

The DEMONSTRATION,
that all divine PERFECTIONS are, in the fullest
sense, ascribed to CHRIST in SCRIPTURE.

ETERNITY, in the highest sense of the word, belongs only to GOD. Eternity is the unchangeable permanency of his existence, nature, and attributes, as compleat in himself, and independent of all persons and things. He is without beginning and without succession or end in his duration; which is the most perfect manner of existence.

The idea of eternal duration necessarily forces itself upon the human mind, we cannot possibly avoid it, whilst we use our understanding. Something must have existed from eternity, for if there ever had been nothing, there never could have been any thing.

And all those men who disbelieve and reject the MYSTERIES of religion, must believe things much more incredible and absolutely INCOMPREHENSIBLE.

He that will not believe the being of an eternal GOD, must believe matter to be eternal: for it is certain, something must be eternal, because nothing could produce nothing; and unless there always had been something, there never could have been any thing. But this eternal matter
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must either have been once without motion, or always with it: if it were once without motion, then matter must move it self, that is, motion must be produced without any thing to produce it. If it were always in motion, then there must have been an eternal succession, since motion cannot be all at once; for the very nature of motion supposes progression, and no body can move in this space and the next, at the same instant: for then it must be in two places at once. But all succession of duration is gradual, and the degrees of it are capable of being numbered; and to suppose an eternal succession, is to suppose an infinite number; that is, a number, to which nothing can be added, and from which nothing can be subtracted; or a number which is no number. Motion therefore could not be eternal, and consequently the world could not exist from eternity.

But since there must be something eternal, there must be something, the duration whereof is indivisible, or which has all its existence together, so as to have existed now no longer than it had done before the beginning of the world. For this is the notion of eternity, that it has neither beginning nor end: and therefore, things eternal never had a less or shorter duration, than they now have; and can never have a longer, after millions of ages, than they had the first year, or
day,

day, from whence we may be supposed to begin the computation of those ages. For a longer or shorter duration must suppose a beginning, from whence the computation is made; and therefore that which is eternal, and had no beginning, can have neither a longer nor a shorter duration, but always the same: and by consequence, time can bear no proportion to eternity, because that which had a beginning can bear no proportion to that which had none. Yet eternity must co-exist with time, in all the differences and successions of it, and must be present with every part of it; that is, the eternal being exists the space, suppose, of a thousand years, and a temporal or created being exists at the same time as long, and the temporal being becomes a thousand years older than it was, but the eternal no older than it was before; because, though it co-exist with time, yet it has no respect to the division of it into past, present, and future. There is no mystery in religion more difficult and perplexing than this; and yet this is no more than every one (though he be a deist, or an atheist) must acknowledge to believe, if he will but consider it.

I. CHRIST hath the ETERNITY of GOD. The name Jehovah, which he bears above three hundred times in scripture, evinces that he is possessed of the attribute of eternity, or is without beginning
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or end. Proverbs viii. evinces his eternity, I was set up from everlasting, ver. 23. then was I by him, as one brought up with him, I was daily his delight, ver. 30. In Isaiah ix. 6. he is stiled the everlasting father, or, as the Hebrew, ABI AD, the father of eternity. In Micah v. 2. we are assured his goings forth have been from of old, from the DAYS of ETERNITY; MIME OLAM. In the beginning was the word, and the word was with GOD, and the word was GOD, John i. 1. Before Abraham was, I AM, John viii. 58. See bishop Sherlock, as quoted by the Rev. Mr. Caleb Evans, in his clear and excellent Discourse on the Divinity of Christ, 12mo. 1765. Now, O father, glorify me with the glory which I had with thee before the world was, xvii. 5. To the son, he said, thy throne, O GOD, is for ever and ever, Heb. i. 8. Having neither beginning of days nor end of life, like unto the son of GOD, viii. 3. I am alpha and omega, the first and the last, the beginning and the ending, Rev. i. 8. Christ often takes to himself the title of the first and the last, Isaiah xli. 4. xlv. 6. xlviii. 12. Rev. i. 8, 10, 17. ii. 8. xxi. 6. xxii. 12, 13.

