

White Bluff, Ap. 26th 1817.
Columbia S.C. May 4th
Meadow - May 23rd
Southington, Conn. Aug -

John XIX. 5. Last clause.

"Behold the man!"

Redeeming love is that mystery into which angels desire to look. This amazing transaction displays the perfections of God, and exemplifies the divine attributes, in the highest degree, and the most glorious manner. It may be viewed as the termination of a chain of wonders, - commencing with creation, - each of which was more wonderful than the last; - and this infinitely more so than all others. The formation of inanimate and brutal creatures, declared the power and wisdom of Him who formed them with a word. The existence of rational creatures, displayed the goodness of the divine Being, in sharing with them the happiness and honour of intelligence.

intelligence and immortality. And the flaming
glories of Justice were exemplified in the ex-
pulsion and punishment of rebel angels and
Apostate man. Had these been all the dis-
plays ever made of his attributes, - Deity would
have been, even then, unutterably glorious. En-
ough of God would have been revealed, justly
to claim the highest gratitude and profound-
est reverence of all holy beings. Their own
creation, - their continual preservation, - and
the never ceasing streams of bliss flowing in-
to their souls from the eternal fountain of
happiness: - would never have failed to call
forth endless ascriptions of gratefull praise
to him who made them to differ: - While the
ravages of sin upon Earth, - and the smoke
issuing from the bottomless pit, - would
forever remind them that holiness and
happiness were inseparable, - and thus serve
to perpetuate implicit obedience to Him
who

who is alike boundless in justice as in goodness.

Why then, my brethren, may we well ask, with holy wonder, is this table spread out before us? - Why are we called upon to "behold the man"? - Because thy thoughts and ways, O God, - are not like ours! - Even so Father, - for so it seemeth good in thy sight! - Having previously displayed his greatness - goodness - holiness - and justice; - the Supreme Being determined to exemplify the milder glories of his mercy. - He spared fallen man: - And in the mysterious plan of redemption, united the separate perfections of all his attributes. Truth and mercy have now met together, - righteousness and peace embrace each other! - God can now be just - and yet the justifier of sinners who believe in Jesus. - Mercy has cut the path of life for believing penitents through the bleeding heart of "the Lord our righteousness." - Thus it behoved Christ to suffer

to suffer: - For God is holy still. Even in this glorious work of grace, the divine Being gives to all his rational creatures a practical proof that justice shall be satisfied; or the sacrifice never so costly. To all unholy and impenitent beings, whether men or devils, the death of Christ is an eternal pledge of their destruction. To such, how unspeakably terrible should the sight of this Table be! -

But, blessed be God, there are some who can view this scene with pleasing astonishment. There are some who can "Behold the man," with sacred rapture! My dear brethren, if we are indeed the disciples of the Lord Jesus, ^{the memorial of his death} this sight should cheer our hearts as being a solemn testimony of future blessedness to us. As surely as we ^{have} now beheld this table, - so surely will we shortly eat bread in the kingdom of God. As certainly as we ^{have} beheld the memorial of the dying love of him who groaned and died on Calvary; - so certainly shall we soon behold his face in glory.

glory. - Behold the proof. - behold the price. - be-
hold the man! -

I. Our adorable Lord is called MAN by way of em-
inence, as being infinitely the most exalted of the
human race. This appears to have been the im-
pression intended to be conveyed by the Centurion
who presided at the crucifixion, - when, witness-
ing the circumstances attending the death of
Christ, he exclaimed, "Truly this MAN was the
son of God!" -

The Lord Jesus is also called man, - as the
son of man, - as being the seed of the woman
which was to bruise the Serpent's head.

He is called man, also, as being the second
Adam, - who was to become the federal head
of all who believe in ^{him} - to restore mankind
to a state of grace, - to renew by his Spirit our
ruined nature, - and to render paradise and
eternal happiness once more accessible to us.

The title of MAN is also given to Christ,
as being

as being the Son of David, - and offspring of Jesse, who was to reign over his people; - and of whose Kingdom there is to be no End.

