

Christ,
as
Mediator,

A

Christian's Treasure.

Made Plain

In a Sermon Preached at Heaton, near Bradford
in Yorkshire,

June 24, 1711.

By

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John Moore.  
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***{Colossians. 1: 19}. For it pleased the Father, that
in him should all Fullness dwell.***

The Apostle Paul, being in Bonds and Confinement under his latter Imprisonment at Rome, wrote this Epistle to the Saints and faithful Brethren at Colossae, a City in Phrygia in Asia Minor, near Hierapolis and Laodicea, upon his being informed of their Case by Epaphras their Pastor.

The chief design of his Writing was, I, To instruct and establish them in the Doctrines of the Gospel, which Epaphras had preached among them; This he doth in Chap. 1.

2, To caution them against the Impostures and Errors of false Teachers, both Jewish and Paganism; Which he doth in Chap. 2.

3, To excite them to, and instruct them in several Duties of Christianity, both more general common to all Believers ; and more special, peculiar to some particular Relations, in Chap. 3, and 4.

In this First Chapter, after the Inscription, and usual Salutation, Ver. 1, 2. He insinuates himself into their Affections sundry ways, and so makes way for his principal design, Ver. 3, to 12. Then he proceeds to the Doctrinal part of the Epistle, laying down the Substance of Christianity, 1, In respect of the gracious work of God the Father in his fitting Elect Sinners [or making them meet] to partake of the Inheritance [or Lot] of the Saints in light, (1) By his delivering them from the Power of darkness. (2) By translating them into the Kingdom of Christ the Son of his Love, as in Ver. 12, 13.

2, In respect of the benefit of Redemption, in and through Christ, explained by its principal part, Remission of Sins; and by the price paid, his Blood, Ver. 14.—Then (upon his mentioning Christ, the Son of his Father's Love, and Redemption in him) he falls upon a noble Description of his Person, as to his Excellency, Completeness, and All sufficiency, As (1) That he is the Image of the invisible God. (2) "The First born of every Creature, Ver. 15. (3) The Creator of all things, and the Sampler, and End of all, Ver. 16. (4) He is before all things, and in and by him all things consist, Ver. 17. Then he goes on describing Christ as related to his Church, Showing (1) He is the Churches' Head. (2) The Beginning, Root and Spring, or Fountain-cause of the Church, and of all her Graces. (3) The First-born, or first begotten from the dead, Ver.18. Thus the Apostle concludes his Description of Christ, confirming the same (1) From the End of his being such a Person as here described, viz. That in all things (even in Death it self, and the Resurrection from the dead) he might have the pre-eminence. (2) From the Efficient, impulsive and ordering Cause thereof, viz. The good Will and Pleasure of God, as in our Text, For it pleased God that all fullness should dwell in him. It was from and according to the good Will [or good pleasure] of God that Christ should be filled with all fullness, that so he might befit and thoroughly furnished for the work of Mediation, & c.

These Words, as referable to what immediately precedes, are a proof of Christ's pre-eminence in all things. But I conceive that they more properly refer to the Apostle's Discourse in several foregoing Verses; and express the true Reason why Christ was to be such a

Person as is before described being a clear and full proof of Christ's suitableness and sufficiency to redeem and save his People, &c.

We may observe in these Words, 1, The Matter treated of, with the extensiveness, sufficiency and perfection thereof, viz. Fullness, yea, all Fullness. 2. The Receptacle and Subject hereof, viz. Christ Jesus the Mediator of the New Covenant. 3, How or in what respect Christ is the Subject of all Fullness, viz. As all Fullness is lodged, laid up and reserved, and so hath residence and abode in him, as in the proper Treasury and Mansion, Seat and Store-house of it. 4, The true original ground, reason and cause of all Fullness dwelling in Christ, Viz. The good Pleasure of God: [The Greek Word is emphatically, denoting an inexpressible liking and affection to a thing.] The Word [Father] indeed is not expressed in the Original, though inserted by our Translators : " It was the good pleasure of the " blessed Trinity (saith Mr. Marryat on this Text,) " It pleased God the Father, Son and Spirit that " a plenitude of Perfections and Graces, of all " Authority and Power, should be lodged in the " Man Christ Jesus that all supposable Excellencies, all Fullness should center and dwell in the Person of the Mediator", that so he might be accomplished and authorized to discharge the important Trust of redeeming the Elect, and bringing the Sons of God to Glory. "

The Doctrinal Proposition observable from these Words, for our Instruction and Comfort, is this; It is the good pleasure of God that all Fullness should dwell in the Person of Christ, as Mediator.

In prosecuting this point of Doctrine, I shall Endeavour to demonstrate and make manifest,

- 1, What this Fullness is, and wherein it consists.
- 2, To what End and purpose all Fullness is lodged and doth dwell in the Person of Christ.
- 3, Whence it is that all Fullness dwells in Christ. Lastly, I shall close the whole with some Uses that may be made of this Doctrine.

I shall consider the Two first of these Heads together: As to which we may observe that this Fullness (here said to dwell in Christ) was designed, either, 1, For the constituting Christ Mediator, and so for the capacitating, furnishing and qualifying him for the due Discharge of the great Work and Office of Mediation. Or else 2dly, To be derived and conveyed from him to others.

I shall consider the Words of our Text, and the proposition observed there from, chiefly and especially in this latter Sense, after I have briefly premised a few Words with reference to the former; For I do not altogether exclude that Sense. Wherefore, If we take the Words in the former Sense, then by this Fullness (I conceive) is intended,

1, All the Fullness of the Godhead; Which is said to dwell in Christ bodily, [really, personally, substantially,] {Colossians. 2: 9}. All the Persons in the glorious Trinity are One in Essence and Nature, tho' Three in Personality, or Subsistence; and there is a near Union and Conjunction betwixt Christ as Mediator and the Father and Holy Spirit So that the Father is said to be and dwell in Christ, and he in the Father, {John. 14. 10, 11}. And the Holy Spirit is said to be given to him without measure, and to rest and abide upon him, {John. 3:34}, and 1: 32. {Isaiah. 11: 2}. Yea Jesus Christ, as Man, hath the Deity

personally dwelling in him. The very Godhead, in the whole Fullness thereof, did from the first moment of his Incarnation, and still doth, and for ever will dwell and abide in the Body, or Humanity of Christ which bespeaks him to be perfect God, co-equal with the Father. This is indeed a great Mystery, that there should be such a near, close and intimate Conjunction betwixt the infinite God, and finite Man, the Man Christ Jesus; yea such an Hypostatical Union of the two Natures [Divine and Humane] in the Person of Christ, Which is not by way of mixture, confusion, conversion, or any other mutation; but bodily, or personally. It is indeed far above and beyond the reach of humane Reason to comprehend, or conceive of it, but yet being a matter of Divine Revelation, it ought to be reckoned inter credenda, [amongst the Christian Verities to be believed:] Yea the whole of our Salvation doth depend, and is grounded upon the Deity of Christ, and the Hypostatic, or Personal Union, before hinted.

Consequently, All the glorious Attributes and Properties essential to the Divine Being, are ascribed and do belong to the Person of Christ, and do abide in him, Even all that immense and incomprehensible abundance of Perfections and Excellencies, whereof the supreme Being is full; Whereby he is richly furnished and fitted for his Mediatory Office.

2, All Power, Judgment and Authority is given to, and lodged in Christ, as Mediator, {Matthew. 28.18}, All Power (saith he) is given unto me in Heaven and in Earth. {John. 5: 22}, The Father—hath committed all Judgment unto the Son.—And hath given him Authority to execute Judgment also (Ver. 2 7,) because he is the Son of Man.

3, All the Treasures of Wisdom and Knowledge are hid, and close laid up in him, {Colossians. 2. 3}. Christ is said to be the Power of God, and the Wisdom of God, {1 Corinthians. 1: 24}. See also {Proverbs. 8: 12, 14}. {Isaiah. 11: 2, 3, 4}.

4, He is eminently endowed with, and doth manage Affairs in Truth and Faithfulness, in the highest Equity, Justice and Righteousness, as abundantly appears from {John. 14: 6}, Psalm. 45: 4, 6, and 72: 1, 2, Hebrews. 1: 8; Isaiah. 11: 4, 5; 32: 1}.

5, A Plenitude of Grace and all needful Accomplishments and Endowments of mind to fit him for the discharge of his Office, of Mediation was conferred on him, and dwells in him, {Psalm. 45: 2}, Grace is poured into his Lips, {Job. 1: 14}, He is full of Grace and Truth. Yea, The Father is said to have given all things to him, or into his hands, {Matthew. 11: 27, John. 3: 35}.

