gavest me to do in my state of humiliation here; and now, O Father, take me to thyself in heaven, where I once was, and glorify me with the real glory which I had there before the creation: my days of appointed abasement are past, therefore let the power, splendour and dignity which I possess-
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* Since this Treatise was written, I have met with another explication of this text, in opposition to the sense I have given, and which I confess may seem something more plausible than the rest, viz. That the human nature or person of Christ does not here pray for any glory to be restored which was lost, but for the present manifestation of the glory of his Godhead to mankind, which glory was really eternal, and before the creation: or he prays, that the human nature may have its due share of honour, upon the account of its union to the divine nature, which had a glory before the world was; which honour was withheld from the human nature in a great measure till his sufferings were finished: so that with regard to his divine nature, he prays only for the manifestation of the glory; but in respect of his human nature, he prays for the real communication of that glory which might belong to such a sublime union with the eternal Godhead.

All that I shall reply to this at present is, that it is so much more difficult and intricate for any reader to find out this exposition than that which I have given, that I leave any impartial person to judge which is the most natural and easy sense, and which must the apostles most naturally receive and understand when these words were spoken in their hearing. Indeed, all other expositions besides this which I here support, are forced and strained, and distant from the natural ideas which occur to every reader. And all divines who believe not the doctrine of Christ's pre-existent soul, have been always puzzled to find any tolerable sense to put upon these words.

ed in thy presence before the world was, be restored to me."

The words, 'with thine own self,' in our Saviour's prayer, seem to determine it to be a real glory which he once had in God's own presence. This seems so evidently to be the sense and meaning of our Lord in his prayer, that if persons were not unacquainted with this doctrine of the pre-existence of the soul of Christ, or if they had not some prejudice against it, one would think that every reader should naturally and necessarily take it in this sense.

That it is the human nature of Christ that was thus glorified in its pre-existent state, may be confirmed from ver. 24. 'Thou lovedst me before the foundation of the world.' Now this would be a very small thing for Christ to say, as to his divine nature or Godhead, that the Father 'loved him before the creation;' but it is great and glorious, and every way suitable to his purpose, to be spoken by him as a *man*, referring to his pre-existent state and nature, for it gives a grand idea of him as the early and ancient object of his Father's love.

Nor can this ancient love be referred only to the decree of God, for this decretal love of God may be spoken of the saints also; the Father loved them as foreseen in his eternal decrees: whereas the plain design of Christ is, to request that enjoyment of divine love for the saints in their measure, which he himself actually tasted and enjoyed before the foundation of the world.

Note further; he does not pray for the disciples that they may enjoy such love as is supposed to be peculiar to the internal distinctions in the Godhead, but such sort of love in their degree as he himself enjoyed in his pre-existent soul; which exposition also renders all the latter verses of this chapter more intelligible: ver. 21, 22, &c. 'that they may be
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one as we are one,' and—' thou hast loved them as thou hast loved me.' The love which the great God bears to Christ as Man, and the union of Christ as Man to the Godhead, is made a pattern of the union of the saints to God, and the love of God to them : But we can hardly suppose the ineffable, eternal and essential, and necessary union and love between the sacred distinctions in the Godhead itself, can be a pattern of the unnecessary, unessential and voluntary union and love between God and his saints. Yet the union and love between Christ as Man, and God his Father, may be made a pattern of the love and union between God and believers ; though we must always maintain a high sense of the unknown and sublime difference between the union of the Man Christ to the divine nature, (or to any particular distinction in it) and the union of the saints to God : the one is so near, as that what God himself speaks and does is attributed to Christ ; but it would be blasphemy to attribute this to the best of saints.

It is a certain and excellent rule for the interpretation of scripture, laid down by all judicious men, and particularly by a great adversary of this doctrine, Dr. Sherlock, that " we should never have recourse to a strained and metaphorical sense, but when we know that either the nature of the thing, or some other revelation of scripture, will not admit of a proper one ;" and that " we must understand words in a proper and natural sense, where there is no apparent reason of a figure." Now there is nothing either in nature or in scripture that forbids this literal exposition, as will more abundantly appear in the following part of this Discourse.

The second scripture I shall cite for this purpose, to shew that some things inferior to Godhead are ascribed to Christ before and at his incarnation, is
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in Philip. ii. 5, 6, 7. ‘Let this mind be in you, which was also in Christ Jesus,’ ver. 6. ‘who being in the form of God, thought it not robbery to be equal with God;’ ver. 7. ‘but made himself of no reputation,’ (*εαυτου εκενωσεν*, which is more exactly translated, *he emptied himself**) ‘and took upon him the form of a servant, being made in the likeness of men,’ as it is in the Greek, *εν ομοιωματι ανθρωπων γενομενος* ☉.

Here the apostle’s design is to set Christ before them as a pattern of humility; and this he doth by aggrandizing his former state and circumstances, and representing how he ‘emptied himself’ of them, and appeared on earth in a very mean and low estate. Therefore he saith, ‘Who being in the form of God, thought it no robbery to be equal with God;’ i. e. his human soul, which is the chief part of the man, being in union with his Godhead, was vested with a god-like form and glory in all former ages; thus he oftentimes appeared to the patriarchs, as the ‘Angel of the Lord,’ and as ‘God’ or ‘Jehovah,’ with a heavenly brightness about him, or clothed with the divine Shechinah, the robe of light, and spake and acted like God himself. This seems to be the ‘form of God,’ which the apostle speaks of; nor ‘did he think it any robbery’ or sinful presumption so to do, i. e. to appear and act as God, since he was united to the divine nature, and was in that sense one with God: † yet
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* See Dr. Goodwin’s exposition of this text in a few pages following.

† I might have omitted the paraphrase of these words, ‘who thought it not robbery to be equal with God,’ since I am constrained to confess that I am not fully satisfied in the true meaning of them. Those who will read with an impartial eye what Dr. Whitby has written in his Annotations on this text, (even while he was zealous against the Arian doctrines, and took all opportunities

he emptied himself, i. e. he divested himself of this godlike form or appearance, this divine *Shechinah*, and coming into flesh, he consented to be made 'in the likeness of' other 'men;' nay, he took upon him 'the form of a servant' instead of the 'form of a God,' i. e. instead of the glorious vestment of light in which he once appeared and acted as God, he now came in a mean servile form, and 'humbled himself even to death,' &c. as it follows.

Now that this text is most naturally interpreted concerning the pre-existent soul of Christ and its humiliation, and not concerning the abasement of his divine nature, will appear, if we attend to these things.

I. It is the chief design of this scripture to propose to the Philippians a wondrous example of humility and self-denial. Now a great and pious writer

ties in his Comments to refute them) and who consider at the same time what sense the ancient Greek heathen writer Heliodorus in several places, and the Greek fathers, generally put upon this phrase, will be ready to believe they signify, that Christ did not think equality with God to be *αρπαγμα* a thing to be seized, a thing to be assumed by him, he did not think proper to appear like God, or assume equality to God in his humbled estate: and so this sentence expresses one part of his humility. On the other hand, he that peruses what the learned Dr. Waterland has written in his sermon on this text, may be inclined to doubt of this exposition of Dr. Whitby and the fathers, and to construe these words as part of the most exalted dignity of Christ, according to our English translation; though Dr. Waterland himself does not deny that the ancient Greek writer Heliodorus, and most of the ancient fathers, expounded it in the sense which Dr. Whitby gives of it.

However, I have here followed our English translation, and paraphrased it as expressive of Christ's most exalted character and Godhead, that it may evidently appear that the other parts of this verse are most happily applied to the pre-existence and the incarnation of the human soul of Christ, even though these controverted words should be referred to his divine nature: and that this doctrine of Christ's pre-existent soul does not want any change in the common English translation, nor the sense of this phrase to be altered in order to support it.

ter of this age has observed, that we never find the divine nature, or Godhead, propounded to us as an example of self-denial or humility in all the bible ; though God commands our conformity to himself, in holiness, love and beneficence. Therefore it must be some inferior nature, or Christ's human soul is proposed as an example of humility, and self-denial ; and a glorious example it was, when it divested itself of such a godlike form, and such a pre-existent glory.

2. Christ's ' being in the form of God,' cannot here necessarily signify his Godhead, because it is represented as inconsistent with the state of his humiliation ; for he seems to put off this ' form of God,' or he *emptied* himself of it, and put on the opposite form, viz. the ' form of a servant,' when he became incarnate, or was ' made in the likeness of men.' But it is plain that he could not put off his Godhead when he became incarnate : therefore it must refer to his human soul which was in the ' form of God,' or which made these god-like appearances before his incarnation, and he put off this divine form, when he took on him ' the fashion of a man,' and the ' form of a servant.'

Besides, the ' form of God' can never be proved to signify his divine nature in this place ; for there is no expression like it in scripture, that signifies proper divinity. Nor indeed does *μορφῆν* properly signify *nature* or *essence* any where in the bible, that I can find, but only *appearance, shape* or *likeness*. See the large citation out of Dr. Thomas Goodwin, within a few pages following.

Observe also that the ' form of God' stands here expressly opposed to the ' form of a servant : ' now Christ was not directly and expressly in the condition of a servant in the civil life here on earth, though he " condescended to perform servile offices upon some occasions ; but at the same time he
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claimed the authority of a master, over those very persons for, or towards whom he performed servile offices : the condition of our Saviour therefore, whilst on earth, though it was always mean, yet was not properly that of a servant ; and consequently, since his being in the form of a servant cannot possibly signify more than his acting sometimes as a servant, though he was not such by condition of life, it is plain that his being in the form of God cannot possibly signify his being by nature the very God." (But rather his appearing sometimes heretofore and acting as God.) So Dr. Bennet on the Trinity, Chap. vii. p. 45—50. who is a zealous defender of the deity of Christ against Dr. Clarke.

3. Consider further, it seems to be that same nature *emptied itself* which was afterwards filled with glory as a recompense : and it is the same nature that is said to *humble itself*, which was afterwards highly exalted by God : now this was not the divine nature of Christ, but the human ; therefore it must be the human nature of Christ that emptied itself in this text : because it appears very incongruous for the apostle to say, that the divine nature emptied and abased itself, and that the human nature was exalted as a recompense of this abasement.

I grant it was great condescension in the divine nature of Christ to unite itself to a creature, such as the human soul of Christ was, how glorious soever that creature might be ; and it is yet greater condescension in the Godhead of our Lord Jesus Christ, thus united to the human soul to take human flesh upon it, or flesh in union with that soul, and for God himself to be thus ' manifested in the flesh :' and in my judgment the infinite merit of his sufferings arises from the union of his divine nature to the soul, and thereby to the body of the

Man Jesus : but this does not seem to be the precise meaning of the apostle in this place ; for he rather sets before us an example of the humility of the Man Jesus Christ, who existed as a spirit personally united to God, or one with God in all former ages, and was drest in glories suitable to this union ; yet he laid aside those glories, and waved the resplendence of his character and person, when he joined himself to flesh and blood : he laid aside the god-like forms and appearances, which perhaps he had worn both in heaven and on earth in times past, and *emptied himself* when he came now into the world to be incarnate, i. e. when he came into the complete ‘likeness and fashion of a man ;’ for he appeared in a mean form, like a servant, and ‘humbled himself even to the cursed death of the cross.’

Lest any of my readers should be offended with my exposition of this text, I will here add Dr. Thomas Goodwin’s interpretation of it, Vol. III. Book iii. Chap. vii. p. 106. “That nature or creature which the Son of God shall assume (be it man or angel) must by inheritance exist in ‘the form of God,’ Phil. ii. 6, 7. which ‘form of God’ I here take not to be put for the essence of God, neither is the ‘form of a servant’ taken for the nature of a man. The ‘form of God’ here is that god-like glory, and that manifestation of the Godhead which was, and must needs be due, to appear in the nature assumed : for *form* is put for outward appearance and manifestation, in respect of which, Christ as God-Man is called the ‘brightness of his Father’s glory,’ Heb. i. 2. Brightness you know is not the substance of the light, but the appearance of it. And in this respect Christ, God-Man, may be said in a safe sense to be equal with God, as here in the text ; not in essence, but in a communication of privileges, that as God hath life in himself alone, (which is a
royalty

royalty incommunicable to any mere creature) so this Son of Man, when once united unto the Godhead, is also said 'to have life in himself;' John v. 26. this *equality*, or *ισότης*, not being to be understood of equality in proportion, but of likeness; his privileges were such by the union with the second person, that he had a true kind of partnership with God the Father in his privileges, and such as did arise to a likeness, though not to an essential equality." And Chap. viii. p. 110. he adds, "The first ingredient into the satisfaction of Christ lies in the laying aside the glory due to the second person, when he should dwell in an human nature, and instead thereof taking on him the 'form of a servant.' God will have him *emptied*, the Messiah shall have nothing left, not a grain or mite of the riches of his glory." And in Vol. II. *Of the knowledge of God*, Book iii. p. 201. he adds, "He that had all fulness had nothing left, no comfort in God or in any creature: he might say as Naomi saith, *The Lord hath dealt bitterly with me, I came from heaven full, but he brought me to earth empty, and emptied of all.*" Thus far that eminent and pious writer.

But after all, if any humble Christians should be afraid to admit my exposition of this text, (which is so plain and natural) lest they should seem to weaken one supposed proof of the divinity of Christ, yet the next scripture is as plain for my purpose, and will lead into no such danger.

And that is, 2 Cor. viii. 9. 'Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that you through his poverty might be made rich.'

I know not how this can be well interpreted any other way than by supposing our Lord Jesus Christ as Man, or his human soul to pre-exist in a former state, wherein 'he was rich' indeed, and endowed with

with many real glories and privileges ; and yet he divested himself of them, and ‘ became poor for our sakes,’ when he became incarnate, a helpless infant who lay in a manger, and was the son of a carpenter.

It cannot be said of God, or the divine nature, that he ‘ became poor,’ who is infinitely self-sufficient, and who is necessarily and eternally rich in perfections and glories, and in the indefeasible possession of all things : nor can it be said of Christ as Man, that he ever ‘ was rich,’ if he were never in a richer state before than while he was here on earth : for during that time he was always extremely poor ; ‘ the Son of Man had not where to lay his head : ’ and he could not be in a richer state as man before, if nothing of this manhood existed before his incarnation.

But if to evade this any one will say, that he was *rich as God*, and became *poor as man* ; bishop Fowler answers, that this is “ such a strain and force upon the words of scripture, that it looks like laying hold upon any thing to help at a dead lift.”

It appears then that our Lord Jesus Christ really emptied himself of some peculiar glories that belonged to him, and which he possessed in a pre-existent state before he came to dwell in our world, and to take flesh upon him.

But I know and lament the unhappy force of prejudice. I have felt and feel it too often, and therefore wonder not at other men. A mind pre-engaged cannot easily yield to the force of plain expressions and the literal sense of scripture ; therefore some will say, that Christ, as God-Man, in the beginning of the union of the two natures, emptied or divested himself of the riches and glory which he should have had, and which were his *de jure*, though not *de facto* ; i. e. which he might justly have assumed and possessed, though he did not actually assume
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and possess them. But I reply, Why should this scripture be so strained, since this cannot be the sense of other scriptures which are parallel to this? particularly John xvii. 5. which speaks expressly of glory which Christ had with the Father before the world was. And as for the other texts, viz. Philip. ii. and 2 Cor. viii. they intimate more than a mere right to glorious riches, and plainly refer to a former actual possession of those riches and glories of which he actually dispossessed himself. This is the most literal and obvious sense of the apostle, nor should we strain it to a tropical meaning without evident necessity.

The whole current of scripture (as well as these particular texts) seems to lead us so naturally into this sentiment, that divines are frequently ready to describe God the Father as parting with his only Son out of his bosom, when he took flesh upon him: and they represent Christ, or the Son of God when he became incarnate, as leaving the bosom of his Father, quitting the felicities of the upper world, laying by his glorious estate, and parting with heaven for a season, &c. which language cannot be true nor proper when it is applied to the Godhead of Christ; but would most appositely denote and express the real humiliation of his pre-existent soul.

Consid. III. That very being which came down from heaven and was sent of God into the world, is represented as capable of having a will different from the will of God the Father, and therefore it must be inferior to Godhead: now this could be no other but the will of his human soul.

Our Lord Jesus declares, that he 'came down from heaven, not to do his own, but his Father's will.' John vi. 38. It is manifest here that the very same being which came down from heaven, fought not by his descent to fulfil his own will, but his Father's.

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Now it is evident that at his agonies and passion he had such a will different from the will of his Father, when he manifests an innocent reluctance of human nature at first, but afterward says, ‘Father, not my will, but thy will be done;’ and you see he uses the same sort of language to express his incarnation and mission, though without any reluctance. ‘I came down from heaven, not to do mine own will, but the will of him that sent me.’ Now would it not sound very harsh to suppose the Godhead of Christ saying, ‘I came down from heaven, not to do mine own will, but the will of him that sent me,’ when it is utterly and eternally impossible that the Godhead of Christ should have any will different from God the Father?

It is in the same manner that our Lord speaks in prophecy concerning himself, P^sal. xl. 8. ‘I delight to do thy will, O my God; yea, thy law is within my heart.’ Now that this refers to his incarnation in an especial manner, we may learn from the epistle to the Hebrews, where this prophecy is cited and explained, chap. x. 5. ‘When he cometh into the world, he saith, Sacrifice and burnt-offering thou wouldst not, but a body hast thou prepared me; lo I come to do thy will, O God.’ This seems to be the proper language of his human soul, and not of pure Godhead.

Those who refuse to expound this concerning Christ’s pre-existent soul, apply it to his inferior and delegated character as Mediator, and as the Father’s servant employed in this great errand. But I appeal to every one who reads the words, whether this language does not naturally seem much rather to belong to an inferior being, than to the eternal Godhead assuming an inferior character.

Confid. IV. Christ represents his own coming into the world, and being sent hither by the Father,

in such a manner as naturally leads one to suppose he had a real and proper dwelling in another place* and in another manner before he came into this world, and that he then changed his place and company and manner of life; all which seem more agreeable to a human spirit than to a divine person.

The mere repetition of our Saviour's own language in several scriptures would naturally lead one to these ideas. John vi. 38. 'I came down from heaven, not to do mine own will, but the will of him that sent me.' Ver. 51. 'I am the living bread which came down from heaven,' in imitation of the manna which came from the clouds. Ver. 62. 'What and if ye shall see the Son of Man ascend up where he was before?' † John viii. 14. 'I know whence I came, and whither I go.'

John xvi. 28. 'I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. In which words, his being with the Father, and his being in the world, seem to be two opposite states, and are represented as inconsistent with each other in that sense in which Christ speaks of his Father's company and absence; but

* I do not here enter into that philosophical question, whether separate souls have proper places or not, or any local motion, but I speak after the common manner of speech, and the language of scripture.

† Some may object against this text, and say, that it cannot mean that the human soul ascended where it was before, for the human soul in its pre-existent state cannot be called the 'Son of Man.' I answer, 1. That the name, 'Son of Man,' ordinarily signifies no more than man, or some considerable man, and when applied to Christ, it means the Messiah. 2. It is at least a more proper term to signify Christ's human soul, than it is to signify his divine nature, and to say, 'What if ye shall see the Son of Man,' i. e. the human nature, 'ascend where the Son of Man,' i. e. the divine nature, 'was before?' And yet this must be the exposition of the place, if Christ had no pre-existent soul, and I am sure this is much harder and more catachrestical than the sense I have given.

but the pure divine nature can hardly be represented as absent from the Father, even while it resides in this world, nor as returning to him afterwards.

Let it be noted also, that as soon as Christ had spoke these words, his disciples answer, 'Lo, now thou speakest plainly, and speakest no parable;' i. e. there is no difficulty or obscurity in these words. No enigmatical or allegorical speech (saith Beza.) But surely there is difficulty and obscurity in them, if we must construe them by figures, and not in the obvious sense; especially if his 'coming from the Father,' i. e. as God, must be taken in a figurative sense, and his going to the Father, i. e. as man, in a literal.

* There are other expressions of scripture to the same purpose. John iii. 13. 'No man hath ascended up to heaven, but he that came down from heaven, even the Son of Man, who is,' or *was*, 'in heaven,' as the Greek particle *ω* may be properly interpreted in the time past or present; and thus it may be construed to signify either the divinity of Christ, or rather his pre-existent soul.*

John

* This text is seized by the Socinians, and prest by them to support their invention of Christ's ascending locally to heaven after his baptism, there to receive more complete instructions from God. But the learned Mr. Fleming replies thus—"There can be no just inference from his denying the Jews to have ascended into heaven, that he had ascended thither himself, any more than if a native of Japan should come now to England, and speak to us after this manner; Ye have reason to believe what I say of my own country, for I speak what I have seen there, and do exactly know it. And none of you did ever go to Japan, excepting me only, who have my (original) residence there, and am a native of the place, and am come from thence hither. Would these words necessarily infer, that he must have gone from England to Japan before he came from thence, because perhaps the connexion of the words does not run in our usual mode of speaking?" Thus that author.

