

## SERMON XV.

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## CHRIST'S EXALTATION.

*Wherefore God also hath highly exalted him, and given him a name which is above every name : that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth ; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.—Philippians ii. 9—11.*

THE former verses speak of the deep humiliation of Jesus Christ ; these words contain the doctrine of Christ's most glorious exaltation. If you view Christ in the words before-going, you will behold the Sun of Righteousness eclipsed ; but in this text you will see him shining forth in his strength and splendour. The doctrine of Christ's humiliation leads you to Mount Calvary ; but this doctrine will lead you to Mount Tabor, to Mount Olivet. There you may see Christ standing at the bar ; but here you see him sitting on a throne of majesty and glory. The former doctrine shows you the Son of man in "the form of a servant ;" but this represents Christ to you the Son of God, like himself, in the glorious estate of triumphant majesty.

You have heard how Christ died for our sins, and how we are reconciled by his death ; and now you shall hear how he rose "for our justification," and how we are "saved by his life." (Rom. iv. 25 ; v. 10.)

In his humiliation there was neither "form, nor beauty, nor comeliness," [that] did appear ; (Isai. liii. 2 ; ) but now you will see him in the excellency and "brightness of his Father's glory." (Heb. i. 3.) In Christ's humiliation you hear how he was reproached in his person, name, doctrine, ministry, and miracles ; but he is now "exalted, and hath a name given him which is above every name." And whereas in his humiliation his enemies bowed the knee in scorn to him ; yet in his exaltation they must bow the knee with fear and trembling. Then they cried after Christ, "Crucify him, crucify him ;" but God hath exalted him so, as "that every tongue must confess that Jesus is the Lord, to the glory of God the Father."

And thus "contraries are illustrated by their contraries :"\* the sufferings of Christ (like a dark shadow to a curious picture, or a black veil to a beautiful face) do make the glory of his exaltation the more glorious. The height of Christ's exaltation is best known by considering the depth of his humiliation ; "the cross of Christ," as

\* *Contraria juxta se posita magis elucescunt.*

one saith, "being the best Jacob's staff to take the height of this Morning-star, or rather Sun of Righteousness, breaking forth most gloriously from under a dark cloud."

In these three verses we have these particulars considerable :

I. *The connexion between the humiliation and exaltation of Christ*, in these words :  $\Delta\iota\omicron\ \kappa\alpha\iota$ , "Wherefore also God hath exalted him."

II. *The doctrine of Christ's exaltation laid down* : "God hath highly exalted him."

III. *The end of Christ's exaltation* : It was for "the glory of God the Father."

I. Before we come to the doctrine of Christ's exaltation, we will a little consider *the connexion of these three verses with the three preceding verses* ; namely, verses 6—8 ; where it is said, that Jesus Christ, "being in the form of God, thought it not robbery to be equal with God : but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men : and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him," &c.

It is a question amongst divines, whether the humiliation of Christ be the meritorious cause, or only the antecedent, of his exaltation : and yet they that dispute this, do all agree in this,—that Jesus did not by his humiliation and sufferings merit such things as he was invested withal before he suffered ; for that which is meritorious, must always precede the reward ; and therefore it cannot be said, that Christ did merit the personal union of his divine and human nature, nor the happiness of his soul, nor his habitual graces, which he had from the first moment of his incarnation.

1. There are some divines who interpret the particle  $\delta\iota\omicron$  as a *causal* ; and so hold that Christ, by his humiliation, did merit his exaltation. And of this opinion was Augustine, who calls Christ's humiliation "the meritorious cause of his exaltation ;" and his exaltation "the reward of his humiliation." \* The Popish writers go generally this way. I find, also, amongst Protestant writers, the learned Zanchy of this opinion ; who upon this text hath this note : "By this particle  $\delta\iota\omicron$ , 'wherefore,' the apostle notes the merits of Christ, whereby he hath merited his own exaltation and our salvation." †

And that which favours this explication is, that saying of the apostle concerning Christ,—that "for the joy that was set before him he endured the cross, and despised the shame ;" (Heb. xii. 2 ; ) as if "having an eye to the recompence of the reward" enabled Christ to persevere with more patience, when "he became obedient unto death, even the death of the cross."

Neither doth it derogate from the freeness of Christ's sufferings, that he was rewarded for them ; for even that glory that Christ hath

\* *Christi humiliatio est exaltationis meritum ; et ejus exaltatio est humiliationis primum.*—AUGUSTINUS.

† *Hæc enim particula  $\delta\iota\omicron$ , seu propter quod, meritum Christi denotat, quibus et sibi suam exaltationem et nobis totam salutem promeruit.*—ZANCHIUS in locum.

in heaven, is for our good and comfort. Nor was it out of indigence and necessity that Christ accepts of glory in a way of reward of his obedience; but herein he "commended his love" the more to us, that [he] would so far condescend, and so far even in his exaltation "humble himself," [as] to receive glory in the way of obedience, which he might have challenged by virtue of his personal union. Even as a prince, who though he hath right to a kingdom by inheritance and succession, yet he will accept of it as a reward of his obedience and conquest over its enemies.

2. But others understand the *διο* in the text, not as signifying the humiliation of Christ to be the meritorious cause, but only the antecedent, of his exaltation; and so they make this particle to be, not causal, but *connective* only. And so I find some of the ancient translations; as the Ethiopic Version doth only join the humiliation and exaltation of Christ together: *Humiliavit seipsum, et magnificavit eum Deus*. And for this may be rationally urged,

(1.) That, in the whole work of our redemption effected by Christ, Jesus Christ had a respect, not unto himself, but unto us. It is for us that he humbled himself to the death of the cross, "for us men and our salvation."

(2.) Jesus Christ had right to all the honour, glory, and majesty, which now he is possessed of in heaven, by virtue of his being the Son of God; and the glory which he hath now in heaven, he "had with God before the world was." (John xvii. 5.)

(3.) The freeness of God's love in giving Christ, and of Christ's in giving himself for us, was such, that the main intention of God was, that, not Christ's, but our, estate might be bettered. If the Son of God had never left "the bosom of the Father," (John i. 18,) he had been "for ever God blessed" in himself. (Rom. ix. 5.) But such was the love of the Father, "that he gave his only begotten Son, that we might not perish who believe, but might have everlasting life." (John iii. 16.)

(4.) It is fit to be considered, that the glory which Christ hath in heaven, in sitting at the right hand of God, is such, that it cannot be merited by the sufferings of the human nature of Christ. And therefore it is said, *Εχαρισατο*, "He hath freely given him a name which is above every name."

This last interpretation of the particle *διο* is that to which most of our Protestant divines do incline. I will not here undertake to determine the question. I find it the judgment of some of our learned divines,\* that there need be no controversy about this thing; for the particle *διο* notes order; but, whether the order of causality or antecedency, or both, may be consistent with the analogy of faith.

1. For, if we look upon Jesus Christ as rewarded for his sufferings for us, we may thence be assured, that our sufferings for him, though of another nature, shall be eternally rewarded. (Psalm lviii. 11.)

2. Or, if you note the order only,—that Jesus Christ was first humbled, and then exalted,—we may thence learn that "before honour

\* DR. FEATLEY, MR. ANTHONY BURGESS.

is humility ;" (Prov. xviii. 12 ; ) and that, if we " humble ourselves under the mighty hand of God, in due time he will exalt us." (1 Peter v. 6.)

II. Leaving, therefore, this question, I proceed to the doctrine of Christ's exaltation, as it is laid down in this text :—

## DOCTRINE.

*It pleased God the Father, for his own glory, that the Lord Jesus Christ, after he had been deeply humbled, should be highly exalted.*

Thus it pleased God, that He who had humbled Himself to the death of the cross, should be " made higher than the heavens ;" (Heb. vii. 26 ; ) and He who had " taken on Him the form of a servant," (Phil. ii. 7,) should now appear in heaven like himself, " the Prince of life ;" (Acts iii. 15 ; ) and He that " made himself of no reputation," should now be in heaven " the Lord of glory ;" (1 Cor. ii. 8 ; ) and " that same Jesus, who was crucified, God hath made both Lord and Christ ;" (Acts ii. 36 ; ) and He who " took not on him the nature of angels, but took on Him the seed of Abraham," (Heb. ii. 16,) is exalted above angels, being " gone into heaven, and is on the right hand of God ; angels and authorities and powers being made subject unto him." (1 Peter iii. 22.)

