

SERMON XVIII.

THE ESSENTIAL WORD INCARNATE; OR GOD
MANIFEST IN THE FLESH: OR IMMANUEL
GOD WITH US.

JOHN i. 14.

“ And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth.”

THE personality and essential deity of the Son of God, his incarnation, whereby he became Immanuel, God manifested in the flesh, are most sublime and important truths revealed in, and testified of, by the inspired volume; in which, next to the nature of the incomprehensible essence, and the personalities in the infinite and incommunicable Godhead, there is not a greater mystery recorded in it, than the incarnation of the essential Word, the only begotten Son of God.

The apostle Paul puts this in the front of all christian mysteries ; when writing to Timothy, he saith, " And without controversy great is the mystery of godliness, God was manifest in the flesh," 1 Tim. 3. 16. It is a great mystery. indeed, such as elect angels and elect men will admire and contemplate for ever and ever, with inconceivable and increasing delight and joy.

This great subject, the essential Word incarnate, or God manifest in the flesh, Immanuel, God with us, I will endeavour to set before you at this time ; it being a most particular part, branch, and article of our most holy faith and profession, to believe in God incarnate. It must therefore be absolutely necessary to attend to what is revealed and related concerning it in the record which God hath given concerning his Son.

May the Holy Ghost be my guide. O ! that it may please him to enlighten my understanding, and sanctify my mind, that I may so conceive, and clearly and properly express my thoughts on this most divine and glorious mystery, agreeably with what is recorded, and set forth of it, in the written word of God ; and altogether in perfect conformity therewith, to the glory of the Three in Jehovah, and to the comfort and benefit of your souls. Even so, O ! Holy Ghost, grant it for thy name sake. Amen.

The evangelist in the verses going before my text, treats of the personality and divinity of

God, our Saviour, of his office, of his incarnation, and of his being rejected by some, and received and believed on by others.

The distinctive personality of the essential Word, his co-existence in the Godhead by essential union with it, his co-eternity and co-equality in the unity of the infinite and incomprehensible essence, with the Father and the Holy Ghost, God over all blessed for ever, amen, are truths of the utmost importance, and most closely connected with our present subject. Our evangelist viewed it in this light, and therefore in the verses going before our text, he, under the influence of the Holy Ghost, positively asserts these truths as fundamental ones. Herein he shews his apostolic wisdom; for the person of Christ in his divine nature, should be treated of before his actions in his human nature. He says, ver. 1. "In the beginning was the Word, and the Word was with God, and the Word was God." The second person in the essential and eternal Trinity, is here called the Word. He is called so in the old testament, in divers places, too many to mention: to give some instances, he is called the Word of the Lord, and that in relation to the creation of all things; "By the Word of the Lord were the heavens made, and all the hosts of them, by the breath of his mouth," Psalm xxxiii. 6. We read that the Word of the Lord came unto Abram in

a vision, Gen. xv. 1. Most certainly by it we are here to understand the essential Word. We read in 1 Kings xix. 9. concerning the prophet Elijah at Horeb, "The word of the Lord came unto him, and said unto him, What doest thou here Elijah?" Now as personal properties are here ascribed to the word of Jehovah, who came and spoke to the prophet, it fully proves he must be the essential Word. Thus also, when God's covenant and promise is mentioned, and the Three in Jehovah expressly mentioned by the prophet Haggai, the second person in the Trinity bears this title, and is called the Word; "I am with you, saith the Lord of Hosts, according to the word that I covenanted with you, when ye came out of Egypt, so my Spirit remaineth amongst you," Haggai ii. 4, 5. Dr. Allix says, that the Targum of Jonathan Ben Uzziel, the Chaldee, hath rendered this text of Haggai, "I am with you, saith the Lord of Hosts, with the word which covenanted with you when ye came out of Egypt, and my spirit which abideth in the midst of you." See Dr. Allix's Judgment of the Jewish Church, page 358.

