

Christ the SON of God, as GOD-MAN
Mediator.

A
S E R M O N

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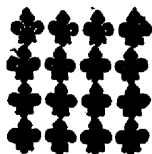
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Heb. iii. 6. *But Christ as a SON over his own House.*

Heb. vii. 28. *But the Word of the Oath, which was since the Law,*
maketh the SON, who is consecrated for evermore.

Heb. i. 2. *God hath in these last Days, spoken unto us by his SON,*
whom he hath appointed Heir of all Things.



B O S T O N :

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Christ the *Son* of God, as GOD-MAN *Mediator*.



Heb i. 4. 5. *Being 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? And again, I will be to him a FATHER, and he shall be to me a SON.*

IT is the manifest Design of the inspired Writer, in this Chapter, to declare and set forth the transcendent Excellency, and incomparable Glory of our blessed Lord and Saviour JESUS CHRIST, in his Person and Offices : that by the Representation thereof unto these Christian *Hebrews*, he might convince them of the Necessity and Advantage of their being stedfast in the Faith of the Gospel, and of the Danger of their Departure from it, which is indeed the Scope and Design of the whole Epistle ; both which are evidently to be inferred from the Consideration of the glorious Excellency of him, who is the great Author of the Gospel, by whom God in these last Days hath spoken unto us therein. And the Apostle having (in the general) described the Glory of Christ's Person, *God-Man*, as vested with and exercising his kingly, priestly and prophetic

phetick Office of Mediator and Saviour, in the two preceeding Verses ; whence it is most evident, that no Creature, which God ever employed in the Revelation of his Will to his Church, is any Way to be compared with Christ, the SON of God, who is the divine Revealer of God and his Gospel unto Mankind : He then proceeds further to declare and demonstrate the sublime transcendent Excellency of our glorious *Emmanuel*, and divine Mediator, by comparing him with, and preferring him above the *Angels*, as in the Words of our Text, and illustrates and confirms the same Argument to the End of the Chapter. And there was just Occasion of his so largely insisting on Christ's glorious Pre-eminence above the *Angels*, because the *Hebrews* at that Time had, as the Jews to this Day still have, a great Veneration for the *Law*, and *Mosaick* Pedagogy, as for other Reasons, so likewise on the account of the Ministry of *Angels*, used in the Promulgation and Establishment thereof. (See *Acts* vii. 57.) It was therefore very suitable to the Design of this holy Writer, to declare and prove from the Scriptures of the Old Testament, the vast *Pre-eminence* of our great Lord and blessed Saviour Christ above the *Angels*, and to shew that he is on all Accounts far *more excellent* than they ; which is most evident, because he hath (even) *by Inheritance* obtained a more excellent *Name* than any of them, whether they be Thrones or Dominions, Principalities or Powers. (*Eph.* i. 21. *Col.* i. 10. And this more excellent *Name*, which our Saviour Christ does *inherit* (by the special eminent and distinguishing Assignment thereof unto him in holy Scripture) as God-Man, the great Lord-Mediator, is that most illustrious Title, *SON of God*, here and elsewhere ascribed to him ; and frequently he is called *the Son* absolutely, and by way of special Eminency, and a most sacred Appropriation of it to him, to denote and point him out to be the great and glorious *SON of God*, who is the promised Messiah, the anointed Saviour, and great Lord-Mediator, who does so inconceivably transcend

Ascend all others in the illustrious Character of SONSHIP to God, that in Comparison with him there is no other in Heaven or Earth worthy to be stiled the *Son of God*. For though there are others in both, even *Angels* and *Saints*, called the *Sons of God*, upon a general and common Account, as bearing some sacred Resemblance of, and standing in a near and filial Relation to God ; yet our blessed Lord Christ is stiled the SON of God upon a far more special and sublime Account as *God-Man Mediator* (as may be afterward more fully shewed) to indigitate and point him out to be the great and superlatively eminent *Son of God*, even the Messiah, the anointed Saviour, the appointed Heir of all Things, and great Lord-Mediator, who is God as well as Man in one and the same Person (by a personal Union of his human Nature unto his divine) so that he is one God with the Father (*Job. x. 30.*) And therefore divinely glorious and inconceivably more excellent than the Angels (or any and all Creatures,) and hath a vast *Pre-eminence above them in all Things*, (*Col. i. 18.*) and therefore in Sonship to God ; being God's *own Son*, *Rom. viii. 32.* his *only begotten Son*, *Joh. iii. 16.* his *first born*, *Psal. lxxxix. 27.* his *first begotten*, *Heb. i. 6.* And therefore fitly stiled absolutely the Son, and emphatically by way of special Eminence and sacred Appropriation the Son of God, thereby to intimate his inconceivably near, sublime and dear filial Relation to God, as he is God-Man, and to denote him to be the great *Saviour, who is Christ the Lord* (*Luk. ii. 11.*) that is, the anointed Redeemer and kingly Mediator. And we may the rather conclude this sacred Title, Son of God, so often given to Christ in holy Scripture, is to be understood in this Sense, because he is very frequently by himself called the Son of *Man*, to express his Affinity with and near Relation to Mankind, by coming into Flesh and Blood ; and hereby may be also signified, that he is that most eminent Son of Man (even the greatest, the very chiefest and inconceivably most excellent of all the Sons of Men) who is
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the promised Messiah, the great and blessed Saviour of the World, or in other Words, that he is the Man Christ Jesus, who is the *one only Mediator between God and Men.* 1 Tim. ii. 5.

But in order to set this Point in a clear and strong Light, I shall endeavour more distinctly and fully to consider and shew,

(1.) In what *Sense* and on what *Accounts* this excellent Name, and glorious Title, Son of God, is in holy Scripture given to our blessed Lord and Saviour Jesus Christ.

(2.) How the peculiar Affignation of this excellent *Name* unto him in the Word of GOD, does prove and evidence his sacred Dignity and great Exaltation above the *Angels*.