There is a word in the text that is very emphatical ; which is 'Υπερυψωσε, " He hath highly exalted." The elegance of the Greek tongue is singular. The apostle hath a notable word in Eph. iii. 8, ελαχιστοτερος,\* " less than the least of all saints : " and here we have a no less remarkable word, 'Υπερυψωσε,† " He hath highly exalted him ; " God " hath exalted Jesus Christ above all exaltation ; the exaltation of Jesus Christ was super-superlative." The Latin version of the word 'Υπερυψωσε, *Exaltavit eum*, " He exalted him," is too low to express the sublimity of the Greek word. We have here an elegant and an emphatical pleonasm, which the Greek tongue borrows of the Hebrew, and is frequently used in the New Testament ; as it is said of the Magi, " When they saw the star," εχαρησαν χαραν μεγαλην σφοδρα, " they rejoiced with great joy ;" (Matt. ii. 10 ; ) and so, when Christ came to celebrate his last passover, he saith to his disciples, Επιθυμια επιθυμησα, " With desire have I desired to eat this passover." (Luke xxii. 15.) So it is said here, the Lord Jesus Christ was " very highly exalted ; " he was " exalted with all exaltation." Jesus Christ in his resurrection was *exalted* ; in his ascension he was *highly exalted* ; in his sitting at the right hand of God, he was *very highly exalted above all exaltation*. Christ in his resurrection was exalted above *the grave* ; in his ascension, above *the earth* ;

\* *Minimorum minimus*.—BEZA. " The least of the least."—EDIT. *Minor minimo*.—CORNELIUS A LAPIDE. " Less than the least one."—EDIT. † *Emphaticus est hic notandus pleonasmus ; quasi dixerat, Super omnem altitudinem exaltavit, Super-exaltavit*.—AMBROSIIUS. " An emphatic pleonasm must here be remarked ; as if he had said, ' He hath exalted him above all height, ' He hath super-exalted him.' "—EDIT. *Multiplicavit sublimitatem ejus*.—*Versio Syriaca*. " He hath multiplied his altitude."—EDIT. *Sublimate sublimavit eum*.—*Versio Arabica*. " He hath elevated him with loftiness."—EDIT. *Insigniter extulit*.—JUSTINIANUS. " He hath remarkably heightened him."—EDIT.

and in his session at God's right hand, he was exalted above *the highest heavens*.

It is very remarkable how the steps of Christ's exaltation did punctually answer to the steps of his humiliation. There were three steps by which Jesus Christ descended in his voluntary humiliation.

1. First, *his incarnation*; by which he was "made of a woman," (Gal. iv. 4,) and so "became man;" (Heb. ii. 16;) he was "made sin," (2 Cor. v. 21,) and so became our "Surety;" (Heb. vii. 22;) he was "made a curse," (Gal. iii. 13,) and so became our "sacrifice." (1 Cor. v. 7.) This was the largest step of Christ's descension and humiliation; for it was more for the Son of God to become the Son of man, than for the Son of man to die, and, being dead, to be buried, and, being buried, to continue in the state of the dead and under the power of death until the third day.

Answerable to this degree of his humiliation was *his resurrection*: for as by his incarnation he was "manifest in the flesh," the Son of man, "made of the seed of David according to the flesh;" so, "by his resurrection from the dead, he was declared to be the Son of God with power, according to the Spirit of holiness." (Rom. i. 3, 4.) "The resurrection of Christ was the first step of his exaltation." \* "He was declared to be the Son of God." He was always the Son of God, even during the days of his flesh; but then he was openly declared to be the Son of God, [in] that he could, by his own Almighty power, raise up the temple of his body, which the Jews had destroyed.

2. The second step of Christ's humiliation was *his poor, painful, and contemptible life, and his painful, shameful, and cursed death of the cross*. He was found in "the form of a servant." He was despised in his person, ministry, and miracles "in the days of his flesh;" (Heb. v. 7;) that is, whilst he lived here upon earth. He was poor in estate, followed by the poor; (Matt. xi. 5;) he "had not where to lay his head." (Matt. viii. 20.) He was reproached, and counted a sabbath-breaker, a wine-bibber, an enemy to Cæsar, a blasphemer: he was counted every thing but what he was.

Answerable to this great exinanition of Christ is *his ascension into heaven, and "sitting at the right hand of God"*. Man did not so despise and disparage, but God hath honoured him,—to "sit at the right hand of God." Note the great honour that Jesus Christ is invested withal: as he was man, so he was "lower than the angels;" (Psalm viii. 5;) but, in that he hath said unto him, "Sit thou at my right hand," (Psalm cx. 1,) he hath exalted him above the angels; for to none "of the angels hath he said at any time, Thou art my Son; sit thou on my right hand." (Heb. i. 5, 13.)

To sit at God's right hand is to be next in dignity and honour unto Almighty God: and this is that which the apostle speaks of, showing how God "raised Jesus Christ from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named,

\* *Clarificatio Christi ab ejus resurrectione sumpsit exordium.*—AUGUSTINUS.

not only in this world, but also in that which is to come : and hath put all things under his feet, and gave him to be the Head over all things to the church." (Eph. i. 20—22.)

Thus all the dishonour and reproach that was cast upon Christ in his life, and the ignominy of his shameful, painful, and cursed death of the cross, is now taken away by Christ's ascending up into heaven, sitting at God's right hand, and "all the angels of God worshipping him." (Heb. i. 6.) And thus our Lord Jesus was exalted from a death of shame to a life of glory ; and that not to a temporary, but an eternal, life. Christ was raised up, not, as Lazarus, to die again ; but Christ died but "once," (Rom. vi. 10,) but "liveth for ever" at the right hand of God "to make intercession." (Heb. vii. 25.) So speaketh Christ of himself : "I am he that liveth, and was dead ; and, behold, I am alive for evermore." (Rev. i. 18.) Thus "he that descended" in his burial "into the lower parts of the earth, is the same also that ascended up far above all heavens :"  
*Κατέβη πρωτόν εις τα κατώτερα μέρη της γης. Ὁ καταβάς αὐτός ἐστι καὶ ὁ ἀναβάς ὑπερανῶ πάντων τῶν οὐρανῶν.* (Eph. iv. 9, 10,)

3. *His coming to judge the world answers his being judged in the world and by the world.*—As Christ's exaltation began at his resurrection, so it shall be completed "when he shall come in his glory, and all the holy angels with him. Then shall he sit upon the throne of his glory : and before him shall be gathered all nations." (Matt. xxv. 31, 32.) "He that came at first to be judged, shall come the second time to judge the world."\* We have in the scriptures several descriptions of Christ's glorious coming to judge the world ; but when he shall come indeed, he will make known his power and glory to all the world. God hath given the judgment of all things and persons into the hands of his Son Jesus Christ. (John v. 22, 27.) The day of judgment is therefore called "the day of Christ ;" (1 Cor. i. 8 ;) and the judgment-seat is the tribunal "of Christ ;" (2 Cor. v. 10 ;) the "appearing," (2 Tim. iv. 1,) the "coming," (1 Cor. xi. 26,) the "revealing" of Jesus Christ," (2 Thess. i. 7,) "the Judge of quick and dead." (Acts x. 42.)

