
C O N F E M P L A T I O N S

O N T H E

D I V I N I T Y O F C H R I S T ;

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

THE 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.

NUMBERS and DEUTERONOMY.

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 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, *ουτος*, 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.

G

NAMES

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 supper 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, xxix. 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 favour 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 it's 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 immoveable 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

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 sooth 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-
NESS

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.

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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CONTEMPLATIONS

ON THE

DIVINITY OF CHRIST;

EVINCED FROM HIS

NATURAL and MORAL PERFECTIONS.

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C O N T E M P L A T I O N S

O N T H E

D I V I N I T Y O F C H R I S T ;

Evinced from his NATURAL and MORAL PERFECTIONS.

The TERMS TRUTH, GOODNESS and PERFECTION explained.—The holy SCRIPTURES are very accurate in distinguishing between the PERFECTIONS of GOD and the PERFECTIONS of CREATURES, ANGELS, and MEN.—All possible and infinite PERFECTIONS are ascribed to CHRIST in the fullest MANNER equally as to GOD the FATHER.—The natural PERFECTIONS of CHRIST. His moral PERFECTIONS.—RECOLLECTION and devotional EXERCISE to the LORD JESUS, as the eternal son of GOD.

BEFORE we proceed to consider the infinite perfections ascribed to Christ in scripture, it will be proper and useful to define some terms of great importance, for a clear and distinct understanding of this most excellent and glorious subject.

TRUTH may be considered, in existence and nature, as opposite to unexisting fiction. This is ontological or physical truth.

TRUTH in apprehension, or the conception of the mind: and that is when our perceptions exactly correspond with the nature, properties, and relations of things. This is called LOGICAL TRUTH: it's opposite is ERROR, or a wrong conception of the nature of things.

TRUTH in the heart, or moral and ethical truth, is stiled SINCERITY: it's opposite is HYPOCRISY. TRUTH in the lips is called VERACITY, or speaking the real sense of our minds: it's opposite is lying, or speaking contrary to the sense of our mind, with a design to deceive. TRUTH in the life is called FAITHFULNESS: it's opposite is unfaithfulness, cheating and deceiving, or knavery.

Christ is stiled the TRUTH in the highest and noblest sense of the word. He is the truth in existence and nature—in his manner of subsisting—in his attributes and perfections—in his internal and external actions—in his conceptions and purposes—in his words and declarations of promises and blessings—in his threatenings and predictions.

CHRIST is the TRUTH in heart, or he is sincere without hypocrisy: he is the TRUTH in his lips, or a God of perfect veracity: he is the TRUTH in his actions, without the least unfaithfulness, in
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his

his whole conduct and universal administration, through his visible and invisible empire, from the first moment of time to an endless eternity. O! what joy is this to every sincere christian; to contemplate Christ under this lovely, this adorable, and divine character—the eternal, immutable, the immortal TRUTH!

TRUTH removes from Christ's DIVINE PERSON, every thing imperfect and sinful; there is no imperfection or moral evil in him. This character frees him from all deception, error, misconception, or mistake: he can neither deceive or be deceived. This clears Christ of the charge of insincerity, hypocrisy, and dissimulation; which, if it were in him, he could not be TRUE.

His declarations and promises are not chargeable with insincerity or hypocrisy, dissimulation or lying: he is free from all imputation of lying or falsehood in heart, lip, and life.

Christ is true in the reality of his nature and Godhead: and his TRUTH removes all unfaithfulness from him: there is no shadow of it in him. Truth strongly expresses the FAITHFULNESS of Christ: hence true and faithful are joined together.

Truth is *essential* to Christ: it is his very nature and essence. Truth in him is most pure and perfect: he is all truth, perfect truth to the very bottom of his infinite being. He

He is *original* truth : it is first in him. He is the first truth : the prime, pure truth. All truth is originally from him : all natural and rational truth : all moral and geometrical truth : all spiritual and heavenly truth in the law and gospel, is from Christ.

All untruth is from the devil, the father of lies, and original fountain of deceit and error ; but all truth is from the GOD of truth.

TRUTH in GOD the redeemer is *eternal*, invariable, immutable : it ever was, and always will be in his eternal mind.

Christ is always disposed to speak the truth, and nothing but the truth : he speaks the sense of his own mind, concerning all things in heaven, earth, and hell : the sense of his mind concerning his divine perfections, his justice, and his grace. With what a joyful assent of the understanding, with what a pleasing consent of the will, and with what a full reliance of soul and cordial approbation of heart, ought we to receive the whole revealed truth of GOD in the sacred scriptures !

GOODNESS, in an absolute sense, or real good in itself, is the essential perfection of a person or object, by which it possesses every thing requisite to it's nature. This may be called
physical

physical or natural good; by which an agent possesses whatever is necessary to its well-being, and the performance of all those functions and actions which are suited to its nature and character.

Goodness, in a relative sense, is any thing that yields pleasure, or prevents pain, or removes pain or uneasy consciousness and disagreeable feelings of mind or body. Whatever tends to perfect human nature, to please and improve our Powers, we call GOOD.

Whatever tends to impair, weaken, impoverish, or destroy the peace, strength, and beauty of the mind or body, we call EVIL.

MORAL or ethical GOOD is the conformity of a thinking being, and all its dispositions and actions, to the dictates of right reason, or the will of GOD discovered by the light of nature, or the clearer light of scripture.