I. I am to consider and shew in what *Sense*, and on what *Accounts* Christ is called the Son of God, in holy Scripture. Now for the more clear Investigation and full Illustration hereof, I shall offer the following Observations. And it may be observed,

(1.) That the inspired Writer does here most evidently speak of, and represent our Lord Christ, as the great *Theanthropos*, or God-Man, in whom the *divine* and *human Natures* are so intimately, wonderfully, and divinely united, as to constitute *one* complex *Person*; and he thus represents Christ to set forth his sacred Grandeur, as the divine Revealer of God and his Gospel to Mankind, and make it to appear, that his Character as God-Man Mediator or kingly Messiah, is vastly superior even to the *Angels* of Heaven and all Creatures whatever; and to demonstrate his glorious Ability, Fitness and Sufficiency for the Office and Work of Mediation. What is here ascribed to Christ does most evidently imply, that in him a divine and a human Nature are *personally* united, or that he is God and Man in one and the same Person. For here it is said, that *by him God made the Worlds* (ver. 2.) and that he is the *Brightness of God's Glory, the express Image of his Person*, and that *he upholds all Things*
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by the *Word of his Power* (verse 3d.) and yet that God hath appointed him *Heir of all Things*, and hath spoken to us by him in these last Days (which eminently, though not solely, points at Christ's personal Ministry on Earth) and that he hath by himself, i. e. by the Sacrifice of himself, (*Heb. ix. 2. 6.*) purged our Sins, and then sat down on the right Hand of the Majesty on high. (*v. 3.*) In which Forms of Expression, it is easily to be observed, that some Things are ascribed to Christ, which are too sublime to be affirmed or spoken of any mere Creature, however excellent, and how much soever exalted and glorified : as his making the World, and upholding all Things, &c. And sundry Things are herein attributed unto him, utterly unbecoming pure Deity, as his purging our Sins by the Sacrifice of himself, and his being exalted at God's right Hand ; but both the one and the other are truly affirmed of, and every way suitably ascribed unto him, who is God and Man in one and the same Person.

Thus it evidently appears, that our Lord Christ is here considered by the sacred Writer as God-Man Mediator ; and that his Character, as such, is inconceivably glorious, and divinely amiable. In this Sense does that great Author, and judicious Interpreter of holy Scripture Dr. Owen expound this Place ; and that eminently pious, and learned Divine, Dr. Goodwin, expounds this Scripture in the same Sense.

(2.) Hence it is evidently to be observed, that in the Assignment of this excellent Name, *Son of God*, unto our blessed Saviour Jesus Christ, he is here considered and spoken of by the holy Writer as God-Man, our great Lord-Mediator ; and that as such, and because he is such, and to denote him to be such, he is called by this illustrious Title, *Son of God*, not only here, but also in many other Passages of sacred Writ. And it will be difficult, if not impossible, to shew that this Name, when applied to Christ is necessarily to be understood in any other Sense, in any Place of holy Scripture. The SON, spoken of Christ absolutely, and
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the Son of God applied to him emphatically, and by way of peculiar Eminence, is the excellent Name and divine Title of our blessed Saviour, by which he is known in holy Scripture, and therein denoted to be the promised Messiah, the anointed Saviour, and great Lord Mediator, who is God and Man in one Person. And by this signal Title of Honour, among many others given him in the inspired Writings, he is therein distinguished from all others, even as he is by sundry other sacred Titles therein assigned to him ; such as *Messiah*, the *Christ*, *Mediator*, the *Captain of our Salvation*, our *Lord*, and the like, which do belong to him by divine and most sacred Appropriation. That it is here thus applied to him, is undeniably manifest, because it is affirmed, that he is *appointed Heir of all Things*. --- If it be asked, whom hath God appointed to be Heir of all Things ? The Answer is, according to the Apostle, *The Son*, the great *Son of God*, by whom *he hath in these last Days spoken unto us* ; which is a Description of Christ, as he is God-Man Mediator. It is a general Maxim of Truth, the Apostle lays down, *Rom. viii. 17. If Children, then Heirs* ; and it is very applicable to the present Purpose. If Christ be a *Son* (even God's Son, by whom he hath spoken to us) then he is God's *Heir*, the Heir appointed by God ; and if he be God's appointed *Heir* as he is *God-Man* Mediator, (which all allow) then he is God's SON as *God-Man* Mediator. For all the Honours, and sacred Dignities, which our Lord Christ is vested with as *Mediator*, do belong to him as *God-Man* ; and therefore so doth this high Honour of being the *Son of God*, and being thus styled, declared and owned by God in his Word, and according thereunto possessing this excellent Name and illustrious Title by Right of *Inheritance*, as is here declared. And hence it is undeniably evident, that it is not any *natural* SONSHIP of God, by a supposed eternal, consubstantial, ineffable *Generation*, (so called) that is here ascribed to our Lord Christ ; but his *economical Mediatorial* SONSHIP, which he *inherits as the appointed Heir of all Things*,
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and great Lord-Mediator ; for it is here asserted, that *he hath obtained this excellent Name* or Character by *Inheritance*, or by his being appointed *Heir of all Things*. (y. 2.) It is because he is by God appointed Heir of all Things, that he inherits this excellent Name and divine Title, the SON, or SON of God, and what belongs thereunto, which is a supreme Lordship and sovereign Dominion over all Creatures and Things. For the general Maxim laid down by the Apostle, Galat. v. 1. namely, that *the Son and Heir is Lord of all*, is fitly applicable in the present Case. If Christ the SON be *Heir of all Things*, then he is *Lord of all*, as SON of God, and *because* he is so ; for a SON is Heir and Lord, according to the Apostle's Rule : So then Christ is a SON, that is *Lord over his own House*, Heb. iii. 6. His Lordship, as Mediator, being denoted by the Name and Title of *Son*, or *Son of God*. For by *Name*, both of Christ and of Angels here, are intended such Titles given to him and to them by God in his Word, as whereby his and their States, Conditions, Characters and Dignities respectively, may be known and distinguished ; and the Name, *SON of God*, being given and applied to Christ by God in his Word (*Psal.* 2d. and elsewhere) to express his *Mediatorial Dignity* and Lordship over all, hereby is plainly declared his vast Superiority above *Angels* ; whose highest Character and greatest Dignity is to be God's *Ministers* (*Psal.* civ. 4.) in his Providential Administrations. Briefly, it is here declared, that Christ *inherits this excellent Name*, by his being appointed *Heir of all Things* ; whereby God, even the Father, hath committed unto him, as Mediator, a sovereign Power and supreme Authority, in Subordination to himself (unto whom our Lord will finally give up an Account of his mediatorial Administrations, 1 Cor. xv. 24.) to be exercised and employed by Christ for the accomplishing all the great Ends and whole Design of his Mediation, which is his oeconomic Kingdom and mediatorial Lordship, with respect to which he is here called by this excellent Name, the SON of God.