The apostle gives you the first and last part of Christ's exaltation in one text ; and makes the first part of it as an assurance of the last. "God," saith he, "hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained ; whereof he hath given assurance unto all men, in that he hath raised him from the dead." (Acts xvii. 31.) Whence we may believe, that, as certainly as Christ did rise, so certainly shall he come to judge the world. God hath given us assurance of the one by the other. And this "committing all judgment" to the Lord Jesus Christ, is that he might be glorified : "The Father hath committed all judgment unto the Son : that all men should honour the Son, even as they honour the Father." (John v. 22, 23.)

Then shall our Saviour appear in his glory, and judge those wicked

\* *Veniet judicaturus qui venit judicandus.*

ones that judged him.\* We read how the Jews, by the help of Judas and the soldiers, took him, and bound him, and led him to the high-priest, and afterwards to Pilate; and how basely he was betrayed, falsely accused, unjustly condemned, and cruelly murdered. But there will be a day, when Judas and the wicked Jews, when Herod and Pontius Pilate and the soldiers, and all his enemies, shall be dragged into his presence: and then the Lord Jesus, "who before showed his patience, will show his power;" † and he who was so unjustly condemned, shall "judge the world in righteousness;" (Acts xvii. 31;) and he that was "numbered amongst transgressors," (Isai. liii. 12,) shall at that great day judge and punish all transgressors.

And thus, as Christ humbled himself in his incarnation, in his life, death, and burial; so God the Father hath exalted him in his resurrection, ascension, session at the right hand of God, and in constituting him Judge of quick and dead.

Jesus Christ by his resurrection overcame all his enemies; death, and "him that had the power of death, that is, the devil:" (Heb. ii. 14:) by his ascension, and sitting on the right hand of God, he hath "triumphed openly over them:" (Col. ii. 15:) and by his being appointed Judge of all, he will avenge himself of all his enemies, when all must appear before that high court of justice, from which there is no appeal. So that the Lord Jesus Christ by his resurrection is exalted above the grave; by his ascension, above the earth; by his sitting at God's right hand, he is advanced above the heavens; and by being the Judge of all, he is exalted above angels, principalities, and powers; and "as he was abased more than others, he is exalted above all others." ‡

Thus, in part, the glorious exaltation of Christ hath been set forth in the several degrees thereof. For the further demonstration of the doctrine of Christ's exaltation, let us consider the particulars thereof, as they are contained in this scripture: and they are these three:—

(I.) "God hath given him a name above every name."

(II.) "That every knee, of things in heaven, and things in the earth, and things under the earth, shall bow to the name of Jesus."

(III.) "That every tongue must confess that Jesus Christ is the Lord."

(I.) For the first of these, we will inquire,

1. *What we are to understand by the "name" given unto Jesus Christ.*

2. *How this name is "a name above every name."*

3. *How we are to understand this,—that God "hath given,"*  $\epsilon\chi\alpha\rho\iota\sigma\tau\alpha\tau\omicron$ , *to Christ a name above every name.*

1. In answer to the first,—*What we are to understand by the "name" given unto Jesus Christ.*

\* *Sedebit Judex qui stetit sub iudice; damnabit verè reos, qui falsò factus est reus.*—AUGUSTINUS. "He will sit as Judge, who stood before a judge; and he who was falsely pronounced guilty will condemn those who are really guilty."—EDIT. † *Demonstrabit in iudicio potentiam, qui ostendit in cruce patientiam.* ‡ *Quantò humilius esse dejecti, tantò sublimius exaltatus est.*—BRENTIUS in locum.

(1.) Some by this "name" do understand the name "Christ Jesus," and so take it literally: but neither "Jesus" nor "Christ" is "a name above every name."

(i.) Not *Jesus*: for that was the name of Joshua the son of Nun, the famous captain of Israel; called "Jesus" by the apostle in Heb. iv. 8. And of this name was the high priest Joshua the son of Josedech. (Haggai i. 1.)

(ii.) Neither is *Christ* "a name above every name:" for Saul is called "the Lord's anointed,"  $\text{מָשִׁיחַ הַיְהוָה}$  *unctus sive Christus Domini*. (1 Sam. xiv. 6.) And so also the prophet, speaking of Cyrus, calleth him "the anointed of the Lord." (Isai. xlv. 1.) "We cannot, therefore, understand this of any name, either of Jesus or Christ:" \* for Paul is here speaking, not [of] what the name of our Saviour was, but of the honour, dignity, power, and majesty, to which Christ was advanced.

(2.) Others, as Jerome and Theodoret, do think that, in that Christ was called "the Son of God," he had therein "a name above every name." And this exposition is gathered from that passage of the apostle, that Jesus Christ was "made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee?" (Heb. i. 4, 5.)

But though this be true,—that to be the eternal Son of God, is a name above every name; yet this cannot be meant here: for it is spoken of that which Christ was exalted to after his humiliation; but from eternity he was the Son of God, and did not cease to be so by his incarnation and humiliation.

(3.) By "name," therefore, we are to understand that "power, dignity," † and authority which Christ was invested withal, after the days of his flesh and sufferings were finished.

(i.) Sometimes, in scripture-phrase, "name" is put for *glory and renown*.—So we read of "men of renown;" (Gen. vi. 4;) it is in the Hebrew,  $\text{אֲנָשֵׁי שֵׁם}$  *virī nominis*, "men of name:" and of "famous men, heads of the house of their fathers;" (1 Chron. v. 24;) what we read "famous men," is in the Hebrew,  $\text{אֲנָשֵׁי שְׁמוֹת}$  *virī nominum*, "men of names." And thus the glory which Christ is invested withal is "the glory of the Only-begotten of the Father." (John i. 14.)

(ii.) By "name," in scripture-phrase, is meant *power and authority, and the sovereignty by which Christ is King of nations and King of saints*.—And thus the scripture speaks. "The works," saith Christ, "that I do in my Father's name, they bear witness of me." (John x. 25.) "In my Father's name;" that is, by the power of God. Thus Peter speaks to the cripple: "In the name of Jesus Christ of Nazareth rise up and walk;" (Acts iii. 6;) that is, by the power of Christ. For so it is expressed, when the council questioned

\* "Nomen supra omne nomen" non intelligendum est de aliquo externo cognomine vel Jezu vel Christi.—BRENTIUS. † Per nomen potestas et dignitas significatur.—CALVINUS.



them for this thing: they are asked, "By what power, or by what name, have ye done this?" (Acts iv. 7.)

So, then, we are to understand by "name" that honour, authority, and dignity, which Christ now enjoys in heaven, of which he spake when he was ascending into heaven: "All power is given unto me in heaven and in earth." (Matt. xxviii. 18.) And the glory of Christ's name is such, that it shall be celebrated through all the ages of the world; heaven and earth shall ring with the praises of his name. As the angels praised his name at his birth: "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good-will toward men:" (Luke ii. 10, 11, 13, 14 :) so they do now praise him and "worship him" in heaven, (Heb. i. 6,) saying, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." (Rev. v. 12.)

2. *How hath Christ obtained "a name above every name?"*—This *nomen super omne nomen*, "name above every name," is a demonstration of Christ's super-exaltation; and it notes four things:—

(1.) This is "a name above every name," *that Jesus Christ should be the only Saviour of the world; that his name should be the only one name by which we are saved.*—Of this, the apostle: "The stone which the builders refused is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts iv. 11, 12.) *Οὗτος ἐστὶν ἀληθῶς ὁ Σωτὴρ τοῦ κόσμου, ὁ Χριστός.* "He is indeed the Christ, the Saviour of the world:" (John iv. 42 :) which we may understand not only eminently, but exclusively: "He is *the Saviour*; there is none beside him." We read that God did raise "saviours" to his people. Israel so acknowledged the Levites in their solemn fast-day: "Thou," O Lord, "deliveredst" thy people "into the hands of their enemies, who vexed them: and in the time of their trouble, when they cried unto thee, thou heardest them from heaven; and according to thy manifold mercies thou gavest them saviours, who saved them out of the hand of their enemies." (Neh. ix. 27.) Such a saviour was Moses to the Israelites from the Egyptians, Joshua from the Canaanites, Gideon from the Midianites, Jephthah from the Amorites, and Samson from the Philistines. But all these were but partial, petty, and temporal saviours. These saved the body from misery; and that but for a time: Christ saves our souls from our sins; (Matt. i. 21 :) and that for ever. All these saviours stood in need of the Saviour. Joshua himself had eternally perished, had it not been for Jesus Christ.