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John iii. 31. 'He that is of the earth is earthly, and speaketh of the earth. He that cometh from heaven is above all.' John xiii. 3. 'Jesus knowing that he was come from God, and was going to God.' Eph. iv. 9, 10. 'Now that he ascended, what is it, but that he also descended first into the lower parts of the earth?' This perhaps may be better interpreted concerning his descent into the womb of the virgin, than into the grave, for David uses the same expression, Psal. cxxxix. 15. where he says, 'His substance was made in secret, and curiously wrought in the lowest parts of the earth.' Besides, it was the soul of Christ that descended from heaven, but not into the grave. 'Now,' saith the apostle, 'he that descended thus, is the same also that ascended up far above all heavens;' i. e. the soul descended to assume a body, and then being embodied, it ascended above the heavens.

Object. There are expressions in the Old Testament which represent God as 'coming down upon earth' to visit the affairs of men; and in this analogical sense the Godhead of Christ may be said to ascend and descend, so that these words need not to be applied to any pre-existent soul of Christ.

Answer. 1. When this manner of speech is used concerning God, it must be interpreted figuratively or analogically, because the literal sense cannot be true: but where the literal sense is just and plain and easy, there is no need to run to figures.

Answer. 2. Let it be noted also, that when God is said to 'descend from heaven,' or 'ascend thither' in the

I might subjoin also, that the exaltation of Christ's human soul to the heavenly world immediately upon its first existence may be well enough called an ascent into heaven, when it is evident that the scripture uses many expressions as distant as this is from their grammatical meaning, in order to form a *paronomasia* or chime of words, with an antithesis of sense, which were Eastern beauties of speech.

the Old Testament, perhaps it is so expressed to shew that this God is Jesus Christ, or the human soul of Christ, united to the Godhead in the pre-existent state, (as shall be shown hereafter) by whose service God the Father managed a thousand affairs of the ancient ages, and more especially such as had any relation to the welfare of the church, or the holy seed.

Ans. 3. But besides, when we consider the frequency of these expressions, 'Christ's coming down from heaven,' 'coming from the Father, and coming into this world,' they seem to bear a plain and just antithesis to his 'departing from the world,' his 'returning to the Father,' his 'ascending into heaven,' which are mentioned at the same time: now all these latter expressions are plainly understood by every reader concerning the human nature of Christ, and give us good ground to infer that the former expressions concerning his descent from heaven should be attributed to his human nature too; that is, to his human soul, which is the chief part of it.

Under this head, bishop Fowler adds for a further proof of it, 1 Cor. xv. 47. 'The first man is of the earth, earthy; the second man is the Lord from heaven;' "Which (says he) the apostle speaks of Christ's original in opposition to Adam's thus; his soul was created on earth, a body being made out of the earth for it; but the soul of Christ was created in heaven, (and therefore he is called 'the Lord from heaven.')

This is abundantly more intelligible (to me at least) than how the eternal Word should come down from heaven, otherwise than as in union with the soul of Christ; since the eternal Word ever filled all things with his presence, and therefore could never for a moment leave heaven," i. e. really and properly, but only in an analogical sense.

I add

I add also, that the following words confirm this sense. Ver. 49. 'As we have borne the image of the earthy, we shall also bear the image of the heavenly;' i. e. our souls are made now on earth and joined to bodies, to frail and feeble bodies, capable of disease and corruption, as was the soul of Adam, which was made on earth after his body was formed: but as the soul of Christ came down from heaven, and assumed a body upon earth, so the souls of the saints at the resurrection shall come down from heaven, and assume their immortal bodies upon earth: and in this sense Christ the second Adam, the 'Lord from heaven,' is the pattern of the saints' resurrection much rather than the first; and the parallel which the apostle represents of our bearing the image of the earthy and the heavenly Adam, is much more just, perfect and natural, if we take in this part of the resemblance as well as others.

Some would construe these words, 'the Lord from heaven,' to signify the divine nature of Christ. But let it be observed, that the apostle's design here is only to show how the Man Christ Jesus shall be the pattern of saints raised in glory; and it is no part of his purpose here to represent saints as bearing the image of God, or his divine nature, but only the image of his glorified human nature; and therefore these glorious expressions rather refer to his human soul.

Now put all these things together, and we can hardly suppose our blessed Lord or his apostles should express his real and proper human descent from heaven in plainer words than those which have been cited, or in words more fitted to lead every common reader into this plain and easy sense.

To conclude this Section, if the most natural and obvious sense of scripture leads us to believe, that there was a glorious being who is sometimes called

an angel, and sometimes a man under the Old Testament, who was clothed with peculiar rays of glory, and assumed divine prerogatives, and yet in other parts of his character and conduct appears much inferior to the majesty of pure Godhead; and that this illustrious being emptied and divested himself of his peculiar riches and glory when he came to dwell in flesh; that he was capable of having a will different from the will of his Father, as appears in those words of his, ‘Father, not my will, but thy will be done;’ and that he did really leave his dwelling with the Father, and come down into our world; I know not to what subject all this can be so well applied as to the human soul of Christ, and its existence before his incarnation.



S E C T. IV.

Miscellaneous Arguments to prove the same Doctrine.

THOUGH the considerations already offered carry with them a good force of argument, yet all the reasons which support the doctrine of Christ’s pre-existent soul cannot be reduced to one general head. There are several others which are not so easily ranged under any head, that give their assistance to this work; and therefore I call them miscellaneous, and propose them thus.

Argument I. It seems needful that the soul of Christ should be pre-existent, that it might have opportunity to give its previous actual consent to the great and painful undertaking of atonement for our sins.

It was the human soul of Christ that endured all the weakness, poverty and pain of his infant state,
that

that sustained all the labours and fatigues of life, that felt the bitter reproaches of men, and the sufferings of a shameful and bloody death, as well as the buffetings of devils, and the painful inflictions of the justice of God. This is evident, for neither the divine nature, nor the mere flesh or body abstractly considered, are capable of pain nor shame without the human soul. Surely then it seems to be requisite that the soul of Christ should give its actual free consent to this undertaking before his labours, pains or sorrows began, which was as soon as ever he was born.

One cannot but think it very congruous and highly reasonable, that he who was to undergo so much for our sakes should not be taken from his childhood in a mere passive manner into this difficult and tremendous work, and afterwards only give his consent to it when he was grown up a man, upon a secret divine intimation that he was born for this purpose. It looks most likely and condecant in respect of the nature of things, and the justice of God, that Christ's human soul which endured all the pains, should well know beforehand what the glorious work of mediation would cost him, and that he should voluntarily accept the proposal from the Father: otherwise it rather seems a task imposed upon him, than an original and voluntary engagement of his own: whereas such an imposition would seem to diminish the merit and glory of this noble undertaking, and is also contrary to scripture in itself.

But if we suppose the human soul (united to the divine nature at its first creation, and being thereby fully capacitated for this amazing work) receiving the proposal with cheerfulness from God his Father from the foundation of the world, and then from an inward delight to glorify his Father, and from a
compassionate

compassionate principle to the children of men, undertaking this difficult and bloody service, and coming down into a human body to fulfil it ; this highly exalts the merit of his love, and the condescending glory of his labours and his sufferings.

And indeed this voluntary consent of his to become incarnate and to suffer, is plainly represented in several places of scripture ; P^sal. xl. 6, 7. Heb. x. 5. ‘Sacrifice and offering thou didst not desire,’ these were not sufficient to expiate the sin of man ; ‘Thou hast prepared a body for me ; then said I, Lo I come,’ i. e. to dwell in this body, to undertake this work ; ‘I delight to do thy will, O my God.’ “And these two expressions, P^sal. xl. ‘My ears hast thou bored,’ and ‘Thy law is in my heart,’ are more proper (saith Dr. Goodwin, Vol. III. Book iv. p. 142, 143.) to apply to the soul of this human nature, and to be understood to be the voice of his human nature, rather than of the divine : He was willing and obedient to do God’s will, as a servant to do his master’s.” And this great author thought this consent so necessary, that he rather ventures to introduce a most miraculous scene, than to have this early consent of Christ as Man omitted ; and therefore he supposes that in a miraculous way the human soul of Christ did give itself up to this work from his very birth.

His own free consent appears plainly in these words, ‘He humbled himself.’ Phil. ii. He emptied himself of glory when he became man, and died for sinners. And ‘he himself took part of flesh and blood’ with this design, that he might die, ‘that he might through his death destroy the works of the devil.’ Heb. ii. 14. He declares further his own free consent, John vi. 38. ‘I came down from heaven to do my Father’s will.’ And John x. 17, 18. ‘Therefore doth my Father love me, because
I lay

I lay down my life that I might take it again.' 'No man taketh my life from me,' that is, against my free consent; but 'I lay it down myself,' that is, of my own choice and voluntary engagement. "This thought I propose (says the defender of bishop Fowler's discourse) to be well considered by all free and ingenuous minds, and by all those who would not in the least derogate from the honour of their blessed Mediator Christ Jesus," and the amazing love that appears in his mighty undertaking.

Arg. II. The covenant betwixt God the Father and his Son Jesus Christ for the redemption of mankind, is represented in scripture as being made and agreed upon from or before the foundation of the world. Is it not then most proper that both real parties should be actually present, and that this should not be transacted merely within the divine essence by such sort of distinct personalities as have no distinct mind and will? The essence of God is generally agreed by our Protestant divines to be the same single numerical essence in all three personalities, and therefore it can be but one conscious mind or spirit. Now can one single understanding and will make such a covenant as scripture represents?

I grant the divine nature which is in Christ from eternity contrived and agreed all the parts of this covenant. But does it not add a lustre and glory, and more conspicuous equity, to this covenant, to suppose the Man Christ Jesus (who is most properly the Mediator according to 1 Tim. ii. 5.) to be also present before the world was made, to be chosen and appointed as the Redeemer or Reconciler of mankind, to be then ordained the head of his future people, to receive promises, grace and blessings in their name, and to accept the solemn and weighty trust from the hand of his Father, i. e. to take care of millions of souls? Read the following scriptures,

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and

and see whether they do not imply thus much : 1 Tim. ii. 5. ' There is one Mediator between God and man, even the Man Christ Jesus.' Ephes. i. 34. ' Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world.' 2 Tim. i. 8, 9, 10. ' God hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began.' Tit. i. 2. ' Eternal life which God that cannot lie promised before the world began.' Now to whom could this promise be made but to Jesus Christ, and to us in him, as the great patron and representative of believers? Rev. xiii. 8. ' All that dwell on earth shall worship the beast, whose names are not written in the book of life of the Lamb slain from the foundation of the world.' Whether these words, ' from the foundation of the world,' refer to the ' slaying of the Lamb' by way of anticipation, or rather to ' writing of the book of life,' yet they certainly refer to the transaction of this important affair with the Lamb, and therefore this expression is used several times in the book of the Revelations.

It was by virtue of this covenant, and the sacrifice of his own blood which Christ was to offer in due time, that all the benefits of this covenant were derived upon mankind in the various ages of it ever since the fall of man ; therefore Christ was a Saviour from the beginning of the world ; and those who apply all these things merely to the divine nature of Christ, as consenting to this covenant upon the proposal of the Father, yet they suppose the human nature of Christ to be included in it in the view of God the Father, by way of prolepsis

his or anticipation. But surely it seems much more proper to explain these things concerning the human soul of Christ as actually united to the divine nature, and actually consenting to this covenant, since the human nature was to endure the sufferings; and then we need not be constrained to recur to such proleptical figures of speech to interpret the language of scripture, since the literal sense is just and true.

Thus it appears, if we consider this covenant as made betwixt God the Father and his Son, (and as it is usually called the covenant of redemption) it seems to require the pre-existence of the soul of Christ. Or if we consider the covenant of grace as it has been proposed to men in all ages since the fall, the existence of Christ as God-Man appears requisite also to constitute him a proper Mediator. It does not seem to be so agreeable a supposition to make this covenant for the salvation of men from the vengeance of God to run on for the space of four thousand years together, that is, from the creation and fall of man to the incarnation of Christ, without any proper or suitable mediator or undertaker on the part of man. This covenant of the gospel, or of God in Christ, includes in the very nature and theory of it two real distinct parties, God and man; so that the title of Mediator seems to require that man should be represented by the Mediator as well as God, and that the complete person of the Mediator should have some affinity to both parties, and actually agree to this covenant in that whole person before the communication of the benefits of it to the earliest ages of mankind.

Observe also, (what was intimated before) that this one Mediator is particularly called 'The Man Christ Jesus,' 1 Tim. ii. 5. that the human nature may appear to be signally concerned in the media-

tion : and for the same reason, the book of life is said to belong to the Lamb, which name is applied to the human nature of Christ, in union with the divine, with much more propriety than it can be applied merely to the divine nature without such an union.

Arg. III. Another argument for this doctrine of the existence of the soul of Christ before his incarnation may be derived from the scriptural descriptions of Christ's coming into the world. This is always expressed in some corporeal language, such as denotes his taking on him animal nature, or body, or flesh, without the least mention of taking a soul. Read the following scriptures : John i. 14. 'The Word was made flesh, and dwelt among us.' Rom. i. 3. 'He was made of the seed of David, according to the flesh.' Rom. viii. 3. 'God sending his Son in the likeness of sinful flesh.' Gal. iv. 3. 'God sent forth his Son made of a woman.' This *Word* cannot necessarily imply the soul, for his soul could not be made of the soul or body of the virgin Mary, but his flesh or blood was made out of hers.

Phil. ii. 7, 8. 'He was made in the likeness of men, and was found in fashion as a man.' Now shape or fashion peculiarly refer to the body rather than the soul.

And in the 2d chapter to the Hebrews, where the apostle treats professedly of the incarnation of Christ, he seems to suppose that his soul existed before, and that he was like the children of God already in that respect ; but ver. 14. 'For as much as the children were partakers of flesh and blood, he also himself likewise took part of the same, that he might in all things be like his brethren,' as ver. 17. And if he be said to 'take on him the seed of Abraham,' ver. 16. yet it is certain that the human body of Christ has a very proper and literal right to that name,

name, rather than the soul, though the word *seed* may more frequently include both.

Again, it is said by the same apostle in Heb. v. 7. 'In the days of his flesh he offered up prayers and supplications with strong crying and tears,' i. e. when he had taken flesh upon him, and dwelt in it. And in Heb. x. when God the Father sends his Son into the world, he is said to 'prepare a body for him,' but not a *human soul*; ver. 5. 'A body hast thou prepared me.'

The apostle John speaks several times of 'Jesus Christ being come in the flesh,' to signify his coming into the world, in his first and second epistles, intimating that the person who is vested with the name and character of Jesus and Christ, had every thing besides flesh before.

On the other hand, if Christ did take a human soul upon him (or the whole complex nature of man) at the same time when he was born of the virgin, it is a wonder that there should not be any one scripture, neither in the Old or New Testament, which should give such a hint to us, that he then took a reasonable soul as well as a body; or should tell us at least that he expressly assumed human nature, which might include both flesh and spirit; but that it should always use such words as chiefly and directly denote the body. This seems to carry some evident intimation that his human soul existed before.

Perhaps it will be objected here, that the word *flesh* in many places of scripture signifies mankind or human nature, by the figure *synecdoche* including the soul also.

It is granted that *flesh* doth sometimes signify mankind, and this objection might be good if the scriptural language never used any thing but the word *flesh* to denote human nature, and never distinguished

tinguished the flesh and the soul: but since there are a great number of scriptures where the flesh or body is distinguished from the soul or spirit of man on many occasions, it seems very natural and reasonable to expect there should be some one passage at least in all the bible wherein the divine nature of Christ should be said to assume a human soul as well as a body of flesh, when he came into our world, if this spirit or soul had no existence before the incarnation.

And we have the more reason to expect this also when we observe, that there is mention made of the soul of Christ himself in several places of scripture on other occasions, as *Isai. liii. 10.* 'Thou shalt make his soul an offering for sin.' *Ver. 11.* 'He shall see of the travail of his soul.' *Luke xxiii. 46.* 'Father, into thy hands I commend my spirit.' *Acts ii. 31.* 'His soul was not left in hell.' *John xii. 27.* 'Now is my soul troubled.' *Matt. xxvi. 38.* 'My soul is exceeding sorrowful.' *Luke x. 21.* 'Jesus rejoiced in spirit.' *John xi. 33. and xiii. 21.* 'Jesus was troubled in spirit.' Now, since we have the human soul or spirit of Christ mentioned several times in scripture on other occasions, and yet never once mentioned with relation to his incarnation, but always find his coming into our world described by taking 'flesh and blood,' 'body,' the 'fashion of a man,' the 'likeness of sinful flesh,' &c. there is much reason to suppose that Christ had a human soul before, and did not then begin to have it.

Arg. IV. Though the Jews were much at a loss in our Saviour's time in their sentiments of the Messiah, and had very various and confused notions of him, yet it is certain that amongst many of the learned of that nation (and probably amongst many of the vulgar too) there was a tradition of the pre-existence of the soul of the Messiah. Philo, the Jew,

Jew, who lived very near the time of our Saviour, interprets several of those scriptures of the Old Testament concerning the Mediator or *Logos* which we do : he calls him the *Son of God*, and yet he makes him expressly a *Man*, the *Prince of the angels*, the *Prophet of God*, the *Light of the people* ; and though he talks with some confusion on this subject, and gives him some such characters as seem to make this *Logos* truly divine, and one with God, yet other characters also are such as seem to be inferior to Godhead, and very happily agree with this doctrine of the pre-existent soul of Christ in union with his divine nature, as will plainly appear in what follows.

In some parts of his works, Philo describes the *Logos* as a particular divine power, *δυναμις*, which he also calls *σοφια*, or *Wisdom*, (as Solomon does in the eighth of Proverbs) and he attributes to this *Wisdom* or *Word*, an existence before any creature, the contrivance of the creation of the world and all things in it, with other divine and incommunicable ascriptions. Sometimes the ancient Jews make it the same with God himself ; so the Targums do (which are Jewish commentaries upon scripture) when they speak of the *Memra* or *Word*, thereby representing either divine powers or properties in a personal manner, or the divine nature itself in a particular manner of agency, relation or subsistence.

In other places, Philo makes the *Logos* or *Word* to signify that glorious arch-angel which the ancient Jews suppose to be the supreme of creatures, formed before all the angels and all the other parts of the creation, ‘in whom was the name of God,’ who was sent to conduct Moses and the Jews into Canaan. Exod. xxiii. 20. This glorious spirit Philo calls “ the most honourable *Logos*, the Arch-Angel, Prince of the angels and stars, High-Priest in this temple of God the world, who stands in the limits between the
creature

creature and the Creator, the eldest, the first-begotten of the sons of God, who under God governs the world, and who doth humbly mediate for us mortals with him that is immortal."

The seventy Jewith interpreters seem to have had some notion that this arch-angel was the Messiah, when they call the 'Child born,' the 'Son given,' in Isa. ix. 6. Μεγαλης Βουλης Αγγελος, *the Angel of the great Counsel*, even as Christ is called an angel. Isa. lxiii. 9. Mal. iii. 1. Exod. xxiii. 20. And it was a general opinion of the ancient Jews that there was one glorious angel superior to all the rest, by whom God made his visits to the patriarchs, and declared his will to Abraham, Jacob, Moses, Joshua, &c.

I confess these ancient Jews speak variously and with some darkness and confusion on these subjects, that we cannot gather any steady or certain inferences that they generally believed either of these two *Logos's* to be the very person of their expected Messiah: yet a Christian, who has the clearer light of the New Testament, may from their writings easily and naturally trace and infer the doctrine of the uncreated *Logos*, that is, the divine *Word*, or *Wisdom*, united to the created *Logos*, that is, the great Arch-Angel, because these ancient Jews ascribe to the *Logos* so many things which are truly divine, and so many things inferior to divinity.

But they speak in some confusion, because they seem not to have had a clear idea of this personal union between God and a creature. Whereas Christians being instructed in this doctrine by the New Testament, may clearly understand how by this glorious Being, this complex person, viz. our Lord Jesus Christ, God created the world and God governed the affairs of his ancient church: and that standing in the limits betwixt God and the creature,

creature, both by his nature as well as his office he becomes the High-Priest, and mediates between mortal men, and God, who is immortal, according to the language of the ancient Jews.

What I have cited already, discovers the acknowledged sense and opinion of the ancient Jews both philosophers and commentators on this subject. See much more to this purpose in my dissertation on the *Logos* or *Word of God*.

If we search among other of the Jewish writers, we may find more intimations of this doctrine.