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Hence it is evident, that this *Name* is not given to Christ merely upon the Account of his *divine Nature* (which can't be proved by the mere Application thereof to him) but to denote him to be the great Lord, Mediator and Saviour ; who yet is truly God, as well as Man, in one Person, by a most intimate, and to us incomprehensible Union of the divine and human Natures in him. For he who was *made of the Seed of David*, is *over all God blessed forever* (Rom. ix. 5.) and *in him dwells all the Fulness of the Godhead bodily*. (Col. ii. 9.)

And it is not only in this Context, that the Name SON, attributed to Christ absolutely, and SON of God applied to him eminently, is to be taken in this *æconomical* Sense, but also in many (if not all) other Passages of holy Scripture, where Mention is made of it. Our Lord does evidently assume this Name to himself in this Sense, when he speaks to the Jews in that Manner, (*John* x. 36.) *Say ye of him whom the Father hath sanctified and sent into the World, Thou blasphemest, because I said, I am the SON of God ?* In which Words, Christ makes the Father's *sanctifying and sending him into the World* (that is, the Father's ordaining and commissioning him, God-Man, to the Office of Mediator) the Foundation and Reason of his calling himself *the SON of God*, even that Son of God, who is *one with the Father* ; as appears from *ψ. 30th.* And this *Name* given to Christ absolutely in that remarkable Passage of holy Writ, *1 Cor.* xv. 28. must be understood in this *æconomical* Sense ; as might easily be made most apparent by a little Consideration of the general Tenor and Design of the Context, and many particular Expressions therein. Thus it is also to be accepted in the so often repeated Mention of it, *Joh.* v. 23. 19, 20, 21, 22, as is evident from the 23d *ψ.* where the SON is said to be *sent by the Father*, which he is as *Mediator*. And this likewise is the Sense in which this Name is to be taken in *John the Baptist's* Testimony of Christ, when he bears Record of him, *that this is the SON of God.* (*John* i. 34.) And when *Nathaniel* was convinced that
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Christ was the promised Messiah and Saviour, he expresses his Belief of him to be such, in these Words, *Thou art the SON of God, thou art the King of Israel*, (Jud. i. 19.) Thou art the great *King-Messiah*, who hast a peculiar and supereminent Relation to God; which was the *Jews* common Notion of their expected Deliverer. And in this Sense is this Name to be taken in our Saviour's Question to the blind Man, after he was healed by him; *Doeſt thou believe on the SON of God?* (Joh. ix. 35.) that is, Doeſt thou believe on the promised *Messiah*? The ſame is the Senſe of that Paſſage, *We know that the SON of God is come* (1 Joh. v. 20.) that is, We know that the *Messiah* or the *Chriſt* is come into the World. And to the ſame Meaning is this Name to be conſtrued in the *Eunuch's* Confession of Faith: *I believe that Jeſus Chriſt is the SON of God* (Acts viii. 37.) that is, I believe he is the promised *Messiah*. And alſo in *Martha's* Declaration of her Faith; *I believe that thou art the Chriſt, the SON of God, which ſhould come into the World*. (Joh. xi. 27.) Thus the Names, *SON of God*, *Messiah*, or *Chriſt*, plainly ſeem to be uſed by the holy Writers (as well as among the *Jews* in that Day) indifferently, to ſignify one and the ſame glorious Perſon, viz. the Mediator and Saviour, of old promiſed by God, and in the fulneſs of Time ſent by him into the World, to redeem and ſave loſt Sinners.

(3.) This excellent Name, *SON of God*, is moſt fitly and with great Propriety aſſigned to our bleſſed Lord Chriſt in holy Scripture on the Account of the tranſcendent, moſt ſublime, and incomparable *Excellency* of his *Perſon* and *Office*, as *God-Man Mediator*. The perſonal Excellencies of our Lord Jeſus Chriſt, God-Man, eſpecially if he be conſidered as veſted with, and in the exerciſe of the glorious Office of Lord-Mediator, are ſo ſublime as to far tranſcend, not only our higheſt Apprehenſions of him in our preſent State of Darkneſs and Imperfection on Earth, but alſo the moſt elevated Views of him in the future State of heavenly Viſion.