Jesus Christ was the only Saviour, to whose most precious and saving name all the Old Testament pointed at. He was the Saviour in whom all the promises were performed, all the types accomplished, and all the prophecies fulfilled. It was unto this only name, "the

Saviour," that all the prophets bare witness. (Acts x. 43.) He, he it was that was Jacob's "Shiloh," (Gen. xlix. 10,) David's "Lord," (Psalm cx. 1,) Isaiah's "Immanuel," (Isai. vii. 14,) Jeremy's "Branch," (Jer. xxiii. 5,) Daniel's "Messiah," (Dan. ix. 25,) and Haggai's "Desire of all nations." (Haggai ii. 7.) It is "in his name," and his name alone, that all "nations shall trust," (Matt. xii. 21,) and that for salvation.

(2.) Jesus Christ hath "a name above every name," in that he is exalted to sit at the right hand of God.—Which is a name or honour which never the angels nor archangels had. This I prove from that passage of the apostle in his Epistle to the Hebrews, where it is said concerning Christ, "Who, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained" *ὄνομα διαφορωτερον*, "a more excellent name than they. For to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?" (Heb. i. 3, 4, 13.)

(3.) He hath "a name above every name," because it is through this name that the name of God becomes a comfort unto us.—The attributes of God are "the name of God." Now, without an interest in Christ, we shall have no comfort in any attribute of God. To a Christless sinner, all the attributes of God are against him; as, for instance,

(i.) God is *wise*: that is the worse for a wicked man; for he knows all that wickedness [which] thine own heart is privy to, (Jer. xvii. 10,) and much more evil by thee than thine own heart knoweth. (1 John iii. 20.)

(ii.) God is *holy*: and therefore he must needs hate those that are filthy, being "of purer eyes than to behold iniquity." (Hab. i. 13.)

(iii.) God is *just*: and if the righteousness of Christ do not screen thee, the wrath and vengeance of God must needs break out upon thee for thy guilt.

(iv.) God is *almighty*: and how shall the potter's vessel endure the least touch of his hand? How shall the chaff stand before the whirlwind of his wrath? How shall the stubble dwell with everlasting burnings? And such are all sinners out of Christ.

All the thoughts of God must needs be terrible to all those souls that are out of Christ. But the name of Christ is that which makes the name of God a sanctuary and "strong tower:" (Prov. xviii. 10:) the face of God shines upon us "in the face of Jesus Christ." (2 Cor. iv. 6.) As Moses, when he was hid in the rock, could with delight hear the name of God proclaimed; (Exod. xxxiii. 21, 22;) so, how sweet and lovely and comfortable are all the attributes of God to all those that are in the Rock, the Rock Christ Jesus! (1 Cor. x. 4.)

(i.) God is a *wise* God. "The more is my comfort," may a believer say: "for he knows how to guide me; (Psalm lxxiii. 24;) he knows what I want, and how to supply it." (Matt. vi. 32.)

(ii.) God is a *holy* God. And that is a comfortable attribute; for in Christ he is our "sanctification." (1 Cor. i. 30.)

(iii.) God is a *merciful and gracious* God. So he is in himself; but in Christ Jesus he is most merciful, gracious, and full of compassion to pity and pardon his children: "Even as a father pitieth his children, so the Lord pitieth them that fear him." (Psalm ciii. 13.)

(iv.) He is an *almighty* God, mighty in power: and thus his "name," through the Lord Jesus, "is a strong tower: the righteous flee unto it, and find succour;" (Prov. xviii. 10;) and through Christ a believer can say, "If the Lord be for us, it matters not who are against us." (Rom. viii. 31.)

(v.) Lastly. Even the *justice* of God through the Lord Jesus Christ becomes an attribute of comfortable consideration: for, because God is just, therefore he will not condemn those for whom Christ hath satisfied. "There is no condemnation to them that are in Christ Jesus;" (Rom viii. 1;) God will not condemn those that are in Christ, but for his sake "will spare them, as a man spareth his own son that serveth him." (Mal. iii. 17.)

And thus the name of Christ is "a name above every name," because through his name it is that the name and attributes of God become comfortable unto us.

(4.) Lastly. The name of Christ is "a name above every name," because his name should be most precious and powerful in his church throughout all generations.—Thus all the assemblies of the church should be in the name of Christ: they must "meet in his name:" (Matt. xviii. 20;) all prayers are to be made in the name of Christ; (John xiv. 13;) all church-censures are to be in his name. (1 Cor. v. 4.) Ministers must preach and administer the sacraments in the name of the Lord Jesus. (Matt. xxviii. 19.) And thus he hath "a name above every name."

3. The third thing propounded is, *How are we to understand the word εχαρισματο, God* "hath given' him a name," &c. ?—I answer, This must be understood of Christ as Mediator; for, so considered, and so only, he was capable of exaltation.

(1.) There are some that hold that Christ as God was exalted; that now in heaven the glory of the Godhead, which lay hid and was veiled in the tabernacle of his flesh,\* is now exerted, and so exalted. But the manifestation of the Deity is no exaltation of the Deity. When the sun shines out of a dark night, the air is illustrated, but the light of the sun is not increased. The Lord Jesus was exalted in that nature in which he was humbled; and that is his human nature. As the Divine Nature could not suffer, neither can it be exalted. "God, being the highest, cannot be exalted." † It was the human nature of Christ that is thus exalted. If we look upon the Divine Nature of Christ, so he was one with the Father, (John x. 30,) and equal to the Father: (Phil. ii. 6:) and thus it must not be thought that Christ could be capable of exaltation. ‡ When God "gave him a name,"—Theodoret excellently unfolds this great mys-

\* Εσκηνωσε. (John i. 14.) "He tabernacled among us."—EDIT.

† Ὁ Θεος ἐφωθηναι οὐ δεῖται, ἕψιστος ὢν.—GREGORIUS NYSSENUS.

‡ Non novā indigentē exaltatione a Patre, qui equalis erat Patri.—CALVINUS.

† Ὁ Θεος

† Non novā indige-

tery thus: "Christ," saith he, "did not receive that which he had not before; but he did receive that as man, which from all eternity he had as God."\*

(2.) But we answer, that the *εχαρισται* of the text hath relation unto Christ as Mediator, God-man.—Not as God; so he could not be exalted at all: nor as a mere man; for so he could not be capable of so great exaltation. The human nature of Christ, being a creature, cannot be capable of divine worship, or of sitting at the right hand of God. But the human nature of Christ, by the personal inseparable union [that] it hath to his Divine Nature, is thus advanced.†

Having finished the first particular of Christ's exaltation,—that "God hath given him a name above every name,"—I now proceed.

(II.) Another particular of Christ's exaltation is this,—that "at the name of Jesus every knee should bow." In the handling of which, I will endeavour to resolve these QUESTIONS:—

#### QUESTIONS.

QUESTION I. *What are we to understand here by "bowing the knee?"*

ANSWER. Some take this literally; as the Papists, who, in their worship, bow the knee as often as they hear the name of Jesus mentioned. The learned Zanchy is of an opinion, that some of the ceremonies in use amongst the Papists might have an innocent original; as their signing with the cross, to show that they were not ashamed of the cross of Christ, with which the Heathens did reproach them; and so the standing up at the Creed, to note their resolution to strive together for the faith that was once delivered to the saints. So genuflection to the name of Jesus was, say some, in opposition to the Arians, who denied the Divinity of Christ. But, whether these things were so innocent at the first, or no; seeing they are all of human institution, and have been abused to superstition, we have justly laid the use of them aside. And this text cannot be so understood; for if by "name" we understand the power of Christ, then by "bowing the knee" must be meant our submission and subjection to this power.