Lastly, All Fullness of Merit (therefore) dwells and hath residence in Christ, as in its proper and only Subject; For the ground of Merit is the Personal Union, his being God and Man in one Person. Innocent Adam could not have merited any thing for himself, much less for others; much less can fallen, Sinful Man merit any thing. But Christ hath merited not for himself singly, but for many thousands of others; He merited [for all his People] Pardon of all Sins, Grace of all kinds, a good Title and an indisputable Right [in Law and Justice] to Eternal Life and Glory.

The Words of our Text seem to be limited to this Sense only by our Neonomians (and some others,) Who deny Christ to be a public Person, a common Head, Root and Representative; alleging that all

that fullness which is in him, and the Spirit given without measure to him was only to qualify him singly and for himself and not to be conveyed, and communicated to others.— Mr. Fergusson, on this Text, saith, “ The Apostle here gives a Reason why the Redeemer Christ was to be such a “ Person as is before described, taken from the Father’s Will and Pleasure, that he should be one “ filled with all Fullness, both of the Godhead, “ and of the Graces of the Spirit without measure, that so he might be thoroughly furnished to discharge that great Work of Mediation, in reconciling the Elect to a provoked God, &c.—No less furniture than this Fullness was required for the through discharging of the Mediatory Office, and making up of Friendship betwixt a provoked God and rebellious Man, for in order to that, all Fullness did dwell in him.” But I conceive this is not the Sense, at least not the whole and only Sense of our Text. Therefore,

Secondly, All Fullness dwells in Christ for this further End and Purpose, viz. to be conveyed and communicated to, or transfused into others, especially and particularly his own People, his Seed, his Members, for their good. For, besides the Fullness before mentioned, there is (as I may call it) an Over plus, a redundant, or overflowing Fullness dwelling in Christ, from whence his Creatures are supplied. All Fullness whatsoever, that poor Creatures stand in need of, which God is pleased to give to them, or furnish them with, whether for the outward or inward Man, in time and to Eternity, is treasured up and doth dwell in the Person of Christ, for their use, benefit and profit.

I shall now speak a little touching this Fullness and Endeavour to show what it is and wherein it consists, and so to what end it dwells in Christ.

The Fullness here intended (in the Sense now under Consideration may be considered under these Four Heads 1. All Nature-Fullness, or Fullness of Nature good. 2, All Fullness of Morality. 3, All Fullness of Grace. 4, All Fullness of Glory.

First, All Nature-fullness, or Fullness of Nature-good dwells in the Person of Christ. As he is God, he is the God of Nature: And as he is God-Man, and Mediator betwixt God and Man, all Nature-good is lodged and doth reside in him, and is given forth in measure and communicated to others from and by him. Here we may consider Christ Jesus, as God-Man, to be constituted an Head of Nature, as well as an Head of Grace and Glory: And as he is an Head of Nature, all the Nature-good, all the Natural Accomplishments that Adam in his Innocence had and enjoyed, did proceed and flow forth from him; and all those Natural Endowments, that Mankind, since the Fall, are in any measure partakers of, do proceed and flow forth from him. For, there is no such thing, as immediate Converse or dealings between finite Creatures and an infinitely glorious God; No emanation, or communication from an infinite to a finite Being without a Middle Person; Therefore the Lord Jesus was set up as an Head of Nature, as well as of Grace, according to {Proverbs. 8: 23}, I was set up (saith he) from Everlasting, from the beginning, or ever the Earth was. It is from him that Mankind hath any natural Life, or Light, or any other Endowment whatsoever.

If we consider Adam in his pure un-fallen State, he had indeed Life and Being, Light and Power, &c. from God 5 But how were these bestowed upon, or communicated to him ? Not immediately from God, as God, but from this transcendent Head of Nature Christ Jesus, from the Man in God, the Man of God's right hand, whom he hath made strong for himself, {Psalm. 80: 17}.—So there is something of this Nature, some Nature-good given forth from this Head of Nature Christ Jesus, as derived from his Fullness, to Mankind since the Fall, notwithstanding their dismal Apostasy by Sin and Transgression: As,

1, Natural Life and Being is conveyed from Christ's Fullness: He is the Fountain of Natural, as well as of Spiritual Life, {Psalm. 36:9. It was in this Image, and after this Likeness of God, that Man was created, {Genesis. 1: 26, Colossians. 1:15,16}. Hence we are said to be Members of his Body, of his Flesh and of his Bones, {Ephesians. 5: 30}. He giveth to all Life and Breath and all things Yea, it is in him we live, and move, and have our being. Even an Heathen (the Greek Poet Aratus) could say, For we are also his Offspring. Which St. Paul cites, and owns as a Truth, {Acts. 17: 25, 28, 29}.

2, That Natural Light, which reasonable Creatures are (in any measure) endued with, proceeds from Christ's Fullness, as he is Head of Nature, viz. Reason and natural Understanding, and so all that Wisdom and Knowledge in and about Natural things, which Men and Women are more or less furnished with. The Wise Man tells us, That the Spirit of Man [the reasonable Soul, or the Soul as endued with Reason and Understanding] is the Candle of the Lord, [a Light

set up in Man for his Information and Direction,] {Proverbs. 20: 27}. To this agree the Words of the Apostle in {1 Corinthians. 2:11}, The Spirit of Man which is in him, knows the things of the Man. Thus, the Lord is said to have put Wisdom and Understanding in Bezaleel and Aholiab, &c, enduing them with Knowledge and a Capacity to work all manner of Work for the Service of the Sanctuary, {Exodus. 35: 31, &c. and 36: 1, 2}, &c. Thus, the Plow-man is instructed by his God to plow and to sow, &c. {Isaiah. 28. 24}, &c. It is our blessed Immanuel that instructs to discretion in and about all Humane Affairs, all Natural Things. This wisdom and understanding doth not descend immediately from God, but mediately through and from the Man Christ Jesus, the Middle Person between God and us, in whom all the treasures of Wisdom and Knowledge [Natural, as well as spiritual] are hid, not only for himself singly, to fit him for the discharge of his Office (as before) but to be communicated to us, {Colossians. 2: 3}. Whether you have a due Apprehension of what I am speaking, or no, I know not ; But I am satisfied it is a Truth, whether you receive it, or no, That all Nature's Fullness, and therefore all Fullness of Nature's Light is lodged and doth dwell in Christ. Therefore the Evangelist John assures, That he was that true Light that lighteth every Man that cometh into the world, {Job. 1: 9}. I know Interpreters differ in their Sentiments upon this Text; Some Persons there be amongst us that ground their Notion of Christ's being in every Man, and that universally, on this Text Asserting that Christ is the Light within (which they so much talk of,) viz. in every individual Person in the World; Which in a sense may be granted for Truth, but not in their Sense:

[but more of this by and by.] Some understand this of the Light of Gospel-Revelation, which Christ exhibited to all the World, according to {Matthew. 28: 19, Mark. 16: 15, Colossians. 1: 23}. Others judge that inward Illumination, or Spiritual Light [which enters into the Heart in and upon Regeneration] is here intended, alleging That Christ is said to enlighten every Man, because no one is enlightened but by him, or, because some of all sorts are thus enlightened by him; Or, That Christ is the true Light that lighteth every Man that comes into the [New] World, or that is born from above, or created anew in Christ Jesus. [These undoubtedly are in themselves great Truths, but (as I conceive) not the genuine Sense of this Text.] I rather (with some others) take this to be the Sense and meaning of the Holy Spirit in these Words, viz. That the Lord Jesus, as he is Head of Nature, and of Morality, is the true Light which lighteth every individual Person of Mankind, that cometh into this World, with Natural Light, the Light of Reason and natural Understanding. This Light must not be supposed to come by Nature, or to proceed from Nature strictly; but must be acknowledged to be derived, or given forth from Nature's Fullness in Christ, or from Christ as the Head of Nature: He is the Person that lighteth every Man: Adam was thus enlightened [perfectly] by him; and every Man since the Fall is [in a measure] thus enlightened by him also.

