

AN
EXPOSITION
OF
THE LORD'S PRAYER,
AS RECORDED IN THE
SEVENTEENTH CHAPTER
OF
THE GOSPEL BY JOHN,
IN TWENTY-TWO SERMONS:

IN WHICH THE HEART OF CHRIST IS SET FORTH – THE UNION
AND COMMUNION BETWEEN HIM, AS GOD-MAN, THE HEAD
AND MEDIATOR OF HIS CHURCH OF ELECT MEN, OPENED—
HIS INTEREST IN THEM DECLARED—THEIR COMPLETENESS IN HIM
SHEWED—AND THEIR FUTURE GLORIFICATION WITH HIM SPOKEN OF.

IN WHICH

THE UNION AND INTEREST OF THE PERSONS IN THE GODHEAD, WITH, AND IN THE
PERSONS OF THE ELECT, ARE STATED; AND THE UTMOST END OF ALL THIS, IN THEIR
BEING ADMITTED TO A SIGHT AND VISION OF GOD-MAN IS DECLARED.

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As the Father hath loved me, so have I loved you: continue ye in my love.
JOHN xv.9

LONDON

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PART III

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The matter of this part of the prayer is, the original of it; the ground of it; the end and fruit of it.

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SERMON 1.

JOHN XVII. 1.

These words spake Jesus, and lifted up his eyes to heaven, and said, Father, thou hour is come; glorify thy Son, that thy Son also may glorify thee.

In this chapter we have the heart of our Lord Jesus Christ opened to the view of faith. He here prays for his whole church militant here upon earth. He here shines forth as the great High Priest of our profession, before the throne of the Majesty in the heavens, wearing all the names of all his beloved Israel, upon the breast-plate of his heart, as living in the presence of God for them. This prayer may very properly be styled *the Lord's Prayer*. Not so that, which commonly bears the title. It being, with all its excellency, but a directory for prayer. It is a compendium of what prayer ought to be. Our Lord never designed it for use, but as conceived by some learned men to be taken out of the Jewish forms. And as *Luke* gives his account of what is styled the Lord's Prayer, it differs from *Matthew's*. So that we argue therefrom that our Lord never meant it to be used as a form. But this scripture before us, I mean the whole chapter, contains in deed and truth the Lord's Prayer. Not for us to repeat it. But it was offered up by our Lord Jesus Christ on the behalf of all his people. It is a copy of our Lord's intercession in heaven. It contains the whole and uttermost of all the primordial designs of the Father's love, the Son's headship as God-man, to the whole election of grace—his nature—personal glory—his union and interest in the elect—his Father's love to him, and them; his own love and relation, to the whole body of the elect—and the office of the Holy Ghost in his acts and operations on the Bride, and mystic body of Christ, are the subjects set before us in this inestimably precious treasury of divine truth. Whilst I shall be looking up to the Holy Spirit for his divine blessing, light, and teaching, whilst I attempt going through each part of the chapter, yet let it be executed as it may, it cannot be, that the whole in it should be unfolded. No. Nor will it ever be, even in glory. Because the subjects here before us are infinite. And the uttermost blessedness of saints in the state of glory. But this is but as a general introduction to the subjects before us.

The apostle *John* outlived the other sacred writers who had wrote the narrative of the conception, birth, life, baptism, fasting, temptations, miracles, sermons, parables, prophecies, sufferings, passion, death, burial, resurrection, and ascension of our Lord. He is moved by the Holy Ghost to write after they had finished their testimony of Jesus. And he begins his gospel with the eternity and essential deity of our Lord Christ. He gives an account of many acts, miracles, sermons, and prayers of our Lord's, which they say nothing of. So that it is as though it were an entire new gospel. Not that it was designed by the Holy Ghost to set aside the other gospels. No. They are of equal importance with this. Every word of Christ is pure. Every act of Christ is perfect. Every thing recorded of Christ will be had in remembrance throughout all generations. Yet Christ being an infinite person, and his work and salvation being an infinite subject, the Holy Ghost, the glorifier of Jesus, loves and

delights in opening and diversifying the same. All the evangelists, *Matthew*, *Mark*, and *Luke*, give an account of Christ's institution of his holy supper, whilst *John* does not say a syllable concerning it. Yet whilst he does not, yet he gives us an exact detail of those most excellent discourses which our Lord gave forth after the celebration of that holy institution. The fifteenth, and sixteenth chapters of his gospel contain the sermons which our Lord delivered, immediately after he had been delivering out the memorials of his broken body, and shed blood to his apostles. On reading of which, the propriety of it to that sacred solemnity most clearly appears. He had himself partook of the symbols, as his disciples also did; and he sets himself forth to them as the true vine. He speaks of his Father as the husbandman. He speaks of them as branches in him. As such, the blood royal of heaven must run through their veins. Their pedigree must be very high and noble. Their original must be truly noble and most excellent. As one with Christ, and Christ one with them, they must be truly blessed. As washed in the blood of Christ they must be pure and clean. And our Lord declares they were so. *Now ye are clean through the word which I have spoken to you.* Reference is had to what our Lord said on Tuesday evening past. He then said at supper, in the house of *Simon* the leper, *Ye are clean, but not all.* The reason is given, for he knew who should betray him, therefore he said, *Ye are not all clean.* *John* xiii. 11. At this time *Judas* being gone out, and none present but the eleven disciples, and they being elect persons, our Lord says, *Now ye are clean through the word which I have spoken unto you.* He exhorts them as pure in his bleed, to abide in him, in a way of believing, and then opens his whole heart unto them. Saying, *As the Father hath loved me, so have I love you: continue ye in my love.* He addressed them as friends. He calls them so. He admits them into all his secrets, and says, *All things that I have heard of my Father, I have made known unto you.* He proceeds to speak of, and promises the Comforter, the Holy Ghost. Who should convince of sin, of righteousness, and judgment. Who should lead them into all truth. Who was to show them things to come. Who was to glorify Christ. He was to take of the things of Christ, to show the same to these apostles. Now on the close of these most admirable sentences of our Lord, followed this prayer before us; which is evident from the text now under consideration. *These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee.* So that it is most clearly evident, these words are connected with all contained in the former chapters, viz. In the 15th and 16th. The other evangelists inform us, that Christ closed his supper with an hymn. Which it is most probable was the 118th Psalm. In which are these words. *The Lord is my strength and song, and is become my salvation. The voice of rejoicing and salvation is in the tabernacles of the righteous: the right hand of the Lord doeth valiantly. The right had of the Lord is exalted: the right of the Lord doeth valiantly. I shall not die but live, and declare the works of the Lord.* Our divine Lord was elevated in his soul at the holy table, under the views he had of the salvation of his whole church, and of the glory he should be taken up into, on his having accomplished the work of redemption. Now like as real saints are at times quickened and spiritually refreshed at baptism, and the supper of the Lord, so it was with Christ himself. He partook of both these ordinances. And at his baptism he was sealed up as the Messiah. He having been baptized by *John* in *Jordan*, our Lord prayed, and at his prayer the heaven was opened, and the Holy

Ghost descended in an aerial form, and rested on him, and the Father by a voice from the excellent glory, said to him, *Thou art my beloved Son, in whom I am well pleased.* As this was the testimony from heaven concerning him, so under it he immediately entered on his work for which he became incarnate; and being led by the Holy Spirit into some parts of the desolate wilderness of *Judea*, he was then and there tempted of the devil, whom Christ overcame, by the two-edged sword of the Word, and thereby gave full evidence that he was the seed of the woman who should bruise the serpent's head. And our Lord at his own ordinance, was filled with joy and with the Holy Ghost, as was manifested by this prayer before us. Whether he concluded the solemnity of the supper with it, or the hymn, cannot be positively determined. Both were parts of worship performed on that occasion. And like as it pleaseth the Lord, sometimes to enlarge the minds of some of his saints at the table, or afterwards, by giving them some glorious views and supernatural apprehensions of the mysteries of grace, recorded and brought to remembrance in the observance of the institutions of our Lord Jesus Christ; so it was with him, our Great Head. His mind was now enlarged, his affections raised, and he here prays according to the elevation of his own spirit.

In going over this most wonderful chapter, which I propose to sermonize, we shall be constrained to consider the greatness of the person praying. To whom the prayer is addressed. The circumstances Christ was in. For whom he prayed. The end and design of his prayer. The person praying is our Lord Jesus Christ. He prays first for himself, to the end of the fifth verse. Then for his apostles, and we may add, for the ministers and ministry of his word, to the end of the nineteenth verse. And then for his whole church to the end of the chapter. In going through which, the several petitions of our Lord, and what he prays for in each of them, shall be clearly and closely attended to, as far as the Holy Spirit may be pleased to assist. Our text contains the introduction to the prayer. *These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify the Son, that thy Son also may glorify thee.*

In which scripture are contained the following particulars: First, Here is the order of the words. Secondly, The person praying. Thirdly, His gesture. Fourthly, The person addressed. Fifthly, The time. Sixthly, The matter of the prayer. Seventhly, Christ prays here for himself. Eighthly, The interest of the Father in what is prayed for.

These words spake Jesus. Which connects it with all contained in the two former chapters. He had opened his whole heart to his disciples in them. Now he opens his whole heart to his divine Father for them, and in it prays on their behalf. O what a Jesus! Who having loved his own which were in the world, with such a degree of affection as to leave heaven for them, now expresses what the whole of his heart would be, when he should be in heaven, by here praying in their hearing; so as they, and all his church throughout the whole world, down to the very end of time, might know what his heart and intercession is in the Holy of Holies. He had been dealing out and giving his apostles the memorials of his body and blood. He had uttered the most divine and consolatory things he could unto them. He now prays with them. And by uttering what he did vocally, he opens heaven and glory unto them. They could have nothing to do with what Jesus offered, except it was to ponder it over in

their minds, and hereby inwardly digest it, and say to every part and petition, request and demand in it, Amen. So be it, O Lord. Let us, secondly, behold and consider the person praying. It is *the essential word*—and *the only begotten Son of God*. Yet, not as *the only-begotten Son of God*. As such he is one in the incomprehensible Essence. As such he is coequal, coeternal, and coessential with the Father and the Spirit in the one Jehovah, true and very God. As such he could not pray. He being essentially, and by essential union with the Father and the Spirit in the Godhead, *the Most High over all the earth*. As such he could not pray.

But he prays as God-man, as Jehovah's equal, *the fellow fo the Lord of Hosts*. As Immanuel, as God manifest in flesh. Who as such is the Image of the invisible God, the eternal Head of his church, as the Mediator, as the one and alone Saviour of his people, as the great High Priest and representative of all his chosen ones. Who according to the will, council, covenant, and grace of the eternal Three, became incarnate. He laid aside his personal glory. He emptied himself, and became true and very man. Hereby he became poor, that we through his poverty might be rich. He is here praying on earth, just before his death, as God-man, as the great High Priest of his church and people, on their behalf, and for their everlasting benefit, as their great representative.

We have thirdly his gesture in prayer. *He lifted up his eyes to heaven*. Expressive of the fixation of his mind, and his certain expectation of being heard and answered. It is from heaven all blessings come. He had been in heaven before his incarnation. He came down from heaven. Heaven was open when he prayed immediately after his baptism. *Luke says, Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was open. And the Holy Ghost descended in a bodily shape like a dove, upon him; and a voice came from heaven, which said, Thou art my beloved Son, in thee I am well pleased.* Chapter iii. 21, 22. Thus he was publicly introduced into his office of Priest, over the house of God. As afterwards on the mount of transfiguration, he was proclaimed to be the great Prophet over the house of God, by a voice from the excellent glory, saying, *This is my beloved Son, hear him.* Mark ix. 7. From his gesture we proceed, fourthly, to the person addressed. *These words spake Jesus, and lifted his eyes to heaven, and said, Father.* It is not my father, our father, but *Father*. Christ stands in a relation to God, and God to him, which we do not. I am not here going to enter into the great mystery of Christ's person, and the doctrine of the divine personalities, as this will be more suitable in a further entrance on, and unfolding this prayer of our Lord's, it will come in more properly after. The term *Father* here, is expressive of his faith and confidence in him, and of his covenant engagements with him on behalf of his chosen ones. An eternal compact had been entered into between the Father and the Son. It had been carried into execution, and was almost finally accomplished. It became the Father to acknowledge his coequal Son in the lowest state of his humiliation. Nothing could break in upon, or dissolve the union between the Father and the Son. Christ says *Father*, pointing out how he stood, and was as such engaged to be with him. To bear up his humanity when under, and sustain it, under the imputation of sin, and under the infliction of the curse upon the soul and body of the Mediator. Fifthly, Here is the time expressed, *thou hour is come*. Our Lord means the hour of his sufferings. It was a peculiar way of expression often made use of by

our Lord, as recorded by this evangelist. When his virgin mother addressed him at the wedding at the marriage in *Cana of Galilee*, he said unto her, *Woman, what have I to do with thee, mine hour is not yet come.* John ii. 4. It was expressive that as all the works of God go forth in their proper season, so our Lord in his incarnation, life, ministry, and miracles. Had his proper season to display his mediatorial grace, and glory. It is therefore said, on an occasion when our Lord had preached himself to be the light of the world, and spoke of the ruin of the Jewish nation and people on account of their unbelief. Also of his true followers' liberty, and the bondage of the Jewish people, notwithstanding all their boasted liberty. Of God's being his father, and the devil theirs. It is said, *These words spake Jesus in the treasury, as he taught in the temple, and no man laid hands on him, for his hour was not yet come.* John viii. 20. Thus on the first day of the week, on which he suffered, having entered into *Jerusalem* in all the triumph, and with the shouts and acclamations of an innumerable retinue, we read certain Greeks requested to see him; that is, to have some private conference with him. *Philip* told Jesus of it. *And Jesus answered them, (i.e. Andrew and Philip) The hour is come that the Son of Man should be glorified.* Then he proceeds to speak of his approaching death. *Verily, verily, I say unto you, except a corn of wheat fall into the ground, and die, it abideth alone, but if it die, it bringeth forth much fruit. He that loveth his life, shall lose it, and he that hateth his life in this world, shall keep it unto life eternal. If any man serve me, let him follow me: and where I am, there shall also my servant be; if any man serve me, him will my Father honour.* Upon this one of his passion pangs of soul travail comes upon him, and he cries out, *Now is my soul troubled, and what? shall I say, Father save me from this hour? No, not so. Why? Because for this cause came I unto this hour, Father, glorify thy name.* Upon this address, *Then came there a voice from heaven, saying, I have glorified it, and will glorify it again. The people therefore that stood by, some heard the voice more clearly, others more confusedly, and accordingly spoke variously of it. Some said, it thundered; others said, an angel spake to him; Jesus said, this voice came not because of me, but for your sakes, now is the judgment of this world, now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men, (rather mine) unto me.* John xii. 23-32. Thus also on the Tuesday evening preceding his passion, it is said, Jesus knew that his hour was come, that he should depart out of this world unto the Father. John xiii. 1. And he having pointed out *Judas Iscariot* as they betrayer, and the devil entering into him upon his receiving the sop, he going out from Christ's company to *Jerusalem* upon his departure our Lord, according to *John*, broke forth, and said, *Now is the Son of Man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.* John xiii. 31, 32. The hour Christ speaks of in the words before us, was that important season, when all the sins of the elect were to meet on Christ. When they were all to be laid by the Father on him, the true antitypical scape-goat, who was to bear them in his own body on the tree. We have sixthly, the matter of the prayer, *Father, glorify thy Son*, by supporting him as the mediator and surety to bear up under tremendous weight of sin imputed, and wrath inflicted, and give him success and victory, lead him through with triumph over all. This was agreeable to covenant stipulations, Christ was to be crucified in weakness; this is *Paul's* expression. He could only obey and

suffer in the human nature. He was the man in God. The man of God's right hand. The Son of Man, whom the Father made strong for himself, of whom the Father said, I have laid help upon one that is mighty. To whom he made a glorious promise for the faith and support of this great surety, and of which you have a glorious revelation in the forty-second chapter of the prophet *Isaiah*, at the fifth verse, the subject of covenant engagements between the Father and Mediator is thus introduced. *Thus saith God the Lord, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein.* Then the Father addresseth himself unto the Mediator, saying, *I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles.* Verse 6. As these promises were the foundation of Christ's faith, so the fulfillment of them is what he here requests, saying, *Father the hour is come, glorify thy Son.* Eighthly, We have the interest of the Father in what is prayed for, that thy Son also may glorify thee. By fulfilling the whole good pleasure of thy will. Expressing my love to thee in the highest instance. Giving the uttermost demonstration of it. And by magnifying thy law, satisfying thy justice, bringing in everlasting righteousness, putting away of sin—treading upon the head of the old serpent—treading down all the powers of hell—abolishing death—conquering the grave—and saving thine elect in my own person and work, with an everlasting salvation. And then by being raised up from death and the grave, and exalted at thy right hand in the heavenly places, to exercise my mediatorial office and power, according to the good pleasure of thy covenant will, over all flesh, and thereby spread thy glory and honour in the world. This appears to me a just and concise outline of my text. Which I will again recite. *These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee.*

This prayer here before us consists of three parts. The first concerns Christ himself. It begins with the first and concludes with the fifth verse. The second part begins at the sixth verse and ends with the nineteenth. It concerns the apostles, the ministers, and churches of Christ, and is his prayer for them. When I enter on it, I will enumerate the particulars contained therein. The third part, which begins at the twentieth verse, and concludes with the twenty-sixth, concerns the whole church of Christ, throughout the whole world, and is his prayer for all his people. When I enter on it, I will give the particulars.

As it respects the first part of this prayer which belongs to Christ himself, as it is so closely connected, that not one link in it must be broken in upon, it runs in the following order, ver. 1. *These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy son, that thy son also may glorify thee.* Verse ii. *As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.* Verse iii. *And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.* Verse iv. *I have glorified thee on the earth: I have finished the work which thou gavest me to do.* Verse v. *And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.*

These words, or rather, these verses, contain the very essence of all the truths contained in the scriptures. The truths and doctrines here, are such as the angels themselves cannot but desire to look into. Each of them well deserve a very particular discussion. Many worthies have laboured in opening them. Men of the highest renown in the church of the most high God, have glorified Christ, and also edified the church by what they have written hereon. Every one of these five verses deserves to be sermonized. And so I intend, the Lord being my helper. And have only mentioned them, to point out the connection of them. That the glorious harmony which is in them may be seen. In them the self-existence, the eternity, the essential, the personal, the mediatorial, the relative glory, of Christ will be opened. May the Lord the Spirit be with, and bless me in the pursuit of this, so as that Christ may be glorified, and his people enlightened into fresh views of him. Our Jesus is God. He is the Son of the living God. He is God-man, God and man in the person of one Christ. In him dwelleth all the fullness of the Godhead, personally. But as this does not come under consideration in the first verse, so neither does it in the second. He there speaks of himself as Mediator. And in the third verse, our Lord declares what eternal life consists in. Then he appeals to his divine Father concerning the perfection of his work, saying, *I have glorified thee on the earth: I have finished the work which thou gavest me to do.* On this he prays for his own personal glorification. *And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.* I would observe our Lord begins and goes on in a series and progression, on these divine, spiritual, and supernatural truths, and is pleased to open them clearly and distinctly, with judgment, method, and order. It would be well for ministers and people to attend closely to this. Our Lord is here pleased to express what we cannot fully comprehend on earth, nor shall we to the utmost extent of it, even in glory. It should therefore whet our spiritual desires to comprehend as much of it as we can on this side eternity, that we being fed and feasted with such divine and spiritual realities, may more and more long to be fed and feasted with the same, by a free and full admission into communion with the Father, the Son, and the Holy Ghost, in eternity.

Although I have given an outline of these words, which contain my first text, and sermon, which will be as a preliminary to all which are to follow; yet I judge it necessary to make some further descant on it.

These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come, glorify thy Son, that thy Son also may glorify thee.

Without saying over the same things, I would give the following division of the text, then speak to them, and so conclude.

First, I would speak of the state our Lord was in at the time.

Secondly, To whom he prays, and what he prays for, Father, glorify thy Son.

Thirdly, The argument made use of, that the request might be granted. It is this, *that thy Son also may glorify thee.* In our filling up these particulars I shall set before you all I intend in this first sermon.

I am first to speak of the state our Lord was in at this time. Our Lord was now acting in his office of mediation as the surety, who had before all time engaged with his divine Father to put away the sins of his people by the sacrifice of himself. He was obedient unto death, even the death of the cross. For this cause he was born,

and for this end he came into the world. He had finished all the righteousness of the law in his life. The hour was come for him to be made sin by imputation. To sustain the curse due to their crimes, by infliction. It now became him to make his soul an offering for sin. He therefore presents himself before his Father, as a willing sacrifice. He stands as it were at the altar. He dedicates himself afresh to the work of making an end of sin, and bringing in an everlasting righteousness. And like as *Solomon* dedicated the Temple of the Lord, by the prayer which he offered on that occasion; so here we have the true *Solomon* dedicating his whole person, as God-man, Mediator, and Saviour, afresh to his work and office. *He lifted up his eyes to heaven, and said, Father, the hour is come*; and I am well pleased it is, when I am to open my veins of blood, and pour the whole out, to wash my mystic body, and make my people clean, and purge them from all sin. Here I am in thy sight and before thee, the willing surety for them. My heart is in salvation work. My soul rejoiceth in the prospect of the full accomplishment thereof. I left thy bosom on this account. I became incarnate to attain this end. It will be to the glory of thy law and justice. I shall by my incarnation, obedience, and sufferings, express my love to thee in the highest instance, and glorify thy law and justice, thy holiness and truth to the uttermost satisfaction. It keeps up my mind. My heart rejoiceth in the prospect. Under these views, and with these apprehensions, the Lord Jesus, as the great Mediator, looks up to his *Father, saying, the hour is come*. Here I am, thy Son; the head of my body the church; the Mediator; thy servant, in whom thy soul delighteth—with whom thou art well pleased; and under views of bearing the sins of my people; of sustaining the whole of thy most righteous wrath and displeasure due to their crimes, I look up unto thee, I call upon thee, I express my confidence in thee. And would express my most entire complacency, in being made a curse, that thy hatred against sin may appear. The thy holiness may be manifestively displayed. That thy justice may shine forth. Thy truth be glorified. Thy law magnified. And all thy vast ends and designs in my mediation, and mediatory work, be answered. All this, and what infinitely exceeds all expressed hereby, is contained in our Lord's address. The state he was in was that of surety. He here stands at his Father's throne. He takes into his vast mind all the love of the Father's heart towards himself, and the persons whom he represented. His thoughts are engaged in viewing and reviewing all the sin and sinfulness, all the guilt and pollution, all the crimes with which as the representative of his church he is to be charged with. He hath a prospect of the storm of divine indignation which is to overwhelm his spotless mind. And he shows how immutable his heart is fixed, saying, *Father, the hour is come*. This leads me, secondly,

To consider to whom Christ prays, and what he prays for. The request is, *glorify thy Son*.

Jesus lifted up his eyes to heaven, and said, Father, glorify thy Son.

Our Christ was the Son of the Father, in a way and manner peculiar to himself. He was equal with God, being of the same essence, eternity, and blessedness with the Father and the Spirit. As Mediator, he was God and man. The man Christ Jesus was taken up into personal union with the Son of the living God. As such, he was the man in God. Who became incarnate. Who lived in his incarnate state a life of perfect obedience. He carried all the council and covenant of grace into execution.

As Mediator he prays. As such he prays to his divine Father. And as the tongue may be styled the glory of the human frame, because by it the praises of God are sounded forth, so Christ uses it in prayer, to show us we are to use vocal prayer, and not be content without it. For though it is an everlasting truth, that there is much prayer, and great communion with God, as the spiritual mind is mentally employed, and sometimes more real prayer expressed thus, than by words, yet as the Lord cannot be openly honoured but by vocal worship, therefore the Lord will have the tongue exercised in speaking for him, and in speaking to him. And our Lord's prayer was vocal, otherwise we could not have received the benefit from it, which he himself intended. By his uttering his heart, and vocally expressing himself, an opportunity was given for his apostles to hear what he said, and for one of them, under the direction of the Holy Ghost, to write the same, by which means it is on record for the benefit of the church in all ages, and throughout all generations. As the address is from Christ to the Father, and hereby the relation between the Father and the Son is declared, so the prayer founded on covenant settlements, which took place between the Father and the Son before all time. As the Father called his Son to the work of mediation, so he engaged to prepare a body for him, to fit and furnish the human nature with every grace and qualification fit for the performance of the work. And to carry Christ through the whole performance of it, even with victory and triumph. And this is what Jesus here prays for, *Father, the hour is come, glorify thy Son*. By bearing up my mind, and sustaining my humanity under all I am now to encounter with. Salvation is the joint contrivance of all the sacred persons in Godhead. The Father planned it in the everlasting covenant. The Son engaged to execute it. The Holy Ghost engaged to render it effectual to all the heirs of glory. Yet it was not the Son of God, as the Son of God, who humbled himself, who obeyed, who suffered, who died. He could not, as the Son of God, suffer and die. He being as the Son of the living God, God essentially—a person in Godhead, as truly God, as the Father and the Spirit. It was as God-man—as God manifest in flesh, as God dwelling personally in our nature, he obeyed and suffered. It is a blessed truth that there are three coequal and coeternal in the incomprehensible nature, and it is true blessedness to know them in their covenant offices, and when we are enlightened to know how they stand engaged to each other, in the covenant of grace, and to the elect upon the footing of that covenant, then we have only to open this prayer before us, as it respects this verse of it which is now under consideration. It is the Mediator, who is here praying. He is addressing the Father, as such, and as standing in this relation to him. He is praying on his own behalf. He is praying for himself. He is here praying for the fulfillment of covenant promises unto himself. That when the Lord laid on him the iniquities of us all, and it pleased the Lord to bruise him, and put him to grief; he might be so sustained and carried through the whole, as for the Father to be glorified in him, and by him. *Glorify thy Son*, by sustaining the human nature, that by my personal obedience and sufferings thy whole will may be accomplished. This is the substance of the petition. Which leads me, thirdly, to consider the argument made use of that the request might be granted. It is this, *that thy Son also may glorify thee*.

As the Father was to be glorified by the last act of his Son's obedience, by his being made sin, by his bearing all the sins of his people in his own body, and by his

dolorous griefs, agony, and bloody sweat, by his soul travail and most precious blood-shedding—by the sacrifice of himself; yea, by the consummation of all, his laying down his life for his church—so the Son being carried through all, was to glorify the Father. There was to be a mutual glory, both to the Father and the Son. So the words before us express it. *Father, the hour is come, glorify thy Son, that thy Son also may glorify thee.* The Son as Mediator was to glorify the Father to the uttermost, as the Father had glorified the Son as Mediator to the uttermost.

This is a wonderful subject, and it is God the Spirit alone who can open the same unto us. It is his sole prerogative to exalt the person of Christ, and shew us the glories of his work and office. With him therefore I would leave it, and direct you to be looking up to him for light and teaching, that he may realize these important truths contained in our text in your minds. Christ having finished his work, was declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection of the dead. He was to be exalted to sit at the right hand of the throne of the Majesty in the heavens, in the same human nature, in which he had been humbled and debased. He was to glorify the Father in the highest heavens, in the full execution of his mediatorial office. He was there to shine forth as the Lamb of God for his people. And a view of this kept up his vast mind. Therefore the apostle says of Jesus, *who for the joy that was set before him, he endured the cross, despising the shame, and is set down at the right hand of the throne of God.* Hebrews xii. 2. In these sublime truths lies the very essence of the grace and glory of the gospel. As this is but the first, and consequently a preliminary sermon to all those discourses which are to follow; so I conceive enough is said, therefore will conclude it here. Lord bless thy truth. Amen.

SERMON II.

JOHN XVII. 2.

As thou hast given him power over all flesh, that he should give eternal life to as many as thou has given him.

THE whole of Christ, and all which belongs to Christ, is of the utmost importance. His life, miracles, sermons, prayers, and supplications, are infinite in perfection, worth, and efficacy. Of all they prayers our most precious Lord offered, none is equal with this before us. He is here, if I may so say, praying just before his death. He here opens his heart, and gives us a full view of it. So that we may here see how full of love it was when he made his soul an offering for sin. It is good for us to read it over in faith. It is blessed employment to be mixing faith with every part thereof. It is in this way we are indulged with most blessed views and intercourses with our most precious Lord. The words now before us stand, as all the following to the end of the fifth verse, in close connection with the first verse of the chapter. This must be

kept in view. Without it the harmony and beauty of the subject will be broken in upon. Having thus spoken, it will be necessary for me to read the former verse, and show the connection of this with it. Verse 1. *These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.* The everlasting covenant transactions between the Father and the Son, was such a mutual stipulation that the promises which then passed between the one and the other, were the foundation for the Mediator's faith and hope, that he should be carried successfully through the whole of his mediatorial work and office. This is the substance of the former verse, and of the prayer therein put up. Father, the hour is come. I am to stand up, and bear all the sins of thy people in my body and soul. I am to stand up between thy justice and the sins of my people. I am to sustain the whole curse of the broken law, due to the iniquities of thine elect. I am to make my soul an offering for sin. I am to sustain the whole stroke of thy wrath. I am to endure soul travail. I am to lay down my life in obedience to thy covenant will. My heart is in the same. My whole soul rejoiceth in the full prospect of it. I rejoice in glorifying thy law and justice to the uttermost perfection. I am well pleased to glorify all thy perfections, and save my church with an everlasting salvation. *Glorify me*, therefore, by fulfilling thy covenant engagements and promises unto me. That on completing the whole of my work by my obedience unto death, even the death of the cross, *I may glorify thee*, by the full exercise of my mediatorial office in the highest heavens; there appearing and living in the presence of thy majesty, on their behalf, and for their everlasting benefit. I, as thy Son, and Mediator, request this. As thou hast appointed me to universal headship, and my mediatorial power and office extends to all flesh, to give eternal life to as many as thou hast given me, therefore I request this. If you read these verses you will see this is the spirit and connection of them.

These words, *As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him*, contain in them the following particulars; each of which must be particularly treated on.

First, The appointment of Christ, by the Father, to his mediatorial office.

Secondly, The extent of Christ's headship and mediatorial power. *Thou hast given him power over all flesh.*

Thirdly, The gift of certain persons by the Father, with special purpose and design, to partake of eternal life from Christ. *As thou hast given him all power over all flesh, that he should give eternal life to as many as thou hast given him.* These are the particular subjects mentioned in the words before us. May the Lord, the Spirit, be pleased to enable me to open these particulars clearly and scripturally unto you! And, First, To speak of the appointment of Christ, by the Father, to his mediatorial office.

