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 CONTEMPLATIONS

ON THE

## DIVINITY OF CHRIST;

Evinced from his Names, GOD and Sovereign LORD,  
given to him in SCRIPTURE.

**T**HE preceding pages have demonstrated beyond all just and reasonable opposition, that Christ is truly and properly JEHOVAH, the self-existing GOD, absolutely of the same nature with the father, and equal to him in all divine perfections. We shall now proceed to another source of evidence, by tracing out the principal passages where he is stiled GOD and Sovereign LORD in the sacred scriptures; and we shall go on the same ground as before, by applying many of the same places from whence we draw the name Jehovah, and then proceed to the New Testament.

## G E N E S I S.

1. JEHOVAH appeared to Abram, and said unto him, I am the almighty GOD, verse 1. GOD talked with him, verse 3. I will be their GOD, verse 8. GOD said to Abraham, verse 9. Abraham said unto GOD, verse 18. As GOD had said unto him, verse 23. Chap. xvii. 1--23.

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2. Jehovah

2. Jehovah stood above the ladder, and said, I am the GOD of Abraham and Isaac, xxviii. 3. To this GOD Jacob had recourse in the greatest terror and distressful danger of his whole life: O! GOD of my father Abraham, GOD of my father Isaac, xxxii. 9. As a prince hast thou power with GOD, verse 28. I have seen GOD face to face, verse 30. This was the person who appeared as a man wrestling with Jacob. It cannot be applied to the DIVINE FATHER; it must, therefore, be the Lord Jesus Christ; the consequence is unavoidable, and clear as the meridian sun!

3. GOD appeared to Jacob again, and blessed him; and GOD said to him, I am GOD ALL-SUFFICIENT—and GOD went up from him, xxxv. 9--13. Thus you see Christ is stiled GOD fifteen times in the book of Genesis.

#### E X O D U S.

4. GOD called to him out of the bush, and said, Moses, Moses! I am the GOD of thy father, the GOD of Abraham, the GOD of Isaac, and the GOD of Jacob; and Moses hid his face, for he was afraid to look upon GOD, Exod. iii. 4--6. And Moses said unto GOD, verse 11. The GOD of your fathers hath sent me, verse 13. GOD said unto Moses I AM THAT I AM, verse 14. Jehovah GOD of the Hebrews, verse 18.

5. GOD

5. GOD spake unto Moses, vi. 2. I appeared by the name of GOD Almighty, verse 3. I will be to you a GOD, verse 7. He is my GOD, and my father's GOD, xv. 2. Moses spake, and GOD answered him by a voice, xix. 19. GOD spake all these words, xx. 1. I am Jehovah thy GOD, verse 2. I am thy GOD, a *jealous* GOD, verse 5. Thou shalt not take the name of thy GOD in vain, verse 7. The sabbath of Jehovah thy GOD, verse 10.

6. They saw the GOD of Israel, and there was under his feet a paved work of a sapphire-stone, i. e. of an azure or sky-blue colour, xxiv. 10. Jehovah, Jehovah GOD, xxxiv. 6. merciful and gracious, long-suffering, and abundant in goodness and TRUTH. Thus you see Christ is called GOD *seventeen* times in Exodus.

#### N U M B E R S and D E U T E R O N O M Y.

7. The people spake against GOD, i. e. Christ, as appears by comparing Numb. xxi. 5. with 1 Cor. x. 9. Thou stoodest before thy GOD in Horeb, Deut. iv. 10. Since the day that GOD created man on earth, verse 33. Thy GOD is a merciful GOD, verse 32. Hath GOD assayed to go and take him a nation by signs and wonders, and great terrors, verse 34. He is GOD in heaven above, verse 39.

8. Ascribe ye greatness to our GOD, Deut. xxxii.

xxxii. 3. A GOD of truth, or GOD the TRUTH; just and right is he, verse 4. He forsook GOD which made him, verse 15. Of the rock that begat thee thou art unmindful, and hast forgotten GOD that formed thee, verse 18.

## J O B.

9. I know that my redeemer liveth, in my flesh I shall see GOD, Job xix. 25, 26. Read Dr. Gill's excellent sermon, intitled Job's Creed; and Mr. Brine's deep and judicious sermon on Job's EPITAPH, 1755. These two discourses, with Dr. Gill's Exposition on the Place, throw a vast blaze of light on this singular passage of scripture.