3, Natural Strength and Power, Health and (to be short) all other Natural Endowments are conveyed from the Nature-Fullness, which dwells in Christ, He is the Receptacle, the Treasury and Fountain of all Nature-good from whence all are supplied, He upholds

the whole Frame of Nature in all respects; He supports our Nature in all our Tribulations and Distresses ; Hence the Apostle speaks of the Life [the living Power, and Influences] of Jesus being made manifest in our Body, in our mortal Flesh, {2 Corinthians. 4: 10, 11}. Yea, He is the Resurrection and the Life, {John. 11: 25}. He will be so to the Saints Bodies hereafter [by virtue of his Union to them and Influences upon them;] and in a sense he is so now. Thus, all Nature-Fullness dwells in Christ, not only to show, or prove him to be real and perfect Man, as well as God, in respect of his own Person, consisting of a reasonable Soul and humane Body in Union with the Eternal Son of God ; or to constitute him Mediator: But also in him is lodged a Fullness over and above (as I may say) a redundancy, from whence is imparted and communicated to all Mankind [especially] in measure, as he sees good. There is no such thing as any Natural Endowment, or Natural good, which any Man partakes of, but it comes from hence; No Understanding, Discretion, or Judgment in and about humane Affairs, temporal, or worldly Concerns, but what comes from hence.

The special End for which Natural Life, Light, Strength, &c. are communicated from Christ's Fullness is, First and principally, God's Glory and Honor. And 2dly, It is for the fitting and qualifying persons for Natural Actions and Employments, and for the managing and ordering humane Affairs, &c.

Secondly, Christ Jesus is the Head of Morality; and all Fullness of Moral good doth dwell in him and from this Fullness all rational Creatures are supplied and furnished: As,

1, All that Moral Righteousness and Holiness, which the blessed Angels are endued with, was derived and given forth from this Fullness of Christ. He created them perfectly righteous and holy; and he is an Head of Confirmation to them: They are supported, influenced and supplied by and from him, {Colossians. 2: 10}.

2, All 1, All that Integrity, Moral Light, Righteousness and Power, which Adam in his State of Innocency was endued with, was communicated to him from Christ's Fullness, as he is the Head of Morality ; It was after this Image [likewise] that Man was at first created, {Ecclesiastes. 7: 29}. And Christ could have confirmed him and made him to stand in his primitive Integrity and Creational Excellency, as he did the Elect Angels; But that would not have answered the Designs of sovereign Grace and infinite Wisdom.

3, Christ is the Head of Morality to the fallen Race of Mankind, even whilst unregenerate; and it is from his Fullness that that Principle of Moral Righteousness, that Moral Light, and Power to act righteously, which is in Fallen Man, doth proceed. All Mankind indeed sinned in Adam, and fell in and with him, and lost that Righteousness, and that Free Will and Power to work Righteousness, which he was [to perfection] endowed with. Yet not withstanding this woeful Apostasy, it is the good pleasure of the Lord to communicate something of Moral Light, Righteousness and Power to all Mankind, [whether by way of propagation from Adam, as some Remains of God's Image stamp upon his Heart in his Creation ; or by way of a new Grant, I shall not now dispute.] It is hence that Fallen Man (tho full of malice, envy, hatred, and all evil) is restrained, and prevented

from running into all manner of impiety and profaness, as did and do the Apostate Angels: Christ suffers sinful Men to run on in sinful Courses as far as he pleaseth, and restrains or draws them back as he pleaseth: He hath his Bridle to curb and hold them in ; Yea, he makes them and their Actions (in some or other respect) subservient to his own Designs, {Psalm. 76: 10, Genesis. 50: 20}.—Thus, The Gentiles, who have not the Law, are said to do by nature the things contained in the Law, and to be a Law to themselves; Who show the work of the Law written in their Hearts [transcribed from Christ's Fullness,] their Conscience also bearing witness therewith, and their thoughts for, reasoning's] the mean while accusing, or else excusing one another, {Romans. 2: 14,15}. Thus, Christ was that true Light, which lighteth every Man coming into the World, not only with the Light of Reason and natural Understanding (as before said,) but also with Moral Light, with some-thing of the Light of Morality, [the Sum, and Office of the Moral Law being imprinted in their Hearts;] {Job. 1:9}—Here (by the way) you may observe and evidently discern their gross Mistake, who affirm Christ, or the Spirit of Christ, to be this Light [the Light within] which lighteth every individual Person in the World; and that by Men's obeying, or walking up to this Light (which they suppose all have Power to do) they shall be saved. Their Mistake is apparent; For, 1, It is Christ as Head of Nature, or as Head of Morality, only, who lighteth every Man. 2, The Light therefore, wherewith every Man is enlightened, is only Natural or Moral, not Gospel-Light: For the very Heathen, who have not the written Law, who know not Christ, nor have the Gospel preached, amongst them,

have this Light, and are in a measure thereby enlightened as well as those who reside in places where Christ and the Gospel is preached.

3, No Man is, nor possibly can be Justified, or Saved, by his highest Obedience to this Light ; Forasmuch as no Man shall be Justified in God's Sight, or Saved, by the Law, or by the Works and Deeds of the Law, or by Works of Righteousness done by him, {Romans. 3: 20, Galatians. 2: 16, 3:11, Titus. 3: 5}. Alas! This Light will lead poor Souls no further, no higher than Nature, or Morality: Tho' (it's true) there may be a following the Conduct of this Light, and thereby a coming up to higher degrees and measures of Natural Understanding, and of Moral Righteousness but that's all, And alas! this will not Save any Soul: This is but still a building upon Nature's bottom, or a repairing and vamping up old tattered, ruinous Adam. Special Grace is not, nor can be attained by the greatest improvement of Reason, Morality, or (what is called) common Grace: The poor Soul (not withstanding the highest improvement, or proficiency in this respect) still abides in a natural, un-renewed State, and is not settled upon the true and sure Foundation. Moreover, These Persons suppose a Will and Power in Fallen Man above and beyond what the Scripture allows of, alleging that if Persons will but obey, or walk up to the Light within, they shall be Saved. What is this but Free-Will? But truly I know no such thing ; I find no such thing in my Experience, nor yet attested in Scripture, as an innate Power, or Free-will in Man, since the Fall, to any thing that is good: There is indeed a Free-will in all Men to Sin; Yea, there is something of a Free-will and Power [given in common to Mankind] to perform Natural

and Moral Actions; So that a Person in an unregenerate State may be granted to have [ordinarily] a Will and Power to go to an Ale-house, or to refrain ; to frequent the Means of Grace, or to absent, to give to the Poor, or not to give, &c. tho' even this Natural and Moral power sad freedom of Wills from above s But no unregenerate person hath any power, Free-will, or disposition to what is spiritually good. So that if the poor Soul abide here, he falls short of true Happiness. Therefore Sinners must be brought higher than thus, if they be Saved: We must be concerned with Christ after another manner, in another respect, if we come to Glory, and not only as he is Head of Nature, or Morality,

4, It is from Christ's Fullness, as he is the Head of Morality, that such as are renewed by Grace have Morality continued, and now more eminently shining in them. The Moral Law (in reference to them) is in the Hand of Christ, and under the management of Grace: Therefore they do not do this and that for Life, but from Life, from a living Principle planted in the Soul; Grace engageth and influenceth to Moral Acts. That Moral power, whereby the Saints are kept from Immoralities, is given and maintained by Christ, and is under the power and management of Grace. Tho' the Saints themselves, when the Lord with-holds the Influences of his Grace, may and often do act Morally, i. e. perform Moral Duties, barely from Principles of Morality, or from that Moral Light and Power which the Lord is pleased to afford them.

Thus, both Natural and Moral Light and Power, Wisdom and Righteousness &c. are communicated from Christ's Fullness, as he is constituted Head of Nature and Morality, to Mankind in general,

before and since the Fall, [i. e. to Man as Man, without respect to his Fall, or Renovation by Grace,] in what measure and degree it seems good to infinite Wisdom and Goodness; and that for God's own Glory, and for the fitting them (in some measure) for humane Society, for a public good, for an agreeable Behaviour, for mutual usefulness, Serviceableness and Benefit to one another, &c. {Job. 35: 8, Titus. 3: 8,14}.