The Essential and Co-equal Three, in the infinite Essence, have been pleased to reveal themselves in the sacred word in their covenant offices. In their covenant offices all their manifestative glory, wisdom, power, goodness, and love, is most divinely displayed. In the eternal will—council—design—purpose—and settlements of all the ways and works of God, Jehovah set up, and possessed God-man, as his treasure, before his works of old. All his thoughts, council, will, ends, and designs

towards all on earth and in heaven, began and ended in him. As the essential Word, and only-begotten Son of God, he was set up as God-man, so he was to be the foundation—the head—the center of the whole creation of God. All was to be created by him. All was to be created for him. All was to have existence in him. And the very purpose of God respecting the whole creation, was in Christ. In the intuitive knowledge of God-man, all things were made. Hence the apostle saith, *God created all things by Jesus Christ*. Eph. 3:9. And Christ, God-man, was appointed by the Father to be the image of the invisible God, the first born of every creature. The elect were chosen in him. They were united to him. They were one with him from everlasting. He was by appointment their head, of union and communion with God. The Father, by his divine will, called him to the office of mediatorship. He was to reconcile all things in heaven and earth unto himself. The apostle sets forth Christ, in all the glory and fullness of his person, as Mediator, in the following words, in the first chapter of the Ephesians, verse 10. *That in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven and which are in earth, even in him*. He is the one universal head, in whom God hath summed up all things. Angels in heaven—saints on earth—the whole election of grace, those who are of them already in heaven, and such of them as are on earth—they are all gathered up in him. They are summed up in him. He is their head. He is the one alone Mediator of reconciliation. He hath made peace by the blood of his cross. He is the Peace Maker. He is the Prince of Peace. Yea, he is the Prince of Life. He is all this by the Father's will of appointment. He is constituted to be all this, by the council and will of God. He speaks of it in the words before us, which are an address of his to his Father. *As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him*.

It is true blessedness to be led by the Holy Spirit of God into a knowledge of the subject before us. It is the Holy Ghost alone who can give us right apprehensions of it. As it pleaseth him so to do, we are made wise unto salvation, by faith in Christ Jesus. It may not be amiss here to proclaim Christ, God-man, in his royalties—perfections—and glories, as God-man—in his relation to God—in his relation to the world—in his relation to his church, as it will be preparative to leading the mind to attend to those most glorious and divine mysteries, which are the subject of the following verses. In the first chapter of the Colossians, the apostle says, of our Christ, *He is the image of the invisible God*. This he is, and in this relation he stands in to God. He is God and man in one Christ. He is God the Son, dwelling personally in the man Christ Jesus. And *in him dwelleth all the fulness of the godhead*. As to his relation to the creature it is this. He is the first-born of every creature. He is the begetter, the creator, of every creature. As to his relation to his church, he is the head of it. The apostle proves his assertions. With respect to Christ, God-man, all the nature, persons, and perfections of godhead are made known in him, and by him. As to creatures, they all received their being and existence from him. *For by him were all things created that are in heaven, and that are in earth, visible and invisible; whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him. And he is before all things, and by him all things consist*, verses 16, 17. As it respects his oneness with, and relation to his people, the apostle says, *And he is the head of the body, the church: who is the beginning, the*

first-born from the dead, that in all things he might have the preeminence. Then the apostle holds up Christ in all his fulness as Mediator to his church, saying, *For it pleased the Father that in him should all fulness dwell.* Then he speaks of him in all the perfection of his reconciliation. *And having made peace through the blood of his cross, by him to reconcile all things unto himself, by him, I say, whether they be things in earth, or things in heaven,* verse 20. As I would not wish to crowd too much together, fearing it may burden the mind, I will therefore close this head, and proceed to the next.

Secondly, To shew the extent of Christ's headship and mediatorial power, which is expressed in these words, *Thou has given him power over all flesh.*

We generally confine our thoughts respecting the mediatorship of Christ to that branch of it, his reconciling work. When we speak of our Lord's mediatorship, we seem usually to restrict it to his church; whilst it is as large as the whole creation, and his kingdom, as God-man mediator, ruleth over all. *He is head over all things to the church, which is his body, the fulness of him that filleth all in all.* Ephesians 1:22, 23. Christ is the fulness of nature—the fulness of providence—the fulness of grace—and the fulness of glory. He is the grace-head, and the glory-head of his church, and people. All the fulness of nature is in him. He is the head of the whole creation, both visible and invisible. He is the head of all principality and power. See Colossians 2:10. He is head over all. See Ephesians 1:22. He is the head of every man. *I would have you know* (says Paul) *that the head of every man is Christ; and the head of the woman in the man; and the head of Christ is God.* 1 Corinthians 11:3. He is the head and fulness of all the good dispensed in Providence. *For his kingdom ruleth over all.* Therefore David said, *Blessed be thou, Lord God of Israel. Our Father, for ever and ever. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven, and in the earth is thine: thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honor come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength to all. Now therefore, our God, we thank thee, and praise thy glorious name.* 1 Chronicles 29:10-13. So spake also the Levites to the people, as recorded in the ninth chapter of Nehemiah. They said, *Stand up, and bless the Lord you God for ever and ever: and blessed by thy glorious name, which is exalted above all blessing and praise. Thou, even thou, art Lord alone; thou had made heaven, the heaven of heavens with all their hosts, the earth, and all things which are therein, the seas, and all that is therein, and thou preservest them all; and the host of heaven worshippeth thee.* Verses 5. 6. Thus also, in the fifth chapter of Revelation, all creatures in and throughout every part of the creation, are brought in as acknowledging Christ's universal headship, and that he is king-mediator. The words I refer to are these, *And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I, saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.* Verse 13. Thus the mediatorial kingdom of Christ extends to the whole creation of God. All things were planned in the will. And wisdom of God, with respect to the whole creation, and Christ, as God-man, was set up to have universal empire over all. All things were created by him, and all things were created for him. He ruleth over all the angels in heaven; over all men

and creatures upon earth; over all the devils and damned in hell: and none can exist without him. He displays, as Mediator, his power, wisdom, holiness, justice, goodness, and truth. In the administration of his providence, he opens and unfolds the vast designs of Jehovah, in his eternal purposes and decrees concerning all creatures, and all their actions. And he will one day, having accomplished the whole will of his Father, in all his vast ends in nature, providence, and grace, as will bring glory to godhead to the uttermost, and fill the minds of saints with wonder for ever. And also nonplus and confound all the enemies of the Lord and of his Christ; so as devils and damned men will be constrained to say, *The Lord is righteous in all his ways, and holy in all his works.* Christ is the first and last of all God's thoughts and works. He is Alpha and Omega. He is the beginning of the creation of God. He is the heir of all things. He is the Prince of Life. He is Lord of all: in nature, grace, and glory. He is the Mediator of redemption. And this he speaks of in the words of my text. *As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.* His mediatorship is a gift. It is the gift of his Father. It is given him as God-man. He was in the Father's original design, and secret will, to set forth the glory of the godhead to the creature, as far as it could be set forth. *The Lord hath made all things for himself.* See Proverbs 16:4. Christ, God-man, was the medium between God, and the whole creation. And he was most exactly suited to be so, he being in his person God and man. *There is one God, and one Mediator between God and man, the man Christ Jesus.* 1 Timothy 2:5. *To us* (says Paul, speaking to the Corinthians) *there is but one God, the Father, of whom are all things; and one Lord, Jesus Christ, by whom are all things, and we by him.* 1 Corinthians 8:6. The elect are related to every thing in Christ's headship, nature, grace, and glory. They are united to him. They are related to his person. They are interested in him, and his salvation. Not so the non-elect. Yet the extent of Christ's headship and mediatorial power is over all flesh. *As thou hast given him power over all flesh.* And as it is a part of his glory to have universal and absolute rule and power over all flesh, so he speaks of it as a gift bestowed on him. He here speaks to his Father. After his resurrection, he says to his disciples, *All power is given unto me in heaven and in earth.* Matthew 28:18. Christ's mediatorial power over all flesh, given him by the Father, is for the benefit of the elect. He can subdue his foes. He will crush his enemies. The gates of hell shall never prevail against his gospel, his worship, his people, because he is almighty. *He must reign till he hath put all enemies under his feet.* And when all the purposes of his mediatorial power are accomplished, then he will deliver up his charge, saying, to his divine Father, *Lo, I, and the children which thou hast given me.* And will give to an assembled world, and in their hearing, such as account to his divine Father, of the whole process of his administration, as will bring in a fresh revenue of manifestative glory to godhead for ever. Then will take place what the apostle speaks of in these words, *And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.* 1 Corinthians 15:28. Christ will never cease to administer this office as he now doth. It will then be more immediately by his own person, without his word, and Spirit, and holy dispensations in providence. If Christ hath universal headship, power, and authority over all flesh, this then should comfort the church of Christ. Surely then no weapon formed against them can

prosper, and every tongue which riseth against them shall, sooner or later, be condemned. It should therefore encourage real saints to strengthen themselves in the Lord their God. The person of Christ, the power of Christ, is their glory and their shield. He whose eyes run to and fro throughout the whole earth, will most assuredly shew himself strong on the behalf of such whose hearts are perfect towards him. His headship and universal power in its vast extent, is for the real service of his beloved. He overrules all their enemies. He puts limits to their utmost rage. He so works that the wrath of man shall praise him, and the remainder of wrath he will restrain.

Christ is to his church, her Head. He is her Mediator of Union to God; he is her Mediator of Reconciliation; he is her Bridegroom, her Father, her Shepherd, her Redeemer, her Elder Brother, her King, her Lord, her Lawgiver; she is his Spouse, his Beloved, his Sister, his Body: of his flesh, and of his bones. *Christ is head over all things to the church, which is his body, the fulness of him that filleth all in all.*

As proper views, received from the scriptures of truth, heighten in the minds of real believers the dignity, majesty, honor, and glory of Christ's person and office, so our Lord brings it into his prayer as an argument of his ability for his full performance of all mediatorial acts of grace towards, and on the behalf of his people. *Father, the hour is come; glorify thy Son, that thy Son also may glorify thee. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.*

So that I am brought to my Third particular, concerning the gift of certain persons, by the Father, to Christ the Mediator, with special purpose and design, that they should partake of eternal life from Christ. This is our Lord's express declaration to his Father. *As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.*

In the infinite mind of God, he willed to love an innumerable company of intellectual creatures of Adam's posterity, with an immutable love. Out of the love wherewith he loved them, he chose them in Christ. By this act in his infinite mind he gave them being, life, and blessedness in Christ, from everlasting. Thus, whilst all Adam's posterity received their life and being from Christ, God-man, their Creator, yet none but the elect had union unto, being, and life in Christ. So that when the fall took place, all mankind fell in Adam. Yet all did not fall alike. The non-elect fell, so as to be damned; they being left to perish in their sins. They having no relation to Christ, as God-man. He was not related to them as the Mediator of union to God. They had their all, in Adam, their nature-head. The elect had all spiritual blessings bestowed upon them in Christ their grace and glory-head. They could not lose these, because they were secured for them in Christ. Now in election, God had chosen them as his own. He was their God, they were his people; he was their Father, they were his children; he was their Shepherd, they were his sheep. He gave to them to Christ to be his bride, his chosen, his brethren, his social companions and partners, in all his communicable grace, and glory. On the foresight of their fall in Adam, and what would be the fruit thereof, their own actual transgressions, the Father proposed to raise them up from all the ruins of the fall, upon the consideration of his Son's undertaking to perform all righteousness for them; and, as their surety, bearing all their sins in his own body on the tree, and making his soul an offering

for sin. To carry all this into execution, our Jesus became incarnate. He here speaks as the true *Immanuel*. Speaks as the Mediator. Addresses his divine Father, agreeable to the subject now before him. And in the words before us we have a variety of particulars. He, as Mediator of the elect, addresses the Father, and speaks concerning certain persons. He speaks of what he is to bestow on them, *Eternal life*. And suggests how all-sufficient he was to bestow this inestimable blessing on them. *As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.* I will aim to open them thus. We have here a great emphasis laid on God's gift of particular persons to Christ, the Mediator. This leads us to consider what took place before all worlds concerning the elect. They are styled *God's own elect*. Luke 18:7. The very expression points out the singular propriety of God in them. He chose them before all others. He preferred them beyond all others. He chose them for himself; he loved them in a peculiar way and manner; he presented them to God-man, Christ, who was to be God incarnate. The Father gave them unto him, as a choice expression of his love. Under the views he took of them in their fallen state, he gave them unto the hands of Christ to be raised up from all the ruins of the fall. As all this was vastly expressive of grace. As such, Christ esteems it. And in the sixth chapter of this gospel he says, *All that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out.* Chapter 6:37. Christ's ability to save, does not consist absolutely in his being God, but Mediator. Christ's will to save, lies under the Father's gift. All that the Father giveth (he giveth influentially in the very act to enable them to come) *cometh to me, or shall come to me. And him that cometh I will in no wise cast out.* He that believeth shall not perish, but have eternal life. The ability of our redeeming Mediator, Christ's covenant mediation, as the surety of the elect, is founded on God's will. The responsibility of Christ is founded on his deity, as *the Son of God*. The qualifications of his sacrifice is founded upon his covenant, as Mediator. He, as such, is *the man in God*. The man, *God's fellow*, taken up into personal union, so as to be one person with the essential Word, and Son of God.

As Christ stood in this relation to his church, so he here prays to his Father in full agreement with all this. He had promise of life for them, given him before the world was. This life he was to communicate unto them. He stands forth as most ready so to do. I am willing to impart it, as thou, O Father, was to bestow it on me for them. As Christ speaks thus particularly on the subject, we learn from hence, the vast importance of it; and should learn from it to view and review every sentence which our Lord utters in this prayer. As thou hast given me power over all flesh. It is all bestowed on me with a particular view of advantage to thine elect. It is, that I should give eternal life to as many as thou hast given me. I am their life. And thou hast given me, as Mediator, to be everlasting life unto them. I am their eternal live-giving, and life-continuing, and life-maintaining head. I will most freely and fully impart unto them, according to mine office, all which thou hast communicated to me for them. To shew my heart, and give full demonstration of all contained therein, I thus most freely pour out my heart unto, and before thee. I stand at the head of the spiritual world, thus to act. To impart my life, and my light, and my righteousness, and my purity, and my spirit, and my holiness, and my glory unto them. My fulness, as their Head and one only Mediator, is immense. It is an

overflowing, it is an inexhaustable fulness. It is all for their use and benefit. Thou hast filled me, as Head and Mediator, that I should fill them. It hath pleased thee, that in me should all fulness dwell. Thou hast given me power over all flesh, that I should give eternal life to as many as thou hast given me. As the persons spoken of were given by the Father unto Christ, so he was to give eternal life to each, and every one of them. A greater gift could not be bestowed. So the apostle *John* thought when he said, *And this is the promise that he hath promised us, even eternal life.* Eternal life must contain the essence of all blessings, just as death contains all the evils. Our Lord, speaking of himself, and the fountain of life which is in him, as God-man, says, *For as the Father hath life in himself, so hath he given to the Son to have life in himself.* He, as God-man, hath life as God-man, which is essential to himself; which is incommunicable. He is life everlasting. He, speaking of himself, as Mediator, says, *As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me.* John 6:57. As he, God-man Mediator, liveth in the Father, and the Father in him, so he is the fountain of eternal life unto his church, and he bestows it on them. This he was to do when he had finished the work which the Father gave him to do. As the head of his church, he had been already, and always was the life of his people. But he was to communicate the same more abundantly after his coronation. Hence he said to his disciples, *I am come that they might have it more abundantly.* John 10:10. He is life eternal, and he communicates it to the minds of his people when they are dead in trespasses and sins. Agreeable to which he says, *Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.* John 5:25. He then adds, *For as the Father hath life in himself; so hath he given to the Son to have life in himself. And hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this: for the hour is coming, in which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.* Verses 27-29. All this belongs to the headship and mediatorial office of our Lord. As Christ, by his word, conveys, and through the agency of his Holy Spirit imparts spiritual and eternal life to the souls of those whom the Father hath given him, so he will continue it in them, so that it shall be life everlasting. Agreeable to which he says, *Because I live, ye shall live also.* John 14:19. Our Lord having received the elect from his Father, with the express purpose and design of giving eternal life unto them, here speaks out what one great act and part of his office was, and would be when he was admitted into, and glorified in heaven. *As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.* In which words he opens the councils of eternity; and goes on to express them more and more. So that in, and throughout the whole of this prayer, all is set forth concerning them which can ever be known on earth, or enjoyed in heaven. These words, *That he should give eternal life to as many as thou hast given him,* are expressive of the satisfaction of Christ's vast mind, in the gift of these persons to him. He suggests the gift was the fruit of grace. It was all of grace that these should be given unto him. He values the grace of his Father, thus expressed to him as Mediator. That he should constitute their dependence so on him as his members, that they were to receive eternal life from him, and he was to have the honor to give

and continue it unto them, with all blessings thereof for evermore. Eternal life, who can conceive of it! To have being in Christ is great; but to have eternal life added to that being, is the very essence of blessedness. To have this life in Christ, and from Christ, will consummate the blessedness of all the given ones. Here is the book of life of the Lamb slain from the foundation of the world, opened to the view of faith. Christ is the book of life. His name stands first in it. After him, all the names of the Father's chosen and beloved ones. They are all to receive life from Christ. It is to flow out of his fulness. It is to be, for nature and kind, the same as his own; though not to the same degree. He is to be their life. He, by his indwelling in them, is the fountain of all their spiritual life now, and will be so to them, in heaven, to all eternity. He is the life of all their grace, and he will be the life of eternal glory. It was so pleasant to the view of Christ, to be all this to the souls of the given ones, those many sons and daughters who were to be brought by him, as the captain of their salvation, that he here, in the immediate views of his laying down his life for them, makes use of it as an argument in his address to his divine Father. For I can call the words of my text to no other than an argument, or foundation on which Christ rests for a blessed answer. I will therefore recite afresh both the verses. "These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou had given him power over all flesh, that he should give eternal life to as many as thou hast given him." Raise me, O Father, up, and seat me on my mediatorial throne, that I may shine forth in all the glory, and full execution of those offices thou hast appointed me to fill up; that thereby all the ends of my mediation may be accomplished, thine given unto me, possessed of every blessing and benefit, which will flow therefrom to them, and thy manifestative glory be advanced thereby. I have endeavoured to give the most genuine sense of these words I could. And now I leave it to the Lord, the Spirit, to glorify Jesus hereby, if it please him. Even so, O Holy Ghost. Amen, and Amen.

SERMON III.

JOHN 17:3

And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.

Our Lord Jesus Christ is here speaking out his heart to his divine Father immediately before his sufferings. He is going soon to be immersed in his own blood. He was soon to be overwhelmed in sorrows, and griefs, which none but himself could sustain. He is here speaking to his Father, in the hearing of his disciples, that they may in time to come repeat it, and thereby convey a blessing through it to others belonging to the election of grace. In reading and preaching on this most divine prayer, the connection of each and every part should be very closely attended unto. Our Lord had begun, as God-man Mediator, to address the Father. He could not pray but as God-man Mediator. As such he did pray. And as real prayer is the very index of the spiritual mind, it is so here, as it expresses the inward thoughts of

the Lord Jesus himself, and that too in words, to the intent that by the recording it, all believers might look into the heart of Jesus, and see for themselves what is in it as it respects them. Our Lord had, in the former verses, signified the hour of his sufferings was come. That he was most freely willing to die the death due to sin. That he stood in need of succour. That it was the Father's part, agreeable to covenant acts, and transactions to glorify him, his Son. Which would be the case, as he should sustain his human nature, and carry him as the surety, through all his sorrows. Hereby, way would be made for the Son to glorify the Father, by his obedience unto death, even the death of the cross. And at his resurrection and ascension into the highest heavens, then and there, it would be manifested that the Father had given him all power in heaven and in earth, that as God-man Mediator, he should exercise it over all things, over all flesh, that he should give eternal life to as many as the Father had given him. Then our Lord says, in the words before us, *And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.* In which words we have the following particulars:

First, A declaration concerning eternal life. *And this is life eternal.*

Secondly, An account given of what eternal life consists in. *That they might know thee, the only true God.*

Thirdly, The knowledge of the only true God, and Jesus Christ, is joined together, as the one cannot be without the other. *This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.*

May the Lord, the Spirit, so enable me to open these particulars, and give such an account of the knowledge of the only true God, and Jesus Christ, whom he hath sent, from the scriptures, and so truly, spiritually, and consistently with them, as may be satisfacory to each and every spiritual mind which may attend the opening of these soul-important subjects. The Lord grant this for his name and mercy's sake. Amen.

I am first to observe, here is in the words of my text, a declaration concerning eternal life. *And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.*

Life is the perfection of being and existence. What it is we cannot say. We know what it is to live. That is, we know what it is to perform the actions of life. But life itself is mysterious and wholly in God. He is the fountain of it. "In him we live, and move, and have our being." In scripture, the actions of life are called life. It is applied to the blood, which, with the spirits contained in it, is the seat and support of life. Life is also spoken of in the scriptures, as it concerns a spiritual, supernatural, and heavenly life, whereby we live unto God, and enjoy peace with him, which also is the way to eternal life. See Romans 8:6, Colossians 3:3, John 14:6. The scripture also speaks of it under the subject of that eternal happiness, glory, and blessedness, which saints will enjoy in heaven. And the strengthening power of the Spirit of Christ, which supports believers under afflictions and sufferings, so that they are not overwhelmed and conquered by them, this is attributed to this life of Christ in them. Christ is spoken of, in the word, as the fountain of natural, spiritual, and eternal life to his people. It is also applied to the doctrine of the everlasting gospel, which points out the way to eternal life. John 6:63. Christ's resurrection and ascension is spoken of as the life of his people. And his life is expressed, by the

apostle, by living unto God. *For in that he died, he died unto sins once; but in that he liveth, he liveth unto God.* Romans 6:10. Eternal life is the same with everlasting life, and it is the perfection of that being and existence which the elect have in their eternal, ever-living, and ever-lasting head, the God-man, Christ. As life natural is a mystery, so, much more is spiritual life; which is the same with eternal and everlasting life. It consists in knowing the Lord, in living in the Lord, in having communion with the Lord, and enjoying endless satiety in, and with him. It is wholly of grace; it is founded on an immutable union between God and the elect; it is bottomed on the union between the Son of God and the man Christ Jesus. He being God and man, is the medium of an immutable union between God and elect creatures. Who being chosen in him, and united unto him, are hereby raised up into such a state of fellowship with Father, Son, and Holy ghost, as is unspeakable, and in which most divine communion, all the blessings of life everlasting are enjoyed. This life is beyond the dues of creatureship; it is wholly of grace; the fruit of everlasting love; the very essence of all blessedness; it exceeds all known and enjoyed by Adam in Paradise before the fall; it is the birthright and privilege of the elect, in consequence of the union of their persons, souls, and bodies to the soul and body, to the whole person of the God-man; it is supernatural life; it is the very same life which Christ himself liveth, of the same nature and kind, though not to the same degree. We are favoured at times with some views and discoveries of it, as the Holy Ghost is pleased to shine on our minds and into our hearts. It is a mystery which faith only can have the least perception of. We are wholly passive, and altogether under the immediate influence of the Holy Spirit, when we have any of the influences of it put forth in our souls, and the fruits and effects of it produced in our hearts, affections, lives, and conversations. It is always exercised in a supernatural way, on spiritual and supernatural subjects. Our Lord represents it, in the sixth chapter of this gospel, as the fruit of his indwelling in the souls of his people, and as the effect of their indwelling in him. He says, *He that believeth on me hath everlasting life. I am the living bread, which came down from heaven. If any man eat of this bread he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world. Whoso eateth my flesh, and drinketh my blood, hath everlasting life, and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father, so, he that eateth me, even he shall live by me. This is that bread which came down from heaven: he that eateth of this bread shall live forever,* verses 47, 51, 54-58. This is called everlasting, because it will never decay. We style it spirituality, or spiritual life, because it is produced in us, and communicated unto us from the Holy Spirit. This life itself is, indeed, *Christ living in us.* And our Lord calls it *eternal life*, because it consists in living in the actual favour of God for ever. As we contrast it with eternal death, it most easily appears to be the consummation of all blessedness, as the other is of all misery. Our Lord mentions it in this prayer, to his Father, and makes here a declaration of it. He had just before said, that he as God-man Mediator, was constituted and appointed to give eternal life to as many as he had given him. And here he declares what it consists in. *And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.*

As the first particular in the words is a declaration concerning *eternal life*, so the persons to whom it is given are carefully expressed; for as these words are closely connected with the former, the given ones—the many which the Father had from everlasting given to the Son, are those, they are the persons on whom, and to whom this eternal life is to be bestowed. *And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.* It is they only whom thou, Father, hast loved before all time, whom thou hast chosen and set apart in thy decree, to be partakers of all my communicable titles, honours, grace, salvation, benefits, and blessings, this most transcendent favour belongs unto, and is to be bestowed on. This shows how deeply engraven the elect were on Christ's heart. That whilst he prayed for himself, he did not forget them. It proves he might as soon forget himself as them. That they are never out of his thoughts. No, not one single moment. That in his highest intercourse with his Father, and with the highest glory in heaven in immediate view, yet his heart burns with love to his beloved ones, and that too, because they are the beloved of God. May the Holy Ghost give us a glimpse of this, for the glory of his name. Amen.

I proceed, secondly, to give an account of what eternal life consists in. *And this is life eternal, that they might know thee the only true God.*

Our Lord here sets before us what eternal life consists in. And he only could. He uttered these words prayer-wise, that we might receive instruction from them. If he will be pleased, as he has the key of *David*, and openeth, and will continue to open the scriptures to his beloved ones, and he also openeth their understandings to receive the same, and to understand and retain it to their spiritual profit. If he will be pleased to open to us, the passage before us, we shall have to bless him to all eternity. It is truly blessed to have a spiritual understanding given us. It is the fruit and effect of the new birth. Our Lord saith, *verily, verily, I say into thee, except a man be born again, he cannot see the kingdom of God.* The new birth is a spiritual faculty, created in the mind by the Holy Spirit. He is the author of it. The soul is the seat of it. And by it the person, as enlightened by the Holy Spirit, is enabled to take in the knowledge of God, and his son Jesus Christ, and salvation by him, so as to have real communion with God, and Christ, through the indwelling of the Holy Ghost. All true faith in God, must be the fruit of knowing God. We can have no knowledge of God, by any inward ideas of our own. We cannot know God without the revelation which he hath been pleased to give of himself, in the word of his grace. That is the sole medium by which we can know the Lord. In it he hath revealed his nature as incomprehensible, self-existent, all-sufficient, a fountain of essential life, perfections and blessedness, to which nothing can be added, from whence nothing can be detracted. In which glorious and incommunicable Godhead exist coequally, and coessentially, and coeternally in the unity of the same nature, life, perfections and blessedness, the personalities, the Father, the Son, and the Holy Ghost, the one God, whose name alone is Jehovah, the fountain of being, life, and existence to all things visible and invisible. This revelation we are admitted to that knowledge of the Godhead, and of the persons in the Godhead, as lays a true foundation for our faith, and hope, and love, to Father, Son, and Holy Ghost, as our creators, in which acts all true worship and reverence is offered unto them.

The doctrine of the ever-blessed Trinity, is revealed in the very account given in the first chapter of Genesis, which relates how all things were created by them, in the space of six days. The Bible begins thus, *In the beginning God created the heaven, and the earth. And the earth was without form, and void; and darkness was upon the face of the deep: and the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light.* Here is God, and the *Spirit of God*, and *God said*, all expressed. An explanation is given of this, in these words, *By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth.* Psalm 33:6. At the twenty-sixth verse of the first chapter of Genesis, we have God saying, *Let us make man.* Which must prove a plurality of persons in Godhead. We have the same *us* after the fall. *The Lord God said, Behold te man is become as one of us.* Genesis 3:22. We have it again when the building of the tower of *Babel* was prevented. *Let us go down, and there confound their language, etc.* Genesis 11:7. We this *us* again in the sixth chapter of Isaiah, *Also I heard the voice of the Lord, saying, whom shall I send, and who will go for us.* The Holy Ghost is the speaker, according to *Paul*, who said to the Jews, *well spake the Holy Ghost by Esias the prophet unto our fathers, etc.* Acts 28:25. And we have the same *us* spoken by Christ in this chapter, verse 21. *That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us.* So that as the word *us* in the forementioned places, are proofs, are proofs of a trinity of persons in the unity of the one incomprehensible Jehovah, is most clearly revealed and set before us in the written word. And the true knowledge of this, must be one essential part and branch of divine truth, which eternal life consists in.

Not that the simple acknowledgement of the sacred personalities in the Divine Essence, is life eternal. For though this doctrine as of divine revelation is most awfully rejected, yet nature, as we style it, by which I mean, creation and creatures, bare their testimony to the truth hereof, willingly or unwillingly, yet so it is, the agents in nature, the heavens in its three conditions, fire, light, and air, man, whose whole, consists in spirit, soul, and body—and the very testimonies contained in heathen writers, of the acknowledgment of three hypostasies who were one in deity, give evidence of this fundamental truth, and which is most plainly and clearly expressed in the written word, yet it is not the natural knowledge and acknowledgment of this truth, which is eternal life. None can acknowledge the true God without an acknowledgment of the persons of God. And there may be an acknowledgment of the persons, nature, and perfections of God, and yet no saving knowledge of him. When on this most sublime subject, some conceive, they must know and understand the nature of the divine existence, and the modus of the personal existence of the sacred three in deity. Not so, no, this is impossible, we cannot comprehend God, we shall never know any more of the existence of the divine persons, than by revelation. It becomes us to rest and be well pleased with the revelations, than by revelation. It becomes us to rest and be well pleased with the revelation given. As a revelation it is clear, and plain. It becomes us to receive it, because the Lord has given it. If we step, one step beyond it, we become reasoners, not believers. Therefore let us be content with God's own word, and never try in any one single instance to go from it. As there is a revelation given concerning the Godhead, and personalities in it, who are essential to Godhead, so there is a

revelation given concerning the will, acts, and transactions of the Divine Persons, before all time. How Father, Son and Spirit, willed to go forth in love towards an innumerable company of persons, styled the elect.

It is revealed how the second Person in the essence was set up to be God-man. How the elect were chosen in him, as their head. How they were beloved and blessed in him with all spiritual blessings. How they were accepted in him. Also, how under the views of their creation-state, and fall from it in *Adam* their nature-head, a council and covenant was held, and obtained between the three in Jehovah, how they should be raised up from all the ruins of the fall by their head, and husband, the Lord Jesus Christ. This revelation contains a most glorious discovery of the grace, and good-will of the holy ones, towards the elect church and bride of Christ. And together with this revelation, an account is given in the sacred page, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them. That he so loved the world, that he gave his only begotten son. That he made him sin, by laying on him the iniquities of all his people. And that, as he made him sin for us, so he hath made us the righteousness of God in him. Now when our Lord here says, *and this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent*, it must necessarily follow, that the knowledge which our Lord is here speaking of, is not, does not consist in abstract thoughts, and speculations on the Godhead, and personalities in it, but in such a knowledge of God, as enables us to believe in him, as our everlasting all. Yet you will say to me, whilst what you have delivered already we cannot deny, yet all this is but negative. It is not positive. We want to know what the true knowledge of God, and Jesus Christ is. Let us have that subject fairly stated. We call nothing into question you have delivered, yet most certainly it is nothing more than a preliminary. Our Lord says, *And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent*. Come you therefore to the text, and open it unto us. Beloved, so I will, the Lord being my helper. Our Lord says, *And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent*. The knowledge of God here spoken of, must include in it, such a knowledge of the Holy Trinity as is revealed in the blessed gospel. The divine persons in their essential and distinctive relation to each other, and to us, must be so far known as to be believed, and acknowledged by us. The truth of their existence, (not the knowledge of their subsisting in the infinite essence,) is most essential to the being, and to the well-being of our faith. As also how they are related unto us, and have acted for us in the everlasting covenant, in and by which they are, and have revealed themselves to be the Lord our God. To know the Father, to be our Father in Christ Jesus, that he hath loved us with an everlasting love, is life eternal. To know the Son, as one with the Father, of the same essence with the Father, and that he was set up to be God-man, from everlasting, this is life eternal. To know the Holy Spirit, to be personally distinct from the Father and the Son, yet of the same essence, glory, perfection and blessedness with the Father, and the Son, yet of the same essence, glory, perfection and blessedness with the Father and the Son, is life eternal. Because this knowledge cometh from God, it leads us to worship each of the divine persons, and makes way for us, as they are united to us, as they are interested in us, and what we have to expect from them. Jehovah, Father, Son and Spirit, is the true God. And our Lord says to the Father,

this is life eternal, that they might know thee the only true God. In so saying, he does not exclude himself, and Spirit, from being the true God. No, but as we in acknowledging one of the Persons in the Trinity acknowledge all, and as we by denying one, we deny all, so our Lord here, whilst his address is to the Father, yet by acknowledging him Father, he consequently includes the Son and Spirit, just as when the apostle says, *One God and Father of all, who is above all, and through all, and in you all,* Ephesians 4:6, does not hereby exclude the Son and Spirit. No, our apostle tells us, *Whosoever denieth the Son, the same hath not the Father.* 1 John 2:23. Plainly signifying, it cannot be, if one of the persons of the Trinity are dropped and denied, but the rest must. It is eternal life to know the Father, the Son, and the Holy Ghost, in their grace and oeconomical officers towards the elect. This knowledge is the gift of God unto them. It is bestowed upon them as the fruit of everlasting love. It is one of the blessings of the everlasting covenant. It is promised to the church. *The secret of the Lord is with them that fear him, and he will show them his covenant.* Psalm 25:14. It is the Lord's promise to his church, *all thy children shall be taught of the Lord.* Isaiah 54:13. It is one of the greatest promises which the Lord God hath given his people, *I will give them an heart to know me, that I am the Lord.* And the blessedness of it is so great, that the Lord speaks thus in the prophecy of *Jeremiah, Thus saith the Lord, let not the wise man glory in his might, let not the rich man glory in his riches: but let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the Lord, which exercise loving-kindness, judgment, and righteousness in the earth: for in these things I delight, saith the Lord,* chapter 9:23, 24. It is from the word, and by the inspiration of the Holy Spirit, we receive the knowledge of the true God, Father, Son, and Spirit, into our minds, it is from the word and Spirit we receive the true knowledge of God, and so know the Lord, as to find in communion with the Father, Son, and Holy Ghost, life everlasting.

