

## THE GOVERNMENT ON CHRIST'S SHOULDER.

ISAIAH ix. 6,

*And the government shall be upon his shoulder.*

As a people whose affairs are ruined have great need of an active and expert governor; so the government of such a people is a great burden. Such a people are lost sinners; and with respect to them these words speak two things.

1. The burden and weight of heading of them, taking the government of them, and management of their affairs. The shoulder is the instrument of bearing burdens; Gen. xlix. 15,—“and bowed his shoulder to bear,” &c. Sinners' affairs were so ruined, that it was hard to find one who had a shoulder fit for the government of them; but infinite wisdom finds out one who had shoulders sufficient for the weight.

2. Jesus Christ, the person on whom this burden was laid. The word signifies the principality. The principality in this case was laid upon this Child, this Son. It has been (Heb.) upon his shoulder. It was laid upon eternity by his Father, and is, and shall be on him for ever. Princes are, in the style of the Holy Ghost, burden-bearers; Numb. xi. 17,—“And they shall bear the burden of the people with thee, that thou bear it not thyself alone.” On him was laid the heading of lost sinners, the retrieving of their desperate affairs, and the government and management of them to salvation.

This is a part of the glad tidings of the gospel, and refers to both the preceding clauses, the copulative being used instead of the relative. *Q. d.* “Unto us a Child is presented born, unto us a Son is given, on whose shoulder the government is laid.” So the sense is, He is born, presented, and given to us, a Prince and Governor; whom we ought therefore to submit to and receive as our native prince. In this Samson was a special type of him.

**DOCTRINE.** Jesus Christ is presented and given to us of the Father as our Prince and Governor, on whose shoulder the burden of the government of ruined sinners of mankind is laid for salvation.

In prosecuting this doctrine, I shall shew,

I. The occasion of setting up this Prince and Governor.

II. The import of this principality and government laid on Jesus Christ for the benefit of mankind-sinners.

III. The honour, power, and authority belonging to this principality and government of Jesus Christ.

IV. The burden of this principality and government laid on him.

V. *Lastly*, Improve the doctrine.

I. *First*, I shall shew the occasion of setting up this Prince and Governor. It was sinners' absolute need, from which free grace took occasion to set up Jesus Prince over them. Their need will appear in three things.

1. Their first prince was gone, to manage their affairs no more. Adam, their natural head, mismanaged the government quite, sunk their interest, rendered himself incapable of the government, betrayed his trust, and deserted them; their matters being brought to such a pass that it was quite beyond his reach to retrieve them.

2. They were left in confusion, in the hand of the enemy Satan. They were no more a people, as not being God's people; Rom. x. 19; broken from God, and broken among themselves. They were scattered like sheep without a shepherd, having none to head them for their good, or to care for them.

3. Their affairs were desperate. They were in a state of enmity with heaven, a state of slavery to hell. None in earth, nor among the angels in heaven, could be able for the government of them. Allude to Isa. iii. 6—8, "When a man shall take hold of his brother of the house of his father, saying, Thou hast clothing, be thou our ruler, and let this ruin be under thy hand: In that day shall he swear, saying, I will not be an healer; for in my house is neither bread nor clothing; make me not a ruler of the people. For Jerusalem is ruined, and Judah is fallen; because their tongue and their doings are against the Lord, to provoke the eyes of his glory." For their matters were beyond recovery by any creature, and no created shoulder fit for the burden.

For such a time as this came Jesus to the kingdom, when none other could or would take the burden of it. When the whole earth could not afford one, Heaven gave sinners a Prince, of shoulders sufficient for the burden.

II. *Secondly*, I shall shew the import of this principality and government laid on Jesus Christ for the benefit of mankind-sinners. It speaks,

1. His near relation to them; as between a king and his subjects by right, head and members. He is to make one body with them; he the Head, they the members; he the Prince, they the people. So that their interest becomes a joint interest; his honour and their advantage are closely linked together.

2. His eminency among them. Whatever persons come into the blessed society, he alone is the Prince there. The kings and monarchs of the earth are but subjects in Christ's kingdom, to receive, not to give laws. His eminency quite overtops all other.