Thirdly, All Fullness of Grace dwells, in Christ, and that both in respect of the Number, and in respect of the measure of Graces. "No natural Head "(saith N. Byfield) is so full of Senses, as Christ "is full of Grace. There is (saith he) a Fullness and absolute Completeness in Christ, 1. In respect of Members, &c. — 5. In respect of Grace, not " only in respect of the Grace of Personal Union, " or of Office, or of Adoration ; But in respect of " habitual [created] Graces, or Gifts and Endowments; Which (saith he) is meant here. " And this Fullness was placed, lodged and treasured up in Christ, not only to qualify him singly, and for himself, as an individual Person ; but for the Use of others : It doth not dwell, or continue and abide in him, so as to be restrained, or confined to him alone, but to be communicated to his People: Yet not so to be communicated, as to depart from him, or to cease to be in him : No, no Tho' the Children of God do daily and continually receive of this Fullness, yet it doth still abide the same in the Person of Christ ; Yea, tho' all the Saints from Adam to this Day have partook of and shared in this Fullness, yet it is never a whit diminished, but remains the same to this Day. Now, tho' this be a Mystery, yet it is matter of Comfort to the Children of God under their

various Distresses and Temptations, that all Fullness still dwells in Christ, tho' all the Saints throughout the World in all Ages have been Supplied there from. As a springing Well, or Fountain, you know, (if I may allude to such a thing) is continually sending forth Streams, and yet is always the same, full and overflowing; You may go to a Fountain and fetch what Water you need for your use, and yet the Fountain is not a whit the emptier; So it is in this Case; This Fullness that dwells in Christ is inexhaustible 'tis a Fountain that cannot be drawn dry, tho' the Saints are constantly supplied there from. By this Fullness Piscator understands all that plenitude of Spiritual Gifts which gush out and flow down from Christ as Head, upon Believers as the Members. Beza understands hereby that superabundant plenty of all Divine things, which the Schoolmen call habitual Grace, (to distinguish it from the Grace of Union,) from which Fullness in Christ, as from an inexhaustible Fountain, all Graces are derived unto us according to every ones measure: For by the Article (in the Greek) we may understand some certain Fullness to be intended, i. e. that which is diffused from the Head into the Body. Dr. Davenant on this Text saith, "There was in Christ a Fullness of habitual Grace [which was a created Quality,] which was due to him in a way of meetness, by reason of his Union to the Word ; " Which was also necessarily due, from the Supposition of the End,---for Grace was conferred upon him, not as a private Person, but as an universal Principle from whom it is transfused into others, as the Apostle shows, {Ephesians. 4: 7}.

So then, All Fullness of Grace doth really, wholly, eminently, transcendently dwell in Christ, as in a proper Receptacle, Repository,

or Treasury, as he is the Root, Head, Husband, Representative and Surety of the Elect: For it was not thus lodged in him, or conferred on him, for himself singly (as before said,) but for the good of others, and to be imparted and communicated to others, viz. his People, his Sheep, his Seed, or Spiritual Offspring, his Members, even all that the Father chose in him, and gave to him, who are thro' Grace (sooner or later) brought to believe in him.

I shall now endeavour to demonstrate, in some particulars, what this Fullness is, and wherein it consists For Christ being the Seat and Treasury of all that Grace, which his Church, and every individual Member thereof, are interested in and made Partakers of, All must be in him in Fullness Therefore,

1, The Holy Spirit was given to him and is in him without measure, {John. 3: 34.} He was anointed with the Holy Ghost, with the Oil of gladness above his Fellows, {Acts. 10: 38; Psalms. 45: 7. Heb. 1: 9}. And from this Fullness his People do in measure receive the same Spirit, who therefore is said to be, or reside, and act in them, to dwell with them for ever, to lead them into all Truth, &c. {John. 14: 16, 17, 26, 15: 26; 16:7-14; Romans. 8: 9, 10}. As the precious Ointment upon the Head of Aaron, ran down upon his Beard, and went down to the Skirts of his Garments, {Psalms. 133: 2}. So the Holy Spirit poured upon Christ [our great High Priest] is shed, or poured forth by and from him to the Church, his Body, and to the meanest Member thereof whether Jew or Gentile, Acts. 4: 31; 10: 45, 47; Romans. 8:15.

2, Life in its Fullness or a Fullness of Spiritual Life dwells in Christ, for his People to share in and partake of. He is the Fountain of Natural, Spiritual and Eternal Life, {Psalms. 36: 9}. He is styled the Life, in a way of Eminency, {John. 11: 25, I am (saith he) the Resurrection and the Life, {John. 14: 6}. I am the Way, the Truth, and the Life. {1 John. 5: 20}, He is the true God, and Eternal Life. The Father hath given to him to have Life in himself, {John. 5: 26}, not only for himself singly, but for his Seed: Their Life hath a Being in Christ, Fundamentally, and Originally [as in a Fountain, or Root,] even before they believe; and 'till then is reserved in him for them. Christ Jesus, as he is the Head of Grace, hath Spiritual Life lodged in him for all his Seed and Spiritual Offspring. He is not only Life itself as considered in himself; but he hath Life in him for his People; And it is from this Fountain of Life that Life is conveyed into the Souls of Elect Sinners, who are by Nature dead in Trespasses and Sins. When the Lord Jesus comes to deal in a way of Grace and Mercy with any particular Soul, he infuseth Life into that Soul from himself; He gives down his Spirit into that Soul, and by the Spirit Life is derived from the Fullness that dwells in Christ into that Soul. So that He that hath the Son hath Life, {1 John. 5:11}. He that believeth in Jesus Christ is passed from Death unto Life, {John. 5:24}. There is no such thing as a Believer in Christ who is not Spiritually alive, a Spiritually-living Soul; and that Life wherewith such a Soul is endowed comes from Christ the Fountain of Life, and is maintained by him? As our Lord assures his Disciples, saying, Because I live, ye shall live also, {John. 14: 19}. It is by vital Influences proceeding from Christ, as the Head

of Grace, that the Believer's Spiritual Life is maintained from Day to Day; otherwise that Seed, or Principle of Life, which as infused into the Soul in Regeneration, would quickly decay and die: It would soon consume and perish (being but a Created Habit or Quality) were it not upheld and maintained by fresh Supplies continually from this Fullness, were it not preserved and recruited (as I may say) by vital Influences from the Lord Christ, the Fountain of Life. The Lord Jesus, as the Head of Grace, doth not only communicate Life in the work of Regeneration to his Seed, even to every one of God's Elect; but also by fresh nourishment and vital Influences doth maintain and continue it in the Souls of Believers from time to time whilst they abide in this mortal State, 'till they launch forth into endless Glory. Thus the Apostle, {Galatians. 2: 20}, I am crucified with Christ (saith he) nevertheless I live; yet not I, but Christ liveth in me: And the Life which I now live in the Flesh, I live by the Faith of the Son of God.

3, There is a Fullness of Spiritual Light in Christ Jesus, from whence the Children of God have Light. The Fullness of Grace, which I am speaking of, consists in Spiritual Light, [as well as Life] Which doth originally reside in Christ, and from him is conveyed, in some measure, to his People in and upon their Regeneration. As the Sun in the Firmament is the Fountain of outward Light, and communicates Light to this lower World: So the Lord Jesus is the Fountain of Spiritual [as well as of Natural and Moral] Light, and communicates Light to others. Indeed he is and gives Light to all; to others, as well as to his own People, but with this vast difference ; The Light that Persons in a natural, unregenerate State are endowed with, is

conveyed from Christ as Head of Nature and Morality only, and is merely natural, humane, rational and moral, [as is before shown:] But the Light that is communicated to his own People in Regeneration (which I now speak of) is conveyed from Christ as Head of Grace, and is Supernatural, Divine and Spiritual: The one is from Christ as Head, of the Creation, the other is from Christ as he is the Head of Election. It concerns us, in our Enquiries into Divine Mysteries, to take heed of Mistakes, especially in matters respecting our Eternal Welfare. Oh that poor Souls may beware of resting in Nature, or satisfying themselves with a Natural, or Moral Light; It is dangerous resting here. The Lord give you to understand and be sensible of these things and reveal Christ as the Head of Grace, to your Souls; For it is from him, as so considered, that Spiritual Light proceeds Hence he is said to be given for a Light of the Gentiles, a Light to lighten the Gentiles, and the Glory of his People Israel, {Isaiah. 42: 6, 49: 6; Luke. 2: 32; Acts. 13: 47}. David could say, The Lord is my Light and my Salvation. {Psalms. 27: 1}. So Christ himself saith. I am the Light of the World; He that followeth me, shall not walk in Darkness, but shall have the Light of Life, {John. 8.12}. Therefore it is said that God who commanded, the Light to shine out of darkness [in the Creation of the World,] hath shined in our Hearts, to give the Light of the Knowledge of the Glory of God in the Face [or Person] of Jesus Christ, {2 Corinthians. 4: 6}. Hence the Children of God are said to be Light in the Lord, {Ephesians. 5: 8}. And to be enlightened with the Light of the living, {Job. 33: 30}. So that the Soul, which is endued with this new and Spiritual Life and Light is brought (as it were) into a

new World, another World, He sees (as I may say) with new Eyes. As for the natural, carnal, unregenerate Man, he cannot receive, know nor discern the things of the Spirit of God ; But the Spiritual Man, the renewed, enlightened Soul, in God's Light doth see Light ; He is led to see a Glory and Excellency in Christ, a beauty in Holiness, (1 Corinthians. 2: 12, 14; Psalms. 36: 9). Therefore,