## P S A L M S.

10. Thy throne, O! God, is for ever and ever, Pf. xlv. 6. This is fully applied to Christ in Heb. i. 8.

11. Let God arise, let his enemies be scattered, Pf. lxxviii. 1. O! GOD, when thou wentest before thy people—the earth shook, the heavens dropped at the presence of GOD, even Sinai itself was moved at the presence of GOD, the GOD of Israel, verse 7--9. We have before, in page 7, seen that this is applied to Christ. The chariots of GOD, verse 17. The GOD of salvation, verse 20. The GOD to whom belong the issues or events of death, verse 20. God shall wound the head of his enemies, verse 21. The God who daily  
loadeth

loadeth us with his benefits! Note, Christ is called GOD *thirty-two* times in this psalm.

12. O! my GOD, take me not away in the midst of my days: of old hast thou laid the foundations of the earth, and the heavens are the work of thine hands, Pf. cii. 24--27. this is gloriously applied to Christ, in Heb. i. 10--12. and is clearly expressive of his eternity, unchangeableness, and almighty power, in the creation of the universe!

## I S A I A H.

13. Comfort ye, comfort ye my people, saith your GOD, xl. 1. Make strait in the desert an high way for our GOD, verse 3. The word of our GOD, i. e. Christ Jesus, shall stand for ever, ver. 8. Behold your GOD, verse 9. The Lord GOD will come; he shall feed his flock like a shepherd, verse 10, 11. To whom will ye liken GOD? ver. 18. The everlasting GOD; or, as the original, the GOD of ETERNITY, verse 28.

14. A just GOD and a saviour, xlv. 21. I am GOD, and there is none else, verse 22. We have already proved that these passages belong to Christ; see likewise the very learned Lowth on the Place, with Mr. Henry and Dr. Gill's Exposition.

## H O S E A and J O E L.

15. I will save them by their GOD, Hof. i. 7. Rejoice in the Lord your GOD, Joel ii. 23. Thus  
Christ

Christ is called GOD near ninety times in the Old Testament.

### NEW TESTAMENT.

Here we have evidence as bright as ten thousand suns, that Christ is stiled GOD in a rich abundance of passages.

#### In the EVANGELISTS.

16. Emmanuel GOD with us, Matt. i. 23. The Lord their GOD, Luke i. 17. All flesh shall see the salvation of GOD, iii. 6. In the beginning was the word, and the word was with GOD, and the word was GOD, John i. Thomas said unto him, My Lord and my GOD, John xx. 28.

#### ACTS of the APOSTLES.

17. The angel of the Lord, in a flame of fire, said, I am the GOD of thy fathers, the GOD of Abraham, and the GOD of Isaac, and the GOD of Jacob; then Moses trembled and durst not behold, vii. 30--32.

18. Feed the church of GOD which he hath purchased with his own blood, xx. 28.

#### In the EPISTLES of PAUL.

19. Of whom as concerning the flesh Christ came, who is over all, GOD blessed for ever, Rom. ix. 5.

20. We shall stand before the judgment seat  
of

of Christ: for 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 an account of himself to GOD, Rom. xiv. 10, 11, 12.

21. Who, being in the form of GOD, thought it no robbery to be equal to GOD, Philip. ii. 6. In whom dwells all the fulness of the godhead bodily, Colos. ii. 9. Thy throne, O! GOD, is for ever and ever, Heb. i. 8. He that built all things is GOD, iii. 4. GOD our saviour, 1 Tim. i. 1. God manifest in the flesh, iii. 6. The commandment of GOD our saviour, Titus i. 3. Adorn the doctrine of GOD our saviour in all things, ii. 10.

#### EPISTLES of PETER and JOHN.

22. The righteousness of GOD, even our saviour Jesus Christ, 2 Pet. i. 1. Hereby perceive we the love of GOD, because he laid down his life for us, 1 John iii. 16. His son Jesus Christ. He, *ὁ υἱος*, is the true GOD, and eternal life, 1 John v. 20.

#### REVELATIONS.

23. The conqueror shall inherit all things, and I will be his GOD, and he shall be my Son, Rev. xxi. 7. I saw the dead, small and great, stand before GOD, xx. 12. We must all appear before the judgment seat of Christ, Rom. xiv. 10.

