

THE MIGHTY GOD.

A

SERMON;

PREACHED BY

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CANTICLES V. 16.

HE IS ALTOGETHER LOVELY.

VERY PROPER TO BE READ ALONG WITH DR. M'GILL'S
ESSAY ON THE DEATH OF CHRIST.



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THE MIGHTY GOD.

Cant. v. 16.—‘He is altogether lovely.’

Doctrine,—‘That Jesus Christ is infinitely and superlatively lovely.’

DEARLY beloved, one of Christ’s titles is, ‘The mighty GOD: you have it in Iſa. ix. 9. there he is called ‘the mighty God.’ Christ is a King,—a King above all kings, and a King over all kings, and the King of kings, and that his laws are moſt equal, his ſubjects moſt happy, having no other tax laid upon them than love and fear.

This title holdeth him forth, not only as a great KING, but as a great GOD, before whom, all kings and kingdoms are but as little drops, or as ſmall duſt, Iſa. xl. 15. From this title ‘the mighty God,’ I ſhall lay down this propoſition, ‘that Jeſus Chriſt is true and perfect God.’—That Jeſus Chriſt is true and perfect God, that is the point I ſhall inſiſt upon.

There are two ſorts of people in the world that deny my doctrine, who deny the Deity of Jeſus Chriſt, who ſay the ſecond Perſon of the Trinity is not God.

First, The unbelieving Jews, if Christ had come as the Jews dreamed, as a great Monarch, treading upon nothing but crowns and sceptres, and the necks of kings, and had all the potentates of the earth to attend his train; I say, had Christ come in this worldly glory, pomp, and power, then it may be the Jews would have believed on him; may be then he should have been their God, but now, beloved, because Christ came poorly and meanly, and 'made himself of no reputation, and took upon him the form of a servant,' as the scripture saith, Phil. ii. 7. He took none of his gallantry, none of his bravery upon him, but 'made himself of no reputation:' And therefore the Jews slighted him, and disowned him. The Turks mock us at this day with our crucified God; 'O,' say they, 'You worship a crucified God;' and some of the Heathens say, 'They would not believe in a hanged God.'—O blessed JESUS, thus art thou reproached and despised by the unbelieving world, because thou camest poorly, and diedst shamefully for our sins. They who despise the death of the Lamb, shall surely feel the wrath

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of the Lamb: They who turn away their ears from hearing Christ's voice now, Christ will turn away his ears from hearing their cries then.

Secondly, There be others that deny the Deity of Christ; and there are some seditious ones in this nation, who say, 'That Christ is but mere man, and that every faint is as much God as Christ;' and further they say, 'That to equal Christ with God is high blasphemy.' They that will not own Christ at his first coming, Christ will not own them at his second coming, they that will not obey the truth of God revealed from heaven unto them, shall suffer the wrath of God revealed from heaven against them.

Oh ye blasphemers, ye say the Son is not God, The Father saith, he is God; now who speaks true, God or you? 'let God be true and every man a liar.' That it is so, I shall give you more clear proofs. Express scripture speaks it forth, that Jesus Christ is true and perfect God, Tit ii. 13. saith the apostle there, 'looking for the blessed hope and glorious appearance of the great God.' Mark, Christ is here not only called God, but great God.

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Oh, saints, he that came from heaven to make us righteous, will also come from heaven to make us glorious, 'looking for the blessed hope, and glorious appearing of Jesus Christ:' not only so, but Christ is also called 'mighty God;' nay, not only mighty God, but again, 'God blessed for ever.' Christ is 'God blessed for ever.' Rom. ix. 5. Not only blessed for ever, but the 'true God,' 1 John v. 20. Jesus Christ is there called the 'true God,' not only the true God, but a 'God for ever and ever.' Heb. i. 8. Mark there, 'unto the Son,' he said, 'Thy throne is for ever and ever.'