Bishop Fowler cites some notable traditions of the Jewish Rabbies to this purpose; one in an ancient book amongst the Jews called *Pesikta*, viz. That "after God had created the world, he put his hand under the throne of his glory, and brought out the soul of the Messiah, with all his attendants, and said unto him, Wilt thou heal and redeem my sons after 6000 years? He answered, I am willing so to do. Again therefore, said God unto him, And art thou willing to suffer chastisements, for the purging away their iniquities? And the soul of the Messiah answered, I will suffer them, and that with all my heart."

"And there is," saith he, "a cabbalistical representation of their expected Messiah's being in heaven, in another old book of high esteem among the Jews, entitled *Midrash Conen*, viz. "In the fifth house sits the Messiah, son of David; and Elias of blessed memory said to this Messiah, Bear the stroke and judgment of the Lord, which he inflicts on thee for the sin of Israel, as it is written by *Isaiah*, 'He was wounded because of our transgressions,' &c. Now, though we allow no more credit to these traditions than to other Jewish tales, yet it discovers their ancient notion of the pre-existence of the soul of the Messiah: and the learned Mr. Fleming tells us,
that

that it was an inducement to him to favour this opinion, because the Jews seemed to have laid down this as an undoubted maxim in all ages, that the soul of the Messiah was made before all creatures, as all must own that are in the least acquainted with their opinions and writings. *Christology, Book iii. Chap. 5. p. 457.* That this was an ancient opinion of the Jews is confirmed by other writers also.

And it is no wonder if many of the common people, as well as the learned, had also this notion of the soul of Christ, since it appears, *John ix. 2.* that they had a belief of the pre-existence of all human souls, for which opinion I think there is neither in scripture nor in reason any just foundation; nor doth the pre-existence of the soul of Christ at all infer the doctrine of the pre-existence of other souls, but rather the contrary, as will appear under the next particular.

Arg. V. Since it pleased the Father to prepare a body for our Lord Jesus Christ by the over-shadowing of the Holy Ghost, and by a peculiar manner of conception, that his body might have some peculiar prerogative, and that he might be the Son of God in a superior sense with regard to his flesh, (as *Luke i. 35.*) so it is not unreasonable to suppose that the soul of Christ also, which was to be united to Godhead, should have this peculiar prerogative, to be derived immediately from God before any creature was made, and to enjoy this union with the divine nature, and glories suitable thereto, before its union with an earthly body; and thus in consideration of its formation before all creatures in a most immediate manner by the will of God, as well as its nearest resemblance to God himself above all other spirits, this human soul might be called also the Son of God and his only begotten Son, in a transcendent manner above all other beings, whether men or angels,

gels, who are sometimes called *sons of God*. But this thought perhaps will be set in a clearer light, when we come to explain a variety of scriptures according to this hypothesis in the next section; and it may be yet made plainer still, whensoever I shall publish another dissertation which I have written on the name, *Son of God*.



S E C T. V.

A Confirmation of this Doctrine by Arguments drawn from the happy Consequences, and the various Advantages of it.

ITHINK the reason and considerations mentioned in the two foregoing sections have some weight in them: but the argument will receive new strength, if we survey the various advantages that attend this opinion of the pre-existent soul of Christ.

I. Advantage. This doctrine casts a surprising light upon many dark passages in the word of God; it does very naturally and easily explain and reconcile several difficult places both of the Old and New Testament, which are very hard to be accounted for any other way. Some of these I have already mentioned, and I think they appear in a fairer light by the help of this doctrine. Other passages there are which speak of Christ as the true God, and yet at the same time in the context attribute such properties and characters to him as are very hard to be reconciled and applied to pure Godhead; but are explained with utmost ease to us, and honour to Christ, by supposing his pre-existent soul even then united to his divine nature.

Let us survey some of these portions of scripture. First text, Col. i. 15, &c. Christ is described as the
‘ image

‘image of the invisible God, the first-born of every creature, for by him were all things created that are in heaven, and that are in earth, visible and invisible,’ &c. ‘All things were created by him and for him, and he is before all things, and by him all things consist; and he is the head of the body the church, the beginning, the first-born from the dead, that in all things he might have the pre-eminence; for it pleased the Father that in him should all fulness dwell,’ or as it is expressed in the second chapter, ver. 9. ‘for in him dwelleth all the fulness of the Godhead bodily.’ Here are some expressions which seem too sublime for any mere creature, viz. ‘All things are created, by him and for him, and by him all things consist.’ But when it is said, ‘He is the image of the invisible God,’ this cannot refer merely to his divine nature, for that is as invisible in the Son as it is in the Father; therefore it seems to refer to his pre-existent soul in union with his Godhead, who is the brightest, the fairest and most glorious image of God; and so he appears to the world of angels in heaven, and by his frequent assuming a visible shape heretofore, became the image of the invisible God to men, and dwelt here for a season on earth.

He is said also to be ‘the first-born of every creature.’ There has been much labour and art of criticism employed to apply these words merely to the divine nature of Christ, by giving them a metaphorical or some unusual sense: but if we suppose this soul of Christ to exist thus early, then he is properly the ‘first-born of every creature’ in the literal sense of the words; and in this sense he may be literally called ‘the beginning of the creation of God, as he styles himself, Rev. iii. 14.’

If we join the expressions of the first and second chapters to the Colossians together, we may explain the one by the other. ‘He is the image of the invisible

visible God ; by him and for him were all things created, and in him all things consist, that in all things he might have the pre-eminence,' &c. 'for it pleased the Father that in him should dwell all the fulness of the Godhead bodily.' All the Godhead dwelt in him as a spirit, or *spiritually* before the incarnation, and *bodily* since ; thus the 19th ver. of Chap. i. comes in properly as a reason for all those attributions both supreme and inferior, viz. because God was pleased to ordain that the divine nature should be united to this glorious being, the human soul of Christ, now appearing in a body.

Dr. Thomas Goodwin was a learned, a laborious and a successful inquirer into all those scriptures that treat of our Lord Jesus Christ in order to aggrandize his character ; and when he interprets these verses, in Vol. II. *Of the knowledge of God*, &c. he finds himself constrained to explain the expressions concerning the divine nature of Christ, as united to man by way of anticipation, or as considered in its future union with the Man Jesus, and argues strongly for this exposition. But there is no need to bring in such a figure as *prolepsis* or the anticipation of things future, since the real and actual existence of the soul of Christ before the creation makes all this language of scripture just and plain in the literal sense. And what that pious and ingenious author declares upon this subject, almost persuades me to believe that had he lived in our day, he would have been a hearty defender of the doctrine which I propose.

Ild Text. The next scripture I shall cite for this purpose is that illustrious description of our Lord Jesus in the 1st. chap. of the epistle to the Hebrews, wherein there are sufficient evidences of his divine nature : but there are some such expressions as seem to imply also a nature inferior and dependent. He is represented as 'laying the foundations of the earth,
and

and the heavens are the work of his hands ;' ' he upholds all things by the word of his power :' which expressions carry in them an idea too sublime for any mere created nature. And the citation of the first of them from the ciid. Psalm, proves yet further that Christ is Jehovah the Creator.

But when he is called a ' Son,' a ' begotten Son,' this seems to imply derivation and dependency : and perhaps the Sonship of Christ, and his being the ' only begotten of the Father,' may be better explained by attributing it to his human soul existing by some peculiar and immediate manner of creation, formation, or derivation from the Father before other creatures were formed ; especially if we include in the same idea of Sonship (as Dr. Goodwin does) his union to the divine nature, and if we add also his exaltation to the office of the Messiah as king and lord of all ; which some zealous Trinitarians suppose to be the chief thing meant when God saith, ' Thou art my Son, this day have I begotten thee.'

Now this matter being set in a fair and full light, and established by just arguments from scripture, would take off the force of many Arian pretences against the Trinity, viz. such pretences as arise from the supposed derivation of one person from another in pure Godhead, and a supposed eternal act of generation producing a co-essential Son, which things are not plainly expressed in any part of the bible, and which are acknowledged on all sides to be great and incomprehensible difficulties.

Heb. i. 3. Perhaps these words, ' The brightness of his Father's glory, and the express image of his person,' may be better explained, if we suppose the divine nature of Christ to be united to his pre-existent soul, when it was first created : this human soul of Christ was then like a glass through which the Godhead shone with inimitable splendour in all
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the perfections of it, wisdom, power, holiness and goodness : thus Christ was his Father's most perfect image or copy, both in his own native excellencies, bearing the nearest resemblance to God, as an only begotten Son, and he was also 'the brightness of his glory ;' because the perfections of the Father shone through him with more illustrious rays than it was possible for any mere creature to represent or transmit them, who was not thus united to a divine nature.

I cannot forbear to illustrate this by a similitude which I think has been somewhere used by Dr. Goodwin : suppose it possible for a hollow globe of crystal to be made so vast as to inclose the sun ; this globe of crystal, considered in itself, would have many properties in it, perhaps, resembling the sun in a more perfect manner than any other being : but if it were also inhabited by the sun itself, and thus transmitted the glories of the sun to men, how express an image would it be of that bright luminary, and would it not be the most happy medium by which the sun could exert its powers of light and heat ? Such is Jesus the Man, who is the Son of God inhabited by the divine nature, and the fairest image of God.

Besides, let it be yet further considered, that when Christ is called in Coloss. i. 'The image of the invisible God,' and in Heb. i. 'The express image of his Father's person,' it must be understood either of his divine nature or his human. If it be understood of his divine nature, it must mean that he is the image of the Father's essence or of his personality, for the personality together with the essence, make up the complete character of God the Father.

But the divine nature of Christ cannot properly be the image of his Father's nature or essence ; for the essence of Godhead, or the divine nature both

in the Father and in the Son, is one and the same individual nature or essence, which cannot properly be the image of itself, nor can the same individual essence be both the original and the image at the same time. When we conceive of the self-same body, or the self-same man, or the self-same angel, in different positions or situations, circumstances, relations or appearances, we never say that the self-same thing is the image of itself. Thus Christ in his divine essence cannot be the image of the Father's essence, when it is the same individual essence with that of the Father. The essence of God in the person of the Son cannot properly be the image of that essence in the person of the Father, since it is the same individual essence.

Nor is Christ in his divine nature an express image of the personality of the Father. Sonship is no image of paternity: a derived property or subsistence is no image of an underived property or subsistence, but just the reverse or directly contrary to it.

Since therefore Christ in his divine nature is neither the image of his Father's essence, nor of his Father's personality, these words must be spoken with regard to Christ's human nature; and in this respect he is the 'express image of his Father,' or the 'image of the invisible God;' and that, these three ways.

1. As the human soul of Christ is a creature, which has the nearest likeness to its Creator. This Son of God is a most glorious spirit, the brightest and nearest image to the Father, the eternal glorious Spirit; far nearer than the angels, who are also the sons of God, or than Adam who was the son of God too; for his properties and perfections are much greater than theirs, and bear a much nearer resemblance to the properties and perfections of God the Father.

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2. The human nature of Christ is the image of the invisible God the Father, as he often assumed a visible form under the Old Testament, and appeared and spake and acted as God in a visible glory; and so he is the proper 'image of the invisible God.' Col. i.

3. As he took upon him, in the fulness of time, a visible body of flesh and blood, and therein appeared as one 'in whom the fulness of the Godhead dwelt bodily,' the visible image of his invisible Father.

But I proceed. The holy writer in Heb. i. adds further, that 'he was appointed heir of all things,' which seems to be not so applicable to the pure Godhead of Christ; for Godhead has an original and eternal right to all things, and does not come at it by way of inheritance or derivation, much less by being an appointed heir. Dr. Goodwin is so well persuaded of the sense of these words, that they are not properly applicable to pure Godhead, that he again supposes the holy writer to speak by way of anticipation, and to view the divine nature of Christ in union with the man, though he acknowledges the things which are now spoken of were transacted before the world was.

There are other expressions in this chapter which seem to refer to some being inferior to Godhead. Ver. 4. 'Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.' Ver. 9. 'Thou hast loved righteousness and hated iniquity, and therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows;' i. e. has given thee the Holy Spirit as a comforter, in a superior measure. These things cannot be supposed to be spoken of the Godhead of Christ: and yet they seem to be spoken concerning Christ before his incarnation, and then
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they point out to us the pre-existence of his human soul : whereas if they are spoken of him after his incarnation, then they prove nothing of his pre-existent glory, which seems to be the design of this chapter.

Since the design of the second chapter to the Hebrews is, to prove the incarnation of Christ, and his taking upon him a human body, I might here ask, whether the design of the first chapter may not be to represent our blessed Lord in his pre-existent state, both divine and human, i. e. to set forth the glory of this human spirit both in its own excellencies and in its original union with the divine nature. And this appears the more probable, because the author in the first chapter is frequently comparing him with angels, and sets him above them in several comparisons ; now this would be but a low and diminutive account of the Godhead of Christ, to raise him above angels ; but it is a glorious and sublime account of his human soul, considered as united to Godhead, and one with God.

And since there are so many expressions in the first chapter which ascribe ideas to Christ which are inferior to Godhead, as well as some sublimer expressions which appear incommunicable to any but God ; I would inquire whether the introduction of this pre-existent soul of Christ here may not be a happy clue to lead us into the very mind and meaning of this portion of scripture, rather than to suppose the Godhead of Christ is always intended here : for by so doing we embarrass ourselves with this difficulty (which the Arians frequently fling upon us) of attributing something derivative and dependent to the Divine Nature, and ascribing something too low and mean to the Godhead of Christ.

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I might add also in confirmation of this thought, that had the sacred writer's only design been to prove the divine nature of Christ, there are several passages in the Old Testament which are of equal force and significancy with any which he has cited, and which are more evidently applied to the Messiah by the prophets themselves: but if we suppose him to speak of the whole pre-existent glory of Christ, then the citations seem to be well chosen and well mingled to represent his two natures, both divine and human, and the glory of his sacred person resulting thence.

That noble expositor on the epistle to the Hebrews, Dr. Owen, being sensible that all these expressions in this chapter can never be applied to the divine nature of Christ, asserts, that "it is not the direct and immediate design of the apostle in this place to treat absolutely of either nature of Christ, either divine or human, but only of his person: and though some things here expressed belong to his divine nature, some to his human; yet none of them are spoken as such, but are all considered as belonging to his person." See his exposition on the Hebrews, ver. 3. p. 52. So that I have those two great and excellent writers, Dr. Goodwin and Dr. Owen, concurring with me in this sentiment, that it is not the prime design of this first chapter to the Hebrews to prove the Deity of Christ, but the glory of his person considered as God-Man: and in this view several expressions of the apostle are most appositely adapted to represent the glory of the human soul of Christ in its pre-existent state, and in its union to the divine nature.

III. *Text.* Another difficult scripture which is made more easy and plain by this doctrine, is the eighth of Proverbs, ver. 22, &c. where 'Wisdom' is represented as 'brought forth,' and 'dwelling with

God before the world was.' May not this be happily attributed to Christ's pre-existent soul united to the divine nature, or the person of the Mediator God-Man? for it is said, 'The Lord possessed me in the beginning of his ways, before his works of old: I was set up from everlasting: before the hills was I brought forth: I was by him, and was daily his delight.' These words admit of two or three remarks.

1. These expressions, I was 'possessed' or acquired, 'I was set up, I was brought forth,' seem to express and imply something inferior to pure Godhead, which is underived and independent; yet it seems to be the proper description of a being distinct from God the Father in the literal sense,* for these words intimate so much, 'I was by him as one brought up with him, I was daily his delight, I rejoiced before him, and my delights were with the sons of men.' If these things be taken literally, they mean a real person inferior and distinct from God.

2. The original Hebrew does not say, 'the Lord possessed me *in* the beginning of his ways,' but קנני, acquired, or assumed, or 'possessed me the beginning of his ways,' not ברשית but דשית, which gives a fair ground for this interpretation, viz. that the divine nature acquired, assumed, or possessed himself of the human soul of Christ as the beginning, head and foundation of all his works and ways, both of creation and providence: so, Rev. iii. 14. Christ is called

* I readily grant that divine wisdom may be here represented, after the manner of the eastern writers, as the counsel, contrivance, and the decretive power or will of God in a personal character, as being present with God in the creation of the world, and as produced or brought forth by him; but even this wisdom may be supposed to make the pre-existent soul of Christ, in some unknown manner, its instrument of operation (as Dr. Goodwin uses the word) and when the sacred writer adds, 'I rejoiced daily before him in the habitable parts of his earth; and my delights were with the sons of men;' this seems to cast a stronger aspect upon some real proper person distinct from Godhead.

called the beginning or head of the creation of God.

Mr. Fleming citing these verses at large, *Christology*, Book 3. chap. 5. p. 469. adds, "What we render in ver. 24 and 25. 'brought forth,' the Targum renders, by *being born* in the first verse, and by *being created*, in the next. But the Hebrew word is the same in both, and is justly rendered by Arias Montanus, *formata*; i. e. framed, formed, or made: as the Septuagint to the same purpose renders it by *ποιησαι*, which is of the same import. And what else can he mean, when in the 30th verse he represents himself, as *one brought up with God*, or as the Targum says, *as one nourished up at his side*? Surely, if this be meant of the first created spirit who is now the soul of the Messiah, no expressions can be more plain as well as natural: whereas if we understand them immediately of the *Logos*, as the second Person of the Trinity, we must get over abundance of figures, that can never, I think, be properly either explained or accommodated; besides our being involved in endless criticisms about words."

Dr. Goodwin also is positive that these expressions cannot refer to the second Person considered in his eternal generation, but they must be referred to Christ as God-Man, because they denote an act of the divine will. Goodwin of the *Knowledge of God*, Vol. II. p. 111 and 189.

The learned Dr. Knight supposes this birth of divine Wisdom is her coming forth into a human figure and subsistence, or her entrance into the substance of the first created nature, (that is, the human soul of Jesus Christ) at the moment of its creation. By this means the Word as man became the head of mankind, who were to be made by him after his image and likeness; and as first-begotten, he had the right of primogeniture or government
over

over the rest. See his *Considerations on Whiston*, &c. p. 108, 109, &c.

3. I remark also, that though the Hebrew language may express the eternity of God, by saying, 'Before the mountains and the hills,' &c. yet since we suppose the soul of Christ to be the first of the works or ways of God, this manner of expression may more particularly and expressly describe the date of his existence before this world was made, though it be not co-eval and co-eternal with the Godhead.

But I proceed, fourthly, to mention some other difficult texts which may derive light from this doctrine.

If we can but suffer ourselves to believe what I have intimated before, that the Sonship of Christ does not belong to his divine nature, but rather to his human soul considered in its original derivation from God the Father, and in its being appointed to the sacred office of the Messiah; then we have a most evident and obvious interpretation of those scriptures in the New Testament, which have been attended with so much darkness and difficulty, and have given so much anxiety and pains to our divines, viz. John v. 19. 'The Son can do nothing of himself.' Matt. xxiv. 36. Mark xiii. 32. 'But of that day knoweth no man, neither the angels in heaven nor the Son, but the Father.' Heb. v. 8. 'Though he were a Son, yet learned he obedience by the things which he suffered.' Now this Sonship refers to ver. 5. 'Thou art my Son, this day have I begotten thee.' 1 Cor. xv. 28. 'Then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.' These expressions sound very harsh if applied to the divine nature of Christ, but are very naturally applicable to a being or spirit inferior to Godhead.

To these expressions I might add, John xiv. 28. 'The Father is greater than I;' which is very hard to apply to the divine nature of Christ, and to make a greater and lesser God: and yet it seems but a poor low assertion if our Saviour spoke it of himself as a mere common man, who begun to exist thirty-four years ago: it was no strange thing that God should be greater than a man. But if we suppose it refers to Christ's glorious human soul, which was the first-born of every creature, it carries in it something grand and august, and he pays hereby a sublimer honour to God his Father.

All other places of scripture wherein the Son of God is represented, either as receiving or invested with sublime powers from God, or as bearing any inferior characters, have a most natural and easy explication if they are applied to this glorious human spirit, sometimes considered as distinguished from the divine nature, sometimes as personally united to it, and that either in its own existence before its incarnation, or in its incarnate state, according as the context requires: for since both natures have their part and share in man's redemption, they are thus distinguished in the holy scripture, some expressions relating more properly to the one nature, some to the other, and some including both natures united. There is no need of paraphrasing these scriptures at large, and giving an example how these texts may then be interpreted, since this key being given, the way lies open for every unlearned Christian to penetrate into the sense of them, and to explain many other scriptures besides those I have cited, by the help of the same doctrine.

Advan. II. This doctrine of the pre-existence of the soul of Christ not only explains dark and difficult scriptures, but it discovers to us many beauties and proprieties of expression in the word of God,
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and casts a lustre upon some of those passages whose justness and beauty were not before observed. Let me mention a few of them.