Christ is BEFORE all things, and by him all things consist, or stand together, in a noble, regular, harmonious system, Colos. i. 17. Read Dr. Manton, on Christ's eternal existence; the
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great Dr. Waterland, on the eternity of Christ, sermon vii. p. 237, 1719; the judicious Hurrion, on the eternity of Christ, sermon ii. on Christ crucified; the very learned Dr. Ab. Taylor, on the eternity of the Son of God, in the doctrine of the Trinity, 8vo. p. 311. Dr. Gill, on the eternity of Christ, Body of Div. vol. I. p. 273. The modus of eternity, when applied to the Son of God, or to the Father, or holy spirit, is not the object of the human understanding; yea I believe it is not the object of angelic understanding. The word, in the Hebrew, which we render eternal, or eternity, comes from a root which signifies to hide or conceal. We know not what it is. See the judicious BRINE's admirable note on eternity, in his masterly vindication of the justice of God in punishing sin to eternity, p. 17. 1754. "It is no wonder that words are wanting to express properly ETERNITY, which even our thoughts cannot possibly conceive; for of all objects of the human mind, an ETERNITY past most surmounts our capacity; it not only puzzles our reason, but confounds our understanding; it makes our imagination stagger, and startles our very astonishment; but this is certain, that the ETERNITY of the SON of GOD stands on the same foot in scripture as that of the divine Father, and is expressed in as strong words." Dr. Ab. Taylor, p. 312.—And now my dear reader, stand still and admire;

admire; stand still and adore, till all thy powers are lost in wonder, and all thy passions drowned in love. Speak nobly of Christ's eternity, like the words of Dr. Young.

Whate'er the bold, the brave adventure cost,
In Christ's ETERNITY, I dare be lost.

Book II. line 5,

I will compare the ETERNITY of Christ and the VANITY of the world together, that I may despise the world when set in contrast with the Lord Jesus and his boundless blessings of eternal redemption: I would see the world to be a painted bubble, a mere nothing, when compared with the eternal GOOD I have in Christ.

The WORLD! the WORLD! 'tis all title-page, there's no contents. The WORLD! it all depends on a foolish fancy! The WORLD! it is all deceit and lyes! The WORLD! it is all vexation, in getting, in keeping, in losing it: and whether we get or lose, we are still dissatisfied. The WORLD! a very little cross will embitter and destroy all it's comforts. The WORLD! 'tis only a tedious repetition of the same things. The WORLD! the longer we enjoy it, the more insipid and nauseous it grows! The WORLD! will yield us no support or consolation, when we most want it; i. e. in the horrors of a guilty mind, and in

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the approaching terrors of death. The WORLD! is unfitted to the godlike powers, infinite passions, and immortal capacities of a SOUL. The WORLD! is fickle, variable and unstable as the winds: 'tis always fickle, always changeable, always unstable: there is no steadfastness in it's honours, riches, pleasures: 'tis all a lie! all a lie for ever! The WORLD! it never satisfies: we ever wish for change: whether we are high or low, rich or poor; we are always wishing for some new variety to cheat the imagination; the witchcraft of polluted pleasure decays in a moment, and dies! The WORLD! it's pleasures are exceedingly limited and under most painful restraints, attended with bitter remorse, and followed with a horrible dread of bad consequences; the pleasures of impurity are mixed up with cursed disgusts and self-loathings, and have most dreadful damps and twinges of mind when the momentary witchcraft of pleasure is gone for ever!

But in CHRIST you find pure and substantial GOOD: he is all truth, sincerity, and faithfulness: he never deceives us: he never proves vanity and a lie to seduce us into ruin: his presence will support under the most dreadful pressures and overwhelming sorrows.

