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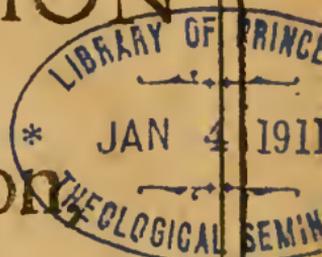
*Jesus Christ God-Man :*

O R, T H E

CONSTITUTION

O F

Christ's Person



W I T H T H E

*Evidence and Importance of the Doctrine of  
his True and Proper Godhead.*

Considered in several Plain and Practical

S E R M O N S,

On R O M. IX. 5.

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By JOHN GUYSE, Minister of the Gospel.

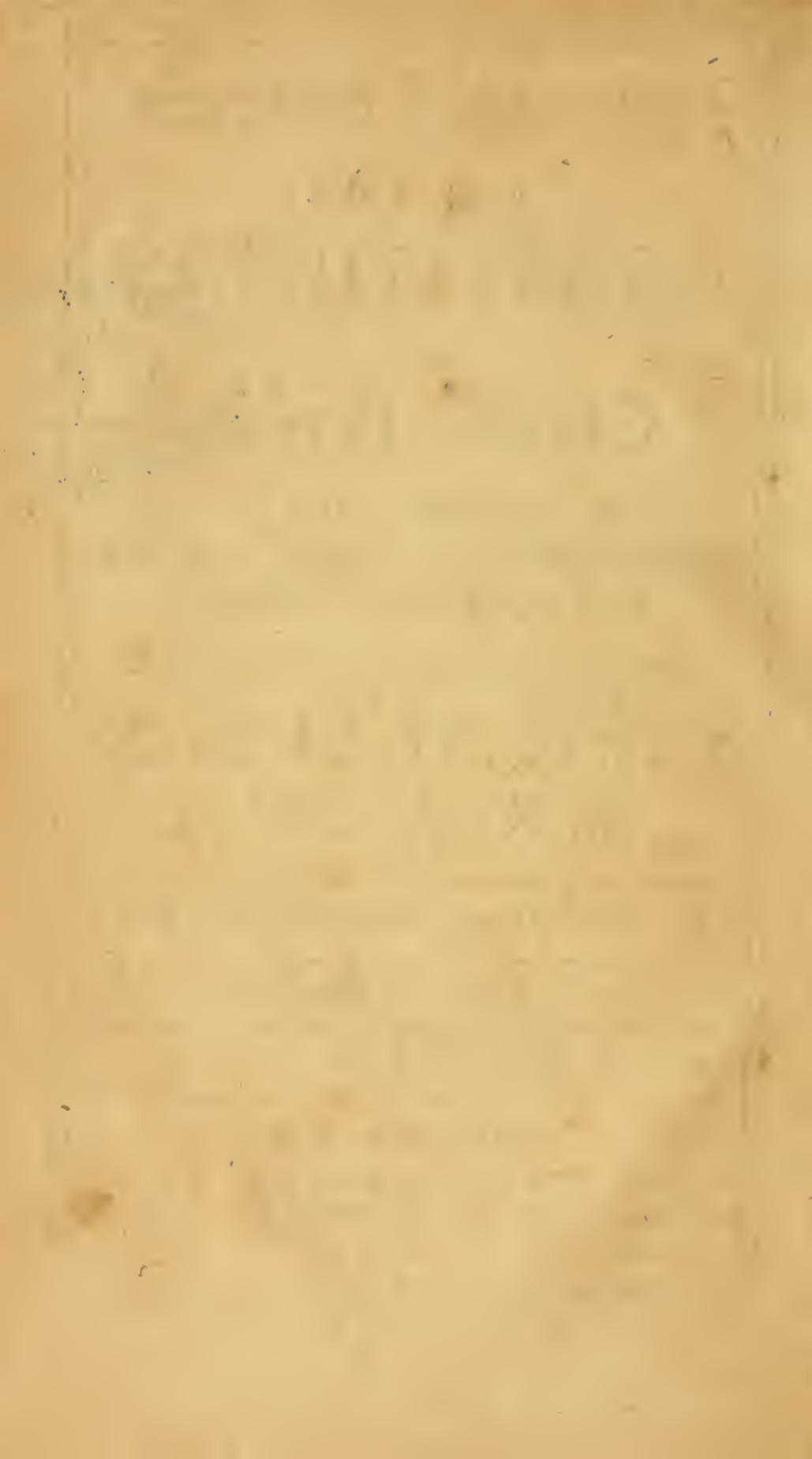
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*Grow in Grace, and in the Knowledge of our Lord  
and Saviour Jesus Christ : to him be Glory both now  
and ever, Amen, 2 Pet. 3. 18.*

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L O N D O N :

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T H E  
P R E F A C E.

**T**HE following Sermons were prepar'd, in the Stated Course of my Ministry, only for the use of a private Congregation; as I suppose most that know me will readily believe; But the uncommon Desires, and importunate pursuing Instances of many for a Publication of them, have at length (contrary to my own, and it may be some others Expectations) put Violence upon my Self-Consciousness of Insufficiency for doing Justice to the noble Cause I plead, subdued my Natural Reluctance against appearing in so publick a manner, and almost forced me to yield to my Friends, who in this Case were unyielding to me.

The Reasons of their Urgency I found were taken from the Advantage, which, by the Blessing of God, these Discourses had ministered to several of themselves, and might minister to others, and from the Seasonableness and Importance of their principal Subject, together with the need of having it recommended (as I have attempted) to the Hearts and Consciences, as well as to the Judgments of those who profess Christ's Name.

Exod.  
35. 5.—  
10.

*These were Considerations too weighty to be despised. And therefore, tho' I had much rather have seen something publish'd on this exalted Subject, with practical Views, by a better Hand (which might have been easily found) I have, at last, ventur'd to bring my little Offering, as some were allow'd to bring Goat's Hair, to the Service of the Tabernacle, which, in that Consideration of it, I trust I present with a willing Heart to the Lord; and hope hereby to incourage others to bring their Gold and precious Stones.*

*The Two First Sermons are taken up in Explaining the Doctrine of Christ's Person God-Man. The Five next, in Proofs of his real and proper Godhead. And the Three last in representing the vast Importance of that Doctrine, which may be consider'd as further Arguments for it, taken from its great and manifold Advantages, and from the proportional Disadvantages of its contrary Error. Some Application is likewise added at the End of several of the Sermons, as the Time allow'd in the Course of Preaching.*

*I have aim'd at managing the several Parts of my Design in such a manner, that they may cast a Light upon, and strengthen one another, to the making up a convincing Evidence, as they do to me, That Christ really is, and can't but be, in his Original Nature the only true God, exclusive of all*  
who

who are not by Nature God, so as to be Divine Subsistents in the one only Godhead. And indeed if, in the Course of this Evidence, any one Scripture Testimony Witnesseth home to the Merits of the Cause, even that alone is sufficient to determine it.

I have not designedly waded any Objection which I thought of Moment, and have endeavour'd a fair Reply to such as came in my way. Several of these are stated as Objections, and Answers; Others are interwoven in the Body of the Discourse by the Particles Tho' and Yet, or by some such conceding and Adversative Forms of Speech: And others may be found in categorical explaining Sentences levell'd against their Opposite Opinions, as Those, who are acquainted with the Controversy, will easily discern.

The most plausible Opposition I have ever seen against the Supreme Deity of Christ, is founded on the many Scriptures which represent him under inferior Characters. But it seems plain to me, that all the Opposition of this sort consists in a very fallacious way of Arguing. For, Christ being a complex Person, viz. God-Man Mediator, very different Things must needs be ascribed to him under different Considerations of him, some of which agree to him in one of those Considerations, and not in another: And so there is no Inconsisten-

cy between those numerous Passages which represent him, in his Human Nature, or in his Office Capacity, as inferior to the Father, and the great Multitude of other Texts, which, in another Consideration of him, as plainly represent him to be the Great and true God over all, the same in Nature with, and equal to the Father. Therefore to prevent the dangerous and too common Mistake of confounding Christ's different Characters, and of mis applying those of the lowest sort to the highest Consideration of him, I have endeavour'd on all proper Occasions to reconcile his inferior Titles and Works, which belong to him by Dispensation, with those of the most lofty strain, which belong Originally to his Divine Nature, and to keep them distinct in the Reader's Mind.

Speaking of Christ in his Original Nature, I have often called him the proper Son of God, which I think several Passages of Scripture justify, understanding a proper Son to signify a Son of the same Nature with the Father, brought forth by an inconceivable Generation, in Opposition to Sons of God, in an inferior and apparently Metaphorical Sense.

In the more direct Proofs of Christ's Godhead, 'tis true I have insisted on the usual Topicks: But I have set them in the best Light I could, which in many Instances is either different from, or farther than what

*I have met with. And whether 'tis better or worse, is humbly submitted to Consideration.*

*I have proceeded upon these Arguments, because I think they are best suited to common Capacities, for which they are chiefly design'd: And however I have managed them, I can't but think the Arguments themselves are worthy of the most serious Regards of Men of Polite Literature: And most of them seem to be equally strong, if well urged, against every Hypothesis which has been advanced against the Supreme Divinity of our Blessed Lord; especially so far as they maintain, that the very same Things, which are said of and ascribed to the great Jehovah, as peculiar to him only, are in the same proper Sense said of and ascribed to Christ. This I take to be the main Hinge on which several of the following Proofs turn, and therefore for the most part I have taken Care to keep it under the Reader's Eye, with a just Guard against the Sabellian Error.*

*But after all, These deep Things of God are not shap'd for the Mould of our Reason, but for the Obedience of Faith. They can't but be too big for our narrow Grasp. And supposing that some intangling Questions may be put relating to them, which none can decide to the clear Conviction of our Reason, because we can't have adequate Ideas of them; yet our Faith should rest*

*on the bare Authority of God in his Revelation of them, because we are sure he perfectly knows himself. And what if God will stain the Pride of Man by averring lofty and inexplicable Truths concerning Himself? This only sets Him and the Creature where they should be, according to the just Reason of Things, and the grand Design of Christian Religion, which is to exalt God and make us humble.*

*'Twould be strange indeed, if a Supernatural Revelation from God concerning himself, should not have some Strokes sublime enough to command a Reflection that such Knowledge is too Wonderful for us, it is high we can't attain to it. Who would not expect such Things in such a Revelation? And who would not suspect the Divine Authority of it, if such Things were not in it? In this Account God gives of himself, there's a beautiful Variety of the most useful and noble Attainables, to excite our greatest Diligence, and to entertain, improve, and satisfy the most strong and spreading Thought, without invading a Super-Human Province. But it can be no Disgrace to the most free and rational Inquirer*

*to say, Lord, my Heart is not haughty, nor mine Eyes lofty; neither do I, with prying Curiosity, exercise my self in great Matters, or in Things too high for me.*

*A prevailing Modesty of Mind would regulate our Researches after Sublime Truths,*  
and

and dispose us to a becoming Adoration of Divine Incomprehensibles, instead of Arraigning them at our Tribunal, and Subjecting them to Scorn and Cavil; because they out-stretch our Line, and are too Grand to stoop to the Inquisition of depraved Reason. The secret of the Lord is with them that fear him. The meek he will guide <sup>Pfal. 25.</sup> in Judgment, and the meek will he teach <sup>9, 14.</sup> his way. And to the lowly in Heart, I can't but think, the Scriptures afford sufficient Evidence of Christ's real and proper Godhead.

The two or three Authors I have quoted have treated those Parts of the Subject more at large, for which they are refer'd to. And that I might enter as little as possible into other Men's Labours, I have shorten'd my Discourse on those Points as much as conveniently I could, and turned over the Reader to those better Authors for farther Satisfaction. And this is the Reason of the Fifth Sermon's being remarkably shorter than the rest.

I am free to acknowledge that, in Justice to the Argument, several Things could not be avoided which have been said by others, and having travell'd but little over their Writings, I may have said more of that sort than I am aware of. An Instance of this has already occur'd to me in a Book intitled, Several Hundred Texts to prove that Christ is the most High God. A

considerable Number of the Scriptures I have mention'd are there collected with brief Reflections, which in some Particulars are much the same, as I have more largely insited on. But I never saw that Book, nor any other managed in that plain Scriptural Way, 'till mine was in the Press. And therefore whatever Agreement may be found in some of my Thoughts and Expressions with that or any other Authors, 'tis chiefly owing to the uniform Evidence of Sacred Truth, as that shines out in the Scripture, the common Source of Divine Light.

It has been my Principal Care to consult and Study the Word of God, and to adjust my Sentiments wholly by it, with an Eye to the great Prophet of the Church for a clear and Spiritual Discerning; that under his Conduct I might be led unto all Riches of the full Assurance of Understanding to the Acknowledgment of the Mystery of God, and of the Father, and of Christ. And how far he has graciously own'd me herein, is left to the Christian Reader's Reflection.

Col. 2.  
2.

I have often enlarged most on those Heads and Scriptures, which, as far as I have seen, have been least insisted on, by them who have gone before me. And some After-Thoughts of this sort having offer'd themselves to my Mind, I have taken leave to insert them in proper Places; but no where so much as in the Eighth Sermon, which by this Means is stretch'd to a disproportionate Length. I

I have likewise indulged a pretty free Vent in considerations of the most practical Tendency, such as are more immediately suited to make the Heart and Life, as well as the Head, better: It being my governing Aim, that the favour of the Knowledge of Christ <sup>2 Cor. 2.</sup> may be made manifest by these Sermons, a- <sup>14.</sup>mong all that shall think it worth their while to look into 'em. And if a plain Scriptural Account of the Evidence and Importance of the grand Doctrine insisted on, doth but once reach our Hearts, I am persuaded that will recommend it to us, and secure our Faith in it, beyond all that the most elaborate Arguments can do without it. And therefore, I have chosen a Method of representing it to answer that Design, especially in the Four or Five last Sermons; and have the Apostle John for my Pattern; whose first Epistle, relating in great Measure to this Subject, manifestly runs in that Strain, especially in Chap. 5.

It is a Principle with me, that 'tis beneath the Dignity of this exalted Doctrine, to treat it only in a way of dry Speculation, and much more to waste our Zeal in litigious Controversies about it. It may, by the Blessing of God, turn to much better Account, to take the Advantage of the Tyde, for attempting a Revival of spiritual and powerful Religion, by impressing those Truths on the Heart, which the present unhappy Juncture of Affairs hath made the Subject of common and eager Debate,

*Debate, to the awakening a general Run of Thoughts that way. And therefore I have endeavour'd, as much as the Nature of the Thing would allow, to hide the Air of Dispute, and give it a more easie familiar Turn that the Mind may deal with the glorious Object, for useful Improvement in Spiritual Knowledge, Grace, Comfort, and Holiness, and not for vain Jangling and Party-Victory ; lest while we are settling our Notions about vital Truths, we shou'd lose their vital Powers ; of which I can't but have a concerning Jealousy, under formidable Apprehensions of its tremendous Consequences on Civil, Moral, and Religious Accounts in this self-sufficient and degenerating Age.*

*My Thoughts of the Doctrine of Christ's real Divinity, as a Truth of a very high and leading Rank, demand the most fervent Zeal for it. It lies before my Mind with an Evidence too strong and touching, to suffer an Indifference in my self about its being received or rejected in the Christian World. But, as far as I am acquainted with my own inmost Dispositions, I heartily desire that all my Zeal this way may be govern'd by the Maxims of the Wisdom that is from above, first pure, then peaceable : And that I may put away from my self, and be the Means of putting away from others, all Bitterness, and Wrath, and Anger, and Clamour, and evil speaking, with all Malice ; lest while we speak for the Honour of Christ, the manner of*

James 3.  
17.

Eph. 4.  
31.

of our doing it shou'd grieve the Holy Spirit of God, whom I likewise revere as God. ver. 30.  
 And 'tis my hope, that nothing I have said in the following Sheets, can bear a just Construction to the contrary.

'Tis to be expected, that some will think I have set the Importance of the Doctrine too high, and therein bore too hard on its Adversaries. To such I can only say, I am, upon the calmest Deliberation, fully persuaded in my own Mind that, in the Main at least, I have not raised it higher than the Scripture plainly led me; And I cou'd not have been just to the Subject, nor faithful to my Trust as a Minister of Christ, if, with this Perswasion, I had said less than I have, for fear of offending any Man. But it is very grievous to me, that the great and solemn Weight the Scripture lays on this Point, shou'd light so heavily on the Opposers of it. And, tho' some may read with a disdainful Smile what I am going to add, I'll nevertheless vent the glowing concern of my own Heart in a well-design'd Wish, which can do them no harm, and that is, That instead of being offended, their Consciences may fall under the Authority of God's Word unto serious awful Convictions of the great Danger that lies in a resolved Opposition to the proper Deity of our only Saviour; and that they may find him a better Saviour to themselves, than their Notions represent him to be to any.

If

If some Things I have offer'd are not season'd to all the different Tasts of Readers, or shou'd be thought not strong enough by themselves to support the Cause pleaded for, I must beg this Piece of Justice, That they may not be pick'd out for Droll or Triumph, nor prejudice the Mind against the rest; but that all may be humbly and impartially consider'd together, as in the Sight of God, by whom every Man's Work shall be made manifest, and with a conscientious Application to him, for a sober and discerning Judgment of the grand Issue of the whole, according to Scripture-Evidence.

1 Cor. 3.  
13.

The mutual Aspect of the several Parts of my design on one another, made it necessary to mention some Scriptures more than once: And after I have once vindicated the Sense I have of any disputed Texts, or taken it for granted from the Concessions of Adversaries, in the Cause before us, I thought myself at Liberty, as Occasion afterwards offer'd, to quote them again without any Comment, sometimes with, and sometimes without Referring to what had been said before. But as I have mostly used them with somewhat differing Views, so several of them are set in different, and yet I hope consistent Lights. And therefore I trust to the Reader's Candour for an Excuse of what is design'd for his Advantage.

Whatever Defects may be found in my way of managing a Cause so much above the Comprehension

prehension of a Human Understanding, and much more of one of my small Attainments, let that be charged on the incompetent Abilities of the Author, (as in Reason it ought) and not on the Cause it self.

It may be, I had better consulted my Name if I had absolutely refused this Publication. But one of my greatest Ambitions has been, for some Time, to become cold to Character : And I think I am, by the Grace of God, grown pretty easy about it, any farther than it may subserve the Honour of Religion, and the little Use I may be of in the World ; and then that I my self may never slur it by doing an unchristian, mean, or indecent Thing. Had not my Mind been form'd into something of this Temper, particularly with Regard to Printing these Discourses, I believe no Arguments cou'd ever have prevail'd with me to let 'em see the Light.

I know Christ can secure the Credit of his own most glorious Name by whom he pleases ; and the more feeble the Instrument is, the Excellency of the Power is the more apparently of Him, in all the God-like Effects He produces by it. I therefore humbly devote this slender Attempt to his Honour, and recommend it to his Blessing. And if it may be useful to recover any one, who has departed from this Faith of the Gospel, which I have earnestly, and I hope with a Christian Spirit, contended for ; Or to prevent any Jude 3. from forsaking it ; Or to establish and compose

pose the Minds of any, who had some Scruples, and were wavering about it, thro' the Difficulties which others have thrust upon it; Or to increase the Knowledge of any, who wanted farther Acquaintance with it; Or to impress it on the Hearts of any, who have hitherto taken up with a bare doctrinal Persuasion of it, or with Disputes about it; Or to revive or advance its Power, Sweetness and transforming Efficacy in any, who have receiv'd this Truth in the Love of it, as it is in Jesus, I shall reckon my little Performance very highly honour'd. And its answering these or such like valuable and desir'd Ends, wou'd entertain me with such a pregnant Satisfaction in my self, as I think wou'd over-balance Reproach, and carry me thro' that, and every thing else, which might otherwise make me repent this Essay.

If God shall please so to favour it, that any shall be profited by it, I earnestly desire their profiting may appear in every suitable Effect, and among others in chearful Ascriptions of all possible Glory to Him, that He alone may be exalted in this Labour, and its Success. The only Return I request for my self is, That when they are at the Throne of Grace, they would think in a Christian manner of an unworthy Servant of Jesus Christ, and hearty well-wisher to the Souls of all Men.

JOHN GUYSE:

S E R-




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# S E R M O N I.

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ROM. ix. 5.

*Whose are the Fathers, and of whom  
as concerning the Flesh Christ came,  
who is over all, God blessed for  
ever. Amen.*



THE Apostle begins this Chapter with the most pathetic Expressions of his earnest Concern for the unbelieving Jews, who were his Countrymen and Kindred according to the flesh, ver. 1, 2, 3. And the better to stir up his Affection to them, and to aggravate their Sin and Danger, and his own Grief on their account, he recites several excellent Privileges that belong'd peculiarly to them, as they were *Israelites, to whom pertain'd* ver. 4. *the Adoption, and the Glory, and the Covenants,*

B

and

and the giving of the Law, and the Service of God, and the Promises : And in our Text he tells them, *Theirs were the Fathers* ; they being Descendants not only of *Jacob*, from whom they were call'd *Israelites*, according to his honourable Name *Israel*, (which was given him, when as a Prince he wrestled with God in Prayer, and prevailed) but also of *Abraham*, and *Isaac*, and of many other holy and eminent Men, among which were Kings, Priests, and Prophets, and Types of the Messiah, whose Names stand recorded with honour in the Word of God. And of them, either of the Fathers from whom these Jews descended, or of them, viz. the Jews or *Israelites*, i. e. of their Stock and Nation *Christ*, as concerning the *Flesh*, or so far forth as he was the Seed of the Woman, came. The Greatness of which Privilege he sets out by the infinite Dignity of this Person in his Original Nature, *Who is over all, God blessed for ever* ; and this he ratifies by a confirming Particle, *Amen*. This is the genuine plain Order and Construction of our Text ; in which we have a clear Attestation both to the true and proper Manhood, and to the true and proper Godhead of our Lord *Jesus Christ*.

I. We have in these Words a clear Attestation to *Christ's Manhood*, or Human Nature, He came of the *Jews*, with this particular Restriction or Limitation, that it was concerning, or with respect to *the Flesh*. He did not come of them as to his whole Person in both Natures, but only as to his Human Nature, in that Part of it that was derivable from them, which is call'd his *Flesh*, to denote the Reality of his human Nature, as he was the Seed of the Woman, and the Seed of *Abraham*,

*Abraham*, of true human Race. And therefore, tho' no human Soul, but only the Body, is properly deriv'd from earthly Parents, yet the Denomination of a Human Offspring from the Body denotes a true Human Nature, which consists in the Union of a Human Soul with that Body ; for otherwise 'tis not reckon'd a Human Offspring. And to shew that Christ, by deriving his Body or Flesh from *Abraham*, had true human Nature, his Flesh is spoken of in another place as the Seed of *Abraham*, by way of Antithesis to the Nature of Angels : *Forasmuch as the Children are partakers of Flesh and Blood, he also himself took part of the same— For verily he took not on him the Nature of Angels, but he took on him the Seed of Abraham,* Heb. 2. 14, 16. This human Nature, as far as any Individual of Mankind is derived from earthly Parents, Christ took from among the *Jews*, as a Descendent from *Abraham*, being in an extraordinary Manner conceiv'd by, and born of a *Jewish* Virgin, who was of *Abraham's* Race ; and so he was as truly and properly *Man*, in the Substance of that Nature, as any other *Israelite* or Descendent of *Abraham* was.

2. We have as clear an Attestation to his true and proper *Godhead* ; *Who is over all, God blessed for ever. Amen.* Here he is, in distinction from what he receiv'd from the *Jews*, set out in his other Nature, which is his eternal and proper *Godhead*, described in its most high and glorious Characters. With respect to that he is call'd *God* : And that we might not think he is only *God* in a Metaphorical Sense, as a made, or titular, or inferiour *God*, he is called *God over all, blessed for ever* ; even the most high *God*, possess'd of infinite Blessedness in himself. And this is spoken of Christ, not

with respect to his Office-Capacity, as all things, so considering him, were put by the Father under him; but with respect to his Nature as God. For the Form of the Apostle's Expression shews, that it is a Description of him in his *Divine Nature*, by way of antithesis to, or in distinction from the Description he had given of him in his *Human Nature*; and not a Description of his *Office-Power* in Distinction from his *Person* abstractly consider'd. His Office-Power was given him as God-Man in both Natures; whereas his being call'd *God over all, blessed for ever*, is a Description of him only as to one Nature, in distinction from the other. To be *God over all*, denotes that there is no Being above him, considered as God: To be *blessed for ever*, denotes that he hath all essential Blessedness in himself; and 'tis the very same Character which this Apostle gives to the only true God, that made the World: *Who is blessed for ever, Amen*; and to God, considered in the Person of the Father, *who is blessed for evermore*. This Expression is no where applied to any but to the only true *Jehovah*; and therefore when 'tis spoken in our Text of Christ, with the addition of *over all*, it can't but denote that he is that *Jehovah*. 'Tis likewise said of God the Father in another place, that he is over or *above all*: But I can't find that both these Titles of *over all*, and *blessed for ever*, are unitedly apply'd in any one Text to him; and since they are united in this descriptive Enunciation of Christ, they the more strongly assert his true and proper Godhead.

The Enemies of Christ's Deity are so sensible of this, that they would fain strain this last Branch of our Text to another Sense, and read

read it, *God, who is over all, be blessed for ever*; or, *who is over all, God be blessed for ever. Amen.* And so wou'd have it a Doxology to God the Father, and not a description of the Divine Nature of Christ. But the order of the words in the *Greek* don't agree to this reading; nor is that order, that I can find, ever used to express this \* Sense, as some of the Opposers of Christ's Godhead have themselves been forced to allow. And when they have changed the Order of the Words the most they can to their own advantage, they furthermore, to make up their own Sense, are forced to add another Word †, or to suppose it to be understood, which is not in the Original. But it is a known and just Rule, that this is never to be done without Necessity, when the Sense is complete without it; and here there is no such Necessity, because 'tis perfect without such addition, as it is fairly rendred in our Translation: And the Words are so strong to enforce our Reading, that I don't see how it can be alter'd, without the greatest Violence and Danger of Misinterpretation. Besides, the Apostle useth this Expression in the Sorrow of his Heart for the *Jews*, and to aggravate their Sin and Misery for rejecting this great God, who honoured them so far as to take his Human Nature from among them, as the Context shews; and therefore a Doxology was

\* ὁ ὧν ἀλογητὸς is used only, as I can find, here, and in 2 Cor. 11. 31. And with a little variation of the Verb in Rom. 1. 25. In all which places 'tis plainly a descriptive Enunciation. But when 'tis used as a Doxology, the Order of the Words is changed into ἀλογητὸς ὁ Θεός. Vide 2 Cor. 1. 3. Eph. 1. 3. 1 Pet. 1. 3.

† ἔστω, or some such Word.

very unsuitable to the Nature of that Design ; but a Description of Christ in the infinite Dignity of his Person, was admirably well adapted to it. This highly aggravated their Sin, and his own Sorrow on their Account.

Upon the whole, it seems to me as if nothing but a resolv'd Opposition against the proper Deity of our blessed Lord, cou'd ever put any Person upon forcing and straining a Text from its plain genuine Grammatical Construction and Meaning, as the other Interpretation doth.

The Scripture was written for the common Use of all, and is generally to be understood in its most easy and obvious Sense ; and if this that I have given, is not that Sense of our Text, I must despair of understanding any one Verse delivered in the plainest Terms imaginable.

Doct.

The Doctrin evidently contained in these Words, is this, *That Jesus Christ is God-Man ; or, that he is in one Nature true and proper Man, and in the other true and proper God, even the most high and infinitely blessed God.*

In speaking to this I shall by Divine Assistance attempt the following Things.

- I. I. *Lay down several PROPOSITIONS to explain the Doctrin, and settle our Notions about the Person of Christ.*
- II. II. *Prove that he is the true and most high God.*
- III. III. *Shew the great Importance of this Doctrin, particularly as it relates to Christ's Godhead.*

*With some Application.*

I. Lay

I. Lay down several PROPOSITIONS to explain the Doctrine, and settle our Thoughts about the Person of Christ. I.

Prop. 1. *Jesus Christ is, in his Original Nature, the only begotten proper eternal Son of God the Father.* Prop. 1.

God, considered in the Person of the Father, stands in Relation to Jesus Christ as his Son, who by an unutterable and eternal Generation, is begotten of him. Christ in his Divine Nature is not the Son of God the Father in a Metaphorical Sense, by Creation or Adoption, as Angels and Believers are respectively; but, as far as can be conceived, in a true and proper Sense, by eternal Generation. Not merely, as I apprehend, by an Act of his Will, but by such a Necessity of Nature as consists with such an Act of his Will, as that whereby he necessarily loves himself.

Christ is not God's Son by *Creation*; for all things were made by him, and without him was not any thing made that was made; and therefore he himself, in that Consideration of him in which he made all Things, cou'd not be made or created; for that wou'd be to suppose that he in one and the same Consideration of him, made himself, and existed before himself, which are the greatest Contradictions: And accordingly his Sonship is distinguished from that of the Angels, as of another and nobler sort than theirs: For to which of the Angels said he at any time, *Thou art my Son, this Day have I begotten thee?* Joh. 1. 3. Heb. 1. 5

And he is not God's Son by *Adoption*; for he is spoken of as his *own Son*, by way of emphasis and peculiarity, in distinction from those who are Sons by Adoption. The Apostle speaking of Believers, calls them *the Sons*

Rom. 8. of God, who have received the Spirit of Adoption  
 14, 15. but speaking of Christ a little after in that  
 Chapter, he distinguisheth his Sonship from  
 32. v. theirs, calling him *God's own Son* : *He that*  
 † 78 i. N. 8. spared not his own Son, or † his own proper Son,  
 48. as the Word signifies. And answerably to this,  
 Christ called God his *own Father*, in such an  
 high and appropriate sense as seems to exclude  
 all Metaphor. The Father and he spoke of  
 their Relation to each other just in the same  
 proper Terms as a Man and his only begotten  
 Son use to do, when they would distinguish each  
 other from Fathers and Sons in Law. This is  
 my *own Son* says the Father, and this is my *own*  
 Father says the Son : And every one knows  
 what such distinguishing Appellations mean.  
 John 5. Christ, as God, is the Father's *own Son* in as proper  
 18. a sense, *divino more*, as any Son of Man is the  
 Son of his Father that begat him ; and hence he  
 is call'd by way of emphasis and singularity, *the*  
 Mat. 16. *Son of the Living God*, or that Son of that God,  
 16. that Living God, as the Articles there used  
 John 6. intimate, he is that Son that is begotten of  
 69. his Father's Essence, as all living Things be-  
 get of their own Substance ; and accordingly  
 he is frequently called the begotten, and the  
 only begotten Son of God, *viz.* of the Father :  
 John 1. *We beheld his Glory, the Glory as of the only be-*  
 14, 18. *gotten of the Father.* And he is immediately  
 after called *the only begotten Son, which is in the*  
*Bosom of the Father.* See also *John* 3. 16, 18.  
 and 1 *John* 4. 9. And this only proper Son  
 of the Father was begotten of him *from ever-*  
*lasting*, before any Creature was form'd, as he  
 speaks of himself at large under Personal Cha-  
 racters. *Prov.* 8. 22—25. *The Lord possess'd me in*  
*the Beginning of his way before his works of old.*  
*I was set up from everlasting, from the beginning,*  
*or ever the Earth was. When there were no depths*

*I was brought forth; when there were no Fountains abounding with Water; before the Mountains were settled, before the Hills was I brought forth, &c.* All these Expressions manifestly set out Christ's Existence with the Father, as begotten by him from that Eternity that is proper to God only, as that Eternity is described in like Expressions in the Psalms. *Before the Mountains were brought forth, or ever thou had'st form'd the Earth and the World, even from everlasting to everlasting, thou art God.* Again, that very Person who, with respect to his Human Nature, was born at, or *came forth out of Bethlehem*, and with respect to his Office is *Ruler in Israel*, had with respect to his Original Nature by eternal Generation, *his goings forth from of old, from everlasting.* Which can be understood of none but Christ; and hence he speaks of a *Glory, which he had with his Father before the World was;* which (whatever that Glory was) must of necessity import his Existence with him as his Son then. Hence

Psa. 90. 2

Micah  
5. 2.

Joh. 17.

5.

*Prop. 2.* As Christ is the only begotten proper Eternal Son of the Father, *the Divine Nature or Essence is communicated to him.* *Prop. 2.*

The Father's begetting the Son, must in the very Notion of it bespeak not a production out of Nothing, nor out of another different Nature, but an Emanation of his Essence, tho' in a manner inconceivable by us. Supposing the Term *Beget* to be figurative, yet 'tis used with a design to instruct us by things that we are acquainted with; but it confounds instead of instructing us, and answers none of our Notions in the Case, unless we understand it to bespeak the giving a Personal Subsistence in the same Nature to one that

is

is called an *own proper* Son, which appellation of the *begotten* seems to enforce our understanding the Term *beget*, in as proper a Sense as may be. If Christ is truly and properly the Son, and the only begotten Son of God (as you have heard the Scripture declares him to be) then he must be God of the same Nature with the Father that begat him; for he that is properly begotten hath the same Nature with him that begat. Father and Son among Men have the same Human Nature: tho' not the same individual, yet the same complete kind of Being or Essence one with the other. And when this is apply'd to God, so as to answer the Conceptions we have of a proper Father and Son, it must be understood in a manner suitable to the simplicity of his Being; and therefore as the Divine Nature is indivisible, and can't be multiply'd into particular distinct Substances, as Human Nature may and is; so the Person of the Son, he being the only begotten Son of the Father, and his own proper Son, must partake of the same individual Substance, Nature or Essence, with his Father, or else he can't partake of his Father's Nature at all, and consequently can't be said in any propriety of Speech to be his *own* Son begotten of him, and *to proceed forth*, as well as to come from God, *viz.* the Father. Hence he is call'd the Brightness, not of the *Godhead's* Glory, and the express Image, not of the *Godhead*, which might import that he is something different from the Godhead, but he is *the Brightness of the FATHER'S Glory, and the express Image of his PERSON*: Which imports that he is distinct in Personality, and yet the same in his glorious Essence with the Father; for  
 none

John 8.  
42.

Heb. 1. 3.

none but he that is God can possibly be essentially in himself, or manifestatively to us, the Brightness of the Glory, and the express Image of him that is God, as his Challenge strongly intimates, *To whom will ye liken me, and make me equal, and compare me that we may be like?* Isa. 46. 5. As if he should say, no other Being can exactly bear my Likeness. And therefore it being said of Christ that he is the express Image of the Father, the same Infinite Essence must be common to the Father and him, subsisting in their distinct Personalities. And accordingly the Name *Jehovah* (as I may hereafter shew) is given to the Son, which is a Name denominating God from his Essence, as having a permanent Being in himself; and such an one Christ represents himself, as the Son, to be, when he says, *As the Father hath Life in himself, so hath he given to the Son to have Life in himself.* He hath given to him, that is, by Eternal Generation hath communicated to him to have Life in himself essentially, as the Father hath it in himself. The weight I lay on this Text don't barely lye in the Particles *so* and *as*, but in the nature of the thing they refer to, and that is *Life in himself*. For to *have Life in himself* is inimitable, and an Attribute as incommunicable to any that is not by Nature God, as to be *absolutely independent* and *supreme*, which are indeed manifestly included in this Perfection of the Godhead. For to have Life in himself *essentially*, is to be absolutely Independent; and to have Life in himself *efficiently*, as the Author of it to all others, is to have absolute Supremacy over them; and yet this highest essential Property of the Deity is said to be given or communicated to the Son, as the Property of his Nature,

John 5.  
26.

- ture, he being a Divine Subsistent in the Godhead : And that, in this sense of the Expression, he hath Life in himself, appears from the 1st Chapter of *John*, where, when Christ is spoken of as God, *by whom all things were made, and without whom was not any thing made that was made*, we are told, that *in him was Life, viz. essentially as God, and that Life was the Light of Men, viz. efficiently, as he was the Creator of them, exactly answering to what the Apostle says of the self-sufficient and all-sufficient God,*
- John 1. 1,2,3,4. *he needed not any thing, seeing he giveth to all Life and Breath, and all things.* And elsewhere Christ speaks of himself as the *Resurrection and the Life*, thereby intimating that *all renew'd Life*, both of a natural and spiritual sort, are also from him as the Original Source and Author of them ; for the Context leads us to understand the word *Life* in that place, in both those Considerations of it. And as Christ hath Life in himself, which seems to be the fullest of any one Expression of the Nature of the Godhead, so he declared that *all things that the Father hath are his*. Sure he wou'd have spoke this with some Caution, if his Father's Nature and Essential Attributes were not his. But that he really did partake of these the Apostle assures us when he saith, *In him dwells*
- Acts 17. 25.
- John 11. 25.
- Joh. 16. 15.
- Col. 2. 9.
- Joh. 10. 30.
- all the Fullness of the Godhead bodily, or substantially, which I may have occasion afterwards to explain. And accordingly our blessed Lord himself said, I and my Father are one. One Thing, [Gr. εν εσμεν] as those words signify, not one Person, nor one Power or Will, which seems to be an uncouth Expression, as apply'd to two distinct Persons, but one Being, Substance or Essence, tho' distinct Persons in that one Substance.*

And

And, that the *Jews* understood him to mean that he and his Father were one in Nature or Essence, appears from their immediately taking up Stones to stone him for *Blasphemy*, because he being a Man made himself God by what he had then said. In answer to which Christ don't at all disown their Sense of his Words, by telling them they mistook him, and that he only meant that he and his Father were one in Consent and Design, or Power, as he was the Father's Delegate, and acted by a Power derived from him, or that they were *One* only in some inferiour way, and that his Words were to be taken not in a strict and proper, but only in a loose and general Sense. If he had not meant as they understood him, or at least if what they understood him to mean was not true, he wou'd certainly have said something of this kind to correct their gross Mistake, and to do Justice to himself and to his Father's Honour. But so far was he from this, that on the other hand he confirm'd what he had said as a Truth in their Sense of it, viz. that he was *so One* with the Father as to be indeed by Nature God as well as he. The first Proof he offers for this is taken from the Word of God. *Jesus answer'd them, Is it not written in your Law, I said ye are Gods? If he call'd them Gods to whom the Word of God came, and the Scripture can't be broken: Say ye of him whom the Father hath sanctified and sent into the World, thou blasphemest because I said, I am the Son of God? The Place from whence this Text is quoted is Psal. 82. 6. where these words are spoken to the Rulers of Israel, I have said ye are Gods. Those Rulers of Israel were in their Office Types and Shadows of the Messiah who was to come forth to be Ruler in Israel; and they*

Joh. 10.  
33.

34, 35, 36  
verses.

Mic. 5. 2

were

were call'd Gods, because they were typically representative of that Ruler of *Israel* that shou'd be the true God : Otherwise what can be the meaning or force of those words which Christ immediately adds as the foot of his Argument, *and the Scripture can't be broken*, unless to shew that their being call'd Gods by the Word of God, as that came to them and gave them that Title, had a Reference to Christ, and was Prophetick that he shou'd be indeed God, or that he shou'd be in *Reality* and *Truth*, what they were only in *Shadow* and *Name*. And so Christ's Argument lyes very clear and strong ;

*g. d.* If the Rulers of old were call'd Gods in the Scripture, because they were Types of me the great Shepherd and Ruler of *Israel*, (under which Character he had spoken of himself in the former part of this Chapter) can you imagine it to be Blasphemy, that I whom the Father hath sanctify'd and sent into the World, as that Ruler or Shepherd whom they typifi'd, shou'd say I am the *Son of God*, as they in that place were call'd the *Children of the most High* ? Or rather, is it not evident that to answer those Types, I must be *that* in *Truth*, *Reality* or *Substance*, which they were only in *Name* and *Shadow* ? Don't the very nature of a *Type* and its *Antitype* necessarily import this ? If therefore I did not really answer those Types, the Scripture wou'd be broken ; but that can't be, and consequently I must needs be in a true and proper sense God. This appears with great evidence to me to be the most genuine state of Christ's Argument in those Verses ; and there seems to be something in the Psalm itself from whence this Testimony is taken to favour it. For when the Psalmist gave those Rulers the Title of Gods, he tells them they shou'd

shou'd *dye like Men*, intimating thereby that they were Gods only in Name and Shadow ; and immediately he adds this Prayer respecting, as I conceive, the Messiah, *Arise, O God, Psa. 82. judge the Earth ; for thou shalt inherit all Nations : 6, 7, 8. viz. Gentiles as well as Jews, according to what is said of Christ, that he shou'd have the Psa. 2. 8. Heathen for his Inheritance, and the uttermost parts of the Earth for his Possession.* From this Argument taken from the Word of God, Christ proceeds further to prove his Essential Oneness with the Father from the sameness of those Works which he and the Father wrought. *If Joh. 10. I do not the Works of my Father, believe me not : 37, 38. But if I do, tho' ye believe not me, believe the Works, that ye may know and believe that the Father is in me, and I in him.* He herein argues not only from the sameness of his Works with the Father's for the Substance of them, but most especially from that *God-like, sovereign, self-sufficient* way in which he, as well as the Father, wrought them ; which is the only Consideration of them that suited his Argument, and commanded a Belief that his Father and he had a mutual essential in-being, and had the same Divine Nature as the Principle of Operation in them both ; and accordingly the *Jews* understood him as hereby carrying his Argument unto an Assertion of his Oneness in Nature with the Father, and so maintaining that he was properly God ; and *therefore they sought again to take him.* 39. ver.

Thus as Christ is the proper Son of God he hath the same Nature with the Father, and is as truly and properly God as he ; for his being *God*, and *the Son of God*, are used as synonymous terms, or as words of the same import, in that Discourse of Christ's, which we have

have been now considering, and in that place in the *Psalms* to which it refers, and the reason of their being used as Terms of the same import with respect to Christ, is because by Eternal Generation the Divine Essence is communicated to him. Hence when the Evangelist *John* had call'd him God in a proper sense,

John 1. *the Word was God*, he afterwards calls this  
1, 14.

Word *the only begotten of the Father*, to shew that he is truly and properly God, of the same Nature with the Father, as he is his only begotten Son, and so hath his Father's Nature by an inconceivable Generation. Yea, Christ's Divine Nature is so *intirely* the same with the

John 14. *Father's*, that *he that hath seen him*, or known  
7, 9.

him according to the manifestations he made of himself as the Son of the Father, *hath seen*, or known, *the Father also*: Which imports that they are distinguish'd from each other as two Persons, and yet are of the same Nature or Essence. For otherwise it wou'd not follow in any fair sense of the words, suitable to the Spirituality of God's Nature; that he that hath seen the Son hath seen the Father. And accordingly the following Verses expound it of him and his Father, who as two distinct Persons have an essential in-being in each other, with a Confirmation of it by the same Argument as Christ used to the same purpose in *John* 10. Chapter, which hath been consi-

John 14. *der'd at large. Believe me, that I am in the*  
11. *Father, and the Father in me; or else believe me for the very Works sake. Hence,*

Prop. 3. *Prop. 3. As Christ is the eternal proper Son of the Father, and hath the Divine Nature or Essence, necessary Existence belongs to him.*

He is not brought forth merely as an effect of the Father's *Will*, as all Creatures are, and therefore his Existence is not *arbitrary* as theirs is. Creatures, one and all, might, or might not have had a Being. Every Creature that hath a Being might never have had that Being, if it had so pleased God. There was no necessity of Nature why any of them should be; all that they are or have is owing to an act of Sovereign Pleasure, and subsists by it. *For thou hast created all Things, and for thy Pleasure they are and were created.* But we read nothing like this with respect to the Eternal Generation of the Son, and he being truly and by Nature God, his Existence can't but be absolutely necessary. He can't but have a Being; he cou'd not but be from Everlasting, and can't but be to Everlasting. His very Nature as God includes necessary Existence as essential to him, and can't do otherwise without the most obvious Contradiction: And hence Christ call'd himself *I am*, which denotes the necessity and eternal permanence of his Being. *Verily, verily, I say unto you, before Abraham was I am.* He hereby claims the same necessary permanent unconfi'd Being, as the great Jehovah of *Israel* did by that Name, the meaning of which is drawn out in the Psalmist's Description of God in his necessary and eternal Existence. *From everlasting to everlasting thou art God.* The Godhead can't be otherwise than it is. And as it subsists in Three Persons, Father, Son, and Holy Ghost, the Subsistence of each and all of these is equally necessary. So that (speaking with Reverence) the Father can no more subsist without the Son than the Son without the Father; the non-subsistence of either of them wou'd change

Rev. 4.

11.

John 8.

58.

Psal. 90.

2.

the Godhead itself, and make it infinitely different from what it is. And therefore the Subsistence of the Son is no more avoidable than that of the Father, because the Subsistence of both equally stands on the unchangeable Perfection of the Godhead itself. Hence,

Prop. 4.

*Prop. 4.* As Christ necessarily exists in the true Nature of God, he is, as to Essence, equal to the Father, tho' in other respects inferiour to him.

Considering the Father merely as the Father, and the Son merely as the Son, or only in those Relations of one to the other, and so it may be allowed that, according to our Notions of Things, the Son, as the Son, is inferiour to the Father, as the Father; those Relations, abstractly consider'd as such, implying it, tho' how far those Relations in the *Divine Nature* imply it, is more than we can pretend to say; and considering Christ as Man, and as in his Office Capacity, and so he can't but be inferiour to the Father, as we may see hereafter. But yet, this no ways hinders but that, considering the Son in his Nature as God, he in that sense is equal to and as great as the Father, being together with the Father the most High God; and that for this plain Reason, because the Nature or Essence of both is one and the same, as you have already heard. To suppose that one is greater than the other in that respect in which they are one and the same, is to suppose the greatest Contradiction that can be. And accordingly our Lord spoke of himself as the Son of God in such high Characters of his Godhead, that the *Jews* understood him to mean, that he was in Nature equal to God;  
for

for which they charged him with Blasphemy. *Jesus answer'd them, My Father worketh hitherto,* John 5. 17, 18. *and I work. Therefore the Jews sought the more to kill him, because he said that God was his, or* (as 'tis in the Greek, and is reported by the Evangelist as the import of Christ's words) *his † own Father, making himself equal with God.* His calling God his own Father, they justly understood to signify that he was of the same Nature with him. And Christ was so far from disowning this Charge, or saying it was but a Cavil founded on a strain'd Criticism on his Words, that he in the following Verses confirm'd the Truth of this, which they, not allowing him to be what he really was, imagin'd to be Blasphemy; altho' he likewise intermixt several things which suited with his lower Characters as Man and Mediator, as he often used to do.

Among other Particulars he tells them, *The Son can do nothing of himself,* ver. 19. which may be understood of him as Man or as Mediator, and so belongs to his lower Character; and in this sense I allow he uses a like Expression afterwards in this Chapter, where he says, *I can of mine own self do nothing,* ver. 30. He seems by what he immediately adds in that Verse and the following to the end of the Chapter, to talk more apparently of himself according to his inferiour Character, as Man, or as the Messiah. But in the Verse we are considering 'tis quite otherwise; for by the next words he as apparently speaks of himself according to his highest Character as God, and that as a Proof of this Assertion, as we may see anon, and so considering it we may easily understand the meaning of it to be thus, he cou'd *do nothing of himself,* or apart from the

Father, because his Essence and his Father's were the same, and therefore they cou'd not be divided in Operation, but jointly acted in all things. The Divine Nature is the Principle of Operation in both, and therefore whatever one Person doth the other may be said to do too, tho' one of these Persons may be more immediate in the Operation than another. And that this was the meaning of Christ in this Expression here, seems plain from what he adds as the Reason of it in the close of the Verse, *for what things soever he doth, THESE, not only like these, but the very same in every particular, THESE also doth the Son LIKEWISE, or in the same manner, in the same sovereign self-sufficient way; and therefore he adds in a most exalted and God-like Strain, equal to that which belongs to the Father, as the Father raiseth up the Dead, and quickneth them, even so, with the same Power, the Son quickeneth WHOM HE WILL, with an absolute and unrestrain'd Sovereignty, which he mention'd with respect to himself, tho' he had pass'd it by in silence with respect to the Father. And can it be imagin'd that he wou'd have taken such a Lordly State on himself, and that whilst he was speaking of the Father as well as of himself, and that without expressing the like Sovereignty of the Father, if he was not indeed in Nature equal to him? Sure this as well as other Passages in the same Context, are a very pregnant evidence that he did not blaspheme when he said God was his own Father, making or asserting himself to be equal with God. And the Apostle says the same thing of him in the most express words, telling us, that *he thought it not Robbery to be equal with God.* This appears with good evidence to me to be the proper,*

proper, fairest and most obvious reading of these words. Some have indeed labour'd with much Subtilty to turn the Expression, *who thought it not Robbery to be equal with God*; to shew he did not covet, or was not greedy or in haste of being honour'd as God, which they at the same time (at least some of them) have confess'd is an unusual Phrase; and 'tis indeed so unusual that I can find nothing like it in all the Bible. And why shou'd we admit of that unusual Phrase here, when this Apostle himself hath taught us better in his own use of the Verb that governs the rest of this Sentence? In this Epistle and several others, 'tis often and constantly used to signify to *suppose, think, count or reckon*, or some such word.

Thus in this very Chapter, *I SUPPOSED it necessary*: And in the next Chapter three times together, *I COUNTED Loss for Christ: I COUNT all things but Loss——— and do COUNT them but Dung, &c.* In all these places 'tis the same Verb † with that in the Place under Consideration.

And as this is the most genuine Sense of the Phrase, so it admirably suits the Apostle's Design in what he here says of Christ, which is to excite us to the utmost Humbleness of Mind in our Regards to others, from a Consideration of the infinite Condescension of Christ, who in his Divine Nature claim'd an Equality with God, but in his regards to

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† ἡγούμεναι, and *vid.* Dr. Edwards's Preface to his Reflections on Mr. Whiston, where this Text is vindicated at large, and several other Instances are given of the use of this Verb by the Apostles in the sense in which I have taken it.

us voluntarily emptied himself, or laid aside his Glory in the abasing Circumstances in which he appear'd in Human Nature. And therefore we ought to abide by this plain Sense of the Words, as they assert Christ's Equality with the Father, considering Christ in his Divine Nature.

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SERMON

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# S E R M O N II.

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ROM. ix. 5.

—Of whom as concerning the Flesh  
Christ came, who is over all, God  
blessed for ever. Amen.

**I** Have already spoken to Four Propositions to explain the Observation I made from the Text, and to settle our Thoughts about the Person of Christ: And now proceed to a Fifth, which is this:

Prop. 5. *It was from Everlasting agreed between the Father and the Son, that the Son shou'd assume Human Nature into Personal Union with himself, and in that Nature be a Mediator between God and Man, which is no way inconsistent with his Essential Equality as God, with the Father.* Prov. 5.