4, All the Treasures of Wisdom and Knowledge are hid, lodged, laid up in Christ, {Colossians. 2: 3}. Not only Natural, but Spiritual Wisdom and Knowledge is treasured up in Christ, not for himself singly and alone (as before said.) but also to be communicated to his People. The Spirit rests upon Christ, the Spirit of Wisdom and Understanding, the Spirit of Counsel and Might, the Spirit of Knowledge and of the fear of the Lord, {Isaiah. 11: 2}. And the Saints do partake of the same Spirit, and so are in a measure endued with Spiritual Wisdom. Knowledge and Understanding, from Christ, as the Head of Grace, and out of his Fullness. So that it is from hence that poor Souls have any Wisdom, Knowledge, or Understanding in the things of God, in the Mysteries of Salvation. Paul and Timothy ceased not to pray that the Saints at Colosse might be filled with the Knowledge of God's Will', in all Wisdom and Spiritual Understanding, {Colossians. 1: 9}. So the Apostle prayed the Saints at Ephesus that the God of our Lord Jesus Christ, the Father of Glory, would give to them the Spirit of Wisdom and Revelation, in the Knowledge of him, &c. {Ephesians. 1:17,18}. This Knowledge of Christ, and of God in Christ, is from the Spirit of Wisdom and Revelation given into our Hearts, and this Spirit doth derive it from the

Fullness that dwells in Christ, as he is Head of Grace. "Indeed all Understanding, saith Dr. O. (however it be abused by most) is the Work and Effect of the Holy Ghost: For the Inspiration of the Almighty giveth Understanding, {Job. 32: 8}. So is this Spiritual Understanding in an especial manner."

5, There is in Christ, as he is the Head of Grace, a complete Righteousness a Fullness of Righteousness, or Righteousness in its Perfection, for the Justification of Sinners in the Sight of God. Christ is not only Righteous himself, in his own Person, but he hath performed and brought in an everlasting Righteousness for others, viz. for Elect Sinners, to give them acceptance with God, to render them fair and beautiful, amiable and perfectly righteous, so that the Eyes of purest, strictest Justice, can see no spot nor blemish in them, as clad and adorned with this Righteousness. "Thou art all fair, (saith Christ,) my Love, there is no Spot in thee, {Cant. 4: 7}. But how can this be, that vile, polluted, guilty Sinners can be all fair? See what is said in {Ezekiel. 16:14}. Thy Beauty was perfect through my Comeliness which I put upon thee, saith the Lord God. And in {1 Corinthians. 1: 30}, Christ is made of God unto us Wisdom, and Righteousness, &c. So in {2 Corinthians. 5: 21}. God hath made him to be Sin for us, who knew no Sin, that we might be made the Righteousness of God in him. Hence Christ is called the Lord our Righteousness, {Jeremiah. 23: 6}. So that the Believer may with comfort say, as in {Isaiah. 45: 24}, surely, in the Lord have I Righteousness and Strength. Christ Jesus is the Subject of this Righteousness; It is in him subjectively and inherently, it is his

People's by imputation and donation, not by inherence It resides and abides in Christ, tho' thro' rich Grace it is imputed to his People, and accounted theirs, {Isaiah. 54:17}, Their Righteousness is of me, saith the Lord. See {Romans. 4:6; 5: 16,17, 18, 19}.

6. A plenitude of Sanctity dwells in Christ Jesus for his People. This Fullness of Grace in Christ consists in Sanctification, as well as in Righteousness for Justification; There was Water, as well as Blood, flowed from Christ's Side, {Job. 19: 34}. He is made unto his People Sanctification, as well as Righteousness, {1 Corinthians. 1: 30}. The Apostle having mentioned several sorts of notorious Sinners, {1 Corinthians. 6: 9, 10}, applies himself to the Church at Corinth, saying in Ver. 11, And such were some of you ; but ye are washed, but ye are Sanctified, but ye are Justified in the Name of the Lord Jesus, and by the Spirit of our God. It is by Christ that his People are washed in respect of Sanctification, as well as of Justification: It is from that original Sanctity lodged in Christ, as the Head of Grace, that his People participate of the Principle, or Grace of Holiness : It is from this Head of Influence that they are Sanctified. There is no such thing as a possibility of obtaining Sanctification by our own Power, or Industry: It is through the Holy Spirit's deriving Influences from our Mediator, Christ Jesus, that our Persons are personally Sanctified. — Here observe, that Christ, as Head of Grace, influenced Believers to act Morally: They receive from his Fullness Grace and Strength to perform Moral Duties Evangelically, [viz. from a Principle of Life, through the Influence of Divine Grace, to the Glory of God.] Thus Wives are sweetly inclined to love, honor, and obey

their Husbands, and Husbands to love their Wives; Children to obey their Parents in the Lord, and Parents not to provoke their Children to Wrath Servants to obey their Masters, and Masters to act righteously towards their Servants, &c.—In short, to conclude this Head,

7, All the Stores and manifold varieties of Grace are lodged in Christ, or given into his Hands. He is not only infinitely Gracious, as he is the Son of God Neither is he only filled with Grace from God, as he is God-Man, to render him capable of Mediating betwixt God and Man, and to fit and qualify him (as before said) for the due Discharge of the Work and Office committed to him; But all communicative Grace, or Grace to be communicated, to his People, is treasured up in him, viz. Not only Grace in the aforementioned respects, but also faith, Love, Repentance, Humility, Patience, Temperance, Peace, Joy, &c. even all the Fruits of the Spirit, [so called, because produced and wrought in the Soul, and also maintained and drawn forth into Exercise, by the Spirit of Christ:] And they all proceed from Christ and his Fullness; even every particular Grace that the Children of God partake of, flows from Christ as he is the Head of Grace. See {Psalms. 84: 11}, The Lord God is a Sun and Shield; The Lord will give Grace and Glory; No good will he withhold from them that walk uprightly, [Here Beloved, (by the way) observe, There is a distinction to be made betwixt Grace and Grace, betwixt the Grace of God, or Christ, as discovered and manifested unto us, and that Grace which imparted, & infused into us: That Grace of God which is manifested to the Soul, is that Love & special Favor that is in his Heart, which cannot be communicated or passed over from him to the Creature;

But the Grace which is communicated and given, or infused into the Soul, is a created Habit, or Quality derived from Christ's Fullness. He is likewise. Beloved, you may confider the distinction betwixt Graces communicated from Christ's Fullness, and the glorious Attributes (by some commonly stilled the Communicable Attributes) of God : As touching which I must be plain, if I speak any thing of the matter amongst you: I do not believe that the Attributes of God, [as such] are, or can be communicated to his Creatures; For then those Creatures would be Deified, or Godden with God, [which was an ancient Heresy, long since exploded:] For the Attributes, or Properties of God are Essential to his Nature, or Substance, nothing whereof is Communicable to any mere Creature. All that is in God is God; and therefore God may be said to be what his Attributes are, as the Apostle saith in {1 John. 4. 8, 16}, God is Love: So God is Wisdom itself, Goodness itself, Truth and Faithfulness itself, &c. as being infinite, eternal and unchangeable in his Love, Wisdom, Justice, Holiness, Goodness, Truth, and so in all other his Attributes. Wherefore we derogate from God's incommunicable Nature and Essence, if we suppose that any of his Attributes are communicated to, or their Likeness immediately stamped upon his People. Although 'tis granted there be many Graces and Gifts Communicated to the Creature, which pass under the same Names with the Attributes of God; as for instance, Wisdom, Holiness, Love, Mercy, &c. are Attributes of God, but as such are not Communicable : And yet Wisdom, Holiness, Love, Mercy, and many other Graces (named as the Divine Attributes are named) are Communicated to God's People;

but then it is out of Christ's Fullness they being first given to, or created in Christ Jesus, for Communication. For, As no Creature can have any immediate commerce, dealings, or converse with the Glorious God, but in, by and through this middle Person, Christ Jesus: So no Creature doth or can participate of any thing from God, but by and through Christ Jesus and from his Fullness.