1. When man is said to be 'created in the image of God,' Gen. i. 2. it may refer to the God-Man, to Christ in his pre-existent state. God says, 'Let us make man in our image, after our likeness;' the word is redoubled, perhaps to intimate that Adam was made in the likeness of the human soul of Christ, who was the first of God's creation, as well as that he bore something of the image or resemblance of the divine nature itself: and hereby Christ has the honour of being set up as the first and fairest image of God, and the grand pattern of all human souls who were to bear his likeness.

2. Again, when God is said to 'grieve,' to 'repent,' to 'be angry,' to 'come down from heaven,' to 'stand,' to 'speak,' to 'receive' and assume to himself many of the actions and passions of human nature, we are wont to explain them as mere figures of speech, employing human expressions to represent divine actions: but if we suppose the divine nature of Christ united to this pre-existent soul, then these expressions perhaps may be taken in a more literal sense than we imagined; when he that was true God, by virtue of this union, 'came down from heaven, stood, spake, grieved, rejoiced,' and 'was pleased,' or 'angry' at the view he took of the affairs of men. Dr. Owen in his *Meditations on the Glory of Christ*, asserts, that "it had been absurd to bring in God under perpetual *anthropopathies*, as grieving, repenting, being angry, well pleased, and the like, were it not but that the divine Person intended was to take on him the nature wherein such affections do dwell."

3. And not only human actions are attributed to God, but even the very name of man is given to that
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that glorious Being which visited the patriarchs of old: he assumed a human shape and appeared as a man; and even the soul itself might be so called by *synecdoche*, which puts a part for the whole. And yet this glorious appearance is also called 'God,' and the 'Lord' or 'Jehovah.' It was a Man that 'wrestled with Jacob,' Gen. xxxi. and yet he is acknowledged and adored as God. That extraordinary Man, who is called the 'Man of God,' when he appeared to Manoah, Judges xiii. is supposed to be the Messiah: his countenance is described 'like an angel of God,' and his name is called 'Secret' or 'Wonderful,' ver. 6. 18.* So in Ezekiel's vision, chap. i. 26. 'upon the likeness of the throne was the appearance of a man above:' and in the prophecy of Daniel we meet with several of his appearances in the form of a man: chap. iii. 25. 'The fourth *Man* walking in the midst of the burning fiery furnace was like the Son of God.' So, chap. viii. ver. 15, 16. 'There stood before me as the appearance of a man,' and this Man bid Gabriel make Daniel understand the vision: and chap. x. 5. 'A certain Man clothed in linen, whose loins were girt with gold,' is described very nearly in the same form and dress as Christ appeared in to St. John, Rev. i. 13. and chap. vii. 13. 'One like the Son of Man came to him that sat on the throne.' &c. which is parallel to Rev. i. 7. It is probable that most times when the angel (who is also called God) favoured the patriarchs with a visit, he appeared in the form of a man. Thus the great *Theanthropos* or *God-Man* put on a human shape frequently as a prelude, figure and prophecy of his own incarnation.

Nor

* It is the same word מְפֹלֵס *Wonderful*, which is attributed to Christ as one of his names, in Isa. vi. 9. which the angel here assumes when Manoah asks his name.

Nor can it be objected here that a human soul is not a man; for surely it may be called a man as well as Christ may be called an angel, as he is often in scripture; and better than the pure divine nature may be called a man; which yet is the sense of those who will not allow Christ's human soul to be here meant. The soul is the chief part of the man, and St. Paul calls his own soul by this name, viz. a man. See 2 Cor. xii. 2, 3. 'I knew a man,' i. e. his soul, 'whether in the body or out of the body I cannot tell.'

4. Another instance of the justness and beauty of scriptural language we find in Zech. xiii. 7. where the Man Christ is called the 'neighbour of God,' or the 'man who is near him,' as it may be best rendered; 'Awake, O sword, against my Shepherd, and against the man that is my fellow' or neighbour, 'saith the Lord of hosts.' The word עִמִּיתִי, which we render *my fellow*, does never signify any sort of equality, but conjunction, nearness or neighbourhood: it is often rendered *neighbour* in scripture. It denotes the man that was with God, or near to God, by the intimate union of the human soul to the Godhead, and was the shepherd of the flock of God, or the keeper of Israel in all former ages. So the vulgar Latin renders it, *Cohærentem mihi*, cleaving to me; and because of the union between the divine and human nature it may be very properly expressed, *my neighbour*.

I might take occasion here to remark also how appositely God himself is sometimes called the 'Shepherd of Israel,' Psal. xxiii. 1. Psal. lxxx. 1. 'He shall feed his flock like a shepherd, he shall gather the lambs in his arm, and carry them in his bosom,' Psal. xl. 11. which is a prophecy of Christ, though he is called the Lord God in the foregoing verse. This language has great propriety in it when we consider

consider the human soul of Christ united to God-head, acting the part of a shepherd towards the Jewish nation, 'leading them through the wilderness like a flock,' and watching over them as a shepherd in the land of Canaan. How beautiful is this idea, when we observe that both in prophecy and in history, in the Old Testament and in the New, this office is appropriated to Christ, Ezekiel xxxiv. 23. 'I will set up one Shepherd over them, and he shall feed them, even my servant David.' John x. 14. Jesus calls himself 'the good Shepherd;' and St. Peter echoes to the voice of Christ, and calls him 'the chief Shepherd,' and the 'Bishop of souls,' 1 Pet. ii. 25. and v. 4.

This seems to carry something of evidence with it, that the human soul of Christ had an existence before; and therefore the scripture was careful to use human language, to express his offices as well as his person and actions. This will further appear by what follows.

5. This doctrine of the pre-existence of the human soul of Christ affords us a plain reason why he is called Christ or the Messiah, in those many places of scripture which represent transactions before his incarnation, to shew that this very person was anointed to his offices of old. So in 1 Cor. x. 9. 'Neither let us tempt Christ as some of them (i. e. Israelites) tempted him, and were destroyed.' Eph. iii. 8. 'God created all things by Jesus Christ.' 2. Tim. i. 9. 'Grace was given us in Christ Jesus before the world began.' 1 Pet. i. 11. 'Searching what manner of time the Spirit of Christ, which was in the prophets, did signify, when it testified beforehand the sufferings of Christ.' 1 Pet. iii. 19. 'By which also he (i. e. Christ) went and preached unto the spirits in prison, which were disobedient in the days of Noah.' Heb. xi. 26. 'Moses esteemed the reproach

proach of Christ greater riches than the treasures in Egypt.' The word *Christ*, (which is the same with *Messiah* or *Anointed*) implies a connexion of the divine and human nature ; at least it seems to import his human nature in an especial manner : for ' there is one Mediator between God and men, the Man Christ Jesus.' 1 Tim. ii. 5. The manhood is eminently represented in the person of the Mediator, though the Godhead being united, rendered all his actions infinitely efficacious and powerful.

6. It presents us also with a fair and rational account why God himself was called ' the King of Israel,' and took upon him the political government of that peculiar nation ; and we learn why the Messiah had also this title given him, ' the King of the Jews,' when we consider the pre-existent soul of the Messiah personally united to the divine nature. That God was often called the King of Israel, is sufficiently manifest in many places. 1 Sam. xii. 12. Samuel reproved them when they wanted another king to reign over them, ' while the Lord their God was their king.' David and Isaiah often called God the ' Creator of Israel and their King,' ' the Redeemer of Jacob and his King,' ' the Holy One of Israel and his King.' Psal. lxxxix. 18. Isai. xli. 21. Isai. xliii. 15. And in the vision of Isaiah, chap. vi. ver. 5. the prophet says, ' Mine eyes have seen the King, the Lord of hosts,' which is properly applied to Christ by John the evangelist, chap. xii. ver. 41. He is called the ' King of glory.' Psal. xxiv. 7, 9, 10. When the ark was brought up to Zion, he is entitled the ' King of Zion,' Zech. ix. 9. which is attributed to Christ. John xii. 25. and the common name of the Messiah was the King of Israel. John i. 49. Nathanael saith to Christ, ' Thou art the Son of God, thou art the King of Israel.' All these expressions are very natural, and just, and proper when

we consider the soul of Christ in its pre-existent state united to the divine nature, and becoming a patron and protector of the holy seed, assuming the Jews, above any other nation, into a peculiar relation to himself. And upon this account it is said in John i. 11. 'He came to his own,' εἰς τὰ ἰδία, to his own property or possession, to his own people the Jews, but the Jews, his own subjects, received him not.

Now if we suppose the soul of our blessed Redeemer in union with his Godhead to be the appointed or anointed King of the Jewish church and nation, through all the ages of that economy, and if we consider that when he took flesh upon him and came down to dwell in the midst of them, (according to the prophecies of the Old Testament) he was renounced, disowned, scorned, reproached, scourged and crucified by his rebellious subjects; and when we remember that all these sorrows were sustained in obedience to the will of his heavenly Father, and in compassion to sinful man; how just and meritorious a foundation does this lay for his exaltation to a greater and more extensive kingdom, even to be raised to the government of all churches and all nations! He was King of the Jews for many ages before he came in the flesh: and when he rose from the dead, he became King of the Gentiles, and Lord of all things in heaven and earth, as a reward of his sufferings. Phil. ii. 8. &c. God at first 'set his King' of Israel 'on his holy hill of Zion.' Psal. ii. 6. and when he had declared him to be his Son at his resurrection, he says, 'Ask of me and I will give thee,' &c. So at his request he 'gave him the heathen for his inheritance, and the uttermost ends of the earth for his possession.' Psal. ii. 8. He was of old the 'King of Jacob,' and when he had 'washed us from our sins in his own blood,' and became the 'first-begotten from the dead,' he had then a 'new name' given him,

him, 'King of kings, and Lord of lords,' and 'Prince of the kings of the earth;' see Rev. i. 5. and xix. 16. And though some of these titles are divine, and belong to the divine nature of Christ originally, yet here they are ascribed to him as 'God manifest in the flesh,' or as a man united to God; nor are they too high for that whole person who was God as well as man. Besides, when his human nature had suffered, it was then exalted to a greater participation of, or a nearer resemblance to divine honours than before.

Let us dwell a little longer on this sacred subject, the enlargement of the kingdom of Christ.

Is there not some ground from scripture to believe, that the great God governs the world by the intervening agency and ministration of good and evil angels? As his Son Jesus Christ was King of the Jews, so the good angels were especially employed under Christ to do good offices for his people. And may we not suppose that the Gentile countries, those sinful nations of the earth, were distributed by divine providence under the dominion or government of several evil angels in the times of God's ancient dispensation before the coming of Christ? Is there not reason to think that the heathen nations for their abominable iniquities, might be so far judicially abandoned of God, as to be left very much under the dominion, possession and power of evil angels, since they 'sacrificed to devils.' Deut. xxxii. 17. 1 Cor. x. 20. and chose devils for their gods? Beelzebub is the known god of Ekron. 2 Kings i. 2, 3. who is called 'the prince of devils.' Matth. xii. 24. And other names of the gods of the Gentiles are probably the names that several devils might assume to themselves, and teach the Gentiles to worship them under those names. And since Satan is called the 'god of this world,' 2 Cor. iv. 4. i. e. the

the being whom the heathen world worshipped, and since he is called the 'prince of this world.' John xii. 31. and xiv. 30. i. e. he whom the heathen and sinful part of mankind obeyed; may not evil angels be those 'principalities and powers,' those 'spiritual wickednesses in high places.' Ephes. vi. 12. who are the rulers of the darkness of this world, i. e. of the dark and miserable heathen world?

Do not the princes of Persia and Grecia seem to be such evil angels. Dan. x. 13. ? For the prince of Persia withstood that glorious person (whom I take to be the angel Gabriel who talked with Daniel for one and twenty days) when Michael the arch-angel helped him. And when this glorious person returned from Daniel, he 'went to fight with the prince of Persia,' ver. 20. therefore the prince of Persia could not be a good angel. And it appears yet further, that all these angel-princes of the nations were evil angels, because 'none of them held with' this glorious person, i. e. with Gabriel, 'none besides Michael your prince,' i. e. the angel-governor of Israel.

Though the heathen nations were left under the dominion of evil angels, yet since Israel was God's peculiar people, may we not reasonably suppose God set a good angel over them to be a prince, even his own Son in his pre-existent nature, who was 'the angel of the covenant.' Mal. iii. 1. and the 'angel of God's presence,' Isai. lxiii. 9. and the 'angel in whom his name was.' Exod. xxiii. 21. ? And may not Christ himself be this Michael the arch-angel, the Prince of Israel? It has been observed by some writers, that the scripture never speaks of arch-angels in the plural number: perhaps there is but one arch-angel, and that is Christ.

Observe further, that Christ's kingdom is directly opposite to the devil's kingdom. His grand design

is to oppose and destroy the work and power of the devil: and this seems to be Michael's appointed work in scripture, for he is sometimes brought in as 'contending with devils.' Jude ix. Rev. xii. and as he has other angels under him to 'fight against the dragon' or devil, ver. 7. so has Christ. And as he is called the Prince of Daniel's people. Dan. x. 21. that is, the Prince or King of Israel; so is Christ. Observe also, that Michael is called 'one,' or rather the 'first of the chief princes,' as it is in the margin, Dan. x. 13. which is very agreeable to the character of Christ, who is the first and supreme Angel-governor, and the Prince of Israel, who were God's own Kingdom or people.*

Now in this view of things, when we consider our blessed Lord as having his dominion extended from sea to sea, and reigning over the Gentile nations even to the ends of the earth since his ascension to heaven, may we not justly suppose this is one part of his exaltation, that by him 'the prince of this world should be cast out,' i. e. turned out and despoiled of his old dominion among the nations, as well as out of the souls of men, according to John xii. 31. ? And that all these evil angels, who by divine permission were formerly governors of heathen kingdoms, were then captivated, spoiled and dispossessed of their government, and made slaves

* Some think the glorious person who appeared and talked with Daniel, chap. x. 5. was not Gabriel, but Jesus Christ, because he is described much in the same manner as Christ is described, Rev. i. in his appearance to John: and if so, then Michael cannot be Christ, but must be his prime minister in the government of Israel. But by comparison of these chapters, it is plain that this glorious person may much better be supposed to be Gabriel who conversed with Daniel, chap. ix. 21. and who is there called 'the man Gabriel whom he had seen in the vision at the beginning,' which probably refers to the vision of the man Gabriel in Dan. viii. 15. and then Michael the arch-angel must be Christ the King or Prince of Israel.

slaves to the sovereign will of Christ? Is there not reason to conceive that these are those 'principalities and powers' which 'he spoiled' of their dominions, and 'made a shew of them openly' to the invisible world, 'triumphing over them?' Col. ii. 15.* Is not this the 'captivity which he led captive, when he ascended on high far above all heavens, that he might fill all things,' i. e. with his influence, and so might govern all nations. Eph. iv. 8, 10.? Is it not upon this account that he is described in that magnificence of glory by the prophet David, Psal. lxxviii. 17, 18. 'The chariots of God are twenty thousand, even thousands of angels. The Lord is among them as in Sinai, in his holy place. Thou hast ascended on high, thou hast led captivity captive, thou hast received gifts for men, even for the rebellious also, that the Lord God might dwell among them.' Was not this the day of his triumph over Satan and his angels, who had been gods and kings, princes and lords

* See the exposition of this text in the most and the best of our commentators: there is scarce any thing they say upon it but is very consistent with the sense I give it in this place, and with the scheme of my discourse.

I confess Mr. Pierce supposes these principalities and powers must mean good angels, whom he believes to have been governors of the Gentile nations till Christ's time: and the chief reason he gives for it is, that the Colossians are forbid to worship them, ver. 18. for they are dispossessed of their government by the exaltation of Christ: whereas had they been evil angels or devils, there would have been no need of forbidding the Christian Colossians to worship them.

To this I answer, that these Colossians were but young converts, and might not know that these were evil spirits whom they were tempted to worship, but only some invisible powers by whom God governed the nations in former times; and let it be observed too, that the apostle in the course of his argument excludes all angels from worship, ver. 10, and 18, 19. and not merely evil angels, ver. 15.

lords* of the nations, when thousands of holy angels are represented as the chariots of God attending him in that solemnity? Then he 'led captive' a great 'captivity,' even those 'principalities and powers' that had been the 'rulers of the darkness of the' heathen 'world:' then 'he received gifts for men,' and that not only for his ancient subjects the Jews, but for the rebellious Gentiles also, who had been the subjects of Satan, under the power of the devil, 'led captive by him at his pleasure.' And the Psalmist says it was all done with this design, 'that the Lord might dwell among them,' i. e. that the heathens might become the people, the kingdom, the habitation and sanctuary of God, as the nation of the Jews had been before; that Christ who is God-Man, and who was 'King of the saints' or the holy nation of Israel, might become 'King of all nations.'

Now what a glorious scene of things opens itself to us by this interpretation of a few scriptures? How naturally and how easily do all things coincide and lead us to this amazing prospect of the victory of Christ over the devil? How illustrious does he appear in this dispossession of evil angels of their dominions on earth, at least so far as to make them become his slaves, and act peculiarly by his permission? How magnificent does this doctrine represent the ascension and exaltation of our blessed Saviour? And how gloriously does the God-Man Christ Jesus, who in ancient ages was the 'King of Israel,' aggrandize and extend his present title and dominion as 'King of nations,' and 'Lord of all,' since his death and ascension to heaven?

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* The heathen idols or devils whom they worshipped, had such names as signify their dominion; Baal and Bel denote a lord, Moloch denotes a king, Adrammelech and Anammelech denote kings, &c.

7. This opinion of the pre-existent soul of Christ is made use of by Dr. Kn—— (in his *Primitive Christianity vindicated against Mr. Whiston*, p. 85.) to explain those reproofs given to Job by Eliphaz, Job xv. 7. ‘Art thou the first man that was born? Wast thou made before the hills? Hast thou heard the secret of God? And dost thou restrain wisdom to thyself?’ Let us consider each of these four sentences distinctly.

‘Art thou the first man that was born?’ *Μη πρωτος ανθρωπων γεννηθης*; ‘Wast thou born the first of men?’ as it is in the septuagint. Art thou that primitive Spirit, ‘the first-born of the creation?’ Col. i. 15.

‘Wast thou made before the hills?’ Adam was formed after the hills, but this first Man the Messiah, speaking of himself in the person of *Wisdom*, says, ‘Before the hills was I born, or brought forth,’ Prov. viii. 25. which in the Hebrew are the very words of Job applied to the first Man, with only a change of the second to the first person: the first Man then and the divine *Wisdom*, or *Messiah*, are all one, i. e. by the personal union of this first Man to the divine *Word* or *Wisdom*.

‘Hast thou heard the secret of God?’ The septuagint adds to it, ‘Did God use thee as a counsellor?’ But the Messiah by way of eminence is called ‘The Counsellor,’ Isai. ix. 6. in the septuagint, ‘The Angel of the great council;’ and perhaps it is he to whom God said, ‘Let us make man.’ Gen. i. 26.

‘And dost thou restrain wisdom to thyself?’ Does all divine wisdom dwell in thee? It is only in the Messiah in the person of Christ ‘are hid all the treasures of wisdom and knowledge.’ Col. ii. 3. From these interrogatories put to Job, Dr. Kn—— infers, that the ancients had a notion of such a wonderful being, such a glorious and first-created human

spirit. As for myself, I dare not say, this interpretation carries full and sufficient conviction with it; yet both the sacred penmen of this book, as well as the seventy Jewish interpreters, in this passage may be fairly explained in this manner, and cast no unfavourable aspect on the pre-existence of the soul of Christ.

8. This doctrine in the judgment of some great authors gives us a fair idea of those passages of scripture wherein God is said 'to create all things by Jesus Christ.' Ephes. iii. 9. not merely by his divine nature, but by him considered as God-Man, and called by the names Jesus and Christ. This I confess has something so sublime in it, that I dare not indulge my own thoughts too far on this subject. Creation is a divine work, and the scripture always describes it as the prerogative of God to create. Nor can I believe that the real and proper power of forming any thing out of nothing is less than infinite, or that it can be communicated to any creature whatsoever. The light of nature and scripture fully agree in making this work an incommunicable prerogative of Godhead: nor can I persuade myself that God would give so much as a shadow of this glory to a mere creature who was not personally united to God, and thereby became one with God, lest it should too much entrench upon those divine titles, prerogatives and operations, whereby he distinguishes himself from his creatures. And upon this account I think it is a good proof that Christ is God, because the scripture joins him with the Father in the work of creation.

Yet there may be some proprieties and condescencies in it, that when this first-created spirit or soul of Christ was framed, and united to the divine nature, he should not be a mere idle or unactive spectator of the first works of God. But I choose to represent

represent this matter here no further in my own language, but propose it as it is represented by two great divines, Dr. Thomas Goodwin and Mr. Robert Fleming.