The eternity of Christ belongs to all his attributes,

tributes, affections, actions, promises, threatenings, and blessings : his omnipresence is eternal ; his life and omnipotence are eternal ; his knowledge and dominion are eternal. There is no one attribute of Christ which appears more venerable than that of absolute, independent eternity : 'tis the life of all the attributes, purposes, promises, and actions of Christ : 'tis the life and glory of all the grand works of Christ in creation, providence, and redemption : it is the eternity of his attributes which enlivens and supports them all. The salvation of souls would wither and die without the eternity of Christ to spread life and glory through them all for ever.

It is eternity that enlivens and supports the dignity, prerogatives, and affections of Christ. His wisdom and prudence are eternal ; his goodness and mercy are eternal ; his holiness and justice are eternal ; his truth, sincerity, veracity, and faithfulness, are all eternal. Eternity belongs to his self-sufficiency for his own happiness : and he is eternally all-sufficient for the happiness of ten thousand times ten thousand worlds : an eternity of perfection belongs to all his attributes : and his glory, or the bright assemblage of them all, is of eternal duration. His decrees and purposes are eternal : his discoveries in divine revelation are eternal : every promise he has made is

of eternal duration ; it will endure for ever in the precious and immortal souls of all the millions of his people. His satisfaction for sin is eternal : his redemption is an eternal redemption, in all it's glorious consequences : his righteousness is divine, infinite, and eternal : it is stiled an everlasting righteousness, or TZEDEK OLAMIM, the righteousness of ages or eternities. His blessings of grace and glory are all stamped with eternity. Eternity is the duration of all the good he bestows on the souls of his people, in all ages, to the end of the world ; and throughout a vast blissful, boundless eternity, he will be their God, their glory, and their all in all.

RECOLLECTION and devotional EXERCISE to CHRIST.

Is Christ eternal in his existence, attributes, actions, and blessings ? then let us love him with an eternal affection ! let our esteem of his worth and excellence be eternal ; let our desires after his vital presence be infinite ; let our good will to his kingdom, interest, and glory, be eternal ; let our delight in his person and perfections be eternal ; let us set no bounds to our admiration of his beauty ; let our gratitude rise as high as heaven, spread wider than unbounded space, and be lasting as the eternity of God ; let us burst out into frequent morning hymns, in praise of his eternal attributes.

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FIRST CAUSE of causes! fire supreme of birth,
 Sole light of heaven! acknowledg'd life of
 earth;
 Whose word from nothing call'd this beauteous
 whole,
 This wide expanded ALL, from pole to pole!
 Who shall prescribe the boundary to THEE?
 Or fix the æra of ETERNITY!

See a noble, beautiful, instructive poem,
 titled DEITY.

Let us cherish a generous ambition to possess
 virtues and graces from Christ which shall last to
 eternity: then ambition will be in a right direc-
 tion, and will nobly ferment all our powers, and
 urge us on to glorious actions, for the honour of
 the Lord Jesus. The passion for eternal fame is
 a striking demonstration of the soul's immortality.

Ambition's boundless appetite outspeaks
 The verdict of it's shame. When souls take fire
 At high presumptions of their own desert,
 One age is poor applause: the mighty shout
 The thunder by the living *few*, begun
 Late time must echo—worlds unborn resound.
 We wish our NAMES ETERNALLY to live.
 Wild dream! which ne'er had haunted human
 thought,
 Had not our natures been ETERNAL TOO.

Instinct

Instinct points out an interest in hereafter;
 But our blind reason sees not where it lies,
 Or seeing, gives the substance for the shade.

FAME is the SHADE of IMMORTALITY.

Dr. Young, Night vii. Line 353.

