

sufficient and all-sufficient GOD? Then let us trust him to supply all our needs out of his riches in glory, or his glorious riches? Is he that Jehovah who puts that pointed question to Abraham: is any thing too hard for me—that Jehovah who rained down fire and brimstone from Jehovah his father in heaven? That Jehovah who swore by himself,* who called his own eternal existence, life, and perfections, to witness to the truth of his promises? That Jehovah who stood above the ladder and said, I am the GOD of Abraham thy father? That Jehovah, who with infinite condescension wrestled with his own creature, a sinner; and suffered him to prevail over him and conquer omnipotence? O! let us admire and adore, let us place an unbounded confidence in his TRUTH and faithful PROMISES, let us wrestle in prayer, and never let him go, except he bless us with good as large as our wishes, and lasting as our immortal nature.

Is he that Jehovah who dwelt in the bush all on fire, and who proclaimed his glorious name, I AM THAT I AM, Exod. iii. 14.—which is like his giving a CARTE BLANCHE to Moses and the children of Israel (as bishop Beveridge finely observes) for them to write under it whatever they wanted, and

* A most striking evidence that Christ is Jehovah you see in Genesis xxii. 12. The angel says, thou hast not withheld thine only son from ME. What creature would have dared to utter such blasphemy?

and HE would answer all their boundless desires; as if he had said, “ Do you wish for entire salvation from bondage? I AM your Saviour THAT I AM. Do you wish for protection? I am your protector. Do you wish for a passage through the sea? I am your leader. Do you desire a just vengeance on your enemies? I AM the guardian of all your rights, and the just avenger of all your wrongs, from men and devils. I AM that I AM, your GOD, your glory, and your all in all.”

Is Christ the glorious person who is the object of praise in the sublime song of Moses? is Jesus the man of war, the Lord GOD, mighty in battle? Ps. xxiv. 8. Then let us march boldly on with a sublime and daring courage, in spite of the world, the devil, and the flesh: and be sure of being more than triumphant conquerors through him that loved us and hath washed us from our sins in his own blessed blood; to him be glory and dominion for ever and ever.

Is this the glorious Jehovah, who appeared with all the pomp and grandeur and terror of the most high God, clothed in dark clouds and flames of fire on mount Sinai? whose infinite weight of GODHEAD shook the mountain to the very foundation? and shall not we adore him with the humblest prostration of all our powers and passions at his

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feet

feet:* and, at the same moment, shall not we rejoice in him as our best friend, and boast and glory in him as our eternal portion; shall not we say he is our God, and our father's God, and we will exalt him above all creatures and worlds, through time and eternity? yea, he is and he shall be the eternal ocean of our blifs, and the object of our boundless delight and triumphant joy!

J U D G E S.

31. Praise ye JEHOVAH—I will sing unto Jehovah—I will sing praise to Jehovah of Israel—Jehovah, when thou wentest out of Seir, when thou marchedst out of the field of Edom, the earth trembled, and the heavens dropped, the clouds also dropped water; the mountains melted from before Jehovah, even that Sinai from before JEHOVAH God of Israel, Judges v. 2--5. Had the admirable Longinus been a true Christian, how would that prodigy of genius and taste have relished these most sublime discoveries of our God and saviour! how would that very great man, who had so clear a sense of the noble, the beautiful, and the affecting in eloquence and fine writing, have triumphed in the study of the sacred Scriptures, which contain all the great and marvellous

* *Salvus sis CHRISTE JESU, verus et eternus DEUS, verus et sanctus homo, utrumque simul, servatis utriusque naturæ proprietatibus in unitate personæ. Te agnoscimus, te colimus, ad te nos recipimus. Tuis pedibus advolvimur, ex tua unius manu salutem expectamus.*

marvellous thoughts that are copied from the nature, ideas, and affections of God himself!

32. And the angel JEHOVAH appeared unto him and said to him, Jehovah is with thee, thou mighty man of valour: and Gideon said, O my Lord, if Jehovah be with us, why then is all this befallen us? And JEHOVAH looked upon him and said, go in this thy might, Judges vi. 12--14. Here you see that the angel or messenger was the very Jehovah who looked on him and spake to him. Nothing but ignorance, or rank prejudice, or the most venomous malice will have the impudence to deny or oppose it; but let all such men consider that if any man love not our Lord Jesus Christ, he will be ANATHEMA MARAN-ATHA; accursed when the Lord shall come, 1 Cor. xvi. 22.