Vision. All created and uncreated Glories do meet in him : who in his human Nature is inconceivably *fairer* and more excellent *than the Children of Men*, (Psal. xlv. 2.) with whom not one or all of them are worthy to be compared ; and in whom, as God-Man, *the Fulness of the God-head dwells*, by a most intimate incomprehensible Union of the divine and human Natures. (Col. ii. 9.) So that in one mysterious Person he is both God and Man ; so united as to make *one CHRIST*, who is divinely glorious, even *the Brightness of his Father's Glory, and the express Image of his Person*, in whom the Glory of God shines in its divine and full Lustre, even as it appears *in the Face (or Person) of Jesus Christ*, (2 Cor. iv. 6.) by the *beholding* of which (in the Exercise of a lively and Heart-purifying Faith) the Saints of God are *changed into his Image from Glory to Glory*, (2 Cor. iii. 18.) and by the immediate Vision whereof in Heaven (for the Objects of Faith and of Vision are the same) the Saints there enjoy such sacred and exalted Felicities as *Eye hath not seen, nor Ear heard, neither have entred into the Heart of mortal Man*. The immediate Vision of Christ's Glory, as God-Man, in Heaven, in his divine and heavenly Administrations of his glorious Office of Mediator, is the highest Happiness, and all the Heaven which Christ desires of his Father for his People in their separate State, when they are absent from the Body and present with the Lord. *Father* (saith he) *I will, that they be with me, where I am, that they may behold my Glory*, Joh. xvii. 24. (though there will be other glorious Ingredients in their final Heaven and Happiness, when *God shall be all in all*. 1 Cor. xv. 28.) And this Thought must needs raise in us very exalted Apprehensions of Christ's Glory in the Exercise of his Office of Mediation in Heaven, and excite in us earnest Desires after the Enjoyment of him there. Let us then still dwell on this delightful Subject, and further contemplate the Glory of Christ in his Person and Office, as God-Man Mediator ; that we may more clearly apprehend how divinely proper for him

him this sacred Title, *SON of God*, is, on the Account thereof.

Which will further appear, by observing,

(4.) That our Lord Christ, as *God-Man Mediator*, is in a most divine and glorious Manner *derived* from, and *related* to God the *Father*. Derivation from, and (in Consequence thereof,) Relation to another, is always imported in and denoted by the Word *Son*, according to the Scripture-use thereof, and the common Language of Mankind. And therefore this Name, *SON of God*, when applied to Christ, does signify and import a divine and sacred Derivation from God, and is most fitly applied to Christ as God-Man Mediator, on that Account: Because, as such, he is in a most transcendent and glorious Manner derived from God, and related to him. The sacred and mysterious Person of Christ, as *God-Man*, by the personal Union of the divine and human Natures in him, is a most glorious and ineffable Effect of God's infinite Wisdom, Power, Condescension, Love and Grace. Such an Union of his two Natures (divine and human, that are entirely distinct, and infinitely distant) as whereby they become one complex Agent, one common Principle of Action and Passion (as they are in Christ) and on the Account whereof the Names and Characters of each Nature do belong, and are (in Scripture) ascribed, to the complex Person of Christ, *God-Man*; this, even this, is such a singular Expression and sublime glorious Effect of the divine Power, Wisdom, Goodness, and Condescension, and hath on it such fair and eminently clear Characters of all the adorable Excellencies of the divine Nature, as wherein and for which God will be eternally admired and adored. *This is the Lord's doing*, and should be forever *marvellous in our Eyes*. It is altogether of God's Contrivance and Accomplishment. And in the bringing forth this glorious Effect of divine Wisdom, Power and Grace, *viz.* the complex Person of Christ, *God-Man* (according to the best Apprehensions I can at present form of this unsearchable

searchable and adorable Mystery) God, even the *Father*, generated or created the *human Soul of Christ* (most probably before all Worlds, or antecedently to any other Creature whatever) and caused it to exist in an immediate, ineffable, personal Union with the uncreated Logos, or eternal *Word*, the second Person of the adorable Trinity (that eternal, essential Principle of Self-manifestation and divine Operation in the God-head, which in holy Scripture is represented as a divine personal Agent, personally distinct from the *Father*, though *one God* with him) and this eternal *Word*, in personal Union with Christ's *human Soul*, may be fitly called the *Son of God*, because his human Soul was created and united to the eternal Word by God, even the *Father*; and on this Account he may be truly said to be derived from God the Father, or (in Scripture-Terms) *begotten* by him, who according to holy Scripture is to be considered as the supreme Fountain, and first personal Principle and grand Original of all divine Operations and Transactions in the divine Oeconomy. And it may be further observed, that Christ's *human Soul* in Union with the *Word*, seems to be in Scripture-Language, called the *WORD*. (*Joh. i. 14.*) Briefly, the eternal *Word* in a personal Union with Christ's *human Soul*, even before all Worlds, as well as now, may be fitly stiled the *Son of God*; though his human Soul only (strictly speaking) was derived from God the *Father*, and by him united immediately to the eternal *Word* (the second of the sacred Three) so as to be one Person with the Word, and one God with the Father, according to Christ's own Words, *I and my Father are one*, i. e. one God. (*Joh. x. 30.*) And this Manner of speaking concerning Christ suits well with that common Observation, That what agrees to, and is true of him, only in respect of *one Nature*, is truly attributed to, and to be affirmed of his *whole complex Person*, as God-Man; and thus considered, he is the *only begotten Son of God*, even the Father (*Joh. iii. 16.*) and *true God*. (1 *Joh. v. 20.*) Thus it appears, that Christ's Derivation from

from God, and Relation to him, as *God-Man*, is divinely glorious, and just Reason of his being called the *Son of God*, even eminently far above all others, and in a Sense peculiar to himself alone.