In this glorious promise, (says the truly excellent Mr. Serle, in his essays on the names and titles of the Holy Spirit,) are mentioned the three covenanting persons, Jehovah, the Word, and the Spirit; and it doth not seem improbable that the apostle had his eye upon

this passage, when he wrote the remarkable text of the three witnesses in heaven, "the Father, the Word, and the Holy Ghost," 1 John v. 7. However in that text of Haggai, there are three persons, as well as in that of John, and in both the three are one.'

To introduce my text, I will comment briefly on the preliminary verses, viz. 1, 2, 3. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not any thing made that was made."

John's beginning is the same with Moses' beginning: he says, "In the beginning God created the heaven and the earth," Gen. i. 1. And John seems to have his eye on what Moses records concerning the creation, and positively asserts that the Word was in the beginning, before the creation, present at it when it took place. He was the essential Word: he was with God, distinct from the Father and Spirit in personality, yet co-equal and co-eternal with them, possessed of all the glories, perfections, and essential incommunicable blessedness of the divine essence.

He co-existed and co-operated with the Father and the Spirit, in the whole work of creation and providence. He who made all things is God:

Christ, the essential Word, is the Lord and Creator of all things, visible and invisible.

Thus his eternal power and Godhead being set forth, the apostle in verses 4 and 5, proceeds with his subject, saying, of the eternal and essential Word of the Father: "In him was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not."

In him, as Creator, is the fountain of life: in him, as God-man, is the fountain and spring of all communicated life, natural, spiritual, and eternal. All the life and light of nature is from him: in him was the life of the promise, and the light which shone through it on the elect patriarchs and prophets, and all the church of God, from the first moment of its publication in the garden of Eden, till the fulfilment of it in his incarnation.

He shone forth in all the types, shadows, and figures of the ceremonial law, in all the ministry of the prophets, in the whole scriptures of truth; yet such was the darkness of the human mind, corrupted by the fall, that the bulk of the Jewish people did not comprehend him, when manifested in the flesh, to be the very Messiah which all the prophets had spoken of, and borne witness to, in their writings.

In the sixth and following verses, the evangelist gives an account of the forerunner of

Christ, John the baptist, of his mission and office ; he was sent of God ; he came to bear witness of Christ, the light of everlasting life. " There was a man sent from God, whose name was John ; the same came for a witness, to bear witness of the light, that all men through him might believe. He was not that light, but was sent to bear witness of that light. That was the true light which lighteth every man that cometh into the world." The apostle in all he hath hitherto said, casts light on the old testament, and shews that Christ was he of whom Moses testified in his account of the creation, under the expression, " God said, let there be light, and there was light."

He shews that Christ was hid in the promises and figures of the ceremonial law, and in the ministry of the prophets. That he might be more fully revealed, John was sent. That Christ in his person is the true light : he created light in the first creation : he does so in the new. He has a world distinct from Adam's, and he is the light of it ; and all born into his spiritual world, he enlightens, so that they know the Lord.

In the tenth verse he speaks of the omnipotence and omniscience of Christ, and of his descent into our world, by his incarnation : " He was in the world, and the world was made by him, and the world knew him not." He was in it, by his omniscience, and omnipresence : he

was the Creator of it: his wisdom, power, and goodness, shone forth in every part of it: yet though his works proclaimed him, every element acknowledged him, by yielding obedience to him; yet fallen man by the light and works of creation knew him not.

Verse 11. "He came unto his own, and his own received him not." He came personally by his incarnation, into the world, and conversed with his own people, the jews, who were his by choice, Deut. vii. 5. by covenant, Deut. xxvi. 18. by purchase, Exod. xix. 4, 5. and by kindred, Heb. ii. 16. yet they received him not, they would not acknowledge him to be the Messiah, the Prince. The evangelist shews the blessedness of such as did, in the next verse.