Christ is not only spoken of as pre-existent in his Divine Nature to all Worlds, but as set up [*Heb. anointed*] or constituted as Mediator from Everlasting, in the Eternal Covenant between the Father and him. *I was set up from Everlasting, &c.* Prov. 8. 23. And to shew that this had a respect to some Transactions between the Father and him, relating to the Work he was to go through for the Sons of Men, 'tis added in the same Discourse, *Then was I by him as one* v. 30, 31.  
C 4 brought

brought up with him, and I was always his Delight, rejoicing always before him : Rejoicing in the habitable part of his Earth, and my Delights were with the Sons of Men. Accordingly Job spoke of Christ, about Two Thousand Years before his Incarnation, as his Redeemer who lived in that Office then. *I know that my Redeemer liveth, &c.* He was then a Lamb slain by Covenant Agreement, as well as Typical Representation : And without allowing of that Covenant Agreement, I don't understand how it can be said, that *Grace was given us in Christ*, and *Eternal Life was promised before the World began*. In this Eternal Covenant the Father, as the First Person of the Trinity, is represented as proposing the Office of Mediation to the Son, and the Son as freely and voluntarily falling in with that Proposal. He was not forced to it, it was a free Act of his Will. *Lo, I come :— I delight to do thy Will, O my God.* By this Agreement the Son was to take to himself an inferiour Nature, and in that Nature to act in subjection to his Father, as one that voluntarily made himself his Servant to accomplish the great and glorious Design of Salvation to all that the Father then gave him : Hence the Father speaks to him as his Servant in this Work, in the Representation that is made of this Covenant at large, *Isa. 49. Chap.*

As this Dispensation of Things well becomes the Order of the Personal Subsistencies in the Trinity, so it no way interferes with Christ's Essential Equality in his Divine Nature with the Father. For Christ don't hereby cease to be what he was before, tho' he becomes in another Consideration of him what he before was not. And nothing is more  
common

common than for Persons that are otherwise equal to become inferiour one to the other by Dispensation or Agreement ; yea, sometimes a Superiour in other respects becomes an Inferiour by Office and Service. An elder Brother sometimes becomes a Servant to the younger. A Husband, who in that Relation is superiour to his Wife, sometimes becomes subject to her in another ; as in the late Reign, Prince *George*, the Husband, was the Subject and Servant of *Queen Anne*, his Wife. Yea, sometimes a Parent, who is in that Relation superiour to a Son, becomes in another, subject to him, as an Empress Dowager becomes the Subject of her reigning Son. Yea, sometimes a Father himself may by Office become inferiour to his Son, as a Lord Chancellor may have a Father in Office under him, and as in fact *Joseph's* Father, and all his elder Brethren, were subject to him, and less than he in *Egypt* ; and if Superiours in other respects may by Dispensation and Office come into inferiour Capacities, much more may those who are in other respects equal, notwithstanding that Equality, agree to put on several Personages, and to become in different Stations one of them subject to the other. And in all these Instances of one Person's becoming inferiour to another by Dispensation, they are equal by Nature as Men, having the same Essential Nature and Properties which make them capable of agreeing upon and acting in those superiour or inferiour Capacities respectively. Now tho', in the application of this to the Case in hand, we must not suppose that the Father and Son are two distinct Beings, yet considering them as two distinct Persons it serves to illustrate what I aim at ; viz. That  
the

the Son's becoming inferiour to the Father by Dispensation and Agreement, in his taking upon him our Nature, and becoming his Servant therein, is no way inconsistent with his Equality with the Father under another Consideration of him as he is by Nature God; and will by no means bear an Inference that Christ was in his Divine Nature, and prior to his Office, subject and inferiour to his Father, as he is in that Office Relation, or that such an infinite Distance as must be between the Eternal Father, and any that is not by Nature God, was necessary to that Subjection and Dependence on the Father, which Christ in our Nature and in his Office Capacity came into. On the other hand, Christ's highest Characters of absolute Sovereignty and Power as God, and his lowest Characters of Subjection and Dependence as Man and Mediator, are often blended together in his Discourses of himself, to shew that in different Considerations of him they are all very consistent together, as a careful Reader may easily observe. And the Father speaking of him as his Servant calls him at the same time his *Fellow*, to shew that his Subjection to him in one Nature, and with respect to his Office, is not inconsistent with his Equality with him in his other Nature, and absolutely consider'd. *Awake O sword, against my Shepherd, and against the Man that is my Fellow, saith the Lord of Hosts, Zech. 13. 7.* Hence,

Prop. 6. Prop. 6. *The Son of God, according to his voluntary Agreement with the Father, did in the Fullness of Time assume Human Nature into Personal Union with himself, and so became in One Person God-Man, as truly Man as he was God.*

He

He having agreed to be his Father's Servant in Redeeming Work, 'tis said, suitable to that Relation, that he *prepar'd him a Body*, and he *sent forth his Son, made of a Woman, made under the Law, to redeem them that were under the Law.* And to shew that the Son was at the same time active and voluntary herein, we are told that *forasmuch as the Children are partakers of Flesh and Blood, he also himself took part of the same* — and he took on him the Seed of Abraham; that is, Human Nature derived from Abraham, in distinction from the Nature of Angels. He took on him not a Human Person that had an antecedent or distinct Subsistence of its own, for then he wou'd have been two Persons; but he took on him Human Nature, and gave it a peculiar and individual Subsistence in his own Divine Person, so that both his Divine and Human Natures have but one Personal Subsistence, and are together but one Christ. And this is that which our Text asserts, that he was of the Fathers, or of the Jewish Nation, *according to the Flesh*, or as to his Human Nature, even he the same Person, *who is, in his other Nature, God over all, blessed for ever.* The Evangelist *John* very fully establishes the same Truth, when speaking undeniably of the same Person he says, *In the beginning was the Word, and the Word was with God, and the Word was God; and he, the Word, was made Flesh and dwelt among us.* And the Apostle speaks of this as the great Mystery of Godliness, that *God was manifest in the Flesh, justify'd in the Spirit, seen of Angels, preach'd unto the Gentiles, believ'd on in the World, and receiv'd up into Glory.* These Expressions all manifestly relate to the same Person, and they are such as can't agree to the Father, or to the Godhead

Heb. 10.

5.

Gal. 4.

4, 5.

Heb. 2.

14, 16.

Joh. 1. 1.

14.

Godhead absolutely consider'd, but only to God in the Person of the Son, of whom alone it can be said that he was *justify'd in the Spirit*, and *receiv'd up to Glory*.

That the Son of God was incarnate, and so became Man, is abundantly declared in the Scripture. The Fact is clear and plain, tho' the Manner of it is incomprehensible and puzzling to our weak Capacities, and therefore 'tis call'd a *Mystery*, *The great Mystery of Godliness*. And how can it be but that this wonderful Union of two different Natures in one Person, together with the other wonderful Union of three distinct Persons in one infinite Nature, which this Union presupposes, shou'd be a *Mystery*? since all *real* and especially *vital* Unions are so, as to the manner of them.

Natural Unions are all *Mysterics*, which the wisest of Men, and the most acute and learned Philosophers, could never give a satisfactory account of. None could ever tell how the parts of Matter are united, or by what nexus Tyes or Bands they hang together, or are framed into their different Consistencies: Why one Body is solid and another fluid, one soft and another hard, or why all their Particles don't fly asunder at every puff, like a heap of loose and fine Dust. That different Bodies are of different Contextures is undeniable Fact, but how or whence it is that they are so no living Man can tell. And as to the Union of our own Souls and Bodies, by what Bands or Tyes they are knit together and make up a Human Person, none can possibly conceive or tell; or how the Soul that is an immaterial Spirit acts upon the Body that is mere Matter, between which two there is no Likeness  
in

in their abstract Natures or Properties, or how the Body that is Matter acts upon and affects the Soul that is a Spirit, how they keep together, and never (or at least don't ordinarily) part till Death in an unaccountable way dissolves the uniting unknown somewhat, is altogether incomprehensible. We by daily Experience know the Fact that it is so, but can't so much as guess with probability at the manner of that Fact, how it is so. And 'tis more than likely that if Experience had not fix'd and commanded our Belief of these Things, we shou'd have reckon'd them Impossibilities and Contradictions, and have thought them more absurd, than 'tis now for us to imagine that a Stick or a Stone, continuing what they are, shou'd be personally united to an Angel who shou'd animate them, and make them speak and act, and be affected with Pain or Pleasure, according to the different Touches and Impressions which other Bodies might make upon them.

How much less then can we poor, little, shallow, narrow-minded Creatures, pretend to conceive or tell the manner of those Unions that relate to the deepest Things of God, or to the incomprehensible infinite Nature or Essence of God? How three distinct Persons are united and subsist in one infinite Nature, as it is in the adorable Trinity; or how two distinct Natures are united in one Person, as it is in the unexampled Incarnation of the Son? But when the Scripture hath so often and plainly told us upon the Authority of God, who can't lye, that there are such Unions, for us to deny or disbelieve them because our thoughts are not so high as God's thoughts, or because we can't adjust these Unions to our  
 own

own dark confus'd Notions, or conceive how they can be, and thereupon to cry out they are contrary to Reason, and scornfully call them Misteries that are fit to be receiv'd only blindfold, is just as if we shou'd deny, and laugh at those that believe, that our Souls and Bodies are united, because we can't conceive how they shou'd be so in a way congruous to their respective Natures ; or that the Parts of Matter in solid Bodies are united, because we can't conceive the manner of their being so. As absurd as this would be in one Case, so absurd it is in the other ; since the Testimony of God is at least as good an Authority, as that of our Senses, to be depended on. And did we humbly and fairly consult what God says first, and then regulate our own ways of reasoning by it in Divine Things, as we consult our Experience first, and regulate our own ways of reasoning by that in Natural Things, I am perswaded we shou'd never seek to strain and force the Word of God from its most plain and genuine meaning, that we may make it comply with our own schemes or ways of Thinking, instead of making them comply with that. And sure we owe more Deference to God than we do to our selves.

We are to believe this Mystery, that Christ is both God and Man in one Person, upon the bare Authority of God's Word. That (as you have already heard, and may hear more hereafter) affirms with strong and repeated Clearness, and in the most proper Terms, that He is *God* ; and it declares with like plainness of speech, that the same Person is *Man*, as all the Texts mention'd at the beginning of this Proposition shew ; and it admits of still fuller evidence, which I shall now a little farther,

tho'

tho' but briefly, point to. The Accomplishment of all the ancient Prophecies of him as a *Man*, as the *Seed of the Woman*, and of *Abraham*, and *Son of David*, and the like, prove him to be truly a *Man*; and so do the accounts we have of his Conception and Birth, tho' in an extraordinary manner, and of his whole Life and Death on Earth, in which he appear'd, acted and suffer'd altogether as a *Man*, and in ways peculiar only to a *Man*. That he had a true *Human Body* appears not only from its being call'd a *Body*, but from the Description that is given of it, as *Flesh and Blood*; the same for kind with that which the *Children*, redcemed by him, are partakers of. And even after his Resurrection, he spoke of his *Body* as consisting of *Flesh and Bones*, and of the *Members* proper to a *Human Body*. *Behold my Hands and my Feet that it is I my self; handle and see, for a Spirit hath not Flesh and Bones as ye see me have.*

Heb. 2<sup>d</sup>  
14.

Luk. 24.  
39.

And that he had a true *Human Soul* is evident; for he as *Man increased in Wisdom as well as Stature*. This cou'd not be said of his *Godhead* without a blasphemous *Indignity*, but only of his *Human Soul*; and that *Soul* of his was subject to the same *Passions of Joy, Grief and Sorrow* as ours are, only without *Sin*. Hence we read of *Christ's rejoicing in Spirit* on one hand, and of his being *grieved and troubled*, and of his *sighing deeply and groaning in Spirit* on the other. At other times we are told, *his Soul was exceeding sorrowful unto Death*, and he *pour'd out his Soul to Death*, and *gave up the Ghost*. All these, and such like, Expressions shew that he had a true *Human Soul* as well as *Body*; for the *Divine Nature* was incapable of being subject to any of these

Luke 2.  
52.

Luk. 10.  
21.  
Mark 8.  
12.

Joh. 11.  
33. &  
13. 21.  
Mar. 14.  
34. &  
15. 37.  
Isa. 53.  
12.

Passions,

Passions, much more to those that were so very dolorous, *that* being wholly impossible. He was to redeem the Souls as well as the Bodies of Men, and therefore he must have a Human Soul to go for their Souls; and this we are assured he offer'd, *When thou shalt make his Soul an offering for Sin.* To put this matter past all reasonable Doubt, 'tis expressly affirm'd that he *was in all things made like to his Brethren*; which is spoken with respect to his taking our Nature that he might be fit to act therein as a suitable High Priest for us Men, and therefore imports that he is as truly a *Man* as any of us are: And on this account he is frequently call'd *the Son of Man*, as on the account of his Divine Nature he is call'd *the Son of God*. Hence,

Isa. 53.  
10.

Heb. 2.  
17.

Prop. 7. *The two distinct Natures of God and Man that are Personally united in Christ, continue distinct as to their Substance and Essential Properties in him.*

His Godhead is not turn'd into the Manhood, nor his Manhood into the Godhead: Their Natures are not alter'd or confounded, so as to make up a third Nature between God and Man; for then he wou'd be neither God nor Man, but of a Nature between both, and specifically different from both: Whereas he is both God and Man in different Considerations of him, having the perfect Nature of both united in himself, so as those Natures are Personally one, and yet Essentially distinct. His being Man is no more inconsistent with his being God, than his being God is inconsistent with his being Man, and they are neither of them really more inconsistent with one another, than 'tis that our Souls, which are  
pure

pure Spirits, are united with our Bodies; which are mere Matter, and constitute one Human Person, without the least Confusion of the Essential Nature or Properties of either of them.

Christ's Divine Nature and Properties still continue the same as ever they were; they lose nothing by his becoming Man. With respect to this Nature he is still as Eternal, Omnipotent, Omnipresent, Omniscient, Infinite in Holiness, Goodness and Truth, and all other Moral Attributes, and altogether as impassible as ever, (as may be hereafter shewn) which can't be said of him as *Man*, or with respect to his Human Nature. Hence his Human Nature, and all its Essential Properties, are likewise the same that belong to a true and perfect Man. This Nature was not Omniscient and Omnipotent as his Divine Nature was; for speaking of himself as Man, he confess'd he did not know the Day of Judgment, *Matth. 13. 32.* and cou'd of his own self do nothing, *Joh. 5. 30.* which, as has been hinted; is to be understood of Christ as Man. In his Human Nature, when he was in his state of Humiliation on Earth, he was subject to all sinless Infirmities of Human Life, and to Death itself, as well as other Men, (as the History of the Gospels fully shew) but nothing of this can be said of him as *God over all, blessed for ever*, or with respect to his Divine Nature. His Human Nature is finite and limited, even in its exalted State in Heaven; tis only in Heaven, whilst his Essential Presence as God fills all Places. Thus the Angels spoke of him with respect to his Human Nature, when the Disciples saw him ascending in that Nature to Heaven, *Acts 1. 9, 10, 11.* So that he is true

and perfect God, and true and perfect Man, without the least Confusion or Essential Identity of either of those Natures, or of their Essential Properties respectively. And yet, these being so united in Christ as to be but one Person, sometimes the Things that he did immediately in one Nature are ascrib'd to him when he is spoken of in, or denominatèd by the other. Thus on one hand, when Christ is call'd *God*, or denominatèd by his Divine Nature, he is said to *purchase his Church with his own Blood*, tho' 'twas only his Human Nature that had Blood to shed for it. And on the other hand, when he was on Earth, and call'd himself the *Son of Man*, which was a Denomination of himself by his Human Nature, he said he *the Son of Man was in Heaven*, tho' 'twas only with respect to his Divine Nature that he was so at that Time, and his common Language of Heaven was, *where I am*. This Communication of Properties, (as 'tis usually call'd) whereby those Properties that belong to one Nature are ascribed, not to his other Nature, but to his Person when he is spoken of in his other Nature, don't denote any Change of those Natures into one another, or any Confusion or Intermixture of their respective Properties as if they pass'd into one another, but only prove that both these Natures, with all their Essential Properties, do really and distinctly belong to him, and are Personally united in him, whose Person is, by an adoreable and peculiar Constitution, not only *God*, nor only *Man*, but both *God and Man*. Hence,

Acts 20.  
28.

John 3.  
13.

Prop. 8. Prop. 8. *In both these Natures of God and Man, according to their respective Principles and*  
Pre-

*Properties, Jesus Christ performs the Office of Mediator between God and Man.*

As God and Man are the Parties at variance that are to be reconciled, none cou'd mediate and make up the Breach between 'em, but one so constituted of both these Natures, as to be God-Man. By his being God he was fit to treat with God; for how cou'd a mere Man pretend to deal with the great and provoked God for Men? And by his being Man he was fit to treat with Men; for had he been only God, how cou'd such sinful Men as we dare to approach him? Unless he had been Man, he cou'd not have been subject to that Law that was given to Man: He cou'd not have perform'd the Righteousness that was due to it, by obeying its Precepts or suffering its Curse for us Men. But *God sent Gal. 4. forth his Son made of a Woman, made under the 4, 5. Law, to redeem them that were under the Law, that we might receive the adoption of Sons.*

Unless he had been Man he cou'd not have been a High Priest or Sacrifice to make Attainment for us Men. For *every High Priest is taken Heb. 5. 1. from among Men——that he may offer both Gifts and Sacrifices for Sins.* And Christ being a High Priest for Men, 'twas necessary that he should have *—8. 3. something to offer for them: But this he cou'd not have had but by having a true Human Nature to offer.*

And unless he had been God he cou'd not have gone through the difficult Work which his Mediation with an offended God for sinful Men call'd for; nor cou'd he have given what he did and suffer'd for them, Dignity and Worth sufficient to answer the design'd and necessary End, as may be shewn more at large hereafter. And therefore 'twas Jesus

Christ, *God-Man*, that perform'd the Office of a Mediator between God and Man. Hence

Iſa. 9. 6. *the Child born, and the Son given to us, to undertake our Cause and make Peace with God for us, as a Prince of Peace is call'd the Mighty God, as even some that deny his proper God-head have own'd in the application of that Text to Christ. And the Name of this Person that appeared and acted as a Mediator between God and Men is Emmanuel, which takes in both his Natures, as it signifies God with*

Mat. 1. 23. *us. Behold a Virgin shall be with Child, and shall bring forth a Son, and they shall call his Name Emmanuel, which, being interpreted, is God with us.* Accordingly he is usually spoken of as a Person that did and suffered all for us without the least appearance of excluding either of his Natures from those Personal Acts. *He gave HIMSELF for us,* (which plainly takes in his whole Person) is the common Language of the New Testament. And in those Branches of his Office-Performances, of which his Human Nature was undeniably the immediate Principle, his Divine Nature is spoken of as also

1 Joh. 3 16. *concurring in a Personal manner. Hereby perceive we the Love of God, because he laid down his*

Acts 20. 28. *Life for us : And Feed the Church of God which he has purchased with his own Blood. Hence 'tis*

Chap. 3. 15. *charged upon the Jews that they killed the Prince of Life, and crucify'd the Lord of Glory :*

1 Cor. 2. 8. *Which are Denominations of Christ in his highest God-like Characters, to shew that his intire Person was concern'd herein, tho' in a different manner, suitable to the different Properties of his two Natures. 'Twas Jesus Christ, God-Man in Office, that lived and dyed for us on Earth, and intercedes for us at the Father's Right Hand in Heaven. 'Tis the Son*

of

of God in Human Nature that, as our Great High Priest, is passed into the Heavens for us, and is the Ground of all our Encouragement to come to the Throne of Grace for Help and Mercy in every time of need, as the Apostle argues in *Heb.* 4. 14, 15, 16. Hence,

Prop. 9. *Christ's being the most High and infinitely Blessed God, is to be understood with respect to his Divine Nature, and only on that account.* Prop. 9.

Tho' he who is Man, and Mediator between God and Men; is the most High and infinitely Blessed God; yet he is so, *not as Man*, nor as Mediator, but only as the *proper Eternal Son of God*, the same in Nature or Essence with the Father. This Character is not the Character of his Office, nor is it given him on that account; but 'tis the Character of his Essence as he is truly and by Nature God, and is given him on that account.

He is not stiled *God over all blessed for ever*, with respect to his advanced Dignity by his honourable and powerful *Office*, as if he thereby deserved this Character, and was intitled to it; but he was really in himself what this Title owns him to be, before he took this Office upon him; and his being so was fundamental to this Office itself, for otherwise he would not have been capable of it, as is hereafter to be shewn. Nay, so far is he from bearing this Title on the account of his *Office*, as some suggest, that on the other hand all the *inferiour* Characters of dependence on, and subordination to the Father, which are given him in the Scripture, do peculiarly belong to him as consider'd in his *Office-Capacity*, and as the Son of *Man*. And so considering them, they are no Contradiction to his being in his

Divine Nature God over all, blessed for ever, as I shew'd under the Fifth Proposition. And that he is indeed the most High and infinitely Blessed God, will, I trust, farther appear with very full Evidence in the Proofs I am to give of it under the next General Head. But the Consideration of that must be defer'd to make way for a little Improvement of what hath been offer'd in Explication of the Doctrine.

### A P P L I C A T I O N.

*Use I.* We may hereby be furnish'd with *Answers* to the most plausible *Objections* against Christ's real and proper Deity.

1. Is it Objected, That the distinct Personalities of the Father, and the Son in the undivided Essence, and the Personal Union of two such infinitely different Natures as God and Man in Christ, are altogether *inconceivable* and *incomprehensible*, and therefore are to be rejected as unintelligible Mysteries? The *Answer* is, All real, and especially *vital* Unions are inconceivable and incomprehensible as to the *manner* of them, and much more those that belong to the Infinite Nature of God. The God that is comprehensible by us can be no God, and therefore the Incomprehensibleness of these Unions that concern the Godhead is rather an Argument for, than against them. Why then should we say with *Joh. 3.9. Nicodemus* in a lower Case, *How can these things be?* when the Word of God declares they are.

2. Is it Objected, That the very Notion of a *Son* carries in it, Inferiority to the Father, and that therefore absolute Supremacy don't belong to Christ in his highest Nature? The

*Answer*

*Answer* is, That tho' it must be allow'd that there is an Inferiority in the Relation of the Son, as the Son, to the Father, as the Father, yet this don't destroy, but establishes the sameness of Nature in both. And considering the Son essentially as God, of the same undivided Nature or Essence with the Father, and so he is not inferior to, but equally supreme with the Father, being, as well as he, *God over all, blessed for ever*, and acting' by a Power essentially his own, as well as the Father.

3. Is it Objected, That the Son is begotten of the Father, and so deriv'd from him, and that only the Father is unbegotten, and so the only underived or self-existent God? The *Answer* is, Considering the Terms underiv'd, or self-existent, as signifying unbegotten, and considering unbegotten merely as a personal or relative Character, and so 'tis allow'd to be the peculiar relative Property of the Father as the Father: And answerably, to be begotten, and in that sense deriv'd, is allow'd to be the peculiar relative Property of the Son as the Son. But considering unbegotten as signifying self-existent, and considering self-existent as an Essential Property of the Godhead as such, denoting its necessary self-existing unoriginated Nature or Essence, and so it belongs to the Son as well as to the Father, that one Divine Nature or Essence being equally the same in both Persons, and the Subsistence of them both therein being equally necessary.

4. Is it Objected, That the Father is several times call'd *the God*, as well as *the Father* of Christ, and therefore is a distinct Being, as well as a distinct Person from him? The *An-*

swer is, As Christ is a complex Person, God-Man, including his Office of Mediator, these Expressions are to be apply'd to him differently, according to different Considerations of him. The Father's being *his Father*, respects his Divine Nature particularly; and the Father's being *his God*, respects his Human Nature or his Covenant Relation to him as Mediator and Head of the Church. And therefore I don't find that the Father is any where call'd the God of the Son, when the Son is spoken of under the formal Consideration of the Son, but only when he is spoken of in his complex Character as the Christ, or as God-Man and Messiah. And 'tis very common to have several things spoken of Christ together, which are to be understood as differently agreeing to him according to different Considerations of him. Thus he is call'd both *David's Lord and Son*, and *the Root and Offspring of David*. And he is represented under the Type of *Melchisedeck*, as *without Father, without Mother*: All which Expressions, tho' spoken of his Person, are to be understood and apply'd to him in a different manner. Respecting his Human Nature, he is without an immediate Natural Father, and yet is remotely the Son and Offspring of *David*, as a Descendant from him. And respecting his Divine Nature, he is without Mother, and is *David's Root and Lord*.

Mar. 12.  
36, 37.  
Rev. 22.  
36.  
Heb. 7.  
3.

5. Is it Objected, That Christ is frequently spoken of as sent by the Father, and as subject to him? The Answer is, That plainly relates to his Office-Capacity in Human Nature, and not at all to his Deity abstractly consider'd. He was likewise *subject* to *Mary* his Mother, and to *Joseph* his legal Father, according

Luke 2.  
51.

according to the Flesh ; but I presume we shall not therefore conclude that they were in all respects above him, or greater than he.

6. Is it Objected, That Christ receiv'd his Authority and Commission from his Father, and sought his Father's Honour supremely, and not his own ? This hath a special Relation to his Office-Capacity, and to that only, in which it did not become him to seek his own Honour supremely or separately from his Father's ; and therefore his ultimate regard to his Father's Honour in that Office-work, for which he receiv'd Commission from him, is no way inconsistent with his own being in other respects equal to the Father in Power and Glory, as has been illustrated in several Instances.

7. Is it Objected, That Christ was furnish'd and qualify'd for his Office, and upheld in it, and carry'd through it by the Father ? *Answer,* This has a special Relation to his Human Nature, which as it was assumed at the Father's Appointment, and the Son's Agreement to do his Father's Work or Business, it was very decorous and suitable to this Oeconomy, that the Father should be spoken of as furnishing Christ with all Abilities for, and countenancing him in that Work to which he sent him ; for *who goes a warfare any time at his own charges ?* But this by no means proves that Christ was not of himself, taking in his Divine Nature, able to have gone through that Work had it been seen fit in the Wisdom of God so to have order'd it. Nay, and tho' for the adjusting his Character as his Father's Servant, he is often spoken of as furnish'd by him for his Work, yet that this might be no Disparagement to his higher Character as  
 God,

1 Cor.9.

7.

God, he often behaved it in a self-sufficient independent way, and spoke of himself, as having Power of himself to do the most difficult part of that Work which he, as his Father's Servant, came to do at his Command.

Joh. 10.  
17, 18.

*Therefore doth my Father love me, because I lay down my Life that I might take it again. — I lay it down of my self : I have power to lay it down, and I have power to take it again. This Commandment have I receiv'd of my Father.*

8. Is it Objected, That Christ is exalted and advanced by his Father to an exceeding great Glory and Dignity in pursuance of his Obedience and Sufferings, which he had not before? *Answer*, This only regards his Mediatorial Glory, which belongs to him in his Office-Capacity and as Man, and is no way inconsistent with the Glory he had as God before the World began, inclusive of which at least he spoke when he pray'd, that that Glory might be display'd to the utmost in his Human Nature, as soon as all the reasons of its being vail'd in his State of Humiliation

Joh. 17.  
5.

*should cease. And now Father glorify thou me with thine own self, with the Glory which I had with thee before the World was.*

Joh. 14.  
28.

9. Is it Objected, That Christ himself says, *My Father is greater than I*? *Answer*, That plainly relates, as the Context shews, to his Office-Capacity; for he then spoke of himself as *going unto the Father* in the immediately preceding words. And in that Sense 'tis very true, that his Father is greater than he; a Truth worthy to be noticed and observ'd: But a Truth that no way hinders but that considering Christ as God, he and his Father are equally great, since one and the same infinitely great Godhead is the undivided Nature

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ture or Effence of both. Other Objections may be spoken to afterwards as they come in our way.

Thus considering Christ under different views, according to the Explication that in Scripture Light hath been given of him, these and such like Objections against his Godhead may be fairly answer'd; and we need not stumble at them, or be shaken by them in our Faith of a Doctrine that shines with a ruling Evidence through the Word of God.

The Nature of the Things themselves, and the Contexts of those Places from whence these Objections are taken, lead us very naturally to understand them in such views as are very reconcileable to Christ's Godhead in another Consideration of him. And numberless other places, and that in the same Contexts, speaking of him under that other Consideration of him as God, do abundantly demonstrate that he is nevertheless in one of his Natures true and proper God, even the most High and infinitely Blessed God.

*Use II.* Let us behold and admire the adorable Excellence and mysterious Constitution of Christ's Person, God-Man.

Here is a most noble Subject for our Minds and Hearts to spread and dwell upon. A Subject every way worthy of our most intense Thoughts, deepest Researches, eagerest Application, and loftiest Admiration even to Astonishment. Here is true and perfect God and true and perfect Man united in one adorable Person, for the accomplishment of the most Glorious Work, *which the Angels, like Students greedy of Knowledge, desire to look into.* Here is God and the Creature, Infinite and

and Finite, the Great and Eternal Jehovah and a Child born, the perfectly Blessed One and a Man of Sorrows, brought together and consistently join'd in one Person ; and by this Person thus wonderfully constituted, Divine Justice is fully and gloriously satisfy'd, and Divine Mercy plentifully sheds its beauteous and refreshing Rays upon us ; Sin is punish'd and the Sinner pardon'd ; God comes down to us and we ascend to him. Here is boundless room and scope for the most exalted Genius to expatiate and discover new and affecting Glories. We can never exhaust the Subject, or be glutted with it. The more we know of Christ the more we shall want to know him, and the more we shall be delighted with him. The more we know him the more we shall see of his ineffable Glory, and of the Father's Glory in him, the more satisfy'd we shall be about him, who and what he is, what Regards we ought to pay him, and what Confidence we may and should put in him. The more we know him the more we shall adore, admire, love and praise him, the more we shall value him for himself as well as for his Benefits, and the more unsuspecting Satisfaction and steady Consolation we shall find in our Acquaintance with him and Dependence on him, till we may be able to say with the Apostle Paul, *I know in whom I have believed, and I am perswaded that he is able to keep that which I have committed to him against that Day.*

2 Tim.  
I. 12.

S E R M O N

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 S E R M O N III.
 

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ROM. ix. 5.

—Of whom as concerning the Flesh Christ came, who is over all, God blessed for ever. Amen.

**T**HAT Jesus Christ is God-Man, or that Doctr. he is in one Nature true and proper Man, and in the other true and proper God; even the most High and infinitely Blessed God.

I have explain'd this Doctrine in several Propositions, to clear and settle our Thoughts about the Person of Christ, And am now to

*Prove that he is, in his Original Nature, the True and most High God.* II. Several things that were deliver'd and clear'd up in the Explication of the Doctrine give Evidence to this Truth; particularly when I shewed that Jesus Christ, in his Divine Nature, is the only begotten, eternal, proper Son of God the Father; that as such, he partakes of the Father's Nature or Essence; and necessarily exists therein; and consequently with respect to that Nature is equal with the Father. These things among others were then confirm'd by plain Scriptural Testimonies, which are so many Attestations to Christ's true and proper Godhead. But,

But, as this is a Truth of exceeding great Importance, (as may be shewn hereafter) and as it meets with the most artful and dangerous Opposition from many, and as a fuller Confirmation of it will take in an Explication of many places of Scripture, and of several useful Points of Doctrine, it may by the Blessing of God be profitable on divers accounts to enlarge in the Proof of it. And therefore I hope none will think it tedious or unpleasant, uselefs or unseasonable, if I dwell a little on the plentiful Evidence we have in the Scriptures of this momentous Truth; *viz. That Jesus Christ is in his Original Nature truly and properly God: Or, the infinitely Blessed and most High God.*

Arg. I. First, This plainly appears from *those Scriptures which were in the Old Testament undeniably spoken of the only True and most High God, and are in the New interpreted of Christ, and expressly apply'd to him, as that God.*

2 Tim.  
3. 16. The Scripture must be allow'd to be the best Interpreter of itself, because all its parts were indited by one and the same infallible Spirit; and therefore wherever it explains itself, or manifestly determines its own meaning, 'tis impossible that that Interpretation should be false, or that we should be mistaken by our taking up with it. If we will not allow and abide by God's own Explication of his Word, nor believe the Sense and Meaning which he himself puts upon it, we must at once renounce his Wisdom, Truth and Authority, and lay aside our Bibles, as altogether uselefs. Now, God himself hath in some places interpreted those very Scriptures to be meant of Christ, which none can doubt were  
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at first spoken of the great and only true Jehovah. I might give you a great variety of Instances of this sort, but, to save Time, shall confine my self to a few.

The first I shall take notice of is *Numb. 21. 5, 6.* where *Moses* speaking of *Jehovah* (as 'tis in the *Hebrew* in this, and all other places of the *Old Testament*, where the word *Lord* is written in *Capital Letters*) he says, *The Lord sent fiery serpents among the people, and they bit the people, and much people of Israel dyed. Therefore the people came to Moses, and said, We have sin'd for we have spoken against the Lord. Who can doubt but the Lord here spoken of, whom Israel tempted at this as well as other times in the Wilderness, is the only true God of Israel? 'Tis their Jehovah, who by that Name was distinguish'd from all that are not by Nature God; 'tis he whom Israel then spoke against and tempted. And yet we are plainly told in the New Testament, that this Jehovah, this God of Israel, whom they then tempted, was Christ. Neither, says the Apostle, let us tempt Christ, as some of them also tempted, and were destroy'd of serpents.*

*1 Cor.  
10. 9.*

The only true Jehovah is again spoken of in the most awful and illustrious Characters in *Isaiab's Vision* of his Glory. *I, says the Prophet, saw the Lord sitting upon a Throne high and lifted up ——— and above it stood six Seraphims ——— and one cried to another and said, Holy, Holy, Holy is the Lord of Hosts, the whole Earth is full of his Glory ——— Then said I who is me ——— for mine Eyes have seen the King, the Lord of Hosts ——— And he said, go and tell this people, hear ye indeed but understand not ——— Make their Ears heavy, and shut their Eyes, lest they see with their Eyes, and hear with their Ears,*

*Isa. 6. 1.*

*v. 2.*

*v. 3.*

*v. 5.*

*v. 9.*

*v. 10.*

*Ears,*

*Ears, and understand with their Heart, and convert, and be heal'd*

Methinks there can be no room to doubt but 'twas the only true God who made this grand Majestick Display of his Glory, whom the Prophet saw in that Display, and of whom he there spake. And this very God, whose Glory *Isaiab* then saw, and of whom he then spake, we are assured by the Evangelist *John* was Christ. For, giving an awful account why many of the *Jews* did not believe on Christ, he quotes one of the Passages I just now recited, and says *Isaiab* spoke it when he saw his Glory, and spoke of him. *Tho' he, viz. Christ, had done so many Miracles before them, yet they believ'd not on him* — Therefore they cou'd not believe, because that *Esaias* said again, he hath blinded their Eyes, &c. These things said *Esaias* when he saw his Glory, and spake of him. That 'tis Christ to whom the Evangelist applies this Text, is plain both from the foregoing Context, where *he* only is all along spoken of; and also from the next words, which are immediately connected with these, and refer to the same Person. Nevertheless among the chief Rulers also many believed on him; viz. on the same *him* mention'd in the preceding Verse, of whom 'tis there said, that *Esaias* saw his Glory, and spake of him. Some, who deny Christ's proper Deity, allow him to be the Person here spoken of, but they understand this Glory to be the *Shechinah*, which they say was the Son personating the Father, and so appearing in the Form of God before his Incarnation; and that accordingly all the Glory of Christ, which *Isaiab* then saw, was only as he was the *Shechinah* that represented the Father, but not as really God, the same  
in

Joh. 12.  
37, 39,  
40, 41.

v. 41.

in Nature with him. But the Evangelist don't say, *Isaiah* saw the *Shechinah*, or Glory, and spake of that Glory; but he saw *his* Glory, and spake of *him*, whose *Shechinah*, or Glory, it was: Which plainly refers not to the *Shechinah* itself, but to the *Jehovah* there mentioned, who made himself known by that glorious Appearance, and of whom *Isaiah* spake when he said, *Mine Eyes have seen the Lord, or Jehovah, of Hosts.*

And this *Jehovah* the Evangelist says was Christ, who then, as seems to me, appear'd sitting upon a Throne high and lifted up, and his Train fill'd the Temple, that being a Præ-ludium to his Incarnation, when he would come as the Lord to his Temple, and fill that House with a Glory, which exceeded all that went before it; it being also a Representation, that the Son of Man should come in his Glory—— and sit upon the Throne of his Glory, and that as King he shou'd sit enthron'd in his Church, with respect to which the Father says to him, *Thy Throne, O God, is for ever and ever.* And it seems to be very uncouth to say, as some do, that the Glory *Isaiah* saw was the Glory of God the Father, revealing to him the coming of Christ; since it was the Glory of that *Jehovah*, who appear'd to him, and not the Glory of another; and 'twas the then present Display of that Glory, which he saw, and not a future Glory that shou'd appear a long time afterwards; tho' it was a Prefiguration of that future Glory.

Another Instance to the same purpose, where the only true *Jehovah* most plainly speaks of himself, is *Isaiah* 45. 21 — 25. *There is no God else beside me, a just God and a Saviour; there is none beside me. Look unto me and be ye saved,*

Mal. 3.

I.

Hag. 2.

7. 9.

Mat. 25.

31.

Heb. 1. 8.

*all the Ends of the Earth ; for I am God, and there is none else. I have sworn by my self, — that unto me every Knee shall bow, every Tongue shall swear. Surely shall one say, In the Lord have I righteousness and strength ; even to him shall Men come, and all that are incensed against him shall be ashamed. In the Lord shall all the seed of Israel be justified, and glory. 'Tis evidently the same Jehovah that speaks continuedly thro' all this Discourse ; And can any thing be plainer than that he, who here speaks in this manner of himself, is the only living and true God, in opposition to and distinction from all that are not by Nature God ? And this is expressly apply'd to Christ, as that God who spoke these Words, as appears by the Apostle's way of arguing upon some of them. We shall all stand before the Judgment Seat of Christ. For it is written, viz. in the place now cited, as I live, saith the Lord, every Knee shall bow to me, and every Tongue shall confess to God : So then every one of us shall give account of himself to God. The whole force of the Apostle's Argument stands on this, that 'twas the Son, inclusively at least, who swore by himself, or as I live, every knee shall bow to me, &c. For, if we suppose it to be the Father exclusive of the Son that said, I swear by my self, or as I live, every knee shall bow to me, &c. this would have been so far from proving, as the Apostle intends and argues, that we shall all stand before the Judgment-seat of Christ, that it would have proved just the contrary ; because Christ is not that God that there sware by himself, and consequently not that God, whom by that Oath we are obliged to stand before, and bow the Knee, and confess to. But if Christ is that God, who there swore that every knee shou'd bow, and every tongue confess to him,*

Rom. 14.  
 11, 12,  
 13.

him, then the Proof is cogent and unanswerable, that we all shall stand before his Judgment-Seat. 'Tis likewise evident from other Scriptures, that the rest of the Things, which that God spoke in the Verses quoted from *Isaiah*, belong to Christ. *He is God, and there is none else*, in opposition to all that are not by Nature God; he being essentially the same God with the Father and Holy Ghost, subsisting in the same divine Nature with them; but in Personal distinction from them, as has been shewn already, and may be farther proved hereafter. He in the proper Language of the New Testament, is our only *Saviour*, and *there is none beside him*. Our *Saviour* absolutely, and our *Lord and Saviour Jesus Christ*, and *God our Saviour*, are common Appellations of him. And his *Name is called Jesus*; for he saves his People from their Sins. Neither is there Salvation in any other; for there is none other Name under Heaven given among Men whereby we must be saved. To him we Gentiles, the Ends of the Earth, as well as the Jews, are to look by Faith for all Salvation; which Application to him in a way of believing, was represented by Israel's looking to the Brazen Serpent for healing of their Wounds. In allusion to which Christ says, *As Moses lifted up the Serpent in the Wilderness, even so must the Son of Man be lifted up, that whosoever believes in him should not perish, but have everlasting Life*. And as 'tis said of this *Jehovah*, that in him we have *Righteousness, and Strength*; so 'tis answerably said of Christ, *This is his Name whereby he shall be called the Lord, or Jehovah, our Righteousness*. 'Tis by his Obedience that many are made *Righteous*, and he is made *Righteousness to us*, and we are made the *Righteousness of God in him*, 1 Cor. 5. 21. And as for *Strength*,

Mat. 1.

21.

Acts 4.

12.

John 3.

14, 15.

Jer. 23. 6.

Rom. 5.

19.

1 Cor. 1.

30.

2 Cor.  
12. 9.  
Eph. 6.  
10.  
Phil. 4.  
13.

we have that in him too, whose *Grace is sufficient for us*, and whose *strength is made perfect in our weakness*. So that we are *strong in this Lord*, and in the *Power of his Might*; and may do all things thro' *Christ, which strengtheneth us*. To him shall Men come, as the Disciples did to Christ, saying, *Lord, to whom shall we go? thou hast the Words of eternal Life*, John 6.68. And coming to Christ is used for believing on him, v. 35. And all that are incensed against him shall be *asham'd*. Accordingly 'tis said of Christ, *The Stone which the Builders rejected is become the Head of the Corner*. Whosoever shall fall upon that Stone shall be broken; but on whomsoever it shall fall, it will grind him to powder, Luke 20. 17, 18. To conclude, in this *Jehovah shall all the seed of Israel be justified, and glory*: And 'tis in or by Christ, that all that believe are justify'd from all things, &c. *Acts 13. 39*. And the true *Circumcision—rejoice or glory in Christ Jesus, and have no confidence in the Flesh*, Phil. 3. 3.

Thus the whole of what the great Jehovah says in *Isaiah* of himself, is interpreted in other places of Christ; and some Parts of that Discourse are most expressly and clearly applied to Christ as that Jehovah.

Several other Instances might be insisted on of this sort. You may consult at your Leisure, *Psal. 102. 25, 26, 27*. apply'd to Christ, *Heb. 1. 10, 11, 12*. And *Joel 2. 28—32*. Interpreted of Christ, *Acts 2. 16, 17. ——— 21. 33.* and *Rom. 10. 13, 14*. And *Isa. 8. 13, 14*. apply'd to Christ, *Luke 2. 34. 20. 18. Rom. 9. 33*. And *Isa. 40. 3*. apply'd to Christ, *Matth. 3. 1, 2.* and *John 3. 28*. And *Jer. 17. 10*. apply'd to Christ in *Rev. 2. 23*.

In all these, and divers other Places, the very same Things, which at one Time are undeniably

deniably spoken of the only true God, so that none that reads them, where they are first mention'd, can doubt but they belong to the great Jehovah of Israel, are in other places interpreted to be spoken of Christ, as that Jehovah; and therefore, if we may believe God's own express Interpretation of his Word, Jesus Christ is, in his Divine Nature, Being or Essence, the only true or most high God. If we believe these Texts speak of that God in the Old Testament, why shou'd we not believe the same, when by the same Divine Authority they speak of Christ in the New?

This way of applying those Texts to the Son in some places, that were spoken of the eternal Father in others, confounds the Persons of the Godhead, and makes them one *Person* as well as one *Being*, which is the Sabellian Error. Obj.

The Texts I have quoted from the Old Testament, as far as appears from the Places where they are first mention'd, speak of the one great Jehovah of Israel absolutely as God, in Opposition to all other Gods, without mentioning any one Person of the Godhead more than another; and if the New Testament applies those Texts to the Son, as the great Jehovah intended in them, we may very well rest in that Determination that they were indeed spoken of him, and had a special Reference to him, tho' without that Comment of the Scripture on it self, we might have had more obscure Apprehensions of that peculiar Reference, as we have with respect to many other Passages of the Old Testament, which it has not pleased God to cast a Light upon in the New. What are we, that we should pretend to dispute a Point, which God himself

hath determin'd ? Or say that those Texts belong only to the eternal Father, when he hath told us they belong to his Son ? Moreover, as the Father and the Son have the same undivided infinite Essence, I don't see but the very same Things may, on different Occasions, be ascrib'd to them both, without confounding their Personalities. For the divine Essence, which is common to them both, is the Ground of all Essential Attributions, and the Principle of all eternal Operations in both. So that whatever is predicated of, or ascrib'd to one, as belonging to his *Essence*, and not *appropriately* to his *Personal Subsistence*, may be ascrib'd to the other : And what is done *ad extra*, or toward others, by one, may be said to be done by the other. And this no more confounds the Persons of the Father and the Son, or makes them one and the same Person,

Joh. 16. than Christ did, when he said, *All Things that*  
 15. *the Father hath are mine ; and what things soever*  
 Chap. 5. *he (the Father) doth, these also doth the Son like-*  
 19. *wise.* And tho' this may seem strange to us, who can have no Instances in a finite Nature of two distinct Persons in the same individual Substance, and can't understand what an infinite Nature is ; yet to help our Thoughts, we have Instances of Attributions of one and the same thing to different Persons, who are some way united. Particularly in the Case of joint Partnership : where the Stock, Trade, and Profits, being common to two or more, they all in that respect are *One*, and accordingly the Things of that Partnership are in common Language ascribed sometimes to one, and sometimes to another, and sometimes to all together ; and what is perform'd immediately by one of them, is, on the account of their joint Partner-

ship,

ship, often ascrib'd to another, without confounding their personal Distinctions from each other. Why then may we not allow that the very same Things may be at different Times ascribed to two or three different Persons; and at other Times jointly to them all, as Subsistents in one and the same infinite Nature, without confounding their Personal Distinctions from each other? The many Scriptures that speak of the Son, as a really distinct Person from the Father, are sufficient to secure us from thinking like *Sabellians*, when we read likewise in Scripture of the Unity of both these Persons in other respects, and of the sameness of Attributions to them both. And finding so much of that Unity and Sameness of Attributions, as we do, is sufficient to secure us from thinking like *Arians*, when we read of the real Distinction of their Persons.

And what I have here offer'd to this Objection may serve to answer all of the like sort, that any wou'd raise against some following Proofs of Christ's Godhead, to which I now procede. Therefore,

Secondly, *Many places of Scripture do plainly assert the real and proper Godhead of Christ, by giving him the same distinguishing Names and Titles, as are peculiar to the only true God.* Arg. 2.

The Term *God* is frequently used in an absolute Sense, as the Denomination of the *Godhead* inclusive of all the Divine Persons of it, and equally applicable to all and each of them. And so 'tis generally to be taken when it is descriptive of the only true God, in distinction from Idols. Thus in the 45th Chapter of *Isaiah* we have heard 'tis to be understood of the Son as well as the Father, when the great

Jehovah there declares, *There is no God else beside me, a just God and a Saviour, there is none beside me* — For I am God, and there is none else, verses 21, 22. The absolute use of the Word *God* is likewise often to be consider'd as the Denomination of the Godhead, when Christ merely as the Messiah is distinguish'd from it. In this sense Christ said to his Disciples, *Ye believe in God, viz. the true God, believe also in me, viz. as the Messiah*; for this is as necessary for you as your Faith in the true God itself, *John 14. 1. so John 17. 3.* At other times the Term *God* is used as the Denomination of the *Father*, when he as the first Person is to be distinguish'd from the Son, or Holy Spirit, or from both. And it is very proper, that on such Occasions this Denomination shou'd be apply'd to the Father, not only because he is the first Person in the Godhead, from whom the Son and the Holy Ghost derive their Personal Subsistencies in an inconceivable manner in the same Essence, but also because of the Part he bears in the Oeconomy of our Salvation as he is that Person of the Godhead, who in a special manner is represented, as acting for the Deity, and asserting its Rights therein. And 'tis with respect to that Oeconomy, that the Father is so often spoken of by the Name of *God absolutely* in the New Testament. And yet to shew that the Application of this Term in an absolute Sense to the Father don't exclude the Son from being as truly and really God as he, it is at other times, without any appearance of Metaphor or Inferiority, in as proper and *absolute* a Sense apply'd to the *Son*, as to the Father. Thus he is call'd *God* in the Singular number and *absolutely*, without any Limitation or Note of Inferiority, in *Joh. 1. 1.*

*In the Beginning was the Word, and the Word was with God, and the Word was God. That this is to be understood in a true and proper Sense, is plain by the sameness of the Title that is given to him and the Father ; and by the Eternity that is there ascrib'd to him, and by the Works of Creation, which are immediately after said to be made by him, v. 3. All things were made by him, and without him was not any thing made that was made ; answerable to the Mosaick Account of the Creation, In the Beginning God created the Heaven, and the Earth. Hence Christ is said to be Emmanuel—God with us ; and God manifested in the Flesh ; and God that laid down his Life for us ; and God that purchased the Church with his own Blood. At other times he is call'd absolutely the Lord, as the true God is usually call'd. And this Name of Christ is generally express'd in the New Testament by that very word, by which the Septuagint constantly render'd the Word *Jehovah* in the Old. I need not refer you to the Places where Christ is call'd by this Name ; they are so very numerous as to make them obvious to every Reader of the New Testament. And to shew that this Title is given to Christ, not in a common or subordinate, but peculiar and highest Sense, as to the only true God, he is stiled *King of Kings, and Lord of Lords* ; which is the very same Character as the Apostle describes the only true God by, *Who is the blessed and only Potentate, the King of Kings, and Lord of Lords* ; which by the Context may be apply'd either to the Father or the Son ; And who can reasonably doubt but the only true God is spoken of, and described in his Nature and Supremacy by this lofty Character ? Christ is *King of Kings, and Lord of Lords*, which shews that he, essentially*

Gen. i. i.

Mat. i.

21.

1 Tim.

3. 16.

1 John

3. 16.

Acts 20.

28.

Rev. 19.

16.

2 Tim.

6. 15.

- sentially consider'd as to his divine Nature, is the blessed and only Potentate, and that as
- John 3. 31. God *he cometh from above, and is above all*; or according to our Text, *is God over all, blessed for ever*. Hence we find both Characters of Lord and God join'd together in *Thomas's* approved Confession of his Faith in him, saying,
- Joh. 20. 28. *My Lord, and my God*. And he is call'd the Lord God of the Prophets; *Rev. 22. 6. The Lord God of the holy Prophets sent his Angel to shew unto his Servants the things which must shortly be done*. This Lord God of the Prophets, that sent the Angel, was I think very plainly Christ, who says a little lower, *I Jesus have sent mine Angel to testify to you these Things in the Churches*, v. 16. According to what was said at the Beginning of this Book, that 'tis the *Revelation of Jesus Christ, he sent, and signified it by his Angel to his Servant John*, Chap. 1. 1. Tho' 'twas given by the Father to Christ in his Office-Capacity, as what he shou'd reveal to his Servants, yet 'twas Christ, and not the Father, that signify'd it by his Angel to his Servant *John*. And still further to shew that these Titles belong to Christ in their most true and proper Sense, he is call'd emphatically *the great God*. Looking for that blessed hope, and the appearing of the great God, and our Saviour *Jesus Christ*, or the great God, even our Saviour *Jesus Christ*. For the Disposition of the Article in the *Greek* before the great God, as common to that and our Saviour, shews that both those Titles belong to one and the same Person, as that Form of Speech is commonly used, and often translated; particularly when the Father is call'd *the God and*
- Tit. 2. 13. *Father of our Lord Jesus Christ*, which very
- Eph. 1. 3. *Phrase at other times is render'd, God, even the*
- Rom. 15. 6. *Father of our Lord Jesus Christ. So God, and*
- our

our Father, at one time, is render'd *God, even our Father*, at another. The very same Disposition of the Article, and Form of Expression, is used in all these, and several other places, with that in the Text under Consideration; and why shou'd we not understand *this* as we do *them*, taking the last Title as exegetical of the first, or as denoting who was meant by the Great God, even our Saviour Jesus Christ? This is the most genuine and usual reading of that Phrase, and the Apostle's speaking of the *appearing* of this great God, determines us so to understand it here: For he thereby evidently means Christ's Second glorious Appearance; and the Scripture never represents the Father, as the Person who will make that appearance, but constantly and often appropriates it to Christ, who will come in all his Glory, and in the Glory of the Father; and *appear the second time without Sin to Salvation*. Tho' Christ will come in his Father's Glory, as well as his own, yet 'tis not the Person of the Father, but of the Son, that will then come, and make his appearance. *The chief Shepherd will appear; and Christ who is our Life shall appear*. Ten other Places might be added, in which that Appearance is appropriated to him. And this is the Person, that is stiled the Great God, whose appearing we are to look for.