By "bowing," therefore, to the name of Jesus is understood *that obedience and subjection which is due to the sovereign power and authority of Christ*. Thus, when Joseph was exalted to that dignity and authority in Egypt that there was none greater than he but Pharaoh himself, they cried in the streets where Joseph went, "Bow the knee." (Gen. xli. 43.) Thus God the Father gave jurisdiction and authority to the Son, that they which "honour the Father," might also "honour the Son." (John v. 22, 23.) "All power," saith Christ, "is given unto me in heaven and in earth." (Matt. xxviii. 18.) He is "the Prince of life," (Acts iii. 15,) and "the Lord of glory," (1 Cor. ii. 8,) to whom all obedience, service, and subjection is most due.

QUESTION II. *Who are they [that] must bow the knee to Christ, and be in subjection unto him?*

\* *Non ea accepit Christus quæ non prius habebat; sed accepit ut homo quæ habebat ut Deus.*—THEODORETUS. † *In quâ formâ crucifixus est, in ipsâ exaltatus est.*—AUGUSTINUS. "He was exalted in that very form in which he was crucified."—EDIT.

ANSWER. *All creatures* : for the enumeration is full ; which Chrysostom thus expounds : “ ‘ Things in heaven, on earth, and under the earth ; ’ that is, angels, men, and devils.” \* Which Theodoret doth more clearly explain :—

1. “ ‘ Things in heaven ; ’ that is, good angels, and glorified saints, ‘ spirits of just men made perfect.’

2. “ ‘ Things on earth ; ’ all men living, both good and bad.

3. “ ‘ Under the earth ; ’ (*καταχθονια, infernalium* ; ) that is, devils and damned spirits.”

All these must bow the knee and must yield subjection unto Jesus Christ.

1. *All knees in heaven shall bow to Christ voluntarily.*

(1.) *The good angels.*—They did always honour and obey the Lord Jesus. It was the joy of the angels of heaven to be subject and serviceable unto Jesus Christ.

(i.) Before the incarnation of Christ, an angel instructed Daniel concerning the Messiah, and how long it should be before his coming. (Dan. ix. 24, 25.)

(ii.) When the fulness of time was come, an angel comes to the blessed virgin, and said, “ Fear not, Mary : for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus.” (Luke i. 30, 31.)

(iii.) As soon as ever he was born, an angel brings the glad tidings of it ; and a whole “ host ” of them who “ sang together and shouted for joy ” at the creation of the world, (Job xxxviii. 7,) do with a song celebrate Christ’s nativity : “ Glory to God in the highest, and on earth peace, good-will toward men.” (Luke ii. 13, 14.)

(iv.) When Jesus Christ was in danger to be killed by Herod, an angel warns of the danger, and directs his mother to flee with him into Egypt. (Matt. ii. 13.)

(v.) When he was tempted by Satan forty days together, a little before he entered upon the work of his ministry, “ behold, angels came and ministered unto him.” (Matt. iv. 11.)

(vi.) When he was in his agony in the garden, ready to take the cup of trembling out of his Father’s hand, “ there appeared an angel from heaven strengthening him.” (Luke xxii. 43.) This blessed creature, out of love and duty, seeing his Lord and Master in such distress, came-in to succour him.

(vii.) And as the angels gave the first notice of his birth, so also of his resurrection : an angel told the women, “ He is not here : for he is risen.” (Matt. xxviii. 6.)

(viii.) The angels attended Christ’s ascension into heaven, for they told the disciples, that as they saw him ascending into heaven, so he should come again from heaven in like manner. (Acts i. 11.)

(ix.) And with infinite delight did they welcome Christ to heaven, where, upon his first coming, “ all the angels did worship him.” (Heb. i. 6.)

(x.) And lastly : when Christ shall come at the last day to judge

\* *Επουρανια, επιγεια, και καταχθονια τουμεστιν ο κοσμος πας, και αγγελιοι και ανθρωποι και δαιμονες.*—CHRYSOSTOMUS in locum.

both quick and dead, he will come with all his "holy angels with him," (Matt. xxv. 31,) and "shall be revealed from heaven with his mighty angels;" (2 Thess. i. 7;) who then most willingly will be employed to "gather together all his elect from the four winds of heaven." (Matt. xxiv. 31.)

All this service the good angels perform unto Christ, not only as he is their Creator: ("for by him were created" even the "things that are in heaven;" Col. i. 16;) but they yield him this subjection as he is their Head and Governor. And so he is called "the Head of all principality and power;" (Col. ii. 10; Eph. i. 21, 22;) that is, of angels. And this voluntary subjection to Jesus Christ is because they have benefit by Christ; though not in a way of redemption, yet they owe their confirmation unto Christ. The good angels, though they were created good and excellent creatures, yet, as creatures, their state is mutable; and they had in them a potentiality and a possibility to sin and fall, as well as those angels which left their first station. But this possibility is removed by Christ, "who by his grace did lift up fallen man, and by his power preserves the angels that they shall not fall."\* And therefore it is that, in a way of thankfulness, the angels in heaven do bow their knee in subjection and service unto Christ.

(2.) As the glorious angels bow the knee to Christ in heaven, so *the spirits of just men made perfect*.—The souls departed do in heaven praise, adore, and worship the Lord Jesus Christ, and do yield voluntary subjection and obedience to him; unto which duty they are more carried by a principle of thankfulness, that Christ hath redeemed them. This is shadowed out unto us by the vision of St. John; who having seen the Lord Jesus taking the book with seven seals and opening it, he heard the saints in heaven "singing a new song, and saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth." (Rev. v. 9, 10.)

This is the daily work of glorified saints in heaven,—to cast down their crowns before that throne where Christ sitteth. (Rev. iv. 10.) The saints departed are discharged from those weights and clogs of corruption, (Heb. xii. 1,) which did hinder them from this duty while they were in the body and cumbered and pestered with "the body of death." (Rom. vii. 24.) They are never weary, though "they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." (Rev. iv. 8.)

\* *Qui erexit hominem lapsum, dedit angelo stanti ne laboretur.*—BERNARDUS. *Hoc ipsum, quod sancti angeli, ab illo statu beatitudinis in quo sunt, mutari in deterius nullo modo possunt, non est iis naturaliter insitum; sed, postquam creati sunt, Gratia Divina largitate collatum.*—AUGUSTINUS *De Fide, ad Petrum Diaconum*, cap. 23. "That life of blessedness which the holy angels now enjoy cannot be changed into one of unhappiness. This is a privilege which was not natural to them: it was not imparted when they were first called into existence; but it was conferred on them, by the bounty of the Divine Favour, as a boon or largess, after they had been created."—EDIT.

And thus I have showed you how "things in heaven" do bow the knee and are subject to the name and authority of the Lord Jesus.

2. *Things on earth.*—That is, good men and bad men.

(1.) *Good men.*—The children of God, who by the grace of Christ are made "a willing people in the day of his power:" (Psalm cx. 3:) for, such is the heart-turning power of God's grace, that, of unwilling, he makes us willing; God by degrees removes out of our necks the "iron sinew," that hinders us from stooping and bowing to Christ. (Isai. xlvi. 4.) Grace by degrees doth take away that enmity in our minds and that carnal-mindedness which "neither is nor can be subject to the law of God." (Col. i. 21; Rom. viii. 7.) By nature we are "children of disobedience," as well as others; (Col. iii. 6, 7;) and are willingly subject to no law but the law of our members, (Rom. vii. 23,) and to no will but "the wills of the flesh." (Eph. ii. 3.) But the grace of God removes that stoutness of heart, contumacy, and rebellion, which is in us naturally against Christ; and so sweetly and powerfully inclines their wills, that "they follow the Lamb whithersoever he goeth," (Rev. xiv. 4,) and "have respect unto all the commandments" of Christ; (Psalm cxix. 6;) and not one of them is "grievous." (1 John v. 3.) A child of God willingly submits his neck to the yoke of Christ.\*

(2.) *Evil men.*—They also must bow the knee to Jesus Christ: and though their subjection be not voluntary and ingenuous, yet bow they must, and bow they do; and, partly through the awakening of a natural conscience, partly by a spirit of bondage and fear of wrath, they are, as it were, compelled to render many unwilling services and subjections unto Christ; which compulsory subjection ariseth, "not from a fear of sin, but from a fear of hell."† All these, because they do not willingly bear the yoke of Christ, (Matt. xi. 29,) they shall unwillingly become his footstool. (Psalm cx. 1.) And they do not so much honour Christ, as Christ may be said to honour himself upon them. The wicked do give honour to Christ as unwillingly as ever Haman clothed Mordecai, and proclaimed before him, "Thus shall it be done unto the man whom the king delighteth to honour." (Esther vi. 11.)