Dr. Goodwin in his treatise of the *Knowledge of God*, page 177, asserts, that all things were created by Christ, "he having been some way the instrument, as he is Christ God-Man (anointed) of the creation as well as (actually) of redemption." And though the Doctor supposes the human nature to be then united to the Godhead only in decree, yet he says concerning Christ, page 178; "If he were at all to be made a creature, it was his due personal privilege to have been first himself made, and himself to have been God's instrument in creation, and to have uttered those words which were spoken by God, 'Let there be light:' but for other ends it was suspended." The same author makes it the title of Chap. xi. page 180, "That Christ as God-Man is the Creator of all things, proved by scripture, viz. 1 Cor. viii. 6. 'by whom are all things.' John i. 1, 2, 3. 'All things were made by him, and without him was nothing made that was made.' That the *Logos* or Word con-notes the person sustaining before God the personage of God-Man, by whom, as such, all things were created." And he interprets the eighth of Proverbs to the same sense.

If it be inquired, how it is possible that the human nature of Christ (even though it be united to the Godhead) can have any thing to do in the work of creation, I might give an answer to it out of this author's own words, page 178; that is, Christ might utter those words, 'Let there be light:' and as God's word and instrument might create all things, as he wrought miracles here on earth. Now to speak that word, 'Let there be light,' which the almighty power of God attended with divine efficacy,

cy, was a most illustrious honour put upon the human nature or soul of Christ; but surely it is not above the power of a creature to speak such a word.

It may be objected, That no words could be spoken when there was no air to form the found of a voice; therefore in the description of Moses this language is metaphorical, and signifies the act of the will, or a volition that there should be light.

But as the Doctor explains Christ's instrumentality in the creation of the world by his way of working miracles, this may as well be applied to a volition of the soul, as to a word of the tongue. We may suppose his human spirit might as well will there should '*be light,*' as when he cleansed the leper, Matt. viii. 3. he said, 'I will, be thou clean.' As in that miracle the human soul put forth this volition, and the divine power performed the cure; so in the creation, this same glorious spirit might have this honour put on it, as to exert such a volition concerning the several creatures, and the almighty power or Godhead united to it seconded this volition with its own creative efficacy.

Though the will of this human soul might have no more real influence in causing creatures to exist than the tongue of Jesus had in curing the leper, yet God may be said to 'create all things by Jesus Christ,' even as he wrought miracles by him; and Jesus Christ himself also may be properly called the Creator, inasmuch as the divine nature, being personally united to the human soul, performed this work. Now the Godhead cannot be said to give away any of its own incommunicable prerogatives to a mere creature by any sublime expressions of this kind, which attribute the creation to Christ, because the soul of Christ is not a mere creature; for by its near and intimate union to the divine nature, it becomes

one with God : which honour is not given to any creature whatsoever, but to the Man Christ Jesus.

This representation of things perhaps may prevent the surprizing and offensive ideas which Dr. Goodwin's expressions may raise on a sudden in the minds of those who are affrighted at every sound they have not been accustomed to hear.

Now surely if Christ, considered as God-Man by way of anticipation, or in the decree of God, be vested with this due dignity, and thus employed in creation, it can never be supposed that the actual existence of his human spirit, at that time in union with his Godhead, should impair or diminish the dueness of this privilege : and I am well assured, there is much more evidence in scripture that his soul was actually the first-born of the creation, than there is that it was to have been so, and that this right was suspended 4000 years, which is Dr. Goodwin's sense of the matter.

Mr. Fleming in his *Christology*, Book III. Chap. v. page 451, humbly supposes that the second person of the Trinity was from all eternity pitched upon to be the grand organ of all the divine operations, *ad extra* : but since the second person is equally infinite as the Father and Holy Spirit, it is inconceivable that he should be the immediate organ of the production of finite beings, any more than the other persons : therefore a creature was formed that should have as much of Divinity as was possible to be imparted to it ; and since the very notion of a creature includes imperfection when compared with the Creator, therefore this creature was personally united to the Son of God, and by virtue of this union and relation it has the name and designation of the Son of God. Hence it comes to pass, that sometimes the person of the Son of God is denoted by these names, *Logos*, *Shechinah*, *Memra* ; at other times this
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organized creature is represented as the Son of God: then he supposes the angels themselves, as well as Adam, were created by the second person acting through this glorious creature as an organ, and made after the image of this *Shechinah*, or original Man, though with various degrees of perfection and resemblance. Thus 'God made man in his own likeness.' This was that intelligent being that appeared to angels, to Adam, to Moses, to the three martyrs in the fiery furnace, and he appeared in the same bright figure to the three apostles in the mount of transfiguration.

But rather than follow these great men all this length, and set my seal to every thing they propose, I choose at present to say in the words of Mr. Fleming, that to give a nice or exact adjustment of all these things, may be reserved to Christ, to teach us when we come to heaven. And as I am well assured of the doctrine of the Deity of Christ from many scriptures, so if there be any thing which I have asserted that runs counter to that doctrine, I desire it to be expunged and forgiven.

Thus I have reckoned up two considerable advantages which may be derived from this doctrine of the pre-existent soul of Christ, viz. That it explains and reconciles many dark and difficult passages of scripture, and it casts a new lustre upon other texts, whose beauty, justness and propriety were not before so much observed. I proceed now to mention some other advantages of it.

Advant. III. Another argument for this doctrine, drawn from the consequences of it, is, That it does exceedingly aggrandize the personal glory and dignity of our Lord Jesus Christ, of whom we never can have too high an esteem, while we keep within the bounds of scripture.

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This supposition admits and confirms all the honours paid him by other hypotheses, and adds yet other honours to him. It allows him all the supreme dignity and perfection of the divine nature, and the titles and attributes of true God by virtue of the personal union, and it also better secures and maintains the honour of his Deity, by guarding it from those inferior attributions and characters, which otherwise must be ascribed to it before his appearance in flesh; and this it doth by proposing a nature below Godhead, which is a fitter subject of these attributions.

It allows him also all the honourable and peculiar prerogatives of his conception and the birth of his body, upon which account, as well as others, he was called the Son of God.

And besides this, it supposes his human soul to be a most illustrious spirit, which had a long, prior, glorious existence before his incarnation, and to be the first-born of the creation of God, and to have been present with the Father, surveying and approving of his works of creation, and perhaps also employed by him in adorning and disposing various parts of the new created world, so far as any thing below pure Godhead was capable of being employed in that work.

Perhaps it will be objected, That this exalts his human nature indeed, and raises it as high as the Arians have raised the notion of their *Logos* or soul of Christ, which they suppose to be the sublimest nature he has, and call it his Godhead or Divinity.

But it may be easily replied here, And what if we do take in all the advantages which the Arians so much boast of, and thereby support our own faith more honourably? This will bereave their scheme of its fairest allurements and strongest supports. What if we do advance the human nature of Christ as high
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as their *Logos*? Yet whilst we strenuously maintain the necessity of true and proper Godhead to belong to the person of our Lord Jesus Christ, in order to answer the many divine names, titles, attributes, operations and worship, which are ascribed to him in scripture, we can be in no danger of compliance with the Arian error, which attributes all these divine characters to the Man Christ Jesus, and denies his personal union to the Godhead.

The aggrandizing of the Man Jesus has not been esteemed dishonourable to his Deity. Dr. John Owen affirms the nature of the Man Christ Jesus to be filled with all the divine graces and perfections whereof a limited created nature is capable. *Meditations on the Glory of Christ*, page 112; and Dr. Thomas Goodwin asserts the Man Jesus, by virtue of union to the divine nature, to be as glorious a creature as can possibly be made by God. Vol. III. Book 3. Chap. vii. page 104.

And what injury can it be to our holy religion, or what hurt can it do the gospel of Christ, to suppose his soul to be as glorious and sublime a being as any thing can be which is not God? This is doing honour to the Man whom God the Father delights to honour, and in whom the Godhead dwells bodily; and while it wonderfully exalts our esteem of the human nature of Christ, it does not diminish the least degree of honour or adoration due to his Deity.

Nor can any danger arise to the sacred doctrine of the satisfaction and atonement of Christ, from this exaltation of his personal excellencies and honours; but rather it sheds a new glory upon this doctrine, and renders our blessed Saviour so much the fitter to undertake that great, that glorious and dreadful work. Suppose it should be said that this human soul, this Man Jesus (according to this opinion) is worth ten thousand of us, (as the people said to David.)

vid.) Then certainly he is so much the more proper person to become a surety for ten thousands of sinners; his life is the more valuable sacrifice to redeem millions of lives; and the death of a man so transcendently excellent is a fitter price to ransom innumerable multitudes of men from death. Yet the infinite merit of his sufferings to satisfy for the infinite offences of mankind, in my judgment, arises still from the dignity of his whole person, who is God as well as Man, and includes in it the infinite Deity united to a finite or created nature; and probably for this reason, was that expression used, Acts xx. 28. 'God purchased the church with his own blood.'

Advant. IV. This doctrine greatly magnifies the self-denial and the condescending love of our Lord Jesus Christ, in his state of humiliation and death; it casts a thousand rays of glory upon all the scenes of his humbled estate; it makes his subjection and obedience to the will of the Father appear much more illustrious, and his charity and compassion to perishing mankind stand in a very surprising light.

Conceive of this glorious human spirit, the only begotten Son of God, who was vested with such dignity before the creation of the world, united personally to the divine nature, and thus adored by angels, appearing often to the patriarchs in the form of God, with rays of divine majesty, and governing the nation of Israel, or church of God, during all the former ages: behold this holy and happy spirit descending from heaven, to take upon him, not flesh only, but the likeness of SINFUL flesh; and according to the ancient covenant between him and his father, now uniting himself to animal nature in very mean and despicable circumstances, and actually, really and sensibly feeling the hardships of poverty and a low estate: see that illustrious being who had been surrounded with ministering angels for many ages, coming

ing into our world with all the marks of poverty and meanness : behold one higher than angels, supreme above principalities and powers, thrones and heavenly dignities, made a ' little lower' than angels, by being confined to flesh and blood, or *made for a little while* (εραχυν τι) * *lower than* the angels, and even below the common rank of men, brought forth in a stable, beside the ox and the ass ; this very being himself was united to the flesh and limbs of an helpless infant, wrapt in swaddling bands, and laid to sleep in a manger : see this glorious spirit, who was replenished with all the treasures of wisdom and knowledge necessary for his illustrious pre-existent state, cramped and confined in its operations by the feeble engine of the body of a babe, and willingly submitting to have a veil of darkness cast over its most sublime intellectual qualifications, and recover his ideas by human degrees : for the child ' Jesus grew in wisdom and knowledge, as he grew in stature.' Luke ii. Contemplate this most excellent being enduring all the feeble and innocent frailties of an infant state, wearing out the years of childhood among the poor and necessitous children in the lower ranks of life, himself the reputed son of a carpenter, and subject to his earthly parents ; he that was with God when he built the heavens, and said, ' Let there be light ;' the first among those ' sons of God who shouted for joy when he laid the foundations of the earth,' behold him now perhaps sweating and toiling with the saw and the hammer (as tradition tells us) to make ploughs and harrows and yokes for oxen : consider this blessed soul, the ancient ornament of heaven, and the brightest created spirit there, now spending thirty years together in utmost obscurity, who had lived for four thousand years in the midst of divine splendours : trace him wandering through
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* It is either for a short season, or in a small degree.

the villages from town to town, hungry, thirsty, and weary : follow this illustrious man travelling on foot to preach the gospel, attended with a few poor fishermen, instead of the chariots of God and the legions of angels, legions and chariots that waited on him at Mount Sinai, when in majesty and terror he delivered the law : consider this very person abused, reproached, and called a blasphemer and a devil, who was the fairest image, and the delight of God his Father, and rejoicing always in his presence before the earth or her mountains were made : look upon this innocent, this holy soul arraigned at the impious tribunal of Pilate, and condemned to the shameful cross as a scandalous malefactor.

See the ancient and original King of Israel, who had made David and Solomon, and all their race, his deputies for many generations ; see him crowned with thorns instead of glory ; see him scourged, buffeted, nailed to the cursed tree between two thieves, his hands and feet pierced, his limbs stretched out in grievous torture, and himself groaning and expiring in blood and anguish.

Behold this original favourite forsaken of God his Father in that dreadful hour of darkness, and assaulted by the armies of hell with rage and impudence and horrid temptations : think of this holy soul just departing, his soul by the force of exquisite torment perhaps driven out of the sacred mansion of his flesh, even that ' body ' which the Father ' had prepared for him ; ' he was banished out of this world by those very criminals, those merciless rebels for whose salvation he came down to dwell in it.

Think of that ancient darling of heaven, now made the sport of the Jewish rabble, a sacrifice both to the fury of men and to the arrows of vindictive justice, while he was amazed with inward agonies,
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and 'his soul exceeding sorrowful even unto death,' when 'the sword of God awoke against the shepherd of' his Israel, 'against the man that was his neighbour, his companion' before the angels were made.

Collect all these strange and astonishing ideas together, survey them in one view, and say, how divinely glorious was the love of God in parting with such a Son from his bosom! How amazing was the condescension and self-denial of this glorious Saviour in giving himself for us! How inimitable was his submission to his heavenly Father's will! His zeal for his Father's honour, and his godlike charity and compassion to sinful man! When we contemplate his holy soul in his pre-existent and exalted state, foreknowing and surveying all these indignities, these agonies and deaths, and yet resolving to descend into flesh at his Father's proposal, and to endure them all for the redemption of sinners, to what an inconceivable height of sacred astonishment doth this raise all the wonders of his painful life and his love! and how doth it awaken all that is tender in the bosom of a Christian, and penetrate the very heart with divine affection and gratitude to the Son of God his Saviour!

When we conceive of this pre-existent soul of Christ, this glorious, this holy and happy spirit, with pleasure consenting to his Father's proposal of this most surprising abasement and bloody agonies, it gives us an example of such profound humility, such absolute obedience to God his Father, and such unpeakable love to sinful men, as far surpasses the greatest instances that he ever gave, or ever was capable of giving while he was here upon earth, if we suppose, (according to the common opinion) that he was merely born, and trained up for this service without his own previous consent. This
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idea of the love of Christ answers those sublime characters which the apostle gives of it, Ephes. iii. 18, 19. It is a love that has lengths and breadths in it, that has heights and depths ; it is a love that passes knowledge.

You will reply perhaps, That most part of this representation is true in some sense, if you only suppose the divine nature of our Lord Jesus Christ existent before his incarnation, and consenting that his human nature should suffer all this.

I answer, Many of these things, by the help of tropes and figures, may be said concerning the Deity of Christ, or ' God manifest in the flesh ;' but if we leave out the figure of communication of properties, and speak in such plain and natural terms as scripture seems to use generally on this occasion, it signifies only God's will that the Man Christ should suffer these sorrows, and that the Man Jesus passively consented to suffer them when it was revealed to him, that he was born and made for this purpose. But the divine nature itself could really suffer nothing of all this ; the utmost condescension of the Godhead was, that it stood related to the Man who endured these sufferings : (and infinite condescension it was indeed, for ' God manifest in the flesh' to be thus dishonoured and unglorified.) But the Godhead itself is impassible still, and cannot really suffer pain or loss ; nor undergo proper sensible humiliation, shame or sorrow.

Whereas by aggrandizing the human nature of Christ, by this doctrine of his pre-existent state, we see that very same glorious being itself who suffered all this, actually leaving the bosom or beatifying presence of his Father, really divesting himself of his primeval glories and joys in the literal sense, and without a figure, and freely devoting his very self to all these calamitous circumstances : we see that
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very same spirit descending from heaven to take a body upon him that he might be capable of all these various stages of misery, and of sustaining these scenes of sorrow, anguish and death, persevering in his resolutions till the dreadful work was all finished.

Now, where we can explain the language of scripture in a literal and proper sense, where we can also by this literal sense do unspeakable honour to God the Father, and his love in sending such a Son, to Jesus the Saviour, and his grace in coming down from heaven to suffer such sorrows, and at the same time, can lay a just foundation for raising our own love, and zeal, and gratitude both to the Father and the Son, to such unknown and superior degrees, and can set before our eyes such an astonishing example of humility, charity, and self-denial; surely these are such advantage to the Christian scheme, and such honours to the blessed gospel, as should not be slightly rejected.

It should be also considered that the Arians raise a very common and plausible objection against the vulgar explication of the Trinity and the divinity of Christ, because that scheme allows no real self-emptying, no literal and proper abasement and suffering of the Son of God, but only a relative abasement by being united to the Man who did suffer. The author of the *Sober Appeal to a Turk or an Indian*, endeavours to expose the common scheme of the doctrine of the Trinity; because it supposes only a "relative humiliation, a relative or nominal suffering of the Son of God by his uniting himself to a man, while he himself really suffered nothing, underwent no diminution, but was all the while possessed of the highest glory and of the same unchangeable blessedness." Page 145. Whereas this doctrine of the pre-existence of the soul of Christ sets the whole scheme

scheme of the self-denial and sufferings of Christ, in as glorious and advantageous a light as their doctrine can pretend to do ; and yet at the same time secures the Divinity of Christ, together with all the honours of its condescending grace, by supposing this pre-existent soul always personally united to his divine nature. Thus all this sort of pretences for the support of the Arian error is destroyed at once, by admitting this doctrine.

Advan. V. This doctrine of the pre-existent soul of Christ, not only casts a new lustre upon several parts of the gospel, and displays the glories of the person of Christ, and the wonders of his love in a fairer light, but it also enables us to defend the doctrine of the Deity of Christ with greater justice and success against many other cavils of the Socinian and Arian writers : for while we keep this doctrine in our eye, we are by no means constrained to interpret any expression in the Old Testament concerning the divine nature of Christ, which carries in it something inferior to the majesty of Godhead : here we have a subject proper to receive these meaner attributions. There is no need to call the mere Godhead of Christ a *Man*, an *Angel*, a *Messenger* ; there is no need to animate a human shape with pure Deity in order to wrestle with Jacob, to eat and drink with Abraham, to appear in the form of a flame in the bush to Moses, to travel through the wilderness on a cloudy pillar in the sight of all Israel, in order to direct the motion of their camp : there is no need to suppose the pure Godhead talking with Joshua, and conversing familiarly with Gideon, nor holding a plumb-line in his hand while he stood upon the wall in the view of Amos.

The Arian will tell us, that these things seem to be too mean and low condescensions for the great
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God of heaven and earth to practise ; and thence they infer, that the person to whom these things are ascribed cannot be true God. Behold then this glorious Spirit, the Son of God, the soul of Jesus Christ, the Man personally united to the divine nature appearing to perform these actions, to sustain these inferior characters, and to solve all this difficulty ; and yet he is rightly called *God, Lord, Jehovah,* and has the perfections and honours of Godhead ascribed to him ; for he is God as well as man, though his human nature is the immediate agent in these inferior transactions.

Advan. VI. As this doctrine casts a beauty upon various passages of scripture, and upon the whole scheme of the Christian faith, so there is not one scripture, nor one point or article of our faith that can receive any evil influence from it, no dangerous consequences (that I know of) can possibly attend it. Some of the most zealous and learned defenders of the sacred Trinity have acknowledged to me, that they could see no danger of heresy in it, nor any injury to sacred truth, though they themselves had not seen this doctrine yet in a convincing light.

And as there is no article of the Christian faith that is endangered by it, so neither does it alter any of the particular schemes of doctrine which divines of various parties have espoused. You may still follow the sentiments of John Calvin, or Arminius, or the intermediate schemes of Monsieur Amyrald and Mr. Baxter ; for this doctrine makes no innovation in all the peculiar matters of dispute between these great men, but sets the whole contrivance of our salvation according to any of their schemes in a better light, and throws perhaps an impartial brightness upon the gospel, though it should be explained in any of their particular methods.

Nor

Nor does it in the least interfere with any particular schemes which men have invented to solve the difficulties of the blessed doctrine of the Trinity. If this sentiment of pre-existence be allowed, the Godhead of the sacred persons may still be explained, either according to the ancient Athanasian scheme, (which bishop Pearson and bishop Bull have defended) or according to the modern or scholastic Athanasianism, (which Dr. Cheynell, Dr. Owen, Dr. South, bishop Stillingfleet, and others, have well displayed) or according to the hypothesis of Dr. Fowler, the late bishop of Gloucester, or that of the late learned Mr. John Howe, or according to the sentiments of the great and learned Dr. John Wallis, an eminent member of the assembly of divines. This sentiment of the pre-existent soul of Christ has a friendly aspect upon any scheme that maintains the Godhead of the sacred Three: and may be easily assumed and engrafted into any one of them: but the Socinian and Arian errors are inconsistent with it, as I have explained it.