Verse 12. "But as many as received him, to them gave he power to become the sons of God, even to them which believe on his name." Such as received Christ, and believed on him, had his right honour, privilege, and dignity, conferred on them, to become the sons of God manifestatively, and were acknowledged by the Lord as such.

The high original of their new and supernatural birth, he expresses in the next words, ver. 13. "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." He sets aside all birth privileges; he proves it to be altogether divine, it is of God,

wholly of grace ; it proceeds from the good pleasure of his own will.

And thus I am brought to the fourteenth verse, which contains the words of my text; and which read thus: " And the Word was made flesh, and dwelt among us; (and we beheld his glory,) the glory as of the only begotten of the Father, full of grace and truth."

In these words we have this great mystery, God manifest in the flesh, Immanuel, God with us, the essential Word incarnate, in all the glories of his person as God-man, in whom dwelleth all the fulness of the Godhead, with all his excellencies and fulness set before us.

Every word in our text is important; not a tittle of it but is of infinite worth. We will therefore aim to explain the whole of it; and for our help and benefit, will consider all contained in this most precious and invaluable text, under the following heads.

First. I will set before you this great mystery of the incarnation of the essential Word, the only begotten Son of God, his becoming a partaker of our nature, by his personal assumption of it into union with his divine person, as expressed in these words of our text, " And the Word was made flesh."

Secondly. His infinite grace manifested in living in our world, which is expressed in our text, " And dwelt among us."

Thirdly. The glory of his person, which John and others, were eye-witnesses of, which is declared in these words: "And we beheld his glory, the glory as of the only begotten of the Father;" which words are included in a parenthesis, the reason for which shall be given.

Fourthly. His fulness. He was in his incarnate state, in all his conversation with poor sinners, who came to him for salvation, help, and succour, full of grace and truth: a fountain ever flowing and overflowing.

These are our heads. May the Lord the Spirit, be present with my mind, and give me supernatural light into this portion of his holy word, that I may explain it to a hair's breadth, with the oracles of truth.

I begin with my first head.

First. I will set before you this great mystery of the incarnation of the essential Word, the only begotten Son of God, his becoming a partaker of our nature, by his personal assumption of it into union with his divine person, as expressed in these words of our text, "And the Word was made flesh."

In our introductory observations on the verses preceding the text, it fully appears that Christ, as a person in Jehovah, existed before the world was; he being with the Father and the Spirit, in the unity of the one incomprehensible Godhead, Jehovah, the Most High, over all the earth. It

will be suited to our present and further going on with the subject before us, to consider these two eminent titles and names, which belong to him, as existing before the world was, and both of them expressed in this chapter. The one is the **WORD**; the other is the **SON OF GOD**: which two names are given him in the text before us. And John the baptist affirms, that Christ is the Son of God, and was (*i. e.* existed) before him, viz. prior to his incarnation, verses 15, 18, 30, 34.

As parallel with these two important titles, he is called in the eighth chapter of Proverbs, Wisdom. And the title, the Son of God, you have Proverbs xxx. 4. "What is his name, and what is his son's name?"

This title, the Word, and the only begotten of the Father, are names essential to his personality in Godhead. They are expressive of his relation to the Father; and the first of them fully serves to convey to the mind, a clear idea, how the Father hath been pleased to speak out, and make known all his mind and will, by his essential Word, who has expressed the same fully and clearly, in all his works and ways of creation, providence, and grace. As the title of only begotten of the Father, and Son of God, expressly declares him to be existent in the same nature, and a partaker of the same individual glory, majesty, perfection, and blessedness, with the Father, and the Spirit.

When Christ bears the title of the Word, it should ever put us in remembrance of his speaking the world into being, by his almighty fiat; of his upholding it by the same omnipotent power; and that he, as incarnate, hath revealed and spoke out, all the mind and will of God: so that he is the image of the invisible God, who hath, by his mysterious incarnation, revealed all of God that can be manifested to intellectual minds.