The Father himself calls the Son God, and therefore well may we. Unto the Son he said, 'Thy throne, O God, is for ever and ever.' Thus you see the doctrine fully proved, that Jesus Christ is the true and perfect God. But beloved, because the Deity of Christ is so much questioned at this day, and this being one of the serious and chiefest points in divinity, therefore I shall give you some considerations, or demonstrations, or arguments, to fortify you against this great error before named. First, That Jesus Christ

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is true and perfect God; he is for time, co-eternal; for nature, co-essential; for dignity, co-equal with his Father.

First, For time, co-eternal, John xvii. 3. 'O Father, glorify thou me with thyself, with the glory which I had with thee before the world was.' You see here, first, Christ was before the world was, Christ was from everlasting, from the beginning, Pro. viii. 23. Speaking concerning Christ, 'I was set up from everlasting, from the beginning, before ever the earth was.' And therefore Christ is called 'the everlasting Father.' Isa. ix. 6. So in Rev. i. 8. Christ there speaking of himself, saith, 'I am Alpha and Omega, the beginning and the ending, which was, and is, and is to come, the Almighty.' Mark, first, Christ is the same before time, in time, and after time; which was, and is, and is to come.—Now beloved, none can be eternal but God; but Christ is eternal, and therefore he is God, and co-eternal with his Father.

Secondly, He is for nature co-essential; 'I and my Father are one,' saith Christ, John x. 30. 'There are three that bear record in heaven, the Father, the Word, and the Spirit, and

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these three are one.' Mark here, they are ONE, John xiv. 8. When Philip desires to see the Father, 'Shew us the Father, and it is enough,' saith Christ in ver. 9. and 10. 'He that hath seen me, hath seen the Father.'—How so? for I am in the Father, and the Father is in me.'—So that you see Christ is more than mere man: He is ONE with the Father.—Oh, sirs, he is THE-ANTHROPOS, God-man. If you make the Son mere man, you must make the Father so too.

Thirdly, He is for dignity co-equal with the Father, Phil. ii. 6. 'Who being in the form of God, thought it not robbery to be equal with the Father.' Christ thought it no diminution of his Father's glory, to be equal with his Father in glory. And you shall further find, that all the honour which belongs to God, the Father hath commanded us to give to the Son. You have a full text, John v. 23. 'That all men should honour the Son, even as they honour the Father; for he that honoureth not the Son honoureth not the Father.' Therefore it is clear to every eye, that Christ is for dignity co-equal with the Father; for the Father

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hath commanded us to give the same honour to Christ, which is due to him: so that it is no blasphemy at all, certainly, to equal Christ with God, for in him are the riches of the Deity, and all the fulness of the Godhead dwells bodily in him: as you may see, Col. ii. 9. This is the first argument. He is for time co-eternal, for nature, co-essential, for dignity, co-equal with the Father.

Secondly, I shall lay down this argument to prove the Deity of Jesus Christ: Consider the work of creation: surely he that made heaven and earth must needs be a God, you will yield to this; so saith the Lord himself.—‘ All the gods that have not made heaven and earth, shall perish from the earth and from under heaven,’ Jer. x. 11.— But now, beloved, Jesus Christ made the heavens and the earth and all things therein, and therefore he is God: see a few scriptures for this, John i. 3. ‘ All things were made by him,’ mark, this is by Christ, ‘ all things were made by him, and without him was nothing made that was made.’ Col. i. 16. ‘ By him were all things created in heaven and in earth, visible and invisible, all things were made by him, and

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‘for him.’ So again, John i. 10. ‘He was in the world, and the world was made by him, and the world knew him not.’—Now, beloved, had Christ been less than God, he could not have made heaven and earth, and therefore he is God of glory, the great God that now sits upon the throne; for he created the heavens and the earth, and all things therein.

