

eternal life that they might know God, *the Father*, and Jesus Christ *the Son*; and corresponding to this distinction between Father and Son, upon a closer examination, you note also a difference indicated in the text. The one is there spoken of as sending and the other as being sent:—this is eternal life “to know God and Jesus Christ whom he hath sent.” It is, you are warranted to suppose, an account of the difference—whatever it may be—between Father and Son, already pre-supposed and implied in the text, that the one is there spoken of as sending and the other as being sent.

By the knowledge of God then you understand the knowledge of God the *Father*; and by the knowledge of Jesus Christ you understand the knowledge of the *Eternal Son*—the difference between the former and the latter being that, whatever it is, which is implied in the two names Father and Son—the one who sends, and the other he who is sent. And this latter knowledge—the knowledge of the Son—you are to regard too, as including the knowledge of Him as manifested in the flesh—the knowledge of the God-man—Christ Jesus.

But, in the knowledge of Jesus Christ as the God-man—as God manifested in the flesh—you possess the knowledge of the *Father* also. Philip once said to Christ, “Lord shew us the *Father* and it sufficieth us.” (John xiv. 8). You remember the reply. It was—“Have *I* been so long time with you, and yet hast thou not known *me* Philip!—he that hath seen *me* hath seen the *Father*, and how sayest thou shew us the *Father*. Believest thou not that I am in the *Father* and the *Father* in *me*? The words that I speak unto you I speak not of myself; but the *Father* that dwelleth in me he doeth the works. Believe me that *I am in the Father and the Father in me.*” It is plain from this you

perceive that *he who hath seen Christ hath seen the Father also.* It is doubtless, as teaching a similar truth that you are to understand the words of Christ on another occasion when he says “I and the *Father* are one.”

It is indeed by Christ, the Son, that God—Deity, and therefore the *Father*,—is revealed to us. “No man hath seen God at any time,” says Christ, the only begotten Son who is in the bosom of the *Father*, he hath declared him. (John i, 18). Thus, from this may you plainly infer, not only that, in knowing Christ, we know the *Father*; but also that the only way in which the *Father* is revealed to us is through the Son—the manifestations of God in creation, in providence, in the word, and in the flesh, being all manifestations by or through the Son. It would be quite an erroneous inference from this, and one against which you must carefully guard, to conclude that there is no difference between the *Father* and the Son—or that God *manifest in the flesh*, is an exhibition of Deity in which there is no distinction of *divine* Sonship preserved—an exhibition of Deity merely. The point which you are to keep in view is that the only revelation of Deity, and of course therefore the only knowledge of the *Father*, as *God*, which we possess, is that made to us by the Son. And you are warranted to hold further, from the words—“no man hath seen God at any time,” and “he that hath seen me hath seen the *Father*”—already quoted, that, even as Sonship reveals paternity, our only knowledge of the Deity, as a *Father* also, is derived through the Son.

If therefore our only knowledge of the first person of the Trinity—God the *Father*—is obtained through the *Eternal Son*, we are fully warranted to read the text thus:—“*This is Eternal Life to know Jesus Christ*”—Jesus Christ as the God-man