He is the Son of the living God; and is the living God, Heb. iii. 12. the fountain of eternal life; and he assumed human nature into personal union with himself; and so he is God-man in one person for ever: so that in the person of Christ, we have two distinct natures united, the divine and human. In consequence of which hypostatical union, all the fulness of the Godhead dwells in the man Christ Jesus. The human and divine natures remain distinct, yet are they so inseparably united, that they make but one person.

This is the subject before us. This is next the doctrine of the co-equal and co-eternal Three in one essence, the greatest of all mysteries. And this most important truth is expressed in the words of divine inspiration thus; "And the Word was made flesh." In which we have the distinct natures, the human and divine, clearly expressed, the person in whom they were united, and the method by which they were united.—

“The Word was made flesh.” It is not said, the Word assumed flesh. The reason is, because the Holy Ghost would, by this evangelist, set forth the truth and mystery of Christ’s incarnation fully. It is not said, Christ was made man, because he did not assume a person, but a human nature; but it is expressly said, “the Word was made flesh:” not by ceasing to be what he was before, but by taking on him what he was not before, to be true and very man.

“The Word was made flesh.” Here are the two distinct natures in Christ, the divine and human; the Godhead and the manhood, in personal union with the essential Word, who is hereby very God, and very man, and God-man by the taking our nature into personal union with himself.

Thus “the Word was made flesh;” and thus the person of Christ, in whom dwelleth all the essential and incommunicable fulness of the Godhead, is set before us.

To magnify the grace of the eternal Three the more in their glorious display of it, in Christ’s incarnation, to confirm the truth of Christ’s human nature, to shew that he became man, by assuming flesh, and not by changing into it; and also to shew that he took our nature without spot or stain of sin, that he might make his church and people clean from all sin, this phrase

is made use of, "The Word was made flesh." O that we might be led to admire and adore the holy, blessed, and glorious Trinity, for their everlasting love to the elect thus displayed!

The Father provided a body for his co-equal Son, to take into union with himself; the Holy Ghost prepared and articulated it; and the essential Word took hold of it, and by taking it into personal union with his person, was made man. O, stupendous love! Unutterable grace! Such as will be matter of wonder and praise for ever and ever. For this union is indissoluble. The essential Word will be God-man for ever and ever.

I come to my second head of discourse, and am to shew the infinite grace of God incarnate, manifested in living in our world, which is expressed in our text thus; "and dwelt among us."

"And the Word was made flesh, and dwelt among us." The essential Word, the Son of God, became by his mysterious incarnation, in all things like unto us, yet without sin. Thus "he who sanctifieth, and they who are sanctified, are all of one;" *i. e.* of one nature. "The children being partakers of flesh and blood, he also himself likewise took part of the same," Heb. ii. 11, 24. The essential Word, and only begotten of the Father, took with our nature, all the sinless infirmities of it.

Thus the humanity, as united to him, was impeccable: it was impossible for sin to enter it, for death to touch it, there being nothing in it which could reduce it, and bring it under the power of the grave; and, therefore, our Lord's laying down his life, and submitting to the stroke of death, was altogether voluntary. Hence he says, "Therefore doth my Father love me, because I lay down my life, that I might take it again: no man taketh it from me, but I lay it down of myself: I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." John x. 9, 10. Which fully proves that he had an absolute power over his own life, as God-man, to lay it down, and to take it again; and that his doing so was acting in conformity to the eternal transactions which had passed between him and his Father, in the counsel and covenant of peace. Yet his humanity, his body and soul, though hypostatically united to him, was the subject of all sinless infirmities. Hence he knew what it was to need support from the creatures, which received their being and support from him as their Creator and Lord. He was, in his incarnate state, subject to hunger and thirst, to weariness and grief; he knew personally all the sinless affections, feelings, sorrows, and apprehensions of the human mind, which gives us a most exalted idea of his infinite grace.