3. His honourable office he has over them. He is the Governor, the only Lawgiver, to whom they all must submit. His Father put this honour on him, and sinners ought to acknowledge it, and honour him accordingly; John v. 22, 23, "For the Father judgeth no man; but hath committed all judgment unto the Son; That all men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent him."

4. His sovereign power and authority over them. He is made a sovereign Prince over the children of men, therefore called the Prince of the kings of the earth; Rev. i. v. He has an illimited power and jurisdiction vested in his person, in this and the other world; Matt. xxviii. 18, "All power is given unto me in heaven and in earth." He has power of life and death; so he is called the Prince of life, Acts iii. 15.; and the keys of hell and death hang at his girdle, Rev. i. 18.

5. *Lastly*, The burden of the care and duty belonging to the office and station. Many of the princes of the earth value themselves on the honour, little regarding the duty of their place. But this Prince bears on his shoulder, takes the weight of the charge on him, and performs the duty of it; therefore he is called a Shepherd and Bishop of souls, 1 Pet. ii. 25.

III. *Thirdly*, I shall shew the honour, power, and authority belonging to this principality and government of Jesus Christ. I take up this in these four honours vested in his person.

1. The legislative power belongs to him solely; Isaiah xxxiii. 22 "The Lord is our Lawgiver." He gathers a church, which is his kingdom. He is the sole legislator in it; Matth. xvii. 5, "This is my beloved Son, in whom I am well pleased, hear ye him;" a ministerial explication and application of them being all that any can pretend to, being the officers of this Prince. He is an absolute monarch, whose will is the only law; and none but he has the wisdom and goodness to be trusted with absolute power. To him only belongs the appointing of offices, officers, and ordinances in his kingdom. And whatsoever of that sort has not his stamp and superscription on it in his kingdom, is null.

2. The supreme executive power is lodged with him; John v. 22, "The Father judgeth no man; but hath committed all judgment unto the Son." And whosoever execute the laws of his kingdom, must have their commission from him, or they intermeddle to their peril. By him rewards and punishments are distributed, and he is Judge of all. Now he judgeth particular persons, churches, and nations; and the time is coming wherein he will appear on his throne

with awful solemnity, and judge and sentence the whole world, Matth. xxv.

3. The power of granting remissions, receiving into peace with heaven, pardoning and indemnifying criminals and rebels; Acts v. 31, "Him hath God exalted with his right hand, to be a Prince and a Saviour, to give repentance unto Israel, and forgiveness of sins." He exercised that power when he was on earth, and much more now. The scribes quarrelled it; Mark ii. 5—7, "When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee. But there were certain of the scribes sitting there, and reasoning in their hearts, Why doth this man thus speak blasphemies? who can forgive sins but God only?" And he wrought a miracle to confirm it; verses 10, 11, "But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy), I say unto thee, Arise, and take up thy bed and go thy way into thine house. And immediately he arose, took up the bed, and went forth before them all," &c.

4. *Lastly*, A large and vast dominion, reaching to both worlds, earth, heaven, Matth. xxviii. 18, and hell, and the passage between the two worlds, viz., death; Rev. i. 18. In his hand is,

1. The kingdom of grace; Eph. i. 22, "And gave him to be the head over all things to the church." All grace and favours of heaven are at his disposal. Kings of the earth can bestow silver and gold, houses and lands, on their favourites; but he righteousness, peace, and joy; Rom. xiv. 17, "For the kingdom of God is not meat and drink; but righteousness and peace, and joy in the Holy Ghost."

2. The kingdom of glory; Luke xxii. 29, 30, "And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom," &c. The eternal weight of glory is in his hand; he is the righteous Judge, whose it is to give the crown of glory; he who admits to, and excludes out of that kingdom.

3. The kingdom of Providence; Eph. i. 22, "And hath put all things under his feet." He rules not only over his kindly subjects, but in the midst of his enemies. The wheel of providence through the world is directed by him. In the same hand the government of the church is lodged, the government of the world is lodged also.