Still further, to remove all Jealousy of any thing figurative or improper in these Appellations of Christ, he is call'd *the true God*, not a true God, as if there might be more true Gods than one, but by way of emphasis, *the true God*, as having the true and only Godhead in him. *We*, says the Apostle, *are in him, that is true, even in his Son Jesus Christ*. This (or he  $\text{\textit{\u0398\textit{\u03c1\textit{\u03c9}}}}$ ) *is the true God, and eternal Life*. This Son

Gal. 1. 4.  
1 Thef.  
3. 13.

Heb. 9.  
28.

1 Pet. 5.  
4.  
Col. 3. 4.

1 Joh. 5.  
20.

Son of God, whom he was speaking of, is the true God. The natural Order, and grammatical Construction of the Words, lead us to this Sense, and his joining the Title of *Eternal Life* with that of the *true God*, clearly Points us to Christ, as the true God here spoken of. For this Title, *Eternal Life*, is given to Christ as he in his Office-Capacity is the procuring Cause, and giver of it to us, and is descriptive of him in Distinction from the Father at the beginning of this Epistle. *That which was from the beginning, which we have heard, which we have seen with our Eyes, which we have looked upon, and our hands have handled of the Word of Life ; for the Life was manifested, and we have seen it, and bear witness, and shew unto you that ETERNAL LIFE, which was with the Father, and was manifested to us.* All these Expressions shew 'twas that Christ, whom the Apostles heard and conversed with on Earth, who is call'd *Eternal Life*, and distinguish'd from the Father by that Name ; who is also in the third ver. distinguish'd from him by the Name of *his Son Jesus Christ*. And as the Apostle began this Epistle, so he ends it with these Titles of Christ, *his Son Jesus Christ*, and *Eternal Life*, and inserts between them, *This is the true God*, that we might be sure not to mistake, who he means thereby. I know no other Sense that can be put upon these Words, without the most apparent Force, or extravagant Figures ; and therefore if the plainest Words, taken in their genuine Sense and Connection, are of any weight with us, Jesus Christ is declar'd to be *the true God*, to the exclusion of all inferiour Notions of his Godhead, as if it was really different from that, which is the only true One.

1] Joh. I.  
I.

But

But Christ seems to speak contrary to this, Obj. 1. as if not *he*, but only the *Father*, is the true God, when he says, *This is Life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent.* Joh. 17. 3.

*Eternal Life* is evidently to be understood differently here from what it is in the Epistle of *John*. For there 'tis descriptive of a Person, viz. of Christ, consider'd as the Cause or Author of eternal Life; and here 'tis descriptive of the Effect of our Knowledge of the true God in his Nature, and of Jesus Christ in his Office. And accordingly the Term *God* must in this place be understood of God essentially consider'd, that he only is the true God in opposition to all false Gods, and not exclusive of the Son or Holy Ghost, but inclusive of them, as Divine Persons with the Father in the same Godhead. So the *True God* is plainly to be understood in 1 *Thes.* 1. 9. The Heathen there spoken of were turn'd from Idols to Christ as well as the Father. And the word *only*, in several Instances that might be given, don't exclude others in Conjunction, or of the same Consideration with him that is spoken of; but only others of a different Consideration from him. Thus when God said, *Surely there shall not one of these Men of this evil Generation see the good Land,—save Caleb*, Deut. 1. 35, 36. this is not exclusive of *Joshua*, who was a Man of the same excellent Spirit with *Caleb*, and saw the good Land with him, *Numb.* 14. 30. So when the Son is said *only* to know the Father, and the Father the Son, *Mat.* 11. 27. that don't exclude the Holy Ghost from knowing them; *for the Spirit searches all things, yea, the deep things of God*, 1 *Cor.* 2. 10. And in two or three Verses before the Text under  
 conside-

Joh. 16. consideration, Christ says to his Disciples, *Ye shall be scatter'd every Man to his own, and shall leave me alone* : But his being alone was not exclusive of the Father, as he explains it in the next Words, *and yet I am not alone, because the Father is with me*. See also this manner of Speech in *John 8. 9.* and *1 Cor. 2. 2.* and *Gal. 1. 23.* In this Sense the Great Jehovah is God, and *there is none beside him* ; and *he spreadeth out the Heavens alone*. Which, as you have heard, is applicable to the Son as well as the Father, and to neither of them exclusive of the other, but only of all other pretended Gods, that are not really by Nature the true God.

Isa. 45.  
21.

Job 9.8.

Furthermore, Christ in the place under Consideration, speaks of himself in distinction from the only true God, not with respect to his own Nature, as God ; but with respect to his Office-Capacity, as he intimates by adding these Words, *Whom thou hast sent*, viz. to be a Mediator and Saviour, the Knowledge of whom, as such, is as necessary to eternal Life, as the Knowledge of the true God in distinction from Idols. Considering this Text in this Light it perfectly agrees, and as far as I see it can't otherwise agree at all, with what the Writer of this Gospel asserts in his Epistle, that *this (Son of God) is the true God*, as well as the Father.

Obj. 2. Is it farther urged, that Christ is distinguish'd from the one God, viz the Father, by the Apostle Paul, who says, *To us there is but one God, the Father, of whom are all things, and we in him ; and one Lord Jesus Christ, by whom are all things, and we by him.*

1 Cor. 8.  
6.

Ans.

'Tis very plain that the Apostle in this place is speaking of God in Opposition to Idols ; For he had lay'd down this Position, *We know that*

*that an Idol is nothing in the world, and that there is none other God but one.* And he goes on to prove this Assertion in the following Verses ; *For tho' there be that are called Gods, whether in Heaven or in Earth, as there be Gods many, and Lords many ; But to us there is but one God, &c. and one Lord Jesus Christ, &c.* Now to suppose that the Apostle by one Lord, meant one Subordinate inferiour God distinct in Nature from the one Supreme God, wou'd be to suppose him to overthrow his own Argument, or to prove that there is but one God, because there are two ; one Supreme, and another Subordinate ; and at the same time to have given the Heathens a strong handle to defend their Idols, and their Worship of them. For they, many of them, believ'd there was but one Supreme God, but likewise tho't Divine Worship was due to some inferiour Deities ; and therefore, if Christ was not truly the most high God, and yet is to be worship'd, as most of the Opposers of his Godhead allow, this wou'd rather confirm than confute the Heathens Opinion, that inferiour Deities may be worship'd.

But suppose the Apostle here to speak of the one God, according to two different Manners of Subsistence and Operation, *viz.* the Father, the Cause of whom are all Things, and the Son, the Cause by whom are all Things, the Father working by the Son according to their Order of Personal Subsistence in the Godhead, and so he argues suitable to his Design of proving that *there is no other God but one*, and that all inferiour Deities are Nothing.

And admitting that he here alludes to the way of the Heathens, who worship'd one Supreme Deity by other Inferiour Deities, as a  
 fort

1 Cor.8.

v. 5.

v. 6.

sort of Mediators, then his Argument so far forth respects merely Christ's Office, as he is the only Mediator between the only true God and fallen Man, which God is characterised by the Father, because Christ mediates with the Godhead in the Person of the Father. And so the Apostle says nothing directly of what Christ is in his Nature, consider'd abstractly from his Office; only in his Description of him, he gives him the Title of *Lord*, which answers to *Jehovah*, and ascribes the same works to him as to the Father, which was enough to secure his Character, relating to his Original Nature, as the true God equally with the Father, whilst he was speaking of him, as in Office inferior to the Father.

Thus notwithstanding these Objections, or any of the like sort, we may abide by those Scripture Appellations of Christ, which in an absolute, proper and supreme Sense, give him the Title of God; as very good Proofs that he is, what he is likewise asserted to be, *the true God*.

Yea, furthermore it seems to me, that he is the Person spoken of, whom the Apostle *Jude* calls the *only wise God*. Now unto him that is  
 Jude 24, *able to keep you from falling, and to present you*  
 25. *faultless before the Presence of his Glory with exceeding Joy; To the only wise God our Saviour, be Glory and Majesty, Dominion and Power, both now and ever, Amen.* By the most natural Construction of these Words, 'tis the same Person that is spoken of in both these Verses. And he is here call'd *God our Saviour*, which in New Testament Language is most commonly a descriptive Character of Christ.

And

And he seems to be the Person chiefly spoken of in the foregoing Context. The Disposition of the Article leads us to render v. 4. *denying the only Lord God, even our Lord Jesus Christ,* which is call'd in a parallel Place, *denying the Lord that bought them.* Christ is likewise represented as one that will come with Ten thousand of his Saints to execute Judgment upon all, v. 14, 15. And Believers are exhorted to be looking for the Mercy of our Lord Jesus Christ to eternal Life, v. 21. Accordingly in v. 24. *The Presence of his Glory* may refer to the glorious Appearance Christ will make in his coming to Judgment; and his *keeping us from falling, and presenting us faultless* before that Presence, may respect his Mercy to eternal Life, which we are to look for. And so these Words seem most naturally to relate to what was undoubtedly said of Christ in the foregoing Context.

And the Work here ascribed to him, is in other places represented as the special Work of Christ, who as *the Saviour of the Body* — loved the Church, and gave himself for it, that he might sanctify and cleanse it — and present it to himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy, and without Blemish. But nothing of this kind is ever ascribed to the Father. And therefore Christ is the only wise God here spoken of, exclusive not of the Father and the Holy Ghost, who are other Persons in the same divine Essence with him, but of all that are not by Nature God.

I will add but one Name or Title farther, which is given to Christ, and that is *Jehovah*. This is the peculiar incommunicable Name of the only true God, and is never given to any but him, as is positively affirm'd in *Psalms* 83.

18.— Thou, whose Name ALONE is *Jehovah*, art the most high over all the Earth. However others may in Metaphorical inferiour Senses bear some other Names that belong to the true God ; yet he *alone* will have the Name of *Jehovah* as his peculiar, and none but himself shall be call'd by that Name, because that Name is expressive of his Nature, as it signifies *Being* absolutely without Limitation. Hence

Isa. 42. 8. says he, *I am the Lord*, [Heb. *Jehovah*] *that is my Name ; my Glory, viz. of this my Name, as it may be understood, will I not give to another*—And yet this Name *Jehovah* is given to Christ, and therefore he, together with the Father, must be the true and most high God, whose Name *alone* is *Jehovah*, and who will not give it to another. Christ is call'd by this Name, not only in those several places that have been recited, wherein that which at one time is spoken of the only true God, under the Title of *Jehovah*, is at another apply'd to Christ, who is declar'd to be the *Jehovah* there meant : But he is more obviously to every ones apprehension call'd by this Name ; *Zec. 2. 8 — 13. Thus saith the Lord of Hosts, after the Glory hath he sent me to the Nations*—*and ye shall know that the Lord of Hosts hath sent me.* Here both the Sender and the Sent, which clearly signifie the Father and the Son, are call'd *Jehovah of Hosts* ; and so it follows in the next Verses : *Lo I come, and I will dwell in the midst of thee, saith the Lord*, [Heb. *Jehovah*]—*and thou shalt know that the Lord of Hosts hath sent me unto thee.* And the two next Verses seem most naturally to relate to Christ too, where he is again call'd that *Jehovah*, who is raised up out of his holy Habitation, respecting, as I conceive, his Incarnation

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tion for the Redemption of *Israel*. At other times he is call'd *Jehovah our Righteousness*, Jer. 23. 6. And again in Chap. 33. 16. where speaking of *Judah*, 'tis said, *She shall be called the Lord our Righteousness*: But 'tis generally agreed that this is a very odd Translation of that Text, which ought to be render'd † *He, who shall call her, is Jehovah our Righteousness*. And so the Lord, or *Jehovah our Righteousness*, is descriptive of Christ by that Name, which 'twas said in the 23d Chapter he shou'd be call'd by. He is likewise call'd *Jehovah* in *Gen.* 19. 24. and *Isa.* 40. 3. compar'd with *Luke* 3. 4. And in all these Texts where the Angel of *Jehovah* is call'd *Jehovah*, which can relate to none but Christ, the Angel of the Covenant. 'Tis likewise very probable that all those Places, where *Jehovah* is represented in the Old Testament, as making a *visible Appearance*, and speaking *audibly*, are to be understood of Christ, and to be consider'd as so many Hints and Prefigurations of his future Incarnation\*.

Thus the Names or Titles of the only true God are given in a proper sense to Christ; and some of them are so peculiar to God that they can be given in no sense at all to others. And sure since our blessed Lord is frequently stiled in Scripture, *Lord*, and *God*, *The Lord God of the Prophets*, *King of Kings*, and *Lord of Lords*, the *great God*, the *true God*, the *only wise God*, *God over all blessed for ever*, and *Jehovah*, he must needs answer these high Titles, and be

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לה יהוה ערקגו זה אשר יקרא †

\* *Vid.* The true Scripture Doctrine of the Holy Trinity by an Anonymous Author. Printed for George Strahan, at the Golden-Ball in Cornhill.

by Nature true and proper God. To suppose otherwise, is to suppose that these highest Titles, peculiar to the only true God, are apply'd to Christ without their Meaning, to amuse or deceive, and lead us into Mistakes; but as that wou'd be Blasphemy once to imagine, so the Names given to Christ shou'd stand in our Thoughts for the Things they are the Signs of, and command our Belief, that he really is what they declare him to be, the great and true God, God over all blessed for ever.

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SERMON

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 S E R M O N IV.
 

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ROM. ix. 5.

—Of whom as concerning the Flesh Christ came, who is over all, God blessed for ever. Amen.

**I** Am proving that Jesus Christ is, in his Original Nature, the true and most high God. And the third Argument I shall advance to this purpose is this :

Thirdly, *The Scripture describes our Lord Jesus Christ by the true Nature and essential Properties of the only true God.* Arg. 3.

By the Nature and Properties or Attributes of God, I wou'd not be understood to mean Things really distinct from one another in God ; For I take them to be in themselves one and the same divine Essence, consider'd under different Views. And therefore I use those Terms only to express what God is according to our imperfect way of conceiving of him.

If then not only the peculiar distinguishing Names and Titles of the only true God, but likewise the *Nature and essential Properties* of that God do indeed belong to our Blessed Lord, he can't but be, as to his Nature or

Essence, that only true God. As he that hath the true Nature, and essential distinguishing Properties of Man, is in the properest sense true and real Man; so he that hath the true Nature, and essential distinguishing Properties of the only true God, is in the properest sense the true and real God. 'Tis the greatest absurdity and contradiction in Terms to suppose otherwise. Now the Scripture assures us, that

Col. 2.9. in Christ *dwells all the Fullness of the Godhead bodily, or substantially.* The Godhead, that is, the Nature or Essence of God, yea, *all the Fullness of the Godhead*, which takes in all its essential Perfections, Glory, and Blessedness; *this* not only dwelt, but *dwells*, that is, abides constantly and for ever, not only with him, but *in him*. So that he has the same Fullness of the Godhead in himself, as the Father has, which speaks him to be perfect God in the same Nature and essential Properties equally with the Father: And *this* is in him *bodily*, or, as it is to be understood, *substantially*, or *really*, in Opposition to *figuratively*, thereby denoting the real proper Inhabitation of the Godhead in its Personal Union with the Human Nature of Christ. Thus in this very Chapter *Body* is opposed to *Shadow*, where 'tis said, in opposition to Mosaick Ordinances, *Which are a*

v. 17. *Shadow of things to come, but the Body is of Christ*; that is, the substantial *Reality* of Gospel Mysteries is in Christ, in Opposition to the *Shadows* of them in the Law. So Christ in the same Reality, in Opposition to the figurative Representation of it by the *Shechinah*, hath all the Fullness of the Godhead, the Divine Nature, with all its essential Attributes, dwelling or abiding in him by Personal Union with his human Nature, which well agrees with what himself

said,

said, *All things that the Father hath are mine.* John 16. Accordingly all those Things that go into our<sup>15.</sup> Notions of God, and make up the best Description we can have of him in his Nature and essential Attributes, or of what he really is, are throughout the Scriptures ascribed to our Lord Jesus Christ. And how shall we know who is God, but by the Description his own Word hath given of him? This Description of God is very well form'd out of the Scripture, and put together in the Assembly's Catechism, in answer to the Question, *What is God?* And it runs thus: *God is a Spirit, infinite, eternal, and unchangeable in his Being, Wisdom, Power, Holiness, Justice, Goodness, and Truth.* This has been generally thought to be a good plain Scriptural Account of what God is, according to our Capacities of conceiving of him: And I shou'd not for my part stick to own that he, to whom this Description in all its Parts agrees, is the only true and most high God. And because this Description of him is very familiarly known to most of us, I shall therefore go thro' it, and briefly shew that all its Parts agree or belong to Christ, as he is described in the Word of God. Therefore,

1. *Jesus Christ, as to his Divine Nature, is a Spirit.* If all the following Parts of this Description belong to him (as I am to shew they do) that is sufficient of it self to prove that he is a *Spirit*; for the Things therein spoken of, are absolutely incompatible to any but a Spirit. But I think several Passages of Scripture directly witness to his being a Spirit: So his Divine Nature seems to be call'd in *Mark 2. 8. and immediately when Jesus perceived in his*

*Spirit that they so reason'd within themselves, he said unto them, Why reason ye these things in your Hearts ? This Perception of their inmost Thoughts or Reasonings of their Hearts, is most properly to be understood of his Divine Nature as the Principle of it. Accordingly*

- Mat. 9. the Evangelist *Matthew* expresses this Case by  
4. his *knowing their Thoughts, and saying, Wherefore think ye evil in your Hearts ?* Which he speaks in such an absolute manner, as shews it was by his divine Nature that he so knew their Hearts ; for that Knowledge is peculiar to God only, as may be seen anon. So likewise  
1 Tim. he was *justified in* or by the *Spirit*, which is  
3. 16. spoken of in distinction from his Human Nature, mention'd in the foregoing Clause, and imports his Divine Nature, by which he wrought Miracles in his Life, and raised him-  
Rom. 1. self from the Dead, and so was justify'd or de-  
4. *clared to be the Son of God with Power, according to the Spirit of Holiness, or Divine Nature, in*  
v. 3. *Opposition to what he was, as made of the Seed*  
1 Pet. 3. *of David according to the Flesh.* And hence he  
18. was said to be *put to Death in the Flesh, but quicken'd by the Spirit, or his Divine Nature, by*  
John 2. *which in three Days he raised up the Temple of his*  
19, 20. *Body, and had Power to take his Life again.*  
Joh. 10. 18.

2. *He as a Divine Spirit is INFINITE in his Being, or He is an infi Spirit ; not limited to, or circumscribed in a place, as his Human Nature is, but filling Heaven and Earth with his Presence. When he was only on Earth, as to his Human Nature, he was at the same time in Heaven by his infinite Essence as God, calling himself The Son of Man, which IS IN HEAVEN, and often speaking of Heaven, as the Place of his then present Being. Where I am, John 12. 26. and 17. 24. And now he is in Heaven,*

John 3,  
13.

Heaven, as to his Human Nature, he is likewise on Earth by his Divine Nature, even in all Places at once, wheresoever his Ministers, or any Assemblies of his People are engaged in religious Worship, having said to the first, *Lo I AM with you always to the end of the World*; Mat. 20. and to the others, *Where two or three are gathered together in my Name, there AM I in the midst of them.* 28. Chap. 18. 20.

3. He is ETERNAL in his Being, and so infinite in Duration as well as Essence. He had neither Beginning of Days, nor End of Life, as was shadow'd out by Melchizedec his Type. Heb. 7. 3. He existed before Abraham, yea, before every thing else; for *he is before all things.* But this has been sufficiently proved by several other Scriptures under the first explaining Proposition. Col. 1. 17.

4. He is UNCHANGEABLE in his Being. This Christ asserts of himself with the strongest asseveration; *Verily, verily, I say unto you, before Abraham was, I AM.* He evidently speaks this of himself, as one greater than Abraham, that had a real Existence before him; 'tis mean trifling to understand it otherwise. And Christ don't say before Abraham was, I was, but I AM, denoting his eternal permanent unchangeable Existence, both before and after Abraham; or that as to his Divine Nature, he is ever and unalterably the same, and challenges the same Stability and Necessity of Existence, as the great Jehovah of Israel did, when he call'd himself by this Name, *I am that I am,* Exod. 3. and *I am.* This Title Christ assumes to himself, not merely as the Father's Name in him, but as his own Name that belongs to, and is descriptive of himself, who, and what he is, in his Being or Essence, the true *I AM,* or unchangeably existent One, as well as the Father,

ther. Hence the very same unchangeableness is ascrib'd to the Son, as had been ascrib'd to the Great Jehovah of Israel. *Thou Lord in the*

Heb. 1. *Beginning hast laid the Foundation of the Earth,*  
10, 11, 12. *and the Heavens are the Works of thine hands. They shall perish but thou remainest, and they all shall wax old as doth a Garment, ——— but thou art the same, and thy Years shall not fail.* The

whole Tenour of the Context, both before and after these Words, plainly shews they relate to Christ; and they are a Description of the eternal Sameness and Immutability of his Being, in the same lofty Terms as the unchangeableness of the only true God is describ'd in, in *Pf. 102. 25, 26, 27.* from whence

Heb. 13. *this is quoted verbatim. Jesus Christ is the same*  
8. *Yesterday, to Day, and for ever.* If he is so in the Efficacy of his Office, he must needs be so in his divine Person, on which all that Ef-

Col. 1. *ficacy depends. He not only was, but is be-*  
17. *fore all things,* which denotes the unchangeable Permanence of his Being, that he *is,* what he always was, and will be. Hence he said

Rev. 1. 8. *of himself, I am Alpha and Omega, the Beginning and the Ending, ——— which is, and which was, and which is to come, the Almighty.* Some

of these are the very same Expressions that are used of the Father, ver. 4. bespeaking him to be from everlasting to everlasting immutably the same. And that this 8th Verse, which I have recited, is spoken of Christ, appears both from what goes before and follows after it. In the next preceding verse Christ is describ'd in his appearance to Judgment. *Behold he*

v. 7. *cometh with Clouds, and every Eye shall see him, &c.* Immediately upon this 'tis added, to strike us with the greater Awe at the Thoughts of his Judgment, *I am Alpha and Omega, the*  
*beginning*

beginning and the ending, saith the Lord—— the Almighty. And in some following Verses, Christ is represented as speaking of himself in some of the very same Characters, saying, *I am Alpha and Omega, the first and the last.*— Fear not, *I am the first and the last ; I am he that liveth and was dead, and behold I am alive for evermore ;* which can be meant of none but Christ, and shews 'twas he that call'd himself *Alpha and Omega*, &c. in the 8th Verse. But that which seems to me to put the Case beyond fair Dispute is, that it is Christ, and not the Father, who speaks, or is personated in speaking, thro' this Book of Revelations, and *Alpha and Omega* are constantly used by him, as his special distinguishing Denomination. In the beginning of this Book we are told, *This is the Revelation of Jesus Christ—— and he sent, and signify'd it by his Angel to his servant John.* And at the close of the Book, Christ calls himself *Alpha and Omega*, and adds, *I Jesus have sent mine Angel to testify to you these things in the Churches.* Tho' several things are said of the Father in this Book, yet I can't find that he ever calls himself, or is call'd *Alpha and Omega* ; or that he is ever represented as speaking at all in any other parts of it ; which makes it highly irrational to suppose him to be the Person speaking of himself under this Character here. The only place else, I think, that looks disputable, is Chap. 21. 5, 6, 7. and even there, it hath been upon good Grounds most commonly understood to be Christ, and not the Father, that speaks ; For it was he that there said to John, *Write, and said to him, it is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is a-thirst of the Fountain of the water of Life freely.* All these

Rev. 1.

11, 17,

18.

Chap. 1.

1.

Chap 22.

13. 16.

these

these Things belong to Christ, and most of them, if not all, are in other places so peculiarly, and in so distinguishing a manner apply'd to him, that one wou'd think it impossible to mistake him under this Description.

Obj. - And whereas it may be objected, that he, who here speaks, spoke of himself in the beginning of the 5th Verse, as he that *sate on the Throne, and said, Behold I make all things new* ; and in the 7th Verse said, *He that overcometh shall inherit all things, and I will be his God, and he shall be my Son* ; which seems to be Language peculiar to the Father.

Ans. This don't make so strong against, as the other Characters make for our understanding Christ to be the Person here speaking. For Christ is often described as *sitting on his Throne* for Judgment ; and the foregoing Chapter concluded with a Representation of that Judgment ; and the *making all things new*, is spoken of, as Christ's special Work, in *2 Pet. 3. 10, 13.* He is likewise said to give Believers Power to become the Sons of God, *John 1. 12.* But the Truth is, that this place in *Revelations* don't so much relate to their adoption it self, as to the glorious Manifestation of it, in all the Honour and Blessedness that belongs to it. And this the Scripture every where assigns to Christ, as his proper Work. And this promise to him that overcomes, is the same in Substance and Meaning with all those mention'd in the 2d and 3d Chapters, where 'tis undeniable that Christ makes them, and speaks of himself as the Person that will *write the Name of God, and his new Name on him that overcomes, and will grant him to sit with him in his Throne,* and advance him to all the glory contain'd in  
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the rest of those Promises. See Chap. 2. 7, 11, 17, 26. and Chap. 3. 5, 12, 21.

Upon the whole then, since Christ, and not the Father, doth by way of peculiarity call himself *Alpha and Omega*; and since he, and not the Father, speaks throughout this Book, 'tis a convincing Evidence to me, that he is the Person, who in the place under Consideration says, *I am Alpha and Omega, the beginning and the ending, ——— which is, and which was, and which is to come, the Almighty*; and so he as well as the Father is permanently and everlastingly the same.

Thus Jesus Christ, as to his Divine Nature, is a *Spirit, infinite, eternal, and unchangeable in his Being*. And I proceed to shew, that he is *infinite* (which includes his being *eternal, and unchangeable*) in the other Attributes ascrib'd to God in the Remainder of this Account of him. Therefore,

5. *Christ is infinite in WISDOM*. He is said to know *all Men, and all Things*, without the least Limitation. *Jesus did not commit himself to them, because he knew ALL MEN, and needed not that any should testify of Man; for he knew what was in Man. And now are we sure that thou knowest ALL THINGS ——— by this we believe thou camest forth from God, viz. in thy Divine Nature by eternal Generation; for they herein take up Christ's own Expression in the last Words he had spoken, when to distinguish his Eternal Generation from his Temporal Incarnation, he said, I came forth from the Father, adding as a thing distinct from that, and am come into the World. To return, Peter appeal'd to him, as to the Omniscient God; Lord thou knowest all things, thou knowest that I love thee.* This Knowledge of *all Things*, and particularly

Joh. 2.

24, 25.

Joh. 16.

30.

v. 28.

Joh. 21.

17.

ly

ly of our *Hearts*, is confin'd to God only, as his Peculiar. For *thou*, says Solomon, speaking to the great *Jehovah* of Israel, *thou ONLY knowest the Hearts of all the Children of Men*. And this *Jehovah* himself claims this Knowledge, as his own singular Prerogative. *I the Lord search the Heart, and try the Reins*; which he speaks in direct Opposition to the absolute Impossibility of any other's knowing the Heart, as the foregoing Verse shews, *Jer. 17. 9, 10*. And yet we are assured that Christ had this very Knowledge; He *knew what was in Man*. He inspects all Mens Hearts, he *knows their Thoughts*, and the *inward Reasonings of their Hearts*. Yea, he knew before-hand, what wou'd be the particular Inclinations of Persons Hearts, before these Inclinations sprung up, or were form'd in them. For *Jesus knew FROM THE BEGINNING, who they were that believed not, and who should betray him*. And when *Peter* had present strong Resolutions in himself not to forsake Christ, and boldly avow'd them to him, saying, *Tho' all shall be offended, yet will not I*——*If I shou'd dye with thee, I will not deny thee in any wise*. Likewise also said they all; yet Christ at this very time knew that all the rest of his Disciples, and *Peter* with them, would drop their Resolutions, and basely desert and deny him, as he then told them; and the Event proved. He knew all the Principles of their Hearts, and in what way and manner they wou'd vilely exert themselves contrary to their then present Sentiments and Dispositions. He hath likewise a perfect Knowledge of all Hearts on Earth, now he is in Heaven, and hath left this peculiar Prerogative of the Godhead so clearly on Record, as pertaining to himself, that it is become a common Principle

1 Kings  
8. 39.

Mat. 9.

4.  
Mark 2.  
8.

John 6.  
64.

Mark 14.  
29, 31.

v. 27, 30,  
50, 68,  
70, 71,  
72.

ciple of Faith, and a known Maxim in all the Churches : For, says Christ, *all the Churches shall know, that I am he, who searcheth the Reins and Hearts, and I will give unto every one of you according to your works.* How exactly doth this assert that Prerogative to be Christ's, which the great Jehovah claim'd as peculiar to himself in the *same* Form of Expression, *Jer. 17. 10.* Yea, so infinite is Christ's Knowledge, that he, and he only, exclusive of all other Beings, knows the Father, in the *same* manner as the Father knows him ; which shews, that his Understanding as God is equally infinite with the Father's. — *No Man knoweth the Son, but the Father ; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.* And tho' Christ says in the foregoing Words, *All things are delivered to me of my Father,* and so intermixeth, as usual, his Office-Character with his highest Character as God ; yet this his Knowledge of the Father is to be consider'd as the Foundation, and not as the Effect of that Office-Character ; And so *John the Baptist* represents it, when he lays Christ's Knowledge of the Father on his being his only begotten Son, and as such acquainted with his Secrets, and capable of revealing them. *No man hath seen God at any time ; the only begotten Son, which is in the Bosom of the Father, he hath declared him.* And Christ speaking of himself says, *Not that any man hath seen the Father, save he which is of God, he hath seen the Father.* And *as the Father knoweth me, even so know I the Father.*

Rev. 2.

23.

Mat. 11.

27.

John 1.

18.

Chap. 6.

46.

Chap.

10. 15.

Obj.

But it may be said, Christ denies that he had all Knowledge ; for he spoke of himself, as not knowing the Day of Judgment, *Mark 13. 32.*

Tis

Ans.

'Tis impossible that this should be true of Christ, in that consideration of him as God, which we have been speaking of. For the infinite Knowledge we have heard he hath, as such, absolutely excludes this Ignorance ; and therefore, Christ must be here understood to speak of himself as *Man* ; and so the Context leads us to understand him. For he there speaks of himself as the *Son of Man*, and in his Judicial Character in Human Nature. *Then shall they see the SON OF MAN coming in the Clouds with great Power, and Glory, and then shall he send his Angels, &c.* ver. 26, 27. And in the next verse but one after the place objected, *THE SON OF MAN, is as a Man taking a far Journey, &c.* v. 34. And that Christ increased in Wisdom and Knowledge as *Man*, and so had not all Knowledge in that Consideration of him : And that *this* is no way inconsistent with the Perfection of his Godhead, was shewn in the Explication of the Doctrine.

It may be further objected, that Christ declar'd he spoke these things to others, which he had heard of the Father, *John* 8. 26, 28 ; and therefore he was not of himself Omniscient, but derived all his Knowledge from the Father. But 'tis plain from the Context, that Christ speaks this of himself in his Office-Capacity, and of the Commission he therein receiv'd of the Father about the Things he in that Office should reveal. Accordingly he said to his Disciples, *All things that I have heard of my Father, I have made known unto you,* *John* 15. 15. which can relate only to the Commission he had receiv'd, as to the Truths he shou'd reveal to them whilst he was with them. For 'twou'd be the greatest absurdity to imagine,  
that

that Christ acquainted them with every particular which he knew about the Father and all Things else, or made them as knowing in all Things as himself, and therefore this is no Objection against his Original absolute Omniscience as God.

6. *He is infinite in POWER.* Omnipotence is in the Son as well as the Father. Hence he is called the mighty God in *Isa. 9. 6.* and absolutely the Almighty [*ὁ παντοκράτωρ*] in that Description of him in *Rev. 1. 8.* which I think I have proved with convincing Evidence, belongs to him; and I don't see why we may not understand him to be meant by the same Appellation of the Almighty, *Rev. 15. 4.* and *16. 7, 14.* The first of these Places being a part of the Song of the Lamb; and all of them expressing such works, as do in a special manner belong to him. Nothing is too hard for him to do.— But this will fully appear, when I come to speak of his Works, as another Proof of his Godhead.

7. *He is infinite in HOLINESS.* This is very evident from that solemn adoring Proclamation of it by the Angels, which the Prophet *Isaiah* heard, when he saw Christ's Glory. They cry'd one to another, and said, Holy, Holy, *Isa. 6. 3.* Holy, is the Lord of Hosts. And that this relates to Christ I have already shewn from the Interpretation which the Scripture it self has given of it. Accordingly the Psalmist speaks of the Purity of Christ's Nature, and of the Rectitude of all his Administration. Thy Throne, *Psal. 45.* O God, is for ever and ever, the Scepter of thy Kingdom is a right Scepter. Thou lovest Righteousness and hatest Wickedness. Which are Phrases much of the same Import with those that are used to express the great *Jehovah's* infinite  
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Holiness,

- Pfal. 5. Holiness, *Thou art not a God that hath pleasure*  
 4, 5. *in wickedness; neither shall evil dwell with thee.*  
 — *Thou hatest all workers of Iniquity.* And  
 Hab. 1. *Thou art of purer eyes than to behold evil, and*  
 13. *canst not look on iniquity.* So Christ again is  
 Dan. 9. spoken of, as *The most Holy*, and by way of  
 24. Emphasis, as he that is Holy, *These things*  
 Rev. 3. 7. *saith he that is Holy* — *that hath the Key of*  
*David.* And I see no Reason why the Title  
 of *the Holy One of Israel*, which is so frequently  
 given to God in the Old Testament, may  
 not in several Instances of it, be understood  
 of Christ, particularly when it is join'd (as it  
 often is) with the Characters of Israel's *Hus-*  
*band, Saviour and Redeemer*, which in the most  
 proper and explained Sense of the New Testa-  
 ment, belong to Christ, who by way of peculia-  
 rity is called the *Husband and Saviour* of the  
 Church, which he *redeem'd* with his own  
 Blood. And the Apostle *Peter* call'd him by  
 way of Eminence, *The Holy One.* *Ye deny'd the*  
 Act. 3. *Holy One and the Just*, and so did the Apostle  
 14. *John* when he said, *Ye have an unction from the*  
*Holy One*, 1 John 2. 20. and the 27th Verse  
 shews, that *that Holy One* was Christ. And if  
 what is called the Song of the Lamb, is al-  
 low'd to speak of him (as is most reasonable  
 to suppose) he is there called the Lord, that  
*only is Holy*, Rev. 15. 4. which bespeaks him to  
 be Infinitely, Originally, and Essentially so,  
 as well as the Father.

8. *He is infinite in JUSTICE.* He is not only  
 the Holy One, but also with the same Emi-  
 nence *The Just*, as he is stil'd in the place last  
 alleged from the Acts. He is likewise called  
 a *Just God and a Saviour*, Isa. 45. 21. which  
 has been shewn to be interpreted of Christ in  
 the New Testament. He *loves Righteousness*  
 and

and executes Judgment on his Enemies. Yea, he is the Judge of the whole World. And *shall not the Judge of all the Earth do right?* The Rectitude of his Nature and Administrations is such, that there can be no Unrighteousness with him. Hence he is called *The Lord, the righteous Judge*, who will give a Crown of *Righteousness* to all them that love his appearing, 2 *Tim.* 4. 8. 'Twas likewise his *infinite Righteousness*, and his Love to it, as well as his Love to his People, that made him so free and ready to fall in with his Father's Will, in coming to *fulfil all Righteousness*, and to offer up himself a Sacrifice to satisfy Divine Justice, and thereby to *bring in an everlasting Righteousness*, that God might be glorious in his *Justice*, as well as in his *Grace*, in *justifying them that believe in Jesus*. He delighted to do this Will of God, because *his Law and his Righteousness were within his Heart*, as what he could not but approve of, and be concerned for.

Rom. 3.  
25, 26.  
Psal. 40.  
8. 10.

9. *He is infinite in GOODNESS.* This appear'd in his giving Being to all Creatures at first, and daily discovers it self in his Preservation of them, and doing them Good in the constant Course of his Providence, which may be shewn hereafter to be Acts perform'd by *Him*; and these Things are spoken of as the Demonstrations of God's infinite Goodness. *Thou art good, and dost good, and The Earth is full of the Goodness of the Lord.* But the most signal Proof of Christ's Goodness lies in the Work of *Redemption* perform'd by him. *This* the Scripture every where speaks of as an Act of the highest infinite Love, Grace and Mercy to sinners, and that particularly as it was managed by our Lord Jesus Christ. *For ye*

Psal.  
119. 68.  
& 33. 5.

- 2 Cor. 8. *know the Grace of our Lord Jesus Christ, that tho'*  
 9. *he was rich, yet for your sakes he became poor, that ye thro' his poverty might be made rich. And how he, who was Rich, thus in his Grace became poor for our sakes the same Apostle represents, Who being in the Form of God, thought*
- Phil. 2. *it not Robbery to be equal with God; but made*  
 6, 7, 8. *himself of no Reputation, and took upon him the form of a Servant, and was made in the likeness of Men; and being found in fashion as a Man, he humbled himself, and became obedient to Death, even the Death of the Cross. O what a stupendious Instance of Love and Grace was this, that so infinitely glorious and excellent an One shou'd submit to such a low debas'd State, and to such exquisite reproachful sufferings for such wretched, vile and obnoxious Creatures as we are! sure we may well say, with*
- 1 John 3. 16. *the Apostle John, Hereby perceive we the Love of God; because he laid down his Life for us. Here is Goodness, Love, and Grace beyond all Measures or Bounds. Goodness and Love, which when search'd into with the utmost Penetration and Enlargement of Mind, spreads infinitely higher, deeper, and wider than our Grasp, and calls for farther Desires, that we*
- Eph. 3. 18, 19. *may be able to comprehend with all Saints, what is the Breadth, and Length, and Depth, and Height, and to know the LOVE OF CHRIST, which passeth Knowledge. After all Comprehension of some of its Effects, 'tis Incomprehensible in it self; Hence he hath the highest Doxologies or Ascriptions of praise on that Account. To*
- Rev. 1. 5, 6. *him that lov'd us, and wash'd us from our sins in his own Blood, and hath made us Kings and Priests to God and his Father, To him be Glory and Dominion for ever and ever. Amen. And the effectual Application of Christ's Redemption*  
 to

to us is a farther Demonstration of his infinite Grace. It is *through' the Grace of the Lord Jesus Christ, that we under the New Testament Dispensation shall be saved, even as they under the Old, Acts 15. 11.* And the Apostle Paul acknowledg'd with respect to himself, that *the Grace of our Lord was exceeding abundant with Faith and Love, which is in Christ Jesus, he working those saving Graces in him, 1 Tim. 1. 14.* And he pray'd for the *Thessalonians, that God would fulfil all the good Pleasure of his Goodness, and the work of Faith with Power; that the Name of our Lord Jesus Christ might be glorify'd in them, and they in him, according to the Grace of our God and the Lord Jesus Christ, 2 Thel. 1. 11, 12.* which represents the infinite Grace of the Father and Christ as equally the same in that work, so as to Reflect the highest Glory of Goodness on Christ's Name; hence *The Grace of the Lord Jesus Christ* is usually join'd with the Love of God the Father in the Apostolical Benedictions and Prayers; and Applications were made to Christ, equally with the Father, for *Grace, Mercy and Peace* to be given to the Churches, as is familiarly known, and may be seen at the Beginnings and Ends of most of the Epistles. Sure nothing can be a greater Demonstration of Christ's *infinite Goodness* than these Things. The Praises of it resound through Heaven and Earth, and are plentifully displayed throughout the Gospel.

It may be urged, Christ disowns that the Character of *Good* in a supreme Sense belongs to himself, when in Answer to the Young Man, that came to him, and called him *Good Master*, he said, *Why callest thou me Good? there is none Good but One, that is God.* By which he seems to deny that he is that God. Obj. Mat. 19. 17.

Ans. The plain and natural Account of that Place, I take to be this. Christ there asserts nothing of what he himself is, one way or other, whether he is *God*, or whether he is *Good* or no; tho' at another time he call'd himself *the good Shepherd*, which is a Title equal to good Master; but he here only speaks to the young Man that came to him, according to his own Sentiments of him, which were such as Christ did not approve of having this Title *Good Master* join'd to.

John 10.  
11, 14.

He probably took Christ for a *Rabbi*, and Complimented him with the flattering Title, which was usually given to such. In answer to which, Christ reproves the Vanity of that Title so apply'd, as an Affectation of Divine Excellencies, and as too big and lofty for the *Rabbi's*, especially of that Day, who were indeed generally such as had nothing of Good in them, they not being of God, who only is essentially and originally Good, and by Derivation from whom alone any can be in any sense Good. He hereby indeed took a proper Occasion, suitable to his Design, to tell the young Man what *God is*; but did not think fit at that time to say any thing of himself, what *he* was; but kept himself under Disguise, as he often did on other Occasions; because for many Reasons his Time was not yet come to make himself openly known to the People †.

10. *Christ*

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† 'Tis pleaded that *God's*, the Adjective used in this, *Mat. 19. 17.* is the most proper Expression of a Person, and that therefore Christ's words import that there is none Good, but *one Person*, and that is God, thereby intimating that there is but one Person in the God-head,

10. *Christ is infinite in TRUTH. He is the Faithful witness. And all the Promises of God are in him, yea and in him Amen, ratify'd, and fulfilled in and by him. Hence he is called by way of Eminence, He that is True as well as he that is Holy; and The Amen, the faithful and true Witness. And accordingly he spoke of himself, as a Witness equally true with the Father. The Pharisees said to him, Thou bearest Record of thy self, thy Record is not*

Rev. 1. 5.  
2 Cor. 1.  
20.  
Rev. 3.  
7. 14.  
John 8.  
13, 14.

head, viz. The Father. as ἐκεῖν, a Pronoun, being apply'd to the Holy Ghost, is reckon'd a good Argument to prove his Personality. In answer to this, I wou'd briefly suggest, that the Nature of the Argument is very different in these Two Cases. For ἐκεῖν is apply'd to the Holy Ghost, tho' it don't agree in Gender with τὸ πνεῦμα, with which 'tis sometimes join'd as the only Noun to which it relates, particularly in *John 16. 13. ἐκεῖν τὸ πνεῦμα*, and there can be no probable Reason of this breach of Grammar, by an anomaly of Gender; but to denote the Personality of the Spirit. Whereas εἷς is the only Gender that agrees with ἀγαθός or θεός. in the place under consideration; and therefore without breaking the most stated Rules of Grammar, no other Gender could be used here. Besides, ἐκεῖν being a demonstrative Pronoun, it may, I think, be allowed to be in its own Nature a more personal Sign than the Adjective εἷς. However 'tis certain that εἷς is not strictly and always a personal Adjective; but is apply'd to other Things, even to inanimate Things, when the Gender of the Noun so requires. Accordingly in the Septuagint we meet with ἡ καλάθῃ ἡ εἷς one Basket, *Jer. 24. 2.* and τροχὸς εἷς one Wheel, *Ezek. 1. 15.* And I presume none will say 'tis a personal Adjective in these and such like Cases, to denote that the Basket and Wheel are Persons. Many other Instances of the like sort might easily be given, which I think utterly overthrow the mighty stress that some have laid on this Adjective, and that at first blush, I know, hath been shocking to others; and therefore it coming in my way, I thought my self obliged to take this Notice of it.

*true.* Jesus answered and said to them, *Tho' I bear Record of my self; yet my Record is TRUE;*  
 Ver. 16. *for I know whence I came and whether I go.—*  
 Ver. 18. *If I judge my Judgment is TRUE; for I am not alone, but I and the Father that sent me.— I am One that bear witness of my self, and my Father that sent me beareth Witness of me.—*  
 Ver. 19. *Ye neither know me nor my Father; if ye had known me ye should have known my Father also.* How clearly doth Christ in this Discourse assert the Truth of his Witness on the same Foot as he doth the Fathers, as he, and his Father were Two Persons, and yet one in Essence or Nature, in so much that he was not alone; but he, and the Father that sent him; and they were so One, that had they known him, they would have known his Father also. And how clearly doth this agree with what this Evangelist John says in his first Epistle, *There are three that bear Record in Heaven, the Father, the Word; and the Holy Ghost, and these Three are One.* They not only agree in One, as the Spirit, the Water, and the Blood do, as it follows in the next Verse, but they also *are One, one Thing, one Substance, Nature, or Essence, tho' Three distinct Persons, and Witnesses.* And at the same Time that he speaks of the Oneness of these Three Persons, as to their Essence, he likewise asserts the *equal Infallibility*, and infinite *Veracity* of all these Persons in their Witness. And so our Lord Jesus Christ, the Second Person, is *infinite in Truth*, as well as the Father, The Harmony of what this Holy Penman here says, with what he has recorded in many Places of his Gospel, is a very strong Presumption that this Text is Genuine, tho' some wou'd have it accounted spurious. For who so likely as he,

1 John  
 5. 7.

he,

he, whose Thoughts were led so much into this Truth, to assert it as 'tis here laid down? And unless we admit this Passage to be genuine, there seems to me not to be so clear a Connection between what immediately goes before, and follows after it. For the Three bearing Witness in Earth, brought in with a Copula, refers most naturally to the Three that bear Witness *in Heaven*, and so the Reference is very beautiful, which otherwise seems irregular. But it is not very likely to me that an Interpolation to serve an Hypothesis shou'd mend the Connection. And tho' this Passage is not found in some ancient Copies; yet it hath been prov'd, by divers learned Men from very early Antiquity, to be in others; and 'tis much more just and charitable to suppose that it might be left out by some Transcribers thro' mere oversight, the beginning of that and the next Verse being so much alike, than that 'twas spuriously inserted by others through the most impudent and horrid Wickedness. — But I shall not enter farther into this Debate, having resolved to confine myself to Scripture-Evidence, and plain Reasonings according to it, throughout these Discourses.

Thus I have gone thro' all the Parts of this Description, of what God is in his Nature and essential Properties; and shewn that they all, in the most proper Use of the Words, belong to our Lord Jesus Christ, and therefore he must needs be in his original Nature, the only true and most high God. Would any of you doubt that he is the only true God to whom this Description fully agrees, or of whom all this is plainly and often affirmed in the Scripture? And since you have heard that  
 Jesus

Jesus Christ is all this, why should you doubt his being that God?

Obj. If it should be said, that *Self-Origination*, *Independency* and *Absolute Supremacy* are not in this Description of God, and therefore 'tis imperfect, and Christ may be all that it speaks of, and yet not be the only true and most High God.

Ans. 'Tis contrary to all our Notions of God, and of all other Beings, to suppose that the Description I have gone over can possibly agree to any other but him; and this Account of him is sufficient to make him known to us, so as to distinguish him from all others. But a perfect Description of him lies infinitely above our Reach. For *who by searching can find out God? Who can find out the Almighty to Perfection?* And as to *Self-Origination* and *Independency*, these, consider'd as *Personal Characters*, are not proper to be put into our Description of the *Nature* and *essential Properties* of God. And considering them, as *essential Characters*, or *Attributes*, and so they are included in the *Infiniteness*, *Eternity* and *Unchangeableness* of God's Being and Attributes, which this Description speaks of, and have been shewn to belong to Christ. And as to *absolute Supremacy*, That likewise runs thro' this Account, and is included in his *Infinite*, *Eternal*, *Unchangeable*, *Being*, *Power*, *Wisdom*, *Holiness*, *Justice*, *Goodness*, and *Truth*: And in one of the Proofs of Christ's infinite Power, I have, I think, very plainly shewn that he is expressly called *The Almighty* [*ὁ παντοκράτωρ*] and have referr'd to some other Places, where, as I conceive, he may be understood as spoken of by the same Name. And that Name is contended for by the Ob-  
jectors,

jectors, as peculiarly expressive of God's Absolute Supremacy. What I have already offer'd with Respect to all these Attributes in the explaining Propositions, and in the Application of them, makes it needless to inlarge farther upon them here.

### A P P L I C A T I O N.

Is Christ by Nature the only true God? Use I.  
 How indearing and ingaging then should the Thoughts of his Incarnation be? What an infinite condescending stoop did this Great Jehovah make, when he became Man, by assuming mean depressed and ruin'd Human Nature into Personal Union with himself! How distinguishing was the Grace that pass'd by the more excellent Nature of Angels, to take hold on Ours! And to what Heights of Dignity is our Nature raised hereby! How highly is it exalted above the Nature of Angels! How nearly is it ally'd to God, and with what wondrous intimate Love and Grace doth he embrace it! God will now surely dwell with Men, and Men shall dwell with him. Our Nature is already in Heaven, where Christ, as *the Fore-runner is for us entred*; and as surely as he is now there, all *his* shall go thither to him. For *where he is there shall also his Servants be*. And there all his Saints and Angels shall adore God in our Nature for ever. Heb. 6.  
20.  
 O how raising are these Thoughts, and how recommending of Christ to us, as the *Chief of Ten Thousand, and altogether Lovely!* And what Believer can help saying to him, *Thou art fairer than the Children of Men.* John 12.  
26.

These Thoughts of him shou'd likewise engage us to him, to seek his Honour above all Things,

Things, who hath put such an Honour upon us; and not to admit of the least degrading Thought of him, nor to do the least dishonouring Act against him, nor to omit or grudge any Thing we can do, be it little or great, easy or hard, to glorify him, who has put such matchless Honour upon us. Yea, these Thoughts should ingage us to value Human Nature at a higher, and to treat it at a better Rate; to prefer the Good of Mankind before all the rest of the Creation we converse with; To abstain from all that is mean and brutal, vile and debasing, or any ways unbecoming the Dignity of that Nature, which Christ hath so highly ennobled and advanced; and to reach after the rich adornings of Grace, and of all that is truly sublime and beautiful, suitable to that Honour.

Use II. Is Christ by Nature God? What firm Ground then hath our Faith to rest on, in all its Dependencies on him? He is *really*, what he is called, the true and great God our Saviour; The Nature and Essential Attributes, as well as the Name of God are in him. And what can Faith desire more, to secure its most resolved and entire Dependencies on him! What infinite Perfection and Value must there be in that Sacrifice, which he offer'd, when he offer'd up himself! And what a Glorious, as well as Unexceptionable and All-sufficient Righteousness must that be, which he hath brought in for us! Who wou'd be afraid to venture his standing before God in that *alone* for Acceptance with him! Or who would think to add any Thing of his own to it for that End, as if *that* was defective, and being made ours, was not of it self sufficient for Justification

cation to Life ! 'Tis the *Righteousness of God*, Rom. 3. of him who is God, as well as of God's <sup>22.</sup> appointment, that is, *by Faith of Jesus Christ unto all, and upon all them that believe, without Difference.* And who can except against it, or justly doubt of Safety, Acceptance, Peace, and Blessedness under its shelter and adornings? And since he is God as well as Man, he can't but be mighty to save all that come to him, and to the Father by him. We may safely trust him with our all for Time and Eternity, and calmly trust in him at all Times, in all our Dangers, Straits and Difficulties. For he is Infinite, Eternal, and Unchangeable, always the same, *Yesterday, to Day, and for Ever.* He is Infinite in *Wisdom* to teach and guide us; Infinite in *Power* to help and succour us; Infinite in *Holiness* to renew and sanctify us; Infinite in *Justice* to avenge his and our Enemies; Infinite in *Goodness* to supply all our Wants, and perfect our Felicity; and he is Infinite in *Truth* to make good all his exceeding great and precious Promises to us. And therefore they that *know his Name will put their trust in him*, who never did, and never will forsake them that seek him.