Let our ambition be a mixture of admiration at the grandeur and beauty of Christ, with an ardent, inextinguishable desire after his perfect approbation of our souls and services, and then it can never be wrong in it's direction, or fly too high in it's *aim*. Lord Jesus, I wish, from the depths of my frame, that this noble and beautiful ambition was more abundantly prevalent through all thy churches, and the preachers of thy gospel in the present age, and till time shall be no more! Read Dr. John Guyse, on the eternity of Christ, in his most judicious sermons on Jesus Christ God-man, 1719, page 7. Read the excellent Mr. Thomas Doolittle's sermon on eternity, and of eying eternity in all we do; with Mr. Orton's three sermons on eternity; and Dr. Young on the eternity of the human soul, Night vi. vii. to these add the incomparable book of the great philosopher Andrew Baxter, on the immortality of the soul, published by Dr. Duncan, 8vo. 1779.

II. CHRIST hath the OMNIPRESENCE of GOD.

The omnipresence of Christ consists in his being at once, and at all times, in all parts of the universe;

universe; and intimately near to all his creatures in heaven, earth, and hell. As he is unbounded by time, he must be eternal; as he is unbounded in power, he must be omnipotent; so he is unbounded by space, and therefore he must, by necessity of nature, be omnipresent.

“ Time in general is to duration, as place to expansion: they are so much of those boundless *oceans* of eternity and immensity, as are set out and distinguished from the rest, to denote the position of finite real beings, in those uniform infinite oceans of duration and space.” These are the fine and noble thoughts of Mr. Locke, in his Essay on the Human Understanding. Book ii. chap. xv. § v. 4th edit. fol. 1700.

The eternal and infinite Son of God, in his original nature and attributes, is under no limits from successive duration or created space. Whither can we flee from his presence? if we ascend to heaven, he is there; if we make our bed in hell, he is there; if we flee as swift as sun-beams to any part of space, his right hand will hold us; Ps. cxxxix. 7. Can any hide himself in secret places, that Christ shall not see him? Does not he fill heaven and earth? Jer. xxiii. 23, 24. Wherever two or three are gathered together in his name, all round the globe, there he is in the midst of them, Matt. xviii. 20. Lo! I am with
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you always, even to the end of the world, xxviii. 20. I will come to you—because I live, ye shall live also—he that loveth me shall be loved of my father, and I will love him, and will manifest myself to him—we will come to him, and make our abode with him, John xiv. 18--23. Who but an infinite, ever present, ever active God, would or could dare to make such promises as these!

Dr. Doddridge speaks nobly of the omnipresence of Christ, in his celebrated preface to the first volume of his Family Expositor; “ I should think any impartial reader must immediately see, and every judicious critic be daily more confirmed in it, that the NEW TESTAMENT teaches us to conceive of Christ, not as a generous benefactor only, who, having performed some actions of heroic virtue and benevolence, is *now* retired from all intercourse with our world; so that we have no more to do with him than to preserve a grateful remembrance of his character and favours; but that he is to be considered as an ever-living and ever-present FRIEND, with whom we are to maintain a daily commerce by faith and prayer, and from whom we are to derive those supplies of divine grace, whereby we may be strengthened for the duties of life, and ripened for a state of perfect holiness and felicity. This
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is evident, not only from particular passages of Scripture, in which he is described as always with his church, Matt. xxviii. 20. as present, wherever two or three are assembled in his name, Matt. xviii. 20. as upholding all things by the word of his power, Heb. i. 3. and as head over all to his church, Eph. i. 22. but indeed from the whole scope and tenor of the new testament. These views are, therefore, continually to be kept up; and for any to pretend that this is a *round-about method*, (as some have presumed to call it,) and that men may be led to VIRTUE, the great end of all, by a much plainer and more *direct* way, seems to me only a vain and arrogant attempt to be wiser than GOD himself, which therefore must in the end appear to be folly, with whatever subtlety of argument it may be defended, or with whatever pomp of rhetoric it be adorned."

