

you ; and to betake yourselves to the way of holiness, without which there is no seeing the Lord ; Ezek. xviii. 31, " Cast away from you all your transgressions, whereby ye have transgressed, and make you a new heart, and a new spirit ; for why will ye die, O house of Israel ?" See both together ; Prov. ix. 5, 6, " Come, eat of my bread" saith Wisdom, " and drink of the wine which I have mingled. Forsake the foolish, and live ; and go in the way of understanding."

USE 3. *Lastly*, Then make use of Christ as a counsellor, by your consulting him daily, that ye may not walk but by his direction. And,

1. Be habitually tender in labouring to know the mind of God, as to sin and duty, in particular cases ; and in your common, as well as in your religious affairs, Isa. xxviii. 26.

2. Be upright and sincere in your consulting him, lying open to the divine determination, Jer. xlii. 20 ; compare chap. xli. 17.

3. Humbly entertain the divine determination, though it fall to be cross to your inclination. Do not, like Baalam, tempt God, till ye get an answer to your own mind, Numb. xxii.

4. Beware of going cross to duty cleared, and rejecting God's counsel given, 1 Kings xiii.

5. *Lastly*, Pray much ; ejaculatory, and secret ; and carefully observe providences, while ye are waiting for the Lord's counsel. The light is from the Lord, if it is strengthening to duty, and overpower corruptions against it.

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CHRIST THE MIGHTY GOD.

ISAIAH ix. 6,

*His Name shall be called—The Mighty God.*

THESE words in the Hebrew are, God Mighty One. This is the third syllable of the name of our Lord Redeemer ; and as this name is given to him as God-man, so this syllable of it natively respects both, as he is God, he is the true God ; as he is man, he is the mighty one ; the greatest heroes are but weaklings to him.

DOCTRINE. Jesus Christ, the prince presented and given to us of the Father, is and shews himself to be true God, the Mighty One.

In discoursing this doctrine, I shall shew,

I. That Christ is the true God.

II. That the man Christ is the Mighty One.

III. *Lastly*, Apply.

I. I shall shew, that Christ is the true God. This appears from these following things.

1. That he is the true God, the scripture expressly calls him, and asserts him to be so; John i. 1, "In the beginning was the Word, and the Word was God." Acts xx. 28, "Feed the church of God, which he hath purchased with his own blood." Rom. ix. 5, "Of whom as concerning the flesh, Christ came, who is over all, God blessed for ever;" the true God; 1 John v. 20, "This is the true God, and eternal life;" Jehovah or Lord; Mal. iii. 1, "The Lord whom ye seek, shall suddenly come to his temple; even the messenger of the covenant." This name is peculiar to God only; Psalm lxxiii. 18, "That men may know, that thou whose name alone is Jehovah, art the Most High over all the earth."

2. The attributes or perfections of God, distinguishing God from all created beings, are in him, and ascribed to him, He is eternal, or from everlasting, Micah v. 2; independent and almighty, Rev. i. 8; everywhere present, John iii. 13; omniscient, John xxi. 17; and unchangeable, Heb. i. 11, 12.

3. The works peculiar to God alone, are done by him, and ascribed to him. He is the creator of all things, John i. 3; and preserver of them in their being, Heb. i. 2, 3. He raiseth the dead by his own power, and at his own pleasure, John v. 21, 26. He is the Saviour of sinners, Hos. i. 7; and there is no Saviour besides God, chap. xiii. 4; yea, whatsoever the Father doth, he doth, John v. 19.

4. Divine worship, which must be given to God only, Matth. iv. 10, is due to him; for the angels are commanded to worship him, Heb. i. 6. Every one is to give the same honour to him, as to the Father, John v. 23. They are blessed that trust in him, by faith resting on him, Psalm ii. 12; while they are cursed that put their trust in man, Jer. xvii. 5. He is the object of prayer, Acts vii. 59; and we are baptised in his name, Matth. xxviii. 19.

5. *Lastly*, He is equal with the Father, Phil. ii. 6; and one with him, John x. 30. Now, seeing God will not give his glory to another, Isa. xlvi. 11; it follows, that though Christ is a distinct person, yet he is not a distinct God from the Father. And therefore he is, with the Father and Holy Ghost, the one supreme Most High God.