And our divine Master is called MAN, - because such he was in reality. - While the Angels who appeared at his birth, - the wise men who worshipped him in the Manger, - the obedience of nature to his commands, - the submission of Devils, - the subjection of Death; - And the long, bright catalogue of proofs not needful to be mentioned here. - All conspire to proclaim his true and proper Divinity. - His sorrows, - his sufferings, - his doctrines - actions - and death, - all teach us that he was likewise truly and properly MAN. -

While we believe, rejoice in, and adore the divinity of our ascended Lord: - while we require Almighty power to sustain our weakness; and an infinite sacrifice to atone for our sins: - While we utterly refuse to put our confidence

fidence, - entrust our souls, - and repose our hopes
in any other Saviour than the Creator of all
things: - Our tenderest sympathies, - our closest
union, - our strangest, - dearest, - sweetest ties, -
are founded in the Woman nature of our ad-
ored Lord. - This forms the sacred, golden chain
that connects us to our Redeemer. This forms the
body of that heavenly vine of which we are
the branches. This makes our God the great
high priest of his people. This gives reality to
his atoning sacrifice. This gives meaning
and substance to the sacred ^{ordinance} ^{so lately} ^{celebrated} symbols now be-
fore us. - "Behold - behold the man!"

III. This glorious personage, whom we are called
on in the text to "behold," - is none other than
1. The long predicted Messiah.

Immediately upon the fall of man, and while
pining sentence upon the guilty parties, - God
was graciously pleased to reveal a Saviour to
come. "The seed of the woman shall bruise the serpent's head."

While

While blessing his sons, a little while before his death, - Jacob made express mention of the Messiah. "The sceptre shall not depart from Judah, nor a law-giver from between his feet, untill Shiloh come."

In delivering his last instructions to the children of Israel, Moses directly refers them to the great and long expected Prophet. - "The Lord thy God will raise up unto ^{thee} a prophet. - unto him ye shall hearken." -

From Moses untill John the coming of the Messiah made a constant and conspicuous part of every extensive revelation.

At length, in the fullness of time, this wonderful, and venerable personage came in the flesh. - "Behold the man."

2. He who is so solemnly presented to our notice, is also the desire of nations.

The prophet Haggai thus describes his coming: "For thus saith the Lord of Hosts, yet once, it is a little

a little while, and I will shake the heavens and the Earth, and the sea, and the dry land; - and I will shake all nations, - and the desire of all nations shall come: - and I will fill this house (the latter Temple) with glory, saith the Lord of hosts. - The glory of this latter house shall be greater than of the former, saith the Lord of hosts."

Just at the conclusion of Daniel's Seventy weeks, while the latter Temple was standing, - before the sovereign power had finally departed from Judah; - The desire of nations came. "Behold the man!" -

3. This object of our solemn attention, was one the babe of Bethlehem. "But thou Bethlehem Ephrathah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be Ruler in Israel, whose goings forth have been from of old, from everlasting." - There

There the wondering Shepherds found him.
There the Eastern Sages worshipped him.
And there the bloody Herod sought to slay
him. "Behold the man!" -

4. This is he, who on the mount Tabor was
transfigured before his three disciples, - and
gave them a glimpse of that glory which he
had with the Father, before the world began.

"And after six days, Jesus taketh with him
Peter, and James, and John, and leadeth them
up into an high mountain apart by them-
selves; - and he was transfigured before them.

And his raiment became shining, exceeding
white, so as no fuller on Earth can whiten
them. And there appeared unto them Moses
and Elias, - and they were talking with Jesus".
How glorious was this sight! - "Behold the man!" -

5. This is he who exercised sovereign power
upon Earth in various ways. Diseases obey-
ed his touch and his word. The deaf hear - the
blind

blind see, - the dumb speak, - the lame walk, -
the lepers are cleansed, - The elements of
nature were submissive to his wish. Bread
multiplied itself, - the fish brought him tribu-
te, - the sea supported his tread, - the temp-
est ceased, - the waves became instantly calm,
at his bidding. - Devils acknowledged his
divine authority, and fled from their captives
at his command. And death itself, - that
king of terrors, - that greatest and last enemy, -
confessed his sovereign power, - and yielded
up its prey, according to his order. The young
man of Nain, unsealed his eyes and set up
in his coffin, when commanded by the Lord
of life. Lazarus came forth from his tomb
when called by Him who is the Resurrection.

What wonders of Omnipotence are these! - How
great & glorious the actor! - "Behold the man!" -
6. This is he whose sufferings exceeded all that were
ever born into this world of sorrow. "For he had holy,
and

and the birds of the air had nests, but the son of man had not where to lay his head." - More than once was it needful for him to exert his omnipotence to supply the pressing wants of his poor followers. - Wherever he went, whether in town or country, his tender heart was constantly grieved with the sight of human misery. The sick crowded around him; - the blind cried after him; - the bereaved sought for him; - and his ear rang continually with the piercing voice of wretchedness crying to him "Jesus - Master - Son of David - have mercy on us!" - So all this ingratitude added its poison to make his life more bitter. "He came to his own, and it received him not." - Rejected, - reviled, - persecuted, - calumniated, - and his precious life in perpetual danger: - let us follow him to his last retreat, - the garden of sorrows: - see him becoming "sore amazed", and overwhelmed with sadness: - hear him say to the ~~thou~~ who were with him "My soul is