To conclude this last set of arguments on this subject, I beg leave briefly to recapitulate them in this manner. There are many dark and difficult texts of scripture which have puzzled interpreters in several ages, and which have hung heavy upon the various schemes that support the doctrine of the Deity of Christ. Now suppose there could be one single clue found out, which leads us into such a solution of all these difficulties, and such an interpretation of these scriptures, which has the following advantages attending it, viz.

1. Which gives the most natural and obvious, and literal sense; so that every common reader that had no preconceived notions or schemes of thought, would readily run into at the very hearing of it:

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2. Which

2. Which puts learned men to no trouble of figures and metaphors, such as *prolepses*; i. e. speaking of things before they are done; or *catachreses*, i. e. calling the eternal God, without actual union to human nature, a *Man*, or an *Angel*, or a *Messenger*, a *Captain*, &c.

3. Which is most consistent with, and most agreeable to all other parts of the word of God, both in the Old Testament and in the New, and renders the exposition of many other texts easier and plainer than before, and sets the several parts of scripture in a beautiful harmony:

4. Which interferes with no particular scheme of divinity, nor makes any alterations in the important articles of our faith; and thus it does not widen the common differences of the several parties of Christians, but freely allows each of them their own sentiments in the common controversies of religion: and yet,

5. Which assists us to answer the objections of our opponents against the Divinity of our blessed Saviour, and also allures them to embrace the truth:

6. Which aggrandizes the personal glories of our Lord Jesus Christ, and raises his condescension and his love to most amazing degrees:

7. Which spreads a new lustre over the whole gospel of Christ, and the various transactions recorded in the word of God:

I say, suppose such a single clue were found out to lead us into the understanding of the holy scripture in such a manner as I have described, I would humbly ask, whether it does not bid fair for the truth of the gospel, and the very meaning of the sacred writers? And whether it has not sufficient force and allurements in it to invite our assent? Such is the doctrine of the pre-existence of the human soul of Christ.

SECT.

S E C T. VI.

Objections answered.

WHEN any doctrine has been proved by sufficient force of argument, there may be still various difficulties that remain to perplex it. But if those difficulties are not of equal force or evidence with the arguments that have been before produced for the support of it, we may reasonably give our assent to the doctrine, and wait till Providence may afford a fairer light to scatter the clouds that hang upon it. There is one learned author,* who has written upon this subject, speaks with so much freedom as to tell us, that in this doctrine of the pre-existent soul of Christ, the difficulty of every thing vanishes, except that of bringing men off from expounding the scripture by human authorities as the key of divine oracles; and without doubt (saith he) there the difficulty will lie, when all is said. So confident is he of the truth of it, and that on solid and sufficient reason.

However, that I may make it appear that the difficulties or objections which attend this doctrine may have a fair solution given them, I have left the last section for this purpose, in which they are ranged in a fair, just order; and I hope the opposers, if any such be found, will have no reason to complain that I have not displayed them in their complete light and strength; and perhaps by this means the tender and scrupulous Christian may have some stumbling-blocks removed, that lay in his way, and be more easily induced to receive this doctrine and to pay proper honour to our blessed Lord.

Object.

* Mr. Jos. Hufsey, who was really a man of learning, though he had some odd and peculiar sentiments.

Object. I. Is not Christ frequently in scripture called a *man* ? Now this glorious being with such extensive powers as you describe, is something above a human soul ; it is far above angels, and therefore, though it be united to a body, it will not make a man.

Answer. 1. The name of *man* denotes a nature, which is made up of a mind or spirit united to an animal body in human shape. But the name *angel* signifies originally a messenger, and denotes the character of an office sustained by a spirit, either with, or rather without a human body, and is most frequently so used in scripture ; though angels have often appeared in human shapes, being appointed by the great God to assume such a shape on proper occasions.

Answer. 2. All the idea which I have of a human soul, is this, viz. a created mind or spirit which hath understanding and will, and rational powers, and which is fit to be united to a human body, in such a manner as to exert the powers of a man, to feel the appetites and sensibilities and passions of a man, as to receive impressions or sensations (whether pleasant or painful) by the means of that body, and is also able to actuate and influence all the animal powers of that body in a way agreeable to human nature. Now, though the powers of the human soul of Christ may be as much superior to the most exalted man or angel, as the powers of the most exalted man are superior to the powers of an idiot ; yet this does not hinder it from being properly called a human soul, supposing it still capable of, and fit for such an union to a human body, as I have described.

Answer. 3. The powers of the human soul of Christ, in his now glorified state, are represented in the word of God to be so extensive beyond and
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above men or angels, that might give as just an occasion for this objection as any thing I have asserted concerning his pre-existent state, and yet he is still a man. What large and comprehensive faculties of understanding and will may be communicated to a glorified creature, is far above our skill to determine: now Christ was 'in glory,' or was a glorified creature, before he was 'in flesh,' even before the world was made. John xvii. 5. And therefore his ancient powers in the pre-existent state might be very great, and yet his soul might still be a human soul.

But if no mere creature were capable of such powers and honours as are attributed to Christ in his exalted state, yet we cannot determine what vast and amazing capacities such a creature may be endued with, who was always personally united to God; and it is in this view, it is Christ as a man united to Godhead, who has such extensive powers as may fit him to govern, and to judge the world, as I have shewn in a former discourse, to which I refer the reader.

I add further, that it was the perusal and study of some of those scriptures wherein so vast and extensive a knowledge and power are attributed to the Man Jesus in his present glorified state, that led the way to my more easy belief of the powers and glories of his ancient state of pre-existence: and thence I thought I might infer, that since the Man who has these amazing glories and powers now, was once without them here on earth; therefore that same human soul might be with God the Father from the beginning of the world; might enjoy some part of these powers and glories, and yet for a season divest himself of them at his incarnation, and then be restored to them again with a most illustrious

lustrious addition as a reward of his sufferings. John xvii. 5.

Object. II. Some persons have been ready to cry out against this doctrine, as though it supposed the pre-existent nature or natures of Christ to be united to a mere carcass, if it were united only to an animal body without a soul or spirit.

Answer. 1. In ancient and more ignorant ages, this might perhaps be a stumbling-block to some weaker philosophers, who would mingle their mistaken philosophy with their Christianity, and falsely imagined that an animal body was a mere dead carcass, without some immaterial being in it, some superior vital soul or spirit: but in the present age, when it is generally believed by the best philosophers, that animal bodies may have animal life in and of themselves, and all correspondent animal motions and powers, without any spiritual intelligent thinking substance superadded to them, this objection vanishes. Christ's pre-existent soul (united to his divine nature) assumed a living animal human body when he became incarnate; for it is now agreed that the human, thinking, rational soul does not give animal life to the organized body, which life arises from the circulation of the blood, inspiration and expiration of air, &c.

Answer. 2. But suppose the human body were lifeless, without a rational soul, why may not Christ's rational pre-existent soul be united to this body, and give life to it as well as a new created soul? Therefore this objection vanishes in all the views of it.

Object. III. How can you suppose so glorious a being as you have described, who was present at the creation of the world, who governed the nation of Israel, and transacted the affairs of the church for four thousand years, should lose all its vast treasure
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of ideas and its extensive faculties, and become ignorant as an human infant, and grow up by degrees to knowledge and wisdom? Yet this is asserted concerning Christ in his childhood. Luke ii. 52. 'Jesus increased in wisdom and stature.'

Anfw. If such a sentiment as this is can be fairly accounted for according to reason and scripture, then the objectors must allow that it adds a most astonishing lustre to the humility, condescension, self-denial and love of our blessed Lord. Now let us see whether it may not be explained according to the common laws of union between a human soul and body.

Amongst these laws of this union, which are appointed by God our Creator, it is evident from manifold experience that this is one, viz. That though the soul may have in itself never so rich ideas, or powers never so glorious and extensive, yet while it is united to animal nature in this manner, it can exert them no farther than the organs of the animal will admit, or than those organs are fit to assist in such operations. There have been many instances wherein persons of eminence and skill in arts or sciences, have had the brain, with all the traces and images which were impressed upon it, so confounded by some disease, that they have lost almost all their ideas, and all their skill; they have forgot even their native language, and they knew not their own names: sometimes by slow degrees they have recovered their ideas and words again, and perhaps in some years have arrived at their former excellencies; the brain has recovered its old traces and images again, and the soul has recognized them with pleasure, and that in much less time than it was first employed in acquiring them.*

Yet

* This may be represented by an easy similitude. Suppose an organist of exquisite skill in music should have all the pipes of his instrument

Yet further, let us suppose the soul of the greatest philosopher or mathematician united to the body of a new-born infant; this soul would find no images or traces on the brain of the babe correspondent to his ancient ideas; but on the other hand, it would receive incessant impressions and sensations from this infant brain (according to the laws of union) derived from the sensible objects around it, or the natural inward motions and appetites that attend the infant state; and thus all its ancient and learned ideas would be as it were obliterated for a season, or rather concealed and overwhelmed, or buried by the perpetual and impetuous impressions of animal nature, and by the constant importunity of such sensations and images as belong to a new-born child.

It is true indeed that such a learned soul would recover its own ideas by much swifter degrees than one that had never possessed them; and it would form proper traces and images on the young human brain with much greater speed and facility than other children could attain them, whose souls never had these learned ideas.

And is it not possible that this may be the case of the holy child Jesus? His glorious soul might submit to have its former numerous and sublime ideas at its first union to animal nature, so concealed and overwhelmed by the importunate and overbearing impressions of infant-animal nature, that it might recover them again only by such degrees as flesh and blood would admit; and thus he was
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instrument filled with mud, he could neither excite with his hand, nor receive with his ear any of those rich varieties of sound which belong to the organ, till by degrees the bellows and pipes were cleansed; and thus by degrees he would form and hear broken pieces of tunes, till the muddy obstacle being quite removed, the grateful harmony will be recovered, and the former skill of the organist appear.

‘made for a little while lower than angels,’ as Heb. ii. 9. and so might ‘grow in wisdom and knowledge and stature’ together, as in Luke ii. 52. And indeed, if we compare this with Isa. ix. 6. and Isa. vii. 14, 15. those verses may be naturally explained to this sense. He was a ‘child born,’ he was ‘a son given;’ ‘a virgin conceived and bare a son, and called his name Immanuel: butter and honey did he eat, that he might know to refuse the evil and choose the good;’ i. e. he was nourished with the common food which they gave young children, that he might grow up by degrees to human understanding, and knowledge of distinction between good and evil.

It seems also agreeable to the history of the gospel, that our blessed Lord attained the knowledge of things by much swifter degrees, and far greater facility than common children; for at twelve years old he was found discoursing with the doctors in the temple; and when he first preached to the Jews, they wondered how this man should ‘know letters, having never learned.’ John vii. 15. And then in his manly state, he knew his near relation to God, and his pre-existent glory, as many of his own speeches testify. According to this representation, Mr. Fleming in his *Christology*, Book iii. p. 455. supposes “the notices of former things to be so far obliterated from the memory of this glorious spirit, as was just necessary to his being fitted for a state of trial in a human body. But he did so far remember his former exaltation and glory in general, as frequently to mention it, and to plead it sometimes in prayer to his Father;” particularly in John xvii. 5.

I am not so fond of this representation of things as to persuade myself that my readers will readily receive such a strange alteration of scenes passing over the soul of our blessed Lord; especially if they have never

never accustomed their understandings to indulge any opinion different from the common track: yet I can declare solemnly, that after my best searches into the word of God, I can see nothing unscriptural, absurd or dangerous in such a representation; and I am well assured it gives the highest honour to our blessed Redeemer for this surprising instance of his obedience to his Father, and condescending love to mankind: nor is there any thing we can imagine that will set his admirable self-denial and humility, and his inimitable love in a nobler light; or more aggrandize the love of the Father in parting with such a Son out of his bosom, and confining him to such a state of union to a body, and such amazing humiliation.

Object. IV. Is it not said frequently in the New Testament, that Christ was exalted to glory and honour, and to the government of all things after his resurrection, as a reward of his sufferings and death? Now if the human soul of Christ in its pre-existent state, being in union with the divine nature, had glory and happiness before the world was, and might be employed in most glorious works, even at the creation of the world, and afterwards in the works of Providence; then how can this excellent spirit be said to be exalted as a reward of his sufferings, by having the government of the world given to him after his resurrection, or by being advanced to glory and honour and happiness in heaven?

Answer. 1. I have already shown, that how great and glorious soever the powers of Christ were before his incarnation, yet he might be made governor only of the church, or of God's chosen people the Jews, during all former ages of his pre-existent state, and thus he was called 'the King of the Jews;' but after his sufferings, he was advanced to sovereignty over all nations, and made 'head over all things, and all nations

nations of mankind for the church's sake.' Eph. i. penult.

Ans. 2. What affairs he transacted, and what honours he received during his pre-existent state among the children of men, was, for the most part, in his Father's name, and as sustaining the character and person of God his Father: now since his sufferings and death, he is advanced to receive these honours in his own name, as well as raised to a government of much larger extent. Before the creation he had no honour from creatures, and after the creation he had not such sublime and distinct honours paid to his human nature before his incarnation, as he has now in heaven.

Ans. 3. It is very plain, that though the human soul of Christ might enjoy a glorious degree of honour and happiness before his incarnation, yet having properly the nature of a human soul, it could not arrive at its perfection of appointed happiness, but by its union with a human body; even as the spirits of departed saints enjoy a glorious degree of honour and happiness in the world of spirits; yet neither their honour nor happiness is complete till the resurrection, when they shall be rejoined to immortal bodies, and their happiness and honour shall be completed by unknown sensations of pleasure. Besides that sensible survey, those various sensations and eye-sight of their own exaltation, which they acquire by the means of their union to a glorified body, is a farther kind of honour and happiness than in a separate state they were capable of.

Thus the human soul of Christ, having passed through the sorrows of life, and the painful sensations that arose from its union to our flesh in such poor and infirm circumstances, having suffering shame and reproach, and a thousand indignities from men, and having felt the agonies of death as a ransom
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for them, was exalted both to greater honour and greater happiness at his resurrection and ascension, by being united to a body raised in power and in glory, than he could have been without it.

1. He was exalted to greater degrees of happiness, by receiving all that intense pleasure, and those unknown sensations of delight, which are capable of being conveyed to a spirit by the medium of a body, a glorious body; and this as a reward of his sensations of pain in the body of his humiliation.

2. It is most probable that he is and shall be exalted also to greater degrees of honour, by seeing and hearing, or taking in perhaps by some corporeal methods, all the honours done to him by the whole human and material creation, and in beholding with a vast and comprehensive survey, all the subjection and obedience of the known and unknown worlds of spirits dwelling in flesh, paid to him; and particularly, all the acclamations and worship of all the glorified saints paid to his divine person as dwelling in a human body, and this as a reward of that shame and reproach, and those uneasy passions which he might sustain in animal nature in his humbled state.

Thus it appears how the soul of Jesus Christ, though it had very great powers and dignities and blessedness in its pre-existent state, yet may receive a most sensible addition to its honours and happinesses when he was raised from the dead and ascended to heaven in a glorified body. There are parallel instances in scripture which confirm this account of things. John xvii. 22. our Saviour says, the Father 'loved him before the foundation of the world;' and yet his Father's love is said to be continued to him, and to be bestowed on him on the account of this obedience. John xiv. 10. 'If ye keep my commandments ye shall abide in my love, even

even as I have kept my Father's commandments and abide in his love.' John x. 17. 'Therefore doth my Father love me, because I lay down my life.' We must naturally suppose this to imply some additional instances and effects of the Father's love bestowed, or to be bestowed on Christ, because of his obedience unto death: and what additional instances, manifestations or effects of the Father's love did the Man Jesus receive, if his exaltation to superior degrees of honour and glory in heaven be not reckoned among them?

Object. V. If the human soul of Christ had a being before his incarnation, how comes it to be expressed, that God was 'manifest in the flesh,' and that 'the Word was God,' and this 'Word was made flesh?' Would it not have been much more proper to say, the soul of our Lord Jesus Christ was thus made flesh, or manifested in flesh?

Answer. 1. The most usual way of expressing the incarnation of Christ is, by representing the Son of God as coming in the flesh, Christ coming into the world, the Son of God made of a woman, the Son of God sent into this world, &c. This is the most frequent language of the New Testament: now these words do most properly include, if not chiefly denote, the soul of Christ under the character of the Messiah. This was the Son of God which was intimately united to flesh and blood. It is possible that the name, *Son of God*, may not so directly refer to the Godhead of Christ, as it does to his human soul and his body; for since the idea of sonship carries in it the notion of derivation and dependence, and inferiority, we should not without great necessity apply such ideas to Godhead, whose very nature is to be supreme, underived and independent. This hath been made to appear more at large in an essay on that name, *the Son of God*.

It is granted there are two or three places which represent the divine nature, or God himself, as appearing in the flesh; and this may be written in those few places, with a special design to aggrandize the mystery of the incarnation, and spread a divine glory over it: always remembering that it is a great truth that God himself was incarnate, though the more immediate subject of union to flesh was the human soul.

Answ. 2. It might be noted also, that that evangelical interpreter of scripture, Dr. Goodwin, explains the *Logos* or *Word* (even as it is described in the first chapter of St. John's gospel) so as to include the idea of God-Man, and to take in the human nature of Christ as well as the divine, when 'the Word was with God,' and when 'all things were made by him.' That author indeed supposes the human nature to be united at that time only in the divine idea, and by way of *prolepsis* or anticipation: but if we suppose the term *Logos* or *Word* to include the human soul then actually united to the divine nature, (which Dr. Goodwin takes only *proleptically*) then it will follow, that when the evangelist adds, ver. 14. 'The Word was made flesh,' or took a body upon him, he plainly includes the incarnation both of the human soul and the Godhead together. The *Logos*, i. e. the human soul united to Godhead, or if you choose rather to say, the eternal Word in union with the human soul, became incarnate.

Object. VI. This doctrine expounds some of those scriptures to another sense, which were wont to be employed for the defence of the Divinity of Christ, and that by applying them to his pre-existent soul: it exalts his human nature indeed, but perhaps it weakens the sacred article of his divine nature, by withdrawing some of the proofs of it.

Answ.

Anfw. There are many and sufficient arguments drawn from the word of God to support the Deity of our Lord Jesus Christ, which cannot with any evidence or truth or justice be turned to another sense; and indeed it is by such arguments as these that doctrine must be established; for if it be possible, with fairness or justice to the text and context, to interpret a scripture otherwise, and apply it merely to the pre-existent soul of Christ, it can never be a convincing and effectual proof of his Divinity.

It is no injury to any cause to remove those arguments from it which are in themselves feeble and unsupported, lest when the adversary finds several of them trifling and utterly insufficient, he should be tempted to despise all the rest. If there be any of those scriptures which are used to prove any doctrine, that in their most natural, most proper, and most rational sense, and in their relation to the context, do rather signify something else, then they had much better be dropt or left out in the proof of that doctrine.

So if these scriptures cited in this discourse are in a much more natural and proper, easy and obvious manner applied to the pre-existent soul of Christ than they are or can be to the pure divine nature, then it is better to drop them in that argument than to insist upon them, for all the reason in the world will lead us to give them the most obvious and natural exposition, and apply them to this pre-existent spirit. We ought not to deal falsely with the word of God, nor give it an unfair and improbable sense under pretence of supporting the greatest truth. The gospel of Christ needs not our feeble artifices.

It should be observed also, that several of those passages of scripture, which may be applied to the pre-existent soul of Christ, cannot properly be applied to it considered alone by itself, without the personal

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union to his Godhead; such are those, Col. i. Heb. i. Prov. viii. &c. And in this view they continue to support the Divinity of Christ, as well as they did before: and in my opinion, when they are set in this light, they render these proofs of his Divinity more defensible, and at once maintain the sacred idea of Christ our Mediator as the great *Theanthropos*, or God-Man.

Object. VII. Some may imagine, and have been ready to object, that this notion paves the way to lead us into the Arian camp, since it agrees in so many parts with their sentiments of their *Logos*, which they call the divine nature of Christ.

Answer. This objection has been answered in part already; nor is there any such danger while we maintain the necessity of the union of the divine nature to this pre-existent spirit in order to make it capable of several names, titles, honours and prerogatives that are ascribed to it in scripture, which are incommunicably divine.

But on the other hand, why may not the charity of a reader give it another turn, and say, it paves the way for the Arians to come into the sentiments of the orthodox, and believe the Divinity of Christ, since it removes some of their greatest bars and objections against our common faith? It transplants their strongest allurements and fairest colours of argument into our own doctrine, and thereby renders their pretences to support their own scheme more feeble, ineffectual and needless. It enjoys the advantages which their scheme pretends to, without any of those difficulties and inconveniencies with which their opinion is encumbered.