IV. The fourth thing is, the burden of this principality and government laid on Christ Jesus. It is sevenfold.

1. The burden of the purchase of it. It behoved to be purchased by a price of infinite value, and it was laid upon him to do it. "Without shedding of blood there was no remission." And so he re-

deemed the subjects, not "with silver and gold, but his own blood," 1 Pet. i. 18, 19. The Father is indeed said to give it him, Psalm ii. 8; but that giving is the delivering it upon the paying down of the price; Acts xx. 28, "Feed the church of God which he hath purchased with his own blood."

2. The burden of a war with the devil, for recovering of it. However dear it cost him, he could not have the possession thereof, without vanquishing the power and force of hell, that was engaged to hold fast what they had got. So on the cross he encountered the serpent; Gen. iii. 15; and by his Spirit in the gospel he carries on the war, raising his kingdom out of the devil's kingdom, rescuing the captives and prisoners out of his hands.

3. The burden of subduing them. The designed subjects of his dominion, are born subjects of the devil's kingdom, unwilling to quit with their old master, and to submit to this their new prince; and therefore cannot be brought over without being conquered and subdued, and the burden of this lies on him, Psalm cx. 3; who is mighty in battle, and with the sword of the Spirit makes it effectual in their conversion.

4. The burden of their reconciliation with heaven; Eph. ii. 14, "For he is our peace, who hath made both one," &c. He has the peace to make up betwixt God and sinners, that his dominion may be happy in peace with God. And as he purchased the peace by his blood, so he becomes God's messenger of peace to sinners, and travels between the parties till it be made up, and confirmed by a sure covenant of peace entered into.

5. The burden of their defence and protection; Isa. xxxiii. 21, 22, "But there the glorious Lord will be unto us as a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby. For the Lord is our judge, the Lord is our lawgiver, the Lord is our king, he will save us." The subjects of this prince have many enemies, without them and within them. Satan, the prince of this world is continually making war on them, to withdraw them from their allegiance to their rightful Lord, employs the men and things of this world, and the corruptions lodged within their own breasts, to advance his designs against them: but Christ defends them.

6. The burden of their provision, in all things necessary for life and godliness. He cares for them in all these, from the least to the greatest of their wants; 1 Pet. v. 7, "Casting all your care upon him, for he careth for you." Their food and raiment for their bodies he has the providing of; and his visitation preserves their spirits, laying in new supplies of grace, exciting, quickening, and strengthening it.

7. *Lastly*, The burden of the whole management and conduct of them through the wilderness, till they come to the heavenly Canaan. Great was the burden that Moses had of the people of Israel through the wilderness. How unmanageable did they often prove! But that was a light burden in comparison of that laid on this Prince. He has the burden of all believers through the world on him, in their life and death. Great are their wants, and he has them to supply. Their weakness and follies are innumerable; he has them all to bear and correct. They are broken and shattered ships, often dashed on many rocks, he has them all to bring to land.

USE 1. Of Information. This informs us, that,

1. Jesus Christ is the alone head of his church, and supreme governor thereof; and the headship of it, and supremacy over it, is neither competent to Pope nor any earthly King. It is a burden too heavy for the shoulder of any mortal, and none is fit for it but himself alone. And the government appointed by him in it is not alterable by any power on earth, civil or ecclesiastic.

2. That the interests of the church, the kingdom of Christ, and of every particular believer, the members thereof, will certainly be seen to, and brought to a comfortable account at length. Such a governor must needs make his dominion happy; Matth. xvi. 18, "I say unto thee, thou art Peter, and upon this rock will I build my church, and the gates of hell shall not prevail against it." Whatever enemies they have, he is able to master them, and will do it; 1 Cor. xv. 25, "For he must reign till he hath put all enemies under his feet." Whatever wants they have, he is able to supply them, and will do it; Phil. iv. 19, "But my God shall supply all your need, according to his riches in glory, by Christ Jesus." Whatever is necessary to make them completely happy, he has purchased, and will confer on them; Psalm lxxxiv. 11, "For the Lord God is a sun and shield; the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly."

3. Believers have all reason to be quietly resigned to the divine disposal, and to live by faith in confidence of a blessed issue, whatever be the difficulties they have to grapple with, either in respect of the case of the church, or of their own private case. That holds always sure anchor ground; Isa. lii. 7, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, "Thy God reigneth!"