(5.) The Name, *Son of God*, as denoting Christ's personal Excellency, is most fitly applied to him on the Account of that sacred and most illustrious *Resemblance* of God, and transcendent *Likeness* to him, which most eminently appears in him as *God-Man Mediator*. ---- This is abundantly insisted on in holy Scripture, and is so copious a Subject, that a whole Sermon could describe but a small Part of it ; however, by a few Hints, I shall endeavour a little to illustrate this blessed Point of Gospel-Truth, which is worthy of our best Attention. ---- In this Context (ψ. 3.) Christ is said to be *the Brightness of God's Glory, and the express Image of his Person*. God's Glory shines most divinely bright in him as *God-Man Mediator* ; so that he is the most *express Image* of the Father : in him, *as such*, all the essential Perfections and glorious Excellencies of the divine Nature are most clearly represented, and fully manifested to us, even in such a Manner as is necessary unto our present Obedience and future Blessedness ; or in such a Way and Measure as is necessary they should be revealed to us, in order to bring us to such a Knowledge of God, as that we may glorify him on Earth, by making him the Object of our Faith, Trust, Love, and Service, so as to come to the blissful Fruition of him in Heaven. To this End it is, that Christ is revealed to us in the Gospel, in his Person and Office, as *God-Man Mediator*. In him, *as such*, God's Wisdom, Power, Justice, Holiness, Truth, Love and Grace, are so clearly represented, and fully discovered to us, as to appear divinely amiable, and (through Grace) effectually attractive of our Souls to God. (2 Cor. iv. 6.) In Christ, *as God-Man, Mediator, all Fulness dwells*, (Col. i. 19.) even such a glorious Fulness of all sublime Excellencies and divine Prerogatives, as does make up a compleat and divine *Image of the invisible God*, (Col. i. 15.) i. e. of
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God the Father. There are in Christ, as *God-Man Mediator*, and appertaining to him, such God-like Perfections and sacred Excellencies, as though they come vastly short of the essential Attributes of God, yet are a most illustrious *Image* of them, and do in a most divine and glorious Manner resemble them. There is in him, as God-Man Mediator, God-like Wisdom, God-like Power, God-like Holiness, God-like Patience, God-like Love, Compassion and Grace, with other glorious Excellencies, inconceivably beyond what is in any or all mere Creatures ; and which appear in him with a most sacred and divine Lustre. And on this head is worthy to be mentioned Christ's most sublime *Likeness* to the *one God and Father of all, who is above all*, (Eph. iii. 6.) in his supreme Authority, and absolute universal Dominion over the whole Creation, visible and invisible, with which he is invested by God the Father ; on the Account whereof, the illustrious Title, *Son of God*, well becomes him. For even earthly Rulers are in holy Scripture called *Sons or Children of the most high*, (Psal. lxxxii. 6.) because in their Authority and Majesty they somewhat *resemble* the great God, the supreme Lawgiver and Ruler of Heaven and Earth. How inconceivably more worthy is our enthroned and glorious Lord Christ, as *God-Man Mediator*, to be stiled the *Son of God*, on the Account of his supreme Authority and Dominion over the whole Creation, and his adorable Majesty, who is *King of Kings, and Lord of Lords*, even the Lord of Angels, and bears Rule over all the lower and upper Worlds ? In what strong Expressions, and in how sublime a Manner does our Lord represent his own God-like Sovereignty, in the 5th Chapter of *John*, where he is declared to have the Sovereign and absolute Command of Life and Death, even as God the Father hath ? (see Verses 25, 28, 29.) He appeared with such God-like and supreme Authority while on *Earth*, that then *he had Power to forgive Sins*, (Mar. ii. 10.) which is a divine Prerogative. He hath Authority to require of all Men religious Homage, Faith,

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and Obedience ; by giving which to him, we must *honour the Son, even as we honour the Father*. And our Consciences ought always to be influenced by *his* high and awful Authority, in our Discharge of all Duties, both of instituted Worship and moral Obedience ; without which we cannot find Acceptance with God in our Performance of them. For we must *observe all Things whatsoever Christ hath commanded us*, because *he* hath commanded them, according to our *baptismal* Obligation. *Matth. xxviii. 19, 20.*

(6.) The excellent *Name*, *SON of God*, is most properly given to our Lord Christ, as *God-Man Mediator*, on the Account of the most peculiar and superlatively eminent *Love* and *Affection*, which God the Father bears to him *as such*. --- The Love of God the Father, in respect of those Acts of it, which terminate on Objects without himself, is firstly and chiefly, and in a most peculiar and eminent Manner, placed on *Christ*, as *God-Man Mediator*. By a Voice from Heaven at his Baptism, (*Mat. iii. 17.*) and afterward from the excellent Glory on the holy Mount, (*2 Pet. i. 17, 18.*) he was proclaimed *God's beloved SON, in whom he is well pleased*. And indeed this is made most apparent by the Father's reposing so great a Trust in him, and committing to him *all Power in Heaven and Earth*. According to that which is written, *The Father loveth the Son, and sheweth him all Things that himself doeth*. (*Joh. v. 20.*) And again ; *The Father loveth the Son, and hath given all Things into his Hand*. (*Joh. iii. 35.*) Furthermore, that our blessed Lord Christ is the supreme Favourite of God the Father, the very Darling of his Heart, appears from those figurative Expressions ; *No Man hath seen God at any Time, the only begotten SON, which is in the Bosom of the Father, he hath declared him*. (*Joh. i. 18.*) Christ's being in the Father's *Bosom*, may import his near and ineffable *Union* to him, as *God-Man*, and being most inconceivably *beloved* by him, and his being most intimately and fully *acquainted* with him, with the infinite Perfections of his Nature and holy Counsels of his Will.

And

And that our Lord Christ is in a most peculiar and eminent Manner the Object of the Father's Love, appears in this, that God's Love to his *People* springs from his Love to *Christ*, who is by way of Eminence *the Beloved, in whom they are accepted of God.* (Eph. i. 6.) It appears also from Christ's own Words, in his Prayer to the Father, *That the Love wherewith thou hast loved me, may be in them.* (Joh. xvii. 26.) Never had any of fallen *Adam's* guilty Race been the Object of God's Love, had he not first loved his own Son *Jesus*, and anointed him Mediator and Saviour. *Him* he loved firstly and chiefly, and those that are *his*, for his sake, and because of his Love to him. *In all Things CHRIST must have the Pre-eminence.* (Col. i. 18.) And therefore in the Father's Love to him; which is such indeed as inconceivably transcends God's Love to his highest Favourites among meer Creatures. In a Word, the Father's Love to Jesus Christ, as his SON, *God-Man Mediator*, is such as well becomes, and is fully correspondent to, that inconceivably near and dear filial Relation, which he stands in to God the Father.