And I cannot but hope, that if ever the modern refiners of the Arian error are allured and drawn to receive the truth, it must be by the means of this doctrine, and the happy consequences which attend it.

it. Perhaps if this doctrine had been set in its fairest light, and published to the world in the days of the Nicene council, it might have prevented the fatal and bloody contests that succeeded in the following ages; it might have been a happy medium in the providence of God to have reconciled the ancient Arians to the Catholic faith. This is the sentiment of the late reverend and learned writer, Mr. Robert Fleming, in his discourse on this subject, in his third volume of *Christology*.

Objec̄t. VIII. Could such a doctrine as this be true, and yet the disciples of Christ know nothing of it in our Saviour's life-time, nor the apostles express it in plainer language in their writings, nor the primitive fathers declare it as the sentiment of the church, nor even our own divines in these enlightened days since the reformation proclaim it to the world?

Ans̄w. As for the disciples during the life of Christ, they may be supposed to have the same opinions concerning the soul of the Messiah which many of the Jews had in and before their times; and that was, that the Messiah's soul was formed from the beginning of the world:* and if they thought all human

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* Bishop Fowler cites this passage from an ancient book of the Jews, called *Pesikta*; "After God had created the world, he put his hand upon the throne of his glory, and brought out the soul of the Messiah, with all his attendants, and said to him, Wilt thou heal and redeem my sons after six thousand years? He answered, I am willing so to do. Again therefore God said unto him, And art thou willing to suffer chastisements for the purging away of their iniquities? And the soul of the Messiah answered, I will suffer them, and that with all my heart."

The late Dr. Thomas Burnet, of the Charter-house, in his book *De Statu Mortuorum & Resurgentium*, p. 249. speaks thus; *Judei & inter Patres, &c.* i. e. the Jews and some among the Christian fathers have determined, that the soul of the Messiah had an existence before his incarnation, and before the very origin of the Jewish nation, before the law, and through the whole economy of the

man souls had a pre-existence, (which some learned men suppose) then doubtless they believed the soul of Christ to have the same prerogative.

Besides the several expressions which our Saviour used concerning his 'coming down from heaven,' 'his returning thither again,' 'his being sent by the Father not to do his own will,' his praying for the restoration of a 'glory which he had before the world was,' and his speaking of the love of God which he enjoyed 'before the foundations of the world,' all these expressions might justly and naturally lead them into the idea of the pre-existent soul of Christ, since it is pretty evident that they had but very little thought or belief of his divine nature before his resurrection. Some of their own expressions seem to intimate their assent to this doctrine of his pre-existent soul, when they tell him, 'Now we are sure that thou camest forth from God.' John xvi. 28, 29, 30. And they seemed to understand him in the literal sense, and without a parable or figure, when he told them, he 'came forth from the Father, and came into this world,' but he was now 'leaving this world, and returning to the Father.'

As for the writings of the apostles St. Peter and Paul, these seem to manifest this doctrine, if the exposition which I have given of various parts of their

the law and the prophets. Now if they supposed this soul joined with the *Logos*, (by which he means his divine nature) they might well agree that this was the *Shechinah* of the patriarchs and the prophets, and that these motions and returns from heaven to earth, and his appearances whether in human shape or not, may be attributed to the Messiah, which can never belong to mere Divinity. And indeed I can scarce understand Justin Martyr and other of the fathers, who from the invisibility, infinity and omnipresence of God the Father would prove that he never appeared, neither could he descend or ascend, or change his place: for unless the soul of the Messiah did pre-exist in union with the *Logos* (that is, his Divinity) I cannot see how these arguments, drawn from invisibility and omnipresence, can be of any force with regard to God the Father any more than to God the Son.

their epistles be just and true. The apostle John speaking so often of 'Christ's coming in the flesh,' seems to manifest that this was his conception of the matter, as though he supposed his soul to have an existence before.

As for the primitive writers of Christianity of the first two or three hundred years, they express themselves in so inaccurate and confused a manner concerning the pre-existent nature of our Lord Jesus Christ, that it is hard to say what was their sense, or whether they had any uniform, regular and settled ideas on this subject. Sometimes their language plainly denotes some pre-existent nature of Christ to be truly divine, and part of the very essence of God the Father, even his *mind*, his *wisdom*, &c. others of their speeches seem to sink it far below the dignity of Godhead, when they speak of his temporal generation and derivation from God as the author and cause of his being, from which the Arian writers have taken occasion to suppose they were engaged on their side. Now, as this doctrine of the pre-existent soul of Christ united to true Godhead, happily reconciles many difficult places of scripture, so perhaps if it were wisely applied upon a diligent review of the writings of some of the fathers, this same doctrine might reconcile some of their strange expressions which seem contradictory and inconsistent: at least I am sure it would have secured them from some of the absurdities which they seem to have fallen into.

It is worthy of our notice, that many if not most of the ancient Antenicene fathers, when they spake of the generation of the Son, understand by it a voluntary generation or manifestation some time before the world began, in order to create that world: though they suppose the divine *Logos*, or *Word*, to exist in God, or in and with the Father from all eternity.

eternity. That great and zealous defender of the Athanasian faith, the learned Dr. Waterland, allows this in his citation from several of those fathers; see 2d *Defence of the Queries*, see p. 104, 107, 283—292, and his 3d. *Defence*, p. 25. Particularly Ignatius had this idea of the generation of the Son. Justin Martyr speaks of no generation higher than that voluntary antemundane generation, otherwise called manifestation. The *Logos* became a Son according to Justin, by voluntary appointment; it is the procession makes him a Son, and that was voluntary. The Son proceeded light of light in time according to Justin, and according to many more beside him, particularly Hippolytus, and perhaps even the Nicene fathers. Tatian, who was Justin's scholar, speaks only of a temporal generation or procession. And Athenagoras and Theophilus speak of no higher generation than this. Clemens, of Alexandria, and Tertullian, may be both allowed to go upon the same hypothesis; and Hippolytus was undoubtedly of the same mind; for he says, "The Father begat the Son when he willed and as he willed," that is, sent or shewed him to the world. Tertullian supposes the Sonship properly to commence with his procession, so that the *Logos* became a Son in time, and was not yet a Son till he came out to create.

We might ask here now, whether all these expressions may not be reconciled, if we suppose the Deity of the second person of the Trinity (as some persons have done) to be an *eternal Divine Principle* in God-head, which is represented in scripture as a person called his *Logos*, or *Sophia*, his *Word*, or his *Wisdom*: and that some time before the creation of the world, God created, generated, or caused to exist, the human soul of Jesus Christ, in an immediate union with this *Word*, or *Divine Principle*, and gave the whole *Complexum* the same name, viz. the *Logos*, or *Word*, and

and ordained this glorious being, viz. his own divine *Word*, or *Logos*, united to the human spirit, to operate in creating and adorning the world, the human spirit having a subserviency herein to the Divine Principle, so far as it was possible for any thing beneath God to be employed in an inferior or ministerial manner in such sublime and divine work. Does not this give a fair, a natural and easy explication of these glorious expressions of scripture concerning our Lord Jesus Christ, that ‘by him God made the worlds, and created all things by him, and without him was nothing made that was made?’ For the name, Jesus Christ, seems to imply something more than the mere Divine Power or Principle called the *Word*.

But I retreat, and mention no more of any attempt to give a particular idea of the divine nature of Christ, since this doctrine of his human soul's early existence is consistent with any known scheme of explaining his true and real Deity.

Origen seems to be a believer of the pre-existent soul of Christ, when he says, “Perhaps the soul of the Son in its perfection was in God and his fulness, and coming out thence when he was sent by the Father, took a body of Mary;” and again, upon these words of John the Baptist, ‘After me cometh a man which is preferred before me, for he was before me,’ John i. 30. he says thus, “that it is spoken of Christ, that we may learn that the man [or manhood] also of the Son of God, mixed with his Divinity, had a prior subsistence to his birth of the virgin.” Origen also seems to allow this human soul to be the first created; for speaking of the formation of *Wisdom* before the world, he says, God created *Εμψυχον Σοφιαν*, an animated *Wisdom*, or *Wisdom with a soul*. And this opinion appeared so very reasonable, that we find some marks of it in the later centuries.

centuries. For the author of the Meditations, called St. Austin's, distinguishes between *Eternal Wisdom*, the Son of God, and the *first created Wisdom*: which he makes to be a rational and intellectual mind. See more of this kind in the learned Dr. Knight's *Primitive Christianity vindicated*, in answer to Mr. Whiston, p. 45.

But after all, though it be a doctrine that has so many happy advantages attending it, yet it is not necessary in order to make a man a Christian, and therefore many primitive Christians might not believe it. It casts a beauty indeed upon the whole Christian faith, but it does not make a part of the essence of it. Now there are many such beautiful doctrines which might have a veil of darkness or confusion thrown upon them very early in the Christian church, especially amidst the reign of antichrist, and again after some ages may emerge into light, and entertain the Christians of such a later age with the brightness and pleasure of them: how was the doctrine of the Millennium long obscured, i. e. the happy state of the church before the end of the world? It was known and believed in the first centuries, but after the third it was counted a sort of heresy for several ages; and yet now it has arisen into further evidence, and has obtained almost universal assent; so this doctrine of Christ's pre-existent soul, though it might have lain dormant several ages, yet since that excellent man, Dr. Henry More, has published it, near three-score years ago, in his *Great Mystery of Godliness*, it has been embraced, as bishop Fowler asserts, "by many of our greatest divines, as valuable men as our church can boast of; though most of them have been too sparing in owning it, for fear, I suppose, of having their orthodoxy called in question."

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The most modern authors and writings which have professed this doctrine publickly, are these that follow.*

1. Dr. Henry More, of the mystery of godliness.
2. Dr. Edward Fowler, bishop of Gloucester, in his discourse of the descent of the Man Christ Jesus from heaven, and his reflections on the examiner of this discourse.
3. A defence of the bishop's discourse, by a presbyter of the church of England.
4. A second defence, by the publisher of the first.
5. Mr. Robert Fleming, in his first and third volumes of Christology.
6. A very great man cited (but nameless) by bishop Fowler, in his reflections, &c. p. 111.
7. Mr. Joseph Hufsey, in his treatise of the Glory-Man.
8. Dr. Francis Gastrell, bishop of Chester, in his remarks on Dr. Clarke's scripture doctrine of the Trinity, p. 47.
9. Mr. Nelson's learned friend, in answer to Dr. Clarke, p. 65, 103.
10. Dr. Thomas Bennet, in his discourse of the Trinity in unity.
11. The learned Dr. Thomas Burnet, of the Charter-house, in his book *De Statu Mortuorum & Resurgentium*, published after his death.
12. The doctrine of the Trinity intelligibly explained by Dr. Thomas Burnet, rector of Westkington in Wiltshire.
13. Dr. Knight's Primitive Christianity vindicated, in answer to Mr. Whiston's bold assertions.

In three of these books I confess this opinion is but just mentioned, as the certain and probable opinion

* Note, This was written at least twenty or thirty years ago, many more persons may be now found who have acknowledged it.

ion of the author ; but in the rest it is strenuously asserted and maintained, and in some of them with great degrees of assurance : and I think every one of them do profess and maintain the real and proper Deity of Christ in that or other parts of their works, so that there is no Arian among them all.

After authors of such learning and reputation in the world, as some of these which are named, I have ventured to propose this doctrine once more to the public. It is attended with a variety of arguments drawn from the holy scripture for the support of it, and I have stated much stronger objections than I have ever met with in opposition to it from any English or foreign writers, and I do not find them impossible to be answered.

I dare not assume that air of assurance which bishop Fowler has done in several parts of his writings on this subject, when he tells us, “ that there is no Christian doctrine more clearly delivered than this, and even immediately by our Saviour himself, and often repeated by him : and let the opposers of it be as magisterially positive as they will, yet there is not more plain and undeniable evidence for any one article of faith than there is for this doctrine ; and that this is the sense in which most certainly the disciples of our Lord understood his declarations.” See his *Reflections on his Opposer*, p. 3. and 23. Yet I think I can join him when he asserts, that “ our Saviour never said a syllable which so much as seems to contradict the plain literal natural sense of the words by which he chose to express this doctrine ; and that it is worthy of our observation, that there is no one text in the Bible, (that the bishop knows of) whose plain and natural sense so much as seems to thwart the plain sense of those scriptures that he has produced to support it ;” and he adds,
 “ What

“What controverted point is there in religion of which we can say the like?”

I easily persuade myself that most Christians will agree with me thus far, that if this doctrine be true, it gives a natural and easy solution of a great number of difficulties in the word of God, it adds beauty as well as clearness to many expressions in the New and Old Testament, and it enables us to answer many inconveniences and appearing absurdities which the Arians sling upon the common explications of the Trinity. But if there be any sufficient argument to refute this doctrine and to prove it false, I am not so fond of it as to persist obstinately in the defence, nor make all things truckle and yield to this supposition.

The great doctrine of the Deity of Christ, and his sacred office of Mediator, may perhaps be maintained without it, but then we must return again to explain some of these difficult texts of scripture by hard tropes and figures; we must speak of Christ as God-Man before his taking our nature upon him by way of *prolepsis* or anticipation. We must apply many inferior expressions of scripture to the divine person of Christ, considered in his office as Mediator, which might otherwise and much better be applied to his human soul; we must construe some phrases into truth economically which can never be true in their real and natural sense. We must indulge some *catachreses* or improprieties of language in the Bible, which might be literally and properly expounded by the scheme now proposed: we must solve other expressions by the doctrine of communication of properties between the divine and human natures of Christ, in the same manner as we did before; some of which solutions, I confess, are certainly necessary, and always will be so, to explain some scriptures that relate to the person of our
Lord

Lord Jesus Christ, according to the well-known methods of speech in all nations and ages. But we would never choose these interpretations, where there is a more plain literal sense which is perfectly accommodated to the text.

As this doctrine, so far as we have gone in explaining it, has given abundant light to many scriptures, there are also other texts, which, if we drop this doctrine, we must leave under a heavy cloud still, among the *αἰνία* and *δυσνόητα*, the unsolvables and the things hard to be understood; and we must still be daily waiting upon the Father of lights, till he shall give us further discoveries of his own meaning in those passages of his holy word, which I think are made sufficiently plain in and by this scheme: we must wait till providence and grace shall join to furnish us with a better clue than this to lead us into the mysterious glories of the person of our blessed Redeemer, the more complete knowledge whereof is reserved to entertain saints and angels in the future ages of blessedness. There, it is certain, if we shall be so happy as to accept of his gospel, we shall 'see him as he is,' and behold him 'face to face;' then 'shadows shall flee away,' and darkness vanish forever, for 'in his light we shall see light.' Amen.



A P P E N D I X :

O R,

A short ABRIDGMENT of that excellent Discourse of the late Rev. Dr. THOMAS GOODWIN, on the Glories and Royalties that belong to Jesus Christ considered as God-Man, in his Third Book of his Knowledge of God the Father and his Son Jesus Christ. Page 85, in the Second Volume of his Works.

HAVING found occasion, in several parts of the foregoing discourse, to cite some passages out of this learned and pious writer, (who soars far higher than I dare to do, in describing the glories due to the human nature of Christ Jesus) I thought it might be very entertaining to many of my readers, as well as serviceable to the doctrine here proposed, to draw out an abridgment of that discourse which he wrote concerning the glories of Christ as God-Man, so far as it relates to this doctrine.

Hereby the pious reader will easily perceive, that the manner in which I have expounded many scriptures, is nobly patronized and supported by this great author, whose name and memory are honoured among evangelical writers, and continue in high esteem among many private Christians of the present age; and whose special character it is to have searched deep into the hidden treasures of the word of God, and drawn out thence many peculiar glories which belong to the person and offices of our blessed Saviour.

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Though I call this an *Abridgment* of Dr. Goodwin's discourse, yet it is necessary I should tell the world that it may rather be called a *Collection of his sentiments in his own words*; for I have never added or altered any words but where it was necessary to make the sense plain, and to connect the sentences: so that both the sentiments and the language are all his own.

In Chap. I. page 95. he lays the foundation of his discourse on Col. i. 15—19, and transcribes all the verses. 'Who is the image of the invisible God, the first-born of every creature; for by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: All things were created by him and for him: And he is before all things, and by him all things consist: And he is the head of the body, the church; who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence. For it pleased the Father that in him should all fulness dwell.' Then he writes thus; All this fulness, and the particulars thereof mentioned in this text, are attributed to Christ as God-Man, either as actually united or to be united in one person.

To take off prejudices (saith he) it is meet the reader should know how that holy and greatest light of the reformed churches, Calvin, interprets the first passage, 'He is the image of the invisible God,' viz. "It is he alone by whom God, who is otherwise invisible, is manifested to us: I know how the ancients are wont to expound this, because they had a controversy with the Arians, who held Christ to be a mere creature; they urge this place for Christ's being of the same essence or nature with the Father; but in the mean time they omitted what was the chief thing in the words, namely, how the Father hath

hath exhibited himself in Christ to be known by us."

Then the Doctor adds, page 101, that all and every one of these particulars before rehearsed are those glories, which as so many several pieces do make up this pre-eminence, and are parts of that fulness which is said to dwell in him: and the apostle makes all this fulness to reside in Christ by an act of God's good pleasure. Hence I infer of all these parts and pieces, that they must be understood of him as God-Man; for had they been spoken of him singly as God, they are natural to Christ, and not at all subjected to God's good will. Page 102. But take all these as spoken of Christ as ordained to be God-Man, all this might indeed be the object of God's decree, and the act of his good pleasure, and it was the highest act of grace and God's good pleasure to ordain that Man to such an union.

Chap. II. page 103, 104. Christ 'is the image of the invisible God;' which words are resolved into this assertion, that in that Man, Jesus Christ, by virtue of his union with the Godhead, there is inherent a fulness of all divine perfections, which may make up an image of the attributes of the Godhead, in so transcendent a way of excellency and eminency, as is incompatible and incommunicable to any mere creature remaining such.

The Godhead of Christ is as invisible as the Godhead of the Father; but Christ is such an image as makes the Godhead manifest and visible. In Christ, as man united to the second person, there is a resemblance, an edition of the Godhead in all the perfections of it. He is the 'express image' or 'engraven image.' Heb. i. 3. The 'shine,' 'the brightness of his Father's glory;' as the beams of the sun are to the body of the sun, so is Christ God's image; and this similitude the apostle there useth and applies it

it to him as he was man, namely, as he was ‘appointed heir of all;’ which phrase, as he is merely the second person, might be used of him: Thus Beza, Cameron and others have understood it.

This image is such a system or fulness of perfections really inherent and appertaining unto the manhood, by virtue of that its union with the divine nature, as although infinitely coming short of the attributes that are essential to the Godhead, yet is the completest image of them, and such as no mere creature is capable of. This in general may be made out of that parenthesis in John i. 14. ‘And we beheld his glory, the glory as of the only begotten Son of God.’

Page 105. To give two or three instances of some of these perfections peculiarly and incommunicably dwelling in the human nature of Christ; as wisdom, power, independency, and sovereignty.

1. There is a wisdom in Christ’s human nature which is so high an imitation of the attribute of wisdom in God, as no creature, nor all creatures could reach to, nor have attained; and therefore they, though they be called ‘wise,’ yet not ‘wisdom,’ as Christ God-Man is called, 1 Cor. i. 24. And the reason why so transcendent a wisdom is in him a man, is given Col. ii. 3. ‘In Christ are hid all the treasures of wisdom and knowledge:’ not objectively only, but subjectively also, as whose knowledge in himself inherent contains in it ‘all treasures of wisdom.’ Now the reason of all this fulness of wisdom in Christ is there given, ver. 9. that ‘in him dwells the fulness of the Godhead bodily.’

Christ is not omniscient as God is, but it is a “similitudinary omniscience,” as Zaachy calls it, an image of God’s omniscience. God’s knowledge extends itself not only to all that is made or to be done, but to all that he can make or do; which is

an infinity. Christ's human nature, now glorified, knows all that God hath done or meant to do. It had, by virtue of its union with the divine nature, a right to know both things past, present and to come; and so it is in a sense a kind of omniscience, incommunicable to any other.

2. The same holds in his power. It is not equal with God's: Yet there is a similitudinary omnipotency in Christ's human nature, both in that he can do whatsoever he will, (his will agreeing with God's in every thing) and in that all that God will ever pitch upon to be done, he is an instrument of. Matt. xxviii. 18. All the businesses of the world run through his hands and his head: and therefore he is called 'the power of God.' 1 Cor. i. 24; and the 'arm of the Lord.' Isai. liii. 1.