PERFECTION is the entire union of original eternal truth, with the most perfect goodness: and in this best and noblest sense of the word perfection, I apply it to Christ the eternal son of GOD; who is the seat and centre of eternal truth and goodness.

Those properties of any person or thing which
directly

directly tend to promote happiness, are called **PERFECTIONS**. Only spirits are capable of intellectual perfection, since a capacity for happiness implies perception or thought.

A power to promote our happiness, when it is defective; a power to increase and secure our happiness when fully attained; is that which I mean by perfection, whether applied to angels or men.

PERFECTION is a capacity of feeling pleasure, and a capacity of virtue. See Abernethy, on the Perfections of God, vol. I. page 59.

A superior capacity of feeling the highest pleasures, is a superior perfection. A superior capacity of virtue or holiness is a superior perfection: this capacity of pleasure and holiness in God is infinite: this capacity of pleasure and virtue in angels, is *angelic* perfection: this noble capacity of pleasure and virtue in man, is *human* perfection: this capacity of feeling *higher* pleasures in degree; *greater* pleasures in quantity; and *nobler* pleasures in quality; connected with *richer* capacities of holiness, on the principles of the gospel, is called **CHRISTIAN PERFECTION**.

When we apply the word **PERFECTION** to Christ, we mean it in the highest, noblest, richest sense it can possibly bear; we mean it in the very self-same sense as we do when we apply to God the father;

ther; or to the eternal, divine nature, essentially considered in the most absolute sense.

Our grand business is now to demonstrate, that all possible and infinite perfections that ever were, and ever can be ascribed to GOD, are in like manner, and in the fullest possible sense ascribed to GOD the SON, who is stiled *απαυγασμα της δοξης, και χαρακτηρ της υποστασεως αυτου*. The effulgent ray of his glory; and the express delineation of his person, Heb. i. 3. He is said to be *εν μορφη Θεου*, in the form of GOD, Philip. ii. 6, and to be *εικων του Θεου αορατου*, the image of the invisible GOD, Colos. i. 15. These evidences, with a thousand more, force us to ascribe to Christ all possible and infinite perfection: in truth, we are resolved to shew, that we have not only the names of Jehovah, God, and sovereign Lord ascribed to Christ; but we have infinite attributes to support those names; and we have all sorts of infinite works to support those attributes; and to crown the whole, and bring the demonstration to the very summit of beauty and conviction, we have all sorts of acts of worship to correspond with and support all those names, attributes, and actions: so that a man, yea every man, that reads the whole combined evidence, must resolve to be more obstinate than the devil, and more outrageously unbelieving than the damned in hell, if he shall finally oppose it, and continue scornfully to reject it,

Now we will proceed to the grand demonstration, that absolute eternity, or duration without beginning or end, is the attribute of Christ. We will evince, that Christ hath the eternity of a GOD, or infinite duration without the limits of time: the omnipresence of a GOD, or presence without bounds or the limits of place: the immutability of a GOD, or a nature without change: the infinite life of a GOD, without decay: the omnipotence of a GOD, without defect or weakness: the omniscience of a GOD, or an understanding without the least ignorance: the sovereign dominion of a GOD, without controul from men or devils: the dignity of a GOD, without the least alloy or meanness: the prerogatives of a GOD, unlimited and without the least sufferable violation: the taste of a GOD, or a clear sense of the most noble and base, the most beautiful and deformed, and most affecting objects, in heaven and earth: the affections of a GOD, and the passions of a man the most amiable, the most wonderful and awful, i. e. love, grace, hatred, anger, zeal, and wrath:* he hath the wisdom of a GOD, without the least folly; and the prudence of a GOD, without the least imprudence, cunning,
 or

* The WRATH of CHRIST is the ardent inclination of his will, or the active affection of his heart, to do all that his keen hatred of sin, his holy and awful justice against the sinner, and his own DIGNITY as GOD and the supreme judge, deeply injured, rationally require him to do.—See Dr. Witsius's *Oecon.* lib. I. cap. v. § xxxi. See Dr. Gill's *Body of Div.* vol. I. on wrath, p. 170.

or serpentine craft: he hath the goodness of a GOD, without bounds, and without envy: he has the mercy of a GOD, without cruelty; the compassion and tenderness of a GOD, without an indiscreet fondness; and the patience of a GOD, without a pusillanimous tameness: he hath the holiness of a GOD, without the least stain or moral blemish in his nature, attributes, actions, and character: he hath the justice of a GOD, without the least partiality: he hath the TRUTH of a GOD, without the least inclination to lying;—all the springs of deceit and lies can have no place in GOD the redeemer.

He hath the self-sufficiency of a GOD, without any poverty; and the all-sufficiency of a GOD, without any scarcity, for millions of worlds: he hath the absolute perfection and happiness of a GOD, without the least misery or pain; his happiness consists in pleasures unbounded, without the least diminution or possible decay: he hath the incomprehensible glory of a GOD; his glory arises from the assemblage of all his infinite attributes and actions, and their most illustrious appearance in creation, providence, miracles, and the redemption of the church by his precious blood and righteousness; and the more deeply we think of his boundless perfections, the more our thoughts are swallowed up, drowned and lost, in wonder and glory.