## S E R M O N

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 S E R M O N V.
 

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ROM. ix. 5.

— Of whom as concerning the Flesh  
 Christ came, who is over all, God  
 blessed for ever. Amen.

**H**AVING offer'd Three Heads of Argu-  
 ment in Proof of Christ's real and  
 proper Deity, I now proceed to a  
 4th, which is this :

Arg. 4. Fourthly, *The Scriptures ascribe those WORKS  
 to Christ, which they also assure us are peculiar to  
 the only true God, and none but he can do.*

Our blessed Lord speaks of his joint Ope-  
 ration with his Father, in the same absolute  
 and sovereign way with respect to all these in  
 general, when he says, *My Father worketh hi-  
 therto, and I work—— and what things soever  
 he doth, these also doth the Son likewise,* or in the  
 same manner. I shall a little consider some of  
 these Works particularly, which the only true  
 God, and none but he can do, and shew they  
 are in a proper Sense ascribed to Christ, as the  
 Efficient of them.

 I. *The*

I *The work of CREATING all Things is ascribed in a proper Sense to Christ.* The Scriptures do abundantly appropriate this Work to the only true God, as his peculiarly, and exclusively of all others. Thus says the great Jehovah of Israel, *I have made the Earth, and created Man upon it ; I, even my Hands have stretched out the Heavens, and all their Host have I commanded. And I am the Lord that maketh all Things, that stretcheth forth the Heavens ALONE, that spreadeth abroad the Earth BY MY SELF.* Accordingly he distinguisheth himself from all that are not the true and living God, by this Work of his ; *The Lord is the true God, he is the living God, and an everlasting King*—— Thus shall ye say to them, *The gods that have not made the Heavens and the Earth, even they shall perish from the Earth, and from under these Heavens. He hath made the Earth by his Power, he hath established the World by his Wisdom, and hath stretched out the Heavens by his Discretion.* In these and several other places, the Work of Creation is so peculiarly and confinedly ascribed to the great Jehovah only, as to exclude all others from being so much as Instruments, much more from being Principal Agents in it : For he cou'd not be said to do it alone, and by himself, if he employ'd any others in it. Creation is an immediate Effect of the Divine Will, exerting absolute Omnipotence ; and therefore 'tis said, *God spake, and it was done ; he commanded, and it stood fast ; and he commanded, and they, viz. the several Ranks of Creatures, were created.* And throughout the History of the Creation set down by Moses, we are told, *God said let it be so and so, and it was so,* immediately without any more ado. And

Isa. 45.

12.

Chap.

44. 24.

Jer. 10.

10, 11, 12.

Psal. 33.

19.

Psal. 148.

5.

Gen. 1.

through-

out.

And indeed the Notion of an Agent Subordinate to the Godhead in Creation-work, when there was *nothing* for that Agent to work upon; and the Notion of an infinite Power residing in, and exerted by any Being that is not himself absolutely infinite, shocks all the Principles of Natural Reason, and carries the most open Face of an Impossibility. And therefore the Apostle speaks of the Creation of the World, as a clear Evidence and incontestible Proof, and that to the very Heathens, of the eternal Power and supreme *Godhead* of him that made it : *For the invisible things of him from the Creation of the World are clearly seen, being understood by the things that are made, even his eternal Power and Godhead; so that they are without excuse.* From all this, we may assuredly depend on the Truth of that Divine

Rom. I.  
20.

Heb. 3.4.

Maxim, *He that built all things is God.*

Now the Scripture doth in the plainest and properest Terms assert, that Christ created all Things; for speaking of him, who is the eternal Word, and is God, it tells us, that *in the Beginning* — all Things were made by him, and without him was not any thing made that was made — He was in the world, and the world was made by him, and the world knew him not. That World into which Christ came, and which did not know him, was created by him, together with all Things that are in it, so that without him was not any thing made that was made. How plainly doth this import that he was not made himself; but was the true God, who made all that is not God, and *in the beginning created the Heaven and the Earth*, according to *Gen. 1. 1.* And it may deserve Consideration

John I.  
3, 10.

deration † whether God there mention'd is not to be understood in a special manner of the Son, as the acting Person of the Godhead in the Creation of the World. For otherwise he is not distinctly mention'd in the Mosaick account at all, which seems very improbable; since *the Spirit*, who is the Spirit of the Son as well as of the Father, is expressly taken notice of therein, v. 2. and since the Son is so often spoken of in other Scriptures as a divine Agent in the whole of that work. Thus the Apostle *Paul* expressly extends that work of Christ's to *all things* of the upper and invisible, as well as of the lower and visible World, to all which he had a prior Existence. For by *Col. 1. 16, 17.*  
*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.* How express and comprehensive are these Assertions of Christ's creating all Things, and of his Existence before any of them? What can be more fully or clearly said in the Case? They were made *by him* as the first Cause, and *for him* as the ultimate end. And how agreeable is this to what this Apostle says of God the Father? *Of him, and thro' him, and to him, are all things.* Again, we are told, that *by him God made the worlds*; which may either denote, *Rom. 11. 36.*  
*Heb. 1. 2.*  
 that the Godhead apply'd its essential Wisdom, Power and Goodness to that Operation by the Son, the second Subsistent therein; or it may denote the Co-operation of the Son

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† Vid. *The true Scripture Doctrine of the Trinity*, printed for *Strahan*, p. 36.

with the Father in that work according to the Order of their Subsistences in the Godhead, and not the Operation of the Father as the principal Cause by the Son as his Instrument or Agent of a different lower Nature, which, as has been said, seems to be absolutely impossible to have place in Creation-work. And the Preposition *by* don't infer otherwise ; for the same is used in the place just now quoted from the *Romans*, to express the Father's own agency in the creating of all Things, which is allow'd to be absolute and supreme ; answerably to which the great Jehovah says he created them *by himself*, Isa. 44. 24. God there speaks of himself, as the Context shews, in Opposition to all false Gods, declaring his own Being and Operation inclusive of the Father, Son, and Holy Ghost, and not restrictively to either of them. And so it may be said of each of those Divine Persons, that he did it by himself, without the Intervention of any Agents of another inferiour Nature. And by which soever of those Persons the Deity most immediately put forth its Power in Creation, it was the Deity's creating by himself, that is, by the only living and true God alone, whose Essence is himself, in opposition to all that are not by Nature God. And in this respect the Deity's applying to this Operation *by the Son*, was a doing it by it self, he being a Divine Subsistent therein. Yea, the Father's doing it by the Son, was a doing it by himself *essentially*, the Essence of both those Persons being one and the same. And if we suppose that the Father, consider'd in his distinct Subsistence from the Son, did actively and personally concur co-ordinately with the Son in the Creation, he in that respect created all  
Things

Things immediately by himself, as well as in other respects mediately by the Son: And so this Preposition *by*, is no sign of Instrumentality in that Agency. And in several other Cases 'tis frequently used to signify the act of the Supreme Cause. Thus we are said to be call'd by God the Father: *God is faithful, BY* I Cor. I.  
*whom ye were called to the Fellowship of his Son* 9.  
*Jesus Christ.* And in another place, 'tis said the Apostles gave Commandments *BY the Lord* I Thes. 4. 2.  
*Jesus.* But sure the Apostle's was not the Principal, and the Lord Jesus's the Subordinate Authority in those Commands. Nothing therefore can justly be inferr'd against Christ's creating the Worlds by his own proper Efficiency, from its being said that God made them by him; which is easily understood without any Derogation from his proper Godhead, in either of the Senses I have offer'd. And furthermore, to prove that Christ created these Worlds by his own proper Energy and Efficiency, the Author to the *Hebrews*, in this very Chapter, quotes a Text from the *Psalms*, where the great Jehovah of *Israel* is spoken of in his Creating-work, and applies it to Christ, as that Creator. *But to the Son he saith, Thy Throne, O God, is for ever and ever.——— And thou Lord in the Beginning hast laid the Foundation of the Earth, and the Heavens are the Works of thine Hands. They shall perish, but thou remainest, &c.* This is quoted *verbatim* from *Psal.* 102. 25, 26, 27. where without all Controversy the proper Work of the only true God, as the first supreme Cause in the creation of all Things, is spoken of. And the whole Context in the *Hebrews* shews, that Christ is the Person to whom that Text, and the Efficiency there spoken of, belongs; for 'tis placed in

the midst of a Discourse wherein the Father all along speaks to the Son. Can any thing then upon the whole be more plain, than that Jesus Christ is in his Original Nature the only true and most high God; since this Work which is done by that God *himself* and *alone*, and can be done by no other, is so often in such exprefs and strong Terms ascribed to the Son, as done by him.

2. *The PRESERVATION of all Things is likewise ascribed in a proper Sense to Christ.* Preservation has been commonly call'd a continued Creation; and the Psalmist favours such an Expression, when speaking of God's acts of Providence toward his Creatures, he says, *Thou sendest forth thy Spirit; they are created.* And the Scope of the Apostle's Argument leads us to understand him to speak of God as a *Preserver*, when he calls him a *faithful Creator*, 1 Pet. 4. 19. The same Power that made the World, is necessary to uphold it; and accordingly God's Preservation of it is join'd with his creating it, as a Proof of his being the only true God. *Thou, even thou, art Lord alone, who hast made Heaven, the Heaven of Heavens, with all their Hosts, the Earth, and all things that are therein ——— and thou preservest them all.* And hence by way of Emphasis and Peculiarity, the Great Jehovah is said to *preserve Man and Beast.*

Psal. 104. 30.  
Neh. 9. 6.  
Psal. 36. 6.

Now this peculiar Work of God is, with great fulness and strength of Expression, ascrib'd to our blessed Lord; *He is before all things, and by him all things consist.* All those several Ranks and Individuals of Creatures of both the Visible and Invisible Worlds, which the Apostle had said in the foregoing Verse were created by him, he here avers do also *consist* by him,

or as it might be render'd, *stand or continue in him*, according to what the same Apostle speaks of the only true God ; *In him we live, and move, and have our Being.* Acts 17, 28. An Expression of like import with this we have in *Heb. 1. 3.* where Christ is said to *uphold all things by the word of his Power* : Not of his Father's Power, as if Christ only borrowed and exercised it, as an Under Agent to him ; but of his (Christ's) Power, intimating 'tis his own essentially in himself. By this his Power *he commands, and they stand fast*, as is said of the God of *Israel*. His word, that gave them Being, upholds them in it. He acts the God, or the Part which God only can act, in his constant Energy to maintain the World, and all Creatures in it, and speaks of himself as acting herein jointly with, and in the same absolute sovereign manner as the Father doth. *My Father worketh hitherto, and I work ; viz. in a way of Supreme Providence, with a commanding Power and Influence on the Course of Nature, which equally and at all times obeys me and him ; as you see by what I have now done in making this impotent Man whole by the word of my Power.* And this the *Jews* understood him to speak in such an absolute strain, as bespoke him to be equal to their only true God, and therefore sought to kill him, as the next Words shew. And Christ was so far from going about to alter that Sentiment, that he vindicated himself by adding several Things to prove that there was the sameness of Power and Operation in him and his Father, and consequently that their Sense of his Words was true, as you may see in the following Verses, which have been already consider'd at large. Hence

3. MIRACULOUS WORKS *above, and contrary to the Course of Nature, are ascribed to Christ, as done by his own Power.*

The bare Performance of a true Miracle, is not of it self a Proof, that the immediate visible Agent therein is himself God ; But it always imports, that the Power of the only true God is put forth to work it. And therefore, what *Nicodemus* said to Christ, is a Maxim that approves it self to the Reason and Conscience of Mankind : *No Man can do these Miracles, viz. in the Cause of God, that thou dost, except God be with him.* The Prophets and Apostles did many Miracles ; but they took care to declare by exprefs Words, or by the plainly interpretative Manner of their Deportment, that 'twas not by their own Power, but only by the Power of another, that they did such things. So that none cou'd, without the most stupid Ignorance, mistake them for God ; and they suffer'd none to entertain such exalted Thoughts of them. But our great and blessed Lord behaved it, in the general Course of his working Miracles, in a quite different manner. And his high sovereign absolute way of acting herein, peculiar to the only true God, is what I intend in this Proof of his Godhead : And shall observe two Things to this purpose.

(1.) He perform'd his Miracles in such a Stile and Manner, as became the Great and All-sufficient *Jehovah alone*, and plainly shew'd he was that *Jehovah*, who by his own Power perform'd them.

He usually wrought his Miracles without the least appearance of a previous Application to his Father, thereby practically avowing to the World, that he himself was sufficient of  
 himself

himself for them. With what Sovereignty and Authority did he command the Winds and the Seas, and they obey'd him ? saying, like the Lord of Nature, *Peace, be still, and immediately the Wind ceased, and there was a great Calm.* And in what a lofty peremptory God-like manner did he at his Pleasure command away Devils, Diseases, and Death ? The Devils *trembled* at his Presence, and never cou'd make a stand against him ; unless when he suffer'd himself to be tempted of them in the Wilderness : (Which by the way, shews under what a low and different Character Christ acted at some times, to what he did at others ; ) and yet even then, when he as Man dealt with Satan, he got the better of him. But at other times, when he acted like himself as God, *Legions* of Devils were agast at his approach ; they dreaded the Consequences of it, and were forced to own that he was the Son of God, and could expel them from this World, and shut them up in full Torments whenever he pleased. This made them cry out with Consternation, Fear and Agony, as soon as ever Jesus appear'd in sight of the Man possess'd by a Legion of them : *What have we to do with thee, Jesus, thou Son of God ? Art thou come hither to torment us before the Time ?* And when he went to dispossess them, he, speaking to the Chief of this Legion in the Name of the rest, only said, with uncontrollable Majesty, *Come out of the Man, thou unclean Spirit,* and they dar'd not dispute his Command ; but all became trembling Supplicants to him, that they might go into a Herd of Swine, which they knew they cou'd not do without his Leave ; and Christ, to shew his absolute Mastery over all their Motions and

Mark 4  
39.Mat. 8.  
Art 29.Mark 5.  
8.

Conduct, and for other wise and holy Reasons, did for once permit them to do as they desired. You may see the account at large in *Mark 5. 1—13.*

In the same sovrain lordly way he rebuked and healed Diseases. *I will*, said he to the Leper, *be thou clean*; and he was so. And to the Man with a wither'd Hand, *Stretch forth thy Hand*; and he stretched it forth, and it was restor'd whole like as the other. And to the impotent Man, *Rise, take up thy Bed, and walk*; and immediately he did so. In these, and many other Instances of the like sort, there is not the least appearance of his acting in a dependent manner, or by any other Power than his own. And to satisfy us that his miraculous Cures were wrought by his own Power, which he had in himself, 'tis expressly said, in the Miracle he perform'd on the Woman with a bloody Issue, that *Virtue went out of him, and healed her*; and tho' she came behind Christ, and touch'd his Clothes so privately in the Croud that none about him discern'd it, yet Christ by his infinite Knowledge, as God, perceived it, together with her secret exercise of Faith on him that attended it; and by his infinite Power, as God, he own'd her Faith, and gave forth Virtue from himself to heal her. For tho' he made her confess all, that the People might take Notice of his *manner* of healing; yet he himself certainly knew her Faith as well as her Cure before; for he, by the Virtue that went out of him, had heal'd her according to her Faith, when she touch'd his Clothes, before he spoke to her, ver. 28, 29. And to shew that this was not a peculiar Case, but his common way of healing, we are told, that the Multitude that came to him

were

were heal'd of their Diseases, and freed from unclean Spirits too, by Virtue that went out of him. *And the whole Multitude sought to touch him ; for there went Virtue out of him, and healed them all.* This plainly imports, that he himself was the Subject of that Virtue ; that it was a Principle inherent in himself, which he cou'd effectually exert whenever he pleased ; and that it was *from* himself that he healed them. Luke 6. 18, 19.

The same Almighty Soverain Power display'd it self in his raising Persons from the Dead. When herestor'd *Jairus's* dead Daughter to Life, he only *took her by the Hand, and said to her, Talitha Cumi, which is, being interpreted, Damsel I say unto thee arise.* And at another Time he only *touched the Bier, on which one lay, whom some were carrying to his Grave, and said, Young man I say unto thee arise ;* and he was immediately restor'd to Life, to the Astonishment of all the People. What Grandure, Majesty and Soverainty display'd themselves in this God-like way of expressing himself, and making the Dead to live at his Word ! The manner of it was such as none but the great *Jehovah* wou'd pretend to in such Cases, and just the same as we must own he wou'd use on Supposition of his acting visibly and immediately amongst us. It carries the same State, Supremacy, and Efficacy with it, as he acted, when he created the World, saying, let it be so, and it was so. He commanded, and it was done. Many other Instances of this sort might be alleg'd to strengthen this Proof of his Godhead : The Numbers and Extent of these his God-like Acts, are beyond account, according to *John 21.*

Obj. 'Tis no just Objection against all this, that Christ address'd himself to his Father when he was going to raise *Lazarus* from the Grave,

Ans. *John* 11. 41, 42, 43. For we are expressly told, that *he lifted up his Eyes, and said, Father I thank thee, that thou hast heard me*; not because of any Insufficiency in himself, but because of the People which stood by, that they might believe that the Father had sent him, ver. 40, 41. He suitable to his Character as a Man, and as one sent by the Father, made this Application to him, that the People might be convinced of the Wickedness and Falshood of their frequent Blasphemies, whereby they accused him, as performing his mighty Works by a Confe-  
 deration with the Devil, or by a Power which the Devil possessing him exerted by him. And had they never heard him apply to his Father on such Occasions, some of them were cunning and malicious enough to have improved that as an Argument to confirm that blasphemous Suggestion, and others were weak enough to have believ'd it; and therefore, to convince them that he indeed came not from Satan, nor acted by a Diabolical Power; but that as the true Messiah, he came from God, and acted by a Divine Power, he in the Presence of them all apply'd to his Father, as one that own'd and approv'd of him in what he was going to do. And yet that they might not think he therein acted merely as a Delegate in a dependent way, and not immediately by his own Power together with the Father, he adds in the next words, *and I knew that thou hearest me always*, ver. 42. thereby intimating that his Will and the Father's were always the same, so that he never will'd any thing, but the Father will'd it likewise; and there-

Mat. 12.  
22, 23,  
24.  
Joh. 7.  
20.  
& 8. 48,  
49, 52.  
& 10. 20,  
21.

thereupon he in a Sovereign absolute Manner, like the most High God, spoke in his *own*, and not in his Father's Name, and *cried with a loud Voice, Lazarus come forth*, and he came forth immediately, *ver. 43, 44.* Thus the Grandure and Reality of his Deity discovered themselves, even whilest he was intermixing Expressions and Behaviour of a submissive dependent Aspect. He managed this whole Affair with admirable Skill, suitable to his different Characters, as God on one Hand, and as Man and his Father's Servant in Human Nature on the other, and so as to shew that he really was the *Messiah*, the *Sent* of God, whom he own'd ; and at the same time to shew what an infinite greatly *Messiah* he was.

I might add, as a farther Proof under this Head, the greatest Miracle of all that Christ wrought of this sort, and that was his raising himself from the Dead. This he spoke of as his own Act, *Destroy this Temple, and in three Days I will raise it up.*——— *But he spake of the Temple of his Body.* And to shew that he had an inherent Power in *himself*, or of *his own* sufficient for this, he asserted that he had *Power to take his Life again.* This is so evident a Proof his Godhead, that the Apostle took it for a Demonstration, saying, he was *declared or demonstrated to be the Son of God with Power, according to the Spirit of Holiness, or his Divine Nature, by the Resurrection from the Dead.*

(2.) Christ not only perform'd Miracles by his own Power himself ; but gave to the Apostles all that Power by which they perform'd Miracles too. They were free to own, and took all Occasions to declare, that all the Power which accompanied them for Miracles, was simply and wholly a Power derived from Christ ;

Christ; a Power intirely *his*, and not at all their own, and that they acted therein altogether in *his* Name, and in no Respects in their own. Thus we find *Peter* openly declar'd first to the People, and afterwards to the High-Priest, Rulers, Elders, Scribes, and Others, that 'twas not by any Power of his own, but only by the Name or Power of Jesus Christ, that the Cripple was made whole. When the Apostle apply'd himself to this Cripple to heal him, he said to him, *In the Name of Jesus Christ of Nazareth, rise up and walk*; and immediately his Limbs were restor'd. The People greatly wonder'd at this. And when *Peter* saw it, he said, *Why marvel ye at this? or why look ye so earnestly on us, as though by our own Power or Holiness we had made this Man to walk? It is no such Thing, did not you hear me speak to him in the Name of Christ, and thereby ascribe the Power of this Miracle to him? And his Name, through Faith in his Name, hath made this Man strong,—in the presence of you all.* And when *Peter* was brought before the Rulers and Elders, he said to them. *If we this Day be examined of the good Deed done to the impotent Man, by what means he is made whole: Be it known to you all, and to the People of Israel, that by the Name of Jesus Christ of Nazareth—even by him doth this Man stand here before you whole.* So when *Æneas* was miraculously cured of the Palsy by *Peter's* means, he said to him, *Æneas, Jesus Christ maketh thee whole, Arise and make thy Bed*; and he arose immediately. And when the Apostle *Paul* cured a certain Damsel possess'd with a Spirit of Divination, *He turned and said to the Spirit, I command thee in the Name of Jesus Christ to come out of her*; and the Power of Christ was as effectual

to

to that Purpose, as if he himself had spoke to her, for the evil Spirit *came out the same Hour*. 'Twas Christ that put forth Power with the Apostle's Words to heal those whom they spoke to. The Miracles wrought by them were properly *Christ's*, and not theirs. 'Twas *he*, and not they, that healed all that were healed by their means. They received their Commission for these Works from him, and all the Efficacy of it depended intirely on him. And tho' this was more amply display'd and extended after his Ascention to Heaven, than before, as better suiting his exalted State; yet even while he was with his Disciples in his humbled State before his Resurrection, he gave them Commission for Miraculous Performances, and made it effectual. Thus when he sent out his Twelve Disciples, we are told he, like an absolute Lord, *gave them power and Authority over all Devils, and to cure Diseases.* Luke 9. 1, 6. *And they departed and went through the Towns preaching the Gospel, and healing every where.* And afterward he in the same independent way gave the like Power to the Seventy. Go your ways; behold I send you as Lambs among Wolves.——*heal the Sick, &c.* Chap. 10. 3, 9. And upon their Return to Christ, we find them telling him, *the Devils were subject to them through his Name.* ver. 17. And on that Occasion, he by his own Authority, renew'd and enlarg'd his Commission to them for further miraculous Performances. *Behold I give unto you Power to tread on Serpents and Scorpions, and over all the Power of the Enemy; and nothing shall by any means hurt you.* ver. 19. With what an absolute Authority doth he deal out these Commissions in his own Name, speaking of himself as Their Principal, and as the Fountain of all the Pow-  
er

er they had for those marvellous Works ? 'Twas only by him as the ſupreme Cauſe, working in the way of his own Appointment, that they perform'd them all from firſt to laſt, both before and after his Exaltation. And when ever he ſuſpended his Power, and did not own an Attempt to do any Thing in his Name, all ſuch Attempt was ineffectual, as appear'd in thoſe Seven Sons of *Scæva*, who pretended to caſt out Devils in the Name of Chriſt ; but the mention of his Name not being own'd by him on that Occaſion, nor attended with his Power, they were ſo far from ſucceeding, that the Devils prevailed againſt them and inſulted them, *Acts* 19. 13.—17. And if we ſhould ſuppoſe that Chriſt at any Time had diſown'd or withheld his Power from any whom he Commiſſion'd, they wou'd have been at ſuch Seasons as inſufficient as others for ſuch Performances ; as in Fact they proved, when they attempted to cure a Lunatick, and miſcarried thro' unbelief, and thro' neglect of ſuch fervent Prayer as was proper in ſuch Caſes, they not owning, nor depending on the Power of Chriſt, as he had appointed them to do, he did not own them, to make that their Attempt effectual, *Mat.* 17. 14.—21.

Upon the whole, we may confidently ſay, that none of the Diſciples cou'd have done ſuch Miracles for the Confirmation of their Holy Doctrines as they did, except God had been with them. And the God who was with them was Chriſt. It was *he* that they explicitly and frequently own'd as the Perſon by whom they did thoſe Things in his Name.

Now ſince Chriſt wrought ſuch great and numberleſs Miracles himſelf, by his *own inherent*

herent Power, and by the *same* Power enabled others to work the like too ; sure he must be the only true God. For who but that God could thus both immediately and mediately over-rule, controul, and change the Laws of Nature at his Pleasure, and make all its Powers yield to him, and obey his Word ? †.

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† See this Argument pursued at Length, and the Objections against it answer'd in Mr. *Hughes's* Essay, Part I.

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SERMON

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 S E R M O N VI.
 

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ROM. ix. 5.

— Of whom as concerning the Flesh  
 Christ came, who is over all, God  
 blessed for ever. Amen.

**I** Am proving the true and proper Godhead  
 of Christ from the Scriptures, ascribing  
 such Works to him, as it also assures us  
 are peculiar to the only true God, and which  
 none but that God can do. The peculiar  
 God-like Works of the *Creation* and *Preserva-*  
*tion* of all Things, and *miraculous* Performan-  
 ces, have been already insisted on as Works  
 which Christ wrought by his own Power, I  
 shall now carry on this Fourth Head of Proof  
 in Two or Three further Instances. There-  
 fore

4. *Works of Grace, both Relative and Real,*  
*are in a proper Sense ascribed to Christ as the Au-*  
*thor of them.*

Grace, Mercy, and Peace, in their ful-  
 lest Extent, are frequently spoken of, as  
 coming equally from the Father and the  
 Son; and accordingly they are very often  
 jointly

jointly apply'd to for them. 'Tis true in the Oeconomy of our Salvation, in which Christ bears the Part of a *Mediator*, these Blessings are bestow'd upon us by him in that Capacity, and are said to come to us from the Father through the Son on that Account. And yet to shew that this dont at all detract from Christ's own glorious Godhead, they are ascribed in such a manner to him, as bespeaks a Supreme and God-like Power in him, as well as the Father, in giving them to us, or working them in us; and so they strongly import that he, who in such a high and Soverain way performs such great Acts in his Office, as are peculiar to the great God, is himself that God. As a Man's performing, in any Office he may bear, those Acts which are peculiar to a Man, is so far from proving that he is not a true Man, because he performs them in, and by the virtue of his Office-Capacity, that on the other Hand it proves him to be true Man; because otherwise he could not bear that Office, nor do those Acts in that Office, which are peculiar to Man. So Christ's sustaining a mediatorial Character, and performing in that Office those Acts which are peculiar to the only true God, is so far from proving that he is not the only true God because he doth them in his Office-Capacity, that on the other Hand it proves him to be that God; because otherwise he could not bear that Office, nor perform those Acts. And therefore as some of his Office-Acts demonstrate him to be true and proper Man, because they are Acts peculiar to Man. So others of his Office-Acts do a like demonstrate him to be the true and most High God, because the Scripture tells us they are Acts

peculiar to that God. And we may observe this with Respect to both Sorts of his Works of Grace, those that are performed *toward* us, and those that are performed *in* us.

(1.) *Christ performs Works or Acts of Grace of a Relative sort toward us in a high and God-like manner. Forgiveness of Sins is claim'd by the great Jehovah as his special Prerogative. I, says he, even I am he that blotteth out thy Transgressions.* Who can forgive a Debt but the Creditor? Or who can properly Pardon the Affronts of Majesty, the Treasons and Rebellions that are committed against one's Sovereign, but the Sovereign himself? Much less can any but the great God himself forgive the Debts we owe him, and the Rebellious Treasonable Transgressions we have committed against him. Hence 'tis a common and rational Principle, that none can *Authoritatively* and *properly* forgive Sins, but God only, as those Jews so far rightly thought, when they said, *Who can forgive Sins but God only?* And yet Christ at that very Time, and in that very Sense in which they spoke, claim'd and exercised that Authority, and proved it was his Right, by his taking off the Effect of Sin in Healing the Sick of the Palsy; saying to him, *Son, thy Sins be forgiven thee.* The Scribes that were present, hereupon reason'd in their Hearts, saying, *Why doth this Man thus speak Blasphemy? Who can forgive Sins but God only?* Christ immediately saw these reasonings within their Bosoms; and to take off the Charge of Blasphemy, he did not tell them, that he forgave Sins only in a *declarative* Sense, or as his Father's Delegate pronounced it in his Name, but vindicates his Power of doing it in his *own* Name, by his doing another God-like Work

Isa. 43.  
25.

Mark 2.  
7.

Mark 2.  
5.—12.

in as Absolute and Authoritative a way, which also took off the Temporal Punishment of the Sins he had then forgiven. *But that ye may know that the Son of Man hath Power on Earth to forgive Sins (he saith to the sick of the Palsy) I say unto thee arise, and take up thy Bed, and go thy way into thine House. And immediately he arose, &c.* Here is no Appearance of his forgiving Sins in a ministerial subordinate way; but all the Marks of Majesty and supreme Authority open'd themselves in his manner of doing it, as from himself: And in the like Authoritative Strain he said unto *Mary, thy Sins are forgiven thee.* So that they who were with him were astonish'd at the Grandure of his Behaviour therein, and said, *Who is this that forgiveth Sins also?* And accordingly he Commission'd his Apostles to preach forgiveness of Sins *in his Name*, which among other Things imports by his Power and Authority. And to shew that this Blessing was absolutely at his Dispose, he like a Sovereign Lord empower'd them Ministerially to declare his Forgiveness, assuring them of a Ratification of what they should do therein by his Authority, and according to his Word. *As my Father hath sent me, and so acted as my Superior in Relation to my Office-Capacity, which I receiv'd from him; even so with like Superior Authority send I you——Whosoever Sins ye remit, they are remitted unto them.* Who but he that is God would have acted in his Office-Capacity in this Absolute Sovereign way, and committed the Pardons of Heaven to his Officers to declare them? And now in his exalted State he more fully displays his Absolute Authority to this Purpose, *Being exalted—to give——forgiveness of Sins.* And accordingly

Luke 7:  
48, 49.

Luke 24:  
47.

John 20:  
21, 23.

Acts 5:  
31.

*Stephen* in his last Prayer apply'd to him in an Absolute way for Forgiveness of his Enemies, saying, *Lord Jesus receive my Spirit, and he kneeled down, and cried with a loud Voice, Lord, lay not this Sin to their Charge; just in the same Absolute manner as Christ, as Man, pray'd to his great Father for his Enemies, when he hung on the Cross, Father forgive them, for they know not what they do.*

Luke 23.  
34.

He also, as well as the Father, justifies Sinners through Faith in his Name. By his Knowledge, or by the Knowledge or Faith of him, shall my righteous Servant justify many. And what is added, for he shall bear their iniquities, respects the only procuring Cause and judicial Reason of a Sinners being justify'd, which equally holds true with regard to the Father as well as to the Son; for no Sinner is justify'd by either of them but on that Account.

Isa. 53.  
11.

It may likewise respect the Reason why this Prerogative of God is in the Exercise of it made one Branch of Christ's Office-Work. And take it either way, 'tis a Proof of this Divine Power's being in him. Accordingly the Apostle told the *Corinthians*, they were justify'd in the Name of the Lord Jesus; which denotes his Authority in that Act. And if

1 Cor. 6.  
11.

we are justify'd by him as his Act, he must be God. For it is God alone that justifies, it being spoken of as his peculiar Prerogative. So

Rom. 8.  
33.

likewise the Adoption of Sons is mention'd as Christ's Act. As many as receiv'd him, to them gave he Power to become the Sons of God, even to them that believe on his Name. Accordingly,

John 1.  
12.

when he exerted his Divine Power of forgiving Sins, he join'd this of Adoption with it, saying, *Son, be of good cheer, thy Sins be forgiven thee.* And afterwards, *Daughter be of good*

Mat. 9.  
2.  
ver. 22.

*Comfort;*

Comfort, thy Faith hath made thee whole. Now who but God himself can pretend to adopt into his Family? The Scripture every where speaks of this, as his peculiar appropriated Prerogative. *I will be a Father to you, and ye shall be my Sons and Daughters, saith the Lord Almighty.* And I am not without some Thoughts that even this Place may be understood of Christ. For he stiles himself the *Lord*, which is the Name whereby Christ is most commonly denominated in the New Testament, and I have shewn that he also sometimes called himself *the Almighty*. It likewise appears from the Context, that the *Lord*, who is represented as speaking these Words, is either he, who was call'd *Christ*, v. 15. and admitting *that*, the Case is determined. Or 'tis he, who *dwells and walks in his Church*, v. 16. and Christ is in a very distinguishing manner represented under this Character, *Rev. 1. 13, 20. and 2. 1.*

2 Cor.  
6. 18.

To say the least, it may be understood of God *essentially* consider'd, and so inclusive of Christ as a Divine Subsistent in the Godhead, if not as Vested with Office-Power.

(2.) *Christ performs Works of Grace in us, which none but the only true God can be the Author of.* The whole Work of Grace in us is throughout the Scriptures ascrib'd to God, as the only proper efficient Cause of it. And 'tis set forth under such Names and Characters, as prove it to be a Work of such infinite Power, that none but the great God himself can effect it. Particularly when 'tis call'd a *creating us*, and a *quickening, and raising us from the Dead.* And that we might understand these, not as Hypertolizing insignificant, but as very apt and instructive Metaphors, the

Eph. 2.  
5, 6, 10.

Chap. 1. 19, 20. Apostle in some foregoing Verses had explain'd one of them in proper Terms, which speak as magnificently of this Power, as these Metaphors in their highest Sense represent it, calling it, *The exceeding Greatness of his (God's) Power to us-ward who believe, according to the working of his mighty Power, which he wrought in Christ when he raised him from the dead, &c.*

Heb. 12. 2. Acts 5. 31. Now this great and Almighty Work of Grace is ascribed to our Lord Jesus Christ, as the proper efficient Cause or Author of it. He is expressly call'd *the Author and Finisher of our Faith*. And is said to be exalted to give *Repentance*, as well as Remission of Sins. And his being exalted by God the Father in his Office-Capacity to do this, is no Argument against his Power, as God for it; but is rather a Confirmation of it, since that Almighty Power, which is necessary for this Work, is compatible to none but the true God. Had he been only Man, or any thing short of the Deity, this Prerogative of the Godhead had been incommunicable to him; but since he is God as well as Man, it is committed to him to be exercised by him, in a God-like manner, in his Office Capacity and exalted State. And even before his Exaltation he exercised this Power, tho' not so extensively as he doth now. You have already heard, that when he was on Earth, he in a proper Sense, and like the Sovereign Jehovah forgave Sins. 'Tis likewise as plain that he in as proper a Sense and God-like manner exerted the Power of *Heart-changing Grace*. He spoke, of the giving of saving Grace as his own Act to the Woman of *Samarita*, when speaking of himself he said to her, *Thou wouldest have asked of him, and he would have given thee living water;*  
and

Joh. n 4. 10, 14.

*and whosoever drinketh of the water that I shall give him shall never Thirst; but the water, that I shall give him, shall be in him a Well of Water, springing up into everlasting Life.* He with a word speaking changed his Disciples Hearts, and put forth such Power with his word as made them willingly leave all and follow him. Thus he spoke effectually to the very Heart of *Matthew*, as he sat at the Receipt of Custom, saying, *Follow me, and he arose, and follow'd him.* Mat. 9.

What a Divine commanding and efficacious word was this! In like manner he spoke to *Peter*, and *Andrew*, *James*, and *John*. He did but call them, saying, *Follow me*, and immediately they obey'd him. What prevailing God-like words of Spirit and Life were these, that instantly made such a thorough Change upon their Hearts, as to leave all that they had to follow so despised and poor a Person as Christ was in the Flesh, and that before he was much, if at all, known by his Miracles! Chap. 4.  
18—22.

Who but God could make his Call so effectual as to work up their Hearts at once to one of the hardest Lessons of Christianity, *viz.* to deny themselves, and take up their Cross and follow him? Yea, by his very look he afterwards reach'd *Peter's* Heart, and wrote the deepest Repentance in him. *He turned and look'd upon Peter*, after his Third Denial of him; and immediately he remembered what Christ had said, and with all the Relentings of godly Sorrow for his Sin, *went out and wept bitterly.* And when Christ was risen from the Dead, he not only open'd the Scriptures concerning himself in a Doctrinal Way to his Disciples, but also, as a distinct work from that, he open'd their understandings, that they might understand the Scriptures, Luke 22.  
61, 62.

*He turned and look'd upon Peter*, after his Third Denial of him; and immediately he remembered what Christ had said, and with all the Relentings of godly Sorrow for his Sin, *went out and wept bitterly.* And when Christ was risen from the Dead, he not only open'd the Scriptures concerning himself in a Doctrinal Way to his Disciples, but also, as a distinct work from that, he open'd their understandings, that they might understand the Scriptures, Luke 24. 45.

which agrees with what the Apostle *John* says, *We know that the Son of God is come, and hath given us an Understanding that we may know him that is true*, 1 John 5. 20. And this is the very same work that the great *Jehovah* of *Israel* promised in his Covenant to do; *I will give them an Heart to know me*, Jer. 24. 7. And all this special saving Work of *Christ* upon the Minds and Hearts of his People is, in all the places recited, spoken of as his own proper Act and Deed, which he perform'd by an inherent and soverain Power. And with respect to this Work, as well as with respect to the Resurrection of the Body, those Passages may, I conceive, be understood, where *Christ* says,

John 5.  
21, 25,  
26.

*As the Father raiseth up the Dead, and quickeneth them; even so the Son quickeneth whom he will.*

— *Verily, verily, I say unto you, the Hour is coming, and now is, when the Dead shall hear the Voice of the Son of God, and they that hear shall live. For as the Father hath Life in himself, so hath he given to the Son to have Life in himself.* Sure these great and effectual Works of Grace, which are peculiar to the great God only, being perform'd by our Lord *Jesus Christ*, are a good Evidence that he is that God.

Obj. If it is objected, that what *Christ* did or doth in this saving work, was and is done, not by himself immediately, but by the Power of the Holy Ghost.

Ans. There is no mention made of the Spirit in any of those Works: But admitting they were wrought by him, the same Objection lies against such Works being done by the eternal Father; because it must be allow'd, that the Scripture, speaking of them as the works of the Father, doth also speak of them as perform'd by his Spirit. Both the Father and the  
Son

Son are represented, as applying themselves to Operation on us by the Holy Ghost, who is the third Person of the Trinity, the same in Essence with them, as the Scripture represents him. But that is not my present work to insist on ; I only mention it now for this, to shew that it may with equal Strength of Argument be maintain'd, that the Works I have been discoursing of, are not the works of the great *Jehovah*, which the eternal Father is on all Hands allow'd to be, because he works them by his Spirit ; as that they are not the Works of Christ, because he works them by his Spirit too ; since both the Father and the Son equally work them by him. But as none will allow this to be an Objection against their being the Works of the Father, no more ought it to be allow'd of, as an Objection against their being the Works of Christ.

This leads us to another Work, which proves him to be God, and that is,

5. *His sending the Holy Ghost both for miraculous and gracious Operations.* All the Arguments the Scripture affords to prove the Godhead of the Holy Ghost, are so many Appeals to our Reason and Conscience, that none who is not the great *Jehovah*, can send him. And this work is ascribed to Christ in a proper sense as well as to the Father. When the Father is said to send him, he is said to do it in Christ's Name, thereby joining the Son's with his own Power therein. *The Holy Ghost, whom the Father will send in my Name, says Christ, he shall* Joh. 14.  
26.  
*teach you all things, &c.* And Christ afterwards speaks of himself as a Principal as well as the Father, as sending the Spirit jointly with the Father, tho' in a manner suitable to the Order of his and his Father's Subsistence in  
the

Joh. 15. the Godhead. *When the Comforter is come, whom I  
26. will send unto you from the Father, even the Spirit  
of Truth, which procedeth from the Father, he shall  
testify of me.* And after that, he speaks of it  
absolutely as his own act, without mentioning

Chap. the Father in it—*If I go not away, the Comforter  
16. 7. will not come to you; but if I depart, I will send  
him to you.* I don't deny but Christ intermixes  
several Things in his Discourse of sending the  
Spirit, which suit merely his Office-Character  
as Mediator, and in that Capacity he plainly

speaks when he says, *I will pray the Father, and  
he shall give you another Comforter.* And it well  
became him in that Capacity to represent the  
Case in that manner. But this no way inter-

Chap. 14. 16. *feres with his equal Power with the Father in  
another Consideration of him, as you have  
heard before. And it was proper that Christ  
shou'd speak of this, as a Part of his Media-*

*torial Work; because upon that the Mission of  
the Spirit, either from the Father or him in-*

*tirely depends. And yet, to shew that this  
falls in with our present Argument, Christ in  
this Discourse speaks (as you have heard) in*

*such absolute and God-like Terms of his own  
sending the Spirit, as strongly import that this  
great Mediator acts like himself, like the great*

*God as he is, in this part of his work. And  
accordingly he is spoken of in both these*

*Characters, with regard to this his work: I*

Zec. 12. *will pour on the House of David, and on the Inha-  
10. bitants of Jerusalem, the Spirit of Grace and Sup-  
plications, and they shall look upon me whom they  
have pierced, and mourn, &c.* He that here

*promises to pour out his Spirit, is he who  
was pierced, which denotes his Mediatorial  
Capacity. And it is he, who is called Jehovah,*

*in ver. 8. which denotes his proper Godhead.*

*The Holy Ghost is call'd in Scripture, The  
Spirit*

*Spirit of Christ, and the Spirit of the Son, as* Rom. 8.  
*well as the Spirit of the Father; and all the O-* Gal. 4.6.  
*perations of that Spirit are represented to be*  
*as absolutely at Christ's Dispose, as at the*  
*Father's. When Christ honour'd his Disci-*  
*ples with his Presence before his Ascension,*  
*He breathed on them, and said to them, Receive* John 20.  
*ye the Holy Ghost; thereby intimating, that he* 22.  
*was as able to give his Spirit to them, as to*  
*breath upon them. And as soon as he got to*  
*Heaven, and was in a State and Condition to*  
*appear and act like his great self, in all that*  
*Glory which he had with the Father before*  
*the World was, and in the Grandure of his*  
*Mediatorial Exaltation, he then like the great*  
*Jehovah fill'd all things. In order to which,* Eph. 4.  
*he sent or pour'd down the Spirit in the most* 10.  
*plentiful and astonishing manner, as the Apo-*  
*stle Peter declared, on the remarkable Day of*  
*Pentecost: Being by the right Hand of God ex-* Acts 2.  
*alted, and having received of the Father the Pro-* 33.  
*mise of the Holy Ghost, he hath shed forth this which*  
*you now see and hear, &c. And tho' this was*  
*in Pursuance of his Sufferings, and a Part of*  
*that Glory, which the Father had promised,*  
*and then invested him with in his Office-Ca-*  
*capacity, on consideration of those Sufferings;*  
*yet it is spoken of as his own Act, which he*  
*managed in such an August and Lordly man-*  
*ner as plainly shew'd him to be the only true*  
*God. Accordingly 'tis observable, that this*  
*Act of his is declared to be a Performance of*  
*an Ancient Prophecy of what the great Jeho-*  
*vah wou'd do; This is that which was spoken* v. 16, 17,  
*by the Prophet Joel; And it shall come to pass in*  
*the last Days, (saith God) I will pour out of my*  
*Spirit upon all Flesh, and your Sons and Daughters*  
*shall Prophecy, &c. He that did this, we are*  
*expressly*

expressly told by the Apostle *Peter*, was Christ. It was his Act, and is denominated from him. And he, who it was Prophecy'd in *Joel*, shou'd do this, is as expressly call'd *Jehovah*; as you may see by consulting the place, *Joel* 2. 27, — 32. And the 32d Verse is again apply'd to Christ as that *Jehovah*, in *Rom.* 10. 13, 14.

6. *The general Resurrection of the Dead at the last Day, is in a proper Sense ascribed to Christ as a divine Effect wrought by him.*

A Supposition of the general Resurrection of the Body carries an open Evidence of the Necessity of such an immense Wisdom, Dominion, Power, and Presence, as infinitely exceeds all our Thoughts; and for that very Reason the Doctrine it self, exceeds the Faith of many, who can't tell how to think that God himself can work thro' all the Difficulties, and master all the Impossibilities, which they imagine their Reason can suggest against it: Something so awful, astonishing and incomprehensible is there in that Effect, according to the Doctrine of the Scriptures. And we who believe the Truth of that Doctrine which we find to be so clearly and expressly reveal'd in the Word of God, believe it barely upon the unerring Veracity of God's own Testimony concerning it, adoring his infinite Greatness, who is able to make good his own Word with respect thereunto, instead of pretending to adjust his Conduct to our own inquisitive Reasonings about it. It therefore must needs appear altogether impossible, that any but the only true God shou'd raise the Dead, tho' not impossible that *He* shou'd do it, *who is able to do exceeding abundantly above all that we ask or think, according to the Power that worketh in us.*

Hence

Hence the Apostle lays the Belief of this great Article merely upon the Greatness of God, when he says to King *Agrippa*, *Why should it be thought a Thing incredible with you, that GOD* Acts 26. 8. *should raise the Dead?* To suppose it to be done by any other inferiour Being, is indeed of all Things most incredible; but the Thoughts of God's infinite Greatness alone, shou'd reconcile our Faith to it. And yet this incredible Thing, upon any other Foot than that of the absolute Power and Omnipresence of the Godhead, is familiarly spoken of in the Scripture as done by Christ, and that by his own Power. Thus Christ speaks of himself; *This is the Will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting Life; and I will raise him up at the last Day.* John 6: 39, 40, 44, 54. And this he repeats four Times in this Chapter, speaking of it all along as his own Act, *I will raise him up at the last Day.* Yea, he speaks of himself as having equal Liberty and Power with the Father for it; *For as the Father raiseth up the Dead, and quickeneth them; even so the Son quickeneth whom he will.* Chap. 5: 21. In what a soverain Strain doth he speak these Words, even when he is speaking also of the Father? And with what God-like Majesty and Authority doth he tell us how he, *the Son*, will do this Work? *Verily, verily, I say unto you, the Hour is coming, and now is, when the Dead shall hear the Voice of the Son of God, and they that hear shall live.* Or if these Verses shou'd be supposed not to be primarily and confinedly meant of the Resurrection we are speaking of; yet none can doubt but what follows in the like exalted Strain is, where our Lord (having in the foregoing Verses spoken of the great Authority that the Father had given him as Mediator) says, *Mar-*  
*vel*

Joh. 28. *vel not at this*; and the Reason he gives why they shou'd not Marvel at it, is, because he was a Person every way equal to it, having still greater Power in himself; *for the Hour is coming, in which all that are in the Graves shall hear his Voice, and shall come forth; they that have done Good, unto the Resurrection of Life; and they that have done Evil, unto the Resurrection of Damnation.* And to assure us that the Power which he'll put forth with this sovrain commanding Voice to produce that astonishing Effect, is properly his own Power inherent in himself, the Apostle, speaking of the Second Coming of *the Saviour, the Lord Jesus Christ,* says, *He shall change our vile Body (or the Body of our Humiliation) that it may be fashion'd like unto his glorious Body; according to the working whereby he is able even to subdue all things unto himself.* With what magnificent lofty Signatures doth the Apostle there describe the divine and absolute Omnipotence of Christ, whereby he performs this work. And sure such a Work, wrought by such a Power inherent in Christ himself, is a pregnant Evidence that he is the True and most High God.

Phil. 3.  
21.

7. We may advance, as a farther Evidence of this sort, *The Consideration of the future Judgment, which is in a full and proper Sense ascribed to Christ. He shall judge the Quick and the Dead, at his appearing and Kingdom, 2 Tim. 4. 1. For the Father judgeth no Man, immediately or by himself, but hath committed all Judgment to the Son, John 5. 22. Hence we must all appear before the Judgment-seat of Christ, that every one may receive the Things done in the Body, according to that he hath done, whether it be Good or Bad, 2 Cor. 5. 10. 'Tis freely allow'd, that the special plenary Exercise of all judicial Power*  
is

is by Dispensation from the Father committed to the Son, in his Office-Capacity : For otherwise the leading Part of that Judgment wou'd naturally fall into the Father's Hands, as the first Person of the adorable Trinity. But my Plea is, That the Nature of this Work it self is such, as peculiarly belongs to the only true God, and is manageable by none but him. All our natural Notions, as well as the Scriptures, refer this Work to the supreme God only. And therefore, had not Christ in his Original Nature been a divine Subsistent in the Godhead, and so essentially consider'd *that God*, the full decisive unrepealable Exercise of this ultimate Judgment wou'd not have been committed to him. Hence, to shew that Christ who judgeth the World is the only true God, the Apostle cites a Text from *Isa. 45. 23.* where the great Jehovah of *Israel* undoubtedly speaks, and applies it to Christ, as a Proof, that *we shall all stand before his Judgment-seat*, in *Rom. 14. 10, 11.* The Force of which Argument wholly depends on Christ's being that Jehovah, before whom we are to stand for Judgment, as has been shewn under the first Head of Arguments. And who indeed but the only true God can judge the World ; Devils, and Men ? Who but He can exactly and perfectly know the Secrets of all Hearts, in the innumerable Thoughts that are continually springing up there, and in the different Principles and Ends that govern them all, and determine their Moral Nature respectively ? And who but he can have the like Knowledge of all the numerous intricate Trains of Words and Acts of a Moral sort, that will have run thro' all the Generations of Myriads of Men from the Beginning of the World to the Consummation

summation of all Things, which together with their Thoughts are necessary to be critically and perfectly known by him that is to judge them? What Mind but *his*, that is absolutely infinite, can penetrate deep enough to find them all out, or be comprehensive enough to take them all in, and to know them exactly and infallibly in their several Orders, Relations, and Circumstances, and pass right Judgment according to them? Besides, it seems to be infinitely beneath the Dignity of the Godhead to commit the full, final and irreversible Decision of all its Rights, with regard to us, to any that is not God. Who but he that is God, shall be an absolute Umpire and Judge for God?

8. Something of the like sort may be urged from *the Power of eternal Life and Death that is in Christ's Hands*. The great Jehovah speaks Deut. 32. of this, as his peculiar Prerogative; *I, even I am he, and there is no God with me. I kill, and I make alive, &c.* And Christ speaks of the Mat. 10. only true God as he alone, *who is able to destroy both Body and Soul in Hell*. And yet this Power of Life and Death is spoken of as in Christ's Hands, and the Exercise of it as Acts performed by himself: *I* (says he of his Sheep) John 10. 28, 29. *give unto them eternal Life, and they shall never perish, neither shall any Man [Gr. ἄς any] pluck them out of my Hand. And my Father that gave them me, is greater than all, viz. than all that wou'd destroy them; which he mentions as an acknowledg'd Principle; and thereupon, to shew the absolute Safety of those to whom he gives Eternal Life, he adds, I and my Father are one: One Thing, or Being, or Essence, as has been shewn. Was he not God, 'tis very shocking to imagine, that he shou'd have the*  
Enjoy-

Enjoyment of God at his Dispose, to give it at Pleasure to others in such an absolute way as he doth. In what a soverain Strain did he say to his Disciples, *I appoint unto you a Kingdom, as my Father hath appointed unto me*? What Majesty and Authority is there in these Words; whereby he assumes to himself the same absolute Power of appointing to them a Kingdom, as his Father exercised in appointing to him, as Man and Mediator, his Kingdom?