Thirdly, That Christ is the true and perfect God, appears, if you consider the works and miracles which he did in the days of his flesh; here is another unanswerable argument to prove the Godhead of Jesus Christ. The winds and the seas obey him, the devils come out of the possessed, the blind received their sight, the lame walked, the deaf heard, the dumb spake, lepers were cleansed, the dead were raised, the sick were healed. Oh, who could do this but God, as you may see, Mat. xxi. 5. But you may say, the Apostles did great miracles, and yet were not gods, why? It is true, they did great miracles, but in whose name did they do them? Was it in their own names, and by their own power? No, beloved, they themselves confess the contrary, Acts iv. 10.

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They tell you, it is not in their own power, but in the name and power of Jesus Christ. So in Acts iv. 18. 'We do in the name of Christ.' So that, beloved, this is a strong argument to prove the Deity of Christ; they did great miracles in his name, and by his power his disciples did great miracles. And with this Jesus satisfied the disciples of John, 'Go and tell what things ye hear and see, how the lame walk, and the blind receive their sight; Go and tell John.' Now, I say, these great things could be done by none but by a great God; and therefore Jesus Christ is not only the Son of man, but the Son of God, even God blessed for ever.

But Fourthly, Consider divine worship is due unto Christ. Now you know, worship is proper only to God. 'Worship him that made heaven and earth, and the sea,' said the angel, Rev. xiv. 7. Worship only is proper to God alone. Now, beloved, all the acts of worship that belong to God the Father, are given to the Son Jesus Christ, both angels and men are commanded to worship him, as well as we, Heb. i. 6. 'Let all the angels of God worship him.' And in Phil. ii. 10. 'That at the name

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‘ of Jesus every knee should bow, both
‘ of all things in heaven and on earth;’
mark first, things in heaven, as well
as things on the earth, must worship
Christ; and Christ himself saith, John
xiv. 1. ‘ Ye believe in God, believe al-
‘ so in me.’—Mark, first, speaking of
those that believe in God, saith he, ‘ Ye
‘ believe in God, believe also in me.’—
Now, beloved, we are commanded to
pray to Christ, to glorify Christ, to be-
lieve in Christ, to honour Christ, and
worship Christ; and therefore the saints
have prayed, ‘ Lord Jesus receive my
‘ spirit,’ as Stephen did. So that you
see worship is due to Christ, both from
angels and men, and therefore he must
needs be God.

Fifthly, There be clear prediction of
the coming of Christ under the Old
Testament. No sooner was man fallen,
but Christ was promised, ‘ The seed of
‘ the woman shall bruise the serpent’s
‘ head.’ All the prophets foretold of
the MESSIAH, Isaiah, Jeremiah, Hosea,
Daniel, Malachi, and the rest of them,
how falsely he should be accused, and
how basely he should be used, and this
will be enough to condemn the unbe-
lieving Jews, and make them speech-

Jesus in the great day of accounts. I might give you the sayings of the same prophets, but you may find them yourselves; search the Old Testament, and you shall find them all speak more or less of Jesus Christ. Thus I have clearly proved by express scripture, and undeniable arguments, that Jesus Christ is true and perfect God. I proceed to the use and application of it to ourselves.

Use. The first use shall be for information: If it be so, that Jesus is true and perfect God: then, tho' this be a strange truth to some, yet it is a sound truth; tho' the mystery be deep, yet the divinity is true: that he who made man, became man, suffered by man, and for man; 'Without controversy,' saith the apostle, 'great is the mystery of godliness;' What is the matter? God manifested in the flesh, 1 Tim. iii. 16 'Without controversy, without all doubt, a great mystery,' saith the apostle, 'God manifested in the flesh.'