NAMES expressive of absolute SOVEREIGNTY, or DOMINION, over all things, applied to CHRIST.

24. The living GOD, Heb. vii. 12. The redeemer, the living one, Job xix. 25, 26. The great GOD, Titus ii. 13, 14. The father of the great GOD, Rev. xix. 18. The mighty GOD, Isa. ix. 6. The most mighty, Ps. xlv. 3--6. The Lord of glory, 1 Cor. ii. 8. The king of glory, Ps. xxiv. The GOD of glory thundereth, xxxix. 10. The glorious Jehovah, Isa. xxxiii. 21. GOD above all, Rom. ix. 5. Most high, or the highest, the great supreme, Luke i. 76. The only sovereign master, GOD, and Lord of us, Christ Jesus, Jude 3, 4. The king eternal, immortal, invisible, the only wise GOD, 1 Tim. i. 15, 16, 17. To the only wise GOD\* our saviour be glory and majesty, dominion and power for ever, Jude 25. Blessed and only potentate, king of kings, and lord of lords, 1 Tim. vi. 13--16. He hath on his vesture and on his thigh a name written, king of kings, and lord of lords, Rev. xix. 16. The almighty, or, *παντοκρατωρ*, the supreme over all, Rev. i. 8. The ALPHA and OMEGA, the FIRST and the LAST, the beginning and the ending, Rev. i. 10--17. ii. 8. xxi. 6. xxii. 12, 13. Note. If we search the book of the Revelations throughout, we shall not find the father speaking *once*. Christ is the only divine person who speaks. 'Tis just as though GOD the father

\* Christ is stiled GOD twenty-five times in the New Testament.

father had decreed and said, " In the Revelations my son shall have the sole management of the creation, and the glory of declaring and executing all the grand scenes of providence and grace, down to the end of time; and the final catastrophe of the universe shall be his own: this is the thing I will do for the divine man whom the king of heaven delighteth to honour."

#### RECOLLECTION and devotional EXERCISE to CHRIST.

Is Christ so often called GOD in the Old and New Testament, on the fairest and easiest rules of interpretation and application? Then let us treat him as a GOD; the true GOD; the living GOD; the great GOD; the mighty GOD; the most mighty; the LORD of glory; the most high; GOD above all; the sovereign GOD and LORD of us; the king eternal, immortal, invisible; the only wise GOD; the blessed and only potentate; the supreme almighty: let us treat him with the most unbounded esteem; with admiration, benevolence, and gratitude; let us recollect all his natural and moral perfections, with the utmost love and joy; let us give free scope to the noblest passions of the soul, and triumph in his perfections without bounds and without end.

Let us prefer the glory of Christ above all persons.

sons, above all creatures and worlds; let us freely consent to be pleased when his glory shall cross our will and humour; and let us be cordially willing to be *OUTSHONE* by others, if they glorify God more than we have ever done; let us generously confess all our original impurity, our actual guilt and misery, to the glory of his holiness, dominion, and justice; let us be very tender of Christ's glory as really as he ever was of his father's glory, and let us not part with one jot or tittle of his supreme and essential honour; let us be richly fruitful in all manner of good works for his glory; let us express a deep sense of the sublime grandeur of his attributes and actions; let us be contented with the presence and love of Christ, in the most pinching trials and the very worst condition of our lives; let us work out our salvation with fear and trembling, because it is Christ, who worketh in us to will and to do of his good pleasure; let us rejoice to do our duty under Christ's incessant agency; let us live to Christ as our highest and noblest object; let us live from him, as the fountain of life—like him, as the pattern of our life—and to him, as the ultimate end of our life; let us walk cheerfully before Christ; let us be cheerful in his person, as God-man; let us be cheerful in his tender love—his intimate and intense relations; let us be cheerful in his sufferings and death for us, and rejoice with