It is, I conceive, of no weight to Object, in the present State of the Argument, That this Power of giving Life to others, peculiarly belongs to Christ as *Mediator*, and is exercised by him only in the Virtue, or on the account of some of his other Office-Performances. For it is equally true, that God the Father gives the Possession of Eternal Life to no Child of *Adam*, but only in the Virtue, or on the account of those Office-Performances of Christ as Mediator. But as the Father's *absolute soverain way* of giving it on Christ's account, is a Proof of his Godhead; so Christ's *absolute soverain way* of giving it on his own account, is a like Proof of his Godhead too.

Nor will it any more affect the Nature of this Argument to Object, That this Power is given to Christ by the Father, as himself acknowledges, saying to his Father, *Thou hast given him (thy Son) Power over all Flesh, that he should give eternal Life to as many as thou hast given him*: And that agreeable to this he declar'd, in answer to the two Sons of Zebedee, *To sit on my Right hand, and on my Left, is not mine to give; but (or unless, or save, or except, as this Particle sometimes signifies) to them for whom it is prepared of my Father*. So the Text

lies in the *Greek*; and the words, *it shall be given*, are needlessly, not to say injuriously, added by the Translators. This, I say, don't at all weaken the Force of my present way of arguing, which is, that this work is too *big* and *God-like* to be committed to Christ in his Office-Capacity, if he really was not *God*, it being a Work appropriated to the Divine Being; and that he manageth it in a way too *Grand* and *Soverain* for any but the only true *God*.

In both the Places objected 'tis allow'd to be very plain, that Christ speaks of himself in his Office-Capacity. And as he therein acted as his Father's Servant in Human Nature, he had his Power from him; the Nature of that Office requiring it shou'd be so. And as he therein agreed with the Father whom to save, 'tis very true that he cou'd not, as *Mediator*, by Virtue of his Office, dispose of the heavenly Mansions otherwise than according to that Agreement, or than as the Father in his Eternal Counsels had prepared them, and allotted particular Persons to them. And, according to that Oeconomy, the same may be said of the Father too, that he cou'd not, consistent with his own Counsels and Agreements with the Son, save any by him, but according to those Counsels and Agreements. But as this don't derogate from the *Father's* absolute Power of giving Eternal Life to others, irrespectively to the Decree and Compact; no more doth it derogate from the *Son's* absolute Power of doing it as *God*, irrespectively to the same. And such is the Greatness of Christ in his Office-Capacity, that none hath eternal Life but those to whom he gives it; and he gives it to all that the Father has given him,  
and

and for whom he has prepar'd it. And this he doth as one that has a full and absolute Right as God, as well as a delegated and purchased Right as Mediator so to do. Hence he has given all *his* the strongest Assurance, that when he shall come again, *He'll receive them to himself, that where he is, there they may be also.* Then he'll appear like his great self, like the Lord of Life, *and be glorified in his Saints, and admired in all them that believe.* And at the same time he'll appear in all his divine, just, and dismaying Terrors, in not only sentencing the Wicked to eternal Death, but in *executing* that Sentence himself upon them with his own crushing Arm : *For the Lord Jesus shall be revealed from Heaven, with his mighty Angels, in flaming Fire, taking Vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ, who shall be punished with everlasting Destruction from the Presence of the Lord, and from the Glory of his Power ; when he shall come to be glorified in his Saints, &c.* What a grand and awful Account is this of his Almighty, insupportable and consuming Wrath upon his Enemies ! Their Banishment from his blessed Presence, and the Weight of his avenging Arm everlastingly upon them, will make up the Pains of Loss and Sense, which are generally allow'd to be the agonizing Torments of an Eternal Hell. Thus *he hath the Keys of Hell and Death ; and 'tis he that hath the Key of David ; he openeth, and no man shutteth ; and shutteth, and no man openeth.* And sure he that is equal to, and fit to manage such a Post as this, and that acts in it with all the Grandure and Sovereignty of the Deity must needs be himself by Nature GOD.

John 14:

3.

2 Thef.

1. 10.

v. 7,8,9;

10.

Rev. 1:

18.

Chap.

3. 7.

These Things severally might be more enlarged on ; but I trust what I have offer'd is sufficient to make out this fourth Argument, taken from Christ's performing the peculiar Works of the only true God, to prove that he is that God.

### A P P L I C A T I O N.

Use I. We may hereby see the great Danger of rejecting Christ, and going on in Sin against him. To make no Use of such a great Saviour as Christ is; to lye out from him by Unbelief, either not seeking after Salvation at all, or seeking it in any other way than alone by him, or despairing of obtaining it from him ; and to go on in sin, instead of betaking thy self, O sinner, to Christ for Deliverance from it, is a most inexcusable Contempt of this great God our Saviour, and a provoking Affront to him. All this, if thou persistest in it, will inevitably turn with utter Confusion upon thine own Head. *For there is Salvation in no other, and*

Acts 4. *there is no other Name under Heaven given among*  
 12. *Men whereby we must be saved ; and therefore, he that sinneth against him wrongs his own Soul ; it*

Prov. 8. *is at thy own utmost Peril ; And how can it*  
 36. *be otherwise ? since he is the Mighty God that hath all Power in his Hands ; the God that made thee, and by a word speaking can either kill, or keep thee alive, and can destroy, or save thee, Soul and Body for ever. Thy final hastening Judgment for an endless Eternity of Blessedness or Misery is in his Hands ; And how dreadful will it be to have him against thee ? The Judge stands at the Door, and he may be upon thee before thou art aware. 'Tis certain 'twill not be long before he'll appear in all his awful Majesty and terrible*

ble

ble Glory to Sinners, to execute an avenging Judgment upon them, for all their ungodly Deeds and hard Speeches against him. How dangerous is it to provoke such a resistless Soverain, and to blow up his flaming Vengeance against such dry Stubble as thou art! O! kiss the Son lest he be angry, and you perish from the way, when his Wrath is kindled but a little; blessed are all they that put their Trust in him. He now holds out a Scepter of Grace in the Gospel; there he breaths nothing but Peace, and Pardon, and all Salvation, thro' Faith in his Blood, which he shed to obtain them for Sinners. And there, with all the ingaging Tenderness and commanding Authority of a great and compassionate Saviour, he speaks to them to come in by Faith to him for them. But see that ye refuse not him that speaks; for if they escaped not, who refused him that spake on Earth; much more shall not we escape, if we turn away from him that speaks from Heaven. He is able as a Judge to avenge himself in his Justice upon them hereafter, that wont accept him in his Grace for their Saviour now. And he will certainly do it; For if the word spoken by Angels was stedfast, and every Transgression and Disobedience received a just Recompence of Reward; How shall we escape, if we neglect so great Salvation, which at the first began to be spoken by the Lord? &c. This is mention'd on the account of the Greatness of Christ's Person, as God, which had been discourd on, in the foregoing Chapter. And where there is a wilful contempt of Christ in the Dignity of his Person, and Efficacy of his Sacrifice, attending the Sinner's rejecting him, there is the greatest aggravation of Condemnation that can be. For he that despised Moses's Law died without Mercy — Of how much

Judg. 15.

Psal. 2.  
12.

Heb. 12.

25.

Chap. 2.

2, 3.

Chap. 10.

28, 29.

sover Punishment, suppose ye, shall he be thought worthy, who hath troden under foot the Son of God, and hath counted the Blood of the Covenant where-with he (Christ) was sanctified, an unholy thing.

Use II.

We may hereby see the Safety and Happiness of those that are in Christ's Hands as a Saviour. They are in the Hands of him, who hath all things else in his Hands to serve his gracious Purposes toward them. All the Works of Nature and Grace are at his command; and he'll take care of thee, O Believer, who committest thy self and thy all to him, whoever else he neglects. He hath a constant watchful Eye upon thee for Good. Nothing can befall thee, relating to this World or the next, without his Leave; and he both can and will over-rule and turn all Things to thy advantage in their last Issues. Tho' dark and dismaying Providences may befall thee; yet Christ, thy all-working Head and Saviour, sits at the Helm to steer them for thee, and to give them a bright and comfortable upshot. Tho' Temptations may bear hard upon thee, yet all the Devils in Hell are at Christ's Command; and his Grace is sufficient for thee, and his strength shall be made perfect in thy weakness. Tho' thou may'st be sometimes wrack'd with jealous Suspicions and tormenting Fears, that thy weak Grace will fail thee, and thy remaining warring Corruptions will prevail against thee, or that Satan and the World will prove too hard for thee, and make thee Miscarry at last; yet thou being in the Hands of Christ, who is God, he'll subdue thine Iniquities in thee, and perfect all that concerns thee in thy use of the Means of his appointment, and will bear thee above, and carry thee thro' all Dangers and Difficulties, till he lands thee safe in Heaven.

If thou hadst no other Security but thy own Resolutions and Strength, or any Creature Help, thou mightest well despair of the Issues of thy Combats, and of thy intermixed Hopes and Fears ; but thy Security, O Believer, is firm in Christ God-Man, *who gives to his Sheep eternal Life, and hath assured them they shall never perish, neither shall any pluck them out of his Hands ; and his Father, that gave him them, is greater than all, that wou'd destroy them ; and he and his Father are one in Nature or Essence,* Joh. 10.  
28, 29,  
30. and therefore one in Consent and Operation ; and so the Father will jointly with the Son take care of them, and none shall pluck them out of the Father's Hands. O Happy, happy Souls that are thus safe in the Hands of Christ for Time and Eternity. If we indeed belong to, and are interested in this great and all-sufficient Saviour, we are under his Almighty Care and Influence here, to secure and fit us for everlasting Abodes with him in his Glory hereafter. And all the great and blessed Things he doth for us in this World, are but Samples and Earnests of inconceivably greater Blessings still, which he will certainly bestow upon us in the next. Here he gives us 1 Cor. 13.  
9, -12. Grace ; but there he'll give us Glory. Here he gives us a Dawn of Spiritual Light, by which at best we see darkly, and know but in part ; but there he'll give us the Light of Noon Day, and *we shall see him as he is, and know as we are known.* Here he gives us Faith ; but there he'll give us Vision. Here we sit at his Feet in an Ordinance ; but there we shall sit with him in his Throne. Here he now and then meets us, and gives us a smile ; but there we shall always behold his glorious Face, and be for ever with him. Here he frees us

from the Power of Sin ; but there he'll free us from all the indwellings of it. Here he delivers us from the Kingdom of Satan ; but there he'll deliver us from all his Temptations. Here he begins, and carries on the work of Grace in us ; but there he'll raise it to Perfection in as full Conformity to himself as possibly can be. Here he sanctifies Afflictions to us ; but there he'll deliver us from all our Troubles, and make us reap the blessed and sanctify'd Fruits of them for ever. Here he supports and comforts us against the Fears of Death ; but there he'll set us beyond the reach of Death

- John 14. it self, and we shall dye no more. *Because he*  
 19. *lives we shall live also ; and when Christ, who is*  
 Col. 3.4. *our Life, shall appear, we shall also appear with*  
*him in Glory.* All this safety, blessedness and  
 Psa. 149. *honour have all his Saints, because they are in*  
 9. *Christ's Hands as a Saviour.* And they may  
 and ought in a way of Trust in him, and ho-  
 ly walking before him, to be *looking with*  
 Tit. 2. *humble Confidence, and joyful Desire, for the*  
 13. *blessed Hope and glorious Appearing of this great*  
 Jude 21. *God, even our Saviour Jesus Christ, and for his*  
*Mercy unto eternal Life.* And whilst he says,  
 Rev. 22. *Surely I come quickly, their Hearts shou'd eccho*  
 20. *back, Amen, even so come Lord Jesus.*

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 S E R M O N VII.
 

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ROM. ix. 5.

—Of whom as concerning the *Flesh* Christ came, who is over all, God blessed for ever. Amen.

**I** Have gone through Four Heads of Argument to prove the *true and proper Godhead of Christ*, or that he is in his *Original Nature the true and most High God*, to which I shall add a 5th: Therefore

Fifthly, *The same Religious or Divine Worship is demanded for Christ, and given to him in Scripture, which is appropriated to the most high and only true God, as peculiar to him.*

Worship in General is the Respect or Honour we pay to another on the Account of his Excellence or Superiority, when this is apply'd to a Creature as its Object, denoting the inward Esteem or Veneration we have of him, and that the outward Expressions of Respect we pay him, it is *civil* Worship, and is always subject to proper Limitations, answerable to the limited Excellence or Superiority of its Object. But when it is apply'd to the infinitely great and Perfect God, as its Object,

ject,

Ma. 48.  
 21. and  
 42. 8.

ject, denoting the Adoration of our Hearts and suitable Expressions of it in our Words and Actions, 'tis properly *Religious* or *Divine* Worship, and admits of no Limitation, being founded on the absolute Supremacy, and all other infinite unlimited Perfections of the Divine Nature, as the formal Cause or Reason of it. Hence where there is not this proper formal Cause of Divine Worship, there it ought not to be given, and 'tis *Idolatry* to offer it; for 'tis a giving that Glory to another which is due to God alone, and which he, in his Jealousy for his own Honour, hath solemnly declar'd against, saying, *How should my Name be polluted? I will not give my Glory to another.* Upon this Foot the Religious Worship paid by *Pagans* and *Papists*, to any that are not truly and by Nature God, has been confuted and condemned as *Idolatrour*, with great Strength and Evidence of Argument, by the generality of Protestants. But where there is the proper formal Cause of Divine Worship, there it ought to be paid, and 'tis *Atheism* to withhold it. That Christ is possess'd of those truly Divine Perfections, which intitle him to Divine Worship, has been, I hope, sufficiently evinced in some foregoing Considerations of him according to the Scriptures. And that Divine Worship belongs to him, and ought to be paid him, is now to be proved, and managed as an Argument *a posteriori* that, the Scripture being Judge, He is the true and most high God. To set this Evidence in a just Light, 'tis necessary to prove two Things,

1. That Divine Worship is peculiarly appropriated in Scripture to the only true and most high God. And

2. That

2. That that Worship, which is so appropriated to the only true and most high God, is by Scripture Warrant given to Christ, and required to be paid him.

1. I am to shew that *Divine Worship is so peculiarly appropriated in Scripture to the only true and most high God, that 'tis to be given to none but him.* This is so plainly expressed in the first Commandment, that there is no just Reason to doubt of it. And 'tis set at the Head of the Moral Precepts, as fundamental to all the rest, so fundamental, that without it, they wou'd lose their Moral Nature and Obligation upon us. For if we may have any other God, and pay Divine Worship to him as God, then whatever that supposed God should command would claim our Faith and Obedience, as parts of that Worship we owe him. And if the Commands of that other God should happen to be contrary to what the true God hath commanded; Yet so far forth as we own that supposed God to be our God, and Worship him accordingly, we must receive his Commands as Obligatory upon us, and the true God must so far be no longer a God to us, and consequently his Commands as contrary to those of the other God, whom we own as our God, can be no longer thought to oblige us. For not to believe or obey the Commands of any God, is in Fact not to own him for God, and not to worship him as such.

Now in the first Command, Divine Worship is expressly appropriated to the great Jehovah, who excludes all others from it; *Thou shalt have no other Gods before me.* And that Exod. 20. 3. this respects his being the alone Object of their Worship, is plain from the next Command

mand, which speaks of the manner of our worshipping him. The same Command is repeated afterwards with farther Light and Enlargement, *Hear, O Israel, the Lord our God is one Lord, one Jehovah, one Self-existent Original Being, and with regard to him 'tis added, Thou shalt love the Lord thy God with all thine Heart, and with all thy Soul, and with all thy might*———*Thou shalt fear the Lord thy God, and serve him, &c.* And again, *The Lord your God, is God of Gods, and Lord of Lords*———*Thou shalt fear the Lord thy God, him shalt thou serve, &c.* And to shew that this Command is of continuing eternal Obligation, and is exclusive not only of the Gods of the Heathens, but of all that are not the only living and true God, Christ hath recited it again with a still more express and evident Limitation of it to that God alone. *It is written thou shalt worship the Lord thy God, and him ONLY shalt thou serve.* These words of Christ are an Answer to Satan's Proposal that he should fall down and worship him. The worship Satan demanded was of a *Religious* sort, otherwise this Answer of Christ, taken from God's Law, would have been nothing to the Purpose; for that Law only respected *Religious* Worship. And yet the *Religious* Worship Satan demanded seems not to be that of the highest and most absolute Kind, but only of a *Relative* and *Subordinate* sort; For the Reason or Ground of his Demand was his Pretence, that he could give to Christ *all the Kingdoms of the World and the Glory of them.* But he did not pretend that he could give them, as things that were *Originally* his own, but as things that were *deposited* in his Hands to be at his Disposal, as the Evangelist *Luke* reports it,

*The*

Deut. 6.  
4, 5, 13.

Chap.  
10. 17.  
20.

Luke 4.  
8. and  
Mat. 4.  
10.

ver. 9.

ver. 8, 9.

*The Devil said unto him all this Power will I give thee, and the Glory of them (viz. of the Kingdoms of the World) for that is DELIVER'D unto me, and to whomsoever I will I give it.* So that he spoke of himself only as a constituted God, and demanded only a worship suitable to that Character, which might be pretended would ultimately and reductively terminate on the true God, who gave that Power to him. Now Christ, in answer to this, don't say (as he justly might) that the Devil's Claim of that Power was but a vain and false Pretence, or that Christ was himself a greater Person than Satan could pretend to be. But he tells the Devil, that even on supposition that what he alleged was true (which Christ did not then think fit to Dispute with him) yet he ought not to be worshipped for this plain Reason, because he was not that only true God, who had said, *Thou shalt worship the Lord thy God, and shalt serve him,* which Text Christ quotes according to the real Sense and Meaning of it, and to make that Sense more evident and convincing still, adds *only* to it. *Him ONLY shalt thou serve;* thereby silencing the Devil at once, and determining in words as express as can be, that the only true God is *only* to be worshipped. The Devil was so confounded with the Majesty and Evidence of this Argument against him, that he had not the Face to renew his Attack; but like one convicted beyond all Contradiction immediately left him. With this Answer of Christ's to Satan, the Apostle's Account of the Idolatry of the Heathens well agrees; when reminding the *Galatians* of their former Heathenism, he tells them, *They did service to them, which by Nature are no Gods.* The Strength and Emphasis of the Apostle's Argument

Luke 4-6.

ver. 11.

Gal. 4. 8.

Argument to shew the blind Idolatry of their Gentilism lies in the Object of their Worship, that they serv'd not the true God, who is by Nature, and Originally so, but God's of another sort, who, however they came to be Gods, were not so *by Nature*, and therefore had not *that* in them, which is the only proper Ground and formal Reason of Divine Worship. And here, by the way, we may observe, that this Argument of the Apostle's lies very strong against the Worshipping of Christ himself, on supposition that he is not *by Nature* God, the want of *that* in the Object Worshipp'd, being made the formal Reason of Idolatry in the Worshipper. Hence if Christ is not indeed *by Nature* God, the *Galatians* might have retorted the Argument on the Apostle, and said, you Worship Christ, and have taught us to do so too, and therefore by your own Argument, both you and we are guilty of the like Idolatry still in Worshipping one that is not *by Nature* God. We have only changed the Object, but are still committing the same Sin against the only true God. But sure the Apostle did not argue at such a Rate as would have overthrown the whole Worship of the Christian Church, supposing Christ to be then Worshipp'd by it, as we shall see anon he was ; and therefore by this very Argument we may be assured that he believed and preached, that Christ is by *Nature* God. But to return, This Apostle's Charge of Idolatry at another time on the Heathens, as a Sin against the Light of Nature, stands on this Foot, that they Worshipp'd something else *besides* the only true God, who created the World ; they *worshipp'd and served the Creature more than* [or besides, Greek *παρα*] *the Creator, who is blessed for ever. Amen.* This plain-

plainly shews that the Worshipping the most High God, who by his own proper Efficiency made the Heavens and the Earth, don't excuse from Idolatry, if any other Being how excellent soever is joyn'd with him, and is Worshipp'd besides him. So fully possess'd were the Apostles with this fundamental Principle of all true Religion, that when any pretended to offer Religious Worship to them, they utterly rejected it, and that with Indignation. Thus when *Peter* apprehended that *Cornelius* meant him Religious Worship, by his falling down at his Feet, he immediately put a full stop to him on this Ground, that he was only a Man, and therefore *no Religious Worship* was due to him; *Peter took him up, saying, stand up, I my self also am a Man.* And when the Apostles *Paul* and *Barnabas* were treated with Religious Rites at *Lystra*, because of the miraculous Power God had there put forth by one of them, with what Detestation and Abhorrence did they reject that Affront to the Deity? directing them to pay all Religious Homage to the great God only, who made the World. *They rent their Clothes, and ran in among the People, crying out, and saying, Sirs, why do ye these Things? we also are Men of like Passions with you, and preach unto you, that ye should turn from these Vanities unto the living God, who made Heaven, and Earth, and the Sea, and all things therein.*

Acts 10.  
25, 26.

Chap.  
14. 14,  
15.

The Holy Angels likewise are as tender of God's Honour in this Respect; and therefore when one of them appear'd in a glorious and exalted Character to the Apostle *John*, and he either offer'd him civil Worship, which the Angel mistook for Religious Worship (for the Angels are not Omniscient) or the Apostle, mistaking this Angel for Christ, the Angel of the

the Covenant, offer'd him Religious Worship (for the Apostles were infallible only whilst they were under special Inspiration, which there is no Proof that the Apostle *John* was under then, at least as to this particular.) I say, when in one of these Circumstances, the Apostle offer'd to Worship the Angel, he forbid him for this Reason, because he was not God; and directed him to pay that Honour to God only. See thou do it not, I am thy fellow Servant. — *Worship God.* Thus you see that Divine Worship is by the Doctrine of the Scriptures to be confin'd wholly and alone to the only true God, or to be given to him, and to none besides him. And yet,

Rev. 19.  
10.

2. *This Divine Worship, which is thus peculiarly appropriated to the only true God, is by Scripture Warrant given to Christ, and required to be paid to him.*

Heb. 1.  
6.

Those Angels who refuse Divine Worship from others, because they are not God, pay it to Christ because he is God. When the Father brought his Son into the World, he said, *Let all the Angels of God worship him;* and to shew that his Deity was the formal Reason of that their Worship, the Father immediately calls him by a Title expressive of it, saying *to the Son, Thy Throne, O GOD, is for ever and ever.* Good old *Jacob* worshipp'd him before his Incarnation, when as he lay on his Death-Bed he apply'd to him for Blessings on *Joseph's Sons*, saying, *The Angel which redeemed me from all evil, bless the Lads,* which could be none but Christ, the Angel of the Covenant. Not to insist on other Instances in the Old Testament, when Christ was here in the Flesh he admitted of Divine Worship as his due, and never made the least Objection, or enter'd

ver. 8.

ter'd the least Caution against it, or put the least Restraint upon it. And can we suppose that he shou'd be less careful of his Father's Honour, than the Angels or his Disciples were ; or that he wou'd not have protested against all Tenders of Divine Worship to him, if 'twas not his due ? But we never meet with the smallest Hint this way. He readily accepted all the Divine Honours that were offer'd him of this kind. We are expressly told of several who came to him to be heal'd of their Bodily Diseases, and fell down, and worship'd him. And that many, if not all of these Instances, are to be understood of religious Worship, appears from their *Faith* express'd in him at the same Time, as in one that was able to do whatever they wanted ; which Faith in him was it self an exalted Act of Divine Worship. Thus, among others, *There came a Leper and worship'd him, saying, Mat. 8. Lord, (using therein the Title by which the Septuagint always render'd Jehovah) if thou wilt, thou canst make me clean. And Christ own'd this worshipping Faith in him, immediately saying, like God, I will, Be thou clean. See like Instances in Mat. 9. 18, 27, 28. And when Peter was call'd to go to Christ on the Water, and found himself ready to sink in that attempt, he cry'd out to Christ with some, tho' weak, Faith in his Power, saying, Lord save me ; and Christ was so far from reproving him for this act of Worship, that he reproved him for being no more strong and confident in it, saying unto him, O thou of little Faith, wherefore did'st thou doubt ? And when he came into the Ship, and had by his God-like Power still'd the Wind, the whole Company join'd with Peter in worshipping him, as the Son*

Mat. 14. of God : *Then they that were in the Ship came*  
 33. *and worshipped him, saying, Of a truth thou art*  
*the Son of God.* And when Christ was risen  
 from the Dead, and appear'd to his Disciples,  
 Mat. 28. we are told, *some worship'd him while some*  
 17. *doubted.* They that worship'd him did their  
 Duty ; and 'twas the Sin of those that doubt-  
 ed. And who can reasonably question whe-  
 ther this was Divine Worship ? since by that  
 his appearance to them, he proved his God-  
 head, according to what he had told them, that  
 he wou'd raise himself again ? And as soon as  
*Thomas* saw the Proofs of his Resurrection, he  
 worship'd him in an Address of Faith, saying  
 Joh. 20. *to him, My Lord, and my God.* And Christ  
 28. commended that adoring Expression of his  
 Faith.

Obj. If it is said, That Christ refused religious  
 Worship, which was offer'd him by *Mary*,  
 when he said, *Touch me not ; for I am not yet*  
 John 20. *ascended to my Father ;* intimating, that he was  
 17. not to be worship'd till after his Ascension, as  
 if his Exaltation was the proper Ground of  
 it.

Ans. There is no mention of Worship, nor any  
 appearance in the Context, that *Mary* then  
 design'd to worship him in a *religious* manner ;  
 but only that she intended a joyous and affecti-  
 onate Embrace of a civil Nature, which her  
 Ecstasy at his appearance ran her into ; or that  
 she wou'd have prov'd by her Touch that it  
 was really he, and not a Phantom. But Christ  
 put her off for the present, that she might not  
 waste Time, he having another work of Im-  
 portance, which required speed, for her then  
 to do, and that was to go and acquaint his  
 Disciples with his Resurrection, as the next  
 words shew. *But go to my Brethren, and say*

unto them, I ascend to my Father and your Father, and to my God and your God. And the Reason he gave why she shou'd not then stay to touch him, for I am not ascended, was to comfort her with the Expectation, that she might afterwards have the Opportunity of his Company, and of being farther satisfy'd about the Truth of his Resurrection, in the Forty Days in which he at Times appear'd to, and conversed with his Disciples. And even admitting that *Mary* design'd to pay divine Worship to Christ, he prevented her doing it then, only because it was an unseasonable Time for it, when she ought to be employ'd in another Duty ; and not because that Honour was not, on proper Occasions, to be paid him. All his Disciples join'd in their Adorations of him as he was ascending to Heaven : *While he bless'd them, he was parted from them, and carried up into Heaven, and they worship'd him.* Luke 24. 51, 52.

And after Christ's Ascension to Heaven, and his Effusion of his Spirit from thence, (by which the Evidence and Glory of his Godhead appear'd in greater Lustre than was consistent with his humbled State) the Scripture speaks abundantly of the Divine Worship that is paid him, and demanded for him. He as well as the Father is represented as the Object of our Faith, Love, and Obedience. And with the Exercise of suitable Graces, our Prayers, and Praises, and sacramental Dedications, are to be made to him jointly with the Father.

(1.) *He is the Object of Prayer equally with the Father.* Stephen in his last Moments, and when he was full of the Holy Ghost, directed his Prayer to Christ, saying, *Lord Jesus, receive my* Gen. 48. 16. Acts 7. 59, 60. L 2

my Spirit, and he kneeled down, and cried with a loud Voice, Lord, lay not this sin to their charge; which is exactly for Matter and Form the same kind of Prayer that Christ, as Man, made ultimately to the Father in his last Moments, saying, *Father forgive them, for they know not what they do* ——— and *into thy Hands I commend my Spirit.* The Apostle Paul likewise apply'd in a direct, and as far as appears, in an ultimate manner to Christ, as the proper Object of Prayer. For this thing (speaking of Satan's Assault on him). *I besought the Lord thrice, that it might depart from me. And he said unto me, My Grace is sufficient for thee; for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my Infirmities, that the Power of Christ may rest upon me,* according to this my Prayer to him, and his answer to me. And the Apostle John, speaking of the Son, says, *This is the confidence that we have in him, that if we ask any thing according to his Will; he heareth us. And if we know that he heareth us, whatever we ask, we know that we have the Petitions that we desired of him,* 1 John 5. 14, 15. We hereby see 'twas the common Practice of Believers to pray not only to the Father, but likewise to the Son, as the adequate ultimate Object of their worship; as to one who they believ'd both heard and answer'd them. And hence 'tis made the distinguishing Character of Christians as such, that they are those who call upon the Name of Christ, which includes the whole of religious Worship, and Prayer particularly as a leading Part of it. Thus the Apostle's Description of them is, that *they call upon the Name of Jesus Christ our Lord.* And Ananias, speaking to Christ of Saul's Commission against his People, said, *He had Authority from*

2 Cor. 1.

2.

Acts 9.

14.

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the Chief Priests to bind all that call on thy Name. And as soon as Saul became Paul, and Preached Christ, all that heard him were amazed, and said, Is not this he that destroy'd them, which call'd on this Name in Jerusalem? And that their calling on Christ's Name was in a way of supreme Adoration, as the Name of the great Jehovah of Israel was call'd on, appears from Joel 2. 32. compared with Rom. 10. 13, 14. where that Passage, which in Joel undoubtedly speaks of the great Jehovah of Israel, is apply'd to Christ as that Jehovah to whom that Worship is to be paid. For whosoever shall call on the Name of the Lord shall be saved; and that Christ is the Lord here intended, is plain from the following Words: How shall they call on him in whom they have not believed? And how shall they believe on him of whom they have not heard? &c. which answers to what the Apostle says of Christ; He was preach'd to the Gentiles, and believed on in the world. To shew still farther, that Christ was address'd in Prayer in the same manner with the Father, they are frequently join'd together in the same Petitions, without the least appearance of a higher Honour given therein to one than to the other. Now God himself, and our Father, and our Lord Jesus Christ direct our way unto you. And at another time; Now our Lord Jesus Christ himself, as his own act, which as God he is able of himself to do, and God even our Father — comfort your Hearts, and establish you in every good word and work. And here Christ is named before the Father, to shew that the Father's being at other times named before him, is no Argument for a difference in the Kinds or Degrees of the Worship that is jointly paid them, when the Son is consider'd in himself as God. Many Instances

v. 21.

1 Tim. 3.  
16.1 Thes.  
3. 11.2 Thes.  
2. 16, 17.

ces of this joint Worship of the Father and Son, in a way of Prayer for Grace, Mercy, and Peace, are to be found at the Beginning and Close of most of the Epistles. And sometimes Grace is ask'd from Christ absolutely, without any Notice taken of the Father. *The*  
 1 Cor. 16. 22. *Grace of the Lord Jesus Christ be with you,* and  
 Gal. 6. 18. *with your Spirit.* And the Prayer of the whole Church to Christ, and the Apostle's Prayer to him for them, shuts up the Canon of the Scrip-  
 Rev. 22. 20, 21. *ture. Surely, says Christ, I come quickly. Amen,* says the Church, *even so come Lord Jesus. The Grace of our Lord Jesus Christ,* says the Apostle, *be with you all, Amen.* What can more plainly express the sameness of this kind of Worship, which is offer'd to the Son, with that which is offer'd to the Father?

(2.) *Christ is the Object of Praise equally with the Father.* They are join'd together in these acts of Adoration with equally lofty and exalted Strains. *I beheld,* says the Apostle *John,* and  
 Rev. 5. 11, 12, 13. *I heard the Voice of many Angels round about the Throne, and the Beasts, and the Elders, and the Number of them was Ten thousand times ten thousand, and thousands of thousands; saying with a loud Voice, Worthy is the Lamb that was slain, to receive Power, and Riches, and Wisdom, and Strength, and Honour, and Glory, and Blessing, (all sorts of the highest Adoration and Praise). And every Creature which is in Heaven, and on the Earth, and under the Earth, and such as are in the Sea, and all that are in them, heard I, saying, Blessing, Honour, Glory, and Power, be unto him that sitteth on the Throne, and unto the Lamb, for ever and ever.* Here every Creature without exception, is represented as paying this solemn supreme Homage *equally* to the Father, and to the Lamb; which plainly exempts  
 Christ

Christ from being a mere Creature, since he, together with the Father, is the *Object*, and not the *Offerer*, of this Adoration. And tho' Christ, consider'd merely as Man, is a Creature, and did worship as such in his humbled State, which call'd for such a Department; yet in this other Representation of Things, I conceive with Submission, his Human Nature is to be consider'd as exempted from paying Divine Homage, by its Personal Union with the Divine Nature, and by its Advancement, answerable to the Honour of that Union, to such a State of Glory as swallows up its inferiour Characters in the Grandure of the Deity, which Deity is as really the Son's as the human Nature is with which 'tis Personally united, and both together are undividedly himself, who in his highest Exaltation, behaving it suitably to his highest Nature, is the *Object*, and not the *Offerer* of Divine Adorations. So again says this Apostle, *I beheld, and lo a great Multitude, which no Man could number, of all Nations, and Kindreds, and People, and Tongues, stood before the Throne, and before the Lamb, — saying, Salvation to our God, which sitteth on the Throne, and unto the Lamb.* If the Expressions in these Places are understood as Acts of the most adoring supreme Worship when apply'd to the Father, why shou'd they not be so understood when apply'd to the Son? since they are offer'd to them jointly in the same Breath, and in the same sublime manner, without any appearance of different Degrees of Regards to them respectively. When these, and such like Expressions, are apply'd only to the Father, none doubts but they are Acts of supreme Adoration; and why shou'd they not be thought

Chap. 7:  
9, 10.

so too, when the very same are apply'd only to the Son, as they often are, without mentioning the Father, as the Object intended by them? *Grow in Grace, and in the knowledge of our Lord and Saviour Jesus Christ; to him be Glory both now and for ever, Amen. And to him that loved us, and washed us from our Sins in his own Blood,—to him be Glory and Dominion, for ever and ever, Amen.* These and the like Doxologies, which are apply'd to Christ, are exactly of the same Strain, and in the very same Words, with those apply'd to the Father in *Phil. 4. 20.* and *1 Pet. 5. 11.* where none doubts but they are Expressions of supreme adoration.

(3.) *Christ is the Object of Sacramental Dedications equally with the Father.* 'Tis to the Faith, Worship, Obedience and Profession of Christ, as well as of the Father, that we are obliged by the Ordinance of Baptism, as is plain from our being baptized into *his* Name equally with the Father's: *Baptizing them in [Gr. eis into] the Name of the Father, Son, and Holy Ghost.* And at other times mention is made of Persons being Baptized into the Name of Christ, without any Notice taken of the Father; which at least imports, that he is as much concern'd in this solemn dedicating act of Worship as the Father. *They were baptized in [Gr. eis into] the Name of the Lord Jesus.*

And as to the Lord's Supper, it needs no Proof that that was instituted in special Honour to our Lord Jesus Christ; and that he in a very peculiar manner is the Object of our Worship therein; and that we are peculiarly engaged to be, and professionally do become *his* thereby. The Nature of that Ordinance sufficiently

sufficiently demonstrates all this. Thus the same supreme Worship, in the Principal Branches of it, is given and belongs to the Son equally with the Father, and consequently he must be God equally with the Father, since *no* Divine Worship, and much less that which is Supreme, is to be paid to any but God only.

If it is said, That other Places of Scripture Obj. 1<sup>o</sup> speak of our coming to God thro' Christ, and of worshipping him in Christ, and therefore it seems Christ is to be worship'd only in a Subordinate way, and the Father ultimately thro' him.

Consider Christ as God, and so he is to be Anf. worship'd with supreme and ultimate Worship equally with the Father. And the Places that have been mention'd, may be very well refer'd to him under that Consideration of him, as the original Ground or formal Reason of the worship paid him, tho' 'tis not, nor was it needful that it shou'd be, always express'd. But considering Christ merely as *Mediator*, and in that Capacity, as the *Way* and *Medium* of all the converse that sinful Creatures, as we are, have with God, and so he is not the ultimate supreme Object of our Worship; but we worship the Godhead in and by him. And according to the Oeconomy of our Salvation, we in a particular manner apply to the Godhead in the Person of the Father, as the first Person of the Trinity, and first Mover in the work of our Salvation, thro' the Mediation of Jesus Christ, God-Man, placing all our confidence in what this great Person has done for our acceptance with, and obtaining Blessings from the Father; and this we do by the Assistance of the Holy Ghost, *Eph. 2. 18.* Consider-  
ing

ing Christ as God, we call upon his Name; and considering him as Mediator, we call upon the Name of Father in and thro' him, or call upon the Father in his Name.

Obj. 2. It may be farther Objected, That all the Honour we pay to Christ, is only on the account of his high and advanced Office, and of his Authority over us, and Beneficence to us therein; which he seems to give as the Reason of it, when he says, *The Father judgeth no Man, but hath committed all Judgment to the Son; That all Men should honour the Son, even as they honour the Father.* And which seems furthermore to be denoted, in that the Praises that are given him peculiarly respect his Office, and the Benefits he bestows upon us therein; and therefore don't prove that he is the only true God.

Ans. 1. These words in *John* assert what is pleaded for, viz. That the same Divine Honour is to be given to the Son as to the Father. The Necessity of which is so great, that the Father thinks himself not honour'd where this is denied: For *he that honoureth not the Son, honoureth not the Father, which hath sent him.*

2. These words may refer to the whole preceding Discourse, where (as has been shewn) Christ among other things represents his equality with the Father, as one that *doth whatever the Father doth*, in the same supreme Manner; and *quickens whom he will*, with the same Sovereignty, — *That all Men should honour the Son even as the Father.* And considering these Words in that Reference, they are a Confirmation of, instead of an Objection against, Supreme Worship being paid to the Son equally with the Father.

3. Supposing they refer to the words immediately preceding, then Christ's saying, *The Father hath committed all Judgment to the Son, that all Men should honour the Son, &c.* is not to be understood, as if the Father's giving all Judgment by special Dispensation to the Son, was the *Original Ground*, or *formal Cause* of this Honour's being paid him; But may be consider'd as a *Notification* of Christ in such a manner as might be a most effectual *Motive* or *Argument* to engage us so to Honour him, tho' he then appear'd and acted in meaner Characters. And accordingly all the mention which is made in other Places, of his redeeming Love and Grace in the adoring Praises that are offer'd him, are to be consider'd as *Motives* or *Inducements*, and *special Matter of Praise*; but not as the *Original Ground* or *formal Reason* of it. Thus every Instance of God's Benefits to us is a *Motive* to our Praises, and should make up a great Part of our Song; but our Songs ought to be of God, whether we had receiv'd those particular Mercies to ingage us in that manner to express them or no. *Israel sung the Praises of God's Goodness in delivering them out of Egypt.* — *Who is like unto thee, O Lord, among the Gods* Exod. 15.  
*who is like thee, glorious in Holiness, fearful in* 1, — 19.  
*Praises, doing Wonders? &c.* And God enjoin'd them Obedience to his Law, as the Chap.  
*Lord their God, that brought them out of the Land* 20. 2.  
*of Egypt.* And he afterwards said to them, Deut. 10.  
*Thou shalt fear the Lord thy God, him shalt thou* 20, 21,  
*serve.* — *He is thy Praise, and he is thy God,* 22.  
*that has done these great and terrible Things for*  
*thee* — **THEREFORE** *thou shalt Love the Lord* Chap.  
*thy God and keep his Charge, &c.* They wor- 11. 1.  
ship'd God with Praises for these Blessings,  
and

and he reminded them of them, and made himself known by them, as *Motives* to their serving him ; but not as the *Original Ground* or *formal Cause* of it. For they were bound to adore and serve him on the Account of his own Excellencies made known to them, whether he had so deliver'd them or no. So, tho' the Considerations of Christ in his Office Capacity, as our *Redeemer* and *Judge*, are indeed indispensable *Obligations* and binding *Motives* or *Arguments* to us to pay him Divine Worship, and therein to Honour him, even as we Honour the Father ; yet if he had not redeemed Men, and was not to be, by special Dispensation from the Father, their immediate Judge, we were bound to have paid all possible Adoration to him on the Account of his Divine Nature and Excellencies in every Display of them. Hence the *Angels* exalt him in their loftiest Adorings, together and equally with the Father, in some of the Places that have been recited, tho' his being slain, and his *executing Judgment* don't immediately relate to them. They indeed put the Consideration of him, as a *Lamb slain*, into their Song of Praise, because of the Glory of Divine Grace, and of all other Perfections of the Godhead, which was display'd thereby. And so they brought into their Song of Praise, the Consideration of God, as *the Creator*, because of the Glory of his Wisdom, Power and Goodness that shone forth in the Creation of the rest of the World, *When those Morning Stars sang together, and all those Sons of God shouted for Joy*: But sure they were oblig'd to have Worship'd God in their highest Adorations, if he had created nothing but themselves. Hence

Job 38.  
7.

4. The Relations Christ bears to us, and the Benefits he bestows upon us therein, could not be a sufficient *Motive* or *Obligation* for us to pay him *Divine* Worship, and therein to honour him as we honour the *Father*, unless he had the *Divine Nature and Properties* to be the Foundation or formal Cause of that Worship.

Some *Men* stand in Superior Relations, and are therein highly beneficial to us ; as *Fathers*, from whom we derive our Beings, Maintenance and Inheritance ; and *good Princes*, by whom we are protected in them ; but yet we are not to Honour them with *Divine* Worship, because they are not *God*.

And tho' the *Angel*, that appear'd to the Apostle *John*, acted in an inconceivably great and exalted Character toward him, and made the most glorious and beneficial Discoveries to him ; yet, he not having the *Divine Nature and Perfections*, 'twas not a justifiable *Motive* to pay him *Divine* Worship. No, not tho' he was present with the Apostle. Hence how dignify'd soever we suppose Christ to be in his Office, and how Beneficial soever in his Discharge of it to us ; yet if he was not possess'd of the *Divine Nature and Attributes*, we ought not to pay *Divine* Worship to him. For, as you have heard, *that* is the only proper Basis of *Divine* Worship ; and the formal Nature of immediate direct Idolatry lies in Worshipping any that is not by *Nature* *God*. And if it is said, that the Reason why we must not Worship Men or Angels on the Account of their Relations and Benefits to us is, because they are dependent therein themselves, and don't act toward us Originally from themselves ; which is indeed the true Reason of it. The same may be said of Christ consider'd

Rev. 19.

10.

Gal. 4.8.

der'd merely as Mediator, and indeed in every other Consideration of him according to the Notions of the Opposers of his real Deity. And therefore, if there was not something else in Christ to make him *Independent* and *Supreme*, and so to be the Ground of our worshipping him, what he is, and doth in his *Office*, as *Mediator*, and what he is in the highest Considerations of him that the Enemies to his proper Godhead will allow of, cou'd not be a *just Motive* to, much less cou'd it be the *formal Cause* of that Divine Worship. And therefore since, whatever are the *Motives* to it, all Men are obliged to honour the Son, even as they honour the Father, he must be in Nature and Divine Excellencies, the same with the Father. Or since we are to worship him with that Divine Worship, which is founded in the Nature and Excellencies of God, and is peculiar to the only true God, he must needs be *that God*. And so I have gone thro' the Proofs I intended of the Doctrine of Christ's true and proper Godhead. And all the use I shall make of this last Proof, shall be only to recommend it briefly to your Practice. Therefore,

#### A P P L I C A T I O N.

Is Divine Worship to be paid to Christ as a Proof of his Godhead? Then let us bring that Tribute to him in acknowledgment of it. 'Tis not enough for us to own that Christ is God, and that all possible Reverence and Homage is due to him as such: But we shou'd make Conscience of paying him that his Due, by frequent lively spiritual Addresses to him in a way of Prayer, and Praise, and Self-Dedication.

tion. Let us, who make a Profession of him; call upon his Name, as God equal with the Father, in every Circumstance of Life ; and call on the Name of the Father in him, as our only Mediator. In the first consideration of him, he as well as the Father is the *ultimate* Object of our Worship, and in the second he is the *next* Object of it. We may and ought to go *immediately* to Christ, as God-Man Mediator. We need none to introduce us to him ; he being *Man* to admit of the Addresses of Men, and *God* to render him worthy of them. We must not go *immediately* to the Godhead, abstractly consider'd : But thro' Christ's Mediation, as the only Ground of our Acceptance with God, we may with safety and holy confidence go to God, consider'd in all, or each of the Divine Subsistents of the Godhead, and therein deal either jointly or distinctly and explicitly with them all, and with regard to the Oeconomy of our Salvation, ultimately with the Father, as the Father, who in that Oeconomy is to be conceived of, as the first Giver of all the Grace, Mercy and Help we stand in need of. Let us likewise offer the highest adoring Praises to Christ, as God equal with the Father ; and thro' Christ, as our Mediator, (in whom alone we, and what we do, can find acceptance) let us offer the Sacrifice of Praise to God continually ; and yield our selves Servants to the Son together with the Father, in all Obedience unto Righteousness, or true Holiness. All this Religious Homage ought to be paid by every one to Christ, and especially by those that pretend to own him as God, and to believe in him as their Saviour. *He is thy Lord, and worship thou him.* Psal. 45.  
11.  
Com-

Complement, not in Word and outward Behaviour only ; but in the most intense and close Engagement of Heart ; in the most enlarged Exercises of Faith, Love and Obedience to him, and in the deepest Prostration of Soul before him, crying out in the adoring Sense of thy Heart, as *Thomas* did, *My Lord, and my God.*

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Joh. 20.  
28.

SERMON

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 S E R M O N VIII.
 

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R O M. ix. 5.

— Of whom as concerning the *Flesh* Christ came, who is over all, God blessed for ever. Amen.

**T**hat Jesus Christ is God Man ; or that he is in one Nature true and proper Man, and in the other true and proper God ; even the most high and infinitely blessed God, Doct.

I am now to shew the great Importance of this Doctrine, particularly as it concerns Christ's true and proper Godhead. III.

'Twou'd be easy to represent its momentous Consequence, as it respects Christ's being *true and proper Man*, as well as true and proper God. For by his being *Man* he answer'd, and could not otherwise answer, the Ancient Prophecies of the only *Messiah*, which spoke of him as a *real Man*. He hereby became nearly related to Men, and fit to personate and redeem Men, to act toward God for them, and to act from God toward them ; was capable of offering a Sa-  
M
crifice,

crifice, and of having a Sacrifice to offer for Men; of Obeying and Suffering in a legal way, in the room and stead of Men, and after the manner of Men, as God's righteous Law requir'd; and became truly and *humanly compassionate* to Men, and a proper *Example* for Men. Hereby the *Addresses of Men to God* are imbolden'd thro' Faith in his Name. Hereby that Nature triumphs over *Sin, Satan* and the *Grave*, which was conquer'd and captivated by them; yea, degraded Human-Nature is ennobled above the Angels, and *crown'd with Glory and Honour*; and one in that Nature, which (Nature) had provoked God, and brought Darknes and Disgrace upon all his Attributes, has so fully *appeas'd*, and *pleas'd*, and *glorified* him, that the Deity opens again to our View in more bright and gladning Rays than it ever display'd before.

On these and several other Accounts that might be mention'd, the Reality of Christ's *humane Nature* in personal Union with the Godhead, is of the greatest Moment, and ought to be entertain'd as such. But my present Design is to represent something of the vast *Importance* of the Doctrine of his real and infinite *Godhead*, without which that of his *Manhood* wou'd lose all its Worth and Efficacy.

First. 'Tis of great Importance *with respect to the other Persons of the Adorable Trinity*; yea, and *with respect to the Godhead it self*.

1. If Christ is not properly, and by Nature God, as the Eternal only begotten *Son* of the Father's Essence; then *the Father is only in a Metaphorical lax sense, and not at all in a strict*  
or

or proper Sense, the FATHER. For to be truly and properly a Father necessarily imports the having a true and proper Son of his own Nature by Emanation from him; and to deny that Christ is such a Son of God the Father, under pretence of honouring the Father, is really to deny the Father, as the Father, and to dishonour him, by taking from him his special distinguishing Character and personal Property which he delights to be known by, as appears from his so frequently calling Christ the Son, his own Son, and his only begotten Son, and from his Son's calling him his own Father. Hence, says the Apostle John, *Who is a Lyar,* 1 John 2. 22. *but he that denys that Jesus is the Christ? The Christ* or that Christ emphatically, which Peter, in this Apostle's hearing, and with his Consent, confess'd to be *the Son* of the living God. Mat. 16. 16. To deny him to be that Christ, who is that Son of God, is to deny the Distinction of his and his Father's Persons, in the same Essence. And he that doth this is called *Antichrist,* 1 John 2. 22. *that denys the Father and the Son,* because he denys the true Meaning of the distinguishing Characters of both. Upon which he adds, Ver. 23. *Whosoever denyeth the Son, the same hath not the Father.* Either he has not the true Doctrine of the Father, he has not right Sentiments of him and of his Son; or, which is worse, he hath not an Interest in the Father, or in his Favour, whilst he denys the Son. And our Lord himself has assured us, his and his Father's Honour are so undivided, that *he that honours not the Son,* even as he honours the Father, *honours not the Father himself.* John 5. 23. By taking that Glory from the Son, which belongs to him as the *Son of the Father's Essence,* we take that Glory from the Father, which belongs

to him as *the Father*. Tho' *Turks* and *Jews* pretend to pay all possible Honour to the Father; yet in Reality they don't honour the true Father, nor doth he think himself honour'd by them, while they deny and so dishonour his Son. If we sink the Son's Character we necessarily sink the Father's too. But if we do Justice to the Son's Character, and have right Conceptions of what he is by Nature, we shall likewise have the most honourable Apprehensions of the Father, according to the true Import of that relative Denomination.

'Tis only by the true Knowledge of the Son that we can know the Father in that Denomination of him. Hence said Christ to the

John 8. Jews, *Ye neither know me nor my Father; if ye*  
 19. *had known me, ye should have known my Father also.* And after the same manner he spoke to his Disciples. *If ye had known me, ye should*  
 Chap. *have known my Father also; and from henceforth*  
 14. 7. *ye know him, and have seen him.* How had they known and seen the Father? Philip put  
 Ver. 8. a Question to Christ, which shew'd he did not understand how. In Answer to which Christ tells him he had known and so seen the Father, by knowing and seeing him; because of the mutual essential Inbeing of the Father and him. *Hast thou not known me Philip? he that*  
 Ver. 9. *hath seen me, hath seen the Father; and how sayest*  
 10, 11. *thou then, shew us the Father? Believest thou not that I am in the Father, and the Father in me? ——— The Father that dwelleth in me, he doth the Works. Believe me that I am in the Father, and the Father in me, or else believe me for the very Works sake.* How just and clear is this way of Christ's Arguing, while we consider him as the same in Essence  
 and

and Operation with the Father, and in Personality distinct from him, as *he is the Brightness of the Father's Glory, and the express Image of his Person.* If we know such a Divine Person as the *Son*, who, and what he is in his Original Nature, we can't but know the *Father*, who, and what he is too, in that Consideration of him. But if we lose the true Knowledge of Christ, of what his Nature is as the *Son*, we lose the true Knowledge of the *Father* as the *Father*, and dishonour him as well as the *Son*, by destroying the Dignity of both their Relations to one another in the same infinite Essence. But how dark and unintelligible is all this Discourse of Christ, unless we conceive of him under this truly Divine Character as the essential *Son* of the *Father*; for then we might know him, and yet not know the *Father*, because their Natures would be infinitely different from each other. To say we know the *Father*, by knowing the Doctrine Christ reveal'd concerning the *Father*, or the Miracles he wrote by the *Father's* Power, and not his own, is to put a great Force and Impropriety on the Expression, which speaks of knowing Christ himself; and 'tis to assert nothing peculiar to him that might not also be said of the *Apostles*, who likewise by Divine Inspiration reveal'd the *Father* in their Doctrines, and by Divine Power confirm'd those Doctrines with Miracles. But how improper would it be to say, that by knowing the *Apostles* we know the *Father*? They never spoke any thing like this of themselves. And how this Inbeing of the *Father* and *Son* may be distinguish'd from what Christ afterwards says of his *Disciples* being *in him, and he in them*

*them*, may be consider'd when we come to speak of their Union with him.