II. I shall shew, that the man Christ is the mighty one.

1st, He doth and has done works that no other could do, John xv. 24. His works proclaim him the mighty one in all respects; mighty in the reach of his wisdom, mighty in treasures, mighty in moyen

and interest, and mighty in battle. And there are four mighty works of Christ to which there is an eye in this his name.

1. His fully answering all the demands of the broken law in the room of the elect, Psalm lxxxix. 19. A work none else could have done ; a weight none else could have borne ; a vast debt none else could have paid, and cleared. But he did it by his birth, life, and death ; and completely, so that he got up the discharge, 1 Tim. iii. 16.

2. His destroying of sin, Gen. iii. 15. The whole sin of the whole elect, he gave a death blow to, at once upon the cross ; to the guilt and power of it ; so that its utter destruction in them all was as much secured thereby, as Christ's death by his being nailed to the cross ; Rom. vi. 6, "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." He is now pursuing that blow, in the conversion and sanctification of the elect ; driving out sin by degrees from among them ; he will give the last stroke at the last day, and then that hellish flood shall be as much dried up as it had never been.

3. His victory over death and the grave ; Hos. xiii. 14, "I will ransom them from the power of the grave ; I will redeem them from death ; O death, I will be thy plagues ; O grave, I will be thy destruction." Sin entering, death went out over the world a conqueror, armed with a sting that none could pluck out. But Christ encountered death, and dying was the destruction of it, and of the grave its fellow, viz. in respect of all his. The victory will be complete at the last day ; 1 Cor. xv. 26, "Then the last enemy that shall be destroyed, is death." Isa. xxv. 8, "Then God will swallow up death in victory.

4. *Lastly*, His victory over the devil, Gen. iii. 15. Satan conquered all mankind in Adam ; but here was a man match and more for him. He engaged with the enemy as a tempter, in the wilderness, and he foiled him ; as a roaring lion, on the cross, and overcame him, Col. ii. 15 ; as a violent possessor, in the hearts of the elect, from time to time, and he turns him out, out of one after another, till he shall not have a foot of ground in the elect world. And then he will attack him in his proper possession, viz. the reprobate, standing on the left hand of the Judge, and drive him and them away off the earth into the pit. So may we say ; Psalm cxviii. 1, "O sing unto the Lord a new song, for he hath done marvellous things ; his right hand and his holy arm hath gotten him the victory."

*2dly*, He hath all at his command in heaven and earth, whether

created persons or things, Matth. xxviii. 18. The man Christ is heir of all things, Heb. i. 2; Lord of all the works of God's hands, Psalm viii. What a mighty one must he then be?

*Sdly, Lastly,* Being God as well as man, his power is infinite. Not that infinite power is subjected in the human nature of Christ, a created thing, and such is his human nature, is not capable of infinite perfections. But the human nature and divine nature make but one person in him; and so he who is the man, is of infinite power.

USE 1. This serves to refute the damnable heresy of those who impugn the supreme Godhead of our Lord Jesus Christ. This age of apostacy, having been unfruitful under the gospel, comes naturally to question the foundation-points of Christianity. And such is this, that overthrows all our salvation at once. When the Father provided a prince for lost sinners to save them, he gave them one who was God mighty one. None of inferior dignity could serve the purpose.

2. It speaks terror to all the enemies of Christ, in principles or practice. Ah! sinners, why do ye reject him for a prince, trample on his laws? &c. Ye cannot make head against him, who is God mighty one, who can crush you in pieces as a moth. True, he does not at every occasion exert his power against the rebellious sons of men; but pray, consider this is the time of his grace, wherein he is waiting for your repentance; if that were over, then follows that; Luke xix. 27, "But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me."

3. It speaks comfort to the church and every believer in their low estate. Whatever be your wants, he is able to supply them; your weakness, there is might enough in him; be your case never so hopeless, it is never without the reach of his help. Let believers learn to rejoice in their prince, their head in whom they are complete.

4. *Lastly,* It serves to exhort all to take him for their prince. O kiss ye the Son presented to you in the gospel-offer! renounce other lords, and by faith embrace him. And therefore consider,

(1.) His might will be for you, for your provision, protection, and happiness, if ye be his.

(2.) It will be against you for time and eternity, if ye refuse him.