The schoolmen compare the incarnation of Jesus Christ to a garment made by three sisters, and one of them wears it: So all the three PERSONS in the TRINITY had a hand in the garment of CHRIST'S FLESH, but the se-

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cond PERSON he wore it; he was God manifested in the flesh; and this is a great mystery. And truly, sirs, it is a great mystery for happiness to become a curse, Gal. iii. For him that made the angels, to become lower than the angels, Heb. ii. For the Creator to become a creature: for him that had the riches of all in him, to become poor. Oh! this is a great mystery, that he whom the heaven of heavens cannot contain, his glory should be wrapt up in the rags of flesh; that the great God should take upon him a piece of earth; that he who hangs the earth upon nothing, should hang upon a cross between two thieves, truly a great mystery: That he who rules the stars should suck the breasts: That he who thunders in the clouds, should be cradled in a manger. Oh! a great mystery, that Abraham's Lord should become Abraham's son; that the God of Abraham should take upon him Abraham's seed; what a mystery is this? he was conceived in the bowels of his mother, that he might be received into the bosom of his Father. 'Therefore,' saith the apostle, 'without controversy, great is the mystery of godliness, God manifested in

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'the flesh.' God's Son become man's son, that we poor man's sons might become God's sons.

But secondly, Is Jesus Christ true and perfect God? My second inference is this, That Jesus is a precious God: He is honey in the mouth, beauty in the eye, joy in the heart, and music in the ear. "Let all their money perish with them, who esteem all the gold in the world worth one day's society with Jesus Christ," said a great Marquis when he was tempted with money.

Oh! sirs, Christ's members are the happiest, Christ's comforts are the sweetest, Christ's reward is the highest, Christ's precepts are the purest, Christ's glory is the greatest, Christ's love is the truest, Christ's riches are the most precious, he is the glory of God, the paradise of angels, the beauty of heaven, the redeemer of men in Heb. i. 3. he is there called 'the brightness of his Father's glory;' he is the rich jewel in the cabinet of glory, he is the sparkling pearl, whosoever hath him cannot be poor, but whosoever wants him cannot be rich.

Thirdly, If Christ be true and perfect God, then Christ's members are

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the greatest and happiest; if Christ is God Almighty's only Son, believers are God Almighty's only daughters. You read of God's daughters in Psal. xiv. Christ is the King, believers are the queen; Christ is the bridegroom; believers are the bride; Christ is the Lamb, believers are his wife, Rev. xxi. 9. What shall I say? the angels in glory are in a very glorious state, and yet let me tell you, believers in Christ be higher than angels; they are servants, we are members; they be the friends of the bridegroom, we are the bride; they have their personal glory, we have the same glory for substance with Jesus Christ, John xvii. 22. 'The glory which thou hast given me,' saith 'Christ, I have given them.' Believers be nearer the throne than angels; and this doth wonderfully speak out that we are higher than the angels. In Rev. v. The four beasts are nearer the throne than the angels.

O! beloved, how are believers advanced! how high are we become, poor dust and ashes to be above angels! and this is the greatest happiness which we get, by Christ's assuming our nature for the salvation of our souls.

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Again, Christ's members be not only the greatest, but the happiest: our renewed condition is as good in Christ, as it was bad in Adam. Oh! sirs, we were no more cursed out of Christ, than we were blessed in Christ; Christ is as full of life, as Adam was full of death; Christ is as full of sweetness to us, as Adam was of bitterness to us. Truly soul, if thou say Christ is thine; I will speak next and say, Soul, thou hast that which is more worth than a king's ransom; that which is more worth than all that which the devil promised Christ, when he shewed him all the kingdoms of the world. Oh! the happiness of poor believers! 'there is no condemnation to them that are in Christ Jesus,' saith Paul, Rom. viii. 1. Therefore they are happy.

But Fourthly, Christ Jesus is true and perfect God, Then we infer from hence, that God's love and good-will to mankind was very great. That Jesus Christ should come from heaven to take our nature, that we might be partakers of the divine nature; Christ took upon him our shame, that we might be partakers of his glory. One drop of his blood is worth a sea of ours, and

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yet he died our death, that we might live his life; he suffered our hell, that we might enjoy his heaven. Oh! how infinitely did he love us! He endured the forest pains, that we might enjoy the sweetest pleasures. The scripture tells us, that he came leaping; he came with such a good-will; he came leaping; as you know when a man goes leaping, you may know that it was with a good-will: he came leaping and skipping, Cant. ii. 8. 'He came leaping upon the mountains, and skipping upon the hills.' "Leaping," saith Gregory, how so! "Why," saith he, "from the throne to the womb, from the womb to the cradle, from the cradle to the cross, and from thence to the throne again; this was his leap." Oh! sirs, oh! sirs, how much did this Jesus suffer for poor believers! he was hanged upon the cross on Mount Calvary, that he might sit on the throne in Mount Sion.