Let us then with the highest admiration and devotion celebrate his omnipresence in the following beautiful lines of Mr. BOYSE:—

Through the unmeasured tracts of space
 Go, MUSE divine! his present GODHEAD trace;
 See where by place, uncircumscrib'd as time,
 He reigns extended, and he shines sublime:
 Should'st thou above the heav'n of heav'ns
 ascend,
 Could'st thou below the depth of depths
 descend;

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Could thy fond flight beyond the starry sphere
 The radiant morning's lucid pinions bear,
 There should his brighter presence shine
 confests'd,

There his almighty arm thy course arrest!
 Could'st thou the thickest veil of night assume,
 Or think to hide thee in the central gloom;
 Yet there, all patent to his piercing sight,
 Darkness itself would kindle into light:
 Not the black mansions of the silent grave,
 Nor darker hell from his perception save;
 What pow'r, alas! thy footsteps can convey
 Beyond the reach of omnipresent day?

DEITY, p. 14.

Is Christ our omnipresent friend? does he exist
 as the ever-living, ever present, and ever-active
 friend of all true christians in heaven and earth?
 has Christ a presence of wisdom, which no art
 can deceive! a presence of power which no arm
 can resist! a presence of goodness, which no angels
 or saints can exhaust! a presence of holiness, which
 no sinners can stain! a presence of justice, which
 no rebels can escape! a presence of grace in his
 churches on earth! a presence of glory in heaven!
 and a presence of wrath and vengeance in hell?
 and is this omnipresent GOD our friend! our ever-
 living and ever-loving friend! did this best and
 dearest friend from all eternity ardently desire a
 union

union of heart with us! did he pledge his hand, his heart, his blood and oath for us, to the divine father! did he assume a human form, a body and soul for us! did he suffer the most dreadful punishment in our stead! has he paid all our debts clear off! hath he purchased our whole persons, and entered heaven for us! does he keep possession of glory for us! doth he plead and interceed for us every hour and every moment! doth he, as a generous friend, make kind and frequent visits to his people, and familiarly and pleasingly converse with millions of immortal souls, to improve them in knowledge, wisdom, dignity, and integrity of heart! does he grant us suitable and large supplies of grace in every hour and time of need! Yes, he does, and he ever will; he never fails to succour in a time of necessity and extreme danger; he discloses the secrets* of his generous heart to his dearest friends; he faithfully tells them the errors of their minds, the faults of their life, and the blemishes of their character, which is an high and noble part of friendship; he sympathizes deeply with us in all kinds of afflictions† and sorrows; he gives us sweet advice and counsel to direct our path, improve our minds, sweeten our tempers, and increase our daily happiness. O! he is altogether lovely! this is our beloved and this

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* Psalms xxv. 14. † Isaiah lxiii. 9.

is our friend, and his friendship is immortal as our existence.

SACRED FRIENDSHIP is the intense union of two souls by the means of pure taste and vital holiness: 'tis the delightful union of two or more spirits by a divine nature, which is the common cement of their mutual affection. And this divine resemblance to God is given by the HOLY SPIRIT, to produce the same likeness to Christ in each christian soul, that they may mutually delight in him, and in each other's temper and conversation.

DIVINE FRIENDSHIP is not so much any one particular passion, as a composition of some of the finest feelings and the noblest passions of the mind.

The lovely qualities which compose true, divine friendship; or the rich infusion of noble INGREDIENTS which are essential to constitute real and divine friendship with Christ, are these that follow:—good sense and spiritual understanding—a fine taste, or delicate sense of the beauty of heavenly objects—an ardent love of holiness, with a desire to be pure as God is pure—an universal benignity of soul, and an entire sweetness of disposition, and candour of heart, towards the Lord Jesus Christ—and to make friendship compleat, and carry the idea of it, to
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the utmost pitch of beauty and perfection, there must be an union of souls, a deep sympathy of sentiments, or thoughts feelingly alive to each other; and the very tenderest affections toward each other, or an intense union of the deepest, noblest, and most beautiful feelings in each other's souls and passions. This is the glorious union of a chaste christian with God.