So then, All those Spiritual Endowments comprehended under this general Term, or Expression of [Grace,] all Communicable Graces (let them pass under what Particular and distinct Appellations so-ever) are, in their Fullness, originally resident and abiding in Christ and it is from this Fullness of Grace, that Grace, [even every kind of Grace] is given unto ever] one of his People, according to the measure of the Gift of Christ, as in {Ephesians. 4:7}. He gives Grace, and more Grace to the humble, {James. 4:6}. Knowledge, Righteousness and true Holiness flow from Christ's Fullness, {Ephesians. 4: 24; Colossians. 3:10}, He was exalted to give Repentance and Forgiveness of Sins, {Acts. 5:31}. He hath received Gifts for Men, and therefore gives Gifts unto Men, {Psalms. 68: 18; Ephesians. 4: 8}. Yea, the Evangelist declares him to be full of Grace and Truth, and tesifieth, saying, Of his Fullness have all we received, and Grace for Grace, {John. 1: 14, 16}. "Of this Fullness (saith "Dr Chauncy) we do receive, even Faith, the "first vital Act, and by Faith all Discharge in Justification, and all Conformity to him in Sanctification, through the Operation of the Spirit of Holiness." Beloved, The whole Stock of Grace is put into the Hands of the Lord Jesus; and it is well for us that our Portions of Grace are in such a

Friend's Hand: Alas! We can never get a Stock of Grace into our own Hands, or Hearts; and suppose we could, we should soon (one way or other) lose or be deprived of it. Adam soon lost what was conferred on him, though he was Sinless and Upright: Much more should we, who are Sinful, weak and helpless Creatures, soon forfeit and lose our Stock, our Share of Grace, if that measure of Grace designed for us was put into our own Hands, Therefore the Lord is pleased (as I may say) to give us Grace, or to supply us with Grace, by little and little, as we stand in need; for which end and purpose the Stock of Grace is lodged in the Hands of Christ, our Surety. Here I may allude to Joseph ; He was set over all the Land of and all the Stores of Egypt were committed into his Hand, to be disposed of, as he saw meet, to those that came to him in their Necessity, {Genesis. 41, &c. So it is in this Case, The Lord Jesus, our Spiritual Joseph, is made Lord Treasurer of Heaven and Earth, and hath all the Stores of Grace [as well as all Fullness of Nature and Moral good] in his Hand, and at his Dispose; and of his Fullness of his People receive, and Grace for Grace, [i. e. Abundance of Grace, or whatever Grace they have, one Grace in order to another, Grace for Grace's sake, or Grace answerable to the Grace that is in Christ, for, whatever Grace is in Christ, the like is stamped on the Hearts of his People.] Christ doth not, will not fail to communicate all needful Supplies of Grace from his Fullness to his People through the whole Course of their Lives. They shall persevere in Grace ; There is no such thing as a Saint's total, nor final Falling away from the State of Grace ; He that hath begun a good work in them, will perform it until the Day of Jesus Christ,

{Philippians. 1: 6}. They are kept by the Power of God thro' Faith to Salvation, {1 Peter. 1: 5}. None shall pluck them out of Christ's, nor out of his Father's Hands, {John. 10: 28, 29}. They were given to Christ by the Father, and Christ hath engaged that they shall never perish, but shall possess Eternal Life in spite of all Enemies and Oppositions whatsoever. It is matter of Comfort to the Children of God that they are (in a special manner) under his watch and care, his Trust and Charge from Day to Day, from Time to Time.

The young Lions do lack and suffer hunger; But they that seek the Lord shall not want any good thing, or, any thing that the Lord sees good for them, {Psalms. 34: 10}.

Thus you see that all Fullness of Grace, Grace in the highest degree, Grace in its greatest Luster and Eminency, dwells in Christ our Mediator; and from this Fullness Grace is conveyed to the Souls of Gods Elect. But for what Ends? I answer, For these Ends especially, viz. The Glory of God the Father, the Honor of Christ, and also the Honor and Glory of the Spirit of Grace, who is concerned and employed in deriving Grace from Christ's Fullness to particular Souls; Yea, for these further gracious Ends, viz. The Spiritual Advantage, Prosperity and Comfort of the People of God, for the Supply of their Wants, for the fitting and furnishing them for what he Calls them to, and for making them meet for his Kingdom and Glory, and fitting them for Communion with himself, &c.

Fourthly, All Fullness of Glory dwells in Christ, not for himself only, as a single, individual Person; but to be communicated to his People. Glory in every respect, Glory in all its varieties, degrees, and

greatness, is treasured up in Christ, and from his Fullness it is, or shall be imparted and communicated to all his Children. There is Glory begun in and upon the Saints in this Life; Glory suitable and adapted to the Kingdom of Christ in the latter Day; and Glory peculiar to the ultimate State of Happiness after the Last Judgment, in the highest Heaven. All our Glory and Happiness was laid up in Christ before the World began.

1, There is a Glory which the Saints have here, whilst yet in their Mortal State: Grace is Glory begun: Hence our Lord saith, {John. 4: 14}, Whoso-ever drinketh of the Water that I shall give him,— it shall be in him a Well of Water springing up into Ever-lasting Life. And {John. 3: 36}, He that believeth on the Son, hath Everlasting Life. See also {1 John. 5: 11, 12; Hebrews. 11: 1}. So the Apostle, in {2 Corinthians. 3:18}, witnesseth, saying, We all with open Face, beholding as in a Glass the Glory of the Lord, are changed into the same Image, from Glory to Glory, even as by the Spirit of the Lord.

2, The Saints shall exceedingly flourish and shine in Glory in the Kingdom of Christ: Then shall be fulfilled what is Prophetically asserted in {Isaiah. 60:1}.

1. Arise, shine, for thy Light is come, and the Glory of the Lord is risen upon thee: And in Ver. 19, 20, The Lord shall be thine everlasting Light, and thy God thy Glory. The Psalmist assures us, That in his Days the Righteous shall flourish, {Psalms. 72: 7}. This Glory of the Saints will consist in the Sight and Enjoyment of Christ, Conformity and Likeness to him, Honor and Dignity with him, Joy and Comfort from him: They shall see his Face, {Revelation. 22: 4}. They

shall see him Face to Face, {1 Corinthians. 13: 12}. They shall be ever with him. {John. 14: 3; 1 Thessalonians. 4: 17}. They shall be ever with him, where he is, that they may behold his Glory, which the Father hath given him, {John. 17: 24}. When they awake, they shall be satisfied with his Likeness, {Psalms. 17:17}. When he shall appear, then shall they appear with him in Glory, {Colossians. 3: 4}, and shall be like him; for they shall see him as he is, {1 John. 3: 2}. Then he shall change their vile Body, that it may be fashioned like unto his Glorious Body, {Philippians. 3: 21}. He hath made them unto God Kings and Priests, and they shall reign on the Earth; They shall reign with him 1000 Years, {Revelation. 5: 10; 20: 4, 6; 2 Peter. 2.12}. They shall sit with him in his Throne, {Revelation. 3: 21}. They shall share in his Joy, {Matthew. 25: 21, 23}. Yea, Their Heart shall rejoice, and their Joy none taketh from them. {John. 16: 22}. Tho' they sow in Tears, they shall reap in Joy, {Psalms. 126: 5, 6}. The Lord shall then comfort Zion, he will comfort all her waste Places;—Joy and gladness shall be found therein, Thanksgiving and the Voice of Melody, {Isaiah. 51: 2}. The Top and Quintessence of the Saints Glory and Happiness in that Day will be their beholding his Glory, and their Enjoyment of uninterrupted Communion with him, together with the great Honor which shall then be conferred on them, and the dazzling Splendor in which they shall appear: All which transcendent Glory [a Glory beyond our present Conceptions] will proceed from our Glorious Mediator.

3, The Saints shall inherit eternal Life and Glory in Heaven after the last Judgment, when Christ shall have delivered up the

Kingdom to God the Father, and God shall be all in all, as in {1 Corinthians. 15: 24, 28}. Christ, as Head and Surety of the Elect, is already possess of Eternal Life for them, and of all that exceeding and Eternal weight of Glory, which was settled upon them and made sure to them in and by the Everlasting Covenant: And they shall hereafter be actually and personally taken into the full Possession thereof with Christ. Now it is from Christ as the Head of Glory, and through Christ as Crucified, that the Children of God shall partake and have the fruition of all that Comfort, Joy, Glory and Felicity, even whatever constitutes and makes up the Blessedness and Salvation designed for them. "Our Eternal Life (saith Dr Chauncy) " which God hath given us, is fully and completely in Christ both for Grace and Glory, as in a Fountain or Root, and of this Fullness we do receive, &c."

[From what hath been said it appears, That we must distinguish upon Christ's Headship: He is the Head of Nature to all Creatures; He is the Head of Morality to all Rational Creatures, Elect and Non-Elect: But he is the Head of Grace and Glory to the Elect only. So that, It is one thing for Christ to be an Head of Nature, or of Morality, and another [different] Thing for him to be an Head of Grace and Glory.

Thus having endeavored to show what this Fullness is, and to what End and Purpose it dwells in Christ; I shall proceed to show.