3. Use. Secondly. By way of exhortation; 1st, To sinners, to unbelievers, to graceless persons, I have a few words to say. Oh! sirs, oh! sirs, methinks I cannot but do towards you as Christ

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did once towards Jerufalem, when he came near the city, he wept over it.— Truly, finner, your ftate is a weeping ftate; your ftate is a miserable ftate; you ly open to all the wrath, all the vengeance, all the curfes under heaven. O poor miserable finners, cannot you pity yourfelves? The Lord of heaven pity you. Did Jefus Chrift come from heaven to you finners, and will not you come out of your fin, to come to Chrift? Did Chrift come from his Father's bofom, and leave his throne and crown, and all his glory, to come to a poor loft world, and to die and fuffer here for poor loft finners: and what finners, will this make no impreffion upon you? Let me tell you, firs, Chrift came into the world, for no other end and reafon, but only to die for poor finners. It was the great defign of Chrift to fave poor finners. Sirs, if you will not credit me, look into the fcripture, and then fugely you will believe it, 1 Tim. i. 15. 'This is a faithful faying,' faith the apoftle, 'and worthy of all acceptation, that Jefus Chrift came into the world to fave finners.' Mark, firs, 'He came into the world to fave finners.' Chrift hanged upon

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he cross, and wept upon the cross, and
 died upon the cross, to save sinners; it
 was for poor sinners, all the hardships,
 all the wants, all the trials and suffer-
 ings which he met with; it was for
 the sake of poor sinners. Christ hath
 suffered all this woe and misery for
 thee; and wilt not thou leave thy
 wearing, and thy drunkenness, and
 thy wickedness, for Christ? O! the sad,
 sad day that is coming on thee? how
 canst thou answer this before God Al-
 mighty, that Jesus Christ the King of
 kings, should come into the world, and
 abase himself so much, as to be in a
 mean state, and yet that this should
 do nothing affect you! Oh! who will pity
 you when you are damned? when you
 are howling and roaring in hell? that
 would not pity yourselves! Oh! for the
 Lord's sake, consider that God should
 come and take our nature, and that he
 should take our rags, that we might
 wear his robes? And what! Will you
 rather remain in your sins, and die,
 than come to Christ for life? O! sin-
 ner, for the Lord's sake, put off your
 beggars rags, that you may put on his
 lovely robes.

I have read of Alexander the Great,

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that when he came against a city, he used to set up a candle, and if they yielded before the candle was out, they should have quarters, but if they stood out, they might expect nothing but hanging, drawing and quartering. Oh sirs, Christ sets up a candle to thee, and if thou wilt come in to-day, thou shalt have mercy, or else there will be none. If all the angels and saints in heaven should fall upon their knees, and say, Oh! Lord, spare this poor creature, one dram of mercy for him, it would not be regarded, the Lord will not hear them: And therefore, for the Lord's sake consider, men are sentenced, not only for their sinfulness, but for their slothfulness; men may perish for being servants that are unprofitable, as well as for sinners that are abominable. Methinks you should take as much delight in those precepts that enjoin holiness, as in those promises that assure happiness; if the day of mercy leave you graceless, the day of judgement will find you speechless; tho' you may resist the judgement he lays before you, yet you can never resist the judgement that he lays upon you; there is no standing before Christ, but by stand-

ing in Christ. Ungodly men fear no wrath, because they feel no wrath; because the sin is unpunished, they think there is no punishment for their sins; because he goeth on to spare them, they go on to provoke him; as he adds to their lives, they add to their lusts; because he is very merciful, they will be very sinful; because he is very good, they will be very bad; because justice thinks, men think he is blind; because he doth not reprove them for their sins, therefore they think he doth approve them in their sins. Justice will avenge the quarrel of abused mercy; the longer God forbears, not finding amendment, the sooner he strikes when he comes to judgement.