(7.) This *Name, SON of God*, is fitly applied to Christ, God-Man Mediator, on the Account of a sacred *federal Transaction and Covenant-Relation* between him and God the Father, which is plainly referred to, even in our Text. For that is the general Tenor of the holy Transaction between the Father and Christ his Son, commonly called the Covenant of Redemption; *I will be to him a FATHER, and he shall be to me a SON.* It would require even more than an intire Discourse, to set the blessed Doctrine of the *Covenant of Redemption* between the Father and his Son Christ in a proper Light. It may suffice to my Purpose, briefly to observe in general, that for the Lord to be a *Father* to any one, intends the same Thing with being a *God* to him; this is evident from many Passages of holy Writ. It will appear plainly by comparing these Words of the Lord, (*Jer. xxx. 22.*) *Ye shall be my People, and I will be your GOD*; with those (*Jer. xxxi. 9.*) *I am a FATHER*

to Israel, and Ephraim is my FIRST-BORN : both which are spoken of the same People, and intend really one and the same Thing ; and are expressive of a *Covenant-Relation* between God and them. Again, the Lord's speaking concerning the *Jews* of old, as his Covenant-People (though rebellious against him) he says, *I have nourished and brought up Children.* (Isai. i. 2.) Again, it is written, (*Jer.* iii. 4.) *Wilt thou not from this Time cry unto me, My FATHER, thou art the Guide of my Youth ?* which is exactly the same Thing as saying, *Thou art my God.* (*Hos.* ii. 23.) Both Forms of Expression are used concerning the same People, and prophetically declare their future *avouching the Lord to be their God*, and owning their Covenant-Relation and Obligation to him.---It is a notable Prophecy concerning the Messiah, which gives the clearest Evidence to the Point before us ; (*Psal.* lxxxix. 16.) *He shall cry unto me, Thou art my Father, and my God.*---And that to be a *Father*, and to be a *God* to any, intend the same thing, further appears from some remarkable Passages in the New-Testament. Particularly that (*Rev.* xxi. 7.) *He that overcometh, shall inherit all Things, and I will be his God, and he shall be my SON.* So, (*Job.* xx. 17.) where we find our Lord putting these Expressions together, as importing the same Thing, *I ascend to my FATHER and your Father, to my GOD and your God.* So that of the Apostle, (*Eph.* i. 3.) *Blessed be the GOD and FATHER of our Lord Jesus Christ.* (Again, *2 Cor.* xi. 31.) *The GOD and FATHER of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lye not.* Yet again, these Expressions are used synonymously by another Apostle, *1 Pet.* i. 3. *Blessed be the GOD and FATHER of our Lord Jesus Christ.* --- Thus it is most apparent, that to be a *Father* to any one, imports the same Thing as being a *God* to him, both in the Writings of the Old Testament and the New.

And this might be made further evident, by considering the true and proper Import of each Form of Expression, when distinctly applied to Christ. When
 God

God even the Father is called *the* GOD of our Lord Jesus Christ, it is expressive of a special and most eminent *Covenant-Relation* between the great God, and our Lord Jesus Christ, God-Man Mediator, by virtue of a sacred federal Transaction between them (which is commonly called the Covenant of Redemption) whereby on God the Father's Part, he is engaged by an unfailling Promise to Christ, to be with him, to stand by him, and carry him through the great Work of Mediation, to which he is (in and by the Covenant of Redemption) appointed and commissioned by God the Father, and in the Issue to crown him with Glory and Honour for it. Thus this sacred Transaction between God the Father, and his Son Christ Jesus is represented in these (and other) Scriptures. *Isa.* liii. 10, 11, 12. *When thou shalt make his Soul an Offering for Sin, he shall see his Seed, he shall prolong his Days, and the Pleasure of the Lord shall prosper in his Hands: he shall see of the Travel of his Soul, and be satisfied: I will divide him a Portion with the great, and he shall divide the Spoil with the strong, &c.* See also *Isai.* xix. 1,----11. Chap. l. 4,----9. and *Psal.* xl. compared with *Heb.* x.

And when God is called the FATHER of our Lord Jesus Christ, as in the above-cited Scriptures, with many others, and here in my Text (which refers to Christ, God-Man Mediator, as has been proved) what can be intended in these sacred Words, *I will be to him a FATHER, and he shall be to me a SON*, but an holy Promise and sacred Engagement and Stipulation of God the Father to Christ, to be with him, and assist, support and carry him through his great Work of Mediation, and gloriously reward him in the End; or in other Words of the same Import, to exercise the Authority, Care and Love of a *Father* towards him, and act according to such a Character and Relation; and this being made the Subject-Matter of a *Promise* to Christ, it is evidently to be concluded, that his *Sonship* to God the Father must point at his *mediatorial* Character, and intend his *æconomical* Sonship (as before observed,

served,) and not a *consubstantial* Sonship, by a supposed eternal ineffable *Generation*, so called : for never any supposed, this could be made the Subject-Matter of a *Promise*. But I shall not further insist on this Point ; but will now proceed to consider,

II. How the peculiar and eminent Affignation of this excellent *Name*, *SON of God*, to our Lord Jesus Christ, as God-Man Mediator, proves his super-eminent *Dignity*, and Exaltation above the *Angels*, and all Creatures whatever. ---- Indeed, I have so much anticipated myself on this Head, and it appears with such clear Evidence from what has been discoursed under the former, that I need not enlarge upon it : yet I will say here very briefly, the Truth asserted appears evident from the inconceivably more near sublime and dear *Relation*, which Christ, as God-Man, Mediator, stands in to God the Father, than the *Angels* do ; and because in him appears a vastly greater *Likeness* to God, an inconceivably more illustrious *Resemblance* of him, than in them, and all Creatures besides. And he also sustains a vastly higher and more important *Office*, and performs an inconceivably greater and more excellent *Work*, than they do ; which are the Things, that do so ennoble and dignify his Character above *Angels*, and all mere Creatures whatever. But I wave any further doctrinal Consideration of the Subject at present, and pass now to apply it in some practical *Reflections*.