Thirdly, Whence it is that all Fullness doth dwell in Christ. As to this, The Words of our Text do plainly discover and affirm, That it is from the good pleasure of God: The true and only Ground, or Foundation, and moving Cause of all Fullness being treasured up and

abiding in Christ is the Sovereign Will and good Pleasure of God: It seemed good, it was well-pleasing to God , It was agreed on in Counsel, It was according to the Counsel and good Pleasure of God's Will, that all Fullness should dwell in Christ, and that for others, as well as singly for himself. Poor Creatures have not deserved that Fullness in any respect should be placed in the Person of Christ for them; They have no Hand in this Affair, as any procuring, or moving Cause thereof: It is not for Works of Righteousness done, or to be done by us It is not on the account of foreseen Faith, or Holiness in us ; but wholly and solely from and according to the good Pleasure of God, and by his eternal Decree and Appointment, together with Christ's own assent and consent, or acceptance. This is the way that Sovereign Grace hath taken, that infinite Wisdom hath found out, [viz. God's placing and securing all Fullness of Nature and Moral good, and of Grace and Glory in the Person of Christ;] for the furnishing and supplying of his Creatures receptively, and especially for the use, benefit and happiness of his Elect.—As it is the sovereign Will and good Pleasure of God to have Mercy on some, and not on others, {Exodus.. 33: 19; Romans. 9: 15}, to hide Gospel-Mysteries from the wise and prudent, and to reveal them to Babes, {Matthew. 11: 25, 26}, to predestinate some unto the Adoption of Children, {Ephesians. 1: 5}, to make known to some the Mysteries of his Will, {Ephesians. 1: 9}, to work in the Saints both to will and to do, {Philippians. 2: 13}, to save some by the foolishness of Preaching, {1Corinthians. 1: 21}, to give the Kingdom to Christ's little Flock, {Luke. 12: 32}. So it is the good pleasure of God that all Fullness should dwell in Christ, the Son

of his Love, for the special Ends and Purposes before mentioned, Having now finished the Doctrinal part, I shall conclude the present Discourse with some few Inferences and Uses deducible there from.

First, I shall draw some Inferences from what hath been Doctrinally delivered, As,

1, If this be so, that it is the good pleasure of God that all Fullness should dwell in Christ Jesus, as Mediator, (as is evident from our Text, and from what hath been said thereupon,) Then we may infer, that God is well pleased in and with Christ; He always was and is his Father's Delight, beloved by him with an infinite Love, {Isaiah. 42:1; Proverbs. 8:30; Matthew. 3: 17; John. 17: 23, 24, 26}. Therefore hath he withheld nothing from him, but hath given all things into his Hands, {John. 13: 3; Matthew. 11: 27}.

2, If God was well pleased that all Fullness should dwell in Christ; Then we may from hence infer, that no mere Creature, no one besides, or short of Christ himself, is (nor ought to be esteemed,) a Receptacle, or Subject of all Fullness, as the Papists vainly imagine, ascribing a Fullness of Grace to the Virgin Mary in their Ave Maria, [Hail Mary, full of Grace.] Paul indeed prays for the Saints at Ephesus that they might be filled with all the Fullness of God, {Ephesians. 3: 19}, and the Apostles advise the Brethren to look out from among them men full of the Holy Ghost and Wisdom, to be ordained Deacons, {Acts. 6: 3}. And Stephen, Barnabas, and others were Men full of the Holy Ghost and full of Faith and Power, {Acts. 6: 5, 8; 7: 57; 11: 24}. Yet notwithstanding this, there is a vast difference betwixt the Fullness of Christ, and the Fullness which the Saints are endued

with: For, The Fullness that is in Saints is but a particular Fullness; But the Fullness in Christ is a general Fullness, All Fullness is in him: The Fullness that is in Saints increaseth and decreaseth, ebbs and flows ; But the Fullness that is in Christ is a constant, abiding Fullness, It continues and dwells in him, without any diminution: All the Fullness that Saints are endued with flows from the Fullness that dwells in Christ, and (strictly-speaking) is only for themselves, will but serve their own Turns, and supply their own need only; [Indeed they do, and ought to employ, improve and exercise their Gifts and Graces for the good of others ; But they cannot impart, or communicate the least dram of Grace, Light, Life, or Holiness, &c. unto others:] But the Fullness that dwells in Christ, as Mediator, was given to and lodged in him, and received by him, not for himself, [at least not for himself singly and alone,] but for others, and is sufficient to serve all the Saints, yea all the Creatures in Heaven and Earth. "The Sun hath abundance of Light in his Body (saith Mr. Bridge) but 'tis not for himself, but for the World: The Woman hath Milk in her Breasts, "but not for her self, but for her Child: The Liver hath a great deal of Blood in it, but not for it self only, but that it may communicate it to all the Members of the Body : And the Head hath all the Senses and animal Spirits seated in it, but not for it self only, but for all the Parts of the Body: So Jesus Christ, as Mediator and " Head of the Church, hath received abundance of Grace and Holiness, &c. but not for himself barely, but for others.

3, If God was well pleased that all Fullness should dwell in Christ for others, that others might be supplied: Then we may infer

that God judged him faithfully, & indeed Christ Jesus always was, is, & will be faithful in conveying & giving out from his Fullness to others what was designed and allotted for them. "If Christ should receive Gifts for others (as Mr. Bridge argues) and then run away with all himself, [or keep all to himself,] and not be willing to give them out, He could not be faithful; but he is faithful." So saith the Apostle, {Hebrews. 3:2, 5, 6}, He was faithful to him that appointed him; As Moses was faithful in all his House, as a Servant; So, and much more, was Christ, as a Son over his own House, eminently faithful and true to his Trust: Yea Christ is infinitely willing and ready to communicate and give out of his Fullness to others, and especially to his own People.

4, Is this so, that God was well pleased to have all Fullness treasured up in Christ for the good of his People, that they may participate thereof, and have all their need supplied there from? Then we may from hence be informed of the great and exceeding abundant Grace and Kindness of God towards his Elect in Christ. Oh what boundless, matchless Love was in the Heart of God that hath induced him to lay up such vast inexhaustible Treasures of Grace and Blessings in Christ Jesus, for such poor undeserving Creatures as we! This indeed betokens and demonstrates great Love and unparalleled kindness in the Father's Heart that such rich and large Provision should be made for us, and lodged in the Hand, and under the care and trust of our Spiritual Joseph the Lord Jesus.

Secondly, The Uses deducible from this Doctrine are several; I shall mention only Two, or Three.

1, Use of Consolation. This Doctrine affords matter of Consolation to the Children of God, even in their lowest Frames, in their most necessitous and distressing Circumstances. How may the Saints, the regenerate Children of God, be filled with Comfort and spiritual Joy, when they are assured that all Fullness [not only of Nature and Morality, but also of Grace and Glory] doth dwell in Christ that such plentiful and all sufficient Provision is laid up in such a safe Hand, committed to the trust, care and disposal of such a faithful Friend, as the Lord Jesus is to his People ; especially when they consider that this rich Provision, this inexhaustible Fullness was lodged in Christ by the God of all Grace on purpose for the Elect; and that because so it seemed good in God's Sight it was the good pleasure of his Will! Oh, what abundant reasons have Believers evermore to rejoice in the Lord, who hath so graciously and richly provided for them!

2, Use of Exhortation to Believers. (1) Bless the Lord for his exceeding abundant kindness demonstrated and discovered in his treasuring and laying up all Fullness in the Person of Christ For you, for your good,, Comfort and Happiness. Oh, admire and adore his great Love and stupendous, free and distinguishing Grace to you on this Account.

(2) In all times & cases of Need seek to the Lord by Prayer for Supplies. Doth all Fullness dwell in Christ and that for others, especially for the Supply and Relief of his People? This is one Reason hereof, viz. To invite, encourage and oblige poor Souls to a frequent arid importunate Addressing of themselves to the Throne of

Grace. Oh intreat the Lord to give you Day by Day your daily Bread, Spiritual, as well as Material, [substantial, needful sufficient Food,] the Food of your Allowance, or, which is in the Eternal Counsel of God allotted and appointed for you, {Luke. 11: 3}; Proverbs. 30: 8}. If any of you lack Wisdom, saith the Apostle, [or any other Grace, or Blessing] let him ask of God, who gives liberally to all, and upbraids not, and it shall be given him, {James. 1: 5}. Ask and ye shall receive (saith our Lord) that your Joy may be full, {John. 16: 24}.