33. JEHOVAH said to him, surely I will be with thee—and the angel of God said to him, take the flesh, and the cakes, and lay them upon this rock; and the angel Jehovah put forth the end of the staff, and there arose up fire out of the rock—then the angel Jehovah went from his eyes (so is the Hebrew) and when Gideon perceived, or when Gideon saw that the angel Jehovah was he, Gideon said, O LORD GOD, because I have seen the angel Jehovah face to face; and Jehovah said to him, peace be unto thee, fear not, thou shalt not die: then Gideon built an altar there unto

JEHOVAH, and called it **JEHOVAH SHALOM**, that is, the **LORD** send peace. A man must be blind, or jaundiced with the rankest prejudice, who cannot, or will not see the glory of Christ, as he is our peace. For he is our peace, Eph. ii. 14. This man shall be the peace, Micah v. 5. the council of peace shall be between them both, i. e. the father and the son, Zech. vi. 13. Thus you see Christ is stiled Jehovah no less than twenty-four times in the vith chapter of Judges.

NOTE. Thus we have proved that Jehovah who conducted Israel through the wilderness, was **GOD** the **SON**: and that he was the person who led them over Jordan is clear as noon-day, and as certain as the existence of **GOD**: and we evince it from his appearing to Joshua in the shape of a warrior, with his sword drawn, and armed for the battle. He there took the title of **CAPTAIN** of **JEHOVAH**'s host; but that he was a **PERSON** superior to any created angel, is plain, from the **WORSHIP** that was paid to him by the religious and brave **HERO** whom he came to encourage: but I design no farther use of this place at present, than to shew that was the **LORD JESUS CHRIST**, who still went before the Israelites, till he had brought them into the actual possession of the promised land. Dr. Ab. Taylor, p. 230.

34. There is a surprizing coincidence and harmony

harmony between the song of Deborah and the lxviiiith psalm: she says, "**JEHOVAH**, when thou marchedst through the field of Edom, the earth trembled;" the psalmist says, "O! **GOD**, when thou marchedst through the wilderness the earth shook at the presence of **GOD**;" and the psalmist, in that fine ode, the cxivth psalm, describes the same action of **GOD**, and the same event in providence, "What ailed thee, O sea, that thou fleddest? thou Jordan that thou wast driven back, you mountains that you skipped like rams? Tremble, O! earth, at the presence of the **LORD**!" The sacred writers delight to dwell upon this pleasing and noble action of **GOD**; thus the same event is touched upon with great sublimity by the psalmist Asaph, Pf. lxxvii. 11--13. 20. "The waters saw thee, O! **GOD**; the waters saw thee and were afraid; thy lightnings blazed* all over the world; the earth trembled and shook." Habakkuk describes the same action of **GOD** with the utmost sublimity of thought and highest colours of language, in his most glorious song of praise: "the deep uttered it's voice, and lifted up it's hands on high: the sun and moon stood still in their habitation, at the light of thy arrows they went, even at the shining of thy glittering spear. Thou didst march through the land in indignation; thou didst thresh the heathen in
anger;

* Rev. Mr. William Green's New Translation of the Psalms, 8vo.

anger; thou wentest forth for the salvation of thy people." All these sublime odes display the infinite grandeur, omnipotence, justice, and grace, of the great Jehovah the eternal son of God.

P S A L M S.

35. Let us sing unto JEHOVAH, let us make a joyful noise to the rock of our salvation, Pf. xcvi. 1. This rock is Christ. "Your fathers tempted me; forty years was I grieved with this generation." This must be applied to Christ.

36. JEHOVAH reigneth, let the earth rejoice—the hills melted like wax at the presence of Jehovah—worship him all ye Gods, Pf. xcvi. 1--5--7. This is most certainly applied to Christ by an infallible writer the great apostle Paul, in Heb. i. 6. and again, when he bringeth in the first begotten into the world he saith, and let all the angels of God worship him. Here we have evidence as bright as the pure and unstained light of the meridian sun; and Christ is stiled JEHOVAH no less than thirty-nine times in these psalms from xcvi. to c. which most assuredly belong to Christ; see the ground of this by comparing Pf. xcvi. 7--11. with the iiiid and ivth chapter, as well as the first chapter of the epistle to the Hebrews.