The renewed understanding is raised up, and enlightened with supernatural life, so that we know of the Lord is by instinctive knowledge, which the Holy Ghost is most graciously pleased to give. Hence believers are said to be called out of darkness into marvellous light. And Paul says, *Ye were once darkness, but now are ye light in the Lord.* And he, speaking of himself, and others who had received the true knowledge of God in Christ, says, *God, who commanded the light to shine out of darkness, hath shined in our hearts, to give light of the knowledge of the glory of God, in the face of Jesus Christ.* 2 Corinthians 4:6. As the knowledge of Father, Son, and Spirit, is reflected upon the renewed mind, in the person of Jesus Christ, so it is received into the heart. So the apostle *John* says, *We know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.* 1 John 5:20. Which words are explanatory of our Lord's before us. He says, *And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.* And *John* says, Jesus Christ is the true God, and eternal life is in him. Thus to sum up this part of this vast and important subject, the knowledge of the only true God, in which eternal life consists, is the knowledge of Father, Son, and Holy Ghost, as they have been pleased to reveal and make known their personalities in the God-man Christ Jesus. It is in him all their manifestative glory is displayed.

And this brings me thirdly to observe, the knowledge of the only true God, and Jesus Christ is joined together, as the one cannot be without the other. *This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.*

As our Lord thus expresses himself, it follows that all the true knowledge of God, is in knowing him in the Mediator. So that all abstracted thoughts of God, out of Christ, must be entirely laid aside. The incarnation of the Son of God, is a glorious proof and evidence of the Trinity of persons in God. To know God in Christ, is eternal life. To know the Father's everlasting love to the persons of the elect in his beloved Son, is the fountain and spring of eternal life in our souls. To know the person of the glorious Immanuel, who is both God and man, and the man in God, is life eternal. He being the true God, and eternal life. As the Holy Ghost is pleased to open to our spiritual apprehensions the mysteries of Christ's personal, mediatorial, and relative glories, and makes him known to us, we have a real enjoyment of eternal life. By this knowledge as the medium, the Holy Ghost is pleased to give us the knowledge of the only true God, in all his persons, and perfections, so as for believers to find in it, a sufficiency to feed and feast their minds to all eternity. As our Lord here joins the knowledge of the only true God, and Jesus Christ as sent together, we learn it to be of the utmost consequence to know his person as Mediator, and his mediation as appointed by the Father. Otherwise he had not mentioned it here. And as all the love, and thoughts, purposes, will, and designs of God towards his people, were in Christ, God-man, so they are all revealed and set before us in the sacred record, which God hath given of his Son. And as the Holy Ghost is pleased, according to his covenant office, to take of these and show the same unto us, we are led into an increasing knowledge of God the Father in the person of Christ the Mediator. So also as the Holy Ghost is pleased to give us exalted views and perceptions of the free sovereign love of God the Father, to our persons in Christ Jesus, we hereby gain an increasing knowledge of the personality of Jehovah the Father, as the God and Father of our Lord Jesus Christ, and our God and Father in him. It is the true knowledge of Christ in his mediatorial person, and work, and office, which fixes our hearts on him. And the Holy Ghost having set forth the full glories of Christ in the gospel, and the perfection of his work therein, with his relation to his church, and people, and the fulness of his grace, which he is to communicate to his beloved ones, as he exercises his offices on their behalf, by this they are led to increase in the knowledge of the person of Jesus, and find and enjoy everlasting life in believing on him. In, and through the teachings of the blessed Spirit, saints are led to know that God hath given to them *eternal life, and this life is in his Son.* And that *he that hath the Son, hath life, and he that hath not the Son, hath not life.* 1 John 5:11, 12. So that the true knowledge of the Son of God is life eternal. *No man can call Jesus Lord but by the Holy Ghost.* That is, none can make a right, true, and spiritual confession of Christ, without the Spirit. It must be by the Spirit, when they rightly confess his Person, Godhead, and Salvation. So saith the apostle, *whosoever shall confess that Jesus is the Son of God, God dwelleth in him and he in God.* 1 John 4:15. And as hereby Christ and his love is enjoyed in the heart, so hereby Christ and his love is enjoyed in the heart, so hereby a real evidence is given of interest in eternal life. That apostle says, *This is the promise that he hath*

promised us, even eternal life. This eternal life here spoken of is Christ himself. Thus the Holy Ghost is pleased to lead such as he hath created anew in Christ Jesus, into a saving knowledge of the Father's love, and Son's salvation, and hereby he makes known to such, his own personality as distinct from the Father, and the Son. Hereby he gives them undeniable evidence in their own spiritual understandings, hearts, and consciences, *that there are three that bare record in heaven, the Father, the Word, and the Holy Ghost, and these three are one.* As this is eternal life, to know the only true God, and Jesus Christ whom he hath sent, so according to our Lord's words, we know the Father in the Son, the Son as sent by the Father, and this from the Spirit. Who being not here expressed, was before this declared in the sermon which preceded this prayer, that he would come on the apostles, and lead them into all truth. *Howbeit, when he, the Spirit of Truth, is come, he will guide you into all truth, for he shall not speak of himself, but whatsoever he shall hear, that shall he speak, and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you.* John 16:13, 14. Thus we have the whole Trinity in Christ, and in the true knowledge of Christ, we have the true knowledge of the Trinity. And in the knowledge of the Three in Jehovah, in their everlasting love, and covenant engagements, we have eternal life. And our eternal life, the life which saints live on earth, and which saints live in heaven, is kept up, fed and maintained, by the real knowledge they have, of the eternal Three. In this consists the essence of all perfection and blessedness in the heavenly state. Even in a personal knowledge of all the persons in God, in the God-man, Christ Jesus, and in personal and uninterrupted communion with them for ever, and ever. Beloved in the Lord, study the truth of this. Your utmost attainment on earth, lies in the knowledge of Christ. If you know him, you will know the Father in him. If you grow into Christ, you will also grow into an increasing knowledge of the Father's everlasting love to you in his dear Son. All which will be owing to the teaching of the Holy Ghost which dwelleth in you. Consider what hath been said, and the Lord give you understanding in all things. Amen.

SERMON 4.

JOHN 17:4

I have glorified thee on the earth: I have finished the work which thou gavest me to do.

The person of Christ as God dwelling personally in our nature, is the glory of earth and heaven. His love is wonderful. His actions were divine. His life was purity. His nature was holy. His lips were full of grace and truth. His obedience was far beyond whatever did, or can enter into a finite mind to conceive. He is here, if I may so say, standing up before his Father, and presenting himself as the representative, and surety of his people. He says what none beside, either on earth or in heaven could say. He says to his Father, *I have glorified thee on the earth: I have finished the work which thou gavest me to do.* It hath been already mentioned, nor must it be dropped; no, not throughout the whole of these discourses, the connection and dependence each verse hath, one upon the other. We have our Jesus, God-man,

addressing his Father, as none but himself could. He does not say my Father, nor our Father, but Father; as he stood in that relation to him which is peculiar to himself only. Whilst he is the Son of the Father, so as to be one in the same nature with him, and as truly and essentially God as the Father is, and as such cannot pray, because he is one in Godhead coequal with the Father, and the Spirit, God over all blessed for ever, amen, yet he here prays, not as the Mediator of his church. The greatness of this prayer is to be estimated from the dignity of the Person who offered it. As the perfection and worth of Christ's righteousness, and sacrifice, is to be accounted for from the essential and personal glory of his Person, so also in his intercession. And this prayer is a copy of it. As our Lord began to pray for himself, that he might be carried through his work, so as that mutual glory might redound to the Father and himself, and given his reasons for it, that upon the finishing it, he might execute his mediatorial office, in subduing all the enemies of his people, and bestowing eternal life on all the elect, whom the Father gave him: he having declared what eternal life consisted in, saying, *And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.* Then our Lord says, *I have glorified thee on the earth: I have finished the work which thou gavest me to do.* He had said, that as Jesus Christ the Mediator, he was sent by the Father, here he adds, he had kept in view the end and design for which he was sent. His sending was an act of the Father's. He it was who drew the plan. He it was who took counsel, and covenanted with his coequal Son, as God-man, Mediator, concerning the accomplishment of it.

It was the Father who engaged the Mediator. Who appointed him to his office. Who called him to engage in it. Who promised him a reward for his work. And to carry him through the whole of his mediation. To crown him in heaven with glory everlasting. To give him to see of the travail of his soul. And Jesus the Mediator keeps all this in view. And now the work of salvation being very nearly finished, he speaks of it as already completed. And founds a plea on it, as will appear from the next verse. *And now, O Father, glorify thou me with thine ownself, with the glory which I had with thee before the world was.* The words of my text are most glorious and divine, spoken in a very important moment before God the judge of all. At his bar and tribunal, whose holiness, justice, purity and righteousness is such, that neither men nor angels can stand in his sight, except in the person of the Mediator. Here is the Mediator, standing in his own person, and for himself. He speaks, and what he here speaks immediately concerns himself. He speaks to his Father, and says for himself, what could not but be very highly acceptable to the Father, *I have glorified thee on the earth: I have finished the work which thou gavest me to do.*

In which words we have the following particulars:

Here is first, the speaker.

Secondly, to whom he speaks.

Thirdly, what is spoken. *I have glorified thee on the earth: I have finished the work which thou gavest me to do.*

The speaker is Jesus. He speaks to the Father. Our Lord declares to him what he had done. Hereby presenting himself in the perfection of his person and work before him. These are the subjects which are now before us, from the words of our present text. May the Lord the Spirit lead and guide my understanding, that I may rightly

open them in perfect agreement with the word of inspiration. I conceive them to be the greatest words ever spoken by Christ himself. His words on the cross, *It is finished*, were spoken for us, for our comfort and joy of faith. These are spoken by Christ on his behalf, and to his Father. So that they must be acknowledged, on proper views of them, to be transcendently beyond the others. As the one proclaimed Christ's triumphs, so these do the everlasting perfection of his person, obedience, and offering before God.

According to the order proposed, I am first to speak of our Lord, as the person who is speaking these words, *I have glorified thee on the earth: I have finished the work which thou gavest me to do.*

It is good to view and review our Jesus, in his person. It is of the utmost consequence to know who, and what the person of Christ consists of. He is the eternal Son of the Father. One God in essence with the Father, and the Spirit. He is the Son of God dwelling in our nature. So that the holiness of Christ can never be expressed. He being as God-man, the Holy One of God, his love to his Father, can never be conceived. His delight in doing his will can never be fully declared. He as God the Son dwelling personally in the man Christ Jesus, was Jehovah's fellow, and he became incarnate, and lived in his incarnate state, in the full and free exercise of his whole mind, of all the faculties of understanding, will, thought, and affection, in a most exact conformity to the will of him that sent him. He speaks these words, *I have glorified thee on the earth: I have finished the work which thou gavest me to do.* Oh, that we might contemplate the dignity, the person, the worth, the excellences of Christ, God-man! He here speaks as such. He approacheth his Father, as *such*. He here appears before him in all his personal worth, with all the perfection contained in his righteousness and obedience unto death; saying, *I have glorified thee on the earth: I have finished the work which thou gavest me to do.*

The God-man, Christ Jesus, the surety for his people, as the Mediator of the everlasting covenant, is here presenting himself, in the immediate view and presence of his Father, for his fresh acceptance of him. Well knowing, he could not behold him, but with fresh delight and joy. As we view the speaker, it must stamp eternal dignity on the words. And as we have the person, righteousness, and blood of God-man, to rest on, for our everlasting salvation; so we have here the person of God-man, praying, and we have the life of God-man in heaven, to sustain our faith and hope now, and to bear us up in the state of glory, throughout the ages of eternity. As the majesty and glory of Christ puts emphasis on all his prayers for us, so it doth very greatly on this. We should never read it, without considering, we are hereby admitted to read the very heart of Christ now he is in heaven. May I not say, the perfume of this prayer hath filled the Holy of Holies, even heaven itself, with an everlasting perfume. Here is our great High Priest, in all the glorious dignity and worth of his person, with all the worth of his mediation, in all the perfection of his righteousness and bloodshedding, praying. Thus as the High Priest entered into the holiest, with blood and incense, so our Jesus is perfuming his whole life and death, by this address to his Father, and as soon as he hath laid down his life as the sacrifice for sin, he is fully prepared to enter heaven, there to appear in the presence of God for us. Having spoken of Christ as the speaker, I am,

Secondly, to observe to whom he speaks. It is to the Father.

It should never be forgotten that salvation is the fruit of a covenant between the Father and the Son. Therefore as much depends on the Father's acceptance as upon Christ's performance. This opens the nature of the subject here before us. The Son speaks here to the Father, and it is upon the footing of the eternal settlements of grace. It was the Father's part to accept and testify, his good pleasure in the person, obedience, and death of the Mediator. So that our Lord's words here are to this effect: I have, according to the good pleasure of thy will, expressed in the covenant betwixt thee and me, before the world began, performed all thy righteous will. I have according to my mediatorial person, and office, opened the whole of thy heart, expressed the whole of thy love, displayed thy manifestative holiness, the perfection of thy law, the honour of thy justice, the demerit of sin, and thine immutable hatred of it. This, Father, I have done. I stand before thee as having perfected the whole for which I became incarnate. Look upon me as the man of thy right hand, that Son of Man whom thou hadst sought for thyself. Thou knowest the worth of my person. My coequality with thee in Godhead. Thou knowest the honor done by my obedience unto all the precepts of thy holy law. Thou art fully acquainted with all the virtue of my blood, and death. I plead it with, and before thee, on my own behalf, as well as on the behalf of all my church and people. That having finished the work which thou gavest me to do, I may be immediately glorified. Thus, Jesus speaks to the Father. He still speaks, and the Father heareth him always. How may our faith triumph in such a view of the subject. Christ, God-man, is our intercessor. He wears our names in the breastplate of his heart. He shines in his Father's presence, and we shine in him. O it is good to view our Lord Jesus, as our representative before the throne. It is very blessed to be viewing the perfection of our Lord's life of intercession in heaven. And the apostle says, if when we were enemies, we were reconciled unto God by the death of his Son: much more, being reconciled, we shall be saved by his life. Romans 5:10. He put a much more, on the interceding life of Christ in heaven. So much for the second particular.

I proceed, Thirdly, To open what is spoken by our Lord in the text. *I have glorified thee on the earth: I have finished the work which thou gavest me to do.*

The words are uttered by our Lord himself. At an important time. To, and before his Father; and are in their meaning, full of the utmost importance. None but Christ could say what is here expressed. Not all the elect angels of his presence, with all their obedience to the holy law, and have continued in a perfect conformity to it, and will remain impeccable to eternity, which is the fruit of sovereign grace, yet they cannot say collectively, or individually, they have glorified Jehovah, neither in heaven or on earth. The Lord has glorified them, and glorified himself in and by them, but they have not glorified him. His name, essence, personalities, life, perfections, blessedness, will, counsel, ways, works, operations in nature, providence, and grace, will everlasting exceed, a finite mind. His holiness, though but displayed in the law, in the creation of angels and men, in providence and grace, is not, nor can it be an addition to his essential holiness. Jehovah is in his essence, personalities, and perfections, essentially and underivately what he is. He is all he is, from himself alone, by a necessity of nature. He cannot but be what he is, so that he is essentially blessed, holy, happy, glorious, and incomprehensible. Creation, providence, the displays of his grace, Christ, though he be God-man, with all the

perfection contained in his life of obedience, and expiatory sufferings and sacrifice, could add nothing to God's essential holiness, perfections and glory. No. It is utterly impossible. God's blessedness and glory is essential to his being, life and existence. He is the ever-blessed God. As he hath been pleased to create, and give being and existence to rational creatures, he created them holy, and gave them his law as the rule of their walk and conduct. They fell from him, the non-elect angels did, so did all mankind in *Adam*, hereby they became sinners. Christ the head of the elect of human race, was sent by the Father in the fulness of time into our world, to fulfill the law, and make his soul an offering for sin. He having now nearly completed the whole of this vast plan, and wonderful design, here says, *I have glorified thee on the earth, I have finished the work which thou gavest me to do*; which words are now before us to be explained. And whilst my soul's desire is to explain them, so as to set an immortal crown on the head of Jesus, yet it was, and will still be absolutely necessary for me, so to treat this subject, as not to rob Godhead of essential glory, majesty, and perfections, which are so essential to the essence, life, being, and blessedness of Jehovah, as to show that sin has not robbed God of any part of his essential glory, nor in the least eclipsed them. It is not God's Essential, but God's manifestative, and declarative glory which is affected, if I may use such an expression, by sin. So it is glorifying the Father in a manifestative way, is what our divine Lord is here speaking upon. Therefore, whilst it may be truly said, these words, *I have glorified thee on the earth*, are the greatest words Christ ever uttered on earth, and beyond this he cannot go, no! not in heaven to all eternity, yet it is not to be understood of adding glory to God, but of acting in such a way as to bring the utmost manifestative glory to God, as could be done by him who was a person in the Godhead, and became incarnate, that hereby all the persons, and perfections in Godhead, might be displayed, honored, and glorified in a manifestative way to the uttermost. Christ himself is the speaker in the 16th Psalm, and he saith unto Jehovah the Father, *You are my Lord: my goodness extendeth not unto thee, but unto the saints which are in the earth, and to the excellent in whom is all my delight*. Verses 2, 3. No, Christ himself, in whom dwelleth all the fulness of the Godhead personally, who as God-man, is *the image of the invisible God*, who in his own person hath magnified the law, and made it everlastingly honorable—who hath put away sin, and fulfilled the whole will of him that sent him, hath added nothing to God's essential glory by all this. It is impossible. Yet are the words before us the truth. They are of the utmost importance. They contain infinite depth. May the Lord the Spirit open to our spiritual minds, a comprehensive knowledge of them, so as that by them we may be led to admire the three in Jehovah, for their love, wisdom, power, and truth revealed unto us, and set before us in the person of our Lord Jesus Christ. Sin we say is an infinite evil. As the act of the creature it cannot be such. A finite mind cannot be the subject of an infinite evil. This is impossible. Yet sin as an act of transgression against the infinite majesty, and Lord of heaven and earth, is an infinite evil, as objectively considered. And the mind of a sinner may be said to be the subject of an infinite evil, as all evil is inherent in it. Sin as a transgression of God's most holy law, is an act of high-treason against holiness, purity, and will. As such it dishonors him; it robs him of his manifestative glory. It strikes at the being, life, holiness, and righteousness of God, as revealed in the law. In this sene, and

under these views of it, we say, it robs God's law and justice of glory. It is the object of God's infinite hatred. It requires a complete obedience and satisfaction. This cannot be given it but from a person of infinite worth, and dignity. Under these views we are led to the counsel, covenant, and will of the eternal Three, as revealed in the everlasting gospel, and set before us in the person and mediation of the God-man.

This will serve as a preliminary to introduce more fully the words of our Lord here before us. As the three in the incomprehensible Godhead are coequal, and coeternal, and coessential, so in their acts of grace, and covenant transactions, it is their will to glorify each other. As the Father from everlasting in union, with the Son, and Spirit, set up Christ God-man, to be the man the fellow of the Lord of Hosts, by personal union with the essential Word, so he was admitted into a full understanding of the whole will, purpose, love, mercy, design, salvation, end, and glory which was to arise herefrom to God, in all his persons and perfections, in a manifestative way. He was fixed upon to complete the whole design. He was equal to it, he being in the divine nature God over all blessed for ever. Amen. He was God-man by covenant subsistence, before he was God-man by his incarnation. He came down from the bosom of his Father, in his open incarnation in the fulness of time. He was perfect God, and perfect man, God and man, God dwelling personally in Jesus of Nazareth. He came into the world to do his Father's will. To finish the work of salvation, to glorify his Father to the uttermost. He here says, *I have glorified thee on the earth.* As he was holiness to the Lord, so he manifested the holiness of Godhead, to the uttermost manifestation thereof. He was essentially, and personally holy. He was the holy one. From whom all holiness in earth and heaven was derived. He was the righteous one. He came to fulfill all righteousness in his own person. And he is the end of the law for righteousness, and wears this most illustrious name, in relation to his church, *Jehovah our righteousness.* He is the power of God, and the wisdom of God, as in him there is a display of all the incommunicable attributes of Jehovah. They are all in him, natively and inherently, as he is the image of the invisible God, in whom all the glory of Godhead shines forth in its utmost perfection, in an outward manifestative way and manner. As he was in the form of God, and thought it not robbery to be equal with God, so he laid aside his form of God, and took upon himself, the form of a servant. And thus though Lord of all, he became lower than the angels, lower than man in his original state, he being a man of sorrows, and acquainted with griefs. He, though equal with God, a person in Godhead, yet he in his person as God-man, emptied himself of his personal glory. He laid it aside. He who was rich became poor by his incarnation. In this consists the humiliation of Christ. He did this that he might glorify his Father to the very uttermost, and do his will, and finish the work for which he sent him. And here let me do my best to set forth the present subject. Does sin eclipse the manifestative glory of God? Here is a person equal with God, who had shone forth before the Father, and the Spirit, as the brightness of glory, he undergoes an extinction of his glory for a season, that hereby a reparation might be made for the loss of God's manifestative glory, by the sins of the elect. Does sin, is there that in it, as strikes at the very being and life of God? Here is the life of God-man laid down to compensate for it. Has sin made a breach in God's law, such as can never be repaired by the creature, because the

creature once defiled by sin, must remain defiled for ever, as it respects any possibility of his discharging himself from it? Here is God-man, obeying the law, and thereby magnifying it, and making it everlastingly honourable. So that hereby greater glory is brought to God the lawgiver, than if it had never been broken. If sin, considered as an act of rebellion, is an infinite evil, is there an infinite guilt in it, and has it brought dishonour on God's manifestative holiness? Christ the holy one of God, he bears it in his own body. He puts it away out of the sight of law and justice by his sacrifice. And thus he glorifies the law of his Father, the justice of his Father, the holiness of his Father, in the revelation made of his perfections in the law, above, and beyond all the dishonour due to sin. He, the man in God, obeys. He, as *Jehovah's fellow* bears sin. He, as God-man sustains the curse. He, as the Father's beloved Son, manifested in flesh, thinks, speaks, acts, works, and performs every thing, whereby his Father hath been, and will for ever be glorified to the uttermost. And he hath stamped the whole with all the worth of his person. Hence he could say, *I have glorified thee*. I have completed all thy vast designs. I have executed all thy decrees. I have fulfilled all thy will. And now with my heart full of love to thee, my Father, I am ready, my whole soul rejoiceth in going forth from where I now am, into the garden, there to endure the curse due to the sins of my people. And from thence to Calvary, where I am to be forsaken of thee, that I may in all glorify thee. Beloved, whilst I have aimed to do my best, by which I mean to do justice to this great subject, yet I am very sensible I have failed. I will therefore briefly come to this conclusion. Jesus was now on the earth. He was in his lowest state of abasement, he speaks out his utmost end, in the whole of his life and death. He saith to the Father, *I have glorified thee on the earth*. Not by adding to the glory of the essential perfections, but by glorifying his Father, as he had in his own person and mediation, shone forth in the brightest display of them in the manifestation thereof. It was on earth Christ thus glorified the Father. It was in his own person, in our nature, and in our world, Jesus glorified the Father. It was in his obedience, and by his sufferings he performed all his will. The perfection of it was such, he could stand up at the bar of law and justice and plead it. He not only wrought out everlasting righteousness, and made his soul an offering for sin, but he glorified his Father hereby. He reflected glory on his Father, as he shone forth in all the display of the divine perfections, in the whole of his life and sacrifice. How transcendently precious must the person of Christ be to the Father! What a perfection must he behold in him, and his obedience unto death! How infinitely well pleasing was it to Christ, that he had glorified the Father! From hence we may contemplate what a mutual glory there is, among the divine persons, in the wondrous displays of grace, as it respects the original of it. The manifestation of it, and all the fruits and effects which proceed from it. The Father glorifies the Son. The Son glorifies the Father. And the Holy Spirit glorifies the Father, and the Son. So that in the economy of their covenant stipulations, there is a glorifying of each other. So that as the relation in which the coequal and coeternal Three, stand in to each other, they prove their coessentiality and unity in the incomprehensible Essence, so their acts in grace, and the equal glory which reflects to each of them, in their economical offices, is expressive of their union and existence in the one incomprehensible Godhead. Christ as the Son of the living God, taking our nature into personal union, hath hereby manifested the

personalities in Jehovah, in a most clear and wonderful manner. As in him dwelleth all the fullness of the Godhead, so he hath manifested the nature, persons, and perfection of God to the uttermost, so as it cannot be exceeded. He hath by his own incarnation, and in his life and death, opened the whole mystery of the Father's everlasting love. He, by taking on him the likeness of sinful flesh, and dying the just for the unjust, hath expressed the uttermost depths of divine clemency. In laying down his life, which is styled *the life of God*, because he was God and man in one person, he hath showed his high regard to all the perfections of law and justice. He being eclipsed, by suspending his own personal glory, so that it shone out but once, all the while he tabernacled here below, and that was on the mount of transfiguration; thus hath he glorified God, for the dishonour done his manifestative perfections by reason of sin. He by being made sin, glorified his Father's hatred against it, and by sustaining all the curse due unto it, he magnified divine justice. He by sustaining in his soul and body, the whole storm of divine wrath due to the sins of all the elect, and by sustaining the withdrawment of his divine Father's presence, glorified his Father's holiness in a manifestative way. And this to such a degree of perfection, as can never be comprehended but by the eternal Three. All this Christ did on earth. *I have glorified thee on the earth.* It is finished. I stand up before thee in all the perfection of it. It is a feast to my own mind. And it will be a feast to thine to all eternity. *I have finished the work which thou gavest me to do.* O for a faith's view of our Lord's words now before us. Shall I suggest, our Lord's own glorifying the Father, consisted much in the acts of his holy mind. In the outgoings of it towards him. In doing his will, in bringing glory to his name. We see from hence, the greatest acts of worship and obedience, are the acts of the mind. When the Lord's people are most engaged in acts of spiritual meditations on God, and the things of God, it is then they most truly, and immediately worship him. The work our Lord finished, was *salvation*. Which is sometimes styled God's salvation, because he was the author and contriver of it. He engaged Christ to undertake and complete it. His love, mercy, wisdom, and power shines all through it. This salvation consisted in removing all the sins of the elect from their persons, in blotting them out of remembrance, and abolishing them from before the Lord. As this Christ hath done. And having done, he speaks of it with divine satisfaction. *I have finished the work which thou gavest me to do.* The Psalmist speaking of our Lord's finished work, says to Jehovah the Father, *his glory is great in thy salvation, honour and majesty hast thou laid upon him. For thou hast made him most blessed for ever, thou hast made him exceeding glad with thy countenance.* Psalm 21:5, 6. It is also styled the salvation of the Lord, and spoken of as wrought out by Christ. It being his incommunicable work to finish the transgression, to make an end of sins, to make reconciliation for iniquity, and bring in everlasting righteousness. In our Lord's performance of all this, he glorified his Father's perfections in a manifestative way, and manner to the utmost. This was that which was the highest principal end, and aim of our Lord. Namely, to glorify his Father, by expressing his love to him, in obeying his law, and putting away sin out of his sight, and before the eye of his holiness and justice, and sustaining the whole curse due to the sins of all the elect, and thus laying a foundation for a revenue of manifestative glory, to be given to all the Three in the one essential and undivided Godhead, for ever and ever. Christ's

love to his people, and salvation of them out of the hands of law and justice was but secondarily. It was his love to his coequal Father, and his delight of his mind. Having done it, he presents himself, if I may so say, for the Father's acceptance, saying, *I have glorified thee on the earth: I have finished the work which thou gavest me to do.* This was like the high priest, who having offered the sacrifices, and finished the atonement, went into the holy of holies, in the immediate presence of God, completed the atonement, and his acceptance was the people's acceptance also; so our Lord's presentation of himself, to the Father, saying, I have glorified thee on the earth, I have finished the work which thou gavest me to do, was, and is, the acceptance of all his church and people. His being accepted is their acceptance with God.

As the whole work of Christ's mediatorship was from the Father, so he here acknowledges it; *I have finished the work which thou gavest me to do.* This includes all belonging to his mediatory office. Such as being faithful in the whole discharge of all committed unto him; in giving full testimony of his mission and commission, by miraculous actions; by opening the hidden arcana of God; by realizing in his own person and work, all which the prophets had wrote and testified of him; in healing the sick; in healing all sorts and kind of disease among the people; in preaching the gospel of the kingdom; in giving indisputable evidence of his Messiahship; in every sense and case, he had finished the work which the Father gave him to do. He was sent by the Father, according to the eternal settlements between the Three in Jehovah. As they are distinct in their personalities, so their acts and offices in grace are also. And they display their grace according to the order in which they exist and coexist in the infinite Essence. All originates from the Father; all is carried into act, and executed by the Son; and all is revealed by the Spirit. Our Lord lays a very great stress hereon. He hath it in each of the verses which we have gone through. I conceive it will not be amiss here to collect the whole of them, as they are so connected and linked one in and with another, and all run down into the next verse, which closes this first part of our Lord's prayer, as here recorded, that it will serve to complete the harmony of them. *These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent. I have glorified thee on the earth, I have finished the work which thou gavest me to do.*

In and throughout our Lord speaks as God-man Mediator; of the Father's having appointed him as such; as having given him eternal life, to be bestowed by him, on those whom the Father gave him. He expressly declares what that eternal life consists in; and then speaks concerning what he had done on earth, and that he had finished the work for which he was sent into the world. Which work he says was given him. *I have glorified thee on the earth, I have finished the work which thou gavest me to do.* So that the whole work and office of mediation, was a gift of the Father. Hence our Lord lays this emphasis on it—*the work which thou gavest me to do.* It being finished exactly conformable to the pattern drawn in the divine will, in the everlasting covenant, it could not fail of being most truly acceptable. Hence our Lord speaks of it before the throne, as that which could not but be everlastingly

acceptable, and well-pleasing in the sight of him who sent him. I have glorified thee on the earth: I have finished the work which thou gavest me to do. Join with these words what the Father said to Christ, Thou art my beloved Son, in thee I am well pleased, and you have the whole of the everlasting gospel; which the Holy Spirit working with, and giving you the right knowledge of, will be unto you life everlasting. The Lord grant it may be thus to you. Amen.