John v. 19, 20. 'The Son can do nothing of himself, but what he seeth the Father do; and whatever the Father doth, the Son doth likewise. For the Father loves the Son, and sheweth him all things that himself doth.' Here we have, 1. That whatever God doth, or means to do, the Son hath a hand in it. 2. That the Son knows all that is done by the Father. Here is both the omniscience we speak of, and the omnipotency, in the terms we stated it, as respecting all God's works, *ad extra*, even all that ever was done. And this, 3. in an incommunicable way to any mere creature; for this is given him that he 'might be honoured even as the Father is honoured;' ver. 23. And this, 4. in a similitudinary way, *ομοιωσ, likewise, or in like manner*: And, 5. all this Christ speaks of himself as the Son of Man; and it is one of the greatest keys to John's gospel, that multitudes of such speeches are spoken of him, both as God, and a God-Man. But to put it out of all doubt, he speaks of himself in this discourse as he is the Son of Man united to God, he himself in

the close of all expressly explains it so. Ver. 27. 'The Father has given the Son authority to execute judgment, because he is the Son of Man.'

3. Another attribute in Christ, which is such an image of what is in God as is incommunicable to any mere creatures, is independency and sovereignty. This is one of the chiefest flowers in that crown of his glory. God might annihilate creatures at pleasure, and yet in so doing rob them of nothing, which they can lay a just claim to as their own: but it is not thus with Christ's human nature, now it is assumed into union with the second person; for it is invested with the royal prerogatives of the persons with whom it is one; it hath an independency like unto God's; such as is communicable to no creature: therefore, says Christ, ver. 26. 'As the Father hath life in himself, so he hath given the Son to have life in himself.' It is said to be 'given him,' but by this union he is invested with this indisposible prerogative to have 'life in himself,' and not to hold it by gift, though at first it were obtained so. Indeed it was a free act of grace in God at first, but in doing of it God did a wonder in the world, of all, the greatest: for he sets up an independent creature, a creature backed with such a right to his being, that now himself cannot pull him down, nor dissolve that union again. And what a glorious image of God's independency is this?

I might show the like also in holiness and all other attributes; and it is a noble subject to spend pains upon, to set forth and cut out every limb of this vast image of all God's attributes that are in Christ merely upon his personal union. I have limb'd out only these two or three parts of it, that by the like proportion we might infer the vastness of all the rest.

Chap. III. page 109. 'Christ is the first-born of every creature.'

This is not spoken of him simply
as

as second person only, so as that his eternal generation as Son of God should be only intended; yet it does establish his Godhead; for these things could not have been said of him had he not been God. The 'first-born' or 'first-begotten of every creature' is spoken of him as he is admitted into the catalogue or society of the creatures, or as he is become one of them. Or take him as he is the Son of God ordained to human nature, and then to have his name stand highest among the rest of the creatures. It is spoken of him in respect of a dignity and birthright that this God-Man hath at that instant he is admitted amongst the creatures. Psal. lxxxix. 27. 'I will make him my first-born, higher than the kings of the earth.' Prov. viii. 23. 'I was set up from everlasting.' The phrase, 'I was set up,' will less permit us to understand it of his eternal generation, for that was an act of God's will.

Page 113. 'For whom all things were created.' Col. i. 16. Christ as God-Man is set up as an universal end of the whole creation of God. His person, decreed to subsist in man's nature, was considered by God to be of that worth and distance above the creatures, that their very being and existing was to become absolutely and simply his propriety, of which prerogative no mere creature is capable. Page 114. Suppose God would decree him to be God-Man, and to subsist in an human nature, and likewise withal would ordain multitudes of other things, viz. angels and men, &c. then it becomes the necessary due of this Christ, and that as God-Man, to be set up by God in his decrees as the end of all those things. This did become that man's due and the necessary consequent of that union with God's Son; and accordingly that God should cast his decrees for Christ's glory as well as for his own. Hence we read, Heb. i. 2. 'He is appointed the heir of all things.'

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And if it be affirmed, that then Christ needed not to have merited any glory to himself, this surely is a truth, though it may not be made use of to exclude another title unto this his own glory, namely, that of purchase; for it is no dishonour to him to have two claims. Page 116. It is certain that all God's works, *ad extra*, whereof the union of the divine and human nature of Christ is one, are the objects of God's decrees. Col. i. 19. 'It pleased the Father that all fulness should dwell in him.' And again, Psal. ii. 6, 7. I will publish the decree, I have set my King on my holy hill Zion;' and upon this decree his kingdom over all is his due and inheritance.

Chap. IV. page 120. This human nature is made God's 'Fellow,' as Zechariah calls him. Zech. xiii. 7. 'The Man,' God's 'Fellow,' is advanced to a fellowship in this society of the Trinity, and therefore to him God communicates proportionably without measure, as John iii. Page 121. By means of taking up one reasonable creature, a man, into this highest union, he communicates the riches of his knowledge and wisdom, to the utmost that they are communicable to that creature so united; for it is his due to know more at the first instant of that his union than all the angels: for by virtue of that union he is presently in his Father's bosom. John i. 18. 'The only begotten Son which is in the bosom of the Father, he hath declared him.' God can hide nothing from him which he means to do; he draws nearer to God infinitely than Moses did, or angels ever did or shall.

Chap. V. Wherein the Doctor shows, that the glory which Christ, as God-Man, had assigned him before the world was in his election by the Father signified in John xvii. 5. 'Glorify me now with the glory which I had with thee before the world was.'

Page 124. It is not the glory of the second person simply or alone considered, for this was not a thing to be prayed for, it is naturally and essentially his due; and he had it as much now at the time when he prayed as he had from everlasting: the word, 'Now glorify me,' necessarily implies a suspension of a glory due before; and it argues a glory to be given in time; for both which reasons it concerns the human nature, not the divine. The subject of the glory prayed for is the Man. Austin was convinced of this, though he was engaged against the Arians as much as any in his time. It is the Man, or rather the Person of God-Man in union together, is rather the subject prayed for: it is the petition of the Person who had been humbled, who had glorified God on earth, and had finished his work and waited for this glory until now; and it is a glory suspended till this work was done. This will never be unriddled, says the Doctor, page 126, so fairly any other way, as by predestination, that is, the glory he was ordained to, as God-Man; for he had, before the world was, the title of *God-Man electi*, although not of *God-Man united*, or *made flesh*. He bore the title and repute of it, and went under that name with God the Father. Ver. 24. is explained to the same purpose, and must be interpreted of Christ as God-Man, when he says, 'The glory which thou gavest me, for thou lovedst me from the foundation of the world.'

Chap. VI. page 151. The author declares that Christ, being the second person, did bear and sustain the glory of being God-Man, all along from his predestination thereunto, and as an officer elect; he hath the title and honour accordingly, and had the glory of it before his Father.

When he appeared to the patriarchs, and was with the people of God in the wilderness, and appeared

as Captain of the host of Israel, these acts were done as bearing the personage of God-Man, and all along from everlasting he acted as such in that capacity together with his Father.

Isai. ix. 6. One of his names is the 'everlasting Father,' that is, 'a Father from everlasting,' and therefore he must be said to have borne that relation of a Father to us from that time. In the Trinity, take them considered as mere persons, there is but one Father; therefore this title must be given to Christ in God's decrees, upon the consideration of his being God-Man in his undertaking and acting accordingly. Paul tells us, Heb. ii. that Christ is a Father considered as he is a man, ver. 13. 'Lo I, and the children thou hast given me.' And Isaiah tells us he was this 'from everlasting,' before he actually assumed the same nature: he must be the everlasting Father, representatively, by bearing the personage of God-Man, afore his Father, and undertaking that relation.

Chap. X. page 173. Col. i. 16. 'For by him were all things created than are in heaven, and that are in earth,' &c. 'all things were created by him and for him.' Page 177. His subserviency to God in the creation is set forth here in three particles, *ἐν αὐτῷ* in him, *δι' αὐτοῦ* by him, and *εἰς αὐτόν* for him.

1. 'In him,' as the exemplary cause; that is, God set up Christ as the pattern of all perfection; for so that human nature united and quickened by the Godhead, must needs be even above the angels themselves; and he drew in scattered pieces in the rest of the creation, the several perfections met in that human nature as a pattern. And in man's creation this seems to have been considered by God in that speech, 'Let us make man according to our image;' that is, after that Man who was to be united to God, whom we in our decrees have set up as
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the pattern and express image of the invisible God-head.

2. 'By him all things were created;' he having been some way the instrument of the creation as he is Christ God-Man anointed, as well as he is actually of redemption. And page 168. Christ is the medium of God's creation. Page 178. If he were at all to be made a creature, it was his due personal privilege to have been himself first made, and to have been God's instrument in creation, and to have uttered those words which were spoken by God, 'Let there be light, let there be sun, moon,' &c. even as it was his due when he assumed our nature, to have been filled with all that personal glory which he hath now in heaven. But for the accomplishment of other ends this was suspended, namely, that he might first become sin and a curse for us; so I say, it was his due to have existed in his human nature first, and then as God's Word and instrument, he should have created all things, as he wrought miracles when he was here on earth; and though it was suspended for glorious ends, yet God gives him the glory of creation virtually, that he 'created all things by him,' and by virtue of his incarnation. And in creating, (to show that he should have done it as his *Logos*, or *Word* to be made flesh) he accordingly acts his part, as in Gen. i. 'God said, Let there be light,' which but for this very mystery needed not have been. Yea, such seems to have been his subserviency to God herein, that John contents not himself only to have said, that 'all things were made by him;' but further adds, 'without him nothing was made that was made.'

Chap. XI. page 180. Christ as God-Man is the Creator of all things, proved by 1 Cor. viii. 6. 'One Lord Jesus Christ, by whom are all things.' P. 181. This is not attributed to him as Man, singly considered;

sidered; nor is it a property of God, considered singly as God only, but as a Man who was one person with God, or God-Man; nor are these things attributed to him merely by way of communication of properties, whereby what was proper only to the divine nature is attributed to the manhood; but these all by way of influence and virtual efficacy, are attributed to him as God-Man, as truly as the works of redemption, mediation, &c.

Page 183. His being appointed Lord, will send us to a higher date than his actual ascension to heaven, even to afore the creation; yea, even to eternity. Heb. i. 2. 'God hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;' yea, and because as God-Man he was appointed Lord of them, therefore it was also that God commissioned him to make them, considered as God-Man, to make his title of Lordship even as Son of Man proper and direct, and adequately full to him, and there needs no more to verify this, viz. That as God-Man he made the worlds, and virtually as Man, as well as efficiently, both as God and Man in the sense it hath been explained in.

Chap. XII. page 184. That Christ, as God-Man, is the Creator of all things, is further proved from John i. 1, 2, 3. 'In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him,' &c. This name, the 'Word of God,' imports both his being the image of God the Father, as the second person, and the image or manifestation of God to us in human nature. Many of our Protestant divines have altogether declined the first sense, and betaken themselves to the latter, viz. That Christ is called the *Word*, in relation to his being manifested in an human nature, and

and therein to manifest the whole of **God** unto us. This is not appropriated to him only as the Son of **God** and second person; but as united to human nature. Rev. xix. 13. 'He was clothed with a vesture dipt in blood, and his name is called the Word of **God**.' Page 187. That repetition in the second verse, viz. John i. 2. 'The same was in the beginning with **God**,' imports that the second person did then sustain, and take on him another relation, even the person of the Mediator, and enter upon the office, acting the part and sustaining the place and reputation of it.

Page 189. Compare this with Prov. viii. and the titles, 'The Word' and 'Wisdom' are in effect and significancy the same in the original languages. Solomon speaks but the same things of him there that John doth here: 'The Word was with **God** in the beginning,' that is, 'the Lord possessed me in the beginning of his way, I was by him, rejoicing before him;' and so it may explain what is meant by the 'beginning' here, namely, 'the beginning of creation,' and therefore is not meant of his eternal generation; for so Christ is not the beginning of **God**'s ways, for the ways of **God** are his 'goings forth' toward his creatures. That speech is all one with Col. i. 15. 'The first-born of every creature,' being in **God**'s decree of creation the first, the corner-stone, and beginning of the rest, so as it must be meant of Christ, as God-Man.

Page 190. We find, 1 Cor. i. 24. that Christ is said to be 'the Power of **God**, and the Wisdom of **God**;' both which are spoken of him, not as they are essential attributes in **God**'s nature; for the person of Christ (as a person) is distinct from the attributes, which are common to all three; and so, he is not styled the *attribute of wisdom*, but they are thus spoken of Christ manifestatively, and instrumentally,
and

and executively, and as he is from God, and made use of by God toward us, and in things that concern us, to be the whole scene and manifestation of God's wisdom, and *substratum* of his counsels concerning us. And so also the executive Power by whom God effects all he doth. That observation evidently demonstrates this, (which Cameron, and many others, have made, by comparing Moses, Gen. i. and this first of John together) which many things parallel lead to: That whereas Moses in the creation mentions God the Father and the Spirit, two of the persons, yet he veils the Son under that so often-repeated speech used of the creation, that, God said, 'Let there be light;' God said, 'Let there be a firmament,' which could not be without mystery; and what other mystery could it be, than that Christ was that *Word* by whom God created all things? When therefore Christ is termed the *Word of God*, the meaning is, he is the *Power* of God, in being his instrument and agent in all he doth, or means to do.

Page 191. Thus God elected us and bestowed all things upon us before the world was, even 'in Jesus Christ.' Eph. i. 4. as then bearing this person of God-Man. And thus all the promises which the written word of God contains, were made for us unto Christ, as really bearing that person; and 2 Tim. i. 9. 'They were given us in Christ before the world began.' Notable to this purpose is that place, Tit. i. 2, 3. where the apostle first says, that 'God promised eternal life before the world began.' A promise is a word given forth, and is more than a purpose with one's self; for it is to another: there was a promise made to Christ as then with God. Now merely as second person, he is capable of no promises, but only as he is God-Man. It is the Son of God as he is 'Jesus Christ in whom all promises are, yea, and amen.' 2 Cor. xix. 20. Page

Page 192. When God came to make creatures, he did it by Jesus Christ, as sustaining this person of God-Man. Eph. iii. 9. 'God created all things by Jesus Christ;' and John adds, 'Nothing was made without him that was made;' merely to shew the instrumental general dependence God had of him in this work: he was all in all, as we say of one that is a right hand to another; he does nothing without him: such was Christ to God: not that God had not power essential to have created without him; for it is by that power that Christ did it; but that this power, God's will, would never have put forth, but for his assuming to be God-Man.

Chap. XIII. page 197. Christ God-Man is subservient to God in all the works of his providence; he upholds and supports all things; he governs the world, and he shall judge it.

1st. For the upholding all things. That is evident in this text of Col. i. 17. 'By him do all things consist;' he is the corner-stone that keeps the building and all the parts of it together. Heb. i. 2, 3. it is said, 'He upholds all things by the word of his power,' and it is spoken of him not simply considered as a second person, but as God-Man, for so he is 'Heir appointed.'

2^{dly}. Whilst the world stands, he governs it, easeth God of that burthen, and is his *prorex* for him: 'All judgment is committed to the Son.' John v. 22. 'For the Father judgeth no man; but hath committed all judgment unto the Son:' and the 'government is upon his shoulders.' Isa. ix. 6.

And then 3^{dly}. When he hath thus governed the world with a greater advantage unto God, then this Man Christ Jesus will judge it also at the last, and give all men their accounts. Acts xvii. 31. 'He hath appointed a day in the which he will judge the world, by that Man whom he hath ordained.' God would not employ a mere creature in this work, it

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was too great an honour ; and yet it was meet it should be done visibly and audibly, and to the satisfaction of all men's consciences, both concerning themselves and others. God would have a person in the Trinity manifest in a creature like unto us to do it, armed with power and authority, because he is God ; and yet a Man that should deal with creatures in their own way ; in a rational and audible way convince them, and visibly sentence them, so as they should be able to see and hear their Judge as man, and yet fear and dread him as being God. And this is an high and great service, which Christ as man shall do for God ; for a man in a vocal manner to be able to clear the accounts of the world, which, how entangled are they ! and punctually to give every man his due in righteousness ! a Man, that shall be able to convince all God's enemies of all their hard speeches they have spoken against him, as ' Enoch the seventh from Adam prophesied ; ' able to give a full and satisfactory account of all God's ways and proceedings, which men cavil at ; to justify God's decrees, which men quarrel with, and think much at ; and his children, whom men despise and bear down : one able to bring to light the secrets of all hearts, so as all men shall judge of every man. 1 Cor. iv. 5. ' Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts : and then shall every man have praise of God.' One able to search the deep things of God, and bring forth his counsels, for the ' books are then opened.' Rev. xx. 12.

Lastly, after all this, Christ is the founder of that other world into which he brings his children. That personal fulness that is in God-Man is reserved by God as a subject of that depth and glory to take up (together with his own perfections) the thoughts of men and angels forever. Rev. xxi. 23. ' That city had

had no need of the sun nor moon to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof.' When those two great volumes, this of his word, and that of his world, which now in this life are put into our hands, to read the characters of his glory in by faith, when both these shall be folded up and clean laid aside, then will the person of Christ, God-Man, be set forth to us to entertain us forever with the sight of the glory of God in the face of Christ.

Having drawn out this little Abridgment of this excellent Treatise, I take the freedom to make these few remarks on it.

1. This learned and pious author plainly manifests, that he could not expound several scriptures which speak of Christ both in the Old Testament and the New, without taking in his human nature to be the joint subject of such ascriptions, because there are so many things expressed in them below the dignity of Godhead : and therefore he supposes the human nature of Christ to exist in the view or idea of the Father from everlasting, and to have all those glorious actions and characters ascribed to him as Man united to God, or as God united to Man. And it is to be observed, that he does this not in one sentence or two, or in one page or two, but it is the chief design of that whole discourse of the *Glories and Royalties that belong to Jesus Christ considered as God-Man*, which fills up more than a hundred pages in folio.

2. He supposes the Man Christ Jesus not only to have an existence in the divine idea through all the various ancient transactions of creation, providence, &c. but he asserts that he ought actually to have existed the first of all creatures, and to have been as it were an under-agent in the creation of the world ; but that this actual glory was suspended for four thousand

thousand years, merely because he was to bear sin and the curse for the redemption of men.

3. He rises much higher in his ascriptions to the Man Jesus Christ, than I have dared to do in any part of my Discourse, and invests him with much more sublime powers than any angelic spirit; and yet he supposes his soul to be a human soul still, and calls him a man: he gives him most illustrious prerogative, on the account of his virtual union to his divine nature, all which he asserts to be his early due, had he actually then existed.

4. The actual pre-existence of the Man Jesus, or the human soul of Christ, and his actual union to his divine nature can never withhold or diminish any of those sublime characters, those illustrious honours or prerogatives which this author saith were his due, had he then existed, and which he supposes to be attributed to him in scripture by the figure *prolepsis*, and by way of anticipation, and which were given him by God the Father, as supposing him then to exist in his idea long before his actual existence.

5. The exposition of all these scriptures will appear much more natural, easy and plain by the doctrine of the actual pre-existence of the soul of Christ, than by the mere decree of his existence or supposition of it only in the idea and foreknowledge of God. In the *proleptical* sense, only learned men can find the meaning of them. In this sense of actual existence, the meanest Christian may read and understand what he reads. And it is a general rule among divines for the interpretation of scripture, never to introduce figures of speech, nor to explain the word of God in a figurative sense, but where the plain obvious literal sense has something in it inconsistent or improper.

6. There is not one scripture in all the Bible which denies the actual existence of Christ's human soul before the foundation of the world, but there are many which in this author's judgment cannot be explained

explained without the supposition of his virtual existence then in the idea of God, and therefore they are supposed to be spoken of him as though he did actually exist by the help of tropes and figures.

Now I leave it to the judgment of any candid reader, whether those scriptures, which are written for the use of the unlearned, ought not much rather to be explained in their most easy and obvious sense, than to spread so many and such hard figures of speech almost all over the Bible, the Old Testament and the New, without evident necessity: and it is very reasonable to believe, that had this evangelical writer lived in an age when the doctrine of the pre-existence of the soul of Christ had been freely proposed to the world, he would have embraced it with great readiness and pleasure.

7. Though these more elevated sentiments and bolder expressions which I have cited from so great an author are by no means the standard of truth, nor indeed can I follow him in some of these sublimities, neither do I cite his magnificent expressions concerning the Man Jesus Christ, nor his expositions of scripture as a sufficient proof of what I have advanced; yet it will appear to the world by this collection, that I have not ventured upon such expositions of the Bible, nor such exalted sentiments and language concerning Christ's human nature, without an honourable precedent. If I mistake, yet I may reasonably hope that while I have erred and wandered under such a leader, and in so good company, the censure will be but light and gentle, since most of the reproaches which may be cast on me on this account will fall heavy on this venerable author, whose name has been honourable, and his praise great among the churches.