37. Hear my prayer, O! JEHOVAH; thou, Jehovah, shalt endure for ever. When JEHOVAH shall

shall build up Zion, he shall appear in his glory; of old hast thou laid the foundations of the earth, and the heavens are the work of thy hands; they shall perish, but thou art the same, and thy years shall have no end, Pf. cii. 1--12--27. Here you see the eternity, immutability, and creative power and wisdom ascribed to Christ; and he is stiled Jehovah seven times in this psalm, which is applied to him by a divine and infallible understanding, Heb. i. 10--12. beyond all doubt and just opposition.

I S A I A H.

38. JEHOVAH on his throne, Isaiah vi. 3. Jehovah of hosts, viii. 13. Jehovah, whose forerunner was John the baptist, chap. xl. who should feed his flock like a shepherd, and carry the lambs in his arms, have been already considered, p. 8. and he is stiled Jehovah no less than nine times in that chapter.

39. JEHOVAH, as our righteousness, we have already seen in page 9. and in the same chapter xlv. 18. Christ declares himself to be that Jehovah who created the heavens and formed the earth.—I am God, and there is none else,—a just God, and a saviour, verse 21. Let all his enemies beware in time, for he declares that all that are incensed against him shall be ashamed, and that shame shall endure to eternity.

40. JEHOVAH

40. JEHOVAH of hosts we have seen applied to Christ, see p. 11. Isaiah liv. 5. And it is impossible to overthrow this testimony, unless a man can prove that Christ is not the husband of his church.

J E R E M I A H.

41. JEHOVAH, as searching the heart, and Jehovah TZIDKENU, the Lord our righteousness, have been considered before, in page 9.

42. Their REDEEMER is strong, JEHOVAH of hosts is his name, Jer. l. 34. This belongs to Christ, unless a man can prove that Christ is not our redeemer; if he can, we will then, but not till then, give up the evidence.

E Z E K I E L.

43. The word of Jehovah came expressly to Ezekiel the priest, Ezek. i. 3. and the hand of JEHOVAH was there upon him, ver. 3. upon the likeness of the throne, was the likeness as the appearance of a MAN above upon it. This was the appearance of the likeness of the glory of JEHOVAH; and when I saw it, I fell upon my face, and heard a voice of one that spake, verse 26--28. This divine person was not GOD the father, who makes no appearance of a man; but it was the Lord Jesus Christ who appeared in the firmament or expanse, over the heads of the living

living creatures, i. e. the gospel ministers, in all ages of the church.

H O S E A.

44. Jehovah their GOD, Hof. i. 7. And Jehovah GOD of hosts, xii. 5. have been already cited—to which we add verse 9. I am Jehovah thy GOD from the land of Egypt.

J O E L.

45. I am JEHOVAH your GOD, ii. Christ is here called Jehovah no less than eighteen times in this chapter: we have before proved that these passages belong to Christ.

H A B A K K U K.

46. Was JEHOVAH displeased with the rivers, iii. 8. that is, the river Jordan, when Christ threw it up [contrary to the laws of fluids, which press every way, and every way equally] like mountains of brass; we have before seen that this grand action is ascribed to the Son of GOD; and it is celebrated five or six times in the song of Deborah, and in the Psalms.

H A G G A I.

47. Thus saith Jehovah of hosts, I will shake the heavens and the earth, i. e. the Jewish civil and ecclesiastical state; and I will shake all nations; and the DESIRE of all NATIONS shall come,

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and

and I will fill this house with glory, saith Jehovah of hosts, Hagg. ii. 6--9. The apostle Paul assures us, that it was Jesus whose voice then shook the earth, Heb. xii. 24--26. It was Christ that shook the nations by the Roman armies before the coming of our redeemer; and by the Roman armies, after his coming, he shook the Jewish nation all to pieces; and for 1700 years past he has shook and scattered the Jews all over the world.

Z E C H A R I A H.