SERMON 5.

JOHN 17:5

And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.

I conceive, from the plan of this most divine prayer, we should gather this instruction. To pray with a view, as keeping in memory, and expressing the order and economy of the divine Trinity, in all their acts of grace, and transactions in the everlasting covenant, on the behalf of the elect and beloved of God. We should attend more closely than we generally do, to our Lord's prayers, as recorded in the Word, and more especially to this before us, as it would greatly help us to understand what we are to pray for, and the ground on which we should rest our faith and hope in God, for the acceptance of our persons, and performances before the Lord. The whole of the foregoing verses are full of matter; they are most truly excellent; they are all closely linked, and so connected together that they form a chain of glorious truths, in which are contained the wisdom of God in a mystery. Not to go over the ground already trodden, I would say the words before me are the grand conclusion of the former verses. And here ends the first part of this prayer. The words now under consideration are the uttermost of Christ's heart, to his Father, for himself. *And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.*

I view this passage as one of the deepest in all the book of God. For as the mystery of the Trinity is one of the deepest which is, or could possibly be revealed, so next unto it the person of Christ must be the most profound. And, as I conceive, it is most gloriously set before us in the gospel, and is the mystery of godliness, *God manifest in the flesh*. As without the doctrine of the Trinity, the truths recorded in the scriptures cannot be supported, so this great truth, concerning the personalities in Jehovah are most clearly expressed, in the incarnation of Christ. So that to a mind, spiritually enlightened, to know Christ, there cannot be clearer demonstration given of the person of the Father, and the distinctive personality of the Spirit, than is made known in the person of Christ, who is God-man, God in our nature, God dwelling personally in the man Christ Jesus. God with us. Whilst I consider all these expressions to be truly agreeable with scripture, and therefore perfectly safe to be used, and that no wrong idea can arise from them, yet I will say, next to the Trinity in unity, there is not a greater display of God in heaven or earth, than in the man Christ Jesus, who is here praying. He prays to the Father; he prays as God-man; he

prays for himself; he prays for his own glorification; he prays this may be speedily. *And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.* In which words we have these following particulars:

First, the pre-existence of Christ. He was before the world. *And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.*

Secondly, He speaks of a glory which he had with the Father before the world was.

Thirdly, Our Lord prays *now* to be glorified. *And now, O Father, glorify thou me, &c.*

And lastly, That this may speedily take place. *And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.*

In going over these particulars, an attempt will be made to unfold the mystery of the person of Christ, God-man, and how he existed before all worlds, and had a glory with the Father before the world was. Also, an inquiry will be made concerning what that glory was. And also what that glory is, in which he shines forth at the right hand of the Majesty on high. May the Lord, the Holy Spirit, be my guide, and the holy gospel, in which all this is revealed, be my rule, so as that it may tend to the honour of Christ, and your spiritual advantage, what I shall set before you concerning these most truly divine and heavenly subjects. And,

First, I shall speak concerning the pre-existence of Christ; it being held forth in our text. *And now, O Father, glorify thou me with thine own self, with the glory that I had with thee before the world was.* If Christ had a glory with the Father, before the world was, he must have had an existence with the Father, before the world was. Then he pre-existed before his incarnation. Yet, as I mean, as the Lord shall graciously enable me, to enter clearly into this subject, I must proceed gradually and cautiously, so as that nothing be uttered which may weaken the foundation upon which all this rests. *Christ is the Son of the living God.* As such, he is personally distinct from the Father, and the Spirit. As such, he existed with the Father and the Spirit in the incomprehensible Jehovah, as God over all, blessed for ever. As he pre-existed as the Son of God in his distinctive personality in godhead, as one with the Father, and the Spirit, so he had the glory of his self and co-equal existence, with the Father and the Spirit. Yet this cannot be conceived of. It being as vast, and incomprehensible as godhead. Therefore it must be here said, that as he existed as the Son of God, with the Father and Spirit, in the incommunicable Essence, so it was the will of the Father, himself, and Spirit, he should be predestinated to be God-man. He was essential Word, and the only begotten Son of God; and by the will of the Eternal Three, he was to be the image of the invisible God. The name, or title of image, says one, is not spoken of the essence of God, but hath a relation to us. So as, therefore, Christ is the image of God, because he makes, as it were, God visible to us. And yet Christ is of the same essence with the Father, or he could not truly (and to the life) represent God to us. The divine and essential personality of the Son of God, is the foundation of his being by the will and decree of the Trinity, God-man, and as such he had a glory with the Father before the world was. He pre-existed, as God-man, before his incarnation; wore the glory of God-man before all time. Not that his human soul then existed. No. But the person of the Son of God existed; he was with God, and was God. This divine person, says Doctor Goodwin, was by an act

and decree of God's will, singled out to assume our nature, and to sustain the person of an head before God. Thus Christ, as God-man, as the Head of the whole election of grace, as the Father, the Husband, the Shepherd, the Redeemer, the Friend, the Surety, the Brother, the Representative of his people, had a covenant subsistence before God, he had a glory with God; and this was before the world was. He existed prior to his incarnation, as God-man elect. As such he was the Fellow of the Lord of Hosts. This is all I mean by the pre-existence of Christ. That the essential Son of God was set up by the Eternal Three, as God-man, from everlasting. As such, he was glorified, as being admitted to shine forth in such glory as became him who was God, and man in one Christ. All this is confirmed by our Lord's words now before us. *And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.*

Having declared my views of the pre-existence of Christ, that he, as the only begotten Son of God, equal and co-essential with the Father and the Spirit, in the incomprehensible Jehovah, was set up as God-man, the image of the invisible God, the fellow of the Lord of Hosts, and as such, had a glory with the Father before the world was, so I again repeat it; I mean that he was set up in the whole of his person, as God united to man, yet without having assumed the humanity, or any part thereof; so I proceed with my text, and am now to speak to the next branch and division of it. Which is,

Secondly, Christ speaks of a glory which he had with the Father before the world was. *And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.* As to the glory of Christ, what it is and consists in, must, as we are on the subject, be inquired into. We are bold to say, from the scriptures of truth, that Christ hath a twofold glory. And it consists in a glory which belongs to his person, and also which belongs to him, as it respects his office as Mediator. Our Lord speaks here of a glory which he had with the Father before the world was. He prays to be glorified with the glory which he had with the Father before the world was. Therefore it follows, he had not now that glory. He was at this time, and during his incarnate state, divested of it; otherwise he could not, with any kind of propriety, have said, *And now, O Father, glorify thou me with the glory which I had with thee before the world was.* Consequently, it must follow, that he cannot be here speaking of his essential glory as the only begotten Son of God. He could no more lay aside his essential glory, than he could cease to be. He could not pray to be glorified as the Son of the living God, because he was the same in the self-existing essence with the Father, and the Spirit. He must, therefore, be here understood as speaking of his personal glory, as God-man, who, as such, and as made free in society of Trinity, had shone forth in the form of God, and thought it not robbery to be equal with God, and was the first-born of all God's thoughts, purposes, counsels, and designs, whom the Lord had possessed in the beginning of his ways, before his works of old. As the Son of God, predestinated to be man, and by the personal union of the man in God, the Son of God dwelt with all the fulness of godhead, so that God-man is the brightness of glory, the image of the invisible God, in whom all of God is revealed, and from whom all of God is communicated. He, as thus considered, had a personal Glory, in which he shone forth in heaven before the world began. This glory is such as can be in no other than in him, who is the only

begotten Son of God, personally and essentially. And yet it is not the personal and essential glory of the only begotten Son of God, but it is the glory due to Christ, who is the Son of the living God, as personally and essentially considered, as he dwells and is united to the man Christ Jesus. Which glory Christ, as God-man, wore in heaven from everlasting, and was glorified with, by the Holy Three before the world was. This glory was discovered in those appearances of the Lord's after the fall. We read the Lord God walked in the garden in the cool of the day. Genesis 3:8. Which must be applied to an appearance of the second person, and that as God-man, he being as such the sent one, the acting person, the Mediator, to whom all judgment is committed. *The Father judgeth no man, but hath committed all judgment unto the Son.* John 5:22. He appeared and shone forth in a most wonderful display of his glory, as is recorded. Exodus 24. Yet it could not be his essential glory. For he says of his essence, *There shall no man see me and live.* Exodus 33:20. *They saw the God of Israel, and under his feet, as it were, a paved work of a sapphire stone, as as it were the body of heaven in its clearness.* It was the God-man who thus appeared. The sapphire stone is of a sky-blue color. Under the feet of this glorious personage was a paved work, or sapphire stone cut in squares, and the splendour reflected from it, was as the body of heaven in clearness, as blue sky, as we may so say. It is added, *also they saw God, and did eat and drink:* most probably on sacrificial food. Now I consider this as a shine, a reflection of the same glory with which our Lord shone forth on the Mount. And I conceive all this to belong to him as God-man. He shone forth and gave a glimpse of his personal glory to *Isaiah*, who saw him in a vision, between the seraphims in the Holy of Holies, who worshipped him with a thrice holy, holy, holy is the Lord of Hosts, the whole earth is full of his glory. See chapter 6:1-3. He was seen, as God-man, by *Ezekiel*, who gives the following account thereof: And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone, and upon the likeness of the throne was the likeness as the appearance of a man above upon it. *And I saw as the color of amber, as the appearance of fire round about within it: from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about it. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord.* Ezekiel 1:26-28. He appeared to *Daniel* as *A man clothed in linen, whose loins were girded with fine gold of Uphaz. His body was like the beryl, and his eyes as lamps of fire, and his arms and his feet like in color to polished brass, and the voice of his words like the voice of a multitude.* Chapter 5:5, 6. Can there be any fairer opening these sacred accounts, than to apply them as shadows of the personal glory of Christ, God-man? I think not. It was not Christ in his essential, but Christ in his personal glory, who thus discovered himself. And he enlightened, if I may so say, all these appearances of himself before his incarnation, by what took place in his state of humiliation, when before *Peter, James, and John*, he was transfigured on the holy mount; when his face did shine as the sun, and his raiment was white as the light; when the disciples saw his glory, the glory as of the only begotten of the Father; and hereby knew him to be the only begotten Son of God. Because such glory could be in none but him who was Jehovah's equal, the man of God's right hand. If I have opened

the subject satisfactorily to any spiritual mind, I would give the whole glory to God. If I have not, I would refer them to the scriptures. Search them; they are they, which testify concerning Christ's essential and personal glory. And the personal glory of Christ is the godhead dwelling personally in the humanity, so that the personal glory of Christ is essential to the man in God, and incommunicable to all beside. He had the full enjoyment of it. It is his right by inheritance. Yet he cannot communicate it to any. A vision of him in his personal glory will be the essence of blessedness to all his saints in glory. He who lived as God-man, in the bosom of the Father, before the world was, and wore personal glory as God-man, elect, who in the appearance of which an account hath been given, was pleased to admit his saints into a knowledge of himself, as God-man, and was pleased in the fulness of time to become incarnate. And at his incarnation he laid aside his glory. He had a right to have shone forth in it immediately, as soon as he set his foot on our world. But that he might accomplish salvation work he laid it aside. And now he hath as good a completed salvation work, he prays he may take it up again, and shine forth with the Father as he had before. *And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.* I think I have given you the genuine meaning of our Lord's words, respecting the glory designed. Not but Christ hath an acquired glory, and which he had bestowed on him by the Father, in consequence of his work of mediation. He wears in heaven the glory of all his offices. He shines forth in glory as the Lamb slain. Yet I conceive it is his personal glory is what he most chiefly regards here. And therefore I will content myself with adding to this head, and then close it, that like as all transacted within the Holy of Holies, between God and Jesus Christ, was set forth in type, figure, promise, and prophecy, most exactly as it was stated in the infinite mind of Jehovah, and as it came to pass, so the primordial, ancient, personal, native, and inherent glories of Christ, God-man, were also here and there discovered to saints under the Old Testament dispensation. And it becomes us to search into these revealed and inspired records; to the intent we may see the exceeding great love of our Jesus, *who though he was rich, yet for your sakes (says Paul) he became poor, that ye through his poverty might be rich.* 2 Corinthians 8:9.

I pass on, Thirdly, To notice our Lord prays to be glorified. *And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.* As I have endeavored to declare the personal glory of Christ, and have aimed to show the glory which he had with the Father, before the world was; so under this present head, it will be a part of it to show what that glory is, in which he shines forth at the right hand of the Majesty on high. It should be kept in view, our Jesus addresses his Father just as he began. It was then, Father. It is now, O Father. All the difference is, an emphasis in the address by way of importunity. Yet I shall not dwell on it here, because it will more fitly come under consideration in the closing head of this subject. Our Lord had been in his incarnate state, living like a prince in disguise. He had voluntarily emptied himself, and in his state of humiliation wrought out and completed the whole work for which he came from God. It is therefore his request to be glorified with the glory which he had with the Father before the world was. To sit at the right hand of the Majesty on high, as the Prophet, Priest, and King of his church, and to shine forth in all his native, personal,

and ancient splendour, before saints and angels, to their everlasting joy and satisfaction. Whilst this must be included, and not excluded as a part of Christ's glorification; yet it is not the essence, and subject of what our Lord is here praying for. No. He has not as yet put up one petition for his church. It is all hitherto for himself. And the utmost of Christ's request, in the words before us, is for his own personal glorification. And the very essence of that is expressed, as consisting in peculiar intimacy and fellowship with the Father. *Glorify thou me with thine own self.* Let me be taken up into the mount of personal communion with thee. As thou didst admit me into all thy vast designs in me, as the center of all thy manifestative glory, and didst solace thy mind in me, as the object of thine ineffable love and complacency. As thou didst send me into the world that thou mightest glorify thy name, and hast testified thy delight in my person and work, and hast glorified me on the mount of transfiguration, by a voice from the excellent glory, so glorify me by raising me up to that infinite pinnacle of glory, thy bosom; there to solace myself in thee, and for thee there, to solace thyself in me, just as we have before done. Nothing short of this is the spirit of the request. So that here the human soul of Christ, in union with the person of the Son of God, prays on earth for the uttermost which could be enjoyed by the God-man in heaven. *Glorify thou me with thine own self, with the glory which I had with thee before the world was.* Let me be admitted into all those concourses with thee which will be an infinite spring of mutual solace and delight. Draw the curtain from between me, and thyself. *O Father, glorify me with thy own self, with the glory which I had with thee before the world was.* Let me be admitted to the glory which I had with thee, in all thy love, delight, counsel, covenant, and glory. *Father, glorify me with thine own self.* The God-man shines forth at the right hand of the Majesty on high, in his personal glory, royalty, fulness, and perfections, as God in our nature; as the Father's beloved; as the church's beloved; as the head of his body, the church; as the Savior of it; as the Great High-Priest. Jesus is glorified in the same nature in which he was debased; he is glorified in his person; he is glorified in his work; he is glorified in his offices. His name is *the word of God.* In him all fulness dwells. He is Lord of all. *Angels, principalities, and powers, are made subject unto him.* The glory in which he shines forth now in heaven, was showed forth in a beam of it, when he was transfigured. At which time *Peter says, We were eye-witnesses of his majesty. 2 Peter 1:16. For he received from God, the Father, honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.* Verse 17. The glory in which Christ then shone forth was his personal glory. Yet he shines forth in heaven to a greater degree of it, in majesty and splendour than he then did. Yet as he then shone forth, those who were eye-witnesses of it, saw, and knew it was glory which could dwell in no other person than he who was the only begotten Son of God. By the shine of his personal glory then, he gave evidence of the glory in which he will appear at his second coming. And this his personal glory is native, and inherent in him. He did not, he cannot be divested of it. He was not in his incarnate state. Yet he suspended the shine of it, which showed his transcendent grace. He could not have obeyed, suffered, and died, had he appeared in his glory; therefore, though he was *in the form of God, and thought it not robbery to be equal with God, yet he made himself of no reputation, and took upon himself the form of a servant, and was made*

in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross: wherefore God also hath highly exalted him. Philipians 2:6-9. We see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor. Hebrews 2:9. And this brings me,

Lastly, to show it was our Lord's request that his glorification should speedily take place. *And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.*

This will most easily appear by reviewing these words in their connection with the former. *I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.*

As I have glorified thee on the earth to the uttermost, so do thou glorify me in heaven. Glorify thou me with thine own self, by admitting me into all that solace, glory, and blessedness which I had in and with thee from everlasting. Glorify thou me with thine own self. There is a greatness and depth here. But nothing short of this will content Christ. Glorify thou me. What a full proof is here of the divine personality of the Father! He is the person in godhead who is here addressed. If one person in deity is properly acknowledged, all the other must necessarily be included. Therefore *John* says, *whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God: he that abideth in the doctrine of Christ, he hath both the Father and the Son. 2 John 9.* If the person of the Son be denied, the person of the Father cannot be denied. And if the personalities of the Father, and the Son, be truly and properly acknowledged, the person of the Holy Spirit must be acknowledged also. As the doctrine of the Three in Jehovah, are so in union one with the other, that in every act of grace they are all revealed, though not always expressed. Christ is here praying for his own immediate glorification; and for the glorification of his person, as God-man, now immediately. *And now, O Father, glorify thou me.* Let there be no delay; let me be received up into glory immediately, as soon as I have completed thy vast designs in my mediatory work; let me shine forth before thee in the same glory in which I ever did from before all time. We learn from hence the heart of Christ. What it was set upon. As his end in the whole he had wrought and finished in his incarnate state, was to bring manifestative glory to his Father, so what kept up his great mind, in the immediate prospect of his immense sorrows, which he was to sustain, when the Father's wrath should come down upon his spotless humanity, was the views of the glory which should succeed this. O what a depth is there in this subject! Such as I cannot reach. No. Nor shall I be able to fully comprehend it in heaven to eternity. I cannot open the life, the love, the blessedness, the glory, the God-man lived and enjoyed in the bosom of the Father before all worlds. I cannot set forth the grace of his mysterious incarnation, the love he manifested, the life he lived, the obedience which he performed, the worth of his sacrifice, the immensity of his sufferings, in his state of humiliation. No. The subject is too vast; it is infinite; there is a sense in which it may be said it is incomprehensible. It is a subject known, believed, received, and enjoyed in the minds of all believers; yet it cannot be fully comprehended by them; nor will it ever be. A light let in upon the mind, from the Word and by the Spirit, is a mean whereby we see and apprehend Christ. And a

real believing view of Christ, by sense and vision in glory, will swallow up the whole mind in one perpetual act of wonder and admiration. So that his person, as *God-man*, will be the ordinance of glory. Yet none will ever fully comprehend him, so as it respects the life and glory he lives and shines forth now in, as *God-man*, Mediator, we can have no adequate ideas of. Much less can we conceive of his personal glory. On it his heart was so set, with the fellowship and felicity he would partake of in being glorified with the Father, that he says, let there be no delay; let me have speedy admission. *And now, O Father, glorify thou me.* Here is much weight and emphasis in every word. *And now, O Father, glorify thou me.* Let me shine forth in my native inherent glory. I am thy co-equal Son. It is my person united to the man whom I have taken into union, gives everlasting worth, dignity, and excellency to him. Glorify me, my whole person *God-man*, now immediately, *with thine own self, with the glory I had with thee before the world was.* As it respects the glorifying the person of Christ, it must here mean the acquitting him from all the sins of his people; the raising him up from earth to heaven; the exalting him above all blessing and praise; the fully investing him with all the prerogatives, titles, glories, and dignities due unto him, as the one Mediator, the heir of all things, in whom all fulness dwells, who is head over all things to the church, which is his body, the fulness of him which filleth all in all. I would again observe, Christ in this prayer for himself, contained in these five verses, prays thrice for his being glorified. First, in the first and second verses. *Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.* And here a second time, in verse five, he prays to be glorified, saying, *And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.* It follows, from a due consideration of these verses, that there is a twofold glory included in them. He speaks, in the first verse, of being glorified; and speaks of it in relation to the work and performance of his office as Mediator, which he says lay in this, *To give eternal life to as many as the Father had given him.* So that our Lord's prayer, *Glorify me, that I may glorify thee*, verse 1, is, that in the work of suffering which he was then entering upon, the Father would gloriously assist him, and enable him to go through with it, according to the commission, authority, and power the Father had given him. For in that sense *Power*, in verse 2, must be necessarily understood. *Glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh,* to this end, *That he might give eternal life to as many as thou hast given him.* All this properly relates to the work and office of Mediatorship. The *as* imports that in a proportion requisite to that work and office, which he was empowered and authorized with all, the Father would give him a measure of glorious grace and strength answerable, or worthy of that office, and fully enable him to perform it, and thoroughly to execute it; and then glorify him, by giving him a reward for that work which he should have finished, verse 4. *I have glorified thee on the earth: I have finished the work which thou gavest me to do.* All this is distinct from the glory mentioned in our text. *And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.* This glory is the glory of God himself. And what it became to God to glorify such an one with, as was his Son, and to be taken up into the glory of God. It was not upon the account of what he had

done in this world, as in relation to us, and our eternal life, but what simply arose from the union, and communion which he had, and was to have entirely with his Father, purely and alone, Glorify thou me with thine own self. It is the glory which the human nature hath in God, and with God alone, in the enjoyment of all that God is. As if he had said, Father, let the glory which is thine be mine; make me glorious with the glory thou hast thyself, with a glory from thee, and with a glory in thee. The glory our Lord here prays for, is the glory belonging to his person, as constituted *God-man*, which was to break forth in and upon the man assumed, as being one person with the Son, who is God essentially. Thus I have endeavored to do my best in setting forth this great subject before us. I have aimed to show, or rather to give hints, that Christ hath an essential glory, as the only-begotten Son of God; that he hath a personal glory, as God and man in one person; that he also hath a mediatory glory. And I have endeavored to give a distinction between his mediatory and personal glory, by observing that he prays for both these in this short prayer for himself, which is contained in these five verses. And that he closes it with asking for, and soaring up, to the highest and supreme pinnacle of glory. *And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.* And thus having gone briefly through all the parts of Christ's prayer on his own behalf, and for himself, I close. Praying the Lord himself to pardon every deficiency; to shed his heavenly influences on it, so far as it may be a means to cast any light on the renewed mind, and give a blessed idea of the glory of Christ's own person thereby. And thus I cast it into the treasury, and commit it to the care and blessing of the Lord the Spirit. Amen.

SERMON 6.

JOHN 17:6

I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

This prayer of our Lord consists of three parts. In the first, he prays for himself; in the second, he prays for his apostles; in the third, for his whole church. The first part is contained in the first five verses: and we have gone over the same. The second part begins at the sixth verse, and ends with the nineteenth verse. The third part begins with the twentieth verse, and closes with the twenty-sixth. In this second part, which we are now to begin with, our Lord prays chiefly for his apostles; and in them we may include and conceive to be comprehended the church, and ministry of the gospel, and also the disciples and believers of that age. In this prayer we may consider the greatness of Christ's mind; the greatness of his love. He is pleased to give his church hereby, a view of his heart and intercession towards, and for them in heaven. In this part on which we are now entering, is expressed the persons for whom he prays. They are described by the Father's propriety in them, and his gift of them to Christ. He then gives the reason why he prays for them. This is in respect of what he himself had done for them; and also on account of what the Father had

done in, and for them; also in regard of what they had done themselves. He prays for them because of their proficiency in discerning, and acknowledging, his mediatorship from the Father. Our Lord commends their faith, in the ready entertainment of his doctrine. He speaks of their faith, which he describes by its nature, and acts, which consists in knowing and believing. By its object, himself as the Messiah, the sent of God. He limits his prayer to them, in opposition to the world. He prays for them because they were given unto him. Yet are they the Father's also. This he expresses and confirms, by the communion between the Father and himself. The prayer itself is for preservation, and continuance in the world after his departure from them; for perserverance in grace; for sanctification. To all which, are to be added, the reasons our Lord uses to enforce it. There are the generals of this second part. And I though it might not be amiss to give this general account, as it may serve to help to understand this most divine chapter the better. I am to confine myself, at this time, to the first words of this second part. In which our Lord says to his Father, *I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.*

He had said in the former verses to the Father, all he had to say, concerning himself. He now, with his heart burning with love, addresses his Father on the behalf of his apostles now present. It is good to view the enlargement of his mind. Like as when Solomon, King of Israel, when he prayed at the dedication, there was not a single thing necessary for the people omitted in his address to the Lord for them, so it is here. Nothing is omitted. This prayer, take it throughout, is so comprehensive, as to include, and express, all which God-man, Christ Jesus, the Minister of the true Sanctuary, the Apostle and High Priest of our profession, could himself express, either for his apostles, church, minsters, saints and people throughout the whole world. Yea, in the words which our Lord here uses, *i. e.* throughout, he makes use of the whole of God in all his persons, and perfections, in his primordial designs, and his ultimate end, in the display of his grace is most clearly opened, and expressed. Therefore, whilst I shall in every part aim to give the genuine sense of the text, I shall also endeavor to show how far it extends its most blessed and salutary effects in all ages, and throughout all generations, to each and every one belonging to the election of grace. The text before me is our Lord's first address to the Father in behalf of his, now present. In which he declares what he had done for them; he acknowledges his Father's propriety in them; that they were given by the Father unto him; what the Father had done in, and for them; and what they had done themselves. *I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.* In which words we have the following particulars:

First, Here are certain persons given by the Father unto Christ. *I have manifested thy name unto the men which thou gavest me out of the world.*

Secondly, They were the Father's before they were given unto Christ. *Thine they were, and thou gavest them me.*

Thirdly, We have Christ's manifestation of the Father's name unto these persons.

And Lastly, Their faith and obedience on, and unto the Lord Jesus Christ. *And they have kept thy word.*

I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

I am first to speak concerning the original of all grace, the Father's eternal, and immutable election of certain persons in Christ, and whom he gave unto Christ, unto whom Christ was to manifest the Father's name, and give them to receive into their minds such a knowledge hereof, as would be a spring of everlasting and eternal life unto them for ever more. This is the doctrine which naturally arises from these words, *I have manifested thy name unto the men which thou gavest me out of the world.*

Whilst the eleven apostles were now only present, and our Lord speaks thus, in their hearing, and prays on their behalf, yet must not this great act of God's election, and giving them to Christ be confined to them, and their *apostleship*. No. Whilst to be appointed to that office was a fruit, which sprang from their eternal election in Christ, yet their election in Christ, and the election of all the people of God, was one and the same act, in the mind, and will of God, as it is founded on the everlasting love of Father, Son, and Spirit, and is a display of the absolute sovereignty of Jehovah, and is owing to the good pleasure of his will. Our Lord is about to die for the many, which the Father had given him. He therefore, if I may so say, solaces his mind with viewing, and reviewing the Father's everlasting complacency, in their persons as considered in himself their Head. As he could only at this time, having his elect apostles present with him, so he speaks out to them the secrets, and hidden mysteries of grace. And though he did not this by way of application to them, yet his speaking thus of them to his Father, carried its weight and importance to their minds. And whilst he spoke with an immediate design to comfort, and establish their minds in this great and fundamental doctrine of the gospel, concerning the election of certain particular persons, to life everlasting, he also delivered it in their hearing, and caused it to be recorded for the support and faith of his church and people, in all ages which were to come. As therefore this now lies before me, I will endeavor to give the following scriptural account of the doctrine. Election is the fruit of everlasting love; it is the immediate effect of it. As in the infinite mind of Jehovah, the God-man was the object of the everlasting love and complacency, of the Essential Three, so it pleased the Father to choose in him, and for him, a Church, a Spouse, a Bride, a social companion, who was to receive from him, and be partaker with him, of all his communicable titles, honors, graces, and priviledges, she was to be his glory. She in her various individuals was to be one in Christ. All this was a sovereign act in the divine will. It is an eternal act in God. He loved the persons of his elect with an everlasting love. He chose them in Christ before the foundation of the world. They had, being thus chosen in Christ, union in Christ before the foundation of the world. Their union to the person of Christ, was all of free grace. In God's acts and settlements of grace, there was a comprehensive and supreme relation, of the elect in Christ. And as such, they were given to Christ to be his, and to run the same round of everlasting love with him, as the invariable objects, and subjects of the Father's delight. So that until a change can take place in the mind of God, the elect of God can never cease to be precious in his sight, and dear unto him. Now this election of persons in Christ, is expressed by our Lord here. He speaks of certain persons chosen out of the world by the Father, and given unto

him. If Christ makes it of such importance, as to bring it in, on this high and most solemn access of his, when he had but just finished his praying for his own glorification, it must be of greater importance to the beloved of God, than is commonly conceived. It is the original of all grace. It was God's first act towards the church. Yea, Christ is styled by God the Father, *his elect, and chosen one. Behold mine elect, in whom my soul delighteth.* All God's love is expressed in election. In the election of Christ to be the head, and in the election of the Church, to be a body to Christ. As it is an ancient and eternal act, so it is of certain persons, and they are chosen to eternal life, and cannot possibly miscarry. They were created pure and holy in Adam their creation-head. They fell in, and together with him, into a state of sin and misery. The settlements of the Three in covenant, the Father, the Word, and the Holy Ghost, secured them from the imputation of sin. To raise them up from all the ruins of the fall, Christ, their Eternal Head and Husband, became incarnate. He acted as the sponsor of his bride; he underwent an eclipse of his personal glory; he was made her sin, and curse; he loved her, and gave himself for her, and washed her from all sin, and stain, in his own blood. (Our Lord here saying) *the men which thou gavest me out of the world, as it most evidently distinguishes them from all beside, so it implies they were given by the Father to be saved. As so they were. For though in God's original views of them, they were before him what they will be in heaven for ever. So beautiful, so spotless, so glorious, so heavenly, as to be worthy to live with Christ their Bridegroom to all eternity: yet it was the Lord's design on them to mar all their creature-purity, by creating them in Adam as pure and holy creatures, and leaving them to fall by reason of the mutability of their will. Under which view of their case, he gave them in covenant transactions unto Christ, to be redeemed by him out of the hands of all their enemies. All the non-elect were left to perish in consequence of the fall. But the elect were to be, and they have, and are all redeemed by the most precious blood of Christ. And I conceive our Lord's words (the men which thou gavest me out of the world) refers to it. I have manifested they name unto the men which thou gavest me out of the world.* So says our Lord, in the hearing of his eleven elect disciples.