The case of the church is often very low, as now; backslidings are multiplied, iniquity abounds, the Spirit's influences are withdrawn, the disease is proof against all means of cure that can be

used by men. We must in that case table the complaint before the great governor himself, roll it on him, leave it with him, and be going on in our duty; Micah vii. 7, "Therefore I will look unto the Lord; I will wait for the God of my salvation; my God will hear me." Psalm cxix. 126, "It is time for thee, Lord, to work; for they have made void thy law."

The believer's own private case may be very difficult, in respect of various afflictions, temptations and trials. But even here, there is a broad foundation for the rest of faith; James i. 2, "My brethren, count it all joy when ye fall into divers temptations." There is not one circumstance in all their case, but it is ordered by the governor, John v. 22, for wise ends; Heb. xii. 10. And it is still under his management, to go or come, increase or decrease precisely according to his order; Matth. viii. 8, 9. And he will turn them all about for good; Rom. viii. 28, as being all medicinal; Isa. xxvii. 9.

USE II. Of Exhortation. Receive him then as your prince and governor, renouncing all other Lords which have had dominion over you; Isa. xxvi. 13. Receive him really as your prince and governor; Matth. xi. 29, "Taking his yoke upon you, and learning of him;" and not in profession only. The most part of this generation do, in their practice, send Christ that message; Luke xix. 14, "We will not have this man to reign over us;" and they will not be governed by him. But,

1st, Receive him as your prince, and governor of your life, to walk according to his orders in your whole conversation; and walk no more after your lusts. And,

1. Let his Spirit be your guide and leader; John xvi. 13, "When he, the Spirit of truth, is come, he will guide you into all truth." How long will ye be led with the Spirit of the world, and your own corrupt Spirit? Renounce these, and give up yourselves to be led by his Spirit, or in vain do ye profess Christ to be your Lord and governor; Gal. v. 18, "But if ye be led by the Spirit, ye are not under the law." The fulfilling of the lusts of the flesh, speaks you not to be led by the Spirit; ver. 16, "Walk in the Spirit, and ye shall not fulfil the lust of the flesh."

2. Let his word be your rule; Gal. vi. 16, "And as many as walk according to this rule, peace be on them, and mercy," &c. Let that determine you what to do, how to speak, and what and how not. David laid it before him, as the pattern he was to copy after; Psalm cxix. 30, "I have chosen the way of truth; thy judgments have I laid before me." But this generation for the most part throw it by, as a thing they have no use for. The way of the world and their own carnal interest, are the rule they walk by.

3. Let his will be the determining point to you. Let your own will be a captive to his; and follow his will, though it should be against the will of all the world. Why will men profess him to be their governor, and will not be swayed by his authority? Luke vi. 46, "And why call ye me Lord, Lord, and do not the things which I say?"

And receive him as governor,

1. Of your hearts and spirits; Prov. xxiii. 26, "My son, give me thine heart." Let the proud heart be made to stoop to him, let the covetous heart be purged by him, and the vain foolish heart be made to find the weight of his awful authority. While Christ has not the government of thy heart, thou hast not given him the throne.

2. Of your tongues. Who governs the lying tongue, the wicked, bitter, and malicious tongue? Not Christ, surely; but the devil. Men that will frame lies, and deliberately tell lies, their tongues are their own, not Christ's. Satan fills their hearts to lie, and they run a risk of being struck down with a lie in their mouth, as Ananias was; Acts v. 3. See Isa. lxiii. 8, "For he said, Surely they are my people, children that will not lie."

3. Of your practice. And then ye will have a practice of true piety towards God, and exact justice towards man, Tit. ii. 12. That is what Christ's true subjects will exercise themselves in; Acts xxiv. 16, viz. in "having a conscience void of offence toward God, and toward men." O the fraud and deceit, the injustice and covetous practices that are to be found with many at this day, speak to them to be under the government of the god of this world, not of Christ.

*2dly*, Receive him as your prince and governor of your lot and condition in the world, resigning the same to his disposal, Psalm xlvi. 4, "He shall choose our inheritance for us, the excellency of Jacob whom he loved." And,

1. Be content with the lot carved out for you; Heb. xiii. 5, "Let your conversation be without covetousness; and be content with such things as ye have; for he hath said, I will never leave thee, nor forsake thee." And be not murmurers and complainers, grudging, repining at, and blaming your lot. That is a sad character, Jude ver. 16, and betrays into many snares. There is nothing in your lot but what the supreme governor sees meet; and where Christ has the government on his shoulders, it is unbecoming and dangerous to be malcontents.