48. I will strengthen them in JEHOVAH, and they shall walk up and down in his name, saith Jehovah, x. 12. This belongs to Christ. In Jehovah I have strength, Isa. xlv. My grace is sufficient, 2 Cor. xii. 9. We have already observed, that Christ was the Jehovah who said, cast it to the potter, a goodly price that I was valued at of them, xi. 13. That he was the Jehovah who foretold the Jews looking at him whom they pierced, xii. 10. And consequently he was the person as Jehovah who stretched forth the heavens, and laid the foundation of the earth, and formeth the spirit of man within him, xii. 1. And he is that Jehovah, who, as a man of war, shall go forth and fight against the Mahomedans and popish nations, just at the commencement of his spiritual reign over the world, xiv. 3--5--7. He is that Jehovah who will be king over all the earth; in that

that day there shall be one Jehovah and his name one: and HOLINESS to JEHOVAH will be inscribed on the bells of the horses, i. e. on all the employments and instruments of civil and commercial life, which are now prostituted and polluted by the lusts of men, Zech. xiv. 20--21.

M A L A C H I.

49. Behold I will send my messenger, i. e. John the baptist, and the Lord whom ye seek shall suddenly come to his temple, even the messenger or angel of the covenant, iii. 1. This undoubtedly belongs to Christ, who spoke here as Jehovah of hosts. Then they that feared Jehovah, i. e. the Son of God, spake often one to another, and Jehovah hearkened and heard, and a book of remembrance was before him for them that feared Jehovah, and thought upon his name, ver. 16.

RECOLLECTION and devotional EXERCISE
to CHRIST.

Is Christ that glorious JEHOVAH who marched through the fields of Edom, at whose presence the earth trembled, the heavens dropped, the mountains melted! Is HE that Jehovah who appeared to Gideon, as he had to Joshua as captain general of the hosts of God! Is HE the great JEHOVAH SHALOM, the author and giver of all peace between God and man, and the glorious leader of all Israel in every age: at whose approach

proach the deep of the Red Sea, and the deep of Jordan uttered it's voice and lifted up it's hands on high; and by whose command the sun and moon stood still! Is he that Jehovah whom all the gods, i. e. the created angels, are commanded to worship—the glorious redeemer who is strong to save; who resides as God-man in the vast expanse over the wheels, i. e. the churches, and the living creatures, i. e. the gospel ministers in every age! Then let us think of him with vast admiration and esteem: let us contemplate his person with unlimited benevolence, and praise him with unbounded gratitude. Gratitude infuses a dignity, a beauty, and loveliness into all our tempers and actions; and renders every duty more easy and delightful to the soul. Let us always make it a point of wisdom and gratitude to see much of Christ in all creation: and every creature, yea all creation to be nothing without Christ, yea less than nothing and vanity!

Let us see the starry heavens declaring the glory of Christ, and the firmament, i. e. the vast expanse, or space, with all it's great variety of furniture, shewing forth his handy work, let us see him as the grand sun of the rational and religious world, who goes forth in all the splendor of his boundless perfections in the gospel, and rejoices, as a strong man, to run a race: let us read the beautiful descriptions of Christ, in the sixth, xxiiiid,

xxiiiid, and civth psalms, with adoration of his attributes, astonishment at his actions, and gratitude for his blessings! See HIM as the GRAND MONARCH, in his ROBES of pure unstained light—in his PALACE or pavilion, the outstretched heavens—in his CHARIOTS, the swift winds—in his GUARDS and attendants, even a thousand thousand, and ten thousand times ten thousand, even an hundred millions of angels, that is to say, an hundred times ten hundred thousand spirits, or immortal rational holy agents* to attend his majesty every moment in all parts of his dominions.

Let us every morning as soon as we awake, address ourselves to Christ the mighty God—the God of the whole earth—the great EMMANUEL GOD with us—the God above all—the great GOD and our saviour—GOD manifested in the flesh—the true God and eternal life, who is the eternal life of our souls, the life of all our powers and graces:—let us, I say, address ourselves to Christ, in prose or verse, just as it best suits our TASTE and PASSIONS, in what I would call

A MORNING HYMN to CHRIST,
such as Mr. Addison, or Dr. Watts on psalms xix, xxiii. civ. The spacious firmament on high, &c. The Lord my pasture shall prepare, &c.--ADDISON.
My soul thy great creator praise.--Dr. WATTS.
And

* Created angels are mentioned about 200 times in scripture. See Dr. COTTON MATHER'S *Cœlestinus*, 12mo. 1723.