If Christ looks at election, as the highest act in God's will towards his people, surely it becomes us also, so to do. And this leads me,

Secondly, to observe they were the Father's, before they were given unto Christ. *Thine they were, and thou gavest them me.*

The elect are God's and Christ's, as they are given by the Father, to the Son. Our Lord had, at the second verse of this chapter, said to his Father, respecting them, *As many as thou hast given me or him.* And here he says, *Thine they were, and thou gavest them me.* He makes a high matter of this. They were the Father's; he had a propriety in them; they were chosen by him to grace and glory; they were set apart by him from all eternity. Our Lord styles them God's own elect. *God's own elect,* Luke 18:7. They were given by the Father to Christ, to be his Bride and Spouse; to be his members. The Father gave him to be their Head, and he gave them to be members, in him their Head. They were the Father's before they were given to Christ; they were the Father's, and then given unto Christ; they were given before Christ had manifested the name of the Father unto these men. As they were the Father's prior to the act of his giving them unto Christ, and the elect, that he should

bestow them on Christ, as a vast expression of his love. And that he should give the elect to Christ, is very expressive of the Father's love to them. These acts are also to be understood as expressive of covenant transactions. In God's eye the whole election of grace is before him. In Christ's eye they are to him, what the Father holds them to be. The Father valued his Son, as God-man Mediator, very highly, or he would not have bestowed the elect on him, and committed them all to his care and management. The Lord Christ must have valued them highly, or he would not have undertaken their salvation. There is a mutual delight which the Father takes in the Son, and the Son, in the Father, and which is mutually expressed by their personal acts, in their transactions with, and to each other. Christ breaks out here in this address before us, *Thine they were*. They have been from everlasting in thy view; thou hast loved each and every individual of them from the days of eternity. I have been admitted to view them as they came up in thy vast mind, and have had an intuitive knowledge of all the love wherewith thou lovest them. It affords me a feast to see and read, the vast designs of thine heart towards them. Thy giving me to be their head, and bestowing them on me, is very delightful to my mind. As thine, thou gavest them unto me. As thy gift, I value them beyond all expression. To give myself for them, is most truly well pleasing to me. They are thy portion, and my portion; they are thine inheritance, and my inheritance; thou art my Father, and their Father; thou art my God, and their God. I speak thus to thee in the hearing of these present, that it may be recorded in after-time to thy everlasting praise, and for the everlasting consolation of such, as shall be brought to the true knowledge of, and acknowledgment of thee. Thus our Lord prays for his apostles, and church, and believers in that, and every age; and the blessings of it is as effectual now, as it was then, and it will thus continue to be, to the end of time. Thus he describes the persons for whom he prays. *The men which thou gavest me out of the world*. He expresses fully and clearly the Father's act towards them, and to himself. They were the elect of God; they were selected out of the world; they were given to him; they had not been called and distinguished from the men of the world, from those who were laying in the arms of the wicked one, had they not been chosen before all worlds. The Father had not given them to Christ, if he had not chosen them in him before the foundation of the world. The golden chain of election contains Christ, salvation, effectual calling, manifestive and influential justification, evidential adoption, and eternal glorification, as most fully appears in the following scripture: *Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified*. Romans 8:30. The Lord Christ lays a mighty stress and emphasis on these words, *Thine they were*. As he is about to pray for them, he mentions the Father's interest in them. As he is about to die for them, he mentions this, as that which was sufficient to keep up his vast mind. *Thine they were*, carries in it the personal interest, propriety, and concern the Father must at all times have in them. His adding, *And thou gavest them me*, was expressive of his own concern for them. He valued them as the gift of his Father's love. And as the Father gave them to him, and he gave himself for them, in the everlasting covenant, and gave himself in the fulness of time to become incarnate, so now he most cheerfully gave himself for them, to be an offering and a *sacrifice to God for a sweet smelling savour*. Thus I have endeavored to open these words of our Lord's

unto you. Which, as the Holy Spirit may be pleased to shine on, and reflect his own light and teaching on your minds, may lead you to admire the Father's election, and the Son's salvation, and to give equal glory both to the Father, and the Son. For that must be the natural and necessary effect which cannot but accompany the truth as it is in Jesus, when accompanied with the influence of the Spirit of Jesus. And it is only by his inspiration our Lord's words, become to us spirit, and life. As there are certain persons given by the Father, unto Christ, and as they were the Father's before they were given unto Christ, we learn from hence how the elect were Christ's, and how they are interested in him. It is by eternal, personal, and unconditional election. It was by an act of everlasting love towards the persons of the elect, they were chosen in Christ, before the foundation of the world. Christ, God-man, had no influence in this act. He was the object, and subject of God's election, and decrees, as truly as the elect themselves. As he holds all he enjoys, as *God-man*, Head, and Mediator, upon the sovereign good pleasure of God's will, so do the elect also. They had no hand, nor Christ neither, with his own, or their election. No. It is an act of God's own; it is a sovereign act; it is free; it is immutable. In consequence of it the elect were in Christ before the world began. Their being in Christ is the foundation of their interest in Christ. Their interest in Christ, remains always one and the same, founded on the everlasting will, purpose, counsel, covenant, and oath of God. It cannot be shaken. On this foundation the elect were given to Christ, as the objects of the Father's great love wherewith he had loved them from everlasting. In the everlasting thoughts and covenant-conferences among the persons in the godhead, all the love of God to the elect, in Christ were discovered and made known. As Christ is the Head of the elect, and they were chosen in him, and together with him, so they are united to him, and are interested in him. And his interest in them, is the very foundation of their interest in him. And his interest in them is founded, on the gift which the Father made of them to him. On this our Lord founds it here, saying to his Father prayer-wise, *Thine they were and thou gavest them me*; and here we must also rest it. As we cannot do better at any time, or with any subject, than to leave all to Christ. I go on,

Thirdly, to our Lord's manifestation of the Father's name unto these persons Christ is her speaking of, *I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me.*

The manifesting the name of God, or the secret mystery of the mind and will of God, could only be performed by the Lord Jesus, who had been in the bosom of the Father from everlasting, and who became incarnate, if I may so say, to bring God out of his invisibility. It was the work and office of our Christ to open the hidden wisdom. To set open the Holy of Holies. To admit into the hidden arcana. And to declare what had been kept secret from the foundation of the world. It was one branch and part of his ministerial office. And he here declares he had thus performed it. Which shows the faithfulness of Christ, in the actual performance for every part of the work which he had engaged for. His uttering this before his Father, shows it was a matter of vast consequence. He here speaks of it, as a proof of love to his Father, and his beloved. He had opened the whole heart of God. He had deciphered the very compassion of God. He had read such a lecture on the subject of everlasting love, as was never known before. He had given the greatest, and clearest

proofs of the nature of the Godhead, of the personalities in God, of the good will they bore to the elect in Christ Jesus, as was sufficient to fill the spiritual mind, with knowledge and understanding. Even such as was calculated, and all sufficient to lead a most simple, and entire trust and confidence in the Lord, for all the blessings of this life, and that which is to come. And who could give this information but himself? He came down from heaven for this express end, and design. He was the great prophet over the house of God. His word was with power. He had the key of all the treasury of grace, and glory. In him was hid all the treasures of wisdom and knowledge. By the name of God is meant all God is. That is, all he is in a manifestative, and communicative way. For as to what God is essentially, in all the glory of his personalities and perfections, in his wisdom and power, in his glory and sovereignty, as he is in his own incomprehensible, boundless, self-existing essence, as three in one, and one in three, the infinite Jehovah, he cannot be fully made known. It is in his love to his church in Christ, in his covenant relation to his people in Christ, in the everlasting love and delight of his heart to them, in his co-equal Son, as the mediom and mediator of all union and communion with them, that he hath been pleased to reveal and make himself known. This I consider as a part of the design of the apostle's expression, when he calls Christ, *the brightness of glory, and the express image of his person*. He is most certainly speaking of Christ as God-man. Whom he styles the brightness of glory, and the express image of God the Father's person. Hebrews 1:3. Which can mean nothing more, or less, than that by Christ a clear and full evidence is given of the Father's personality, and that in him, all the glory of God is realized and manifested, so as for it to be reflected on the church, and hereby to be enjoyed and known, so as for God to be glorified. As manifesting consists in revealing, so our Lord revealed, or made manifest the name of God. This he did by his incarnation. In his sermons. By his life, obedience, and righteousness. In his sufferings, passion, sacrifice, and death. This he had done to, and for these persons now with him, and present before him. *I have manifested thy name unto the men*, or unto these men. Here we must have the apostles particularly understood. They were the ministers of the Lord and Saviour. They were admitted into the closest familiarity with our Lord. He had opened all the mystery of God to them. They were hereby furnished for their ministerial work. Christ himself qualified them. He would hereafter make use of them. As he qualified for the office of apostleship, so he called and ordained them hereunto. And did after this time, send the Holy Ghost to lead them into all truth, and bring all things to their remembrance which they had heard from him, and seen in him. He recommends them as it were to the Divine Father, saying, *Thine they were*. As they are the objects and subjects of thine everlasting love, "remember them with the favor which thou bearest unto thy people, O visit them with thy salvation, that they may see the good of thy chosen, that they may rejoice with the gladness of thy nation, that they may glory with thine inheritance." As they were all thine elect, and are thine, in such an especial way, and manner, as to be thine, before they were mine, and thou gavest them me, so look upon them in me, shine upon them in me. Behold them in me thine annointed. Now according to the order of the words, the time and place where they were spoken, the persons to whom they were spoken, viz. The apostles, it appears most clearly, it must be confined unto them, as it respects some specialities; yet we

learn from them, that if being one of God's elect, which makes us dear to God and Christ. And to be manifestatively made known as one whom God hath loved in Christ with an everlasting love, is a blessing indeed. And this is opened to the mind, as the name of the Lord is manifested. When *Moses* wanted God's presence to go with him, and the Israelites, to lead them on to *Caanan*, the Lord said, *Thou hast found grace in my sight, and I know thee by name*. And when the Lord caused all his goodness to pass before him, and showed him his glory, he proclaimed *the Lord God merciful and gracious*. So it is by the Lord's admitting us unto the knowledge of himself, that we are led to know our election of God. And the true knowledge of it, is a ground for joy. Therefore our Lord says, *Rejoice because your names are written in heaven*. As we cannot know we are the beloved of God, but by believing on the Son of God, so this is the fruit of spiritual knowledge. Jesus hath the key of knowledge. He opens the door of faith. He opens the ear to hear the doctrine of it, so as for us to receive him, and live thereby. He opens our hearts to receive him. It is he who by his Spirit is pleased to shed abroad the love of God in the heart. It is in, and by the everlasting gospel, he manifests the knowledge of his Father's love to us. He is the gift of it. He gives the Holy Spirit to make a revelation of it to our minds. Thus we are led to know and feel, the love of God to be the fountain and spring of all grace, and everlasting consolation. As the knowledge of our personal election, makes it evident to us, that we are near and dear to God, so it follows, that hereby we see and know we are dear to Christ. As the Holy Ghost who searcheth all things, yea the deep things of God, is pleased to lead us into a knowledge of the Father's love to us in his dear Son, we are led deeply to search into and study the subject. And the more we know of it, the more we are astonished at it. As we are led to see, that as the elect we are dear to Christ, this leads us to converse with our blessed Jesus, by mediation, prayer, praise, and reading his most blessed word. Hereby under the influences of the Holy Ghost, we are led to such spiritual, intuitive knowledge of the grace of our Lord Jesus, as exceedingly fills the mind with holy contentment and delight. As our Lord says to his Father, *I have manifested thy name unto the men which thou gavest me out of the world, thine they were, and thou gavest them me*, we learn, it is the work of Christ, to give light to them which set in darkness and in the shadow of death. He it is who guides the feet of such, into the way of peace. We must have a spiritual, supernatural understanding before we can receive supernatural light. And we must have a supernatural subject set before us, and revealed unto us, or we cannot be carried off our own natural self-righteous center. The doctrines of the gospel are supernatural. It is a revelation of supernatural objects, and subjects. We can only be made wise unto salvation by faith, which is in Christ Jesus. Therefore if we have had our Christ manifesting his Father's name to us, let us give thanks; for surely, nothing out of heaven can exceed this. Nothing in heaven can go beyond it. If from the scriptures of truth, the Lord hath led you to know, that he hath loved you with an everlasting love, you have the greatest blessing God himself can bestow on you this side of glory. And as through the channel of faith, you are enabled to take this into your mind, and live in the believing apprehensions and revelation of it given unto you, and made of it in the word, the more you will be pressing after such communion with God, in the blessings of it, as will fill your minds with joy unspeakable, and full of glory.

May it rest on your hearts, and evermore abide there, that being elect, you are ever dear to God and most truly precious in the sight of Christ. Our Lord must have an important end to answer by expressing himself as here he doth, *Thine they were, and thou gavest them me*. The Father's original and prior right in them, seems to be mentioned, as his plea on their behalf. And oh! How prevalent, when it comes from him, in whom the Father is well pleased. Whom he heareth always! And he adds, and thou gavest them me. And my heart is as truly, and immutably fixed on them, as it was when thou gavest them before all worlds. And I am as truly willing, and ready to die for them, in their room and stead, as I was to leave thy bosom and become true, and very man for to accomplish their salvation. Methinks this leads us, beloved, into the heart and design of our Lord in these expressions. And is it so? Are we so remembered by Christ, as for him to recommend us unto God? Does he love us because we are the beloved of God? Let us learn then to make a great matter of election. Christ here makes more of it than of his own death. Let us do likewise. It being the fundamental of all grace, and all glory. Does our Lord here speak of the Father's gift of the elect to him? Let us learn as much as possible to keep every truth in its proper place. Many advantages will follow it. We shall then avoid confusion in preaching, in hearing, in prayer, in meditation. Election of persons in Christ, will make way for considering how, and under what considerations they were given by the Father to Christ. Then a true and scriptural statement of the transactions of the Three in Jehovah, with their acts, and offices in salvation, will so influence our minds that we shall give distinct praise to the Father, the Son, and the Spirit, for their economy in grace. Christ says of his apostles to his Father, I have manifested thy name unto the men which thou gavest me out of the world, thine they were, and thou gavest them me, and they have kept thy word. Which brings me,

Lastly, to show their faith and obedience on, and unto our Lord Jesus Christ, *and they have kept thy word*.

We learn from hence, our Lord gave his blessing to the instruction which he had given. It was his delight, his meat and drink, yea, it was to him for a season better, and more pleasing to his holy soul to be on earth, than in heaven, because of the opportunity he had of teaching the mysteries of the kingdom to his disciples. It was the delight of his soul, the joy of his heart, to lead his beloved into the knowledge of himself, and of his Father's mind and will in him, concerning them. Our Lord here gives to his Father a good account of them. *They have kept thy word*. We learn from hence Christ never brings any kind of charge against his people. No. He is their everlasting Saviour. He is their perpetual friend. He is their most divine Pastor. He looks well to them. He gives them the best instruction. He is always ready to plead their cause. He never takes up anything against them. He never accuses them before the throne. And yet, even these, whom he here speaks for, and of, were just what we are. They were indeed; they were equally as sinful, as guilty, as weak, as ignorant in many things as you and I are. Well, our Lord here sets before us his royal princely carriage to them. He is, he will be just the same to you, and I, and all his people. He in his person is immutable. He in his love is invariably one, and the same, yesterday, today, and for ever. In his compassions he is unceasing. He in his mercy is infinite. And his intercession, of which a copy is set before is in this chapter is always one and the same. He is in his Father's sight, always one and the same. The

remembrance of his soul-travail is as divinely precious and delectable unto the Father, as it was when he made his soul an offering for sin. Hence the presentation of himself, as the finished righteousness, and atonement of his people, renders them everlastingly precious and acceptable unto God. We want to be growing daily into a real knowledge and belief of this, that we might be continually carried off ourselves, and all within us, to a certain and permanent fixation on our most precious Lord Jesus. They have, says our Lord, on the behalf of his apostles, kept thy word. There was an absolute necessity they should. How could they be established in it, if they had not kept it? How could they preach it to others if they had not received it clearly into their minds? How would they bear the shock of persecution for the truth if they had not known the worth and eternal importance of it? How could they cleave to Christ with full purpose of heart if the truth Christ had taught them had not entered into their minds and dwelt there as truly as their souls did in their bodies? Now, although these very persons who were present, were at this time, weakness itself, yet inasmuch as when they should be endued with power from on high they would then be all this, our Lord speaks to his Father concerning them as if they were all this at present. We should learn from this to observe the grace of Christ to his beloved ones. He converses with his Father concerning them. He speaks not one single word about their sins and miseries. He could not say any more to engage his Father's heart, and draw it out in acts of everlasting kindness. I appeal to you if he could? *I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me, and they have kept thy word.* Election is the foundation and spring cause of salvation. It is all of grace. The gospel is published, because salvation is finished. The word of grace being preached and received into the heart, makes way for holy living, and holy dying, and this good works are the fruits and effects of grace. They do not ingratiate us into the favor of God, but they are outward evidences that we are in his favor. We must first have the name of the Lord manifested to us by Christ, or we cannot know the Lord. We must first know him, before we can trust in him. And that knowledge of the Lord which leads us to trust in the Lord, must be such, as suits our state and circumstances. We are fallen. Our natures are corrupted. Our faculties are defiled. We must be enlightened by the day-spring from on high, or we cannot apprehend the sacred mysteries of God, and of the Father, and of Christ. Our Lord is, as it were delivering up his charge. He declares he had acted in his office as it became him. He had manifested the Father, in his personality, and love unto them. He had spoke out of his love, and given the clearest evidence thereof. And he speaks for them, and on their behalf, saying, *I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me, and they have kept thy word.* As I have taught *them* thy truth, and opened their minds to receive it, so it is, and will for ever abide in their hearts. *They have kept thy word.* And hereby they were so far qualified to preach and declare the same, as soon as the Holy Ghost came upon them, as he did on the day of Pentecost. The Lord the Spirit did not teach them any, no, no one single truth, which Christ had not taught them. He only acted for Christ, by bringing to remembrance all things he had wrought, and what soever Jesus had said unto them. It would be well to understand this, and also abide by the truth of it. For there will never be a new revelation make of Christ, and of the

Father's love in him to the elect. The whole is declared, revealed, and set before us in the written word. We may, and we do more clearly perceive, understand, and receive the same one time, and at one season than another. But the truth is no more clear one time than another. And it is a truth in real experience, we receive the truth more when we least perceive it, than we do, when we are most elevated by it. This was the case of the apostles. You cannot deny it. They were very different in their views and acknowledgments of truth after Christ's ascension, than they are now. Yet our Lord, who is truth itself, the power of God, and the wisdom of God, says of them to his Father, *They have kept thy word*. They could not have kept it, if they had not received it. They could not have received it, if they had not heard it. They could not fail of hearing it aright, seeing Christ himself was their teacher. And though it might seem to them, and it must to us in reading the account given of them in the Evangelists, that many a time they had no right apprehensions of what their Lord and Master had delivered unto them, yet seeing Christ says of them to the Father, *I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me, and they have kept thy word*, it follows our Lord spoke the truth, and spoke the truth concerning them. We may here observe the order and economy of the eternal Three, in their workings and operation in, on, and towards the elect. The Father orders all things in the scheme of grace. The Son works all things according to his Father's will. The Holy Ghost, who proceedeth from the Father, and the Son, he sets his seal to all. None of Christ's words fall to the ground, for as he has caused them to be recorded in the scriptures, so he works with, in, and by them, and makes them effectual to the elect. Hence it is, the word worketh effectually in them that believe. If our Lord manifested his Father's name, opened his heart, spoke out of his love, and set it forth in his ministry to his elect apostles, let us learn to value the love of God set forth in the everlasting gospel, above, and beyond all we feel and experience of it. Let us learn to take Christ's views of the Father's interest in the whole election of grace. Let us aim to value the love of God manifested, in the election of our persons in Christ, as the first and highest act of God's love to us. And from thence let us proceed to view his giving us to Christ, as a most glorious instance of it. This would lead us to value Christ our head. From thence we should proceed to survey him as given to be our Saviour. And then we should go on to admire the grace of Father, Son, and Spirit, manifested in their most blessed revelation of grace to us, and communion with us. May the Lord the Spirit lead us into these truths. Amen.

SERMON 7

JOHN 17:7

Now they have known that all things whatsoever thou hast given me are of thee.

Our divine Lord, with the most exact connection with the former verse, proceeds in praying on the behalf of his apostles, and that more particularly and especially than for the rest of his ministering servants, and churches, throughout what I call the

second part of this most important and solemn prayer, than we commonly conceive. Not but there may be, and is, here and there expressions which may be considered as having a view unto, and as including them. In the former verse our Lord had opened the secrets and hidden arcana of the Most High. He had made election the ground why, he had declared his Father's name unto them; *i. e.* unto the eleven. And in, and by them, in their ministry and writings, unto the whole election of grace, saying to his Father, *I have manifested thy name unto the men which thou gavest me out of the world.* So that as election was the ground why Christ had declared the Father unto them, so this was the motive in the Father's heart, why he had by election given them unto Christ. *Thine they were, and thou gavest them me.* That because the Father by election had designed them to be Christ's, he ordained him to manifest his name unto them. God's name is God himself. It expresses what God is. All in God is, the divine essence, the three self-existing personalities, the Father, the Son, and the Holy Ghost, and the essential perfections of the self-existing Godhead.

Now the great subject of our Lord's preaching, especially as recorded in John's gospel, was to manifest the divine persons, by making known their joint counsel and distinct offices respecting the salvation of the elect. As our Jesus had declared the Father's name, which includes a making known all of God in his personalities, counsel, and covenant, which was necessary for to be known, so he says on the behalf of his disciples, now present, *Now they have known that all things whatsoever thou hast given me, are of thee.*

In opening these words, we must attend unto the following particulars.

First, that Christ is here speaking as Mediator.

Secondly, what those all things were, the Father had given him.

Thirdly, that these apostles had been instructed into the knowledge of it.

Fourthly, our Lord speaks of it as that which was very advantageous unto them.

Now they have known that all things whatsoever thou hast given me, are of thee.

I am first to observe, Christ is here speaking as Mediator.

Christ as God-man Mediator, as the Saviour of his church and people, what he is, and all he is, is as such, and all bestowed upon him as such, is all from the Father, according to the order and economy observed by the holy Three, in the displays of grace. Under this my present head, I shall go no higher than the covenant acts of the sacred Three respecting salvation, because in the former sermons, the higher designs of the Three in Jehovah have been mentioned. I therefore conceive it would be going over the same ground, and saying the same things. This I would willingly avoid. It is indeed a truth, very few saints preserve a clear distinction in their minds concerning the distinctive glories which belong to our divine Lord, and is ascribed to him in the scriptures. He hath an essential glory. He hath a personal glory, as God-man. This is incommunicable. Yet this is a gift bestowed on him who is one person with the only begotten Son of God. He hath the glory of headship, of an universal lordship over all creatures, beings, and things, visible and invisible. He is Lord of all. He hath a special relation to the elect. He is the head of the whole election of grace. He is the head of his body the church. All this is by divine appointment. All this is the fruit of eternal predestination. God by an eternal purposed, created all things by Jesus Christ. He is the Mediator of union and

communion between God and the elect. He is the Mediator of reconciliation, and this is from the Father. *All things are of God, who hath reconciled us to himself by Jesus Christ.* 2 Corinthians 5:18. His mediatorial person, office, work, fulness, and glory, is all from the Father's appointment. All things are put into his hands. All power is given him both in heaven and in earth. His name shall endure for ever. His seed shall endure for ever, His mediatorial throne shall be for ever. He will be now evermore, Jesus Christ, the same in his person, immutable in his love, unceasing in his compassions, endless in his grace, rich in mercy unto all that call upon him. The glory of Christ as the head of his church is distinct from his essential and personal glory. I would therefore say it would be well if saints were spiritually engaged in going over in their thoughts and pondering in their minds, the several glories which belong to our Lord Jesus Christ. The glory of his universal headship, his glory as the head of his church, from whom his people receive their all. His glory as Mediator of reconciliation, of whom *Paul* says, *There is on God, and one Mediator between God and men, the man Christ Jesus.* 1 Timothy 2:5. And again he says, *To us there is but one God, the Father, of whom are all things, and we in him, and one Lord Jesus Christ, by whom are all things and we by him.* 1 Corinthians 8:6. Christ's glory as Mediator is a distinct glory from his being the head of his body the church. The glory which is due him as Saviour, is a distinct glory. He wears the crown for salvation-work being completed by him, in his incarnation, life, and death. He wears the glory of his offices, as being prophet, priest, and king of his church. He hath a relative glory, as being one with his bride and spouse, who is styled *the Lamb's wife*. And it is for the manifestative glory of Christ, his people should view him, in all his distinct glories, and rejoice and be exceeding glad, that he is thus glorious. I thought good to say thus much, as Christ in the text now before us speaks as Mediator. As he doth in the following words which I quote from the prophet *Isaiah*, *Come ye near unto me, hear ye this, I have not spoken in secret from the beginning, from the time that it was, there I am: and now the Lord God and his Spirit hath sent me,* chapter 48:16. As Christ is speaking as Mediator, and addressing the Father as such, so he is speaking concerning his apostles present, to whom he had made known the mind and will of God, as he expressed in the former words, *I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.* Then follows our present scripture, *Now they have known that all things whatsoever thou hast given me, are of thee.* Our Lord in the former verse had spoken of a gift of persons bestowed on him by the Father. Here he speaks of things given him by the Father. All things whatsoever thou hast given me, are of thee. This is acknowledging them all to be gifts, flowing from the Father's grace. This is agreeable with the whole tenor of what our Lord saith elsewhere, *I came down from heaven, not to do mine own will, but the will of him that sent me.* John 6:38. And of what *Paul* says, *All things are of God, who hath reconciled us to himself by Jesus Christ.* 2 Corinthians 5:18. And again, *for it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.* Hebrews 2:10. As Christ here speaks as Mediator, so he speaks to his Father, in a way of commendation, of those persons whom he is praying for, saying, *Now they have known that all things whatsoever thou hast given me, are of thee.* In which words our

Lord declares, that they had been brought to a knowledge and acknowledgment of the truth, by himself. And also that they had been brought to a cordial confession that Christ's whole office of Mediator, and qualifications for it were of the Father. That his discharge of it was of divine favour and assistance. And out of sovereign grace. This being the substance of our Lord's words here before us, *Now they have known that all things whatsoever thou hast given me, are of thee*, I proceed,

Secondly, to consider what those *all things* were, the Father had given him, as Mediator. The *all things* given by the Father to Christ, are most certainly, the persons of the elect. All spiritual blessings for the elect. The promise of life and salvation for them. All fulness of grace, and glory, which was to be communicated to them in time, and eternity. Also it must include all given to Christ as Mediator. In the scriptures it is expressly said, *the Father hath given all things into his hands*. John 8:3. This is spoken of the knowledge Christ had of this. It is spoken of him also, *John the Baptist says, The Father loveth the Son, and hath given all things into his hands*. John 3:35. Our Lord saith the same in the eleventh chapter of *Matthew*, verse 27, *All things are delivered unto me of my Father*. To speak of some of the *Alls*, in Christ, as enumerated in scripture. *In him dwelleth all the fulness of the Godhead bodily, i. e. personally*. Colossians 2:9. *For it pleased the Father that in him should all fulness dwell*. Colossians 1:19. *In him are hid, all the treasures of wisdom and knowledge*, chapter 2:3. He is the head over all. He hath all power given unto him both in heaven, and in earth. He is *God over All blessed for ever. Amen*. He hath power over all flesh. He is *All*. He filleth *All in All*. All the persons of the elect are his. He hath propriety in them. All their life, grace, and glory is in him. He is the author of their eternal salvation. He is before all things, and by him all things consist. All things in heaven, and which are on earth have been summed up in Christ. The Father hath gathered together in one, all things in Christ. By all things here are meant the elect, whether in heaven, or on earth, And these all things are Christ's. It is said of him, by the apostle, that he as God-man, Mediator, *having made peace through the blood of his cross, by him to reconcile all things unto himself: whether they be things in earth, or things in heaven*. Colossians 1:20. In Christ all the glory of God shines forth. In Christ all the types, prophecies, and promises, center. He is the head of all principality and power. He is the inexhaustible fountain of all the treasures of nature, grace, and glory. He is the Father's All. He is his church's All. And were I to reckon up the All, spoken of him in the word, I should never close my sermon. As it respects the all things Christ is speaking of in my text, I do for myself conclude, they are in an especial manner to be confined to his mediatorial person, together with his mediatorial work and office, with all connected with it, and which belongs unto it. He, as so considered, received his call, office, fulness, fitness, and qualifications from the *Father*. His very offic was a gift. An high dignity, such as none was worthy but himself. And he was worthy of it, he being in the essence existing, coequal with the Father, and the Spirit. The apostle speaking of the office of high priest, says, *And no man taketh this honor unto himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made an high priest; but he that said into him, Thou art my Son, today have I begotten thee*. Hebrews 5:4, 5. As the Father called him to the office of Mediator, so he qualified him for the performance of it. And he was admitted into a full knowledge of all the Father's

will, which was to be communicated by him to his church. And which was very particularly to be made known to his apostles, as they were to be the instruments to communicate it in their preaching, and writings to the elect, down to the very end of time. Under these views of the subject, I conceive lays the essence of these words of Christ, in this address to *his* Father, *Now they have known that all things whatsoever thou hast given me, are of thee;* to consist more immediately, and apply more particularly, to what our Lord had from time to time taught these very persons present. And they were spoken in their hearing, both to encourage, and also to quicken them.

Our Lord had in his ministration to them, given them a full account who he was. And also what he was. He had opened the transactions of the Father with him. Told them very clearly and plainly of his mission, and commission. And in these subjects which they had received from him, they knew that all things were delivered by the Father unto him. That all things which were given of the Father unto him, were the fruits of covenant settlements. It was a part of Christ's office, as Mediator, and as having received a full plan, how it was the Father's pleasure he should execute it, to ordain ordinances expressive hereof. He therefore, as soon as he openly entered on the performance of it, instituted ordinances, raised up prophets, uttered prophecies, and made appearances to his saints, under every age and period of time, that his church might have as clear an apprehension of his mediatorship, as they possibly could. Now this, as I conceive, was one branch of his mediatorship. In this way he expressed his faithfulness. And the Holy Spirit is styled the Spirit of Christ in the New Testament, because he was sent by Christ the Mediator, even under the Old Testament dispensation, to reveal and make him known. And hence it is we have so much of Christ in the Old Testament scriptures, because the Holy Ghost, who searcheth all things, even the deep things of God, spoke in, and by the ministry of the prophets, concerning Christ, and every thing relating unto him. Now when our Lord came down from heaven by his open incarnation, he unfolded all the mysteries of grace to his disciples. Not that they so clearly perceived what was delivered unto them. Yet, seeing they were to receive their whole light and instruction from Christ himself, (although the Holy Ghost would bring it hereafter to their remembrance, and set it home with fresh life, light, and power.) therefore our Lord speaks to his Father in their hearing, and even commends them unto him, as wise scribes well instructed into the kingdom of God. Let us learn from hence, it is good for us to be taught by Christ. To be kept in his school. Let us remember it is true blessedness to receive truth from Christ's own teaching. Let us never forget, that so far as we are taught of Christ, we shall never altogether forget it. And let us remember, it is not of so much importance to know how much Christ hath taught us, as to remember, if it be but one single truth which Christ hath really been pleased to make known unto us. All which Christ will teach us, is recorded in the holy word. All which Christ is, the whole is set before us in it. And that so clearly, as that he who runs may read. Therefore these words of Christ should never be forgotten by us, *Search the scriptures, for in them ye think ye have life, and they are they (says our Lord) which testify of me.* John 5:39. Now one branch, as hath already been said, of the mediatory office of Christ, was to make known the Father. This our Lord had done. All was set forth in the Old Testament. It was as full of Christ as the sun is of light.