is exceeding sorrowfull, even unto death; - carry ye
here and watch with me: - behold him kneel for
the last time on the cold ground, in prayer to his Fa-
ther: - listen to his supplication, - "Oh my Father, if
it be possible, let this cup pass from me! Oh my
Father, if this cup may not pass from me except
I drink it - thy will be done!": - See what an
agony he is in; - it crushes him prostrate in the
dust; - behold his bloody sweat: - See an angel
from heaven strengthening him to endure this
unutterable conflict. Oh ye sons of men be-
hold and see if there is any sorrow like unto this
sorrow! - It is over: - Judas, the execrable
traitor, approaches with a band of soldiers. The
glorious sufferer is betrayed - seized - deserted by
his disciples, - lead away to judgment, - denied by
Peter, - delivered up by Pilate, - scourged by the
soldiery - crowned with thorns, - mocked - spit
upon, - bound, and lead away to execution. -
On the cross was he to die. His hands and his feet
were

were nailed to the accursed tree. On these wounded members was suspended the whole weight of his sacred body. The pain - the anguish of this manner of death, is almost inconceivable. But bodily suffering was the least part of that agony he then endured. The weight of all our sins was upon him. The divine Father hid his face from him. It was this ~~which~~ caused that mysterious, - that bitter cry - "My God - my God why hast thou forsaken me!" - But - "it is finished!" - "Behold the man!" -

7. This is he who rose from the dead, triumphant over death and the grave. To witnesses chosen a-fore of God, he appeared, and manifested his reality by many infallible proofs. Forty days did he continue on Earth, conversed with his disciples - and instructed them in the things concerning his kingdom. And having perfected the great work for which he came into the world, - in the presence of many witnesses he ascended into Heaven, to reap

Some

sume that glory which he had with the Father before the world was. "Behold the man!"-

8. This is he who ever lives to make intercession for the Saints, and to carry on the work of redemption. Through him alone is prayer acceptable to the Father. By him alone is the holy Spirit bestowed on man. He is highly exalted above every name that is named in heaven - a Prince and a Saviour, to grant repentance and remission of sins to those that believe in his name. "Behold the man!"-

9. This is he who will sit as sovereign Judge at the last great day. "The Father judgeth no man, but hath committed all judgment unto the Son, that all may honour the Son even as they honour the Father." - "Behold he cometh with clouds, and every eye shall see him." - Thousand thousands of angels stand before him, - and ten thousand times ten thousands minister unto him." - And as he ascends the great white throne, the countless millions

millions of glorified spirits will say - "Thou art
worthy to take the book and loose the seals, -
for thou wast slain - and hast redeemed us unto
God with thine own blood, out of every kind -
and nation - and tongue - and people." - My dear
brethren, "Behold the man!" -

III.^d 1. Behold him with that deep attention which
his being so long foretold, is calculated to induce. -

2. Behold him with the holy admiration that
is due to the desire of all nations.

3. Behold him with that tender sympathy
which should be inspired by his being the babe
of Bethlehem, - bone of our bone - & flesh of our flesh.

4. Behold him with that profound reverence
which he claims as King of kings - & Lord of lords. -

5. Behold him with that grateful - sacred sorrow
which his unparalleled sufferings - sufferings solely
and voluntarily endured on our behalfs - should
ever call forth in every feeling - every renewed heart.

6. Behold him with that joyful adoration which
his

his last act of omnipotence, - his brightest proof of
divinity, - his surest pledge of salvation; - so
loudly demand of his disciples. -

7. Behold him with that unbounded confid-
ence, - that undivided trust, - which springs
from his being our great high-priest - our
glorious Intercessor, - the only name under
heaven given among men whereby we must be
saved.

8. Behold him, finally, with that deep sollicit-
ude, - that solemn reverence, - and supreme re-
gard, - which so naturally results from his
being the final Judge of Quick and dead, - the
sovereign dispenser of life and death - bless-
ing and cursing, - heaven and hell. -

Well may we exclaim with pious wonder,
What manner of man is this! - How wise-
hew mercifull the plan of redemption through
an Incarnate God - a suffering high-priest -
an Almighty Lavisher! - While we prostrate
ourselves

ourselves in humble adoration before him, as ONE
with the Father - God over all and blessed
forever: - we yet dare to claim him as our kin-
dred, - and call him OUR brother.