3. And lastly: *the devils in hell are forced to yield subjection unto Jesus Christ.*—And so *καταθονια*, "things under the earth," *infernalialia*, "things in hell," do bow their knee unto him. For if, in the days of Christ's humiliation, he hath exercised power over the damned spirits, and they have acknowledged him and his sovereign power over them; much more are they subject to him now in the days of his exaltation.

I shall not need to show you how often the devils crouched to Christ whilst he was here on earth. The devils were not only subject to his person, but to those that commanded them in his name; for so

\* *Veniat, veniat verbum Dei; et si sexcenta nobis essent colla, submittemus omnia.* "Let the word of the Lord come, let it come; and if we had six hundred necks, we would submit them all to its dictates."—EDIT. † *Non peccare metuit, sed ardere.*—AUGUSTINUS.

the seventy disciples, returning, gave Christ an account. "Lord," say they, "even the devils are subject unto us through thy name." (Luke x. 17.) In one story we find that the devils did three times prostrate themselves at the feet of Christ. St. Luke relates the story of the man possessed with a legion of devils:—

(1.) First, one of the devils, in the name of all the rest, thus supplicates Christ, "What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, torment me not." (Luke viii. 28.)

(2.) When Christ commanded the unclean spirits to come out of the man, "they besought him that he would not command them to go out into the deep," that is, into hell. (Verse 31.)

(3.) The devils a third time "besought Christ that they might go into the herd of swine." (Verse 32.)

Thus those proud and rebellious spirits were forced to bow, even in the days of Christ's flesh. And therefore much more, now [that] Christ is exalted, do "the devils tremble." (James ii. 19.) We read that "Christ spoiled principalities and powers, and made a show of them openly, triumphing over them:" (Col. ii. 15 :) in which scripture we may observe, that Christ hath disarmed and triumphed over Satan. The word *απεκδυσάμενος* alludes to the manner of the conqueror, who "disarmed" the captives; and afterwards they led their captives in chains, when they made their triumphant entrance: so the words, *εδειγματισε, θριαμβεύσας*, do signify, alluding to the Roman conquests and triumphs. Thus the Lord Jesus Christ by his death overcame the devil; (Heb. ii. 14 :) and by his ascension "he led captivity captive, and gave gifts unto men;" (Eph. iv. 8 :) alluding still to the manner of the Roman triumphs, when the victor in a chariot of state ascended up to the capitol, the prisoners following his chariot, or else drawing it, with their hands bound behind them; and there were "pieces of gold and silver thrown amongst the people," (*missilia triumphalia*), and other gifts and largesses bestowed upon the friends of the conqueror.

The devil, ever since the death, resurrection, and ascension of Christ, hath been overcome and "spoiled." For, by the death of Christ, the devil was unarmed and shackled; but presently after he was gagged and silenced,\* and all his oracles struck dumb and speechless; and so the devils divested of their long-enjoyed power, and they forced to bow, though unwillingly, to Jesus Christ. Hence it is said that "the devils tremble," (James ii. 19,) because they know Christ as their Judge, but not as their Saviour. They must bow, because they cannot help it. But it may be objected,

**OBJECTION.** "If all the devils in hell, and all the wicked men here on earth, do bow the knee to Christ, how comes it then to pass, that the devil and his instruments do continue their rebellion and mischief against Christ and his church?"

\* *Duo in cruce affixi intelliguntur: Christus visibiliter, sponte sua, ad tempus; diabolus invisibiliter, invitus, in perpetuum.*—ORIGENES. "Two persons are understood to have been nailed to the cross: Christ, visibly, voluntarily, and for a short time; the devil, invisibly, unwillingly, and for ever."—EDIT.



ANSWER 1. To this is answered, that even the devils of hell are bound to bow the knee unto Jesus Christ, though, like wicked rebels, they have refused to do it. And so much we gather from that answer of Christ to the devil; who, when he had the impudence and audaciousness to bid the Son of God "fall down and worship" him, Christ said, "Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." (Matt. iv. 9, 10.) The devils are bound to bow, though they refuse.

2. The devil rebels, and wicked men do not bow to, but blaspheme, the name of Christ; and yet Jesus Christ hath and doth exercise authority over them, (1.) *In limiting them*; (2.) *In punishing them*.

(1.) *In that he doth limit them*.—The devil could not take away either Job's cattle, servants, children, or health, but as far as God's permissive providence was pleased to lengthen the chain; (Job i. 11, 12; ii. 5, 6;) and though God doth lengthen the chain, yet he always keeps the chain in his hand. The devils could not go into the herd of swine, till they had first asked leave of Jesus Christ. (Luke viii. 32.) And so persecutors,—they are limited too. The devil and his instruments,—they are limited: "The devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days." (Rev. ii. 10.) Thus the devil and his instruments are bounded:—

(i.) As to the *persons* whom they shall persecute: "The devil shall cast *some* of you," not *all*, "into prison."

(ii.) As to the *kind of trouble*: "The devil shall cast you into *prison*," not into *hell*.

(iii.) As to the *time*: "Ye shall have tribulation *ten days*," and not *for ever*.

(2.) *God will punish them*.—And so they shall be subject to Christ.

(i.) *In this life*.—For though the patience of God be "long-suffering," (2 Peter iii. 9,) yet it is not always-suffering; and "though he do bear long," yet he will "avenge his elect." (Luke xviii. 7.)

(ii.) *At the last day*.—The unjust are reserved to be punished at the day of judgment. Then will Christ put all his enemies under his feet; (Psalm cx. 1;) and then Christ will say, "As for those mine enemies that will not that I should reign over them, bring them forth, and slay them before my face." (Luke xix. 27.) The total, final subjection of the devil and wicked men, of all the enemies of Christ, unto him shall be at the last day. Then shall all knees bow before God: thus the Lord speaks in the prophet: "I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear." (Isai. xlv. 23.) To this scripture it is that the apostle alludes in this place: and if you ask, "When shall this universal subjection be unto Christ?" the apostle will answer you in his epistle to the Romans: "To this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living. But why dost thou judge thy brother? or why dost thou set at nought thy brother? For we shall all stand before the judgment-seat of Christ. For it is written, As I live, saith the Lord, every knee shall

bow to me, and every tongue shall confess to God." (Rom. xiv. 9—11.)

(III.) And so I am come to the third and last particular of Christ's exaltation; namely, *Every tongue shall confess that Jesus is the Lord*. In the handling of which, I shall resolve these QUESTIONS:—

#### QUESTIONS.

QUESTION I. *What are we to understand by "every tongue?"*

ANSWER 1. Some understand "every tongue" for "every nation," *omnis lingua pro quavis gente*: and then the meaning is, that the name of Christ shall be acknowledged and worshipped by every nation. And so, in scripture-phrase, "tongue and language and nation,"—they are *ισοδυναμουντα*, "words of the same notion and import." (Dan. iii. 4; Rev. v. 9.) And this is true, that, before the end of the world, "all the ends of the earth" shall worship the name of Christ. (Psalm lxvii. 7.) "The Heathen shall be his inheritance, and the uttermost ends of the earth his possession;" (Psalm ii. 8;) and "they that dwell in the wilderness shall bow before him;" (Psalm lxxii. 9;) and the sun-light of the gospel shall shine all the world over. (Rom. x. 18.) And it is very remarkable, how God did repair the confusion of tongues by the gift of tongues. (Gen. xi. 7, compared with Acts ii. 11.)