The Son of God was manifest in the flesh, that they mysteries of it might appear in all their native glory and splendor. He shed light upon the whole volume. He stamped the same with emphasis. He fulfilled every part of it in his own person. He sealed the truth of it with his blood. He was the All, of the moral law. He was the All, of the ceremonial law. He was the All, of the sacrifices and sprinklings of blood. He was the All, of the whole worship. He was the All, of the whole services. He was the All, prefigured in, and by the tabernacle, and also in and by the temple. He was the All, in prophecy. So he is of the New Testament, and of the ordinances thereof. He is All, in baptism. He is All, in the supper. He instituted them both. He commanded the observance of them both. And the All, in them is this. They are sacred, solemn memorials of him in his overwhelming sufferings. Passion, death, burial, and resurrection. And they are to be continued until his second coming.

As the all things spoken of by Christ, must include persons and things, grace and glory, the knowledge of them, with an enjoyment, and the blessings and benefits flowing from the office and priesthood of the Lord Jesus, this is the All, so our Lord here declares of himself unto his Father, as having performed a most exact part, and showed his faithfulness to the uttermost. There he says, *Now they have known that all things whatsoever thou hast given me, are of thee;* and this leads me, thirdly, to show,

That these apostles had been instructed into the knowledge of it.

Our Lord's words are thus, and contain full proof of this. He says, *Now they have known that all things whatsoever thou hast given me, are of thee.* He had a little before he begun his prayer said unto them, *Henceforth I call you not servants; for the servant knoweth not what his Lord doeth: but I have called you friends, for all things that I have heard of my Father I have made known unto you.* John 15:15. If both these scriptures were put together, they would most certainly serve to illustrate one the other. Christ had been in the bosom of the Father. He had imparted all the secrets of his mind and will unto him. All which Christ, as the friend of his people, is pleased most graciously to impart unto them. These eleven men, now with him, being his peculiar favorites, and such as he meant to make extraordinary use of in his church, and to his people, he imparts all his secrets unto them. They are admitted by him into his cabinet council. Yea, he lets them into the secrets and mysteries of the Most High, though they are but dust and ashes, yet the secret of the Lord is with them. The everlasting love of God, in the mysterious depths of it in Christ, is set forth unto them. The transactions of the divine Trinity revealed. And that by him who was God's Holy One, with whom he took counsel. By him on whom the Father laid help. Of whom the Father said, "Behold mine elect, in whom my soul delighteth." He who was the man of God's secret counsel, the man in God, who was taken up into personal union with the Son of the living God, who was in heaven, whilst he was at the same time on earth, he is the great and glorious One, who was most graciously pleased to open the mysteries of God to these his beloved ones. And it was a part of his sacred office, as God-man, Mediator, so to do. And he had so fully and faithfully performed it, that he speaks it out in prayer. Which as it stands connected with the former verse, "I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept they word:" shows it was all the fruit of eternal election. Which as it

proceeded from everlasting love, so out of the same everlasting love, wherewith the Father loved the elect, he gave them unto Christ, and he out of the same love wherewith he loved them, as the beloved of God, and as the gift of his Father's love to him, he gave himself for them, and gave himself unto them, and to open fully his heart unto them, he had from time to time opened the mysteries of the kingdom of God unto them. This is the substance of what he here says. This he declares to his divine Father. This he speaks in the hearing of his disciples. Thus he opens his heart unto them. And thus he speaks, that they may be encouraged, strengthened, and comforted. It is wonderful, yet so it is. The whole of God's will, counsel, covenant and designs in Christ Jesus, is fully and clearly revealed in the scriptures. In them there is a record of what passed between the Three in Jehovah, before the world was. It is in them stated just as it is in the divine will. And the God-man came down from heaven, and was incarnate, that he might fulfill all testified of him in the sacred page. And stamp dignity on every letter and syllable in it. And thus declare, and hereby make himself known, as the substance and subject of it. And hereby make way for his opening the whole depths of God's council respecting the salvation of his church. And thus in his ministerial office, to preach the whole to his beloved disciples, so as to enable them to be his witnesses to the ends of the earth. From the words of Christ before us, it is evident these apostles were instructed into the knowledge of the ends and designs, for which he became incarnate. And they were instructed by Christ, that they might instruct others also. And they received their knowledge immediately from the fountain. And though they were not now fit to go forth, because the death of Christ was nigh at hand, and they would have other employment in which they were to be engaged, until the Holy Ghost came upon them, so as to lead them into all truth, yet their divine Lord had laid the foundation of all this, and for all this, in his personal converses, and discourses with them. And so far as these words we may observe, how our Lord takes notice of every thing in his people, which he hath wrought in them. He never speaks to his Father of any sin, or sinful miscarriages in them, or which they have fallen into or are at any time overcome with, but if any thing will make for them, that he will be sure to take notice of. Not that I conceive this to be the principal design of Christ here; no. This is the uttermost of my thoughts on the passage, that our Lord thus speaks, to declare his own integrity in the discharge of his office. And also to shew us, what the faithfulness of such as he qualifies to preach, and sends forth into his vineyard consists in. It is in making known the mysteries of his gospel. In opening and explaining the mysteries of his person. That he was constituted by the Father to be the Mediator. That he was sent by him. That he came forth from him. That he is mighty to save. That he is salvation to the ends of the earth. And that all this is of the Father. In these truths consist the whole gospel. And such as are allowed of God, to be put in trust with them, should be faithful, in declaring all this. To the end that all the persons, offices, and operations of God, in a way of grace and mercy may be known. That the person of the Mediator, and his complete and everlastingly perfect and finished salvation may be spiritually understood. And that each of the divine Persons in Godhead, may be worshipped and magnified. If the Lord Christ was most carefully and diligently employed, to fit them for their further work of preaching his unsearchable riches, we learn from hence, the greatness of his grace.

And it shows in what way, and by what means he fulfills his promise to his church. He says, *And I will give you pastors after, or according to mine heart, which shall feed you with knowledge and understanding.* See Jeremiah 3:15. He fulfills this, as he fills their understandings with the knowledge of the mystery of God, and of the Father, and of Christ, and then by opening the mouth, and making the tongue as the pen of a ready writer, to show forth and declare the very heart of God in Christ, to the beloved of God. Our Lord Jesus Christ himself, speaking of his own ministry, says, *I have preached righteousness in the great congregation: lo, I have not refrained my lips, O Lord, thou knowest. I have not hid thy righteousness within my heart; I have declared thy faithfulness, and thy salvation: I have not concealed thy loving-kindness and thy truth from the great congregation.* See Psalm 40:9, 10. And Paul, a servant of Jesus Christ, says in his farewell sermon to the elders of the church at Ephesus, *I have not shunned to declare unto you, all the counsel of God.* See Acts 20:27. And the very uttermost depths of that counsel, he opens and sets forth in the first chapter of his epistle to that church. Nay he seems to boast of what he had written in the first and second chapters of that epistle, saying, *For this cause I Paul, the prisoner of Jesus Christ for you Gentiles. If ye have heard of the dispensation of the grace of God, which is given me to youward. How that by revelation he made known unto me the mystery; as I wrote afore in few words; meaning the foregoing chapters. Whereby when ye read, ye may understand my knowledge in the mystery of Christ.* See chapter 3:1-4. We here see Paul like his Lord and Master. He keeps no secrets to himself. All the Lord had taught him, and admitted him into the knowledge of, he most freely delivers out, and imparts, that the Lord's flock might be fed, and nourished up to life eternal. So did all the rest of the apostles, according to their measure and degree. I might observe, if our Lord had not admitted the apostles into the knowledge of all truth, they could not have preached it to others. They were to be to the church in all ages, what the Patriarchs were to the Israelites, their fathers. And if it be admitted that each of the apostles did not write for the benefit of the church, yet they so agreed, and were so uniformly one, that the church is said to be built *upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone.* Ephesians 2:20. And the New Jerusalem, the Holy City, the Bride, the Lamb's wife, Christmistical, is said to have twelve gates, and twelve angels, and twelve foundations, and in them the *names of the twelve apostles of the Lamb,* Revelation 21:14 which shows they were all one, in the full and clear knowledge of Christ, and his truth, and ordinances. I come now to speak,

Fouthly, of our Lord's words being expressive of its being advantageous to them, that they were thus instructed. *Now they have known that all things which thou hast given me, are of thee.*

As to the advantage of their having Christ for their teacher, and of being thus admitted by him into the deep things of God, no words can express. None evermore will be altogether circumstanced as they were. They saw Christ with the eyes of their body. They heard him with their outward ears. They conversed with him in the most familiar manner. They were spectators of his miracles. And beyond all this, when he was alone he expounded all things done and spoken. So that they had their personal and particular advantages. They were to be witnesses of the greatest truth, God ever made known. The incarnation, life, sufferings, death, burial,

resurrection, and ascension of Christ Jesus. All which they were to be sent forth into all the world to declare. Therefore as our Lord is here very particularly praying for them, and about to commit them to his Father, to keep them as his own, it comes in very easy for our Lord to say on his own behalf, and theirs also, that they were well taught. That they had been properly instructed. That they knew all essential truths. Therefore they would need nothing further in this respect, but for the Holy Ghost to come upon them, and realize in them, what they had already received from their divine Lord and Master. As it seems natural what is suggested, to be our Lord's meaning, so it must be acknowledged to have been very advantageous to these persons to have been admitted into the school of Christ for this very purpose. If they had been at a loss to know what is truth, they could never have been fit for their office, neither would Christ have sent them forth. He had never prayed as he here doth, to his Father for them, had they not been well instructed into the mysteries of the kingdom. To see God incarnate was a great sight, especially to these, who knew him to be the Son of the living God. To see him who was the subject of all the types, the object of love and desire, the one beloved of all his church and people, and to be witness for him, this was no mean business. This was wonderful grace! To converse with him, whom angels worship and adore as Jehovah of Hosts, and now and then to be eye witnesses of his Majesty, for some of these persons were, this we can form but very faint ideas of. And whilst it must be granted that during our Lord's abode here below, but whilst he was with his disciples in his bodily presence, they had not those glorious ideas of his divine Person and Majesty which they afterwards had, yet, when the Holy Ghost came upon them, and led them into more enlarged and spiritual apprehensions of the Messiah, than they had fully received and conceived of him, then they could not but be swallowed up in the subject, and this led them to live such heavenly lives, and so cheerfully to die in their Lord's cause, to bring glory to his most holy name, because what they had seen, and tasted and felt, and handled of him, the word of eternal life, was continually operative on them and had its continual influence within them. I conceive for myself, it is impossible to receive into our minds, these spiritual and exalted ideas, these persons had of Christ, when they were filled with the Holy Ghost on the day of Pentecost, and ever after, until they were taken up to see Jesus face to face, in glory. And may I not, and am I not safe in so conceiving? Is there not warrant for it? Do not the apostolic writings give proof of it? If it be asked, where? How? I reply, if one single scripture of the New Testament, if the sacred epistles and writings of the apostles contain the unsearchable riches of Christ, then this is proof. And although so much light has been given to each as we style great divines, yet with all their light and pains, the scriptures are so far from being exhausted, that they are inexhaustible. Then what must have been the knowledge of Christ, which these have been possessed of? And as every effect is equal to the cause which produces it, so it must have been here. And thus it was here. I conceive of the subject thus. As Christ's incarnation went before his salvation, and his humiliation before his glorification, so the apostles in their greatest state of non-age, were fitting up for the greatest apprehensions of Christ, which could be conceived of him on this side glory. And I also conceive when the Lord, the Spirit, descended on them, he led them into such views of Christ, and communion with him, as were peculiar to them, and more exceeding high and

divine, than what others enjoyed. However I leave this for others to think for themselves. What our Lord says in the words of our text fully declares these persons were led to know him, to be God's ordinance for life and salvation. That he was all he was by the will of God. That he had ever blessing to bestow. And had fully spoke out all his Father's mind and will unto them. We should learn from hence to go to their writings, for light into the whole doctrine of Christ. And also for the ordinances of worship. They are declared therein. It is well for us to abide by them, and continue in the use of them, and mix nothing with them, for it is unprofitable for us so to do. If our Lord speaks thus to his Father, by way of commendation of his elect apostles, we learn then that it is very acceptable to Christ, his ministers, churches, and people, should receive his gospel, just as he himself hath delivered it unto them in his most holy word. According to what our Lord says, the apostles must have had the whole substance of truth in their minds. They must have been so inwardly and deeply taught, that whensoever their understandings should be afresh enlightened by the Holy Spirit, they would be most readily opened to receive it more fully, and thereby be fully qualified to go forth, and preach it with exceeding great success. If it was their commendation to know the truth, and that in its original, it most certainly must be ours also. If the truth they knew, concerned the ancient and deep counsels of the Three in Jehovah, concerning Christ, and the elect in him, and his mission and commission from the Father, and the work of salvation which he wrought out, and performed in our world, by which he hath redeemed his people from the curse of the law, being made a curse for them, then this must be one grand subject in which the whole church of Christ is interested, and from whence all the blessings of peace and pardon flows. Therefore we can never be too well established in the same; because it is the life of our souls. These truths are the bread of life. It is the church's daily bread. The truths and doctrines of the everlasting gospel are the bread and water of life to all the spiritual Israel of God. Hence *Paul* calls them *wholesome words, even the words of our Lord Jesus Christ.* 1 Timothy 6:3 And our Lord says, *the words which I speak unto you, they are spirit, and they are life.* John 6:63. I would just observe, our Lord is here giving a full account of his ministry to them. This, as I am well pleased you should see the connection begins and ends thus. Verse 6 *I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me: and they have kept thy word.* Verse 7 *Now they have know that all things whatsoever thou hast given me are of thee.* Verse 8 *For I have given unto them the words which thou gavest me, and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.* All these verses are so connected that they depend upon each other. After this Christ prays for them. *I pray for them: I pray not for the world, but for them which thou hast given me, for they are thine. And all mine are thine, and thine are mine: and I am glorified in them,* verses 9, 10. And having begun his prayer on their behalf, he continues it, and closes it with the nineteenth verse. I thought it good to go over this again, as it may assist the memory. So that though I mentioned it in the former sermon, yet I conceive this will be a useful addition to it. May the Lord, if he pleases, bless what is set before you in this, and be with me in the filling up the rest of these verses, so as that his name may be glorified, and his beloved ones

edified; and the whole glory shall be ascribed to the Father, the Son, and the Holy Ghost. Amen.

SERMON 8

JOHN 17:8

For I have given unto them the words which thou gavest me, and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.

I consider it to be the most profitable opening and explaining of scripture, to be very easy and familiar in connecting it together, so as to make it quite easy and natural. The prayer before us is the Lord's prayer. For so I will style it. He offered it up. The first part of it, contained in the first five verses, concerned himself. In what way, and how, and what he prays for in them, has been declared. The second part of this most divine prayer, which begins at the sixth, and concludes with the nineteenth verse, very particularly belonged unto the eleven Apostles, who were then present. This part begins with the sixth, seventh, and eighth verses, and may be styled the introduction, or preface to the prayer itself. As our Lord is speaking in them to his Father, on their behalf, he declares how he had exercised himself towards them; how faithfully they had received the same, and that they were so learned as to keep and retain the same. After which he offers up several petitions on their behalf. To preserve the connection of my present text with the two former, I will recite them, and it, as thereby their mutual harmony will most clearly appear: verse 6. *I have manifested thy name unto the men which thou gavest me out of the world; thine they were, and thou gavest them me; and they have kept thy word: verse 7. Now they have known that all things whatsoever thou hast given me, are of thee: verse 8. For I have given unto them the words which thou gavest me, and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.* Whilst these verses are a part of our Lord's prayer, yet our Lord cannot be said here to be praying for his apostles. He is here speaking to his Father on their behalf; he is here giving account to the Father of what he had made known unto them; how fully he had instructed them; how they had received into their minds, the truths and doctrines which he had delivered unto them. We learn from hence the faithfulness of Christ to his beloved ones; and also how he always speaks to his Father on their behalf, and also to their praise. And we may, and ought to draw many practical and comfortable inferences herefrom. He never takes up any thing against us; never mentions any thing concerning what we are to his Father. He always commends us to him; he is full of our praise. Whilst he sees all we are, and also, what proceeds from our inward, unholy, Old Adam nature, yet he mentions not a syllable of it; no more than though he saw it not. This is evidential of his pure love to us. We should look on it in this very point of view; and it would most certainly endear him to our hearts. We cannot love ourselves, as he loves us. And his love is ever, in act, and his heart is continually going forth in acts of everlasting

kindness towards his church and people. I will not go over the ground I have already trodden. Therefore, without repeating the substance of the two former sermons, I would enter on my present text, and after casting it into its proper division, pursue the same. May the Lord, the Spirit, most graciously instruct, and to his name shall be the praise. My text reads thus, *For I have given unto them the words which thou gavest me, and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.* The particulars of which are as follows:

First, Christ is here closing the account which he began at the sixth verse. *For I have given unto them the words which thou gavest me.*

Secondly, Our Lord declares, on their behalf, that he had not instructed them in vain. *And they have received the divine truths I have declared to them.*

Thirdly, He declares the knowledge they had of him, and of the Father. *And have known surely that I came out from thee.*

Fourthly, Our Lord speaks of their faith in the Father, and himself. *And they have believed that thou didst send me.*

As these particular divisions will contain the particulars of my text, so they will afford an opportunity of holding forth the various branches of divine truth, included and expressed therein. I will begin with my first particular, which is,

That Christ is here closing the account which he began at the sixth verse. "For I have given unto them the words which thou gavest me, and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me."

Our Lord still continues as he had begun, to give his Father account, how he had discharged himself, as it respected that part of his office, in giving a full and clear account of the Father's everlasting love, and covenant acts, and transactions, on the behalf of his church and people. "I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given them the words which thou gavest me." So that Christ was faithful to his Father. He came from his bosom, in which he had been from everlasting, to speak as never man did; to open secrets which had been kept secret from the foundation of the world; to make known all in God; to reveal the whole of his will. And these eleven disciples, whom Christ himself named apostles, were chosen and singled out, from everlasting, not only to eternal life, and to partake of all the communicable blessings of grace and glory, but also, they were ordained by the eternal decree of the Three in Jehovah, to be the identical persons with whom Christ was to reveal and make known all divine, spiritual, and gospel mysteries; and by whom they were to be proclaimed to the ends of the earth. The meanness of their persons and education, their dulness in receiving and apprehending the glorious truths and mysteries Christ taught them, served to illustrate and manifest so much the more the exceeding greatness of the Lord's power towards them. These eleven apostles are here especially the persons our Lord is here speaking of. The subject he speaks of concerning what he had given them; the Person spoken to is the Father; what is spoken of, concerns the whole church of Christ. For if he thought fit to impart all saving knowledge, as it respects truths and

doctrines, worship and ordinances, unto them. If he placed them, as so many stars in his church, and was pleased to appoint them to be lights in a dark world, holding forth the word of life, then their life and light being received from him, their word, *i. e.* their doctrine, must be as true as God is true. As these persons were loved by the Father with an everlasting love, and loved by Christ as given to the Father unto him, and as they had been given also to Christ to be his companions, his witnesses, to see, hear, and observe all his actions, words, parables, miracles, and whatsoever he did and taught; so when he here was pleased to make mention of them, it could not but draw out his heart's love towards them. What he here says concerned his Father, himself, and his apostles; and in them, as such, it concerns all his ministers and churches to the end of the world; it concerned the Father. He it was who drew the whole plan of grace; he it was who called Christ to execute it; he it was who gave Christ his mission and commission; he it was who gave Christ a commandment what he should say, and what he should do. I may illustrate it thus: *David gave Solomon*, his son, a command to build the temple; he gave him also a model of it; he, when he did this, said, *All this the Lord made me understand in writing, by his Spirit, &c.* 1 Chronicles 28. Even so, as *David* gave the pattern of the temple to *Solomon*, who was to build it, so the Father gave the pattern of all to Christ, who was to execute the whole of it. And the whole gospel, which contained the whole of the will, counsel, covenant, grace, mercy, and salvation of Jehovah, was spoken out in the court of heaven, and it was to be spoken out on earth, and it was to be continued in the church, until the day and night come to an end. So that what our Lord here says, *For I have given unto them the words which thou gavest me*, concerned the Father—as hereby the good pleasure of his will was done. They concerned Christ, as it was a fulfillment of what he had undertaken. These words were spoken to him, and given him in charge, and he had received a divine commandment to give them to others; *viz.* To these persons. And it also concerned the apostles, as they were to communicate the same, and be witnesses to all nations concerning the Person, doctrine, life, miracles, passion, and death of Christ. When our Lord here says, *For I have given unto them the words which thou gavest me*, we are led from hence to consider how all which had passed in the everlasting covenant, between the Father and Christ, was to be known; and also, that Christ had made it known. *I have given unto them the words which thou gavest me.* By *words* here, we must naturally and necessarily conceive the whole system of truth, the everlasting gospel of the blessed God, included and contained in them. All which was spoken by the Father, Christ delivered; all given, Christ communicated; and the persons whom the Father gave unto him, are those to whom he imparts the knowledge of the Father unto. Our Lord had done this so effectually, that he speaks of it as a complete act; as if it needed no addition unto it; he speaks of it as a matter of real satisfaction; he speaks of it as what could not but be highly pleasing to the Father; he speaks of it as that which would be everlastingly beneficial to these persons; and already produced its proper fruits and effects. *For I have given unto them the words which thou gavest me.* Christ is the spring and fountain of life and light everlasting. He himself came from the bosom of the Father, therefore he was fit to be the prophet of his church. So says our apostle. *No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, he hath declared him,* chapter 1:18. Our Lord says the same.

And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. John 3:13. No man can come to me except the Father which hath sent me draw him. It is written in the prophets, and they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. Not that any man hath seen the Father, save he which is of God, he hath seen the Father. John 6:44-46. As Christ himself is called the Word, by John, in his first chapter, and the preachers of the gospel are styled, by Luke, ministers of the Word; i. e. minister of Christ, chapter 1:2. And the gospel is styled the form of sound words. 2 Timothy 1:13. So it is not amiss to include all this in the Lord's words before us—He the Word of life had manifested himself unto these persons; He, the Word of God, had given them the form of sound words, whereby they should declare his truth to others. John says, That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life. For the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life which was with the Father, and was manifested unto us. 1 John 1:1, 2. Christ is the Word of God; the Word of life; he is the Life; the Word of Grace. Of him the apostle says, the Word of God is quick and powerful, and sharper than any two-edged sword, &c. Hebrews 4:12. The Word of God here is a person. The words he, and him, and his, imply, the apostle speaks of a person: not of the word revealed, as the mind and will of God in the scriptures; but of the Essential Word of God, which is Christ, revealed in the written word. The personality of Christ is most clearly expressed; all things are manifest in his sight; all things are naked and open unto the eyes of him; all which proves the apostle is speaking of Christ—not of the written word. And the gospel is indeed the wholesome words of our Lord Jesus Christ. He received it from the Father; he gave it to his apostles; he opened it, and gave them a most blessed apprehension of the same; he commanded them after his resurrection to preach it; he fitted them for so doing, when he was ascended into heaven, by sending down the Holy Ghost and hereby they were qualified to be his witnesses both in Jerusalem, and in Judea, and in Samaria, and unto the uttermost part of the earth. Paul says to the elders of the church at Ephesus, And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. Acts 20:32. This place is commonly interpreted of the gospel, and it is generally understood that the gospel is here styled, the word of his grace. But to this it is by some objected; because the Word is here meant, to which the saints are commended, but the saints are not commended to the gospel. But some other Word is here meant; i.e. Christ. I commend you to God; viz. To God the Father: and to the Word; i.e. to Christ. Hence it may be said, one of Christ's titles is, The Word of Grace. The gospel is committed to saints; but we no where find the saints committed to it. We find them again and again committed to God. Having commended them to the grace of God. See Acts 14:26. Here are men recommended unto God. And so in these words we may also understand it. I commend you unto God, and to the word of his grace. To Jesus Christ, who is called the Word of Grace here, because God hath reconciled us unto himself by Jesus Christ. As our Lord, in the words before us, is closing the account which he began at the sixth verse, I have manifested thy name unto the men which thou gavest me out of the world: thine they

were, and thou gavest them me, and they have kept thy word. Now they have known that all things whatsoever thou hast given me, are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. So he having declared all this, it leads us to apprehend that all had been disclosed to these persons, which was necessary to be known by them, who were to preach the gospel throughout the world, and lay the foundation of the gospel ministry throughout all ages, and generations of time. And I would add, that as the four first books of the New Testament hold forth the full account of Christ's incarnation, conversation, sermons, miracles, passion, death, burial, resurrection, and ascension, and are therefore peculiarly named *the Gospel*; so all the rest of the books in the New Testament do but enlarge and illustrate the four Evangelists. Just as, in like manner, all the Prophets, under the Old Testament, were but so many expositors of Moses. Having filled up, as well as I could, my first head of discourse, I proceed,

Secondly, to observe that our Lord declares on the behalf of his elect apostles that he had not instructed them in vain. "For I have given unto them the words which thou gavest me; and they have received them." And those divine truths I have delivered to them, they have received.

These words are declarative of what good effect Christ's delivering divine truth had within them, and they are declarative of his divine approbation. And as they stand here in connection with the former verses and words, they are spoken by Christ to his Father, by way of commending them. The Lord had given them a spiritual faculty, suited to receive divine truth; he had opened the same to receive his truth; he had shone on it, and on the truth, and thereby opened the minds of his elect apostles to receive the truth into their hearts. And thus the end of Christ's ministry was answered in them. And they being thus instructed, were in due season to teach others also. These words, *and they have received them, i.e.* the words which thou gavest me, and which I, as the minister of the sanctuary, have given them, comprehend the whole which Christ had received from the Father, in commandment to deliver, and also, all that they could receive the true knowledge and idea of, and deliver out to others. This, in an especially manner, consisted in making known to them the divine personal distinction of Father, Son, and Holy Ghost, in the one undivided Godhead. The great transactions between the Coequal Three. The mystery of Christ's person; his mission and commission; the Father's love to him, and to the elect in him; the end and design of his mediation; the necessity of it; the ends and designs of God, in fore-appointing him to be the Lamb slain for sin; how this would make way for the descent of the Spirit; how the church would be multiplied; the gospel run and be glorified; and multitudes of poor sinners be turned to the Lord. These were most certainly the outlines of what our Lord had taught them. In these truths the honour of God was maintained; his immutable law glorified; his justice displayed in all the rights and honours thereof; his eternal hatred against sin, most fully expressed; and he revealed as just, and the justifier of the ungodly, who believe on Jesus. And in these truths are contained all the essential of the everlasting gospel. If so, then as these truths had been the subject of God's mind from everlasting, and Christ became incarnate on purpose to fulfill these truths, which had been set forth by the Holy Ghost, in all, and throughout the whole

of the Old Testament dispensation, then it must constitute all worthy of the style and title of the glorious gospel of the blessed God. So that in opening it by the ministry of the Word, it is wholly and entirely setting forth the love of the Holy Trinity, in the person, life, and salvation of the Holy Lamb, who made his soul an offering for sin. If our Lord gave his apostles the words which the Father gave him, we learn thence he received it, both the doctrine and ordinances of it, from the Father. As he delivered to them the same, he was taught, so it was highly becoming them to receive it into their minds, just as correctly as he gave it out unto them. And so they did. *I have given unto them the words which thou gavest me, and they have received them.* First, into their minds, so as to retain them, just as the Lord himself had given them forth. We may here observe the blessedness of divine teaching. It does not require what we style a good natural capacity to make me wise unto salvation by faith which is in Christ Jesus. No, even fools, or in other words, people of the weakest intellects, when the Lord is their teacher, are wise and well taught indeed. They apostles were not men of large understandings; they were very dull, very slow of heart to believe: yet they, as having Christ for their teacher, and when they were endued with power from on high, “went forth preaching every where, the Lord working with them and confirming the word with signs following.” Mark 16:20. The truths which Christ taught them entered into their minds. As they did not receive great light all at once, but grew into the knowledge of what Christ taught them by degrees, so they grew but slowly; yet they grew surely. The word abode in them. Christ watered the same with the dews of his heavenly grace; and they in due season made evident their profiting in the school of Christ to all. Our Lord taught them as they were able to bear. Our Lord knew how his word prevailed in their minds. He is here going to commit them to the Father. He therefore most graciously mentions their election—Thine they were; the Father’s love to him and them—and thou gavest them me; then he speaks for them—and they have kept thy word. And here with the same views of the Father’s love expressed to their persons, in choosing them in him before the foundation of the world, and of his love to him, in giving him to be their head, and giving them to him to be his members. He speaks of what he had given them. Even the words, or the same gospel, the Father had given him. He indeed was given, that he might realize it in his person and work. The knowledge, and doctrine, and ordinances of it were given them, to teach and preach openly in the world, for the benefit of his church. He speaks to his divine Father with real pleasure and satisfaction concerning them, saying, *And they have kept thy word.* What they knew, understood, saw, and believed, as the fruit and effect of Christ’s having delivered unto them the words, or doctrine, or gospel which the Father gave him, is thus expressed by our Lord, *They have known surely that I came out from thee, and they have believed that thou didst send me.* As these words contain all the essentials of the gospel, so I shall consider them under the two following heads. And will proceed to my

Third particular, our Lord’s declaration concerning the knowledge they had of him, and of the Father. *They have known surely that I came out from thee.*

The knowledge of the distinctive personalities in the Godhead—of the love of the divine Persons to the elect—of the love of the divine Persons to the elect—of their personal union, interest, and indwelling in them—in their acts of grace towards

them—in their transactions and covenant offices on their behalf—and in their relation to them, constitutes what I should style the knowledge of the gospel. It appears to me, the words of Christ now before me, are a full proof of this; because our Lord has been speaking of his giving these persons the very words which the Father gave him. He also says they had received them. And he shows most plainly what it had produced in them. They knew him; that he existed with the Father before his incarnation; that he came out from the Father. Which includes their knowledge of him in his person, in his offices, in his incarnation, in his work, in his salvation, in all which concerned and belonged unto him. What I have just hinted may serve to lead us to observe the various gradations in divine knowledge, by which the Lord is pleased to bring us to the knowledge of these most truly sublime and important points. We are first led to know Christ to be a saviour; then his blood and righteousness is most sweet and precious to us: then we are led to know his love; and that affords us a very heaven: then we are led to apprehend his work of salvation consists in his putting away sin, making peace by the blood of his cross, bringing in everlasting righteousness, conquering death, and him that had the power of death, that is, the devil; and this makes him high in our esteem. Then we are led to take in a view of him in his incarnation, and in his incarnation state, and we perceive him to be bone of our bones, and flesh of our flesh, which renders him, in our view, as altogether lovely: then we are led to know him in his offices; and we view him as full of grace and truth: from hence we are led to contemplate him in his person; then we see him to exceed all before we conceived of him: then we are led to know him as set up before all worlds, as God-man, Head, and Mediator; and this reflects fresh glories on our minds. And from hence we mount higher still, to know the Father as the setter of him up, and the Holy Ghost as the anointer of him who was thus set up; and hereby a way is made for us to know the Three in Jehovah, to our endless comfort. I have thus expressed myself, to give relief to the mind. I know I have spoken the truth. Yet the depths of God's manifold wisdom in these subjects, as they are set before us, and we are brought to the knowledge of them in Christ, and by his Spirit, are too great for us to comprehend and express, otherwise than in a transient way. It was so with our Lord's own dearly beloved, of whom he here speaks. They had been gradually led into the knowledge they now had. Yet the perfection of their knowledge consisted in their knowing the person of the Mediator; where he was before his incarnation; from whom he came. We may from hence observe, that all true saving knowledge begins with Christ; with the knowledge of his Person and Mediatorship. It is the very express meaning of our Lord's words. *For I have given unto them the words which thou gavest me, and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.* Our Lord lays great emphasis on the knowledge they had of the Father, and himself, from the words which he had given them. We learn from hence, that the word of Christ is the foundation of faith; that a revelation of truth must precede it; that where truth is revealed to the mind, there cannot but be the greatest confidence in it. *They have known surely that I came out from thee.* This had been confessed by Peter twice over. When our Lord said to the Twelve, *Will ye also go away? Peter answered, Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God.* John