The essential Word, by his incarnation, became man, and lived as God incarnate, Immanuel, God with us, in our world, in the days of his flesh, that is, in his incarnate state, and prayed for us, fasted for us, was tempted for us, preached for us, obeyed for us, was made sin and a curse for us, suffered, was agonized, and died for us; and herein gave us such a lecture on the love of God towards us, and such an evidence of it in his own life of personal holiness, obedience, mercy, pity, sufferings, and death, as will be matter for perpetual admiration, gratitude, and praise, throughout the ages of eternity. "He dwelt among us," or, as it is in the margin, "He tabernacled among us."

The apostle, doubtless, refers to the feast of tabernacles, which was of divine appointment. It was kept on the fifteenth day of the seventh month, and lasted eight days: at which time the people of Israel were to make booths of the boughs of trees, and dwell in them, that they might remember how they dwelt in booths, when their predecessors came out of the land of Egypt, and also how they dwelt under the cloud of glory at Mount Sinai. It doubtless glanced at, and was to put them in remembrance that, the Son of God would become man, and tabernacle with us. The month Tizri, in which it was kept, answers to a part of our September. It was in this month Solomon's temple was dedicated:

and, as Christ was the antitype of the feast of tabernacles and temple, so it is conceived, and learned men, who are acquainted with chronology, generally conclude, that our blessed Lord was born at the same season, and in the same month, in which this solemnity was observed; the first day of which pointed to his birth, the last day of it to his circumcision. This seems the more probable, when we consider that he suffered at the passover, which was not only a memorial of the exodus from Egypt, but also expressive of his death; and gave the Spirit on the feast of pentecost, which was kept in memory of the giving the law at that time. So he was born at the feast of tabernacles, which was a symbol and memorial of his incarnation, and of his tabernacling among us, by living in our nature, and in our world, as God-Jesus, almighty to save. At least, it is conceived by the learned, that he was born in the month Tizri, or Ethanim, by which it was also called, which is the seventh month in the jewish calendar, as they began their year for all ecclesiastical matters in the month Abib, or Nisan, as it was also named.

The temple of Solomon, which was an evident symbol and memorial of our Lord's incarnation, and of his dwelling with us, in his incarnate state, was also set apart and consecrated in the seventh month. The cloud and glory which came down upon it and filled it, was a sure token and

pledge, that the Godhead would dwell in the humanity of Jesus, and thus it would be the true tabernacle and temple, in which all the perfections and glory of Godhead would for ever reside and shine forth.

This union of our nature, with the essential Word and Son of God, is the foundation of our faith, hope, and love to him. All the perfection, glory, worth, and efficacy of Christ's life, sufferings, blood-shedding, and death, flow herefrom. He being God-man, in the union of two distinct natures in one person, there is such a communication of rights, privileges, attributes, actions, passions, and infirmities, that what is properly predicated of one nature, is applied frequently to the other; or, in other words, it is spoken of Christ, and applied to him, considered and revealed as God-man. Thus the man Jesus is called the Son of God, Luke i. 35. And this name he hath by birth and inheritance; he being God-man in two distinct natures, in one person, see Heb. i. 4.

The attributes of Godhead are given to him: yea, he says himself, "Before Abraham was I am." This fully proves the eternity and essential deity of Jesus; yet he speaks it as God the Son united to our nature, and he pronounces this sentence as God-man. Christ is called God's holy one, Psalm lxxxix. 19. the word of life, 1 John i. 2. yea, John says, "God laid down his