2. But I rather conceive, that by "every tongue" is meant *every person*; as by "every knee," every person: "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." (Rom. x. 10.)

QUESTION II. *What are we to understand here,—"that Jesus is the Lord?"*

ANSWER. Jesus Christ is the Lord, "the Lord of glory," (1 Cor. ii. 8,) in several respects:—

1. He is the Lord, *as he is Creator of heaven and earth*: "To us there is but one Lord Jesus Christ, by whom are all things, and we by him." (1 Cor. viii. 6.) "For of him, and through him, and to him, are all things." (Rom. xi. 36.)

2. *As he was the Son of God*, so he is the Lord; and so "he hath obtained by inheritance this most excellent name," *διαφορωτερον κεκληρονομηκεν ονομα*, (Heb. i. 4,) to be Lord and Christ. Thus Christ is Lord of all *jure hæreditario*, "as he was the heir of all things." (Heb. i. 2.)

Jesus Christ is the Lord: so speaks the apostle: "We preach Christ Jesus the Lord." (2 Cor. iv. 5.)

1. Christ is a Lord *to command us*.—He hath that authority, that he hath an absolute sovereignty over our consciences. Men are but servants of our faith; but Christ is the Lord of our faith and consciences. It is enough that Christ hath said it, that he hath commanded it.\*

\* *Stat pro rationibus universis, Deus vult.* "It is the will of God," stands in the place of all reasonings."—EDIT.

2. Christ is a Lord *to save us*.—And he hath power and ability “to save to the uttermost all those that come unto God through him.” (Heb. vii. 25.) And thus, as he hath the authority of a Lord to command us, we should willingly obey him; and as he hath the power and ability of a Lord to save us, we should cheerfully trust in his name. To “confess that Jesus is the Lord,” is so to believe on him as to say, “Lord, save us; or else we perish;” (Matt. viii. 25;) and so to obey him as to say, “Lord, what wouldest thou have me to do?” (Acts ix. 6.)

Now, as “every knee must bow” to the dominion of Christ, so “every tongue must confess that Jesus is the Lord.”

1. *The devils and wicked men shall be forced at the last to acknowledge the power of Christ, whose authority they have always rebelled against.*—And as Pharaoh and the Egyptians cried out, “Let us flee from the face of Israel; for the Lord fighteth against us;” (Exod. xiv. 25;) so shall the stoutest-hearted sinners one day flee from the presence of Christ, and call to the mountains to shelter them “from the wrath of the Lamb.” (Rev. vi. 16.) And all the implacable enemies of Christ,—they shall be forced, through spite and rage, to gnaw their tongues, and gnash their teeth, and say, as that cursed apostate Julian, *Ενικησας, ω Γαλιλαε*, “Thou hast overcome me, O Galilean.”

2. *All the saints and angels shall with one consent own, acknowledge, and praise Jesus Christ, as the Lord, and as their Lord.*—They shall acknowledge him to be *the Lord* their Maker and their Saviour; and so they shall cry “Hosanna” to him: and they shall acknowledge him to be *their Lord* and Sovereign; and so they shall cast down their crowns at his feet, and with everlasting Hallelujahs sing, “Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.” (Rev. v. 12, 13.)

III. There is but one thing more to be opened in this scripture, and that is *the end of Christ's exaltation*; which was *εις δοξαν του Θεου Πατρος*, “to the glory of God the Father.”

1. Some by *εις δοξαν* do understand that Jesus Christ is exalted unto the same glory with the Father in heaven, being now set down at his right hand; and so they make these words to signify, not the end why, but the end whereunto, Christ was exalted. And thus the Arabic and the Vulgar Latin.\* And though I believe that there is a truth in this; namely, that Jesus Christ, after he had overcome his enemies, “sat down in his Father's throne;” (Rev. iii. 21;) yet I cannot see how the Greek shall bear this interpretation.

2. We shall therefore take these words, “unto the glory of God the Father,” as signifying the great end of Christ's humiliation and exaltation, to wit, the glory of God. As God had no motive without himself, so he had no end beyond himself, in giving of Christ. God

\* *Omnis lingua confiteatur quia Dominus Jesus Christus in gloriâ est Dei Patris.*  
“Let every tongue confess that the Lord Jesus Christ is in the glory of God the Father.”  
—EDIT.

gave Christ for us, because he loved us ; (John iii. 16 ; ) and wherefore did he love us, but "because he loved" us ? (Deut. vii. 7, 8.) And the main end of all was, that all might be "to the praise of the glory of his grace." (Eph. i. 6.) Thus Christ's exaltation was for the *honouring of God the Father*. Jesus Christ prayed, "Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again." (John xii. 28.) As if God the Father had thus answered Christ : "Son, I have glorified my name in thy humiliation, and I will glorify it again in thy exaltation." God the Father glorifies his Son, that he might glorify his own name : "He that despiseth Christ, despiseth God that sent him ;" (Luke x. 16 ; ) and "he that honoureth the Son, honoureth the Father." (John v. 22, 23.)

## APPLICATION.

Having spoken of the exaltation of Christ, as the apostle handles the doctrine of it in these verses ; I shall conclude all with the IMPROVEMENT AND APPLICATION thereof.

## USE I. OF INFORMATION.

If Christ was first humbled, and then exalted, we may learn from hence that, *as Christ first "suffered, and entered into his glory,"* (Luke xxiv. 26,) *even so "must we through many tribulations enter into the kingdom of God."* (Acts xiv. 22.)—As it was with the Head, so may we expect it will be with the members,—the crown of thorns before the crown of life, (John xix. 2 ; Rev. ii. 10,) the cross of shame before the throne of glory, humiliation before exaltation. Christ got not the crown *sine sanguine et sudore* ; he "sweat drops of blood" for it : (Luke xxii. 44 :) and we cannot expect an easier and shorter way to glory. Our way to heaven is like that of the Israelites to Canaan, which was "through fire and water into a wealthy land." (Psalm lxvi. 12.) "This is a faithful saying : If we suffer with Christ, we shall also reign with him ;" (2 Tim. ii. 11, 12 :) first suffer, and then reign. We pass through Marah unto Elim, through Baca to Berachah, through "bitterness" to "blessedness."

## USE II. OF EXHORTATION.

Is Jesus Christ thus exalted ? Then *let us, our tongues, our knees, our hearts, and our lives, acknowledge him to be our Lord.*

1. *What the Jews, and Pilate, and Herod, and the soldiers did in scorn, let us do in sincerity.*—They put a crown of thorns on his head ; (John xix. 2 ; ) let us cast down our crowns at his footstool. (Rev. iv. 10.) They bowed the knee, and cried, *Ave, Rex Judæorum !* "Hail, King of the Jews !" (John xix. 3 ; ) let us bow the knees of our souls unto him, and say, *Ave, Rex sanctorum !* "Blessed be thou, O King of saints !" (Rev. xv. 3.) Whereas "the cross was his throne, the nails his sceptre, his robe was made purple with his own blood, his crown was thorns, his attendants were the executioners ;" \*

\* *Ubi thronus Christi? ubi sceptrum, ubi corona, ubi purpura, ubi ministri? Crux fuit thronus, sceptrum clavi, purpura sanguis, corona spinæ, et ministri carnifices.*—AUGUSTINUS.

say, then, "O blessed Saviour, thou art the more precious to my soul, because thou wast so much vilified for my sake!" \*

2. *Let us take heed that we do not violate our allegiance to Him, whom God hath exalted to be Lord and Christ.*—Sinners, do not say, "Who is the Lord, that we should obey his voice?" (Exod. v. 2.) Do not say, "Who is Lord over us?" (Psalm xii. 4.) Do not, O do not say, "We will not have Christ to reign over us." (Luke xix. 27.)