6:68, 69. Without all doubt, our Lord kept this in remembrance, and had a view of it when he thus spake. *They have known surely, i.e. truly, that I came out from thee.* On this most divine subject he had frequently spoke out to, and before them. He had said just before he began this prayer, *I came out from God, I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.* Upon this his disciples said, *Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needst not that any man should ask thee: by this we believe that thou camest forth from God.* Which it is very probable is what our Lord most particularly refers to, when he says to the Father, and they have believed that thou didst send me. They have known surely that I came out from thee. The expressions are peculiarly suited to the subject. Thou camest forth from God, as the disciples expressed their faith in the subject, and they have known surely that I came out from thee, implies the state Christ was in before his incarnation. It asserts he was with the Father before; that he came out from the Father to do his will, to finish the work which he had given him to do. And it does not suggest any idea to the spiritual mind, but what is quite easy and agreeable to this; *viz.* That Christ was set up as Mediator in the everlasting covenant; that he was the head, and surety of his people, before he took flesh; he was the living Redeemer in Job's time; he was the Mediator of his church, all through every period of time; it was owing to a covenant engagement between the Father and himself, that he sustained this office; he was set forth and known, by all the Old Testament saints, as the man of God's right hand, as the Son of Man, whom he had made strong for himself; he had wore the glory, acted as, and executed the office of Mediator from the moment of the fall, to that of his open manifestation in the flesh; and he appeared at the precise time spoken of in prophecy. He was God-man Mediator, who had been seen as God-man Mediator in heaven, before he was seen God-man Mediator on earth. The one went before the other. Had he not been Mediator, he could not have acted as such; he could not have performed the principal part of his mediatory office, unless he became incarnate. He was to be a Mediator of reconciliation; therefore he was engaged by the covenant of mediation, to put away sin, and bring in everlasting righteousness. He came forth from the Father so to do; he descended from heaven to earth, by his mysterious incarnation. The disciples were taught by him the knowledge of who and what he was. They believed and confessed him to be the true and promised Messiah, the Christ of God; the Son of the living God. And it was truly acceptable to the Father, that they should thus express their faith in him. Hence, on Peter's confession, our Lord says, *Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.* And here our Lord speaks to his Father, by way of commendation of all these persons, for their faith, which began with Christ, and then was fixed on the Father also. They have known surely that I came out from thee; that I had existence in and with thee before my open manifestation; yea, that I existed with thee, as co-equal, and co-essential with thee, O Father, and the Spirit, in the incomprehensible Essence. They know surely my person, Godhead, headship, mediatorship, offices, and engagements. They know that thou, Father, art in me, and I in thee: *that I came forth from thee;* to perform my work and office of mediatorship. They have been taught the truth of all this from me; they most surely

believe it. I speak this as that which I know is acceptable unto thee, and most truly agreeable to their holy will; I speak it on their behalf; I speak it to their commendation; I also speak it now, well knowing their faith is not now in lively act and exercise. That they, and others belonging to the election of grace, may know in succeeding times, I am the same unchangeable Mediator and friend unto them, in their low frames, and when they are very lifeless, as I am when their faith is ever so vigorous. As our Lord speaks thus by way of commendation of them, so in the words he points out these most truly divine and important things to them, and us. That the doctrine of faith is founded upon a divine revelation, made of it in the written word; that himself, as the sent one of God, the glorious Mediator, is the immediate object of it; and that the Father is the ultimate object on which it terminates; also, that his undertakings in the covenant, is one branch of truth on which faith is exercised. From hence it follows, Christ is not so much commending his apostles for their faith, as for the persons on whom it was exercised. Which was on his Person, as Mediator, and on the Father who sent him. This is very clearly expressed, and therefore it becomes us closely to attend unto it. *For I have given unto them the words which thou gavest me, and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.* So that here we have the whole revelation of God set before us in these words. The Father promised Christ, set him forth to the Old Testament saints, in promise, symbols, types, figures, and sacrifices. He set forth his love in the gift of his Son by the ministry of the prophets. He expressed the covenant acts and transactions between himself and the Mediator in their writings. He fulfilled it in the fulness of time by sending his Son from heaven, even Jesus, which delivered us from the wrath to come. These eleven persons had seen God manifest in flesh. They had been instructed by him. He had led them to the scriptures of truth. He had given them spiritual understandings to know him—to believe in him—to rest on him as the Mediator—and to apprehend and believe in his covenant engagements with the Father, and thus they were led to know the Father, who had sent his Son, according to his holy promise. Thus the person of Christ, the engagements of Christ, the mission of Christ, the mediatorship of Christ, his coming out from God, his being sent by him, were the objects and subjects on which their faith was exercised. And this leads me,

Fourthly, to show our Lord speaks of their faith in the Father, and himself, saying, *And they have believed that thou didst send me.*

It was a day of wonders, and an acceptable year to the Lord when our Immanuel was born into our world and all the while he dwelt in it. Yet it was almost and altogether hid from eyes of the most who then lived. It was the expectation of the Jewish people that a Saviour was to be raised up unto and also amongst them. Yet they erred concerning who and what he should be, because they knew not the scriptures, neither the power of God. The Saviour, the Great Saviour, God's Holy One, is born into our world. He lived in our world. He performed wonders in our world, yet he is not known and acknowledged but by a few. *He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.* John 1:12-13. To these apostles it was given as a privilege, and prerogative royal to believe on

Christ, to confess Christ. He had opened all his heart unto them. And in this prayer, he opens all his heart before them; he speaks it out in their hearing; he is well pleased they should be present when he pours out his whole soul in prayer. And because they are particularly mentioned, he will on this very account have them to hear all he hath to say; as hereby they might be fully assured he would, when with his Father in the highest heaven, be just as mindful of them, and as faithful unto them as he was now. Heaven would make no alteration in his heart. He would love them when on his throne with the same everlasting which he now expressed in praying for them. He says to his Father, *They have believed that thou didst send me;* thus he expresses their faith. He shows it was properly fixed on the Father as the sender of Christ and this shows their faith was a spiritual and supernatural act of the mind on God and Christ. It was exercised on Christ in his Person, on his mediation, on covenant settlements, on the Father as the sender of Christ. And hereby it was proved to be the faith of God's elect. The faith of the operation of God. They had before them the Messiah. They saw him. They hear him. They conversed with him. They found him full of grace and truth. He had given them a spiritual knowledge of himself and of the Father in him. And although their faith did not at this time break forth into act and exercise towards him, yet he is pleased to speak of them as real believers on him, and on the Father, saying, "And they have believed that thou didst send me." It would be of great use and service to the people of the most high God if they would attend to what our Lord here says. So it is, almost all look into themselves for faith and also to prove they are believers. Very few at present have any clear scriptural ideas of what believing in Christ is. No, indeed they have not. They conceive that to believe on a well-grounded persuasion, the Lord hath wrought a new creation within them, and that they can hereby prove they are the Lord's, is to believe. They think this is faith. Yet, if it were, even then it must follow it is not faith *in God*. It is not faith *in Christ*. If it may be called faith, it is faith in a man's self. He believes he is a child of God. He believes Christ died for him because he is so and so in himself. Here is no faith of the operation of God in all this. I do not say such are not the Lord's, but I do say, such at present do not know Christ. For the true knowledge of Christ leads the mind to the true exercise of faith on Christ. And where the Son is known, the Father is known also. And this by and through the inspiration of the Holy Ghost. If we attend unto it, we shall find it true. And it is of vast importance to be set right in the matter of believing. And there never was since the foundation of the world, any true faith, but what had the word of God for the ground and warrant thereof. Neither was there ever any true faith which had not Christ for the object of it, nor was ever Christ precious to any mind, but it was led to the Father. So that all true faith hath Father, Word, and Holy Ghost as the objects of faith, and hope, and love. For they are all jointly engaged and concerned in the salvation of the elect. Our Lord Jesus Christ saith, *Verily, verily, I say unto you, he that heareth my words, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life. John 5:24. Verily, verily, I say unto you, he that believeth on me, hath everlasting life. John 6:47. And again, He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me, seeth him that sent me. John 12:44, 45.* From our Lord's words as above quoted, we may see our faith hath to do with the

Father and himself. As also in these which are so precious to all that believe, *All that Father giveth me, shall come to me; and him that cometh to me I will in no wise cast out.* John 6:37. *They have believed that thou didst send me.* This is what our Lord here says of his apostles. And it implies that hereby they put honour on the Father, as the sender and him as the sent one and thus they glorified both the Father and the Son and this was through the grace of the Holy Ghost who dwelt in them although he came more abundantly upon them after our Lord was glorified. It would be a real blessing to such as belong unto the Lord if they were more simply and spiritually exercised in meditations on the persons in the incomprehensible Godhead—on the love of the Three in Jehovah towards the persons of the elect—on the transactions of the Eternal Three in counsel and covenant—on setting up Christ as God-man Mediator from everlasting—on his office in the covenant—on his union to, his relation and interest in the persons of the elect. These are the subjects in which all our real spiritual life is contained. In the knowledge of these subjects our spiritual life is quickened and excited. And as our spiritual faculties are exercised on them, we grow and increase with the increase of God. If our Lord speaks of the faith of his apostles by suggesting how it was exercised, we should learn this lesson of instruction from it, *viz.* To make more of the object than the act of faith. We, in the present age are very very faulty in this very particular. Almost all we speak of faith hath no concern with the object on which it is to be exercised. And it is but seldom we find any that are taken with the object and subject on which the faith of God's elect is exercised. Impressions are not believing. Convictions of sin are not believing apprehensions of Jesus Christ. Warm frames and feelings are not spiritual views of God's everlasting love. No, it is not. Knowledge is cried down. Something styled experience supplies the place of Christ in the court of conscience. People are pleased with themselves. This is a proof they have not seen the Lord's Christ. If they had, they would everlastingly be out of conceit with themselves. And if they had views of Jesus, they would be to eternity swallowed up in him. It is the office of the Holy Spirit to reveal Christ. He hath done it in the word. He doth it in the mind of such as are born again of God. When he takes of the things of Christ and shows the same unto them. Hereby he brings about a closure between Christ and them. Then they esteem Christ above all, then they crown him as their complete Saviour, then he is their all and then they make him their all. May the Lord the Spirit bless what I have set before you. May he open the eyes of your minds to receive the knowledge of Christ into your minds and the love of God into your hearts. Then you will sing and shout for joy. I would here address myself to you who are real believers in Christ Jesus. Such I mean as have had a spiritual revelation of Christ made to your minds, from the Word, and by the Spirit. Are these things so as I have stated? Is faith exercised on the person of Christ, on his work and office, and on the Father which sent him? Let us then give glory to the Holy Spirit for this. These are the true views of the subject. May the Lord, the Spirit, be pleased to engage and exercise our minds on this subject. Because so far as it is thus with us, we are living a life of faith on the Son of God. May the Lord add his blessing to his own truth. Even so, O God, the Holy Ghost. Amen.

SERMON 9

JOHN 17:9, 10

I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. All mine are thine, and thine are mine; and I am glorified in them.

The three former verses I style the introduction to this most solemn and divine prayer of our Lord's, offered up on the behalf of his eleven beloved apostles. In it he had mentioned them to the Father, and spoken of them as the elect, and beloved of God. He had spoken concerning his own propriety in them. They had been given by the Father unto him. He expressly makes mention of what he had done for them as it respected making known to them divine truth. He says they had received it, just as he delivered the same unto them. He expresses what their faith in himself, and the Father was, and that they were at a point in these important articles of their most holy faith. And thus he commends them for it to the Father. This is the substance of the former verses which I will recite that the truth of the same may appear the more clear unto you: *I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me, are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me,* verses 6-8. Then our Lord begins his prayer for them: *I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them.* Verse 9, 10. As here it is our Lord's prayer properly begins, as the three former verses are but introductory unto it, so the prayer as it respects the apostles, extends itself to the end of the 19th verse. In this prayer our Lord prays for the following blessings to be bestowed by his Father during their continuance in this mortal state: for perseverance in grace; that they might be kept from the evil which is in the world; for their complete sanctification; for the increase of their spiritual joy, and for their union unto, and unity with each other. Each of these will come under their distinct heads, and be ranged in their proper order. The words before us express, and are confined to the persons here prayed for. They are described as those the Father gave to Christ. A remarkable emphasis is laid on the Father's propriety in them. And then our Lord speaks of his own interest in them also. *I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them.*

In opening the words of my text, I will endeavor to set what is contained in them under the following particulars:

First, I will notice the persons Christ prays for and his restriction in prayer. *I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.*

Secondly, I will take notice of the emphasis Christ lays on the Father's propriety in those persons for whom he prays. *They are thine.*

Thirdly, I will speak of the mutual interest and propriety Christ and the Father had, and hath in these persons. *And all mine are thine, and thine are mine.*

And, lastly, How Christ was and is glorified in them. *And I am glorified in them.*

May the Lord help me so to explain each of these heads, as to set before you the glorious truths of the everlasting gospel contained in the words now before us. Which are: *I pray for them: I pray not for the world, but for them thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them.* Every word and sentence in, and throughout this whole chapter, is of the uttermost importance; every truth and doctrine of revelation is either expressly mentioned, or included in it; all the deep things of God are opened; the Holy of Holies is set open; and the Most Holy Ones, in their ancient love to the persons of the elect, in their covenant acts and settlements of grace so distinctly and clearly expressed, that so far as the Holy Ghost is pleased to enlighten our minds in reading, preaching, hearing, or meditating on the same, we are led into fellowship with the Father and the Son. I am now to begin this present discourse with my first particular. In which I will notice the persons Christ prays for; and also his restriction in prayer. *I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.*

The eleven apostles are the persons Christ here prays for. Not that I should object against the ministers and churches of Christ, as so far included, as to share in the blessings and benefits of our Lord's prayer, in this part of it. Yet, strictly and positively, it belongs, as hath been said, to these eleven men who were now present with Christ. As they heard Christ say to his Father, I pray for them, it must be very encouraging to their minds. It showed the particular regard and attention our Jesus paid to them. He was about to be removed from them, therefore he prays for them. It shows how near, and dear, they were to him, that he should pray for them. It was expressive how much his whole soul delighted in them, and over them to do them good, and that they were in his very heart, that he should pray for them, but that even in heaven he would remember them with everlasting kindness. I pray for them; of what he had done for them; of what he had made known unto them; of what he had given them: so, as considered in this union and connection, it follows, that our Lord may be considered as praying for a blessing on the knowledge of the Father, which he had given them. And also that their faith in his mission, and commission—in his person and mediatory office—and of him, and it, preceeding from the Father's everlasting love, might so sink down into their hearts as that they might be established in these eternal, immutable, and important verities. So that the words which he had given them, whereby they were as the preachers of his gospel to set the same forth to others, might be accompanied with the Father's blessing, which would be further bestowed when he should send the Holy Ghost, and thereby endue them with power from on high. For Christ to pray for them, holds forth that as Mediator, it is through his most prevalent intercession all the blessings of life everlasting flows forth, and is communicated to his church and people. His praying first for his apostles, and in a peculiar way and manner for them, shows they were to be the pillars of his church. They were to be his witnesses to all nations; they were to be lights in the world; they were to hold forth the word of life. In these words, *I pray for them*, Christ opens his whole heart to his Father on their behalf. More is implied

than could be expressed. Inexpressible grace is contained in it. And we may be sure all the blessings which came on these persons, were in answer to our Lord's prayer. He confines his prayer unto them. He here prays for some, not for all; for the elect, not for the non-elect. He includes the former; he leaves out the latter. So that we will notice the restriction. *I pray for them: I pray not for the world, but for them which thou gavest me; for they are thine.* It seems, from the latter part of the words, it may be safe to conclude the whole election of grace were included and comprehended in the prayer, although in the former words, the eleven apostles were eminently, and particularly prayed for. If Christ left out the world, and did not pray for the whole world, then we should learn of him, not to pray for the non-elect. It may be said, we know them not, Christ did. All this is true. We know not the elect, but as they are made known to us, as they are called out of darkness into God's marvellous light. Nor can we say positively, who are rejected. And it is well we know them not. Yet Christ did. The whole counsel and will of God was before him. He knew each, and every one belonging to the election of grace. He knew those also who were left to perish in their sin. He prays not for them. If he did not pray for them, he most certainly did not die for them. If he did not die for them, then they are not elect. And if they are not elect, then they must be the non-elect. And if so, then they cannot but perish in their sins. Whilst we cannot say who are so, yet it most certainly thus far becomes us to follow Christ, to pray by rule, to pray according to the truth of God, to pray as those who believe there are a company of persons chosen in Christ before the foundation of the world, to pray as believers in the doctrine of personal election, and particular redemption, to pray the Lord Jesus would have respect to such as he hath redeemed by his soul travail. It will be a means of keeping up right apprehensions in our minds, and also in the minds of others. In the present day there are many sad expressions made use of in the outward ordinance of prayer, very unjustifiable, yea, altogether contrary to the revealed will and word of God. Such as praying for the salvation of all present that not one in the family may miss of eternal glory, &c. &c. To what purpose is all this? Are we going to direct the Lord who he shall save? I am not against praying for the congregation, for the family, for relations and friends, but I am against praying in opposition to the truth of the gospel. There is a way of managing the ordinance of prayer, both in public and private, without breaking in upon the truths of God. I thought it right to say so much here as it is suited to the subject before us. And would only add, let us be contented to be well pleased with the whole good pleasure of God's sovereign will. "He is always in one mind and who can turn him? Who can say unto him what doest thou?" Our Lord says, *I pray not for the world.* He knew the whole of his Father's good will and pleasure towards all the elect. He knew the act of election was a sovereign act in the mind and will of God. He knew himself could not add one to the number. He knew he was sent from the Father to love and die for them, and them only. In perfect agreement with all this, he says, *I pray for them: I pray not for the world, but for those which thou hast given me; for they are thine.* Thus we have the heart and mind of Christ opened unto us, on these important subjects. And we should never forget Christ died for the elect. Yea, he makes a great matter of it when he is about to die for them. I love them, Father, into thy hands; I lay down my life for them, in obedience to thy will, notified in the everlasting covenant.

I pray for every blessing of thy love to be communicated to their spiritual minds. As for those here present, who are to preach, and by their writings to set forth my searchable riches unto them. They are now on my heart in a very special manner; on their behalf *I pray for them*. May the blessing rest on them. May thy love in all its glorious dimensions be ever open to them. May the Holy Ghost in all his gifts and graces possess them. May they be a blessing to my church and people down to the end of time. That hereby all the vessels of mercy may through the influence and agency of thy Holy Spirit working in them all the good pleasure of thy will and the work of faith with power be an acceptable people in thy sight, as wrought up to the original pattern drawn in thine infinite mind concerning them before all worlds. *I pray for them*. I conceive I have expressed the spirit of Christ's words, in saying, *I pray for them*. Here he is positive and the restriction follows, *I pray not for the world*. If he does not, what does he? Why he prays for the elect. Who are they? He says to his Father, they are *them which thou hast given me, for they are thine*. This is the third time our Lord speaks of them as given by the Father unto him. He began when he first spoke of them to express himself thus, *I have manifested thy name unto the men which thou gavest me out of the world, thine they were, and thou gavest them me, and they have kept thy word. Now they have known that all things whatsoever thou hast given me, are of thee: for I have given unto them the words which thou gavest me, and they have received them, and have surely known that I came out from thee; and they have believed that thou didst send me. I pray for them: I pray not for the world: but for them which thou hast given me, for they are thine. And all thine are mine, and mine are thine, and I am glorified in them*. You see what an emphasis Christ sets on election. He speaks it over and over that their persons were given him. He says, *they were given him out of the world*. That they were separated from all beside. That they were the Father's before they were his as Mediator. *Thine they were, and thou gavest them me*. And here in my text, it is again spoken by Jesus, *I pray for them which thou hast given me for they are thine*. Our Lord also speaks of himself, as Head, and Mediator, and Saviour and Intercessor, as the gift of his Father's love to them. And he speaks of the Father's giving him words, all which he had given them. It would be blessed were we helped to enter into all these particulars: but I cannot. I see a glory in them. Yet I cannot declare it. Therefore shall leave it, for the Lord the Spirit, to create in your minds such ideas of subjects so infinite as these before us as seem good in his sight. And will proceed,

Secondly, to take notice of the emphasis Christ lays of the Father's propriety in these persons for whom he prays, *they are thine*.

Here I conceive all the elect must be included. As the whole body of them must be infinitely more near and dear to Christ, than this small number of them, the eleven apostles now present. For most certainly the whole number of the elect must be more dear to Christ than the single number and persons of these eleven men. By which I mean our Lord's heart must be more engaged for the whole body, for his whole church than for these few members only. Not but the love of Christ is most firmly fixed on each and every individual member of his mystic body. I conceive even in this second part for his apostles, yet some expressions may be considered as including his whole church. But be that as it may, I shall aim to take notice of the emphasis our Lord lays on the Father's propriety in these persons for whom he

prays. *They are thine.* The Father's everlasting love to their persons being the very motive in his vast mind, of all the blessings which he had bestowed upon them is taken into the mind of Christ and he is well pleased to make use of it in his prayer to the Father for them. Our Lord had a comprehension of all contained in his Father's love to the elect. He knew they were dear to him. He knew they were precious in his sight. He knew his Father's propriety in them. That such was his love to them that next to himself, they had engrossed all his heart. That he delighted in them. That he rejoiced in them. That he was well pleased to express his love towards them to the very uttermost. Under these views of the subject, Christ prays for them. In the real apprehensions hereof he mentions it in his prayer on their behalf. It is with Christ an argument all-sufficient to carry all before it. We in prayer, especially when under the more immediate influence of the Spirit of God, are led to mention such motives and arguments with the Lord as we consider best suited to our necessities and to the relation we stand in to God, and he to us. So doth Christ. We have a full proof of it here. he knew his whole heart towards them. He knew the everlasting complacency of the divine mind in them and how the Father would be feasted and divinely satiated for ever and ever in the views and knowledge of his love to their persons and of the outgoings of his heart towards them, and our Lord therefore lays a great stress here whilst he is praying for them. *They are thine.* Thou art therefore bound to hear my prayer on their behalf. It cannot but be acceptable to thee that I am praying for them. It is only for the given ones I approach thee. It is for these my apostles I do so particularly intreat thee. *I pray for them: I pray not for the world, but for them which thou hast given me, for they are thine.* As they are thine, and the love wherewith thou lovest them is from everlasting to everlasting, and thou hast admitted me into the whole knowledge thereof, I therefore pray for these as thine. As those in whom is all thy delight. As those who are thy portion. As those who are thine inheritance. As those who are jewels. Thine Hephzibahs, they Beulahs who are as a crown of glory in the hand of thee the Lord and a royal diadem in the hand of thee their God. *They are thine.* Thy treasure, they peculiar and beloved ones. They are all this by that eternal act in thine own minds towards them in election. They are thine thereby. This is all contained in these words, *thine they were.* And we may see from hence what great matter our Lord makes of personal, eternal, and sovereign, unconditional election. He saw so much into this grace as to plead it beyond all beside with his Father on the behalf of his people. He saw so much in it as to mention it just before he went forth to suffer and die for them. And here our Lord who had read the book of life opens it. *I pray for them: I pray not for the world, but for them which thou hast given me, for they are thine.* It was the good pleasure of thy will to give them unto me. I received them as the royal gift of thy great love to me. I love them as thy beloved ones. I love them as my own social friends, partners, and companions. I love them so as to lay down my life for them. I refer back to thy love as the original and spring of all my love to them. Here I would rest it. *I pray for them which thou hast given me, for they are thine.* If Christ here opens the Father's love and his own to the persons of the elect, and lays such an emphasis on their being the Father's by election, as they were his by gift, let us learn to study the order of truth as stated in the sacred word. It would be of great spiritual advantage so to do. The mind can never be too well acquainted with divine truth, nor the heart too

fully established in the same. And to take it in, just as it is stated in the divine mind. Our Lord here and throughout the whole of this prayer, prays as having heaven opened and all in the mind and will of God respecting himself as God-man, Head, and Mediator, before him, and all which concerned his whole church also. When he began his prayer for his apostles, it was then, *Thine they were, and thou gavest them me.* And here again it is, *I pray for them which thou hast given me, for they are thine.* If the Lord thus traces up grace to its original and ascribes all to the Father's eternal love, and choice of his people in him as their head from everlasting, let us do likewise. If our Lord speaks of the elect as given unto him, let us bless the Father for this. If our Lord lays the greatest emphasis on the Father's eternal election, and speaks of it as the foundation of his interest and propriety in us, and the original of all other acts of God's grace towards and upon us, let us do so also. If Jesus Christ makes so much of election, and carries it beyond all other acts of grace, let us do so also, and prize it beyond salvation, it being the fountain thereof. As I have aimed to show the emphasis Christ lays on the Father's propriety in the elect, and in his apostles as such, for whom he prays, saying, *They are thine:* so I will proceed,

Thirdly, to speak of the mutual interest and propriety, Christ and the Father had, and hath in thoses persons. *And all mine are thine, and thine are mine.*

Our divine Lord throughout the whole of this his prayer, is pleased to give us a view and prospect of his personal union, relation, and interest in all his people and also the personal union his Father hath in them, and also his relation, and interest in them. Here he is speaking prayer-wise, and he says to his divine Father, *and all mine are thine, and thine are mine.* He is speaking here of persons, of the persons of his people, of all his beloved, of these his beloved apostles who were a part of the family. Who may be considered here as the representatives of the rest. For whom Christ had been praying. Before whom Christ was still speaking. And although he was addressing the Father yet what he said was of vast importance unto them, and also to the whole church of the living God. Therefore it was to be written. And it was written by our apostle that the church of Christ throughout all succeeding ages and generations might be the better for it. As these words are closely connected with the former, I will express the whole again, *I pray for them, I pray not for the world, but for them which thou hast given me, for they are thine. And all mine are thine, and thine are mine, and I am glorified in them.* The Father's propriety in these persons, and his gifts of them to Christ, are spoken of as past acts. They were so. It was before the foundation of the world. Here in this part, *viz.* Our third head, we have our Lord speaking to his Father concerning the mutual interest and propriety his Father and himself had in the given ones. *And all mine are thine, and thine are mine.* *All mine* here, is to be confined to the persons of the elect. Those many whom he was united unto by an eternal bond of union which could never be broken. Even such to whom he stood in the relation of an Head unto. He was to them their everlasting father, their husband, their shepherd, their elder brother, their near kinsman, their redeemer, their friend, their guide, their saviour. In all these characters he stood closely and most intimately related unto them. They were his. He stood in near relation unto them. He had peculiar and singular propriety in them. He loved them as his social companions. As those whom he had delighted in from everlasting and in whom he would be delighting in to everlasting. The Lord here says of them to his

Father, "and all mine are thine." He hereby expresses the mutual propriety the Father hath in them, equal with himself. All the members of Christ, all the sheep and lambs of Christ's flock, all the beloved of Christ, all for whom Christ became incarnate, all for whom Christ was now about to lay down his life, and make his soul an offering for sin, they were all the Father's as truly as they were his. And the Father was as truly interested in their persons, salvation, and glory, as he was. *And all mine are thine, and thine are mine.* These words express the very delight of Christ in making this acknowledgment. And as they are founded on, and are a branch of the former Christ so it adds confirmation to all this. Because words, having just before laid an emphasis on these having been given him, and that they were in a very peculiar sense the Father's. as he immediately adds, *And all mine are thine, and thine are mine.* It shows the truth of his claim in them, also his Father's original propriety in those whom the Father had given him before the world began. He having chosen them as members in him their head. It is also expressive of his peculiar joy in viewing his own interest in them. And in knowing the Father as deeply interested in these persons as he himself was. It shows his high valuation of them, as the Father's beloved ones. Whom he loved so as to predestinate them to all the blessings and enjoyments of eternal life. "Thine they were, and thou gavest them me." They were the gift of thy love to me, and as such they are the beloved of my soul, the joy of my heart. Thou hast loved them as thou hast loved me. And as thou hast loved me, so have I loved them. The mutual propriety I and thou have in these persons and in the whole election of grace, gives me real satisfaction. I view and review it with unutterable joy. *All mine are thine.* Therefore thou canst not but remember them with everlasting kindness. They cannot but be upon thy heart as well as mine. Thou art as truly disposed to do them good, as I myself am. I most willingly lay down my life for them because of thine interest in them. They are the dearly beloved of my soul. "All mine are thine." Therefore, they are everlastingly secure. *And thine are mine.* I am one with them. I am united to each individual of them. I am well pleased in them as the portion and inheritance which thou hast given me. How far I have entered into the truth of the passage before us is not for me to say. Only I conceive what hath been delivered whilst it falls far short of all contained in these important expressions of our Lord's to his divine Father, yet I think all saints will allow there is a real genuine truth in what hath been delivered. An Oh! What a depth of grace is here. Christ's heart is kept up with knowing how his people stood before God as his elect. He is well pleased to mention this at the throne of grace. He opens indeed the will and counsels of his divine Father, concerning himself, and the elect, from eternity. He makes more of it than of his own life, and death, and prevalent intercession. And the reason is because as the cause is above and far exceeding the effect, so the Father's election of persons in Christ and giving these persons to Christ, is the very original of Christ's love to them. And his love to them is the fountain of all his mediatory acts on their behalf. Therefore, he speaks in such words and in such order as to lead us up to the Father's everlasting love, as the original of all the blessings we shall enjoy both on earth and in heaven. If our Lord thus views the subject and from it goes on to pray in prayer as he does to the close of the chapter, we learn from hence God our heavenly Father hath motives within his own vast and infinite mind for loving his

people. Yes, indeed he has. He loves us, because he will love us. This is true. Yet it is not the whole of the truth. For God cannot but love us. The reason is because he made us his own, in, and by his own act, in his own mind and will, by election. And the elect being the Lord's by his own eternal love and choice of them, he cannot but love them. It is natural for him to love them. He could as soon cease to be God as cease to love them. He loves their persons. He loves them in Christ. He loves them unceasingly. It is the good pleasure of his will so to do. If Christ, when he was going to be made sin and a curse, makes such use of election, as he supports his own great mind with considering the mutual interest and propriety he and the Father had in the persons of the elect, saying, *And all mine are thine and thine are mine*, let us learn herefrom to rejoice and be exceeding glad, that we are in God the Father's heart, as well as in the heart of Christ and shall be so for ever. I would here ask what must the views of Christ be of the eternal acts in the mind and will of God concerning the elect? If his vast mind surveys the thoughts of God in prayer, concerning covenant transactions, and rests with divine content herein, let us learn from hence how much it becomes us as his members so to do. And let us know from this that when the Holy Ghost is pleased to engage our minds in prayer chiefly this way, it is a very high favour done us. We should know it is also good and needful for us, especially in private to be much engaged in mentioning the deep things of God and the covenant transactions of the Three in Jehovah in solemn access to the Lord at his throne of grace, *And all mine are thine, and thine are mine*. We have, says our divine Lord to his Father, and our Father, to his God, and our God, mutual interest in these persons, in all blessings bestowed on them in the whole salvation wrought out for them. Our Lord had before said, chapter 16:15 *All things that the Father hath are mine*. Meaning that as he is one in the essence existing, coequal with the Father, and the Spirit, so he spake nothing, did nothing, but from the Father, and the Son, would in his economical office, take of the things of the Father and the Son, and show the same to these elect apostles: so here in these words, *and all mine are thine, and thine are mine*, he speaks to a different purpose. The one respects things, the other respects persons. The one is spoken to the apostles, the other is spoken to the Father. May the Lord the Spirit leads us to right scriptural apprehensions hereof. It will be most truly beneficial unto us. I proceed to my next head to show lastly, how Christ was and is glorified in his disciples, in his people. In his churches, ministers, and saints. For all are undoubtedly more or less included and implied in these words, *and I am glorified in them*.