The uses and pleasures of such a friendship with God the Son, the omnipresent redeemer of his people, are without number, without limits, and without end. When this union is grafted on pure esteem, strengthened by frequent actions into a vigorous habit, and mellowed by time and mutual kind words and converse, it yields unbounded pleasures, ever new and ever growing; it is a NOBLE SUPPORT under all troubles; a sweet relief of the soul amidst all the trials, pains, losses, crosses, and distressing changes of life; it is a high seasoning to all our other enjoyments; it gives a relish to studies and learning; it adds charms to science and literature; it inspires a dignity into our existence, powers, and talents, and adds a weight to all our accomplishments; it increases a tender and generous temper, and is vastly improving to our conversation; it teaches us to mingle dignity and love in all our commerce with our fellow-christians, and mankind at large; it exalts our admiration
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and love of virtue; it advances and amplifies our personal happiness.* This union of soul with Christ runs out into a friendship for all good christian preachers, and gracious people of every denomination on earth; it runs out into a friendship for the whole world of mankind; it teaches us to love all nations, and to pray for their eternal salvation; it teaches our friendship to rise daily as high as heaven, and darts it's amiable radiance through all the happy millions of souls in the beautiful and eternal kingdom of God.

The tender offices of friendship between Christ and his people, are **MUTUAL ESTEEM** of each other, unbribed by interest or carnal motives; generous **CONFIDENCE**, distant from suspicion and reserve; inviolable **HARMONY** of dispositions, designs and interests in life, with a preference of Christ's interest above all others in the world; unshaken **FIDELITY**, never moved by the changes of providence and station; unalterable **CONSTANCY**, not altered by distance of time or place; a **RESIGNATION** of hearts to each other, and giving our personal interest to each other, that is, Christ makes our interest his own, and we make his interest our's to all intents and purposes, as he is our best friend, and the God and life of our souls—a reciprocal **EXCHANGE** of the tenderest affections, and the most kind actions at all times, without envy, disgust, selfishness, or malevolence.

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* See Theophilie, or a Discourse of the Saints Amitie with God in Christ, by Theophilus Gale, 1671.

This generous friendship derives all its existence from the lovely qualities of the heart of Christ, infusing the like qualities into the heart of a christian; which produces the most ardent chastity of the passions, the sweetest dispositions of the mind, and the softest manners in the life and conversation.

The principal end and object of this noblest friendship is eternal HAPPINESS: and as its principal exercises are the very energies of vital virtue and holiness, in all their lovely effects and emanations, set off on Christ's part and on our's with all the allurements of an amiable countenance, a cheerful air, and respectful manner; shining forth on our side in the native graces of manly, honest sentiments and affections, and rendered amiable to Christ, our most friendly observer, in a conduct unaffectedly great and good. This is that friendship which is celebrated in the softest, sweetest, divine pastoral ever seen in the world.

And now, O! eternal Son of God, I turn my soul entirely to thee, thou dear immortal friend of lost mankind! how marvellous, how delightful is thy friendship! Thou didst ardently covet a union with our souls before the world began! thou didst pledge thy bond and oath to save our precious and immortal spirits! thou, the eternal
 God,