(1.) *Consider, Christ is a Saviour only to those that submit unto him.*—He is "the Author of eternal salvation unto all them that obey him." (Heb. v. 9.) It is a vain thing to expect the privileges and dignities that come by Christ, and not to submit to the duties and services which are due unto Christ. The gospel is a message of eternal life only to those to whom it is a rule of a spiritual life. (Titus ii. 11, 12.) What! will you cry to Christ to save you, and in the mean time serve the devil and your lusts? But the true believer doth not only cast himself into the arms of Christ, to be saved; but also casts himself at Christ's feet, to serve him; and is as willing to be ruled by him, as to be redeemed by him. "Many love Christ;" but it is for their own sakes; who "desire to find, but will not be at the pains to seek, him:" and so, instead of serving the Lord Christ, they do but serve themselves upon him. †

(2.) *Consider, O foolish sinner, that every knee must one day bow to Christ.*—O then, what folly is it to rebel against Him, to whom thou must at last be forced to bow! Would the brethren of Joseph, think you, have so despised and despitefully used Joseph, if ever they had thought that there would come a day that they must supplicate to him for their lives and liberties? The proudest sinner will at the last day cry, "Lord, Lord," &c. (Matt. vii. 21.) Do not then "lift up the heel against" him, to whom thou must one day bow the knee.

(3.) *Consider, that the sins of Christians, are far greater than [those] of the Jews, against Christ.*—They sinned against Christ in the state of his humiliation; but we sin against Christ who is now exalted on the right hand of God. The Jews put Christ to death for saying, "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven;" (Matt. xxvi. 64;) and shall we, we Christians, "put" the Lord of glory "to an open shame," (Heb. vi. 6,) who do believe that he is "set down at the right hand of the Majesty on high?" (Heb. i. 3.) The Jews, many of them, both rulers and people, knew not that Jesus was the Christ: they had a hand in his death; but it was "through ignorance:" (Acts iii. 17:) "for had they known it, they would not have crucified the Lord of glory." (1 Cor. ii. 8.) But it must be

\* *Tantò carior es mihi, quantò vilior factus es pro me.*—BERNARDUS. † *Multi amant Christum, sed non propter Christum; amant benedictionem, non jurisdictionem. Multi cupiunt Christum consequi, qui nolunt sequi; desiderant invenire quem nolunt quærere; meretricius amor est, plus amare annulum quàm sponsum.*—AUGUSTINUS. "Many love Christ, but not for his own sake: they love to enjoy his blessing, but cannot endure his jurisdiction. Many desire to obtain Christ, who are unwilling to follow him: they desire to find him whom they will not trouble themselves to seek. This is a meretricious love, to feel less delight in a bridegroom than in the valuable ring which he bestows."—EDIT.

horrible wickedness for us to rebel against Christ, who do believe his exaltation.

(4.) *And lastly consider, that Christ at last will be too hard for the most hard-hearted sinner.*—If you will not bow, you will be broken. O obstinate sinner, if thou wilt not “kiss the Son,” (Psalm ii. 12,) thou wilt lick the dust under his feet; if thou wilt not bow as a child, thou wilt be made to bow as a slave;\* if thou wilt not bow to his golden sceptre, thou wilt be broken with his iron rod. In a word: if thou wilt not bear his yoke, (Matt. xi. 29,) thou shalt become his footstool. (Psalm cx. 1.)

### USE III. OF COMFORT TO BELIEVERS.

Great is the consolation which doth arise from the doctrine of Christ's exaltation.

1. Is Christ exalted to the right hand of God? Then we may comfortably believe that *he hath perfectly satisfied God's justice for us.*—We may now rest upon Christ's righteousness that he hath accomplished fully all his undertaking, because he is “gone to the Father.” (John xvi. 10.) Christ by his death overcame his enemies; by his resurrection he scattered them; by his ascension he triumphed over them. By his death he paid the debt; by his resurrection he came out of prison; and by his ascension he shows himself openly to God, the Creditor, and pleads satisfaction. The humiliation of Christ confirmed and ratified the New Testament: his exaltation gives him opportunity to execute his last will and testament: for he is now exalted as a conqueror, and “hath the keys of death and hell” delivered to him. (Rev. i. 18.)

This comfort the apostle urgeth upon the doctrine of Christ's exaltation: “For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.” (Rom. v. 10.) Our salvation began in the humiliation, but it is completed in the exaltation, of Christ. He did not undertake what he was not able to finish; for he “saves” his people *εις το παντελες*, “to the uttermost.” (Heb. vii. 25.)

2. This is our comfort: *though Christ be highly exalted, yet he is mindful of us.*—He is not only “a faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people;” but he is “a merciful High Priest,” to remember the sufferings of his people, and “to succour those that are tempted.” (Heb. ii. 17, 18.) The Lord Jesus, though he be safely landed upon the shore of eternal glory, yet he hath an eye to and a care of his poor church, that is “tossed with tempest and afflicted.” (Isai. liv. 11.) He is not only *δυναμενος συμπαθηςαι*, “one that can be touched with the feeling of our infirmities:” (Heb. iv. 15:) but he is *μετριπαθειν δυναμενος* (Heb. v. 2;) he doth *pro magnitudine miserie condolare*; he “bears a share with us in our afflictions and temptations.”

The manner of men is, that great preferments make them forget

\* *Sub pedibus ejus eris, aut adoptatus aut victus.*—ARGUSTINUS.

their former poor acquaintance :\* but it is otherwise with Christ. He is exalted above the heavens, and yet he is not unmindful of his church on earth. The days of his passion are ended, but not of his compassion. As Joseph, though he was the favourite of Egypt, yet was not ashamed to own his brethren, who were poor shepherds ; no more is Jesus Christ "ashamed to call us brethren." (Heb. ii. 11.) Christ is gone into heaven as our "Forerunner," Προδρομος ὑπερ ἡμων (Heb. vi. 20 ; ) and there he is "an Advocate for us with the Father," Παρακλητος προς τον Πατερα. (1 John ii. 1.) Just when Christ was going into heaven, he sends this comfortable message to his disciples, "I ascend unto my Father, and your Father ; and to my God, and your God." (John xx. 17.)

Our great High Priest hath all the names and necessities of his people written upon his breast-plate. (Exod. xxviii. 9, 10.) Believers are "engraven upon the palms of his hands ;" (Isai. xlix. 16 ; ) yea, they are "set as a seal upon his heart." (Canticles viii. 6.)

3. The third and last consolation is this : *Christ is exalted to heaven ; and so shall all believers [be] in due time.*—The Head hath taken possession of heaven for all his members.† In all the several parts of the humiliation and exaltation of Christ, he acted not as a single person, but as the Second Adam, representatively, as a public person ; so that all those who are in Christ Jesus have an interest in that redemption [which] he hath purchased for believers.

Christ was crucified ; and a believer is "crucified with Christ : " (Gal. ii. 20 :) Christ died ; and a believer is "dead with Christ." (Rom. vi. 8.) Christ rose from the dead ; and believers are "risen with Christ : " (Col. iii. 1 :) Christ is ascended up to heaven ; and believers "sit together with Christ in heavenly places." (Eph. ii. 6.) Christ will come to judge the world ; and "the saints," as assessors to Christ, "shall judge the world." (1 Cor. vi. 2.) Christ is "set down in his Father's throne ;" and believers "shall sit with Christ in his throne." (Rev. iii. 21.)

In a word : our Lord Jesus Christ, who is now possessed of the glory of heaven, "will come again" to fetch us to heaven, that we may be where he is ; (John xiv. 3 ; ) that we may not only see his glory, (John xvii. 24,) but partake of it ; for, "when he shall appear, then shall we also appear with him in glory." (Col. iii. 4.)

\* *Honores mutant mores.* "Honours change men's manners."—EDIT. † *Videmus Caput nostrum super aquas.*—GREGORIUS. "We see our Head above the waters."—EDIT.