While we rejoice with pleasure unutterable
that we have an Almighty Saviour, - we are
bound to bless and praise the Lord our God, that
we have an high-priest who can be touched
with a feeling of our infirmities, - inasmuch
as he was a Man of sorrows and acquaint-
ed, ^{with} grief, - and in all points tempted like as
we are, sin only excepted.

And, Oh my brethren in the Lord, - endeavour
to realize the rich consolation contained in the
truth that this Saviour is to be our final Judge!

He who wept at the tomb of Lazarus: - he who
poured out his sweat an offering for our sins: -
he who loved, ^{us} even unto death, while we were
yet enemies: - he who renewed our souls by
his holy Spirit; - taught our hearts to love him; -
counsel

caused our mouths to confess him; - and sweetly
constrained us by his grace to taste the bread
of life, and drink of the cup of salvation: -
Even he will then say to all his true disciples,
"Come ye blessed of my Father, inherit the
kingdom prepared for you from the founda-
tions of the world!" - Oh how does this less-
en - how does it utterly destroy the terror of
that awful scene! - How does it enhance
the value of even heaven itself, to be conferred
on us by this loving and beloved Saviour! -

Could we suppose there were none but
Christians present, - our subject would now close.

Ah, my hearers - are there not many - most of
you awaked out of Christ? - Will not a great-
the greater - part of you refuse to surround
this table of the Lord? - And have you not the
truest cause to tremble, in anticipating that
glorious and eventful day, when heaven - earth -
and hell, will be gathered to judgment? - Do you
also

also, is directed the solemn address in our text -
"Behold the man": - "Behold the man" who died
for you, as well as for us: - who is willing to
save you as well as us: - and who will be
your judge as well as ours. - Your parents -
Your husband - your wife - your brother -
Your sister, - ^{have} are about to honour and obey
this blessed Saviour. - ^{would} You will not! -

These honoured - dear - beloved relatives, are
^{about} to leave you behind, - and assemble
with their brethren and sisters around the table
of the Lord. - Are you pleased with this sep-
aration? - Are you willing it should be eternal? -

Eternal it will ^{surely} be, if they are Chris-
tians and you are not, at the great day of judg-
ment. The separation ^{which has been made} now about to be for a
little while, - is a lively representation and a
solemn proof of what will then be forever. -

Oh my dear hearers, be intreated to "behold the
man" who now offers salvation to you, - who
pleads

pleads with you to accept it, - And who will surely punish you for rejecting it.' - Oh my dear hearer, "Behold him with godly sorrow and contrition: - behold him with desire of soul: - behold him with holy gratitude: - behold him with a true and living faith: - behold him with secret love: - behold him with a joyful confidence. &

Prayer -

⎯⎯⎯ Fencing the Communion Table

Let all such as cannot in sincerity say with Peter "Thou art the Christ:" and with Paul "Christ died for our sins;" - and with Thomas "My Lord and my God;" - Abstain from the Sacramental Feast.

Let all who are profane - impenitent - unbelieving - or disobedient: - Refrain from the holy Feast.

The proud - malicious - envious - unchaste - intemperate - and uncharitable: - are not welcome to the Feast of Love.

Let all such as truly believe "There is none other name under heaven given among men whereby

whereby we must be saved," - Come with us to the
Sacramental Feast.

Let all who possess that Faith which washes
by love and purifies the soul: - Approach the ho-
ly Feast.

All ye whose hearts are animated with
filial affection to the everliving God; - whose hearts
glow with gratitude to the dying Redeemer: -
whose souls are sanctified by the divine influ-
ences of the holy Spirit: - Draw near the table of your
Lord.

The humble - benevolent - chaste - temperate -
and Charitable: - Are welcome to the Feast of Love.

All such persons, who are members in regu-
lar standing of Sister Churches, - whether they fol-
low Christ with us or not in other matters; - are
cordially invited to participate in the commu-
nion of Saints, - and seat themselves around the
Table of our Common Lord.

Sing an hymn.

Publish the warrant 1st Corinth. xi. 23rd to 29th inclusive

This is your duty - your interest - your
precious privilege.

1. Your duty. You are creatures, you are
sinners. You must give an account.

2. Your interest. You are dependant, you
are exposed. you are mortal.

3. Your privilege. You are of the
family of God.

The threatenings of the
Law are from this. - The temptations of the
Saviour from this. - The promises of

God from this.

Come - for all things are now ready.
Come with us - and we will do thee good - for
the Lord hath spoken good concerning Israel -

Come and behold the man who is able and
willing to purchase thee - justify - sanctify -

save you. Look unto me all ye ends
of the Earth, and be ye saved. -