1. Hence it is plainly to be inferred, that our blessed Lord and Saviour Christ, even as *God-Man Mediator*, is a most fit and worthy Object of divine *Worship*, and religious *Adoration*. This is an important Point of Gospel-Truth, clearly and fully evident from the divine Oracles, though perhaps by the Generality of Christian Professors too little understood and considered. That divine Homage and religious Worship is paid to Christ as *God-Man Mediator* by Saints and Angels, appears most plainly from that visionary Representation thereof,

thereof, *Rev. v. 6,-----14*, where *the Lamb that was slain*, and is now exalted into the Throne of God Almighty, is represented as being encompassed with the high Praises of all the holy ones about the Throne of his Glory, both *Saints and Angels*, and by them made the Object of their religious Adoration, distinctly from, yet jointly and equally with God, even the Father. And this is no more than what is required of them by the supreme Authority of the great JEHOVAH, who hath said to the Church of his Saints, concerning his SON Christ, the Mediator, *He is thy Lord, and worship thou him.* (Psal. xlv. 11.) And unto the *Angels* he saith, *Let all the Angels of God worship him.* (Heb. i. 6.) Whence it is evident, that Christ, as *God-Man*, and exercising the Office of *Mediation* between God and Men, is to be religiously adored and worshipped by the whole intellectual Creation. And this is clearly manifest from many Passages of holy Scripture. 'Tis required of *all Men*, that *they honour the SON* (our Lord Jesus Christ, the great Son of God) *even*, or in like Manner, *as they honour the Father*, who hath sent him, and committed all Judgment to him, (*Joh. v. 22, 23.*) which Expressions directly point at the *whole Person* of Christ, God-Man, in the Exercise of his *mediatorial* Office. But yet it is not his Discharge of that Office, that is the fundamental *Ground* and formal *Reason* of our paying divine Homage to him ; but the divine Excellencies of his *Person*, who is God and Man by a mysterious personal Union of the divine and human Natures in him : and his Discharge of his Office of Mediation, with the glorious Benefits thereof, and his divine Love and God-like Grace therein manifested, are strong *Excitements* to our paying him that divine Worship, and religious Adoration, which is founded on his divine Nature, and due to him, because he is *God*, even *one with the Father.* (*Joh. x. 30.*) Hence it is evident, that the sacred unalienable Rights of *Godhead* are not at all infringed, but gloriously maintained, by our worshipping the *Mediator* Christ Jesus our Lord ;
because,

because, though he be personally distinct from the Father, yet is he essentially *one God* with him ; whose divine Prerogatives therefore are not in the least invaded, or derogated from, by our religious Adoration of his SON Christ Jesus ; but rather indeed this our Homage to the SON is most eminently conducive to the Advancement of *the Glory of God the Father*. (Phil. ii. 11.) For by our honouring the SON, Jesus Christ the great and divine Mediator, we honour his FATHER, *which sent him*. (Joh. v. 23.)

2. If our great Saviour be so divinely glorious, in the Character of *God-Man, Mediator* (as hath been shewed) hence is evidently to be inferred the inconceivable *Felicity of the Saints in Christ Jesus* ; the vast and immortal *Happiness* of all those that are savingly interested in the Mediator, or *Partakers of Christ*, by a vital Soul-saving Union to him, through his Spirit dwelling in them ; the same divine Spirit, which dwells in him, dwelling also in them. Hereby *Christ is in them the Hope of Glory*, (Col. iv. 27.) and they may and ought on this Account to *rejoice in Hope of the Glory of God*. (Rom. v. 2.) For they are assured from Christ's own Mouth, that *the Glory given him by the Father, he gives unto them, that they all shall be one in the Father, and in his Son Jesus, even as he and the Father are one*. This is their highest Perfection, and will be their final and exalted Happiness ; by which the *World shall know, that the Father hath loved them, even as he hath loved his Son, his own dear Son Jesus Christ*. (Joh. xvii. 21, 22, 23.) This will be most conspicuously manifest, when Christ shall come to be *glorified in his Saints*, by completing their Salvation. For, *when he shall appear, they shall also appear with him in Glory*. (Col. iii. 4.) *They shall be like him ; for they shall see him as he is*. (1 Joh. iii. 2.) Then they shall be completely changed into his Image, who is God's *First-born Son, among many Brethren*. (Rom. viii. 29.) And then they shall be so like to him their *elder Brother*, that he will not be ashamed

to call them his Brethren. (Mat. xxv. 40.) Though even then he will appear to be truly the *First-born* among all the Sons of God (and the *Lord* and *Heir* of the whole Family) by his Glory so inconceivably outshining theirs, even in that Day of the most illustrious *Manifestation of the Sons of God*, (Rom. viii. 19.) when they shall openly appear to be the Children of God by being the *Children of the Resurrection*, (Luk. xx. 36.) and shall *shine forth as the Sun, in the Kingdom of their Father*. Whoso hath Ears to hear, let him hear. (Mat. xiii. 42.)

3. Is our blessed Lord so immensely glorious as hath been shewed? We may learn what great Reason there is why he should be superlatively *precious* (as he really is) to true *Believers*, or sincere and lively Christians. *Unto you that believe, Christ is precious*, 1 Pet. ii. 7. In the Esteem of such, *he is altogether lovely, the chiefest of ten Thousands*; yea, more and better to them than all other Beloveds, and infinitely amiable, (Cant. v. 10,---16.) which shews us why they should *desire to depart and be with him*. (Phil. i. 23.) By an Eye of Faith, the Saints of God do so *behold the Glory of the Lord Christ*, as God-Man Mediator, (even now in the *Glass* of the Gospel, 2 Cor. iii. 18,) as that it excites in them sacred and delightful Admirations of him, and holy Longings after the beatifick Vision of him in Heaven, where he unveils all his Glory before his holy Favorites about his Throne; on which Account, well may they desire to depart and be with him, as esteeming this *much better by far, than to abide in the Flesh*, or to be at *Home* in the Body, because while so they are *absent from the Lord*. (2 Cor. v. 6.) How unbecoming is it in them, through Unbelief, to indulge any Tergiversations of Heart, or any Unwillingness of Mind, as to a Departure out of this World by Death at God's Call?