2. Never go out of God's way to mend your condition, nor do the least ill thing to better your circumstances. That is to pull the government of your lot out of Christ's hand, and take it into your own. And ye may be sure ye will have won nothing by it at long-



run ; Matth. xvi. 26, " For what is a man profited, if he shall gain the whole world, and lose his own soul ? or what shall a man give in exchange for his soul ? " If you should gain some worldly profit by it, ye get it, and the curse of it ; Zech. v. 4, " I will bring it forth, (viz. the curse), saith the Lord of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name ; and it shall remain in the midst of his house, and shall consume it, with the timber thereof, and the stones thereof."

3. In all changes of your lot, acknowledge him for direction and guidance ; that whatever way you dispose of yourselves, you may have the comfort of being in the way of God ; Prov. iii. 5, 6, " Trust in the Lord with all thine heart ; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." He sets us our stations, and we are not to change but at his direction. Let householders in the change of their dwellings, servants in their change of families, single persons in the change of their lot, and, generally, all in every change of their condition, own the governor.

In all these respects receive Christ as your prince and governor, give up yourselves to his government, surrender and submit yourselves to him. And,

1. Take him for your *only* governor. Renounce all other lords, saying, Isa. xxvi. 13, " O Lord our God, other lords besides thee have had dominion over us ; but by thee only will we make mention of thy name." One throne contains not two kings. If ye will have Christ for your Lord, he must have the government of you solely. Let not Satan lord it over you any more, to be led captive at his pleasure. Let not the world be your lord, nor your lusts your lords.

2. Take him for your *absolute* governor. Christ's government is and must be absolute and illimited ; for he is essentially just and good, and we are naturally unjust and evil ; therefore we can be allowed no hand in determining how he shall govern us ; but, without limitation, we must resign the government of ourselves to him, saying with Paul, Acts, ix. 6, " Lord, what wilt thou have me to do ?"

3. Take him for your *perpetual* governor, giving up yourselves to his government for ever, Psalm cxix. 112, " I have inclined mine heart to perform thy statutes alway, even unto the end." Some swear allegiance, to him at a time, and, enduring for a while, they afterwards apostatize. But he is a prince of whose kingdom there must be no end.

4. Take him for your prince and governor *presently*, without

delay, Heb. iii. 15, "While it is said, To-day if ye will hear his voice, harden not your hearts, as in the provocation." His royal proclamations are emitted instantly requiring your submission, and he is presented to you as your prince. Delay not, then, a moment longer; the time past may have sufficed to have wrought the will of the Gentiles, and to have subjected yourselves to other lords.

5. *Lastly*, Take him *heartily* and *willingly*. Let your whole souls open to receive this glorious prince; and cordially submit yourselves to his royal sceptre, as a prince whose government will make you happy.

MOTIVE 1. Consider what an excellent prince and governor he is, to whom you are required to submit. The excellencies competent to him as a prince and governor are to be found in none other. He is as far above all the princes of the earth in the excellency of his government, as he is in the dignity of his person.

1. He is perfectly just in his administration, Deut. xxxii. 4. "He is the rock, his work is perfect: for all his ways are judgment; a God of truth, and without iniquity, just and right is he." His laws for the government of your life, and your lot, too, are absolutely spotless; and his government, and execution of these laws, are absolutely holy and pure, without the least stain of injustice. Behold his commands, they are most pure, Psalm xix. 8, "The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes;" and that in all points, Psalm cxix. 128, "I esteem all thy precepts concerning all things to be right." His providence is spotless; Psalm cxlv. 17, "The Lord is righteous in all his ways, and holy in all his works." What faults men think they espy therein, are owing to their own blindness.