2. If Christ is not properly and by Nature God, *we lose the Deity of the Holy Ghost*. For to suppose the Holy Ghost to be God, and to *proceed* from the Son, or to be *sent* by the Son, and yet the Son himself not to be God, is the greatest Debafement of the Deity, and a most blasphemous Conception of it.

Who but God shall pretend, together with the Father, to give necessary Subsistence to a Divine Person; or to have Power to send him that is God? What Creature, or Being below the Godhead, how highly soever raised and dignified by his Nature or Office, shall dare to Arrogate this Honour to himself? Or how can it possibly consist with the infinite Superiority of God above the most Excellent Being He can produce? To deny then the Godhead of Christ, unavoidably runs us upon a Denial of the Godhead of the Holy Spirit, and consequently upon putting a low and flat Sense on the Numerous Texts that assert and plead it.

But if Christ is by Nature the true God, the Holy Ghost's proceeding from, and being sent by the Father and him, is no more inconsistent with the proper Deity of the Holy Ghost, than the Son's being begotten of the Father and sent by him, is inconsistent with the Son's Deity. And this I have shewn before is no way inconsistent.

I know the Denial of the Father and the Holy Ghost, in the manner that has been represented, is of little Weight in the Opinion of those who deny the real proper Godhead both of the Son and Spirit. But I am persuaded these are things of great Importance

in themselves, and will be thought so, by those who believe the true Divinity of both these Persons, and adore the Father as the Son's own Father, and have felt the God-like Power of the Holy Spirit upon their Hearts, or live under a convictive Sense of the Necessity of it to subdue them to the Obedience of Faith.

3. If Christ is not properly and by Nature the true God, we lose the Unity of the Godhead, there are more Gods than one.

To say Christ is in no Sense God, is directly to unsay the express Words of Scripture, which often call him God, and sometimes the true God, the Great God, and God over all blessed for ever. And, I think, most of those who in our Day deny him to be by Nature the only true God, do nevertheless allow him in some peculiar sense of their own, to be the true God. And admitting that he is in some Sense the true God, he must be either the same God in Nature with the Father, and distinct in Personality from him; or the same God in Nature and Person with the Father, so as that Father and Son are only different Names of one and the same Person; or the Son is a God of a different Nature from the Father.

To say he is the same God in Essence, and in that respect one with the Father, tho' distinct in Personality from him, is to grant what we plead for, according to the Scripture, viz. that he is by Nature the only true and most high God; for this is on all hands allow'd to be the Nature of the eternal Father. To say he is one Person as well as one Nature with the Father, is to destroy their mutual Relation, and to confound their different Personal Characters and Properties, and Personal Acts toward one

another, by which the Scripture hath often and most evidently distinguished them from each other. And to say that Christ is *the true God*, and not the same in *Nature* or *Essence* with the Father, is to say, he is *the true God* of a different Nature from *the only true God*, since to be the only true God, is that Nature of the Father, from which the Son's is hereby supposed to be different. To speak of the Son as *the God*, whose Original Nature is different from *the only true God's*, looks like a Contradiction in Terms, and at the same time represents him to be a Being as *really* distinct from the only true God as any of us are, And if to assert that any Being is *God*, which is distinct in *Nature* from the only true God, is not to assert *more Gods than one*, I know not what can be an Assertion of it.

If, to guard against the Contradiction in Terms, any shou'd say the Father and Son are not two Gods in the same Sense of the Expression, This is in effect to say, that one is *properly*, and the other only *figuratively* God; and to call both these *the true God*, is to play with the Terms, and to abuse Mankind, by putting such a Sense upon them, as is contrary to their *common* and *scriptural* Acceptation. And this is still more strongly to assert an intire Distinction in *Nature* and *Kind* between these Gods. Hence such a Distinction of Gods is a manifest Revival of the Ancient *Polytheism* of the *Gentiles*, who had distinct Deities of a *Supreme* and *Subordinate* kind. And farther, to suppose that the Son is such an *inferiour God*, as is in the highest Favour with the Supreme God, and acts as a middle Deity between the supreme God and us, and is very beneficial to us, is still farther to establish that *Polytheism*, with  
 respect

respect to which the Heathens had just such Notions of their inferiour Gods.

To pretend, as some do, that Christ is an *infinite* God, and hath many Perfections of the Godhead in the same *Fulness* of them as the only true God has 'em, and yet is not *that* God, is to contradict all our natural and clearest Notions of the Godhead, which have always been, that none of its Perfections can be so fully in another, as they are in its self; and that no other Being can ever pretend in such a manner to vie with the only true Deity in any one particular whatsoever. And while these Divine Perfections, which the Son is supposed to have, are look'd upon as not *numerically* the same with the Father's, the Father and Son must still be consider'd to be as really *two distinct Gods*, as two *Individuals* of the same Human Nature are *two distinct Men*. And furthermore, to suppose that Christ is such an infinite God, as is likewise in his Original Nature a *subordinate dependent* God, and *accountable* to another God, is to take away with one Hand what we give him with the other. For his *Subordination*, *Dependency*, and being *accountable*, seem to lye in direct Opposition to his being *properly infinite*; because to be properly infinite, is to be *absolutely perfect*; and to be absolutely perfect, is wholly inconsistent with the *Imperfections* of *Dependency*, &c.

Hence, to speak such Things as make the Son to be a distinct God from the Father, is to reflect the highest Dishonour on the one only supreme Deity: It is to destroy its Unity, and set up a Compeer with the great God; at least in several Particulars, in direct Opposition to the whole Current of the Scripture, which

Mark 12. 29, 32. which assures us, that *the Lord our God is one Lord.*—For there is one God, and there is none other but he. And the great Jehovah says, *I am God, and there is none else ; I am God, and there is none like me ; and I am the first and the last ; and besides me there is no God*—Yea, there is no God ; I know not any. And—*I am he ; before me there was no God form'd, neither shall there be after me.* All these Expressions, with many more of the like sort, maintain the *Unity* of the Godhead to the Exclusion of all, who are of a different Nature, from being in any proper sense God, or comparable to him. And these wou'd exclude the Son, as well as others, from being properly God, if he was not a Divine Subsistent in that infinite Nature. For all these Propositions being *affirmatively restrictive* to the only one Deity, and *negatively universal*, and so *exclusive* of all other Beings, they hold equally strong against every God that is distinct in *Nature* from the only true God, as against the Gods of the Heathens ; tho' the immediate Occasion of some of them was to exclude the Heathen gods.

Chap. 43. 10.

To say this *one God* only respects the one *Supreme Governour* of the Universe in distinction from all others, and to apply that Notion of the Deity to the *Father*, and deny it to the Son, is to deny what I hope hath already been sufficiently proved to belong to Christ equally with the Father, considering Christ in his *Original Nature* as God. And even the denying this to the Son, tho' 'tis an *infinite Affront* to him, and is *intended* to overthrow his supremely divine Nature, yet I conceive 'tis rather a Denial of his *Relation* to the Creation, than an immediate Denial of his *Divinity* consider'd in it self. For the Consideration of  
God,

God, as the supreme Governor of all Things, is a consideration only of his *Relation* to the World, and not of what he is *in himself*; and to speak of the Relation he bears to the Works of his Hands, is not directly to speak of what he is in his own Nature, only as *this* may be gather'd by Deduction from *that*. Much less doth the absolute *Being, Nature, or Essence* of God, at all consist in that Relation; for before the World was made, and consequently before this Relation cou'd exist, he was Originally in himself all that he now is, or ever has been, or will be, since he form'd it, and became the actual as well as rightful Governor of it. Hence this supreme Government adds a new *extrinsic* Relation to God, founded in his creating all Things; but makes no alteration in his Nature or Essence. His infinite Godhead is fundamentally *essential* to his being Supreme Governor; but his being Supreme Governor is not his *Essence*, in any consideration of it. However, to suppose that Christ is such a God, who is not one in Essence with the Father, nor is in conjunction with the Father, the supreme Governor of the World, is still to maintain, that there are *more Gods than one*; for it supposes there is one God, who is *supremely*, and another of a different Nature, who is only in a *Subordinate* manner Governor of all Things.

But if Christ is by Nature God, the same in Essence with the Father, the *Unity* of the Godhead is secured, and *there is no other God but one*. For'tho' the Father and Son are two distinct *Persons*, as the Scripture represents them; yet they can't be reckon'd two distinct *Gods*, because (as has been shewn before) one and the same *individual* Nature is the Nature  
of

of both, and is the *undivided Principle* of Dominion and Operation in both. The peculiar Divine Manner of its Exertion by these Persons severally, doth indeed surpass all our Thoughts; but if any are disposed to cavil at it on this account, let them *first* answer  
 Job 11.7. *Zophar's Demand; Can'st thou by searching find out God, can'st thou find out the Almighty to Perfection?*

4. If Christ is not properly and by nature God, *The Godhead it self must be infinitely different from what the Generality of Christians, led by Scripture Light, have taken it to be; and its Glory must be exceedingly obscur'd and diminish'd in the Work of our Salvation.*

Men might have Notions of the *Unity* of the Godhead by the Light of Nature, without a Revelation. And this is confirm'd by Revelation, with this farther Illustration or Explication of the Nature of God, as *One Essence subsisting in three different relative Characters and Personal Properties; viz. The Father begetting, The Son begotten, and the Holy Ghost proceeding.* According to this Revelation, 'tis the adorable Perfection of the Godhead, as essential to it as any other Perfection, that there are three complete Persons or Subsistents in that infinite undivided Nature, and that each of these hath the whole Nature in him, without confounding their Personalities. But if Christ is not really by Nature God, how different is the Godhead from this Scripture account of it? This is indeed a sublime and incomprehensible Representation of God: But which shall we think is the most just Account of him; that which we have from the Light of Nature, and our own dark Reasonings about him; or that which we have from his own  
 Revela-

Revelation of himself, who, and what he is?

And who shall pretend to say, there are no other Perfections of God but what might be known by Natural Light? Surely we honour him more, when on his bare Authority, we with a humble modest Faith believe he is what he declares himself to be, tho' we can't adjust it to our curious indulg'd and perplex'd Reasonings about him, than when we only believe him to be just what those nice, and yet confused, Reasonings represent him. *He that receives his Testimony, sets to his Seal that God is true.* John 3. 33.

This way of believing as God speaks, and because he speaks, may indeed humble and abase us most, which makes too many loth to give into it: But it surely honours the incomprehensible God most; which shou'd make every one heartily approve of it, and humbly acquiesce in it; especially considering, that the world by *Wisdom* knew not God——and the Foolishness of God is wiser than Men——that no *Flesh* should glory in his Presence. I Cor. 1. 21, 25, 29.

Besides, *The Glory of the Godhead*, as that shines out in the Work of our Salvation, which is the brightest Glory it ever display'd before us, suffers an inglorious *Shade* and *Detraction*, if Christ is not a Divine Subsistent in it: For on that Supposition all the *immediate* Glory of *Redemption*, and of the *Application* of it to us, is remov'd from the Godhead, and given to others; the first being immediately perform'd by the *Son*, and the other by the *Spirit*. And what a provoking Sacrilege must it be against God, to rob him of the brightest Jewels of his Crown, and to eclipse that Glory, which the chief Counsels of Heaven, with respect to us, and every Letter of the Gospel, ultimately design to illustrate! But if the Son and Spirit are

are the same in *Nature* with the Father, then all the Glory of these Works is reserved and secured *intirely* to the Deity ; and God *alone* shall have everlasting Praises for them. The whole of our Salvation then, and only then, will appear to be of God, to whom we are wholly obliged for all and every Part of it. And the Godhead, subsisting in the Persons of the Father, Son, and Holy Ghost, shall be exalted in its own Glory, and in the eternal Hallelujahs of Saints and Angels, according to the joint and distinct Parts those adorable Persons bear therein. And I think this can't appear a little or an indifferent Thing in our Eyes.

*Secondly, The Doctrine of Christ's Godhead is of great Importance with Respect to his own Person.*

If Christ is not the true and most high God, we know not what to make of him ; and whatever else we account him to be, he is *infinitely inferiour* to God. We may think we hear Christ saying to us, as he did to his Disciples, when he was here in the Flesh, *Whom do men say, that I, the Son of Man, am ?* Some said he was one thing, and some another :  
 Mat. 16. 13. Some said he was *John the Baptist, some Elias ; and others, Jeremias, or one of the Prophets.* They cou'd not tell what to make of him ; but Christ putting the Question to his Disciples,  
 v. 14. *Whom say ye that I am ?* Peter, under the special Teachings of God, said the Truth concerning him, in his honourable Confession of  
 v. 15. him, *Thou art Christ, the Son of the Living God.*  
 v. 16. Upon which Christ pronounced him *blessed.*  
 v. 17. And the rest of the Disciples join'd with Peter in their assured Confidence of this, which he

he said in their Name as well as his own : *And John 6. we believe, and are sure, that thou art that Christ, '9. that Son of that Living God.*

The same sort of Inquiry may be made in this our Day ; *Whom do Men say, that Christ, the Son of Man, is ?* Some say he is merely a Man : Others, he is God by Office : Others, he is a *Super-Angelick* Creature : Others, he is like to God in *all things*, but not the same in Essence with him : Others, he is like him only in *Will* : Others, he is an *infinite Being*, having all the Perfections of the Godhead, except *Self-Origination, Independence, and absolute Supremacy* ; and therefore is in himself *less* than the Father, and is a sort of an infinite they know not what or how ; but not by *Nature* the *only true and most high God*, of the same Essence with the Father. Others say, he and the Father are one and the same *Person* : Others, he had not a *human Soul*, but a Body inhabited by some thing *more Divine* ; some of which say, that Body was *turn'd into that Divine Substance* which inhabited it ; others say other *unaccountable and dishonourable Things* of him. Thus they know not what to make of him.

But, if the Question is put to us, as it was to the Disciples, *Whom say ye that Christ is ?* let us say as *Peter* did, and according to what appears to be his Sense therein, *That he is the true and proper Son of the Living God, and so in Nature, Being, or Essence, the only true and most high God.*

When Christ was on Earth, the common Faith of the *Jews* concerning the *Messiah* was, that he wou'd be the *Supreme God*, and bear the Title of *the Son of God*. Their Scriptures were full of Light about the different Subsist-  
ents

ents of the Godhead, as is learnedly argued in *The true Scripture Doctrine of the Trinity* before refer'd to. And the frequent Appearances their great Jehovah had made among their Fathers in *Human Forms*, and in the illustrious *Shechinah*, were strong *Prefigurative Indications* that the true Jehovah himself would be their incarnate *Messiah*. And their plainest Prophecies of this Messiah expressly call'd him, sometimes *Immanuel*; at another time *The mighty God*; and very often *Jehovah*, as has been shewn in several Instances; and at other times *God's Son*. This last Appellation of him fully determin'd which subsistent in the Divine Nature this *Jehovah*, *Immanuel*, or *mighty God*, the Messiah would be, viz. *The Son of God*. Hence all these Terms, as apply'd to the Messiah, were in the Jews Account alike expressive of his *Divine Nature*; and accordingly by *The Son of God* they understood *One equal to the Father*, as is plain from their concluding agreeable to this Sentiment, that Christ made himself equal to God, by saying, *God was his own Father*. There could be no pretence for this Conclusion, from these words, had it not been a common Principle among them, that the *Son of God*, whom they expected for their Messiah, was the same in *Essence* with, and so *equal* to the Father; for they themselves call'd God their Father in an inferior Sense. *We have one Father, even God.*

Isa. 7.

14. &amp;

8. 8.

Chap. 9.

6.

Psal. 2.

7. 14.

John 5.

18.

John 8.

41.

Their *Prejudices* against Christ were not because He claim'd a Character *too high for the Messiah*, when he called himself *the Son of God*, so as to make himself *equal* to God; For their Expectations of him to be such a *Son of God*, as is himself the great *Jehovah*, prepar'd them to receive him under that or any other

ther Title expressive of his *Deity*, in case they admitted him to be indeed the *Messiah*. And therefore when *John the Baptist* represented *Jesus* as the *Christ*, and called him *the only begotten Son, which is in the Bosom of the Father,* and bore Record, that *this is the Son of God*. All that believ'd him to be the *Messiah*, readily embrac'd him under this Character; none of them ever stumbled at it. And among all the Cavils which others made at *John's* Doctrine, we hear of none that were suggested against his joining together the Titles of *the Christ*, and *the Son of God* in the strongest Sense of the Expression. They knew very well that the Grandure of the last of these Titles belong'd to him, who could justly claim the first. None scrupled to own it, and the High Priest spoke of it as a known thing, when he put this Question to our Lord, *Art Thou the Christ, the Son of the Blessed?*

John 1.  
13, 34.Mark  
14. 61.

But their inveterate Rage against *Jesus of Nazareth* was, because he set up for the *Messiah*. Their grossly mistaken, blind and selfish Interpretations of those Prophecies, which spoke of the exalted Glory of the *Messiah's* Kingdom, fill'd their Heads with the pompous Notions of a *Deliverer's coming to Zion*, with all the Royalties of outward Magnificence and temporal Dominion, to free them from the *Roman Yoke*, and make them *Lords of the Universe*, and the carnal Temper of their Hearts made 'em very fond of such Expectations. But when *Jesus* came among them in all the *Meanness* of his known Parentage, and of his obscure Circumstances and Behaviour, and yet pretended to be their Saviour, they were offended at him. His State of Humiliation neither answer'd their prejudicate

Mark 6.  
3.

Opinions about the *manner* of the Deliverer's Appearance, and the *Nature* of his Kingdom; nor was it at all likely to answer their *worldly Views*, which they were most intent upon, and therefore they were resolv'd, right or wrong, to bear him down as a *Deceiver* and *Blasphemer*; while *some said he was a good Man*, others said *noy*, but he *deceiveth the People* in pretending to be what he is not. And in opposition to these, others said, *When Christ comes, will he do more Miracles than these, which this Man has done?* And when he was brought before the High-Priest and Counsel, and in answer to the Question, *Art thou the Christ, the Son of the Blessed?* He said, *I am.* The High-Priest rent his Cloaths and charged him with *Blasphemy* — and condemn'd him to be guilty of *Death* for pretending to the Divine Characters, which were *peculiar* to the Messiah. He charged the Blasphemy on Jesus, which only himself and the rest of the Jews were really guilty of, while *they blasphemously spoke against him*. And in this Sense the Apostle Paul, speaking of his former State in *Judaism*, describes himself as one *who before was a Blasphemer*. He was a *Blasphemer against the true Messiah*, by the Indignities he had put upon him: And 'twas this sort of Blasphemy, as I take it, which Christ was falsely accused of, as if he put the highest Indignities on the true Messiah by asserting himself to be *Him*. Had they not counted him guilty of *this Blasphemy*, they wou'd never have charged him with any other, since all that he said of his *Divine Greatness* did not exceed their Expectations of what their Messiah would be.

And if those prejudiced Jews understood that the Person, who is the Son of God, is  
the

John 7.  
12.

v. 31.

Mark  
14. 62,  
63, 64.

Luke 22.  
65.

1 Tim.  
1. 13.

the most high God, equal to and of the same Essence with the Father; why should not we believe that the Disciples spoke according to this sublime prevailing Sentiment, when they own'd Jesus to be the *Messiah* or *the Christ*, and accordingly said, *Thou art the Son of the living God?* surely, if this Expression of Christ's Title, according to the common Faith of that Day, did not *really* in the fullest Sense of it belong to him, he would have reprov'd them for it, or set their Thoughts right in an explain'd Sense of it, instead of pronouncing them *blessed* on that Account, and laying so much Weight upon it as he did. And their *religious* Behaviour toward him under this Title, shews they had this *Lofty Idea* of him; inasmuch as they, and the rest of the Disciples, readily paid *Divine Worship* to him, as *the Son of God*; and this is the more remarkable, because at that time they had been brought up in and fully possess'd with Principles most abhorrent of all Appearances of Idolatry. Thus, to repeat but one of the several Instances I have before given, when they saw his God-like Works in stilling the stormy Winds and Waves of the Sea by his *bare word of Command*, they *Worship'd* him as God, and express'd their Conviction of his Deity, by saying, *Of a Truth thou art the Son of God.*

Mat. 14.  
33.

And that this Title is indeed expressive of Christ's *true and proper* Godhead, appears from the Explication the Apostle *John* gives of it; who, after he had in a continued Discourse call'd him the *Son*, and *the Son of God* above Ten times in the compass of a few Verses, concludes the whole with this Interpretation of his Meaning, *This, viz. Son of God,*

1 John  
5. 20.

*is the true God.* And in the next Words he shuts up that Discourse with a solemn Charge against making to our selves false Gods. *Little Children keep your selves from Idols*, ver. 21. *Idols* sometimes signify the *false Gods* that are represented by Images, as well as the Images themselves. The Apostle Paul, speaking of *Gods many, and Lords many*, gave them the Name of Idols, saying, *We know an Idol is nothing in the World, and that there is none other God but one*, 1 Cor. 8. 4, 5. and afterwards he spoke of those Idols as *Devils*, -Chap. 10. 19, 20. And unless we understand the Apostle John to mean by Idols, those that are not by Nature Gods, in opposition to *the true God*, as he had call'd Christ in the immediately preceding Verse, his Caution against them (as far as appears to me) is unaccountably abrupt, without any Connexion with, or relation to the rest of the Epistle. This Epistle is believ'd to be written in opposition to the degrading Notions of the *Ebionites* and *Cerinthians*, who deny'd the true Deity of Christ; and the Apostle having in a very pathetick Discourse, especially in this 5th Chapter, asserted his true Divinity with the vast Importance of it, closes the whole with this Caution, *Keep yourselves from Idols*. And I humbly offer that, understanding *Idols* in the Sense I have given, this serious Caution is very well connected with, and a seasonable enforcing of what he had been delivering, in the following manner, *Keep your selves from Idols*, or take heed of such debasing Thoughts of the Son of God, as sink him into an Idol. He is so the Son of God as to be by Nature *the true God*. As such you ought to regard him; the infinite Dignity of his Nature, and the grand de-  
sign

sign of Christian Religion demand those high Regards from you. But if you take away the only true Deity from him, you thereby fling him down to the Rank of an inferior Deity, like the *Idols* of the Heathens, and your Worshipping him under the inferior Notion of him, as one who is not by Nature the true God, is really to commit Idolatry against the only true God. And therefore whatever you do, don't make a contemptible Idol of this true God of the Christian Religion, which I have shewn Jesus Christ, the Son of God, to be.

When *Thomas* call'd him his *Lord* and his *God*, we are immediately told, with Reference <sup>John 20.</sup> 28. to this and other particulars, *These Things are written, that ye might believe that Jesus is the Christ, the Son of God.* To say 'tis written <sup>ver. 31.</sup> that he was own'd to be *Lord* and *God*, that we might believe he is the Son of God of a *different Nature* from, and *less* than the only true God, is a way of arguing altogether above my Comprehension. But if *Lord* and *God*, and *the Son of God*, when apply'd to Christ, are Terms of the same import with respect to the *Reality* of his Godhead, the Reasoning is very just. And 'tis only in this View that I can understand how the Record of *Thomas's* Faith in Christ, as the *Lord God*, can induce our Belief that he is that Christ, who is the *Son of God*. Accordingly this Evangelist, speaking of his Original Nature, first calls him ABSOLUTELY *God*, by whom all <sup>John 1.</sup> *Things were made*, and then in the same Dis- <sup>1. 2, 3.</sup> course, *The only begotten of the Father*, and *the* <sup>v. 14. 18.</sup> *only begotten Son*, that when we hear of him under these, or such like Characters, we might consider them as Denominations of

him from the Godhead, as he is the second Subsistent therein.

Hence the Father himself, speaking of Christ under the Title of the *Son*, joins that of *God* to it, which leads us to regard him as *God the Son*, distinguish'd only in *Personality* from the Father and the Holy Ghost. To the *Son* he saith, *Thy Throne, O God, is for ever and ever.* The two most remarkable Testimonies of the Eternal Father to Christ as his *Son*, were at his *Baptism* and *Transfiguration*, both of which were by a *Voice from Heaven*, saying, *This is my beloved Son, in whom I am well pleased.* At his *Baptism*, the Grandure of the Appearance was suitable to his Divine Personality; the Father and the Spirit concurring to own him as such in an extraordinary manner. And at his *Transfiguration*, his *Face shone as the Sun*, and his *Raiment was white as the Light*, or (as another Evangelist reports it) *was white and glittering*, which seems to have been effected by the splendor of his Deity opening it self on that Occasion, and diffusing such shining Rays of Glory thro' his human Body, as probably equal'd, if not exceeded the luminous Body, commonly call'd the *Shechinah*, in which Israel's great *Jehovah* used to appear of old. And the *Voice* which came on that Occasion from Heaven, and proclaim'd him to be *God's beloved Son*, naturally suggests to our Minds, that the Father thereby own'd him to be that *Son*, who is that *true Jehovah*, which formerly made such Appearances in a premonitory way. 'Tis true, Christ was therein likewise own'd to be the real *Messiah*, as well as *God's Son*, but this august manner, in which he was own'd under the Title of the *Son*, was as  
grand

grand as could be expected on supposition that the Father design'd thereby to assure us, that this was *so* his Son as to be the *same God in Nature* with himself. And who but such a Son was fit to receive such *Honour and Glory from God the Father, when there came such a Voice to him from the excellent Glory, declaring him to be, in the Language of a Father to his only Begotten, by way of Eminence and peculiarity, his Beloved Son, in whom he is so well pleased, that for his sake he accepts and is well pleased with all that are in him, having made us accepted in the Beloved?* And who but such a Son was fit to have all our Obedience turn'd over to him by the same magnificent Voice, saying, *Hear ye him?* Furthermore, his Transfiguration being within about a Week after *Peter's Confession of him as the Son of God,* This Voice from Heaven, which own'd him in such a glorious manner under that Title, was a special Confirmation of *Peter's* and the other Disciple's Faith, that he really was God's Essential Son according to the exalted Sense of that Day concerning the Messiah. Accordingly *Peter and John,* two of the Eye-Witnesses of this Glory, took notice of it as the shining forth of Christ's Divine Majesty for the Confirmation of their Faith; one saying in reference to it, *We have not follow'd cunningly devised Fables, when we made known to you the Power and coming of our Lord Jesus Christ; but were Eye-Witnesses of his Majesty, &c.* And the other saying, *We beheld his Glory, the Glory as of the only begotten of the Father.* All this consider'd together, carries good Evidence to me, that these Testimonies of the Father to Christ, as *his Son,* were Testimonies to his su-

2 Pet. i.  
17.Eph. i.  
6.Mat. 17.  
5.Mat. 17.  
1. com-  
pared  
with  
Chap. 16.  
16.2 Pet. i.  
16, 17,  
18.John i.  
14.

preme Godhead, as he is the same in Nature with himself.

Our Lord likewise speaking of himself and his Father (which necessarily imports his Relation to him as his Son) expressly says, *I and my Father are One*, thereby shewing that as he was *the Son* he was the same in Being or *Essence* with the Father, so as to be on that Account *God*; for thus the Jews understood him to mean, and therefore *took up Stones to Stone him for Blasphemy*, because he thereby *made himself God*, while they judg'd him to be a Man, and nothing more. And Christ (as has been shewn at large before) own'd this to be the fair Sense of his Words, and vindicated himself from their Charge of Blasphemy, by proving the *Justness* of the Claim, which he made to the Deity, in his saying, according to the true Sense of the Words they cavil'd at, *I am the Son of God*. And so in the winding up of his Argument, he makes that Title equivalent to his saying, as the Jews understood him and he maintain'd, that he was *One in Nature* with the Father, and thereby *truly God*. And this apparently evinces that to be *God*, and the *Son of God*, were both in the Judgment of the Jews, and in the Truth of the Case, one and the same Thing as they are apply'd to Christ; Or that this Title, *the Son of God*, denominated him to be indeed *God*, *the same in Essence with the Father*. Hence he asserted that the *highest Honour*, Perfections, and Operations of the Godhead belong to him, consider'd under the Character of *the Son*, telling us, that *all Men should honour THE SON, even as they honour the Father*; And *THE SON hath Life in himself, as the Father hath Life in himself*; and

John 10.  
30.

v. 31, 33.

v. 36.

John 6.  
23.  
v. 26.

THE SON quickens whom he will, in the same Sovereign God-like manner as the Father doth; with many other Passages to the like purpose. Agreeably to this, when he spoke of such of his Acts toward the Churches of *Asa*, as were most signally peculiar to the Supreme Deity, he gave himself the Title of *the Son of God*, to shew that this is the Denomination of his *Divine Nature*, by the Power of which he perform'd them. *These things, saith THE SON OF GOD, who hath his Eys like unto a Flame of Fire—I know thy Works and Charity, and Service and Faith—and all the Churches shall know, that I am he* (the great *Jehovah* to whom this work is confinedly ascrib'd in the *Old Testament*) *which searcheth the Reins and Hearts; and I will give unto every one of you according to your works.*

v. 21.

Rev. 2.  
18.

v. 19.

v. 23.

Once more, It is very probable that the Devils, who once were Angels of Light, understand the *Divine Nature*, or what God is, better than we do. On supposition there are more Persons than one in the Godhead, 'tis most likely that they can't but know it; and it seems to me, as if Satan, in his first Temptation of Christ, when he apply'd to him under the Title of *the Son of God*, design'd to try whether he really was the true God or no, and therefore he put him on giving Proof of his *Godhead* by doing a work of Omnipotence in a Sovereign manner like the most high God; saying to him, *If thou art the Son of God, COMMAND, not pray to the Father, but do thou thy self by thy own absolute power COMMAND, that these Stones be made Bread*, which carries a very strong Implication, that the Devil himself understood that this

Mat. 4.

3.

Mat. 8.  
29. this Name, *the Son of God*, was expressive of a subsistent in the *only true Deity*; and that Christ was the *All-sufficient God*, in case the Title of *the Son of God* did indeed belong to him. And who can think that the *Legion of Devils* had less Apprehensions of Christ afterwards under this Character, when they trembled at his Presence, *crying out, What have we to do with thee, Jesus, thou Son of God? Art thou come hither to torment us before our Time?* What could they have said more to express their insupportable Dread at the Approach of the great Jehovah himself?

Obj.  
Luke 1.  
35. It is, I conceive, no just Objection against all this, to urge that this Name, *viz. the Son of God*, was order'd by the Angel *Gabriel* to be given to Christ at his *Birth*; or that God said, with a Respect to his *Resurrection*, *Thou art my Son, this Day have I begotten thee*. As if his being call'd the Son of God was owing to the *Extraordinariness* of his Birth, and the *glorious Dignity* which ensu'd on his Resurrection. For,

Anf. Neither of these are to be considered as the *formal Reason* of that Title, but as proper *Occasions* of declaring it. The first was a *Notification* of his *real Name*, suitable to his Divine Subsistence in his *Original Nature*, and to the Ancient Prophecies concerning him; and 'twas likewise an Intimation of the personal Union, which *that Holy Thing*, that was born of the Virgin, had with *the Son*, it having no subsistence of its own distinct from that of the Son. Hence as he was the Son of the *Virgin*, she was to call his Name *Jesus* with a Relation to his *Office*, Luke 1. 31. compar'd with Mat. 1. 21. But as that *Holy Thing*, which should in such an unexampled manner be

be born of her, was *one Person* with the Son of God, who thereby became *Emanuel, God with us*, in that Consideration of it, it was by Communication of Names, to wear the highest Title of that Person relating to his *Original Nature*, so as to be likewise called *the Son of God*, Luke 1. 35. compared with Mat. 1. 23. And why may not this wonderfully constituted Person, when spoken of in his Human Nature, be denominated by his Divine Nature, and so be called *the Son of God*, as well as at other Times, when he is spoken of in his Divine Nature, he is denominated by his Human Nature, and so is called *the Son of Man*? Thus when he was on Earth he called himself, *The Son of Man, which is in Heaven*. Besides, *The Son of God*, in the consideration we are speaking of, is the Son of the *Father* who sent him, so he is usually called. But if the Appellation of *the Son* absolutely, or of *the Son of God* belong'd immediately to his Human Nature, or was given him on the Account of the *extraordinariness* of his Birth, He would more properly be called *the Son of the Holy Ghost*, He being the more immediate Father of Christ's Human Nature, by his coming upon and overshadowing the Virgin, that she might conceive it; accordingly 'tis said *she was found with Child of the Holy Ghost* — for that which was conceived in her, was of the Holy Ghost.

John 3.  
13.Luke 1.  
35.  
Mat. 1.  
18. 20.

And as to Christ's *Resurrection*, that was a farther publick Demonstration of the *Justness* of this Title (*The Son of God*) that He really was what it bespoke him to be, he being thereby (according to the Apostle's Interpretation) DECLAR'D to be *the Son of God with Power*. And its being said on that Occasion,

Rom. 1.

4.

*This*

*This Day have I begotten Thee*, is no more than the Scripture † on different Occasions often says of the Generation of the Son, and may be said of it, whenever it is spoken of. For that Expression only denotes the *unchangeable Permanence* of the Father's begetting the Son, which is like the Father himself, *with whom is no variableness, nor Shadow of turning*; 'tis a begetting without Degrees, Beginning, or End, always Perfect, and never ceasing, ever abiding, and holding full Proportion with God's unsuccessive Eternity, which is everlastingly the same, and of which it ever was, is, and will be said **T O D A Y**. Hence Christ in his Original Nature *really* was the Son of God by Eternal Generation before his *human-Birth*, and *Resurrection* from the Dead. He was that *Son*, by whom God (in the manner

Jam. 1. 17. that has been explain'd) *made the Worlds* at the first Beginning of all Things. And, over and above the several other places which have been formerly alleg'd, Solomon put a Question, with respect to the unsearchable Nature of God, importing there was then a Son as unsearchable as that Nature, *What is his Name, and what is his Son's Name, if thou canst tell?* This Title, as we have seen, was familiarly known among the *Jews* to belong to the *Messiah*; yea, the Notion of it as expressive of a Divine Person, was got among the *Heathens* (I suppose by their Conversation with the *Jews*) as may be gather'd from *Nebuchadnezzar's* saying, when he saw another Person with *Shadrach, Meshach* and *Abednego* in the *fiery Furnace*, *The Form of the Fourth is like the*

Heb. 1. 2. Prov. 30. 4. Dan. 3. 25.

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† Psal. 2. 7. Acts 13. 33. Heb. 1. 5. and 5. 5.

*Son of God.* 'Tis very probable this was indeed the Son of God, who then appear'd, as he often did, in the Form of a Man, and thereby prefigur'd his Incarnation; and it was that Son of God, who *in the fullness of Time* really became Man, when *God, viz.* Gal. 4. The Father, *sent forth his Son, made of a Woman, &c.* which strongly implies that he was *the Son* before he was sent, and before he was incarnate.

Thus from what has been said, and more of the like sort which might be added, it appears very plain to me, that this Title strictly belongs to Christ's *Original Nature*, and denotes his true and proper Godhead; and that when we read or speak of him as *the Son of God*, it should be with this Apprehension of him, that he is a Divine subsistent in the Godhead, and so by *Nature the only true and most high God*. His being call'd *the Son of God*, only respects the inconceivable *manner* of his having the Divine Nature, and *that* can't be justly pleaded to be an Intimation of the Difference of his Nature from the Father's. For, tho' the *Reality* of a Thing, and the *manner* of it are different Considerations, yet the manner of it is so far from being a *denial* of the Reality of it that it necessarily *supposes* that Reality. *Essence* and *Personality* may be differently conceiv'd of; but we can't conceive of *Personality* without *supposing* *Essence*, because *Personality* must have *Nature* or *Essence* to subsist in. And therefore when we think of a *Divine Personality*, it naturally leads us to conceive of the *Divine Essence*, as that in which it subsists.

Tho' Christ is the Son, and that Relation to the Father may imply some sort of Inferiority

ority as to the Order of his Subsistence ; yet (as has been shewn) he is such a Son, who is himself the great Jehovah, of one and the same infinite Essence with the Father, which imports a *necessary* Derivation from him in such a God-like manner, as lies infinitely above all our Thoughts. And however they, who deny his Supreme Deity, will not admit this ; yet since they themselves allow, that the manner of his Derivation from the Father is *altogether inconceivable* by us, methinks 'tis a very *rude* and *presumptuous* way of treating him, for any such *little* Creatures as we are, to pretend boldly to affirm, that he is in *Nature*, or any *essential* Attributes inferior to the Father, on the Account of that *altogether unknown* Emanation from him. This is certainly to determine without *understanding* what we say, or whereof we affirm, and is to speak *definitively* about such things, relating to the Eternal inexplicable Generation of the Son, as all must be forced to own we have *no* Notions of. Here the Men of *Reason* give up to *implicite* Faith, and run themselves upon the Absurdity of believing what they are ignorant of, that they may secure a *rational* Faith. For nothing can be more evident to *them*, than this is to *me*, that they hereby overthrow their own governing and beloved Maxim of *believing nothing, but what they have clear and distinct Ideas of* ; it being impossible they should have *such* Ideas of what Inferiority such a Derivation, as they are wholly unacquainted with, implies. But if we would all content our selves to think *modestly* of the unsearchable infinite *Nature* of God, which is indeed to think most *rationally*, considering the present Weakness and Darkeness of Human

1 Tim.  
1. 7.

man Minds; and if we would speak about *the Son of God*, as the most obvious Sense of Scripture guides us by its most exalted Attributions to him equally with the Father, and by what it represents to be the true meaning of this Title, when it was used by the *Eternal Father*, by *Christ* himself, by his *Disciples*, and by the *Jews*, yea, and by the *Devils* themselves; then we must think and speak of Christ as such a Son, who is the Supreme God equal to the Father, as he is *one in Nature* with him.

A few of the Things I have here mentioned in Proof of this Point are scattered about in other Parts of these Discourses. But as I take it to be a Truth of considerable moment in it self, and with respect to some remaining Branches of my Design, I thought it proper to lay hold on this Occasion to represent it in this stronger and more united Light. But to return.

Unless we allow this Son of God to be of the same Nature or Essence with the Father, whatever else we Account him to be, we make him *infinitely inferior* to God. For supposing him not to be truly and by Nature *God*; He, as far as I see, can be nothing but a *Creature*, there being no *Medium*. Every Being, according to all the Notions I am capable of, is either the *increated* God, or some way *made*, and whatever way that is, the *Effect* is really a *Creature*, and in its Nature nothing more. And let a *Creature* be advanced to the utmost Height of Excellence and Eminence that can be imagined, He can bear no Proportion to the infinitely Great, Self-sufficient, and Self-Existent God. There can be properly no more *Equality* between  
him

him and God, than there is between the meanness of all Creatures and that God.

For all Creatures, of the highest as well as of the lowest Rank, are alike infinitely beneath God, as He is *absolutely* Independent in his Being and Attributes, and they *intirely* Dependent in theirs ; as He hath a *Necessary*, and they but a *contingent* Existence, which (setting aside his Decree to the contrary) He could destroy at Pleasure, and crush as the Moth ; and as they are *infinitely obliged* to him, and he not *at all* to them. Hence a *Worm* of the Earth, yea, a *Stone* in the Street, or the  *Dirt* we tread upon, is infinitely *nearer* to an Equality with the Highest *Seraphim*, *Arch-Angel*, or *Superangelick* Creature, than that *Creature* is to an Equality with the great and infinite *Jehovah*. Between a *Creature* and a *Creature* there is always *some* Proportion, because their Distance can't be *absolutely* Infinite ; But between the most *exalted Creature* and the *Creator*, there can be *no* Proportion, because their Distance is *absolutely* Infinite. The Agreement of Creatures in their common *Dependency*, *Contingency*, *Finiteness*, and *Obligations* to God, sets them infinitely more upon a level with one another, than the most inconceivable Excellencies in any of them can set them on the level with the only true God, on whom both they and all Things else intirely depend, and who is no ways obliged to any of them, but they all to Him. He is essentially *Being*, and in comparison with Him all Things else are *nothing* ; and between infinite *Being* and *Nothing* there can be no Proportion.

See therefore how contemptibly the great God speaks of the whole Creation compared with

with himself. Behold the Nations are as a drop Iſa. 40.  
of a Bucket, and are counted as the *ſmall Duſt* 15, 17,  
of the Ballance—All Nations before him are 18.  
as Nothing, and they are counted to him leſs than  
Nothing, and Vanity. To whom then will ye liken  
God? or what likenefs will ye compare unto him?  
And who in Heaven can be compared to the Lord? Pſal. 89.  
who among the Sons of the mighty can be liken'd 6.  
unto the Lord? Behold he charged his Angels with Job 4.  
Folly or Vanity, and Behold he puts no truſt in 18, and  
his Servants nor in his Saints or Holy Ones; 15, 15.  
Yea, the Heavens (which includes all the Inha-  
bitants of the Heavens, beſides this God  
himſelf, and ſo includes Chriſt, unleſs He is  
that God) are not clean in his ſight. They are  
all as Nothing, leſs than Nothing, and Vanity  
before him. And even a Heathen King was  
forced to own this infinite Greatneſs and in-  
comparable Excellence of the moſt High God  
above all Creatures, and their Nothingneſs  
before him, ſaying, *All the Inhabitants of the* Dan. 4.  
*Earth are reputed as Nothing, and none in Hea-* 3.  
*ven or Earth can ſtay his Hand, or ſay unto him,*  
*what doſt Thou?*

Now if Chriſt is not in his Original Na-  
ture this moſt High God, He, among the  
reſt of this God's Creatures in Heaven and  
Earth, is thus infinitely beneath him. He on  
this debaſing Suppoſition, is comparatively  
Nothing, and leſs than Nothing, whatever  
Terms of Honour he is complemented with  
by ſome, who deny him to be by Nature the  
only true God, and though it ſhould be al-  
low'd that there never was a time when he had  
not a Being; yet, as far as I can ſee, if God  
had ſo pleaſed, he might have been for ever  
Nothing, and might have been reduc'd to No-

thing after He was brought into Being, and *depends* on God to keep Him from sinking into Nothing. Yea, (with Reverence be all this spoken) He, on this Supposition, is *Vanity* in comparison with the most High God. O who can easily admit such infinitely degrading Thoughts of the Person of our Lord Jesus Christ, who we are told is *the great God our Saviour, God over all Blessed for ever!* What Christian Ears would not tingle, and what Christian Hearts would not tremble, if they *really perceiv'd* how our blessed Lord is placed in this *infinitely depressing Inferiority* to the only true God, by his being disown'd to be that God?

*Thirdly, The Doctrine of Christ's Godhead is of great Importance with Respect to the Father's Justice, and his Love to Sinners, in sending his own only Son to die in Human Nature for them.*

1. His unyielding vindictive *Justice* against Sin appears most grand and awful by the Scripture Account, that it would not allow of any Sinner's Pardon, but by and on the Account of the Death of his own only Son. If this Son was not his Son in a proper Sense, and so by Nature God, an *infinitely smaller Offering*, infinitely *less valuable* in it self, and infinitely *less dear* to the Father, was accepted as a Satisfaction to Divine Justice for Sin, than if he was indeed his *own proper Son*, the same in Nature with Him. How excellent a Being soever Christ may be supposed to be; yet if he was not in his Original Nature the true God, the delivering Him up to Death for Sinners in his assumed Nature,

ture, was comparatively Nothing, and the Satisfaction made by him was infinitely short of what it is, on the Supposition of his being that God: And the unalterable Reluctances and Righteous vindictive Resentments of the Holy and Just God against Sin, can never be Represented in so *Strong* and *clear* and *affecting* a Light, as by his delivering up to Death his *own only Beloved proper and essential* Son to appease them. What an awful Reverence of Divine Justice must our Minds be possess'd with, when we hear the great Jehovah saying, *Awake O Sword against my Shepherd, against the Man that is my FELLOW!* Zec. 13.  
7.

2. The Father's Love to Sinners is most gloriously enhanced and recommended to us hereby. It would indeed have been an Act of great and undeserved Love to have saved such wretched sinful Creatures as we are at any Rate, or by any means, that should have become the Wisdom of God. And that Love would have commanded exceeding Admirati- on and Praise in putting to Death so excel- lent a Creature for us, as some suppose Christ to be, if the Death of such an One could have been effectual to have saved us. But what is that to the Love, which would freely give up such an infinitely great and glorious, beloved and only Son, who is *really God*, the same in *Essence* with the Father, as Christ is? To have Him abased in the lowest Degree, and treated in the most infamous manner, and put to the worst of Deaths in our Na- ture, which He had made a Part of himself; and for the Father himself to *deliver him up* to all this, and to stretch out his own Hand a- gainst him to *bruise him and put him to grief* that he might Honourably extend the Riches Acts 2.  
23.  
Isa. 53.  
10.

of his Grace to Sinners; this Aggrandizes his Love to us above all Things else. Had the whole Creation, besides us, been sacrificed for us, 'twould have been but a faint display of God's Love to us compared with this; because all the Creation taken together is *nothing* in it self, and *nothing* in the Father's Account, compared with this his well-beloved and only begotten Son. Surely as God said to *Abraham*, when he withheld not his Son, his only Son *Isaac* from him, *Now I know that thou fearest me.* So his People have the highest Reason to say to Him, with admiring Praise and Holy Confidence, Now we know that thou lovest us, seeing thou hast not withheld thy Son, thine only and beloved Son from us. How infinitely great and glorious doth his Love appear in giving up *such* a Son to the most ignominious Death for us!

Gen. 22.  
12.

John 3.  
16.  
1 John  
4, 9, 10.

Rom. 5.  
8.

ver. 10.

And 'tis observable, that when God in the Scriptures would set out his Love in its highest and most indearing Strains, he often lays a special Emphasis on this, that 'twas *his Son*, his *own Son*, and his *only begotten Son*, whom he gave to die for us. *God so loved the World that he gave his ONLY BEGOTTEN SON, &c.* And in this was manifested the Love of God toward us, because that God sent his ONLY BEGOTTEN SON into the World, that we might live through him. Herein is Love, not that we loved God, but that he loved us, and sent HIS SON to be the Propitiation for our Sins. And God commendeth his Love toward us, in that while we were yet Sinners Christ died for us. And further, to set out this Love, the lofty Divine Character of the Person dying, as well as the base Qualities of the Persons for whom he died, is taken Notice of. For when we were Enemies, we were

were reconciled to God by the Death of HIS SON. This commends God's Love beyond Description; And from this inconceivable matchless Instance of his richest Grace to his People, the Apostle concludes that he'll withhold nothing from them, still laying the Emphasis on this, that 'twas his own proper Son whom he deliver'd up for them. *He that spared not his OWN SON, but deliver'd him up for us all; how shall he not with him also freely give us all Things?* Since then the Scripture frequently puts such Weight upon this, and the Nature of the Thing so fully falls in with it, to demonstrate the Love of God in its highest Strains to us, the Consideration of Christ, as God's own only begotten Son, the Son of the Father's Essence, can't but be of great Importance with respect to that Love.

Rom. 8.  
32.

Fourthly, The Doctrine of Christ's Godhead is of equal Importance with respect to his own Condescension and Love, in giving himself to die for us. *He loved us, and gave himself for us, is the common Language of the Scripture, and it frequently speaks of this as his own free Act, to which he was under no Constraint; yea, as so freely his Act, that he had a Liberty or Power Originally in himself to do or not to do it. 'Twas his own Choice before it became his Obligation; Hence, said he, Therefore doth my Father love me, because I lay down my Life, that I might take it again. No Man [Gr. Ουδεις none] taketh it from me, but I lay it down of MYSELF. I have POWER to lay it down, &c. He that thought it not Robbery to be equal with God, made himself of no Reputation, and humbled himself to death, even the death of the Cross, and 'twas his own Mind that led him to all this. Now how much*

John 10.  
17, 18.

Phil. 2.  
5, 6, 8.

more doth this demonstrate the *Love* of Christ in dying for us, than if he had been but a Creature or dependent Being. For then He could not have been at his own Dispose, nor have had an absolute Sovereignty over his own Life: but 'twould have been intirely due to that God to whom He was beholden for it, and He would have been obliged, by the strongest Engagements of the Law of his Nature, to resign it up at God's Call (as may be seen hereafter) and so *Duty* to God, and not *Love* to us, as the Scripture puts it, would have been the reigning Glory of his Death.

Besides, Had he been merely a Creature, tho' ever so excellent, he might in a proper Sence, have got such Glory and Advantage to *himself* by his Humiliation and Death, as would have made it infinitely worth his while, for his own Interest's Sake, to have undergone them: He might have been a real gainer by a Death from which he was to be raised to such high Degrees of Glory as are the Consequences of it. For real Honour and Advantage may undoubtedly be added to a mere Creature, by the Office-Dignities and Powers it may be vested with, beyond what it had before. And therefore whatever Love might be expres'd to *God* in his Death; yet if what he did was really for his *own* Advantage as well as ours, that would take off from the infinite *Greatness* and *Glory* of the Love he might be supposed therein to have for *us*. But consider him as the true and most High God, and so He is infinitely glorious and blessed in himself, and nothing can be really added to Him; He can properly get nothing by all that He doth for *Us*, or by all that we do

do in return for Him; no real access of Glory or Advantage can by any means be made to Him, who is exalted in Himself *above all Blessing and Praise.*

And tho' Christ's Humane Nature is a Creature; yet his *Person* being infinitely more than a Creature, that *infinite Person* was incapable of *real* additions of Glory or Blessedness to Himself. Hence he could not be profited by all that He did and suffer'd in Human Nature for us; because all the Glory He hath Pursuant thereto is the Glory of that infinite *Person.* Yea, and I may add, that the Glory due even to his *Human Nature*, by its *Personal Union* with the *Deity*, may be supposed to be inconceivably greater than all the Glory of his Office, and I humbly conceive that the infinite Honour, which the *Deity* put on his Human Nature in its *Personal Union* with the *Eternal Word*, sheds a greater Glory on his Office, as that is managed in Human Nature, than the Office doth on his Human Nature it self. Hence the Love, even of that Human Nature must vastly excel all that can be imagined to be in Christ under any consideration of him that denies his proper *Deity*, since his Human Nature was heartily willing to submit to a Deprivation of that Glory and Blessedness, which was due to it immediately upon its *Personal Union* with the *Son*, and to submit to the utmost Disgrace, Sorrows, Sufferings and Death for Sinners, and since he would have been equally Happy without the eminent Station he is now raised to in Pursuance of his Sufferings, and since the Glory of his Office now in Heaven derives it self more from *him*, than *he* his Glory from that. And yet after all, I suppose 'twill be thought

to be no Disparagement to the exceeding great and indearing Love of Christ as *Man*, to say, that his Love as *God* is infinitely greater still.

For such a great and glorious God as he is, to condescend so low as to become Man, and in that Nature to perform all humble and suffering Obedience to the Law in the Form of a Servant, even to Death for us, doth indeed demonstrate and inance his *single* Regards to our Interests, without any possible Aim at Advantage to himself, and displays such a *generous disinterested God-like* Love to us, as none but his infinite great self is capable of. And hence the Apostle brings in these Actings of Christ, under the Consideration of him as the *most high God*, as the noblest Instance that can be imagined of *looking not to our own Things, but the Things of others*; and proposes it as the most perfect Pattern for our Imitation. *Let this Mind be in you, which was also in Christ Jesus, who being in the Form of God, thought it not Robbery to be equal with God; but made himself of no Reputation, — and being found in fashion as a Man, he humbled himself, and became Obedient to Death, even the Death of the Cross.*

Phil. 2.  
4, 5, 6,  
7, 8.