life for us," 1 John iii. 16. The apostle Paul stiles the righteousness of Christ, the righteousness of God, Phil. iii. 9; the blood of Christ, the blood of God, Acts xx. 28: and the apostle John says, "The blood of Jesus Christ, the Son of God, cleanseth us from all sin," 1 John i. 7. A proper view and scriptural knowledge of this, through the unction of the Spirit, would give us true, clear, and proper ideas and conceptions of Christ, in his complete person as God-man. We should then see great glory and grace shine forth in the union of our nature to the divine person of the eternal and only begotten Son of God. This personal union is that which stamps a dignity, worth, and everlasting glory, on the incarnation, birth, circumcision,—upon the thoughts, words, baptism, fasting, temptation, prayers, sermons, miracles, obedience, sacrifice, sorrows, agony, bloody-sweat, soul-travail, passion, and death of Christ; so that the perfection of it can never be fully conceived on earth, nor fully comprehended in heaven. Hence the condescension of Christ in living in our world, exceeds our utmost expression. His dwelling with us, living in our nature, in our world, where none but sinners were, was infinite grace! No wonder it is expressly mentioned in our text, "The Word was made flesh, and dwelt among us." The God-man, living and shining forth in his incarnate state, in all the riches of his love and mercy,

in the full and free discharge of his most precious mediatorial work and office, was a most wonderful display of his infinite grace, as Immanuel, God with us.

I come, Thirdly, to speak of the glory of his person, which John and others saw, and were eye-witnesses of, which is declared in these words ; “ And we beheld his glory, the glory as of the only begotten of the Father,” which words are included in a parenthesis, the reason of which shall be given.

The personal glory and excellencies of Christ, the display of all the divine perfections, which reside inherently in him, and shine forth in his human nature, fully prove him to be the power of God, and the wisdom of God. The personal native glories and royalties, which belong to the Son of God, as dwelling in our nature,—the divine attributes which shine forth in that man Jesus, as united to the Son of God, are doubtless, what the apostle is here glancing at, and speaking of. Christ has an essential glory, as one in Jehovah, personally distinct from the Father and Spirit. He has a manifestative glory as God-man : and this is what is now the subject before us.

Hence the apostle, in a way of divine wonder, expresses it, saying, “ And we beheld his glory, the glory as of the only begotten of the Father.” Which words are included in a parenthesis, the

reason for which is this : that the apostle might explain what he meant by the word *us*, viz. us, his disciples, he dwelt among us, and we beheld his glory, before he left the world : he is speaking of James, Peter, and himself, who were eyewitnesses of Christ's majesty, when he was transfigured on the holy mount. Hence he says, "And we beheld his glory." It was a fulness of transcendent glory, such as fully proved that he who shone forth with such light, splendour, and glory, was the only begotten Son of God. "We beheld his glory, the glory as of the only begotten of the Father."

Isaiah had a glimpse of the personal glory of Christ, as he was to be incarnate, and fill the temple of his body with all the fulness of Godhead, represented to him in a vision, which he records in the sixth chapter of his prophecy. "I saw the Lord sitting upon a throne, high and lifted up ; and his train filled the temple. Above about it, or round about it, stood the seraphims ; each one had six wings, with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, Holy, Holy is the Lord of Hosts, the whole earth is full of his glory." That it was Christ, and belonged to him, see John xii. 41. "We beheld his glory," says John : and there was such an impress of majesty upon his glory, there was such an effulgency of glory,

that all us, or all who ever shall be admitted to the same knowledge of him, and vision of him in heaven, must and will everlastingly confess, as we, James, Peter, and myself do, that the glory of the Godhead breaking forth, and darting its rays through, and on his human nature, fully proved him to be the brightness of the Father's glory, and the express image of his person.

“We beheld his glory, the glory as of the only begotten of the Father:” and he includes these words in a parenthesis, that he might finish his account and testimony of it, before he further proceeded in giving an account of what this most divine Immanuel was, in his converse with poor sinners, to whom he preached, and among whom he dwelt in his incarnate state.