with an unlimited joy in his eternal blessings; let us stand up strenuously for all the truths and principles of the gospel, in its utmost purity, beauty, and glory; let us praise Christ to the very utmost of our power; and let us (like Hervey, in his Descant on Creation) call on all the parts of the visible and invisible worlds, to celebrate his matchless fame; let us be zealous for Christ's glory, and feel a mixture of love and anger concerning him, whenever we see any vile attempts to impoverish or eclipse the boundless glories of his Godhead; let us eye Christ in all our natural, moral, and religious actions, and whether we eat or drink, or whatever we do, let us see Christ in every thing, as Christ saw God in every minute event of providence, and in every moment of his life; let us draw other persons to glorify Christ; let us wish to see millions adore and glorify Christ; let us allure, persuade, attract, and entice immortal souls to glorify Christ, as Christ himself has drawn thousands of millions to glorify his heavenly father; let us covet the glory of being spiritual loadstones, or divine magnets, to attract immortal spirits to the bosom of Christ, as the immovable centre of their repose; let us suffer any thing and every thing for the glory of Christ; let us be willing to feel all sorts of pain, if his will appoints, for he is too just to do *wrong*, and too good to be *unkind*; let us, under his eye, and by

sons, above all creatures and worlds; let us freely consent to be pleased when his glory shall cross our will and humour; and let us be cordially willing to be *OUTSHONE* by others, if they glorify *GOD* more than we have ever done; let us generously confess all our original impurity, our actual guilt and misery, to the glory of his holiness, dominion, and justice; let us be very tender of Christ's glory as really as he ever was of his father's glory, and let us not part with one jot or tittle of his supreme and essential honour; let us be richly fruitful in all manner of good works for his glory; let us express a deep sense of the sublime grandeur of his attributes and actions; let us be contented with the presence and love of Christ, in the most pinching trials and the very worst condition of our lives; let us work out our salvation with fear and trembling, because it is Christ, who worketh in us to will and to do of his good pleasure; let us rejoice to do our duty under Christ's incessant agency; let us live to Christ as our highest and noblest object; let us live from him, as the fountain of life—like him, as the pattern of our life—and to him, as the ultimate end of our life; let us walk cheerfully before Christ; let us be cheerful in his person, as God-man; let us be cheerful in his tender love—his intimate and intense relations; let us be cheerful in his sufferings and death for us, and rejoice with

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by the aid of his spirit, endure, with a manly hardiness, all afflictions—bear all burdens—be firm under all troubles—repel all anxieties: and soothe our souls under all sorrows with his love—submit to all bereavings of providence—be cheerful under all crosses—and rejoice in all losses for Christ's sake—yea, count all things but loss for the excellency of the knowledge of Christ Jesus our Lord, Philip. iii. 8. Let us bravely suffer any persecution of enemies—yea, let us bear, with a good grace, what is hardest to be borne, the unkindness of our best friends, if Christ sees fit to suffer it, to scourge us for our idolatry and folly, and to teach us a more entire and feeling dependence on HIMSELF. As Christ is the author of our whole existence, powers, good qualities, and comforts; let us give him the whole glory of all we have of nature, literature, morality, and grace; let us frequently confess that we have nothing but what we have received; and that God our creator and redeemer alone has made us to differ from the vilest dregs of mankind; therefore let us devote all our time and talents to his will, pleasure, and glory; and count it our highest honour to make Christ conspicuous, lovely and illustrious to our fellow creatures; and to spread his fulness, grandeur, and beauty, as far as possible, through all the world.

Especially let us remember, that vital HOLI-  
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NESS glorifies Christ in a manner superior to all other ways in the power of man. Let us therefore ardently pray for a purity of nature, inclinations, passions, and taste: let us seek after the highest exertions of the personal, the divine, the christian and social graces; and may they all be animated by sincerity, which is the blood and spirit of every grace, enlivened by zeal; softened by tenderness; directed by prudence; and dignified by a generous unfainting perseverance, under the incessant agency of the eternal spirit.

This, this, is the way to bring more glory to Christ in the church, and in the world, than lies in the power of the noblest angel in heaven.

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#### Select BOOKS on the GLORIES of CHRIST.

1. CHRIST'S LOVELINESS and GLORY, in his personal and relative CHARACTERS, and gracious invitations to sinners, considered in twelve sermons, preached at Coward's lecture, by Mr. John Hubbard, Dr. Guyse, Mr. Godwin, Mr. Thomas Hall, Mr. Gibbs, and Mr. Wood, 1729. These sermons are remarkable for depth of evangelical sense and favour, as well as solid learning and judgment. The two first, on Love to Christ, exceed all I have ever read—I wish them well wrought into every reader's head and heart.
2. DESCANT on CREATION, by Mr. Hervey, is singularly rich, sublime, and a master-piece of eloquence and piety united.

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