A divine Method and sacred Means to reconcile them to the Thoughts of dying (which through Grace will be effectual) is, to consider Death as a *going to be with Christ*,

Christ, and esteeming this *by far much better*, than to abide in the Body, or remain alive on the Earth.

4. Is Christ, as God-Man Mediator, the *SON of God*, and so divinely excellent as has been shewed? Hence it evidently appears how infinitely worthy he is to be most highly esteemed and earnestly desired and sought after by perishing *Sinners* under the Gospel; in which he is so clearly revealed and tendered to them in all his divine and glorious Fulness. Alas, what horrid Stupidity prevails in the Hearts of the whole Multitude (great as it is) of *Christ-Neglecters*! And yet is there not Reason to fear, that some of you, O my Hearers, are in the unhappy Number of such? O consider, that while in your present Condition, you are lying on the Brink of everlasting Ruin: And be persuaded to attend to the Voice of Grace in the Gospel, saying to you, *Awake, thou that sleepest, arise from the Dead, and Christ shall give you Light.* (Eph. iv. 15.

5. Is Christ, the *SON of God*, so divinely glorious? Learn hence, what Reason there is to admire and celebrate his *God-like Condescension and Grace*, in humbling himself for our sakes to suffer *Death, even the Death of the Cross* (Phil. ii. 19.) and what Reason to adore the astonishing *Love of God* even the *Father*, manifested in *not sparing his own Son, but delivering him up for us*, (Rom. viii. 32.) and this *while we were yet Sinners.* (Rom. v. 8.) Herein there is such a bright Display of the glorious Love and Kindness of God our Saviour, as will eternally fill Heaven with holy Wonder, and the most devout Admirations.

6. Is our blessed Lord Christ the *SON of God*, as he is *God-Man Mediator*? It is hence evident, what a *sure Ground* of rich and strong *Consolation* the Saints of God have to support them under all their Difficulties. Such a Ground of Consolation *Christ's Sonship to God* is; for by their spiritual Union to him through Faith in his Name,

Name, they are all the Children of God (Galat. iii. 26.) and are made Partakers of divine *Adoption* ; whereby they become *Heirs of God*, even *Joint-Heirs with Christ* (Rom. viii. 17.) unto an *Inheritance* that is *undefiled* and *fadeth not away*, reserved in *Heaven for them*. (1 Pet. i. 4.) Christ's *Sonship* to God is the glorious Foundation of *Believers Sonship* to him. Were not the blessed God the God and Father of our Lord *Jesus Christ* (as he is God-Man, Mediator) he had never been a God and Father to any of the Children of Men ; as he is to all that savingly believe in Christ : and without a vital Union to him, none of *Adam's Race* can ever be made Partakers of a Soul-saving *Sonship* to God : which is the happy Privilege of all the Saints in Christ Jesus. Christ and they have *one Father*, even God : and this may support and comfort them under all their present Darkness and Difficulties, and Trials whatever.

7. Hence we may learn the glorious *Excellencies* of the *Knowledge of Christ Jesus* our Lord ; and that it is worthy of our constant Study, earnest Prayer and utmost Endeavour to obtain it. (See *Phil.* iii. 8.) The Knowledge of Christ, in his Person and Office, as God-Man, Mediator, is admirably excellent in itself, inconceivably more so than the Knowledge of the whole Frame of universal Nature, or than all Creatures whatever, from the meanest Insect on Earth to the highest Angel of Heaven : because the Glory of God, and all the infinite Perfections of his adorable Nature, as well as the blessed Counsels of his holy Will, are much more clearly and fully discovered to us, in and by him, than in and by them ; and therefore a vastly more noble Subject of our constant and abundant Contemplation, and of much higher Concernment to us. For the holy *Knowledge of Christ*, as *the Son of the Father*, sent by the only true God, and one with him, is *eternal Life*. (*Joh.* xvii. 3.) Those that see and know him, see and know also the *Father* that sent him. (*Joh.* xii. 15. Chap. xiv. 7,---9. Chap. viii. 19.) Whereas had we the most

most full and clear Knowledge of the whole Creation in all its Excellencies, yet without the spiritual Knowledge of *Christ*, it would nothing avail us to *Life eternal*.

Let us then *consider him, the Apostle and High Priest of our Profession.* (Heb. iii. 1.) This is a Duty of utmost Importance to all Christian Professors ; but more eminently incumbent on those who have the Honour to be put in *Trust with the glorious Gospel of Christ*, and therefore are under the most sacred and awful Bonds to teach and instruct the People of their Charge in the *Knowledge of Christ*, as he is revealed and exhibited to us in the Gospel.

As a proper Conclusion to this Discourse, permit me then, my *Reverend Brethren*, with all suitable and affectionate Deference, to address you with an *Exhortation*, to give your most serious and earnest Attendance to the constant Study of the Knowledge of CHRIST, in all the sublime and sacred Excellencies of his Person and Office, and the Regards due to him, as the SON of the Father, God-Man Mediator. Let us make these the delightful Subject of our abundant Meditations and industrious Inquiries, and give them due Place in our publick Discourses to our People, and ministerial Instructions of them. Let us earnestly endeavour to set out his divine Glories and sacred Beauties, as they are described in his holy Gospel ; that *Sinners* may be excited to seek him while he may be found, that they perish not in their Christless State, even more dreadfully than those who have never heard of him ; and that *Saints* may grow in Grace, by growing in the Knowledge of our Lord and Saviour Jesus Christ : To whom be Glory both now and for ever. AMEN.

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