Oh! sinners, though the patience of God be lasting, it is not everlasting; by the warning-piece of God, you are not alarmed, you shall be consumed; the longer God is fetching about his hand, the heavier will be the blow when it comes; 'I gave her space to repent of her fornication, but she repented not;' what follows? 'Behold I will cast her into a bed, and they that commit adultery with her,' Rev. 21, 22. The day that begins in mer-

cy may end in judgement. God is
 lent so long as our sins will let him
 quiet; but know that God hath vi
 of wrath filled with indignation, f
 vessels of wrath fitted for destruction
 If God's mercy do not draw you to
 pentance, God's judgements will dri
 you to destruction; the sea of damna
 tion shall not be sweetened with a dr
 of compassion.

Oh! sinners, either seek out a fa
 our to deliver you from the wrath
 God, or else find out a shoulder to b
 you up under the wrath of God. O
 that you would consider your w
 hath not God said, 'That no swear
 ' nor drunkard, nor whoremonger, n
 ' adulterer, shall enter into the kin
 ' dom of heaven; and such are some
 ' you;' God knows it, and your o
 consciences know it; and yet you f
 ter yourselves, and speak peace to yo
 selves, when God speaks not a w
 of peace to you. Oh, sinners, think
 this before the bottomless pit he
 that her mouth upon you: Oh, do
 longer forget God and your own
 vation, Heb. ii. 3. How shall we
 ' cape, if we neglect so great salvatio
 If you neglect the great salvation.

cannot escape the great damnation.

Secondly, Believers, let me beseech you to stand fast, and to hold fast that which you have already, Rev. ii. 19. 'Be thou faithful unto death, and I will give thee a crown of life.' He hath a crown for runners, but a curse for runaways. As you look for happiness as long as God hath a being in heaven: so God looketh for holiness as long as you have a being on earth. As many as walk according to this rule, peace be on them, Gal. vi. 16. To tread in any other path on earth, it is but to mistake your way to heaven: Whilst you are on this side of eternity, you must hold the sceptre of grace in your hands till God set the crown of glory upon your heads: This is the sparkling diamond that is set in the apostle's crown, Tim. iv. 7. 'I have fought a good fight, I have finished my course, I have kept the faith.' O believers! it will be your happiness, your glory, your honour another day, if in this day you be found faithful. O! do not turn your backs upon the truths of God, as too many in our days have done; they have gone from one religion unto all, till at last they have gone from all re-

ligions unto none: That man's beginning was in hypocrisy, whose end is in apostacy. Indifferency in religion, is the next step to apostacy from religion.

O! do not make Him a stone of stumbling, that God hath made a stone for building: If the golden-chain of duty will not hold you, the iron-chain of darkness shall bind you: if you abuse your liberty in one world, you will lose your liberty in another: If you have made as much conscience in your liberty, as you have had liberty for your conscience, it had been well. That soul was never related to Christ, that was never devoted to Christ: there is no obtaining the prize of happiness without running the race of holiness.

Oh! for the Lord's sake, do not you begin in the Spirit, and end in the flesh. O do not put your hand to the plough and look backward; be not true to the father of lies and false to the God of truth; keep close to the Son of God, to the Word of God, to the Ordinances of God, to the Day of God, to the Ministers of God, to the People of God, and thou wilt be safe. Gal. vi. 9. 'Be not weary in well-doing, for in due season you shall reap, if you faint not.' I shall wind up all with that saying of Ignatius, "They who adhere to them, who adhere not to truth shall never inherit the kingdom of God."

F I N I S.