Add to all this, that if Christ is not God, he is not *the Party against whom we sinn'd*. 'Twas not *his Authority* that we despised, nor *his Goodness* that we abused, nor *his Rights* that we invaded, nor *his Glory* that we slur'd, nor *his Law* that we transgress'd, the Offence and Provocation of our Sins are not immediately against *him*. For *Sin is a Transgression of the Law of God*; 'tis only the great God that is the formal Object against whom, Sin, as Sin, is directly committed. *Against THEE, said David, THEE ONLY have I sinn'd; and how shall I do this*

1 John  
3. 4.

Psal. 51.  
4.

great

*great Wickedness*, said *Joseph*, and *Sin against* Gen. 39.  
 GOD? And if Christ is not the Party offen- 9.  
 ded, or the Object against whom our Sins  
 were committed, surely every one sees there  
 was not such a *Bar* in the way of his Love to  
 us, nor (speaking after the manner of Men)  
 such a *Difficulty in himself* to bring his Heart  
 toward us, and to lay himself out to the ut-  
 most for our Salvation, and consequently not  
 so surprising a *Greatness* in his Condescension  
 and Love to us, as if our Sins were really and  
 directly committed against himself.

But Christ being truly and properly God, the  
 same in Essence with the Father, all our Number-  
 less and aggravated Sins are as immediately  
 and directly against him, as against the Father.  
 They are committed against God *as God*,  
 against the *Godhead* in all the Persons of it,  
 and so against the *Son* as well as the Father,  
 he together with the Father being Lord of <sup>Mat. 12.</sup>  
 the Law, as his being *Lord of the Sabbath Day* 8.  
 imports, since by his Lordship over the Sab-  
 bath, he could interpret his own Law con-  
 cerning it, and transfer the Obligation to  
 observe it from the *Seventh* to the *First Day*  
 of the Week. Yea, the Author to the *He-*  
*brews* speaks of Christ, as that God who gave  
 the Law at *Mount Sinai*, *Whose Voice then* <sup>Heb. 12.</sup>  
*shook the Earth*, according to the awful Ac- <sup>26.</sup>  
 count of that shaking at the Delivery of the  
 Law, which was described in some foregoing  
 Parts of the Chapter. And the whole Con- <sup>v. 18, 19,</sup>  
 text shews that this Voice was *Christ's*. Hence <sup>20, 21.</sup>  
 the *Rebellions*, *Murmurings*, and *Provoca-*  
*tions*, which *Israel* committed against God in  
 the *Wilderness*, whereby they tempted him,  
 are spoken of as committed against Christ,  
 and as a tempting of him; on which Foot the  
 Apostle

1 Cor. 10. 9. Prov. 8. 36. Apostle cautions us to take heed of the like Sins against him. *Neither let us tempt Christ, as some of them also tempted, and were destroyed of Serpents.* Accordingly Christ says, *He that sinneth against me, wrongs his own Soul.* 'Tis against Christ, as God, that all our multiply'd Transgressions, Treasons, and Rebellions have been committed in Heart and Life, and O how great and heinous in their Nature and Circumstances, and beyond all Account in Number, have these been!

Now tho' all these Abominations have work'd within us, and been acted by us against him, whose Nature is infinitely Pure and Holy, and can't but hate and abhor them, and who perfectly knew how vile and criminal we should make ourselves by them; his Love was nevertheless so infinitely great to his Church as to die for them, that he might effectually redeem them from all their Iniquities, and advance them to a consummate Blessedness in the full Enjoyment of himself with his blessed Father and Spirit to an endless Eternity. He who thus loved us unto Death, that we thereby might inherit eternal Life, is *the Prince of the Kings of the Earth*, which is a Character of like import with his being *King of Kings and Lord of Lords*, which I have shewn denotes his real Godhead, and at the same time it leads us to consider him as the God against whose Law and Government we have sinn'd. And whilst he was consider'd and spoken of under this exalted Character, how sweet an Accent must this give to that Song of Praise, *Unto him that lov'd us, and wash'd us from our Sins in his own Blood, and hath made us Kings and Priests unto God and his Father; To him be Glory and Domi-*

*nion for ever and ever, Amen.* This illustrates his dying Love in such amazing and affecting Strains as nothing else can. *Hereby perceive we the Love of God; what Life and Force is there in this Expression! because he (God) laid down his Life for us.* And what are we whom God in his Love laid down his Life for? we were Sinners against that God, as the Apostle had represented us in some foregoing Verses, *Who-soever committeth Sin transgresseth also the Law: ——— and ye know that he was manifested to take away our Sins; ——— and he that committeth Sin is of the Devil. ——— for this Purpose the Son of God was manifested, that he might destroy the Works of the Devil.* 'Twas the Son of God, who is himself God, and so the Being against whom we were sinners, enemies and ungodly, that died for us. And when the Apostle would recommend the Church to the affectionate Care of its Elders, he doth it by this Argument, that 'tis the Church of God, which he redeemed with his own blood. And in all the Encomiums of Christ's Love, the Accent is generally laid on his giving himself for us; and certainly the higher Thoughts we have of his great self, the more glorious and engaging that Love must needs appear to us: Hence the Apostle, expressing this Love of Christ, calls him *the Son of God, who loved him, and gave himself for him.* The greatness of his Person enhanced his dying Love, and 'twas the Consideration of him as God that made him appear so amiable to his Disciples as he did in his Incarnation, and in all the Condescension and Grace he discover'd therein. *The word, which was God, was made Flesh, and dwelt among us, and we beheld his Glory, the Glory as of the only Begotten of the Father, full of Grace and Truth,* John 1. 14.

1 John  
3. 16.

v. 4; 5.

v. 8.

Rom. 5.  
6—10.Acts 20.  
28.Eph. 5.  
2, 25.  
Gal. 2. 20.

'Twas

'Twas wondrous Love and Grace that so infinitely high and excellent an one, as the great God our Saviour is, should look with *any* Favour upon such mean detestable Mifcreants as we are. But what unutterable stupendious Condescention, Love and Grace was here, that such a great offended God as this should come into a *mediatorial* Capacity in our Nature, and *die* in that Nature to reconcile such worthless Criminals, as we are, to God, whose Rights in the Oeconomy of our Salvation were held in the Father's Hands, that he on behalf of the Godhead might maintain them, and receive the Satisfaction which this great Mediator should make to them! Surely then the Doctrine of Christ's Godhead must be of great Importance with respect to his own Condescention and Love: And it looks like the blackest Ingratitude in us to turn the most indearing and astonishing Instances of this sort, into the most disgraceful Implications against his proper Deity. Is this the ungenerous Requital we make him for his Grace to us? Is this our Kindness to our best of Friends? shall we make a handle of his matchless self-humbling Compassions toward us, to take from him the *Glory* of his *Love*, and of his *Godhead* too? Methinks an ingenious Shame should shed a Blush upon our Faces whenever such a Thought starts up in our Minds.

### A P P L I C A T I O N.

- I. *We may hereby make some estimate of the Worth of our immortal Souls, and learn to be concern'd about them. 'Tis true our Souls, like the rest of God's Works, are as Nothing and*

and *Vanity*, compared with him; But compared with many other Things, and with all Things here below, they are of *inestimable worth*, and they are so in *God's Account*, and therefore should be so in our's. They are the most excellent Part of this lower World, the Dignity of Human Nature lies in them; they are spiritual Beings of Noble Birth, and call God *Father*, as they resemble his spiritual Nature, and are his most immediate Workmanship; they were at first created in his moral Image, and are capable of being restored to it again; they only, or we by them are capable of moral Government, of Sin or Obedience, or of Rewards or Punishments; and They only have the Stamp of Immortality upon them, with Powers fitted to know and glorify him that made them, and to enjoy the all comprehending Goodness, which *alone* is able to satisfy them. Hence, of all this lower World 'tis only we who have immortal Souls, that needed a proper Redemption, or were capable of being properly Redeemed. And God has put such a Value on Human Souls, that since nothing else (as far as we know) could redeem them, the Son of God, who is himself God, became incarnate and died in his assumed Nature for that purpose. What a vast Price hath he put upon these Souls, and laid down for their Redemption! And what an infinite Concern for them and Love to them hath he express'd thereby! and shall we *our selves* neglect and despise them, and be unconcerned about them; or prefer an Indulgence of our irregular Appetites and the Sensitive brutal Entertainments of a *perishing Body* before them! Shall we debase these precious Souls, and cast

Heb. 12.  
9.

them

them away, yea, and pursue their Eternal Ruin! What an *Affront* is this to God! What an *Abuse* of his Care and Kindness! How indecent and unworthy a Contempt is this of his Judgment about them, and of the infinite Price he has put upon them! How *just* will his Vengeance be on those, who after all this have no touching Care or Heart Solitude about their *own* Souls; but heedlessly abandon them to all that is vile and miserable, flight and refuse the only Saviour, and neglect the appointed Means of conveying his great Salvation to them! And what a dreadful and irreparable Loss will this be to themselves for ever! *For what is a Man profited, if he shall gain the whole World and lose his own Soul? or what shall a Man give in Exchange for his Soul?*

Mat. 16.  
26.

II.

Let Believers learn from hence to return all possible Love and Obedience to the Father and Son, for their infinite Love to them. How should the free and undeserved Love of the Father in sending the Son, and the like Love of the Son in coming to redeem us, affect our Hearts, and make them glow and flame with the most fervent Love and Affection toward them! we should love them, because they first loved us. We were utterly unworthy of their Love, but they are infinitely worthy of ours. 'Twas infinite Condescension in them to love us at all, but 'tis our Glory to love them more than all. They can't profit themselves by loving us, but our loving them is our own highest Advantage, the Felicities of Heaven it self consist in great Measure therein; Heaven would be no Heaven, if Love was not there. We had infinitely provok'd them to abhor us for ever, but they have infinitely obliged us by all the Tyes of Grace as well as Authority to give them  
our

1 John  
4. 19.

our Hearts. They have *manifested* their Love to us in the most astonishing Methods surpassing all our Thoughts; and we should *shew* our Love to them in all the ways and by all the means we are capable of expressing it. Our whole Lives should proclaim it in a constant Course of *cheerful* and *unreserv'd Obedience*, even to Death it self. The Bonds of Love are upon us to constrain us to these Returns to the Son as well as the Father. For Rom. 14. *to this End Christ both died, and rose, and revived, that he might be Lord of the Dead and Living.* And therefore let none of us live to himself or die to himself, as if we were our own Lords; but let us use our Lives for his Service, and resign them up at his Appointment, and in such a way as he may be most glorify'd by, reckoning with our selves that *whether we live, we live to the Lord; and whether we die, we die to the Lord; and whether we live or die, we are the Lord's*

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SERMON

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# S E R M O N IX.

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ROM. ix. 5.

— *Of whom as concerning the Flesh Christ came, who is over all, God blessed for ever. Amen.*

**I** Am considering the great *Importance* of the Doctrine of Christ's true and proper Godhead in several Respects, and now shall represent it.

*Fifthly, With Respect to his great Office and Work of Mediation.*

1 Tim.  
2. 5.

— That Christ in our Nature is the only Mediator between God and Man is the current Doctrine of the Scriptures, which assure us, *There is one God and one Mediator between God and Men, the Man Christ Jesus.* The Apostle's distinguishing Christ from God in this Place, is not to be understood with Respect to their *Natures*, as if the Father and he (considering Christ in his Original Nature) were in that Respect distinct from one another, or as if Christ was not by Nature really God, tho' in Person distinct from the Father; for by the  
same

same Reason he would not be really Man, because he is likewise distinguish'd from Men. But he is here speaking of the *Oeconomy* or *Dispensation* of God, with Regard to the Reconciliation of God and Men; in which *God* is consider'd as the *offended*, and *Man* as the *offending* Party; and *Christ* is spoken of as a *middle* Person between them, partaking of both Natures, to reconcile them. And he is here denominat'd by his *Human* Nature, because in that Nature he perform'd the Work of Mediation; and because we *Men* might be the rather encouraged to expect Salvation by him, who as *Man* was fit to take the part of *Men*. And what the Apostle here speaks of him under the Denomination of Man, is at other times apply'd to him in his whole Person, and when he is spoken of as *God* as well as *Man*. We have a great High-Priest——

*Jesus the Son of God*, and he is call'd *Jesus the Mediator of the New Covenant*. And this Mediator is he whose Voice we are told, *shook the Earth*, viz. when he gave the Law at Mount *Sinai*; and this was the great *Jehovah*, as appears from *Exod.* 19. 18.

Heb. 4.  
14.  
Heb. 12.  
24.  
ver. 26.

And how he who is *God* shou'd be a *Mediator* with *God* for *Men*, is easily understood and reconciled, by considering the *relative* Properties of the *Godhead*, whereby the *Father* and *Son* are *two distinct Persons*, tho' *one in Nature and essential Properties*, and by considering that these *two Persons* by voluntary Agreement sustain *different Characters* in the Work of our Salvation; The *Father*, that of *Supreme Lawgiver* on the behalf of the *Deity*, and the *Son*, that of *Mediator* in *Human Nature*, which he assum'd into *Personal Union* with himself, that he might therein perform

the whole of his Office of Mediation in a way of Subordination to the Father. And, to help our Thoughts in this Case, there are Instances among Men, in which Persons may act in different Characters toward one another, tho' they are in other Respects one and the same. As in the Reign of the great King *William* and Queen *Mary* the *Regal Dignity* was one and the same in both, and they were even *one Person* in Law-Consideration, tho' different in their Natural Subsistences, and consequently every Crime committed against one, in that Consideration, was equally a Crime committed against them both. And yet it would not have been inconsistent for the *Queen* to have mediated with the *King* for the Remission of Crimes committed against the *Regal Dignity*, which was common to them both. Why then shou'd it be thought inconsistent that the *Son* should act in the Quality of Mediator toward the *Father*, as he asserted the Rights of the Godhead, or even toward the *Godhead* it self, in which the *Son* was a Divine subsistent, since the *Father* and the *Son* are two distinct Persons, tho' one in Essence and Original Dignity, and since the *Son* assum'd an inferior Nature to Exercise this inferior Office in ?

And truly the Difficulty and Honour of this Work of Mediation is so great, and such an immense Glory redounds to the Person who performs it, and is to be ascribed to him for ever, that none but he who is God could be equal to the Performance, or worthy to wear the Honour of it. If he was not God, 'twould have been very unfit that he should be our Redeemer, because by his Purchase we should be *his* that bought us. Our Redeemer  
must

must be our absolute Lord as well as Saviour, *For none of us liveth to himself, and no Man dieth to himself; for whether we live we live to the Lord, and whether we die we die to the Lord; whether we live therefore or die we are the Lords. For to this End Christ both died, and rose and revived, that he might be Lord both of the Dead and Living, Rom. 14. 7, 8, 9.* But 'twould lessen the Rights of the Deity, if we should thus become the absolute Property and Servants of any but God, to whom alone we owe our selves, and all the absolute Obedience we are able to pay. And God's Jealousy for his own Glory would never suffer the Communication of this Divine Honour to any, who is not by Nature the only true God.

Moreover, The proper Deity of our great Mediator, is a necessary Foundation of his high Undertakings and Performances as such, and of all the Virtue and Efficacy whereby they are brought to a safe and blessed Issue, in the Establishment of a righteous and lasting Peace between God and Man. If he had not been God, he could not have been *The wonderful Counsellor*, to have agreed with the Father before all Worlds about the way of Reconciliation, or to have undertaken the Work of Mediation on the behalf of those whom the Father then gave him. For who but he that is God could have been with the Father to transact with him, and engage for them as one *set up from everlasting, from the Beginning or ever the Earth was?* Nor could he have been fit or able to answer his Character and Engagements as Mediator, when *in the fullness of Time, God, viz. the Father, according to those prior Agreements, sent forth his Son-made of a* Isa. 9. 6.  
Prov. 8.  
23.  
Gal. 4.  
4, 5

*Woman, made under the Law, to redeem them that were under the Law, that we might receive the Adoption of Sons.* The Glory and Efficacy of his Mediatorial Office and Work depend on his being true and proper God, as well as true and proper Man. Hence the grand Design of the Epistle to the Hebrews is to demonstrate that the vast Dignity of Christ's Person is the Ground and Reason of the Efficacy of his Office, as a careful Reader may easily observe. And the Truth of this may be seen with respect to the Three great Branches of that Office, which are usually, according to the Scriptures, divided into those of a *Prophet, Priest, and King.*

I. The Doctrine of Christ's Godhead is of great Importance *with respect to his Prophetick Office.*

If he is not God he can't be such a *Prophet*, as the Scripture describes him to be, and as Col. 2.3. we dark and ignorant Creatures need, *In him are hid all the Treasures of Wisdom and Knowledge*: And it was necessary that our Prophet, in whom we must ultimately confide, as in his *own* Authority should have these Treasures in himself not merely by Revelation as other Prophets have them, but as the Son of God, who is in the Bosom of the Father, and *originally of himself* knows him and all his Counsels, as they are in themselves, tho' in the Dispensation committed to him, he reveals them to us only, according to the Extent of his Commission. Hence his being the *only begotten Son* of the Father, who is in his Bosom, is spoken of as the Foundation of his prophetick Office, *John* 1. 18. and 6. 46. And hence, tho'

tho' sometimes, as he was Man, and his Father's Servant, it was proper he should behave it and speak of himself in his Prophetick Office in a way of Inferiority to his Father; yet at other times, and for the most part, he spoke and behaved it like the most High God, like one, who had *originally in himself* all the Light and Knowledge he communicated to others, and who deliver'd his Doctrines like a *self-sufficient* independent all-knowing Person in his own Name. Our great Prophet must be one that did not use to wait for an Inspiration, and Preface what he said with a *Thus saith the Lord*, as the Prophets of old generally did in their Prophecies; but he must be able to say, as Christ's usual God-like way was, *Verily, verily I say unto you*. None of the Prophets or Apostles used such Soverain Forms of Speech in the Delivery of their Message. These only became that great Prophet of the Church, who is, as he call'd himself, *the Light of the World*, self-sufficient for Doctrine and Prophecy, and could deliver them whenever he pleased, and always alike infallibly as from himself, in such a way of supreme Authority, that *the People were astonished at his Doctrine; For he taught them as one having Authority*.

John 8.  
12.Mat. 7.  
28, 29.

Yea, the great Prophet of the Church must be one from whom the *Prophets* of old had all their Instructions, as their Original Source of Light, Thousands of Years before his Incarnation; For what they taught and prophesy'd of Things to come, was only as they were under the Inspiration of his Spirit. By his Spirit *he went and preach'd* to the Old World in the Days of *Noah*; and by his Spirit he testify'd in and by the Ancient Prophets the Things concerning himself, which were

1 Pet. 3,  
19.

afterwards to be more fully reveal'd, 1 *Pet.* 1.  
 11. He must likewise be the Fountain of all  
 the Knowledge the *Apostles* had themselves,  
 or were the Means of conveying to others  
 about spiritual Things. And accordingly  
 when he left his Disciples, he assur'd them he  
 would send his Spirit to them, who should  
 take of *his things*, which were properly his  
 own as well as the Father's, and *shew them*  
*unto them*. And from this Prophet must pro-  
 ceede all those ordinary *internal Illuminations*  
 of the Hearts of his People, without which  
 all external Revelations by the Word would  
 be ineffectual. Hence he is said to have *come*,  
 and *given them an Understanding to know him* ;  
 which exactly Answers to what the great Jeho-  
 vah speaks of, as his Work, and promises in his  
 Covenant, *I will give them an Heart to know me*,  
 as you have already heard ; with more to the  
 same Purpose.

John 16.  
14, 15.

1 John  
5. 20.

Jer. 24.  
7.

Now if Christ is not God, he could not  
 be such a great and *complete* Representative of  
 God to the Church ; nor could he discharge  
 his Prophetick Office in this *Authoritative*,  
*Absolute*, *Self-sufficient*, *Extensive*, *Constant*, *Spi-*  
*ritual and Infalible* manner. He could nei-  
 ther do it *immediately* by himself, nor *mediate-*  
*ly* by his Spirit ; for to do it by his Spirit,  
 as plainly imports his Godhead, as to do it  
 by himself, as has been shewn. A truly Di-  
 vine *Greatness*, *Omniscience*, and *Omnipresence*  
 is absolutely necessary to that Prophet, who  
 in this *supreme transforming and effectual* man-  
 ner teaches his Church in all the Members  
 of it, in all Ages, and in all Places where  
 they are widely scatter'd throughout the Earth,  
 and that at one and the same time. Surely  
 none but God can be capable of doing this:  
 And

And if Christ is not God he can't be such a Prophet to us. We must not receive what he says barely upon his own Authority, and the whole Instruction of the Church must be precarious as it depends on him : But if he is by Nature the *only wise God*, he has all Light originally in himself, sufficient, in the discharge of his prophetick Office, to discover the Divine Nature and Will to us, as far as the Notices of them are needful for us ; to irradiate our dark Minds with All-saving Knowledge, to guide us in all our Soul-Concerns, and to direct us with his unerring Counsel in the whole course of our walking before God here, till he shall receive us to his Glory.

2. The Doctrine of Christ's Godhead is of great Importance *with respect to his Priestly Office.*

This may be consider'd in its two principal Branches ; *Oblation and Intercession.*

(1.) 'Tis of great Importance *with respect to the Sacrifice he offer'd.* The Rights and Honour of God's Justice, Holiness, Veracity, Law and Government require that a proper legal Satisfaction be made for Sin, in Case any Sinners are saved ; and because as far as we can understand, no such Satisfaction could be otherwise made, Christ became our great High Priest, and offer'd up himself as an expiatory Sacrifice for us. But unless Christ is God, the Sacrifice he offer'd could not answer its End in satisfying Divine Justice, and so obtaining eternal Redemption for us. The Notion of a true and proper Satisfaction necessarily imports two Things, *viz.* That Reparation be made equal to the Offence ; and that the Per-

son who makes it did not owe it on other Accounts to the offended Party. And the real Godhead of Christ was necessary to both these.

Rom. 3.  
25, 26.

[1.] *Satisfaction imports that Reparation be made equal to the Offence.* Whatever is admitted short of this is *Mercy and Grace*, and to say that Justice is satisfy'd by yielding to Grace, and giving up its Rights to an Act of Grace, seems to be a great *Inpropriety and Contradiction in Terms*, and a direct opposition to the Apostle, who says in the Case before us, *God hath set forth Christ to be a Propitiation through Faith in his Blood, to declare his RIGHTEOUSNESS, — that he might be JUST, and the Justifier of him that believes in Jesus.* But if Christ was not God, he could not make this full Reparation to the Law and Justice for our Transgressions. For Sin is an Offence *objectively infinite*, as 'tis committed against an infinite God, and is the highest Treason and Rebellion against his Crown and Dignity. And therefore proper *Satisfaction* for it must be some way *infinite* too, or else it is not proportion'd to the Offence. And no Satisfaction can be any way infinite, but either by an *infinite Continuation* of it, or by its *infinite Dignity*. For want of infinite Dignity or Worth, it must be continued to an infinite Duration, on which account those who are not interested in Christ's Satisfaction must suffer to an endless Eternity to satisfy Justice, as far as they are able, for themselves. The *Eternity* of their Sufferings can't, as I conceive, be reconcil'd to the Justice and Goodness of God on any other Foot than that Justice demands an infinite Satisfaction for Sin. But where there is an infinite *Worth* and Value in the  
Satisfacti-

Satisfaction it self, there it needs not to be continued infinitely for *Duration*; for *that* would be to over do it, because such Satisfaction is infinite without that *Duration*.

Now that Christ's Sufferings are not continued infinitely in *Duration* the Scripture fully assures us; for according to them, he lived in a State of Suffering but a little while on Earth, rose the Third Day from the Dead, and is now in Heaven in a State of the highest Glory and Blessedness, having offer'd himself but *once for all*, and *after he had offer'd one* Heb. 10.  
*Sacrifice for Sins for ever, he sat down on the* 10, 12, 14.  
*Right Hand of God, ——— For by one Offering*  
*he hath perfected for ever them that are sanctify'd.*  
 And therefore the Satisfaction he made by that one Offering, could be no otherwise infinite than by its own *intrinsic* Worth and Value; and this *intrinsic* Worth it could not have unless from the infinite Worth, Dignity, or Excellence of his *Person*, who gave HIM- Eph. 5.  
 SELF for us — and offer'd up HIMSELF to God, — 2.  
 and who HIS OWN SELF bare our Sins in his own Heb. 9.  
 Body on the Tree — and put away Sin by the Sa- 14, 26.  
 crifice of HIMSELF. Tho' these Expressions 1 Pet.  
 have a peculiar Reference to his Human Na- 2. 24.  
 ture; yet his Deity in Conjunction with it must go into our Idea of *himself*. He sometimes spoke of his *Body* as himself, *Behold my Hands and my Feet, that it is I my self* — for a Spirit hath not *Flesh and Bones*, as ye see me have, Luke 24. 39. But as this Account of himself did not exclude his *Soul* (which animated it, and made it a living *Body*) from being *himself* likewise: No more doth the Scripture's speaking of his *Human Nature* as himself, which he offer'd up, exclude his *Divine Nature* (which gave the *Dignity* to that offering) from being

ing *himself* too. His whole *Person* taking in his Divine and Human Nature, Body and Soul, is *Himself*.

And tho' strictly speaking 'twas only Christ's *Human Nature* that suffer'd and died, his Deity being absolutely impassible; yet that Human Nature being personally united to the Divine, and so become *himself*, his Sufferings in that Nature were the Sufferings of *himself*, and rose in Value and Dignity in Proportion to what he was who underwent them. As suppose a Person strikes his Sovereign, he don't properly strike his *Dignity*, for that is impossible, it not being subject to corporal Impressions; he only strikes his *Body*; and yet the Injury done thereby is rated by the *Dignity of the Person* more than by the Natural *Hurt* of his Body, which was no greater than the same stroke might have done to the Body of his meanest Vassal, if it had light on him. But the Difference of their *Characters* makes such a vast Difference in the Laws Account of these Wounds, that one is reckon'd *High Treason* to be punish'd with Death, and the other hardly criminal enough to be punish'd at all, or at most but very slightly. This very well serves to illustrate the infinite Evil of Sin, as 'tis committed against the infinitely great God, and it likewise leads our Thoughts into the true way of *rateing* Christ's sufferings, and the Satisfaction made thereby, which I now principally intend by it, as it shews that tho' Christ's Dignity could not suffer; yet the true *Rate* or just *Estimate* of his Sufferings arises from the Dignity of his Person, who was the Subject of them.

Accordingly, as his *Person* is, so are his *sufferings*; If his Person is not of infinite Worth and

and Dignity, 'tis impossible his temporary Sufferings, and the Satisfaction made thereby should be so. And this infinite Dignity could not be in his Person ; unless he is properly and by Nature God. For according to all the Notions I have of infinite, the true God only can be *properly* so. And let us advance the Character of Christ as high as we can, yet if he is not by Nature the only living and true God, he is so far from being *infinite* in Dignity, that he is *infinitely less* Worthy and Excellent in himself than the infinite God is ; and consequently every one must see how impossible it is that his Sufferings, and Satisfaction thereby, should be *subjectively* infinite, after the like sort as our Sin is *Objectively* so. The Indignity being committed against the only true God, must be infinitely greater than the highest Dignity that can be found in the Sufferings of any who is not that God, and the Satisfaction made thereby, can't be infinite in so *high* a Sense, as the Guilt of our Transgressions is : But if Christ is in his Original Nature God, his Suffering in our Nature, and his Satisfaction thereby, is *Subjectively* as infinite, as our Sins are *Objectively* so ; and consequently Reparation is thereby made every way *equal* to the Offence, and no Sins can be too great or many for such a Sacrifice to make a complete Attonement for them.

Hence the Scripture speaks of Christ in his highest Character as *God*, when it displays the Dignity and Efficacy of his Sacrifice. He is represented as *the Brightness of the Father's Glory, and the express Image of his Person,* Heb. 1. 3. *and upholding all things by the word of his Power, who BY HIMSELF purged our Sins.* And 'tis very observable that the main Design of the Au-  
thor

thor to the *Hebrews* being to demonstrate the infinite Perfection, and never failing Efficacy of Christ's most excellent Priesthood and Sacrifice, he made his way to that Design by firmly establishing his highest Character as *God*, throughout the first Chapter of that Epistle. He, like a wise Master-Builder, carefully lays the Doctrin of Christ's Godhead, as the *Foundation* on which he builds the whole Glory and Virtue of his Priesthood and Sacrifice in the following Parts of the Epistle. The Demands of Divine Justice were too high, and the Price of our Redemption was too great, for any but he who is God to pay: Accordingly the Redeem'd are call'd *The Church of God, which he (God) purchased with his own Blood*. 'Twas this God's *own Blood*, not as all Things else are his own by his Propriety in them, and Dominion over them, as rightful Lord of all; for in that Sense the Blood of Bulls and Goats might have been called his own Blood, who says,

Acts 20. 28. *Every Beast of the Forest is mine, and the Cattel upon a Thousand Hills, — and the World is mine, and the Fullness thereof.* But Christ's Blood is spoken of as his *own Blood*, in opposition to the Blood of Goats and Calves. *Neither by the Blood of Goats and Calves, but by his own BLOOD he enter'd into the Holy Place, Heb. 9. 12.* And therefore this Blood, by which he redeem'd his Church, is in a most peculiar Sense his *own*, as 'tis the Blood of his Human Nature in Personal Union with his Godhead, and so is *Naturally* and *Personally* his *own Blood*, who is *God*. This is the only proper distinguishing Sense of the Expression, And hence his Righteousness, which was perfected by his Sacrifice, is call'd *the Righteousness*

ness of God, of which he is the Author and Rom. 3.  
 Original Subject, as well as which God ap- 22.  
 pointed and accepts, *which is by Faith of Je-*  
*sus Christ, unto and upon all them that believe.*  
 And the Miscarriage of the Jews is laid upon  
 this, that they, thro' Unbelief and Ignorance  
 of the Righteousness of God's Nature and  
 Law, *submitted not themselves to the Righteous-* Chap.  
*ness of God,* which only was sufficient to an- 10. 3, 4.  
 swer for them, as Christ who is God, be-  
 came *the End of the Law for Righteousness to*  
*every one that believes.* Hence the Apostle  
 speaking of the deplorable State of Condem-  
 nation by the Law, and of the utter Inabili-  
 ty, into which we are sunk by Sin, to obtain  
 Righteousness by our own Observance of it,  
 according to its strict and high Demands,  
 tells us, *What the Law could not do, in that it*  
*was weak through the Flesh,* or through our  
 corrupt fallen Nature, *God sending his OWN* Rom. 8.  
*SON in the likeness of sinful Flesh, and for Sin* 3, 4.  
*condemned Sin in the Flesh, viz. of his own*  
*Son, that the Righteousness of the Law might be*  
*fulfilled in us.* He lays the Emphasis on this,  
 that it was *God's own Son,* or *his own proper* ver. 32.  
*Son* as he afterwards calls him, who was sent  
 in the *Likeness* of our sinful Flesh, tho' with-  
 out the *sinfulness* of it, and by the Sacrifice  
 of his great Self, in his Flesh, suffer'd the Con-  
 demnation, which Sin deserv'd unto the full  
 Expiation of it. Accordingly at another time  
 he lays the Efficacy of Christ's Redemption  
 on the Greatness of his *Person,* as he is God's  
 Son. *When the Fullness of Time was come, God*  
*sent forth HIS SON, made of a Woman, made un-*  
*der the Law, to redeem them that were under the*  
*Law, that we might receive the Adoption of Sons,*  
 Gal. 4. 4, 5.

If Christ was not God, he could not by one Offering in so small a Time satisfy for the Sins of one, much less could he *bear the Sins of many*, and make full Satisfaction for the whole Church, which consists of vast Numbers of Persons who are all Sinners, and most of whom had numberless and most aggravated Sins to be satisfy'd for. He could not redeme them from the Eternal insupportable Miseries that were due to them one and all. And much less still could he purchase an Eternal Inheritance of Glory and Blessedness for them all, and that more full, excellent and confirm'd than what they lost by Sin, as the Inheritance which Christ hath purchased for them is. In vain we imagine that such an infinitely valuable Satisfaction has been made by Christ for us; unless he is indeed in one of his Natures the only true God. But admitting him to be that God, nothing can be wanting to make his Satisfaction valuable enough to answer all these high and glorious Ends.

[2.] *Satisfaction imports that the Person, who makes it, did not owe that, by which he makes it, to the offended Party on other Accounts, or was bound by prior Obligations to pay it.* For all that such an one doth is only a paying the offended Party with what was his own before, and an answering Obligations and Demands of a different sort from those, which satisfaction for an Offence requires; and to pay many Debts of *different* Kinds, by the Payment of *one* of those Kinds, destroys the Nature of Satisfaction. Much less can one pretend to satisfy for another by yielding that, which could be demanded from himself on his *own* Account, and which it would be his *Sin* to refuse.

Now

Now if Christ is not truly and by Nature the Supreme God, he owed *himself*, and all that he is or has to God, and was infinitely obliged, as an intire Dependent on him, to do or suffer all that he could for his Honour, and at his Command. He had no Pretence of Right to refuse or decline it ; but it was his *Duty* to do or suffer whatever the Sovereign God should call for, and it would have been his *Sin*, and *destructive to himself*, to have designedly neglected it. By yielding to it he did but pay the Debt, which he himself owed to God's *Supremacy*, and therefore that could not answer for others, much less could it be a Payment of their Debts of that and a different Kind too, which they owed to God's *Justice*, as well as to his *Supremacy*.

And how excellent a Being soever we suppose Christ to be, yet if he is not by Nature God, it don't at all help the Matter. For that vast Excellence of his Being, if he owes it to God, and is obliged to him, and depends on him for it, is so far from dissolving this Obligation to do his utmost for God's Glory, especially at his express Call to it, that it really *increases* that Obligation, and makes it so much the more his *Duty*. For the more any receives from him, the more he is indebted to him ; and (if the Case admits of more or less) he is the less at his own Dispose. The Subordination of all God's Dependents on him, in the Constitution of their Beings necessarily imports all this. So that on supposition Christ was not really and properly God, all that he did and suffer'd for his Father's Glory was *unavoidable* by him, and was rather a Proof of God's abundant Grace to him, in giving him such vast Capacities and Inclinations

tions to glorify him, than a Satisfaction to his Justice for others. And Christ might have said of himself in that Case, as *David* said of himself, and of the People of Israel in another. *Now therefore, our God, we thank thee, and praise thy glorious Name. But who am I, and what is my People, that we should be able to offer so willingly after this Sort? For all Things come of thee, and of THINE OWN have we given thee.* Surely the Offering that might be presented to God with such Sort of Language as this, is infinitely far from being a *Satisfaction* to Divine Justice for our Sins.

1 Chron.  
29. 13,  
14.

But if Christ was in his Original Nature truly God, and necessarily existed in that Nature, he was *Lord and Master* of himself, and so was accountable to *none*, and owed Obedience to *none* antecedently to his own Will and Choice. He might or might not have assumed human Nature, he was not oblig'd to do it; and when he had assumed it, setting aside his Agreement with the Father to the contrary, he might have refus'd to submit to that State of Humiliation, which was necessary to make Satisfaction for Sin. It could not have been imposed upon him without his own free Choice. His *Will* determin'd his *Obligation* to this Obedience, and not his *Obligation* his *Will*. His *Will* was to do this Will of his Father, before it could be said he *ought* to do it. The essential Rights of his proper Godhead plainly import all this, and his absolute Supremacy thereby so fully exempts him from all Original Obligations to debase himself in order to a display of the Glory of vindictive Justice in his Redemption of lost Sinners, as makes his voluntary Sufferings in our Nature for that purpose truly Satisfactory.

Satisfactory. Accordingly he speaks with respect to his dying in the Nature he had assumed, as one that was Sovereign Lord of his Life, and had it at his own Dispose, which made his resigning it up at his Father's command to be a pleasing and acceptable Sacrifice for his Sheep. *As the Father knoweth me, even so know I the Father; and I lay down my Life for the Sheep.*—*Therefore doth my Father Love me, because I lay down my Life.*—*None taketh it from me; but I lay it down of my self; I have Power to lay it down.* How doth he speak like one that was Originally upon equal Terms with his Father about the Dispose of his Life; but yet would not stand upon his Prerogative, but frankly waved it, that he might recommend his own Love to the Father's Love, by *freely* doing what he knew would be delightful to him, and by doing it in such a *low* State of Subjection and Obedience to his Command, as should make it an acceptable expiatory Sacrifice for his Sheep that they might never perish? Upon these Considerations it plainly appears to me, that to deny the *Absolute Supremacy* of Christ's Godhead, is also unavoidably to deny his Satisfaction. And this is so evident, that they who deny one, have used likewise *expresly* and *professedly* to deny the other.

If therefore we would not lose the *Satisfaction* of Christ, and all the Hopes of Salvation that are founded upon it; If we would not run the desperate *Risk* of having the Righteousness of God's Nature, Law, and Government against us; If we would not venture to Answer for our selves to an *unsatisfy'd, unappeas'd, and provok'd* God; The Doctrine of Christ's Godhead can't but be of the great

rest Importance to us, with regard to his Satisfaction for us. Hence

(2.) 'Tis of great Importance *with respect to his Intercession for us.* For all the Prevalence of this depends on the *Value* of his Sacrifice. His Intercession is the Plea of his Blood, as a Righteous Advocate for us. *If any Man Sin we have an Advocate with the Father, Jesus Christ the Righteous, and he is the Propitiation for our Sins.* He enter'd into the Holy Place by *his own Blood.* And appears in Heaven as a *Lamb slain,* presenting the Virtue of it before the Throne of God for us. If therefore that Blood hath not satisfy'd Divine Justice, and purchased all Blessedness for us, his Intercession can be of no effectual avail to us, since 'tis only by the Interest of that Blood that he intercedes for us. But if that precious Blood was truly Satisfactory ; If its real value is unexceptionably infinite, its Pleas for us at the Throne of God can't but secure our Interests there ; Justice it self will readily admit them, and yield to Mercies Triumphs in all the Instances of gracious Vouchsafements that are needful for us.

1 John  
2. 1, 2.  
Heb. 9.  
12.  
Rev. 5.6.

Besides, his Intercession at the Father's Right Hand supposes that now, while he is in his Human Nature there, he hath an *infinitely perfect Knowledge* of all the Persons for whom he interceeds, and of all their Cases, of all the secret Thoughts of their Hearts, of all the Distresses they labour under, and of all the suitable Supplies of Mercy they want in every time of need. He could not have this Omniscience necessary to his Intercession, unless he was God ; But if he is really God, all our Wants and Straits are constantly under his Eye, and none of our Groanings are hid

hid from him. Hence the Apostle, encouraging us to come in all our Straits and Troubles to the Throne of Grace, draws his Argument from the Greatness of our High Priest, as the *Son of God*, that is passed into the Heavens for us, and so knows all our Wants, and is able to Succour us; as well as from the Consideration of his being in our Nature well affected toward us. *Seeing then that we have a great High Priest, that is passed into the Heavens, Jesus the SON OF GOD.*——*Let us therefore come boldly to the Throne of Grace, that we may obtain Mercy, and find Grace to help in Time of need.*

Heb. 4.  
14, 15,  
16.

And add to this, The *manner* of his Intercession, that 'tis in a *God-like* Strain, in which he speaks like *God to God*, like one Person of the Godhead to another, making his Demands upon his Father, in a way of Right and Authority, for the complete Glory and Blessedness of all that were given to him as Mediator, saying, *Father I WILL that they also whom thou hast given me be with me where I am, that they may behold my Glory.* In what a peremptory Lordly way doth he here speak to his Father? And can it be fit for one, that is not God equal with the Father, to take upon him such an Air of Sovereignty, even when he is speaking to the Eternal Father? What insolent Language would this look like from any but his *Equal*? So that to deny Christ's true and proper Godhead, is to vacate his *Intercession* as well as his *Sacrifice*, and to take away all the Glory and Efficacy of his *Priesthood*.

John 17.  
24.

3. The Doctrine of Christ's Godhead is of great Importance with respect to *his Kingly Office*, which may be consider'd both as to his *Legislative* and *Executive Powers*.

(1.) With respect to his *Legislative* Power as King in his Church. Christ is our Sovereign Lord and King, who hath in his *own* Name, as well as in the Father's, given all the Laws, Ordinances, and Officers of his House; and commands our absolute and supreme Obedience. *One is our Master, even Christ.* Hence he speaks of his Church, as *His Kingdom.* *My Kingdom is not of this World.* 'Tis his Kingdom by way of Eminence and Peculiarity, in which he hath absolute Power to Enact Laws, to which none may add, which none may refuse, and which none may alter, and in which Kingdom he is to have our intire and unre-served Obedience.

Mat. 23.  
8, 10.  
John 18.  
36.

This Authority he has over us, and this Obedience we are to pay him, is not of an inferior Sort, like that which may be given to a Creature; but of the highest Kind, which ought to be given to *God* only. In this respect he is distinguish'd from, and set infinitely above *Moses*, the Subordinate delegated Law-giver of *Israel*, and is spoken of as *God* in his Legislative Capacity, as that *God* who fram'd or built all Things relating to his Church. *For this Man was counted worthy of more Glory than Moses, inasmuch as he, who hath builded the House hath more Honour than the House.* For every House is builded by some Man; but he that built all Things is *God.* And *Moses* verily was faithful in all his House as a *Servant.*——— But *Christ* as a *Son* over his own House, whose House are we, &c. This Man who built the House, is called that *God* who built all Things, which here in a special manner relates to the Things of his Church and Kingdom in all Ages. The Church is called by way of Eminence *God's Building*, 1 Cor. 3. 9. and the *House of God*, 1 Tim.

Heb. 3.  
3, 4, 5,  
6.

1 Tim. 3. 15, and 1 Pet. 4. 17. and here we are told 'tis Christ's House, he being the God that built it. He is not a Part of the House, or a Servant that Acts ministerially in it, as *Moses* was; but the Supreme Builder of the House it self, and Soverain Lord in it, who erected it for himself, and by his own Authority settles all the *Fashion, Laws, Ordinances* and *Officers* of it, changing those of the *Old* into those of the *New Testament Dispensation*, according to his Soverain Pleasure. And with respect to this House he is called a *Son*, in Opposition to *Moses's* being a *Servant*, to shew that, tho' by his Condescension he became a Servant in our Nature to his Father; yet according to his Original Dignity as the Son of God, he hath all the Authority and Lordship of such a Son over this House, which he himself built for himself. And his Authority therein is so unlimited and absolute, that our Faith may rest intirely upon it, and pay the most absolute Obedience to it, in whatever he hath commanded. Hence he is called *God* absolutely, as well as the *Son*, with Reference to his Royal Dignity. *To the Son he* Chap. 1.  
*saith, Thy Throne, O God, is for ever and ever.* 8.  
 If Christ is really God, we can't but be secure in our highest Regards to him as our *King*, His Godhead being the Original Ground of that Office, and a just Foundation for such Regards to him in it. But if he is not God, we must regard him *only* as a *Divine Delegate*, and always be upon the *Reserve* in the Homage we pay him, which is to sink his Character, and embarass all our Acts of Faith and Obedience to him as our King.

(2.) We may consider this with respect to Christ's *Executive Power*, which for the *Ex-*

*tent* and *Manner* of it's Exercise requires he should be God.

[1.] The *Extent* of his Kingly Power is so great and unlimited, that it reaches to the whole Creation. *All Power in Heaven and in Earth is given him, and he is Head over all Things to the Church.* He has a universal Lordship over all, *Angels, Devils, and Men*, as the foregoing Verse shews, and over all the Animate, and Inanimate Creation, having *all things under his Feet*, that he may rule and order, restrain or influence them for the Service of his Church. They are all put into his Hands as Mediator, that by means of them he may give Subsistence, Defence, or Aid to his Church in the several Ages of the World, and so secure it that the Gates of Hell shall not prevail against it. Now Absolute *Omnipotence, Omniscience, and Omnipresence*, those peculiar Perfections of the Godhead, are evidently Necessary to such an *extensive* Rule; and therefore this being Christ's *own* work as King, if he was not God he could not be capable of it. The Father himself doth nothing herein but by the Son, and he would not put the Government of all into insufficient Hands. Take away Christ's Godhead, and you take away his Dominion over all. But allow his Godhead, and this Branch of his Kingly Office stands on the surest Grounds. Hence the Psalmist speaks of him as the great *Jehovah*, when he represents this his extensive Dominion. *All the Ends of the Earth shall remember, and turn unto the Lord,—For the Kingdom is the Lord's, and he is the Governor among the Nations, &c.* 'Tis that *Jehovah* to whom the Gentiles should turn, who has this universal Dominion; and the Scripture usually, and  
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Mat. 28.  
18.  
Eph. 1.  
22.

Pal. 22.  
27, 23.

the Psalms particularly, interpret this of Christ, and this Psalm is in the greatest part of it a Prophecy of Christ, where, after a long and lively Description of him in his Sufferings in the former part of it, he is in the latter Part set-out in his Kingly Power, and suitable to that, is call'd *Jehovah, whose is the Kingdom, and who is the Governor among the Nations*. When Sion's Tribulations and Threatning Dangers are swelling upon her, if she should hear that her King is not God, into what trembling Confusion and Astonishment would those sadning Tidings sink her? But on the other hand, *How beautiful upon the Mountains are the Feet of him that bringeth good Tidings, that publisheth Peace, ——— and Salvation; that saith unto Zion, Thy God reigneth, Isa. 52. 7.* And this seems to be spoken with a reference to *Christ*, as *Sion's reigning God*, by the Apostle's applying this Text to the Ministry of the *Gospel of Peace*, as that brings the good Tidings of a Saviour, which is *Christ the Lord*, Rom. 10. 15. compar'd with Luke 2. 10, 11.

[2.] The *Spiritual manner* of Christ's exercising his Kingly Power on our *Hearts and Consciences* requires he should be God. He manages and rules our Souls not only by outward Means, but also by inward Power and Influence, which is absolutely necessary for the Support and Advancement of the Spiritual Interests and Glory of his Kingdom. Alas! how could any, or all of his Servants prevail to bring over the Heart of one Sinner effectually to Christ, or to keep and build up one Saint in Christ, if *He* should withhold his Soverain efficacious Influence; *Who is* 1 Cor. 3. *Paul, or who is Apollo, but Ministers by whom* 5;

ye believed, even AS THE LORD gave to every Man? 'Tis He that fills all Ordinances with Efficacy, and captivates our Souls to the Obedience of Faith. He turns them from Sin and Satan to God. His Hand was with them that Preach'd him, and a great Number believed and turned to the Lord. He raiseth them that are bowed down in Spirit, Succours them that are Tempted, Relieves them that are perplexed with hateful impetuous Ebullitions of indwelling Sin; he strengthens them against it, gives them Victory over it, and quickens them in his way, that they may live to him, and walk with Pleasure in his Holy Commandments. For these, and such like Acts of his Kingly Office, he hath, and must needs have an *immediate* Power and *Soverainty* over Conscience, and must be always fully acquainted with all the *inward* Distresses, Fears, Conflicts, and Wants, which his People in all Places labour under, and with all the proper Methods of their Relief.

And who but the only true *God* can be equal to such a Work as this? If Christ is not *God*, he must be excluded from all this Soverain Authority and efficacious Influence on our Souls; in vain we expect it from him, in vain we pretend to be partakers of it, and do but dream of Impossibilities, while we plead for such *vital* Powers as the glorious *Realities* of Christian Religion. And to take up such Notions of Christ, as supercede these necessary Powers, is to enervate the whole Efficacy of all his Offices, and to reduce Christian Religion to an outward languid and lifeless Form. Thus then the Doctrine of Christ's Godhead is of great Importance with respect to his great Office and Work of Mediation in all the Branches of it. If

If it is said that all Christ's Mediatory Power is to be *deliver'd up to the Father* at the last Day, and *the Son himself shall be subject to him,*——that God may be *all in all*, and therefore the Son can't be himself the true and most High God.

Obj.  
1 Cor.  
15. 24,  
28.

'Tis freely allow'd that this present Oeconomy or Dispensation, in which all Administrations are committed wholly to the Son, is to cease, as to the manner of these Administrations, when all their Ends shall be fully accomplished; and then Christ shall resign his Administration, and become Subject to the Father. But this, as the Place objected intimates, and the Reason of the Thing shews, is to be understood of Christ only in that Consideration of him, in which all Things are now by Dispensation committed to him or put under him, and that is only as he is *Mediator* in our Nature. Then all the Power he received in that Capacity shall be resign'd up again to the Father to make way for the further Administrations of the Kingdom of Glory, that all Things may return to their Natural Original Order, and not the Father only, but *God*, as the Expression is, *God essentially* consider'd may, according to the Order of the Divine Persons, *be all in all* for ever. And so Christ's *essential* Kingdom as *God* shall abide, tho' his *Mediatorial* Kingdom, and his Administrations therein as *God-Man Mediator* shall cease for ever. And as this Resignation of the Son's *Mediatorial* Power to the Father, and his farther Subjection to him with respect thereunto in that Capacity, is no Proof against his being *equal* to him in his *Divine* Nature and essential Perfections; so the full Administration of all Things being wholly put

Ans.

put into his Hands *now*, is a good Proof that he is indeed by Nature equal to the Father; otherwise the Father would not have divested himself of that Honourable God-like work, and Christ would not have been capable of managing it, like the only true God, as has been shewn. And its being said that he shall be Subject to the Father *then*, plainly imports that he is not *so* Subject to him *now*, which bespeaks his present Power to be managed in a way of supreme Lordship, as well as by special Dispensation, and therefore infinitely too great for any, that is not by Nature God, to have.

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SERMON

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S E R M O N X.

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ROM. ix. 5.

—Of whom as concerning the Flesh  
Christ came, who is over all, God  
blessed for ever. Amen.