(3,) Stir up your own Souls, and one another, to be daily making application to Christ's Fullness for whatever Grace, or degrees and measures of Grace you stand in need of. Oh that you may make it your every-Day's Business to go to this Fountain for fresh Supplies, and with joy to draw Water out of these Wells of Salvation ! {Isaiah. 12: 3}. I must tell you (tho' you cannot but know it) that you have nothing but what you have received, you have no Spiritual Life, Strength nor Comfort, but what the Lord is pleased to bestow; and it is from this Fullness of Grace, which is treasured up in Christ, that all his People receive Grace, Life, &c. according to the measure of the gift of Christ, {Ephesians. 4: 7}. Hence it is that they are kept alive in their Souls in some measure, and their Spiritual Life maintained: Therefore it concerns Believers daily to make use of this Fullness, for it was placed in Christ, and doth continue in him on purpose for their Use. What are your Fountains and Wells in your Yards, or nigh your Habitations for, but for your daily use and supply? The Lord lead you and me more and more to this Fountain-fullness that dwells in Christ Jesus: For it is from his Fullness that our Souls must be fed,

nourished, revived, and attain to a real growth in Grace, and in Spiritual Knowledge, {Colossians. 2:19; 1 Peter. 2: 2}. It is from this Fullness that we must have Strength, and so go on from Strength to Strength, till we appear before God in Zion, {Psalms. 84: 7; 2 Corinthians. 3: 18}. Oh what Grace is it to be helped to live upon Christ and his Fullness at all times, in all conditions; and especially when we are dead, and dry and insipid in our selves, and find nothing but darkness and emptiness in our own Souls ; It may be, in thy own feeling and apprehension thou art brought very low, and art deprived of those inward Refreshing, sensible Enjoyments and sweet Spiritual Frames, which thou hast heretofore been favored with : It may be thou hast been dandled upon the Knee of Love, and there has been sweet intercourse between thy Soul and thy dear Saviour; But alas ! All this is now gone, and thou art left in the dark and destitute; If thou look into thy Heart, thou seest nothing but Confusion and Disorder, thou finds nothing in thy self to yield thee any true Comfort or Satisfaction So that, upon thy taking a view of thy present Case (when 'tis thus with thee) thou art ready to be dejected and cast down, not knowing what to do: But, Consider, The Lord help thee to Consider that all Fullness dwells in Christ. Though thou dost experience but little or no Melting's or Heart, Refreshing, or Quickening; but little of no Life, or Grace in thy self ; Yet thy Life is hid with Christ in God, {Colossians. 3: 3}, and the Apostle adviseth Timothy to be strong in the Grace that is in Christ Jesus, {2 Timothy. 2:1}. Not in Grace received and inherent in himself, but in that Grace which is in Christ Jesus. Here is good Ground for thy Encouragement

and Consolation: If the Lord is pleased to lead thee to that Fullness of Grace which is in Christ Jesus, and give thee the Skill of Faith, thy Soul may feed freely, and live sweetly thereupon Tho' thou may'st not live upon that which is inherent in thee, upon thy own Frames, Enlargements, or Enjoyments; Yet thou may'st live and feed upon Christ and his Fullness, even then when thou findest nothing in thy self but darkness and emptiness, &c. It may be, if the Grace and Favor of God have been sensibly displayed, and if thou hast met with Refreshing, Warming's and Elevations of Spirit, or some sweet Communications, &c. (before hinted at,) thou hast been ready to Idolize these things, resting therein, and depending thereupon, rather than upon Christ the Dispenser thereof, and the Fountain from whence they flow and are conveyed unto thee: Therefore give me leave to add this needful Caution: -- (4) Take heed of Idolizing thy sensible Enjoyments, inherent Grace, &c. we are apt to live upon Grace received, to rest in the Streams without going to the Fountain, to live more on the Acts, than on the Object of our Knowledge, Faith, Love, Joy, &c. and so are making Idols of those Spiritual Endowments communicated to us instead of looking above and beyond them to the Author & Donor thereof, instead of resting and living wholly out of our selves on the Person and Fullness of Christ. See {Ezekiel. 16: 6, 7}, &c. The Lord there declares how gracious and kind he had been to that People, in quickening, washing, anointing, and clothing them, and in decking them with Ornaments [the Graces of his Spirit:] But, saith he, Ver. 15, 16, 17, Thou didst trust in thine own Beauty, and played the Harlot, &c. Thou hast also taken thy fair

Jewels, of my Gold, and of my Silver, which I had given thee, and made to thy self Images, &c. This is oftentimes the Case of the Children of God ; They are apt to make Idols even of the Graces and Gifts of the Holy Spirit bestowed on them; Therefore it seems good to the Lord hereupon, to withdraw himself from them, and leave them to themselves, and to Satan's buffetings, &c. that they may be ashamed of their Evil, in setting up the Gifts above the Giver, and living upon that which is dispensed and communicated, and not eyeing, nor living upon Christ himself and the Fullness which dwells in him.----I shall conclude with a Word to Sinners.

3. Is this so, That it was and is well pleasing to God, that all Fullness should dwell in Christ for others? Oh then what matter and ground of Encouragement is this for poor Sinners, All Fullness of Grace and Glory is laid up in Christ, not only for such as be already called by Grace, but for Elect Sinners also, who are yet in their Blood, and dead in Trespasses and Sins. Yea, this Fullness doth continue, and had need to continue in Christ for the enlivening and enlightening of the Elect, not yet gathered, as well as for the Supply of the Saints. Oh, that Sinners then might take Encouragement to be looking to the Lord Jesus, as Head of Grace, for a part in this Fullness! Poor soul, If thou missest of Christ, thou missest of Grace and Glory. It is absolutely necessary that thou be United to Christ, otherwise thou canst not share in this Fullness; Let me entreat thee therefore, Man, Woman, Young, Old, to consider thy State by Nature ; Read, Search and ponder the Scriptures of Truth ; See what a Condition God's Word declares Sinners (the Elect as well as others) to be in by

Nature, Dead in trespasses and Sins, alienated and Enemies in their Minds by wicked Works, under the Dominion of Sin, under the Tower of Darkness, under Satan's Jurisdiction, &c. The Lord opens your Eyes, and gives you to see your wretched State and Condition, and draw you to Christ. Oh what a Mercy would it be if the Lord would please to come down this Evening, and reveal his holy Arm and bring you out of Darkness into his marvelous Light! Sirs, It highly concerns you to attend the Administration of the Gospel, and to pray to the Lord; Tho' whilst in a Natural State, you cannot pray in Faith, yet you may pray from those Natural and Moral Endowments which the Lord hath bestowed on you, and it is your Duty to pray as you can, and to wait on the Lord. Oh, do not trifle about the Concerns of your immortal Souls and Eternal State. 'Tis true, It is God that gives the Holy Spirit, and the Spirit that regenerates and produceth Faith and other Graces in the Soul, and enables the Soul to venture upon Christ: ("This is above and beyond the reach and power of Nature to effect:)] But, yet the Lord is pleased [usually] to work upon, and lead poor Sinners to himself by, and in the use of Means, in the way of his Appointments; So saith the Apostle, {Romans. 10: 17}, Faith comes by Hearing, and Hearing by the Word of God. And know this, that our Lord is abundant in Grace and Love, and rich in Mercy; [For in this Respect also (as I might have shown) All Fullness may be said to dwell in Christ: There is an immense, an infinite Fullness of Love, Mercy, and peculiar Kindness in Christ to his People, even whilst yet in their Blood, in their Unregeneracy. The Heart and Love of Christ now in Heaven (saith Mr. Bridge) is the same towards poor Sinners,

towards his Children towards Believers, towards Men; as it was when he was upon the "Earth. When Christ was upon the Earth, there was a Fullness of pardoning Love and Mercy in him: He would then pardon Men before they did come for Pardon; Father (saith he) Forgive them, for they know not what they do, {Luke. 23: 34}. "You count it a great Acts of Love, where the Fault is great, to forgive a Man upon his Acknowledgement of the Fault: But our Lord "Christ did not stay for their Acknowledgement, "but whilst they were reeking in their Sins he Forgives: Yea, When Men were putting forth the highest Acts of Sin, He was putting forth the highest Acts of his Love; When Peter was denying Christ, Christ was suffering for Peter, &c. Here is Love indeed! He loved us, and gave himself for us, an Offering and a Sacrifice to God for a sweet smelling Saviour, {Ephesians. 5: 2}. He loved us, and died for us. And I say, His Heart is the same still Certainly, Beloved, the Lord Jesus is as full of Love and tender Affection towards His [tho' yet un-renewed] now he is in Heaven, as he was when he was upon the Earth. Be encouraged therefore, poor Sinners, to look to him; Oh, pray to him, call upon his Name, attend his Ordinances; And the Lord exert his mighty Power, and thereby quicken you and illuminate your Minds, reveal Christ, and discover his Grace to your Souls.

FINIS.