GOD, didst become an infant of days for us! thou hast suffered the most dreadful curse to procure for us eternal blessings! We adore thee for thine astonishing humiliation to the very dust, that thou mightest raise the sinful race of man to heaven, above the angels of GOD! thou didst debase thyself and conceal thy glory, that miserable sinners might regain the lost smiles of GOD, and the lost prospects of the divine perfections, and recover the lost beauty of GOD! thou didst sustain his dreadful frowns, and bear infinite wrath! and didst thyself resolve to feel and bear a painful, ignominious, and cursed death, to purchase for man eternal life! thou didst become a man of woe, that we might enjoy eternal comfort! thou wast loaded with care and curses, that we might enjoy eternal ease and consolation! thou wast made familiar with grief, that we might be made familiar with glory! thou wast insulted, that we might be honoured! thou wast exposed to scorn, that we might be placed in the highest honour! thou wast spit upon by rude soldiers, that we might be irradiated with the light of GOD's countenance! thou wast scourged, that we might be healed! thou wast crowned with thorns, that we might be crowned with glory! thou wast wounded, that our wounds might be eternally healed! thou wast mocked, that we might be approved and applauded by GOD! thou wast re-
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fused by men, that we might be approved by thy father! thou wast surrounded by cruel soldiers, that we might be attended by angels! thou wast undervalued below the villain Barrabbas, that we might be esteemed above the whole creation of God! thou wast covered with disgrace, that we might enjoy eternal honour! thou wast sunk in wretchedness, that we might triumph in bliss! thou wast plunged into the damning curse, and the keenest wrath, that we might be immersed in blessings, and plunged into oceans of the sweetest pleasures! thou wast barred up in a grave, that we might ascend the throne of God to eternity!

Death and the grave felt and confessed thy divine power and zeal! Thou didst go down into the deepest dungeon of death, and grapple with the King of Terrors in his own dominions. Thou didst exert the immortal strength of a God, and forced him to resign his three days prisoner!—

This most glorious action! this most renowned event, crowned all the miracles of thy holy and transcendent life; and thou didst fully demonstrate all the divine inspiration of thy gospel and didst compel the understanding to yield to the force of TRUTH and the reason of faith! Thy resurrection from the dead gave clear evidence of the doctrine

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of the resurrection, and full proof of a glorious and triumphant immortality in the heavens!

III. CHRIST hath the IMMUTABILITY of GOD.

The immutability of Christ consists in a freedom from all kind of change or inconstancy in his nature, perfections, purposes, promises, happiness and glory; and in his divine nature he is equally immutable as to place, like GOD the Father, that is, he is eternally and immutably OMNIPRESENT. A changeable redeemer is an idea as horrid as the idea of a changeable GOD. A mutable saviour is no saviour at all; we could not trust him for one moment in the whole course of our life. A changeable mediator is an absurd idea in the human understanding; it is utterly repugnant to all clear and right apprehensions of an incarnate GOD. a GOD manifest in the flesh. The proofs of the divine eternity of the Lord Jesus give equal evidence of his divine immutability. Jesus Christ the same yesterday, to-day, and for ever, Heb. xiii. 8. the SAME yesterday, i. e. before time began; the SAME to day, i. e. whilst time endures; the SAME for ever, i. e. when time shall be no more. His name Jehovah demonstrates that he is the same in his person as well as the same in his most glorious divine revelation and religion. The holy psalmist speaks gloriously of the immutability of Christ. The
earth

earth and heavens shall perish, but thou shalt endure; yea all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed; but THOU ART the SAME; and thy years shall have no end, Pf. cii. 25--27. Heb. i. 10--12. Christ, as God, exists by an absolute necessity, and that is always and ever the same. The changes in the motions of the planetary worlds, and the vast cometary fields; the changes in the atmosphere, and the winds; in the earth and the seas, in the seasons of the year; the spring, the summer, the autumn, and the winter; the darkness and the light; the cold and the heat; the fair or foul weather; the changes in the operations and conduct of providence make no alteration in the person and perfections, the purposes and promises, the love, blessedness, and glory of Christ.

As the ETERNAL and OMNISCIENT mind,
 By laws not limited, nor bounds confin'd,
 Is always independent, always free,
 Hence shines confess'd IMMUTABILITY!
 Change, whether the spontaneous child of will,
 Or birth of force—is imperfection still.
 But HE, all perfect in himself, contains
 Pow'r self-deriv'd, for from himself he reigns!
 If altered by constraint, we could suppose
 That God his fix'd stability should lose;