**I** Have Represented the great Importance  
of the Doctrine of Christ's real and pro-  
per Godhead in Five Respects, and shall  
carry on that Design in a few further  
Instances. Therefore

*Sixthly, 'Tis of great Importance with re-  
spect to our Faith and Trust in Christ as Me-  
diator.*

If his Mediation is enervated and over-  
thrown, as has been shewn, by the Denial of  
his Godhead, what Faith or Confidence can  
we have in him as our Mediator to make  
our Peace with God, or to bring us into Safe  
and Happy Terms with the Deity? Or how  
can we commit our selves and our All for  
Time and Eternity into his Hands, with  
that calm and resolved Satisfaction, as the  
Apostle did when he said, *I know whom I have  
believed,*

2 Tim. 1. 12. *believed, and am perswaded that he is able to keep that, which I have committed to him, against that Day? If Christ is not God, how shall we be sure that we don't excede in our Trust in him, or that he will not disappoint our Expectations from him? What Dependance can we have on his Righteousness as really sufficient to answer for us and recommend us to God's Favour? Or how can we be assur'd that he knows our Wants; and hath Wisdom and Power enough to supply them all, to guide us with unerring Counsel thro' this Land of Snares and Darknes, to bear us up and carry us thro' this Field of Battle, and thro' the formidable Regions of Death it self, and at last to give us a triumphant Victory over all our Enemies, and an abundant Enterance into his everlasting Kingdom? All the Foundations of our Faith in him are sapt and undermin'd, our Rock crumbles under our Feet; and all our Confidence in him must degenerate into misgiving Fears and distressing Jealousies, if his Deity is taken from him. When Guilt stings and loads the Conscience, when Sin appears in its multiply'd Aggravations, and God appears in his righteous Terrors to us, what a hard and difficult Work do we then find it to believe in Christ for the Remission of our Sins? Unbelief suggests and urges a Variety of plausible Arguments to discourage us, and Satan inforces them with the most artful Sophistry, and if at such a time they can but get Judgment to pass within us against Christ's Godhead, their Point is gain'd, his Attone-ment will immediately appear in the Eye of Conscience as insufficient, and 'twill not dare to trust in him alone for Salvation. But a firm Belief of Christ's Godhead will raise our*

2 Pet. 1. 11. *Account*

Account of the infinite All-sufficient Virtue of his Sacrifice, and imbolden our firmest Dependence upon it. This duely entertain'd in the Conscience, will banish its guilty Fears, and command a sweet and delightful Calm within; *For if the Blood of Bulls and of Goats,* Heb. 9. 13, 14. *and the Ashes of an Heifer sprinkling the unclean, sanctify'd to the purifying of the Flesh* of those that were ceremonially defiled, *How much more shall the Blood of Christ, who thro' the Eternal Spirit offer'd himself without spot to God, purge your Conscience from dead Works to serve the living God?*

God's being manifested in the Flesh, or the 1 Tim. 3. 16. Incarnation of God the Son, and his successful Mediatorial Actings in our Nature, is the Ground of his being believed on in the World. 'Tis the Righteousness of God our Saviour, or God our Saviour consider'd with his Righteousness, that is the Object of justifying Faith. Hence the Apostle Peter writes *to them* 2 Pet. 1. 1. *that have obtained like precious Faith through,* or 1. as it may be render'd, *in the Righteousness, [Gr. ἐν δικαιοσύνη] of God, even our Saviour Jesus Christ,* denoting the Object of that precious Faith which they obtain'd; accordingly Christ is called *Jehovah our Righteousness,* to shew Jer. 23. 6, & 33. 16. what firm Bottom Faith has to rest upon, in believing on him for Righteousness. And 'tis Prophecy'd of, as the common Language of the Faith of Gospel Times, *Surely—in* Isa. 45. 24, 25. *the Lord, or in Jehovah, have I Righteousness and Strength. And in Jehovah shall all the Seed of Israel be justify'd, and glory.* Still 'tis under the Consideration of Christ as *God manifested in the Flesh,* and therein going thro' the work of Redemption for us, that Faith centers upon him, and trusts in him as Mediator, for  
Par-

Pardon, Justification, and all Salvation. It considers him as *God our Saviour*, and therefore with Holy Confidence and Joyful Expectation looks for his Second Appearance to perfect all our Blessedness, according to *Titus* 2. 13, 14.

And 'tis very remarkable that in the Accounts we have of those who believed on him as the Messiah, we have a great many Instances, in which particular and *explicite* mention is made of their believing in him as *the Son of God*, which shews their Faith in him as the Messiah rested ultimately in his Godhead, as essential to that Office; for to be *the Son of God*, and to be *God*, were in their Judgments Terms of the same import, as has been shewn in some preceding Parts of these Discourses. Thus *John* the Baptist believed on him and preached him to others as the Son of God.

John 1.  
34.

*I saw, said he, and bare Record, that this is the Son of God: And accordingly he spoke of*

Chap. 3.  
31.

*him as one that cometh from above, and is above all. Nathaniel's Faith receiv'd him under the*

Chap. 1.  
49.

*same Character, saying, Rabbi, Thou art the Son of God, thou art the King of Israel. And*

Chap. 11.  
26, 27.

*when Christ put the Question to Martha, Whether she believed that whoever believeth in*

*him shall never die; She answer'd, Yea, Lord, I believe that thou art the Christ, the Son of God, which should come into the World. And in Answer to other Questions concerning himself,*

Mat. 16.  
16. and  
John 6.  
68, 69.

*Peter and the rest of the Disciples said, at two different times, Thou art Christ the Son of the*

Mat. 14.  
33.

*living God, and We believe and are sure that thou art that Christ, the Son of the living God.*

*And at another time, Of a Truth thou art the Son of God. So likewise when Philip Preach'd Christ to the Eunuch, and enquir'd concerning*

his

his Faith, *He answer'd and said, I believe that* Acts 8.  
*Jesus Christ is the Son of God.* In all these, and 37.  
 other Instances which might be given, their  
 Faith rested on this Messiah, under this for-  
 mal Consideration of him as *the Son of God*,  
 who was *truely* God, the same in Nature  
 with, and equal to the Father. They ac-  
 counted his Godhead *fundamental* to his being  
 their Messiah; and because he was *God* as well  
 as Man, therefore they received him and tru-  
 sted in him for all Salvation. Accordingly  
*Thomas* expressed his Godhead still more  
 plainly and immediately in his Confession of  
 Faith in him, saying, *My Lord, and my God.* Yea, John 20.  
 Christ propos'd himself to the Faith of others 28.  
 under this Character of himself, as the Son  
 of God, saying to the Man that was born  
 blind, whom he had cured, *Dost thou believe on* Chap. 9.  
*the Son of God?* And we are told that the great 35.  
 End of all that was written concerning him  
 was, *That we might believe that Jesus is the* Chap. 20.  
*Christ, the Son of God, and that believing we* 31.  
*might have Life thro' his Name:* This likewise  
 was the way of the Apostle *Paul's* Faith in  
 Christ, by which he lived all his Days. *The* Gal. 2.  
*Life*, says he, *which I now live in the Flesh, I* 20.  
*live by the Faith of the Son of God.* And he  
 preach'd him under this Character as the Ob-  
 ject of Faith, that we might regard him as  
 such, when we believe on him as the Messiah.  
*He preach'd Christ in the Synagogues, that he is* Acts 9.  
*the Son of God, ——— proving that this is* 20, 22.  
*very Christ.*

But what had become of all these Persons  
 Faith in the Messiah, if the Consideration of  
 him as the Son of God, and so by Nature the  
 only true God, had been taken from it? They  
 certainly neither could, nor would have  
 dared

dared to receive and trust in him as their only Saviour. The low despised and afflicted Figure he made in the World, was so unfitable to their Notions of the Messiah, that they would never have receiv'd him as such, and that in the Face of the most apparent Hazard of all their temporal Interests, had not their Faith regarded him as God, and raised their Expectations on that Foot of obtaining Spiritual and Eternal Salvation thro' him. They would have had as little Confidence in him with regard to the next World as to this. But if he is *really* God, we have no room to fear, but he is infinitely able to Answer, and excede our largest Faith in him. This Consideration of him carrys such uncontrollable Evidence of his *Allsufficiency* for his saving Work, that Conscience may be embolden'd, under all its guilty Terrors and distressing Apprehensions of Unworthiness, Want, and Danger, to expect effectual Relief on his Account, and in a way of Dependance on him for it. For what can be *too* Great for *God our Saviour* to obtain for us, or to bestow upon us?

*Seventhly.* The Doctrine of Christ's Godhead is of great Importance *with respect to the whole Worship of the Church.*

If he is not truly God, The Church in all Ages hath been guilty of *Idolatry*, in their Worshipping him, because they therein Worshipp'd One who is *not by Nature* God, which the Apostle speaks of as the formal Reason of the Idolatry of the Heathens in their Worship. The *Command* of God to Worship Christ don't excuse them from Idolatry in that

that Worship, unless they Worship'd him under that formal Consideration of him as the true *God*, which is the only Ground of that Command. It is undoubtedly the *Command* of the great *Jehovah* that we should Worship himself. But if we should Worship him as a glorious *Creature*, or only as a great *Benefactor* to us, and not under the Consideration of him as *God*, none can doubt but that Worship would be *Idolatry*; because 'twould be an infinite dishonour to him, and a taking away *that* from him, which is the only proper Ground of his Command that we should Worship him. When *Israel* Worship'd *Jehovah* under the Form of the *Golden Calf*, their *Worshiping* him was warranted by his Command; but their *Worshiping* him *under that Notion of him*, as if he could be represented by that *Calf*, was *Idolatry*: And how much more would it have been so, if they had been so brutish as really to imagine that that *Calf* was the great *Jehovah*. So, tho' we are commanded to Worship *Christ*; yet if we Worship him as a most exalted *Creature*, and liberal *Benefactor*, and not as *by Nature* the only true *God*, we commit *Idolatry* in every such Act of *Worship*; because, as has been shewn, his real *Godhead* is the only formal Cause of that *Worship* we are commanded to pay him. Had he not been *God*, this *Divine Honour* would never have been ordered to be given him, and our offering it without a *Respect* to his true and proper *Divinity*, is to Worship an *Idol* of our own *Imagination* under the Pretence of a *Command*, which really respects an infinitely *different* and *more glorious* Object.

I humbly conceive the formal Nature of direct Idolatry don't lie in the breach of a *positive Arbitrary* Command; but in its *Incongruity* and *Contradiction* to the *eternal Reason* and *unalterable Nature* of Things, and to a *moral Precept* founded therein, *viz. Thou shalt have no other Gods before me.* It is in it self the utmost Incongruity to pay Divine Homage to any that is not by Nature God: It can't consist with the Honour of the Divine Perfections, nor with the Relation of the Creature to God, that we should pay the *same kind* of Worship to the most *exalted* of all *other* Beings, as we pay to *himself.* And it seems to be the highest Absurdity to suppose that God should command it on any Account whatever; for this would be to *deny himself,* which, in another Case, we are assured he *cannot* do, 2 *Tim.* 2. 13.

And on the other Hand, if we have Worship'd Christ as the true God, according to what appears to be the only just Ground or formal Reason of the command so to do, and he really is not that God, which we took him to be, we have likewise been committing Idolatry in every such Act of Worship, by making a God of him who *really* is not so. And therefore which ever way you take it, Idolators we must be, as far as I apprehend, while we pay Divine Worship to Christ, in Case he is not in his Original Nature the only true God.

And in the Church's Worshiping the *Father* as the proper Father of the Son, the same in Essence with him, they have Worship'd an unknown God, a God that hath no such Subsistence as they imagine. And the like may be said of their Worshiping the *Holy Ghost,* as  
the

the other Person of the Godhead. In all this worship they have mistaken the proper Object of it. They have Worship'd a Deity that hath no such Perfection as Three distinct Subsistences in one infinite Nature or Essence, as they have supposed, and apply'd to in their Worship. They have Worship'd a Figment of their own Brains, an Idol of their own Invention, instead of the living and only true God. All their Faith, Love, Adoration, Prayers, Praises, and Obedience have been misplaced; and they have given that Glory to others, which is due to the great Jehovah *alone*; and all that they have pretended to give to that Jehovah hath been under a false Notion of him, which represents him to be quite another sort of Being, at least as to some of his most Adorable Perfections, than he really is, if Christ is not by Nature God, the same in that his Original Nature with the Father, and the Holy Ghost.

But can it be imagined that the infinitely Wise and Holy God would lead his Church in all Ages into such a grand and fatal Mistake by that word whose Design it is to reveal him to us, and to acquaint us how we ought to Worship him? or that he should so speak of himself in that Word which he has given us to be our *only* Rule of Faith and Practice, that 'tis impossible but the generality of Christians should mistake him, and that none but the most artful Criticks, and a few bright and free Rationalists, as they love to be thought, should be able to understand who, or what he is, and what they Worship? The Scripture it self States the Case quite otherwise, when it tells us, *The Foolishness of God is wiser than Men, and the Weakness of God is stronger*

1 Cor. i.

25, 26,

27, 28.

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stronger 29, 31.

stronger than Men. For ye see your Calling, Brethren, how that not many wise Men after the Flesh, not many Mighty, not many Noble are called; But God hath chosen the foolish Things of the World to confound the Wise; and God hath chosen the weak Things of the World to confound the Things which are mighty; and base Things of the World, and Things which are despised, hath God chosen, yea, and Things which are not, to bring to nought Things that are; that no Flesh should glory in his Presence, — and that according as it is written, He that glorieth, let him glory in the Lord. Surely then, the Scripture is accommodated to the Understandings and calculated for the Instruction of Persons of these low Characters, and not to indulge the prying Curiosity and bold Reasonings of Self-sufficient Minds. Or can we suppose that the great God, who is so jealous of his Glory, as the Scripture represents him to be, would afford his gracious Presence and Blessing to the Church, if they thro' Stupidity and want of Consideration, or which is worse, thro' Obstinacy and Unyieldingness to Scripture-Light and Evidence to the contrary, persisted in these Idolatrous Practices? Or that he, who is so gracious to us as well as jealous of his own Glory, would suffer his Church in all Ages to err so grossly, so dishonourably to himself, and so dangerously to themselves, as they have done in their Faith and Practice, with respect to the Object of their Worship, if Christ is not by Nature God? To suppose these Things is to take up really irrational and unbecoming Notions of God, and to put the strongest Discouragements on his Worship it self; It is to supplant that Honour of his Name, and to attempt the Banishment of

all

*all Religious Worship out of the Christian World, or at least to make us unresolv'd in our selves about it, for fear we should Worship an Idol of our own Fancies instead of the only true God, or should not Worship him according to the Discoveries he hath made of himself in his Word to direct our Worship, that it may be accepted of him; and so should be guilty of as great a Provocation by attempting to Worship him contrary to his Word, as by neglecting to Worship him at all.*

But if Christ is indeed by Nature God, as the Scriptures represent him to be, we are secure as to the Object of our Worship; we know who and what we Worship, and how to find Acceptance in it; and have the highest Encouragements to make our Applications to Christ, as God, and to the Father thro' him, as our great Mediator.

*Eighthly.* The Doctrine of Christ's Godhead is of great Importance *with respect to the Believer's Union and Communion with God.*

*They that are far from him shall perish.* All P<sup>sal.</sup> 73. our Blessedness is in God himself, and our Participation of it consists in our being in a gracious Manner some way united to him, and conversant with him. In our *Union* with him there is something *Relative* and something *Vital*. It is *Relative*, as we are thereby honoured with the gracious Relation of Children to God as our Father. And this is brought about by the Intervention of our Union with his Son. *Having predestinated us to the Adoption of Children by Jesus Christ to himself;* and hence the Apostle tells the believing

Gal. 3. believing *Galatians*, *Ye are all the Children of God*  
 26. *by Faith in Christ Jesus*. But if Christ was  
 not God's Son by Nature, his true and  
 proper Son, how could our Union with him  
 bring us into the Relation of Son's to his  
 Father? The Apostle seems to lay Weight on  
 this, when he says *God sent forth his Son* —  
 Chap. 4. *that we might receive the Adoption of Sons*.  
 4, 5.

And as to our *Vital Union*, the manner of  
 it is in great Measure inexplicable, as I have  
 shewn all *real* and especially *Vital Unions* are.  
 It may be supposed to be something like that,  
 which Man had with God whilst he stood in  
 his Original Rectitude; but 'tis not my pre-  
 sent Business to enlarge in the Explication of  
 it. Whatever it is, The Scripture speaks  
 much of it as fundamental to our Blessedness,  
 and represents it as a certain sort of very in-  
 timate Conjunction effected between God and  
 Believers in Christ, as the Center of it, or  
 as the uniting Medium between them, and  
 yet so as to maintain the Distinction of our  
 Persons and essential Properties from God, so  
 that we are neither one *Person*, nor one *Essence*  
 with him.

The Constitution of Christ's Person God-  
 Man, or the Personal Union of the Divine  
 and Human Natures in him brought those  
 Natures together, and is the Foundation of  
 that spiritual gracious Union which is be-  
 tween Believers and him, and between God  
 and them in him. The Word's being made  
 Flesh, and dwelling in that Flesh amongst us  
 Men, is the *Ground, Pledge* and *Evidence* of  
 Man's being taken up to God. The Son of  
 God dwelling in our Nature made way for his  
 dwelling in our Hearts by Faith, and for the  
 Father's dwelling therein with him, and for  
 our

our dwelling likewise in them, which Christ speaks of, and introduces on the Foot of his own *essential* Inbeing in the Father as fundamental to it. *At that Day ye shall know that* John 14. *I am in my Father, and you in me, and I in you* 20, 23. — *If any Man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him.* This Union between Christ and Believers being exceeding near and mysterious, is illustrated by the higher and closer Union between the Father and the Son. But to shew that these are *really different* Unions, Christ don't say, You shall know that I am in the Father and you; and you in me and the Father; as if his Union with the Father and them were Unions of the same sort. But he speaks of them distinctly; *Ye shall know that I am in my Father, and you in me, and I in you.* And still further to shew that they are *different kinds* of Union, Christ in some foregoing Verses spoke such Things of his and his Father's, as can't agree to a Believer's Union with him. Speaking of his Union with his Father, he said, he was so in the Father and the Father in him, that he that *saw* or *knew the Son, saw* ver. 7, 9. or *knew the Father* also, which denotes their Oneness in Nature and Operation, as has been already shewn. But he don't say, nor is it ever said, nor can it be said in like manner with Respect to the Union that is between him and Believers, that he that has seen *Believers* has seen Christ, as if they were in Being or Essence and Operation the same. So that 'tis only a *Similitude*, and not a *sameness* or *Equality* of Union with that which he has with the Father, that Christ here, and in some other Places, intends, when he compares

pare Believers Union with himself to it. And his plain Design in speaking of their Union with him in allusion to his own with the Father, was to comfort his Disciples with the Thoughts of the exceeding incomprehensible *Nearness* that is between him and them, and between the Father and them, as he is the Medium of their Union with the Father.

All that living Spiritual gracious Union we have with God, since our Apostacy from him, is only in and by our Lord Jesus Christ. Hence he is frequently spoken of as the *Head* that effectually communicates all vital Influence to his *Members*, as the Natural Head of a Human Body doth to all its Members. See *Eph. 4. 15, 16. Col. 2. 19.* And at other times he represents himself as the *Vine*, and Believers as the *Branches* in him, that can't live, or bring forth Fruit, or do any thing of a Spiritual Sort in a Spiritual manner, otherwise than as they abide in him, and derive quickning Virtue from him. *Abide in me*, says Christ, *and I in you, as the Branch cannot bear Fruit of it self except it abide in the Vine; no more can ye, except ye abide in me. I am the Vine, ye are the Branches; He that abideth in me and I in him, the same bringeth forth much Fruit, for without me ye can do nothing.* These strong Metaphors, and their lively Application to represent the Union of Christ and his Church, would lose their Beauty and Grandure, and sink into a very jejune low and mean Sense, if we were to understand them to signify only a *legal* or a *Political*, or a *moral* Union. According to the just Laws of Metaphors they must needs denote something *vital*, whereby Christ conveys a *Divine Life*

John 15.  
4, 5

to the Church, and they live *in* or *by* him. Hence he is said to be *our Life*, and to live *in* us. According to which the Apostle says, *I live; yet not I but Christ liveth in me, and the Life I live in the Flesh, I live by the Faith of the Son of God.* And Christ is said to dwell *in our Hearts by Faith.* The Loftiness of these Expressions seems not to be answer'd without allowing a *Vital Union* between Christ and us. But if Christ is not *God* as well as *Man*, I cannot see how we could be thus united to him, who as to his *Human Nature* is only in *Heaven*; or how he can become *Life* to us and in us, as he is declared to be in many other Places besides those that have been mention'd; or how he can be the *Medium* of a vital Union between God and us. For if he is not truly a *Divine* Subsistent of the Godhead, our Union to him might leave us still in a State of the furthest Distance and most dangerous Separation from God the only Original Fountain of all Life and Blessedness. But if Christ is really God, an infinite Spirit himself, or one that hath the Dispensation of the Holy Ghost, who is infinite, this Union may be accounted for, and we may without much Difficulty understand, that *our Life is hid with Christ in God*, that it is hid with Christ by our vital Union with him, who is in God the Father by an essential Union with him. And accordingly the Apostle *John* tells us, that *whoever shall confess that Jesus is the Son of God, as one that is by Faith united to him, God dwelleth in him, and he in God.*

Gal. 2.  
20.  
Eph. 3.  
17.

Col. 3.3.

1 John  
4. 15.

From this Union results our *Communion* with God in Christ, which consists in his gracious Regards and Communications of all Blessings to us, and in our suitable Returns of Faith,  
Love

Love and Obedience to him. He *makes us* accepted in the Beloved. His infinite well-pleas'dness in his Son, is the ground of his Well-pleas'dness in us, who are in him. And our Delight in God, is thro' Jesus Christ, for we joy in God thro' our Lord Jesus Christ, Rom. 5. 11. and our Hearts rise up in joyous complacential Regards to him as he is the God and Father of Christ, and our God and Father in him. Hence are those repeated Doxologies, *Blessed be the God and Father of our Lord Jesus Christ*, &c. 2 Cor. 1. 3. Eph. 1. 3. 1 Pet. 1. 3. 'Tis only in Christ the Son of the Father, that he *blesseth us with all Spiritual Blessings in heavenly Things*. And 'tis only in and thro' him that we have Holy and Spiritual Access to God for Communion with him.

Eph. 1. 6. *For he is the Way, the Truth and the Life; No Man cometh to the Father but by him, But thro' him we both Jews and Gentles have access by one Spirit unto the Father.* And in him we have Boldness and Access with Confidence by the Faith of him. All this Conversibleness of God with Man, all the Fellowship and Communion we are admitted to with him, is founded upon the Incarnation of his Son. For the word was made Flesh and dwelt among us (and we beheld his Glory, the Glory as of the only begotten of the Father) full of Grace and Truth.—And of his Fullness have all we receiv'd Grace for Grace. And this Holy Penman in his Epistle speaks of Christ as the word of Life, and as that Eternal Life that was from the Beginning with the Father, and was manifested to us, and by means of that Manifestation of him who as God was with the Father from the Beginning, 'tis added, and truly our Fellowship is with the Father, and with his Son Jesus Christ.

God's being manifested in the Flesh, is a good Assurance given to us that he will dwell with Men, and commune from a Mercy-seat with them. So *Solomon* took it to be, and spoke of it with Thankfulness and Astonishment, when it was represented only in its Type, by the *Shechinah*, or Glory of the Lord that appear'd, and by the other Tokens of his Presence, which were placed in the Temple he had built for him. *The Priests brought in the Ark of the Covenant of the Lord unto his place, into the Oracle of the House, to the most holy place, even under the Wings of the Cherubims.*—And it came to pass, when the Priests were come out of the Holy Place, that the Cloud filled the House of the Lord; so that the Priests could not stand to minister, because of the Cloud; for the Glory of the Lord had filled the House of the Lord. Hereupon *Solomon* begins his Prayer, and in the midst of it breaks out into this rapturous Admiration, *But will God indeed dwell on Earth!* And procedes to address himself to God as graciously conversible with Men, as a God that would commune with them from his Mercy-seat, as the following Verses shew at large. This Temple, according to the explain'd sense of the New Testament, was a Type of Christ's Human Nature; and the glorious Appearances and Tokens of God's Presence in it, may be consider'd as figurative Representations of God's dwelling Personally in that Nature. And 'tis reasonable to believe, that *Solomon* had some hints of this, which added the strongest Accents to his Joy, and gave him a holy Confidence that God would mercifully converse with Men. And surely now *God is indeed manifested in the Flesh, now the Word hath come and been made Flesh, and dwelt among us, we*

1 Kings  
8.6,10,11.

v. 27.

may

may be satisfy'd, that God will commune with us Men from his Mercy-seat or Throne of Grace, which he hath erected in him, *who*

Rom. 3. 25. *is set forth to be a Propitiation thro' Faith in his Blood.* And we may come boldly to the Throne

Heb. 4. 16. *of Grace, that we may obtain Mercy, and find Grace to help in time of need.* Hence

*Ninthly, The Doctrine of Christ's Godhead is of great Importance with respect to our final Salvation.*

This necessarily follows from some of the foregoing Considerations. For it, in case Christ is not God, the whole of his Mediation is ineffectual, both in his actings with God for us, and from God to us; and if, on that Supposition, he can't be a proper Object of Faith, nor the Medium of our Union and Communion with the infinitely blessed God, then our Eternal Life can't be in Christ, he can't possibly be the Author and Giver of Eternal Salvation to us; And if we have not Salvation in and by him, we can never have it at all: *There is Salvation in no other, for there is none other Name under Heaven given among Men whereby we must be saved.* Take away the proper Deity of Christ, and as far as I see, you take away the *Basis of all Christian Religion*, and disjoint its whole Frame, to the utter Subversion of its spiritual Excellence and vital Power, and to the utter Disappointment of all the Hopes of Salvation that are built upon it. Hence the Doctrine of Christ's Godhead is made the *Foundation* of his Church, on which all its Safety and Blessedness depends, as Christ himself has assur'd us. When Peter confess'd him under that Character, *Jesus answered*

Acts 4. 12.

swered and said unto him, *Blessed art thou Simon* Mat. 16.  
*Bar-Jona ; for Flesh and Blood hath not revealed* 18.  
*it to thee ; but my Father, which is in Heaven.*  
*Upon this Rock I will build my Church, and the*  
*Gates of Hell shall not prevail against it.* The  
 Rock here spoken of, is generally allow'd,  
 and hath been often proved, by Protestants,  
 to be the Doctrine of *Peter's* Confession of  
 Christ, or to be Christ, as *Peter* then confess'd  
 him. And that Confession was an explicite  
 owning of him as that Messiah, who was in  
 the most proper Sense the Son of God, and  
 so by Nature God, as I have already shewn  
 at large that Expression is to be understood,  
*Thou art Christ, the Son of the living God.* Christ v. 16.  
 the Son of God, is the Rock of the Church's  
 Salvation, by Faith in whom alone, as such,  
 they can be blessed. He being God, will  
 confound all the Policy, and bear down all  
 the Power of Hell, that they shall not prevail  
 to the utter Extirpation of his Church out of  
 the World, or to the eternal Destruction of any  
 one Soul that is built by Faith upon him. He  
 is the Rock of Ages, *laid in Sion for a Founda-* Isa. 28.  
*tion, a Stone, a tried Stone, a precious corner* 16. com-  
*Stone, a sure Foundation ; and he that believeth in* pared  
*him shall not be confounded.* Accordingly the with  
 Apostle tells us, *Other Foundation can no man lay* 1 Pet. 2:  
*than is laid, which is Jesus Christ.* And the 6.  
*Strength and Firmness* of this Foundation is 1 Cor. 3.  
 Christ's proper Deity ; For *who is a Rock, save* 11.  
*our God ? Remove Christ's Godhead, and you* Psal. 18.  
 sap this Foundation, and leave it insufficient 31.  
 to bear the infinite Weight that is laid upon  
 it. And if the Foundation is destroy'd, the  
 whole Building must totter and fall into a  
 Heap of Ruins, and our highest Expectations  
 from Christ are like to prove but golden  
 Dreams,

Dreams, from which we may awake in eternal confusion. But if he is by Nature God, we are absolutely safe in our Trust in him, and in all the momentous Interests we thereby commit to him; the Gates of Hell are overmatch'd, and shall not be able to prevail against us.

Hence he is call'd *the true God*, when he is call'd *Eternal Life*, 1 John 5. 20. to shew that his real Godhead is essential to this Title, or that his being the true God is absolutely necessary to his having eternal Life *originally* in himself, and (which seems to be more directly intended) to his being eternal Life *meritoriously* and *efficiently* to us. Accordingly, *This is the Gospel Record, that God hath given to us eternal Life; and this Life is in HIS SON, who being the essential Son of God, and so by Nature God, was fit, and cou'd not otherwise be fit, to be a Fountain of Life to us; and therefore 'tis added, He that hath the SON, hath Life; and he that hath not THE SON OF GOD, hath not Life.* And throughout this Chapter the Efficacy of our Faith in him to Salvation, is laid on this special Consideration of him as *the Son of God*, and so the true God. *Who is he that overcometh the World, but he that believeth that Jesus is the Son of God? — There are three that bear Record in Heaven, the Father, the Word, and the Holy Ghost; and these three are one. — This is the witness of God, which he hath testify'd of his Son. He that believeth on the Son of God, hath the Witness in himself; he that believeth not God, hath made him a Lyar, because he believeth not the Record that God gave of his Son. — These Things have I written to you that believe on the Name of the Son of God, that ye may know that ye have eternal Life, and that ye may believe*

1 Joh. 5.  
11.  
v. 12.  
v. 5.  
v. 7.  
v. 9.  
v. 10.  
v. 13.

*believe on the Name of the Son of God. — And we know that the Son of God is come, and hath given us an Understanding that we may know him that is true ; and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal Life. His being the Son of God, and the true God, are used as Terms of the same Import throughout the Chapter ; and a peculiar weight and emphasis is all along laid upon this Character, as that which secures and gives blessed Issues to our Faith in him. Accordingly the present State, and the final Salvation or Destruction of all Men, is said to turn upon their believing or not believing in him under this Consideration of him. For God so loved the World, that he gave his only begotten Son, that whosoever believeth in him shou'd not perish, but have everlasting Life. — He that believeth on him, is not condemned ; but he that believeth not, is condemned already, because he hath not believed in the Name of the only begotten Son of God. — He that believeth on the Son, hath everlasting Life ; and he that believeth not the Son, shall not see Life ; but the Wrath of God abideth on him. Hence 'tis the grand important Design of the Gospel-Revelation, that we should believe that Jesus is the Christ, the Son of God, and that believing we might have Life thro' his Name.*

v. 20.  
v. 21.  
John 3.  
16, 18,  
36.  
John 20;  
31.

Yea, at other times the most unexceptionable Expressions of his supreme Deity are made the Representations of him, as the Object of saving Faith. Christ calling himself *Jehovah*, says, *There is no God else beside me, a just God, and a Saviour ; there is none beside me.* Look unto me, and be ye saved, all ye Ends of the Earth. And to shew that effectual Faith shou'd take its Incouragement from him, and apply to him under this exalted Character, he sub-joins,

joins, *for I am God, and there is none else.* And accordingly the Genius of that Faith is described in the next Verses, as taking in this highest Consideration of him: *Surely shall one say, In the Lord [Jehovah] have I Righteousness and Strength: even to him shall men come.* And to shew the *saving Effect* of that Faith, he adds,—*In the Lord [Jehovah] shall all the Seed of Israel be justify'd, and glory.* In like manner the Apostle, speaking of true saving Faith, represents Christ as *the great Jehovah*, and pronounces Salvation to them, who with Faith call upon him under that Character. For, having proved by the Scripture, that *whosoever believeth on him shall not be ashamed*, he gives this farther Evidence of it, and Explication of the Object of Faith, — *For the same Lord over all, is rich unto all that call upon him. For whosoever shall call on the Name of the Lord, shall be saved. How then shall they call on him in whom they have not believed? That this Lord here mention'd is the great Jehovah, and that this Jehovah is Christ, hath been shewn before.* And he being propos'd under this *supreme Title* to be believ'd on for Salvation, for us to expect Salvation from him, by calling upon his Name, and believing in him, as one who is *in all Respects infinitely less* than the great Jehovah, seems to be a very rash and adventurous way of acting in an Affair of such infinite and eternal Consequence.

Since then the Scripture so frequently inculcates, and lays such Stress upon our believing in Christ as *God*, or as *the Son of God*, (which I have shewn is a Denomination of him from his supreme Godhead) How hazardous a Venture must they run, who *depreciate* this his glorious Dignity? How can they be secure

of

of that *Life and Immortality he hath brought to Light by the Gospel*, while they renounce that Faith which, according to that Gospel, is necessary to it? And how dismal and irretrievable must their Disappointment be at last, if after all, Christ shou'd prove to be the most high God, and shou'd reject them *then* for their rejecting him under that Character *now*, contrary to his plain Revelation of it, and of its vast Importance to our selves? 2 Tim. 1.  
10.

But on the other hand, supposing (what I think in it self impossible) that we now believe Christ to be greater than he really is, yet we are as safe as those who think more meanly of him, having still *as powerful* a Saviour as they have, and having, as appears plainly to me, much more unforced and plentiful Evidence *for* his true Divinity, and such as lies more open to common Understandings, than that which they pretend to have *against* it. And surely there can be no danger in believing that sense of Scripture relating to Things of the greatest Moment, which best suits the mean Capacities of such Persons, who, as the same Scripture assures us, and the Experience of all Ages confirms, are by far the greatest number of those that under the Inlightnings of the Divine Spirit will be eternally saved by its Means. *Christ* will never reject us for giving that Supreme Honour to him, which he himself has expressly demanded from us. And for the same Reason, the eternal *Father* will not be offended at it; especially considering that all the Divine Honour we pay to the *Son* is under the formal consideration of paying it to the *only one Deity*, and secures many glorious Attributions to it, which wou'd otherwise be

given away from it ; and considering that we thereby reflect a *personal* Lustre on the *Father*. For by thus honouring the *Son*, we honour the *Father* also ; it being the highest Glory we can give to that Name, to say it imports a Relation to such an infinitely perfect Son, as we suppose Christ to be. But *he that honoureth not the Son, even as he honoureth the Father, honours not the Father himself*, who has sent such a magnificent Son to be our Messiah, and so he becomes obnoxious to the Resentments of both.

John 5.  
31.

Rom. 5.  
18.  
Heb. 12.  
14.

Nor is there any possible Danger in making the most we can of Christ with respect to the *Dignity* of his *Mediatorial* Performances, or in our trusting wholly in any of those Performances, as our only all-sufficient Righteousness for *Justification of Life* ; since we at the same time maintain, that *without Holiness no Man shall see the Lord* ; and that a serious earnest pursuit of it in Heart and Life, is *indispensably* necessary to Salvation ; tho' not to justify us before God ; yet for many other very beneficial and noble Purposes. And therefore even supposing it should prove at last, that we expected *more* from Christ and his Righteousness, than he'll really answer ; yet still we shall have *as much* from him, as they who expected less than we do. And we have the same *personal* Righteousness as others trust in ; yea, we plead for more *Spirituality* and *divine Agency* in it, than many others either own or concern themselves about. And without all Controversy, 'twill be no *Blemish* to our own Righteousness, nor any *Bar to its Acceptance*, that it is over-spread with so much *Humility* as to make us own it to be wholly of God, and  
utterly

utterly renounce all Trust and Confidence in it, that we may gather in our *undivided* Dependencies to Christ, and the rich Grace of God in him, intending thereby that the true God *alone* shall be exalted in all that we are, have, or hope for. But if it shou'd prove at the great Day of Account, when *we must all* <sup>2 Cor. 5.</sup> *appear before the Judgment-seat of Christ,* that <sup>10.</sup> Salvation becomes ours no otherwise than thro' the infinitely perfect Righteousness of Jesus Christ made over to us in a way of effectual Faith in him, as such a Messiah, who is the most high God as well as Man, what a dangerous Case are they in, who have never received or trusted in him as such, and shall not have his Righteousness to answer for them?

From all this it appears to me, that this Doctrine of Christ's Godhead is of the most concerning Moment with respect to our highest and eternal Interests. The utmost *Safety* lies on this side, and all the *Hazard* on the other. According to the Nature of Things; and the unchangeable Constitution of the Gospel, none but the *great God our Saviour* can be an *all-sufficient* and *effectual* Saviour to us. 'Tis only as he is such a Saviour, that he *is able to keep us from falling, and to present us faultless before the Presence of his Glory with exceeding Joy.* <sup>Jude 24,</sup> <sup>25.</sup> And therefore, *to this only wise God our Saviour, be Glory and Majesty, Dominion and Power, both now and ever. Amen.*

## A P P L I C A T I O N.

*We may hereby see how complete and suitable a* <sup>Use I.</sup> *Saviour Christ is for us sinful Creatures.* He be-

ing God as well as Man, nothing that we want, or are or ever shall be capable of, can be too great for him to obtain and do for us and in us. The most ignorant Creature may find saving Illuminations and infallible guidance

Col. 2. 3. in him to eternal Life ; for *in him are hid all the Treasures of Wisdom and Knowledge*, which he can easily deal out to us as far as is need-ful for us. The most guilty Creature may find complete Redemption, and everlasting unex-ceptionable Righteousness in him, *who his own self bare our Sins in his own Body on the Tree ;*

1 Pet. 2. 24. *and by his one Offering hath perfected for ever them that are sanctify'd ;* and whose Righteousness is

Heb. 10. 14. *unto, and upon all them that believe, without Dif-*

Rom. 3. 24. *ference.* The most weak and impotent Creature

2 Tim. 2. 1. *may become strong in the Grace that is in Christ Jesus, and in the Power of his might, so as to*

Eph. 6. 10. *do all things thro' Christ which strengtheneth him.*

Phil. 4. 13. *The most polluted Creature may have its Heart purified by Faith ; may be renew'd and sancti-*

Acts 15. 9. *fied by Faith that is in him, and receive of his Fulness grace for grace.* The most captivated

Chap. 26. 18. *Sinner may be set at Liberty by him ; for if*

John 1. 16. *the Son shall make you free, ye shall be free indeed.*

Chap. 8. 36. *The most tempted Soul may be succour'd by him, whose Grace is sufficient for us, and whose*

1 Cor. 12. 9. *strength is made perfect in weakness.* The most

Heb. 6. 18. *dejected and disconsolate Soul may find a strong Consolation in Christ, by flying for Refuge to lay*

1 Per. 1. 8, 9. *hold on the Hope set before us, and in him, though now we see him not, yet believing, we rejoice with Joy unspeakable and full of Glory ; receiving the end of our Faith, even the Salvation of our Souls.*

Gal. 1. 3, 4. *And they who are groaning under the complicated Miseries of this burdensome mortal Life, may securely depend on this Lord Jesus Christ,*

*who*

who gave himself for our Sins, that he might deliver us from this present evil World, according to the Will of God and our Father, and never fails them who trust in him, but will deliver them <sup>2 Tim. 1.</sup> from every evil work, and will preserve them unto <sup>18.</sup> his heavenly Kingdom, that where he is they may <sup>Joh. 14.</sup> be also, in a State of consummate Blessedness <sup>3.</sup> in Soul and Body for ever. For he shall change <sup>Phil. 3.</sup> their vile Body, that it may be fashion'd like unto <sup>21.</sup> his glorious Body, according to the working whereby he is able even to subdue all Things to himself.

Here is a Saviour every way worthy of the Wisdom of God to constitute for us, and worthy of our fullest Trust and unshaken Confidence in him. A Saviour try'd by God and Man, and always found to be as he can't but be, faithful to him that appointed him, and to all those who commit themselves to him, according to that Appointment. A Saviour in whom all the Concerns of God's Glory, and the Sinner's Salvation, are jointly and effectually secured ; yea, all God's Attributes advanced in our Recovery, according to the joyous Acclamations of the heavenly Host, when they usher'd Christ into the World, singing, *Glory to God in the highest, and Peace on Earth, good Will toward Men.* <sup>Luke 2.</sup> And he is a <sup>14.</sup> Saviour that can't but be equal to his great Work ; One Mighty to save ; yea, *the Mighty* <sup>Isa. 9. 6.</sup> *God,* who in our Nature is become *the Prince of Peace* ; One who by his Sufferings unto Death, and rising with Victory over the Grave, has gone thro' all the difficulty of obtaining, and now lives in all his State and Gandure, like his great and infinite self, to enjoy the *Glory* and the *Pleasure* of commanding Salvation for us.

II. *Let us hold fast the Doctrine of Christ's supreme Godhead, as most important and useful for Faith and Practice.* You have heard some of the plentiful Evidence the Scripture affords to this Truth, and to the great Importance of it. Let us therefore abide by the Scripture Account of it, and not give it up to the subtle Artifices of Men, as if it was a Fable, or an amusing useless Conjecture ; but hold it fast as a Doctrine plainly reveal'd to a humble Mind, and nearly concerning the Glory of God, and the invaluable Life of our own Souls. Let us not be soon shaken from this Faith of the Gospel, because of some of its inexplicable and incomprehensible Mysteries, or because of some puzzling Difficulties which may be flung in its way by a superior Genius. For what Truth must we not part with, if we set it to Sale upon those Terms? The plainest Things in the Word of God may be perplexed by the Legerdemain of dexterous Management. And 'tis much easier to confound, than 'tis to clear its established and well confirm'd Doctrines, especially in Things pertaining to the infinite Nature of God. If therefore we have more *prevailing Evidence for Christ's proper Deity than against it*, and if the *Advantage* lies on the side of our Evidence, for the glory of God and the good of our own Souls, methinks we should be at no Loss to determine which side to take. And certainly, we ought to demand the clearest and most convictive Scriptural-Arguments to the contrary, before we part with a Truth so *well attested*, and of such *infinite Moment*, to embrace an Error so *highly Suspicious* in it self, and of such *dangerous Consequence* as the Denial of Christ's real and proper Godhead appears to be.

'Tis

'Tis the *Lord of Glory*, who was Crucify'd, that we should determine to know, if we would not be among them who make his Death Foolishness; but would have it the Wisdom of God and the Power of God to our Salvation, as the Scope of the Apostle's Discourse on that Subject shews. *We preach* <sup>1 Cor. i.</sup> *Christ crucify'd, to the Jews a stumbling Block,* <sup>23, 24.</sup> *and to the Greeks Foolishness; But to them that* <sup>25.</sup> *are called——Christ the Power of God, and the Wisdom of God; Because the Foolishness of God is wiser than Men, and the Weakness of God is stronger than Men.——I determin'd not to know* <sup>Chap. 2.</sup> *any Thing among you, save Jesus Christ and him* <sup>2.</sup> *crucify'd——That your Faith should not stand in* <sup>v. 5, 6.</sup> *the Wisdom of Men, but in the Power of God. Howbeit we speak Wisdom among them that are perfect——which none of the Princes of this World* <sup>v. 8.</sup> *knew; for had they known it, they would not have crucify'd* **THE LORD OF GLORY.**

The true Divinity of our Saviour, as he is the Lord of Glory who was crucify'd for us, is an everlasting Security to our Faith in him. It can't miscarry by building upon this Rock. And the keeping this in view will imbolden our intire Dependences on him while we live, and when we come to die. This, realized and apply'd to by Faith, will bear us up in all the Conflicts of Life; will make up an Answer to many a Charge of Law and Conscience against us, will silence many a discouraging Temptation, and will bring in seasonable Relief in the midst of anxious distressing Fears about our own Salvation. And in a dying Hour, when the Thoughts of immediately appearing before *God the Judge of all* will try our Faith, *This* will be its support, and

incourage its last Acts, whereby it commits the departing Soul to Christ, as *Stephen* did, saying, *Lord Jesus receive my Spirit*, Acts 7. 59. But on the other Hand without Christ's Godhead, I, for my part, should think my Faith in him would be vain. And I believe 'twill be ordinarily found to be true, that when Conscience is awaken'd under a touching Sense of Sin and the Judgment to come, and especially of the near Approaches of Death, to transmit the Soul to that Judgment, a bare Jealousy, that Christ is not God, will be *cruel as the Grave*. This will sensibly shock all its Faith in him, strengthen its unbelieving Fears, which were too strong before, and plunge it into all the Confusion and Agonies that the Apprehensions of a Disappointment in Things of the highest and eternal Consequence can heap upon it.

And the *Practice of all Gospel Holiness and Obedience* stands on this Truth. The *Principle and Exercise* of Grace with which we perform true Evangelical Obedience; the *Light* by which we perform it; a great part of the *Substance* of the Performance; The *End* to which we perform it, that we may *Honour the Son even as we Honour the Father*, and so may *glorify the Father in the Son*; and the *Acceptance* of the Performance; all depend on the real Godhead of Christ. And if we lay aside or exclude those Things from our Gospel Holiness and Obedience, all our Pretences to them will be but a lifeless Name and empty Form, neither well pleasing to God, nor profitable to our selves. Let us not therefore be Children in *spiritual Knowledge and Grace*; tho' we ought to be so in *Meekness and Humility*, and may be so in  
what

John 5.  
23.  
Chap.  
14. 13.

what is called *rational Knowledge*, and may be scornfully despised by some as silly Wretches that know not the Law; Yet let us henceforth be no more Children, in the blameable Sense of the Expression, tossed to and fro, and carry'd about with every Wind of Doctrine, by the slight of Men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the Truth in Love grow up into him in all Things, which is the Head, even Christ; From whom the whole Body fitly join'd together, and compacted by that which every Joint supplieth, according to the effectual Working in the measure of every part, maketh Increase of the Body unto the edifying of it self in Love.

John. 7.  
49.Eph. 4.  
14, 15,  
16.

Let us, who profess Christ's Name, endeavour never to be ashamed of him, nor a shame to him. He is the great God our Saviour, God over all blessed for ever; and therefore is infinitely worthy to be own'd by us in that and every other Character, which for our sakes he appear'd and acted in. However some may deny him *Doctrinally* and others *Practically*, and so put the Son of God to open Shame, Let him be honour'd in the House of his Friends. Let us not be ashamed to own him, but, like those who love our Lord Jesus Christ in Sincerity and Truth, endeavour both *Doctrinally* and *Practically* to reflect a Glory upon his Name, and to maintain a constant and hearty, together with a *professed Subjection* to him. Let us not be shy of avowing him as our God and Saviour; but on all prudent and proper Occasions, though in the Face of *Profaneness* on one Hand, and of *Derision* on the other, profess our firm Adherence to his Person, Doctrines, Ordinances and Ways, in *Meekness instructing those that oppose themselves, if God peradventure*

III.

Heb. 6.6.

2 Tim.  
2. 25.

*adventure will give them Repentance to the acknowledging of the Truth.*

But let us not think that our giving into the Doctrine of his Supreme Godhead, and being Zealous for it, is all the Honour we owe him; or that a *professional* owning him in his highest Character will atone for *practical* Abuses of his Authority over us; or that 'twill sanctify or screen an *irreligious* or *immoral* Conduct. These are vain delusive and pernicious Imaginations, which overthrow themselves, and make up a Composition of the most inconsistent monstrous Deformities, and to live under their vile Influence would be to *cheat* our selves with barren Speculations, and to give the *Lye* to our own Profession. Yea, this would be to fling the foulest *Disgrace* on Christ's glorious Name while we pretend to Honour it, and to pay him only a formal *Compliment* while we are really acting the *Traitor* against him. God forbid that his Name should be in this manner blasphemed thro' any of us.

Tit. 2.  
10.

Let us therefore on the other Hand labour by his Grace, to fill up our Profession of him with such a continued Course of unfeigned Faith, Love, Humility, Beneficence, and Obedience, as shall *adorn the Doctrine of God our Saviour in all Things*, and shew to the World *whose we are, and whom we serve*. This will shed a becoming Beauty upon our Profession, and so exemplify the Power of Christ as God in our Hearts and Lives, as to recommend and strengthen every other Evidence of his real Godhead, and in the most winning Manner to convince Gainsayers that *vital Religion thrives* upon this Principle. And  
in

in this way, we our selves may comfortably  
*look for the Mercy of our Lord Jesus Christ to eter-*  
*nal Life, who will make his second Appea-*  
*rance in his own Glory, and in his Father's, and*  
*of his Holy Angels, as one that will not be asha-*  
*med of us then; but will confess or own us in*  
*their Presence, and join us to the Heavenly*  
 Host, that we may share in their Transports,  
 and bear a part in that Melody of Joy and  
 Praise, which consists in ascribing equal Bles-  
*sing, Honour, Glory and Power to him that sitteth*  
*upon the Throne, and to the Lamb for ever and*  
 ever.

Jude 21.

Luke 9.

26 &amp; 12.

8. and

Mat. 10.

32.

Rev. 5.

13.

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F I N I S.

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The Reader is desir'd to excuse the smaller  
ERRATA, and to mend the following,  
which affect the Sense.

PAGE 12. Line 23. for the Godhead r. *God*. P. 21. l. 5.  
f. to shew r. *into*. p. 32. l. 2. r. *impassible*. p. 36.  
l. 5. after peace r. , p. 39. l. 1. dele *must*. p. 43. l. 18.  
f. that r. *some*. p. 54. l. 11. r. *external*. p. 67. Marg.  
r. *זה אשר יקרא לה יהוה צרקנו*. p. 119. l. 27. r.  
*wrought*. p. 126. l. 1. Marg. r. *John* 5. 28, 29. p. 137.  
l. 20. dele *that*. p. 182. l. 16. f. *Personality* r. *Person*.  
p. 188. l. 5. dele *only*. p. 222. l. 27. r. *not bound*.

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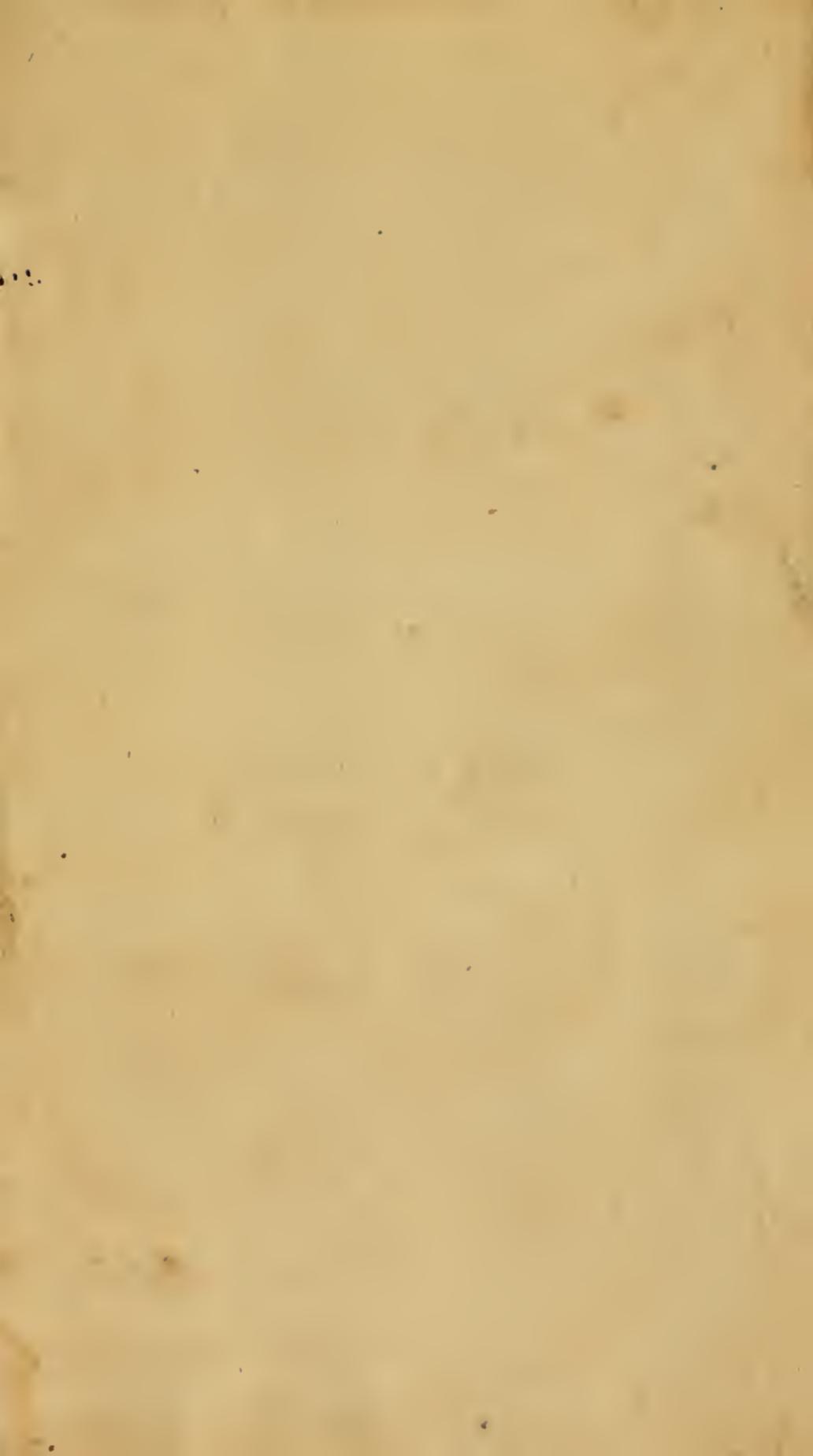
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