And then with rapture and wonder burst out;
 O! beautiful CREATION! this is Christ's stupendous workmanship! how mild and magnificent it's aspect—ever fair and ever lovely! how simple the design of this noble, divine, and amazing system! how august and great! source of justest order, sweetest harmony and inexpressible delight! what frugality amidst infinite profusion; nothing necessary spared, nothing useless or redundant, of all thy vast and inexhaustible treasures! where shall I begin—where shall I end? who will be my guide to conduct me through the amazing scenes of creation and providence! O! for the soft breath of the eternal spirit of wisdom and love to lead me to Christ, as the first cause of all worlds, the sovereign God of all consciences, the supreme good to immortal souls, and the last end of the whole creation! the first fair, the first wonderful, the first adorable! I hear the voice of God the redeemer sounding through his works; I behold the parent of the universe sitting at it's head, enthroned in light, and goodness inconceivable; I see CHRIST filling the universe with vital breath and active spirit, turning round the wheels of nature, and governing his churches with a silent energy and invariable harmony, and, by the most simple movements, guiding the vast and complicated SYSTEM through it's successive revolutions to full perfection! Whilst with growing transport I pass on from scene to scene, always wonder-
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ful and always new! I would forget myself, and would be incessantly attentive to Christ alone, who has placed his WORKS in all the majesty of wisdom before my reason, to demand and force and rouse my admiration! Good God, my saviour, with what triumph and congratulations do I salute a happy world! with what gratitude, veneration, and delight, do I adore it's bounteous author! But what strange attractive love fixes me thus to the beauties of CREATION; why so pleased when all nature flourishes and smiles? Why condole and mourn when it's lovely forms decay? Whence this sympathy of heart and secret union of will and taste to the charms of the universe? It is thou, O! divine redeemer! O universal goodness, it is thou that hast redeemed CREATION from the CURSE, and when it was blasted, when it sickened and withered and died under the frowns of ETERNAL JUSTICE, it was thy interposition and redeeming love that recovered a lost universe back to the smiles of God! It is thou that hast restored beauty and loveliness to the tarnished creation of God! It is thou who hast drawn the endearing cord of love, and given thy fair creation such power to move and charm the taste and imagination of my soul. Thou hast made the human heart an unison to God and the works of nature. Thou hast sown those tender instincts in the holy soul, that shoot so high and spread so wide into the immensity of
 God!

GOD! By this divine *ATTRACTION*, by these powerful bands thou dost draw man to thyself. the original of all beauty, the fountain of pure *TRUTH*, and parent of all good! By this wonderful constitution of nature and grace, thou doest restore to man the lost prospects of GOD; thou dost unveil thine essential truth, beauty, and goodness to our happy souls. Thou, without whose emanations all is without form or beauty; all is without order and furniture; all is an empty void, and thick darkness; and in whom alone we can find light and life, and joy unspeakable and full of glory.*

P. S. Thus you see Christ is stiled Jehovah 330 times in the old testament.

We shall resume the charming subject of creation in another part of these Contemplations. In the mean time, let me entreat my readers to try to enure themselves to the practice of reading or repeating over, by memory, *HYMNS* to Christ. By hymns I do not mean only poems or copies of verses, but shorter or longer pieces in prose of an elevated devotional strain, written with spirit, animation, and rational fire. Such are *HERVEY's* Descant on *CREATION*, his *RHAPSODY* on the Blessings of the *GOSPEL*. Theron, dial. XVII. p. 400. 8vo. edit. 1755.—His fine descant on the xth chapter of *Isaiah*, in his admirable Letters on Justification, addressed to Mr. Wesley, p. 60, 61. These thoughts, on the grandeur, beauty, and magnificence of Christ, are the utmost pitch of the sublime and the beautiful, that perhaps ever entered into the heart of man since inspiration hath ceased. To which add his thoughts on the xth and xxth of Revelations, in *Aspasio's* letter to Theron, letter VIII. p. 98. 8vo. edit. vol. III. To these add the glorious Devout Exercises of the Heart, by Mrs. Rowe; and the sublime Rhapsody on the Perfections of GOD, in the Dialogues on Education.

* See Theodorus, by Dr. David Fordyce, now adapted to the present purpose, p. 6--8. 3d edit. 12mo. 1755.

C O N T E M P L A T I O N S
ON THE
DIVINITY OF CHRIST;
EVINCED FROM HIS NAMES,
GOD AND SOVEREIGN LORD,
GIVEN TO HIM IN
S C R I P T U R E.