(2.) He is most wise, infinitely wise; and that wisdom shines forth in the whole of his government; Isa. xxviii. 29, "Wonderful in counsel, and excellent in working." His designs are wisely laid, and the means for compassing his designs are wisely managed, so as to prove infallibly successful. The "wheels are full of eyes," Ezek. x. 12. So Isa. xlvi. 10, "My counsel shall stand, and I will do all my pleasure." So that one may without hesitation absolutely resign himself to his conduct; and so faith makes men do; Heb. xi. 8, "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went."

(3.) He is most vigilant and careful; Zech. iv. 10, "The eyes of the Lord run to and fro through the whole earth." Nothing can be a-contriving against any of his subjects by their enemies, far less

can befall them, but he is perfectly apprised of it. There is no surprising of the keeper of Israel, who neither slumbers nor sleeps; and he sees all with his own eyes, which no prince on earth can pretend to.

(4.) He is most tender of his subjects, and of all their interests, his government being exactly calculated for making them truly happy; Rom. viii. 28, "All things work together for good to them that love God." There is such a close connection of their duty and interest, that it is impossible for them to neglect their duty; but as far as they do neglect it, they prove false to their interest. He governs them as a father, with the tender affection that one does his own family, Is. xl. 11, "He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young."

**MOTIVE 2.** While ye are not under his government, ye are under the government of Satan, Acts xxvi. 18. While this prince governs you not, the prince of darkness doth. And his government, as it is most imperious, so it is most unjust, and destructive of the true interest of souls. He is a cruel lord, and delights in and seeks the misery and ruin of his subjects. We may frame a true notion of his government from his managing of those among whom his power is absolute. What a wretched way does he manage the poor Pagans, the possessed, and those who are in express compact with him? So does he with others, though in a spiritual and covered way.

**MOTIVE 3.** Jesus Christ is your rightful prince and governor. Satan is an usurper, the throne belongs to Jesus of right. He is so by the irreversible constitution of heaven; Psalm ii. 6, "I have set my king upon my holy hill of Zion." He was born a king. Ye were devoted to him in baptism, and as members of his church, ye profess yourselves his subjects, Luke vi. 46.

**MOTIVE 3.** *Lastly,* If ye submit not to him, he will treat you as rebels, who have broken your faith and allegiance to him, and cast off the yoke of his government. He is presented to you as your lawful prince born; it will be dangerous to refuse him. The day is coming wherein he will judge the world, and behold the end of the rebels against his government; Luke xix. 27, "But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me."

Wherefore consider how other lords have had the dominion over you; the necessity of taking him for your lord and governor; if he be your Saviour, he must be your king, Hos. xiii. 9, 10, "O Israel, thou hast destroyed thyself, but in me is thine help. I will be thy king." Solemnly give up yourselves to him.

## CHRIST'S NAME ABOVE EVERY NAME.

ISAIAH ix. 6,

*And his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.*

HERE is held out the incomparable excellency of this Prince and Governor presented to us. "His name is called," so the original carries it. "One hath called his name," i.e. "His name is called, Wonderful," &c. The connection is, "Unto us a Child is born, unto us a Son is given, on whose shoulder the government is laid, and whose name is called, Wonderful," &c.; so that the scope of this latter part of the text is, to commend the Prince presented to us from his "name," which is here unfolded, to be "a name above every name."

DOCTRINE. The name of Christ by which he is called, is a name above every name, fit to commend him to the souls of poor sinners.

The name is that which follows in several parts here, viz.: "Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Many glorious names are used by the princes of the earth; but there is no name among them all like this. None so high and honourable, none so sweet and lovely, none so adapted to make the subjects happy. Consider here,

I. Who calls him by this name.

II. What his being called by it imports.

III. *Lastly*, Apply.

I. Who calls him by this name? And,

1. His Father has called him by this name, Phil. ii. 9, "God hath highly exalted him, and given him a name which is above every name." His Father best knows what he is, to give him a name expressive of his nature. And he has, by his spirit in the prophet, given him this glorious one. In effect he proclaimed it; Matt. xvii. 5, "This is my beloved Son, in whom I am well pleased."

2. All his people call him by this name, flying to him in their first believing as such a one, and depending on him all along their course of life as such a one.

II. What does his being called by this name import?

1. That he really is what this name bears. God gives no empty titles, nor will empty titles answer the necessities of believers. As his name, so is his nature; the name truly expresses what he is.