The glory then of Christ, is the glory of the Godhead dwelling personally in him, breaking forth in, and shining through his human nature. To use Dr. Goodwin's words, it is such as if the sun being encompassed with a case of crystal, how glorious would that crystal be: a glory, such as is worthy only to appear in him that is one person with God. This the apostle speaks of as the highest evidence of his being the Son of God. All the apostles record our Lord's appearance on the mount. Our John cries out in this parenthesis of wonder, “and we beheld his glory, the glory as of the only begotten of the

Father," though shining in him, but in the days of his flesh. And Peter magnifies and exalts it above all things else he had to say of him, or could alledge in testimony of his being the Christ and Son of God. "We were eye-witnesses of his majesty; for we saw his person in glory: for we have not followed cunningly devised fables, when we made known unto you, the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God, the Father, honour and glory, when there came such a voice to him from the excellent glory, this is my beloved Son, in whom I am well pleased. And this voice which came from heaven, we heard when we were with him in the holy mount," 2 Pet. i. 16, 17, 18. And to see him as he is, will be the utmost perfection in heaven. John says, "When Christ shall appear, we shall be like him, for we shall see him as he is," 1 John iii. 2. Our divine Lord suspended the breakings forth of his personal glory, and laid it aside in his incarnate state. It was but here a little, and there a little, that he shone forth in some rays of it on the apostles.

Hence it may be out of an holy longing, that all believers, when they read of and meditate on the incarnation of the essential Word, might not overlook his efflux of brightness and glory, as God manifested in the flesh, the apostle draws their minds to behold him, as he and other apos-

tles had seen him, "We beheld his glory, the glory as of the only begotten of the Father."

I come, fourthly, to speak on Christ's being full of grace and truth. "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth." He was in his incarnate state, in all his converse with poor sinners, who came to him for salvation, help, and succour, full of grace and truth. A fountain ever flowing, and overflowing. This is our last head.

As the essential Word, and only begotten of the Father laid aside the glory which he had with the Father before the world was, and took upon himself the form of a servant, and was made in the likeness of men, and found in fashion as a man, so he humbled himself, and became obedient unto death, even the death of the cross: and he was in our world full of grace; a perpetual fountain, an everlasting spring. His lips were full of grace; his words expressed it; his converse with sinners proved it. None came to him as guilty, but virtue went from him to heal them: none came to him for instruction, but he opened his mouth and spake as never man spake. His word was to such spirit and life; it conveyed the Holy Ghost and life everlasting to their souls. His word was with power; so efficacious as to throw down the strong holds of

sin and satan within them. He was gracious in the dispensation of pardon and peace: "It pleased the Father that in him, as the Word made flesh, should all fulness dwell." All the fulness of grace displayed in the everlasting love of God, all the fulness of grace contained in the everlasting mercy of the eternal Three, all the fulness of eternal redemption, which consists in the free and full pardon of all the sins of the elect, in their perfect justification from all things, in their title to every covenant blessing, heaven, glory, and life eternal, are all contained in the person of Immanuel, God-Jesus, the incarnate Word. He was full of grace in his person, word, miracles, actions, converse, and carriage, towards poor sinners, for whom he came into the world, and for whom he gave his life as a ransom, for the many which the Father had given him. He was full of grace and truth; he was the truth itself; "The true God, and eternal life." All the promises of the essential and co-equal Trinity, which owed their original to grace, and were the good pleasure of the will of Father, Son, and Holy Ghost, were in him; and in him they are yea and amen. He was in his incarnation, life, and death, the accomplishment and performance of all the promises, and the truth of all the types and prophecies in the old testament. In him was the fulness of all that mercy, and the whole of that complete sal-

vation, which patriarchs, prophets, and all believers had been looking for: and we receive grace from Jesus, just as we receive light from the sun. It is by the eye we receive light; it is by faith, which is the eye of the mind, we receive grace out of the fulness of Jesus. In believing we receive Christ, salvation, and all its blessings into our hearts. The Lord seal these truths on all our hearts.

I conclude with this scripture; "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit." The Lord bless what has been delivered. Amen.