I will again recite the whole text, which contains two verses. *I pray for them: I pray not for the world, but for them which thou hast given me, for they are thine. And all mine are thine, and thine are mine: and I am glorified in them*.

There is a depth of wisdom in all our Lord expresses throughout the whole scriptures. There is a close connection in the same, be it recorded where, and by whom it may. So that were we more simply apprehensive of this, we should more readily receive our Lord's meaning into our minds. But there is that in all saints which keeps them from that simple clear knowledge of Christ in his most holy word, as serves to keep them at a distance from him. We do not love to receive knowledge of Christ into our minds simply from the word. We do not love to converse with Christ in the word. We do not love to believe in Christ in the real simplicity of his

most holy word. And because we do not, we lose much ground and go on the way to heaven very mournfully. Whereas if we received our knowledge of Christ more simply and immediately from the word, we should go on with a high hand heavenward. But this is not our present and peculiar subject. No, it is not part of it. We have here these words of our Lord's, which he adds to all the former, *and I am glorified in them*. Which in the first place must belong to the eleven apostles. Unto whom, as unto those which were given unto him of the Father, our Lord had given the words which the Father gave him. He had bestowed on them the full and free revelation of all which had passed in the divine will, counsel, and covenant of the eternal Three, with all the ordinances belonging to the covenant of grace. And he was glorified in them, as they ascribed all divine worship, works, and perfections to him. He was glorified in them, and he was glorified by them as they attributed their whole salvation unto him. He was glorified in them, and by them, as they gave him all the glory of it. As they believed him, and on him, as they lived in him, and on him. As they walked worthy of him in their lives and conversations. As they suffered patiently for his sake. As they abode by his gospel and ordinances. And he will be glorified by them, and in them, hereafter and that to all eternity. These persons, the apostles, were Christ's and his Father's. They belonged to them both by election, by covenant transactions, by redemption, and also by efficacious grace in conversion. The mutual interest of the Father and the Son in them, arises from an union in nature, an agreement in covenant, and a conjunction in operation. All the perfections of God are Christ's, his name, his nature, his works, his worship were his. The same that belongs to the one belongs to the others. But these words, *and all mine are thine, and thine are mine: and I am glorified in them*, belongs here to persons, and these the elect of God, and these in a particular manner, include the apostles, who were the Father's and Christ's. As Christ was glorified in his apostles by their receiving his gospel, believing on him, by their preaching his great salvation, and abiding by his truths and ordinances, and by the ready sacrifice of their lives unto the death, but most cheerfully yielding to martyrdom for him, by their steadfast faith on him, and by their cleaving unto him with full purpose of heart, so the real churches of Christ, as they hold forth the real truths of the everlasting gospel. The church is styled *the house of God, the church of the living God, the pillar and ground of the truth*. 1 Timothy 3:15. Under this view of it, the real visible church of Christ, in his, and according to his divine institution, is an outward display of Christ in his truth and grace. As the gospel and ordinances thereof, baptism and the Lord's supper, are records and memorials of him. Therefore as the instituted and organized churches of Christ, adhere strictly and spiritually to Christ, his truth and worship according to divine command, they honor him, he is thereby glorified in them. And he is pleased to express his approbation of them, saying even to his divine Father, *I am glorified in them*. So also the ministers of Christ, when they out of love to his Person, and people, preach his truth unmixedly, feed his church with the pure gospel, lay open the institutions of the Lord and Saviour, so as for the churches to receive instruction and edification thereby, this is a means of glorifying the Lord. And each individually, let them be ever so distinguished in the house and family of faith, are subjects in whom Christ is glorified, as he is pleased to dwell in their hearts by faith, as he is pleased to dwell in their hearts by faith. As he is pleased to open his heart

unto them, as he is pleased to refresh and bless them with his soul-reviving and refreshing presence. It being in consequence hereof, that they bring forth fruit to the praise and glory of his most holy name. We should not overlook how weak the apostles were in themselves, when Christ was thus pleased to speak on their behalf. If our Lord was pleased to speak thus of them, we may observe, our Jesus is so gracious as not to overlook what he hath wrought in the souls of his beloved. And that though it may be hid out of their sight, or be overwhelmed by the breaking forth of inward corruption, yet our Jesus knows his own work in the soul, and knows what it will naturally and necessarily produce, when his Holy Spirit is pleased to revive and quicken the same. *I am glorified in them.* So spake our Lord of his apostles. Yet he knew all they were as it respected their indwelling sin, and corruption. He knew what would befall *Peter* that very same night. He knew they would all forsake him within a few hours in a partial way. Yet not a word of it here. Nothing is spoken but on their behalf. He says all he could say to lift up their minds on high. He pronounces in their hearing their election of God. He gives them to know they were the gift of his Father's love to him. He, speaking to his Father on their very behalf, declares he was glorified in them. *And all mine are thine, and thine are mine, and I am glorified in them.* May the Lord bless what hath been delivered, so far as it may lead into some blessed views of Jesus, and of the Father's love in him. Even so, O Lord the Holy Spirit. Amen, and amen, and amen.

SERMON 10

JOHN 17:11

*And now I am no more in the world, but these are in the world, and I come to thee:
holy Father, keep through thine own name, those whom thou hast given me,
that they may be on, as we are.*

Our most truly divine and precious Lord Jesus Christ, the great Shepherd, and Pastor of his church, being about to leave the world, and go unto his Father is pleased in a most solemn manner in this prayer to commit his whole church and people to his Father, praying him on their behalf to keep them and to give them that unity of judgment in divine truth, that knowledge of their union to each other, as members of the same body and that knowledge of their union to the Father, the Son and the Holy Ghost as might lead them to an holy contentment n\nder all which might befall them in a time state. With the utmost affection and most cordial love, our Lord views the state and circumstances he is now in. He is in the world. He is about to depart out of it. He therefore speaks as full of compassion towards his beloved ones. He considers he is going from his church on earth. From his apostles, from his ministering servants. He considers they were to continue for a season in the world. He therefore prays for them suitable to these views of the subject. *And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name, those whom thou hast given me, that they may be one, as we are.* As the whole of this prayer is opening the heart of Christ to view, so every

part of it in all its various particulars opens some special view and is expressive of some distinct and internal acts of the mind of Christ in grace and goodness towards us. It would be blessed under this view of it to read this prayer at all times. We are always changing in our frames. We have always need of fresh discoveries of Christ's love to us, of his care over us, of his tenderness, pity, and compassion. We want in each day's walk with him to have views of his loving heart. And blessings, everlasting blessings on him, we have all he is to us in love set before us in this his prayer. As it respects the words of our text they contain the following particulars.

First, Christ being about to leave the world saith, *And now I am no more in the world.*

Secondly, his care and concern for his apostles who were to remain in it. *But these are in the world, and I come to thee.*

Thirdly, Christ's address at the throne of grace for them. Wherein we are to consider, first, the person prayed to. Second, the epithet, as suited to what is prayed for, *Holy Father.* Their prayer is for perseverance.

Fourthly, the motive urged, *keep through thine own name, those whom thou hast given me.* The end to be answered hereby, *that they may be one, as we are.* These are the particulars. And as the Lord shall be pleased to enable me to fill them up, we shall go through each particular of our text, which, that we may not lose sight of, I will again recite. *And now I am no more in the world, and I come to thee. Holy Father, keep through thine own name, those whom thou hast given me, that they may be one, as we are.* May the Lord the Spirit give light and unction that Christ in this word of his grace may be truly and increasingly precious to our souls.

I will begin as designed and proposed.

First, Christ being about to leave the world, saith in his address to his Father on the behalf of his apostles, *And now I am no more in the world.* Whilst I apply this, as it most justly ought, to the eleven apostles, who were now present with Christ, on whose behalf he prayed and for whom he was very peculiarly and particularly concerned, yet I would not confine it so as to leave out the rest of the elect, as though they were not to share in all here prayed for; no. Let the words of Christ, the grace of Christ, the salvation of Christ, the intercession of Christ, this prayer of his, (which is the very index of his mind, and his exceeding great and precious promises) be extended in their uttermost latitude to the whole body of the elect. But beyond the pale of God's election they cannot reach; yet to the whole body of the elect they all belong. Not but some particular gifts and blessings belonging to some of them, not to others. Such as are ministerial, though given for the good of the church, yet they are not given to the church, but to the officers thereof. So here, some parts and particulars in this prayer, belonged in a personal and particular manner to these men, as the apostles of the Lord and Saviour. He was going from them. He is leaving his heart behind him. He speaks as though he was already in heaven, as he was soon to be there. Hence he saith, *And now I am no more in the world.* He was to the then present moment in it. But as the ends for which he came into it, by his incarnation, were nearly completed, hence he speaks as though he was out of it. Our divine Lord, in saying to his divine Father, *And now I am no more in the world,* opens most clearly his inexpressible love to his beloved ones. In heaven itself, it would be a feast to him to consider he had a beloved people on earth. And though he the head in glory

would be exalted above all blessing and praise, yet he should never forget his beloved ones on earth. No, notwithstanding all their poverty, corruptions, and inherent defilements. His heart would burn with one pure and infinite flame of affection towards them. But if he leaves his church, his apostles, his beloved ones, who is to take care of them? How are they to be protected from the evil that is in the world? How are they to persevere in holiness? How are they to be sanctified? How are they to be defended from the rage of earth and hell? In reply to these questions, our Lord provides for all this. He secures all this. As the Father of his people, and the pastor of his church, he delivers them all up into the hands of his Father who gave them unto him. He had said just before, *I pray for them: I pray not for the world, but for them which thou hast given me: for they are thine. And all mine are thine, and thine are mine, and I am glorified in them.* And in close and inseparable connection with this, our Lord Jesus says, *And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.* O ineffable grace! What is this, but giving his apostles, church, and people up to God? What is this, but making them all his Father's care and charge? What is this, but committing them all to him from whom he received them? *Thine they were, and thou gavest them me. And now I am no more in the world.* I am going out of it. I am going to be admitted into the full fruition of all I enjoyed in thee, and with thee, before the foundation of the world. I shall soon be seated at the right hand of the majesty on high. Then I shall be removed with regard to my bodily presence from mine apostles. I know the weakness of their minds. The inconsistency of their frames, the feelings they will have, the fears which will arise in their hearts, the enemies and evils they will be called to encounter. Mine eye is upon them for good. Therefore, Holy Father, I commit them into thy hand. I recommend them to thy care. Make them thy charge. This will be, not to deny me the request of my lips. Thy very interest thou hast in them is my motive with thee. This, and infinitely more, and beyond all this, is contained in these words of our Lord's, *And now I am no more in the world.* But I will hasten to my next particular, which is,

Secondly, to view and take notice of Christ's care and concern of his apostles who were to remain in the world. And if of them, then also of his whole church and ministers in and throughout the whole world. *And now I am no more in the world, and I come to thee.*

We have here the very heart of Christ opened. He considers his apostles were to remain here behind him. He knows their hearts, their frames, their corruptions. He is well aware of the trials and persecutions which will be attendant on them throughout the whole course of their pilgrimage. He foresees the sufferings and martyrdoms which will befall them for his name's sake. He, as their most compassionate head and friend, here most graciously provides for them, by committing them afresh to his divine Father's care, and praying him on their behalf to take the sole charge of them and guide them step by step until they should be introduced into his promised glory. *They are in the world.* I know well how they will feel. I know well what they will groan under. I have a clear and intuitive knowledge of all within them, of all without them. And I shall even in glory, feel for them. I know myself what it hath been to be the subject of sorrow, the object of shame and

contempt, to be tempted by the devil, to be a man of sorrows and acquainted with grief. I therefore am sensibly touched with the feeling of their infirmities. And considering them in the world, I pray for them. I pray in their hearing that they may read therein, and know thereby, my heart towards them. I pray, Father, unto thee on their behalf, as thou art as deeply interested in their good as I myself am. I pray thee to keep thine eye continually upon them and fulfill in them all the good pleasure of thy will and work of faith with power. In all which our most blessed Lord expresses his utmost affection and regard to these his favourites. Nor is the essence of this grace to be confined to them. No, all his people are everlastingly dear to him. They are all precious in his sight. He is equally mindful of them. he is equally interested in them. He makes the like intercession to his divine Father on their behalf. Yet he will grant some particulars in this prayer more especially appropriate to the apostles. Yet all believes in Jesus, each and every individual of them, and from hence derive strong, yea, everlasting consolation. By considering that our Lord hath a full and comprehensive view, knowledge, and comprehension of all which they are the subjects of, and what they are exposed unto. He knows their names, persons, cases, and circumstances in this world when they are to be removed out of it, what times are to pass over their heads, the very moment they are to be dismissed from the body, and when they will be admitted to glory. What he here says should be improved by them. It would be well for them never to lose sight of it. He says to his Father, *And now I am no more in the world, but these are in the world, and I come to thee.* I cannot think of leaving mine on earth without committing them into thy hands and making them thy care. *I come to thee.* That I may enter into a full enjoyment of my personal, and also, of my mediatorial glory. I cannot have this prospect before me and know that I, as the head of my body the church, shall live in the presence of God for them without expressing myself, now whilst I am in their hearing, thus on their behalf. That they may know I have set them as so many seals on my heart, and will never cease to be their perpetual friend. It may be my exaltation may give them to conceive the glory *I am no* entering on, will engross the whole of my mind. That as I am to live a life in thy bosom from everlasting, will take off all my care and attention from them. As I would express all of my love I can express unto them, therefore, *Holy Father, I pray thou wouldst keep through thine own name, those whom thou hast given me, that they may be one, as we are.* Thus I have endeavoured to open the first part of the words of my text, which read thus, *And now I am no more in the world, but these are in the world, and I come to thee.*

And now I proceed, thirdly, to consider Christ's address at the throne of grace for these his apostles and for his church, ministers, and people in them. Under which article of this division of our sermon we are to consider, first, the person prayed to; secondly, the epithet, as suited to what is prayed for. The person to whom the address is directed is *the Father*. The title or epithet used, is that of *Holy Father*. They prayer itself is for holiness and perseverance. *Holy Father, kep through thine own name, those whom thou hast given me, that they may be one, as we are.*

It is most evident we have Christ here at the throne of grace. That he is presenting himself before the throne on behalf of his eleven apostles. It is also very conceivable, as hath been hinted repeatedly, we must not so confine our Lord's prayer to them as

not to take in and include his church, his ministers, and his people which are the very joy and rejoicing of his heart. Yet, most certainly we must confine it to the apostles in the first place, and they had their peculiar and particular interest therein. This being premised, we have to consider the person addressed. It is *the Father*. As every thing in the whole of this prayer, runs in a very regular way and is pursued in a very correct manner, so as Christ throughout the whole of it is praying as God-man, Mediator, the head and representative of his church, who should the address be made unto but *the Father*? It does not imply the Father is more the object of worship than the Spirit. But it implies the order observed in the economy of grace amongst the divine Persons in the Godhead. As Christ addresses the Father, so we are taught hereby in all our accesses at the throne of grace, to come to God in Christ. Hereby we learn to be free and familiar with him, to approach him with confidence. The Holy Spirit is the spirit of adoption. He it is who teaches us to cry *Father, Father*. And under his revealing the Father's love to us in his beloved Son, we have the utmost confidence in him. As our Lord began his address in the first verse of this chapter, with *Father*, and used this term when he prayed for himself, so he continues the same when he prays for his disciples, and adds to it the epithet, or title to it, of *Holy Father*. And now I am no more in the *world*, but *these are in the world*, and I come to thee: *Holy Father, keep through thine own name, those whom thou hast given me, that they may be one, as we are*. As we are used in prayer to make use of such titles and perfections of God as are suited to what we are addressing him for, and are likewise calculated to keep up, and maintain our faith and hope and expectation in him that he will most assuredly hear and answer us, even so doth Jesus here. He is praying for us. He recommends us. He does it to the Father that by believing God to be our Father, we might have full confidence in him. He does not address him as judge, but as *Father*. He is this to all his people. He is *the God and Father of our Lord Jesus Christ*. And he is the God and Father of all his people in him. As the address is to the Father, so our Lord adds the style and title of *Holy Father*. This was suitable to the subject Christ was interceding for. He prays for holiness and perseverance in grace. Therefore the epithet *Holy Father* was well suited hereunto. We may learn from hence how to pray. No example like our Lord's, as it respects this. He teaches us to pray in the confidence of faith. He would have us take in that of God in prayer which may be encouraging to our minds, and suited to the matter of our requests. He does so here himself. We should learn to pray with our understandings, as well as with our spirits. Not to be contented to pray with our spirits whilst at the same time we are unfruitful in our understandings. The fervour of our devotion is not of so much consequence, as our understandings properly and spiritually exercised in prayer are. Therefore it is *Paul* says, *I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also*. See 1 Corinthians 15:15. The title *Holy Father* may comprehend the essential holiness of God. And also the manifestative holiness of God and also the faithfulness of God. The essential holiness of God is incomprehensible. It is the perfection of the self-existing essence. There is none beside him that is essentially holy. The essential Three who exist and co-exist in the one undivided Godhead are Holy. The seraphims worship them with a thrice holy. *And one cried unto another, and said, Holy, holy, holy is the Lord of hosts, the*

whole earth is full of his glory. See Isaiah 6:3. So also in the fourth chapter of the Revelation, the Trinity are worshipped as personally, equally, and essential holy. *They rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.* Verse 8.

As each of the divine persons are personally holy, so the title of the Father is Holy Father. As here in our text. The title of the Son is, *the Holy one of Israel, the most Holy, the Holy one of God.* See Isaiah 43:14, 15. *Thus saith the Lord your Redeemer, the Holy One of Israel. I am the Lord, your Holy One, the creator of Israel, your King.* In Daniel, the Messiah is styled the most Holy, chapter 9:24. In the gospels he is again and again called *the Holy One of God.* And the title of *the spirit*, both in the Old, and likewise in the New Testament, is holy. “Where is he that put his Holy Spirit within him?” Isaiah 43:11. Paul give this same title to the Holy Ghost, in his epistle to the Ephesians, chapter 4:30, *And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.* The title *Holy Father*, is used here, as suited to what the address was for. And also to express the faithfulness of the Father to Christ, in all he had been praying for. And the faithfulness of God is sometimes expressed by the word holiness. The Mediator in the thirtieth Psalm says, *I will extol thee, O Lord, for thou hast lifted me up, and hast not made my foes to rejoice over me. O Lord my God, I cried unto thee, and thou has healed me. O Lord, thou hast brought up my soul from the grave: thou hast kept me alive, that I should not go down to the pit. Sing unto the Lord, O ye saints of his, and give thanks at the remembrance of his holiness.* Verses 1-4. Now, the word *holiness* here signifies *faithfulness*. The Father had been faithful in the fulfillment of his engagements to his Son, as Mediator. He had accepted his person. He had carried him through his sorrows and sufferings. He had raised him from the dead. And hereby fulfilled to him his holy covenant. All which Christ acknowledges, and he calls upon his saints to do so likewise; saying, *sing unto the Lord, O ye saints of his, and give thanks at the remembrance of his holiness.*

I will, as it respects the title, *Holy Father*, express myself thus. First, by considering it as very expressive of the holiness of the Father, as one in Deity with the Son, and Spirit. Then, secondly, as very suitable to what Christ was addressing him for. And, thirdly, as very expressive of God’s faithfulness in fulfilling his promises to his beloved people. I shall aim to be very short on each of these particulars. The title *Holy Father* with which Christ here addresses his Father, at the throne of grace, it first is very expressive of the holiness of the Father, both essentially and personally. As God, in union with the Son, and Spirit, in the uncreated and self-existing Godhead. And all the fulness of the Godhead dwelleth in the Father, in the Son, and in the Holy Ghost, so the Father must be essentially holy. The son must be essentially holy. The Spirit must be essentially holy. So that the title of *Holy Father*, expresses the essential and personal holiness of the Father. It should beget reverence in our minds in all our approaches at the throne of grace. We should never forget that Jehovah in all his persons, and perfections, is glorious in holiness. And that his gospel, his ordinances, his will, his worship is holy. Therefore holiness becometh his house, his church, his ministers, his people, his worshippers for ever. Then secondly, this title *Holy Father* is very suitable to what Christ is here praying for. He is addressing his Father on the behalf of his apostles that they might be holy. That is,

that they might be kept as holy persons in the ways of holiness. Therefore the epithet here given him whom Christ addresseth is very suitable to what Christ addresseth the Father for. And so it came to pass that the title of holy prophets is given by Peter after this. He says, "I stir up your pure minds by way of remembrance. That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandments of us the apostles of the Lord and Saviour." 2 Peter 3:1, 2. As Christ is praying for the gift of holiness, for their perseverance in the practice of it, and that all the fruits of it might abound in them, so his address to the Father is with the title *Holy Father*. And, thirdly, I conceive the address and title *Holy Father* may be expressive of his faithfulness to Christ and his beloved ones that he would keep them, be a father to them, observe all their cases, supply all their wants, fulfill all his promises unto them, and give them strength according to their day. They prayer, or petition, which Christ here puts up, is for perseverance. In which holiness of heart and life is included. For what is perseverance in grace? What is the doctrine of the final perseverance of the saints? What does it consist in? Most assuredly, in maintaining the work of God in the soul which is begun by the Holy Ghost in regeneration. Which is evidenced in believing in the name of the only begotten Son of God, which is cherished and strengthened by communion with God. The fruits and effects of which are produced by the Holy Spirit's gracious influences as he testifies of Jesus, and sheds abroad in the heart the Father's love. And which believers give outward proof of to others, as they walk and talk, as they live and act, as those who have been with Jesus. Now as none though quickened by the Lord the Spirit can keep alive his own soul therefore he needs the communications of divine grace, from the fulness of Jesus continually. So our Lord here prays for his apostles in perfect agreement with this doctrine. His disciples and apostles here prayed for were the elect of God. The objects and subjects of everlasting love. Life everlasting had been communicated to them. They were born from above. Yet in themselves they were nothing. Our Lord is going from them. He knows all the purposes of grace towards them. The exceeding great and precious promises given unto them. He prays his Father on their behalf and for the greatest blessing they would need whilst they remained out of heaven. And that is for personal holiness, and growth in grace, so as they might persevere, and thereby increase with all the increase of God. *And now I am no more in the world, but these are in the world, and I come to thee: Holy Father, keep through thine own name, those whom thou hast given me, that they may be one, as we are.* As in every petition which our Lord puts up, throughout this whole prayer, he mentions such notices as he knew would engage his Father's heart to grant the request, so it must not be omitted here, how he comes in again, and expressly mentions the gift of these persons to him. In the sixth verse our Lord says, *I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me.* In the ninth verse he says, *I pray for them which thou hast given me, for they are thine. And all mine are thine, and thine are mine.* And here again, *Holy Father, keep through thine own name those whom thou hast given me.* So that in these six verses, viz. From the sixth to the eleventh verse, the gift of these persons to him from the Father is mentioned four times. It shows how much it dwelt on his heart. It shows his high estimation of their persons on this account. He is not content with this only, but he

lays a most considerable weight on these persons being the Father's, so as for him to have had a propriety in them prior to his gift of them to him. *Thine they were, and thou gavest them me.* This shows that the highest motive in God to do good to his people, is his love. As Christ knew all the love of his Father's heart towards these his beloved ones, he might well commit them to his Father's care and charge, and say, *Holy Father, keep through thine own name, those whom thou hast given me.* I proceed, therefore,

Fourthly, to the notice urged by Christ, *Keep through thine own name, those whom thou hast given me.*

This is motive indeed. And no wonder Christ should urge it, and make a plea of it to the Father. It being the greatest which could be urged by him, who knew all the divine decrees and purposes of his Father's heart towards these eleven men, and also towards each and every individual belonging to the election of grace. *And now I am no more in the world, but these are in the world, and I come to thee: holy Father, keep through thine own name, those whom thou hast given me, that they may be one, as we are.* I mention the text so frequently that the connection of it may not be lost; and would here observe, that though the given ones, the sheep and lambs of Christ's flock, are not known until effectual calling makes a difference in them, from the state they were brought into the world in; yet they are known to God, and Christ, and the Spirit, although they are not known by themselves to be the beloved of God. Our Jesus, as concerned for the true welfare of the elect and given ones, prays thus: *holy Father, keep through thine own name those whom thou hast given me.* He says, in effect, *Holy Father,* thou art concerned for each and every one of these persons; thou didst love their persons, and hast been viewing them with unspeakable delight and satisfaction from everlasting; thou gavest them me, as a vast expression of thy love; my heart is set upon them, and my whole soul delighteth in them, because thou hast given them to me, and because they are mine by thine own free donation. As I am, going to leave them behind me, and they are exposed to various enemies and temptations, I pray thee therefore to keep them through thine own name. Let them have the person of the Holy Ghost bestowed on them. Let him in his person dwell in them, that he may be in them a well of water, springing up into everlasting life. That he, by in-dwelling in them, may be the fountain and spring, of all spiritual life, graces, and gifts unto them. That hereby they may be preserved in the truths of thy most holy gospel, which I have delivered unto them, exactly as thou gavest it unto me. And that they may keep the ordinances just as I have delivered the same unto them. This I conceive is the spirit of the request, which our Lord here puts up to his Father, on behalf of his apostles. And this I conceive is the substance of it as it belongs to all the holy brethren, let them be considered as ministers of his own ordaining, sending, and placing over the various churches of his own right hand planting. And also as it concerns churches properly formed according to the pattern which he has given in the word. And also as it concerns every one, who through the Spirit of his grace trust only, simply, and wholly on his Person, blood, and righteousness, for everlasting salvation. I would aim to view the motive urged by Christ, in his praying for his apostles. When any of us pray in faith and in the Holy Ghost, and have remarkable freedom and access to God, we are led to take a view of the love of God to us, This we do sometimes, as prior to the fall, and as above and

beyond the consideration of salvation. Yea, there are seasons of grace in which some of God's beloved have very free, close, and intimate fellowship with God the Father, and they are drawn out into supernatural thoughts and views of his eternal ancient love, and speak out before him, and recite unto him, what passed in his vast, and infinite mind, from everlasting. If any of you read, or hear this discourse, know anything of this in your own souls, then you have a key to unlock this, and many other parts and expressions in this deep and most truly solemn and divine prayer. In the which our Lord enters into the depths of everlasting love. He mentions in it the uttermost of his Father's heart towards the elect. And the inward motive of the Father's will towards them, and his uttermost end he had in all the grace he was pleased to will them. *Holy Father, keep through thine own name, those whom thou hast given me.* Christ had before said, *I have manifested thy name unto the men which thou gavest me out of the world,* verse 6. Now he says, *Holy Father, keep through thine own name, those whom thou hast given me.* If we put both these sentences together, the one will help to open and explain the other. By the name of God is to be understood all that is in God, his nature, persons, and perfections with his will, counsel, grace, and covenant. All this the God-man, Christ Jesus had manifested to these persons in his own person by the preaching of his gospel and by giving them a knowledge of the mysteries thereof. He now says, *Holy Father, keep through thine own name, those whom thou hast given me.* What can, what doth this imply, but that by giving them more and more to know him as their Father in Christ, and leading them more and more into the knowledge of every article of their most holy faith, and giving them enlarged views of every truth and doctrine of the everlasting gospel, they might thereby be kept alive to God, and be saved from the errors and defections from the truth, as it is in Jesus. Al also it implies the Father's interest and concern in all this; it was his part in the economy of grace to act thus. He was deeply interested in their soul's good. He was to send the Spirit on these persons, who was to lead them into all truth. As it will be for the honor of thy name, for the increase of thy praise, and is according to all that is in thine heart towards them, *Holy Father, keep them. Holy Father, keep through the knowledge of thy name, and by opening to their spiritual minds all that is in thine heart towards them, and leading them into personal communion with thyself, in all the blessings of everlasting love. It is for those whom thou hast given me I request this. Such is thy love to their persons. It never ceases. I myself became incarnate to give the greatest evidence of it which can be this side of heaven. Though I am going from them, and shall leave them here in the world, yet thy love is always the same. It knows no change. It is immutable, given them more fully to know it, given them more firmly to believe it. Thus, Holy Father, keep through thy own name, for the glory of it, for the honor of thy word, and to prove their faithfulness to those whom thou hast given me. I must again observe the motive Christ makes use of that his request may be granted. It is founded on the Father's gift to these persons unto him. Indeed the whole prayer is founded upon covenant transactions. Persons given, and gifts, and things bestowed are again mentioned by Christ. It shows that his very heart in this his prayer is hereby kept up. As we say that our Lord shone forth all in flames of love in the garden and on the tree, so it may be most justly said that in this his prayer from the beginning to the end of it he opens all the love of God and the very*

uttermost depths of the divine counsels towards the heirs of glory. The words, *those whom thou hast given me*, is the motive urged by Christ. He knew how this would be pleasing to the Father. He knew no plea could be like it. He does not here mention his mediation. Indeed that is included in the very praying for them. His pleas are founded on eternal acts, which had passed in the mind and will of God from eternity. And we should learn from Christ to rest more on the eternal acts and transactions of the blessed Persons in the undivided Trinity than we commonly do. Our Lord here speaks of the elect as he had all along before. As they were the Father's by election, he had interest and propriety in them. Therefore it could not be consistent with his great love wherewith he had loved them to take the charge of them, to continue the manifestations of his love to them, to guide them by his counsel, to keep them in his good ways, to bring them to his promised glory. And as Christ had received these persons from the Father, as they were the gifts of love, of the Father's love to him, so, as he loved them on that account, he useth this plea for their perseverance. *Holy Father, keep through thine own name those whom thou had given me,*" shows the utmost of Christ's friendship towards them. Whilst I am fully persuaded, half the depth of the words, and of what is contained in them, hath not been expressed, much less unfolded, yet I cannot but long, the few hints given may not be lost, and fall to the ground. Beloved, the deeper the subject, the more it requires the utmost of our attention. And no subjects so deep, but the Holy Ghost is all-sufficient for to bless them. He searcheth all things, yea, the deep things of God. And he can, yea, he does, impart light, life, sweetness, and influence to the minds of the babes, young men, and fathers in Christ, and that from the gospel truths which exceed our highest apprehension. May it please him so to act from what hath been set before you, and all the praise shall be his own, now and for ever. Amen. As I have endeavored to go through the particulars of my text thus far, so I am brought to my last head of the discourse, the end proposed by Christ to be answered hereby: *that they may be one, as we are.*

Our Lord does in this prayer take the whole of it throughout, unfold the whole gospel. He sets his own seal to every truth of it. He speaks the whole mystery of it out more fully and freely than he had ever done before. And then he prays over every truth, over every person belonging to the election of grace. And this, as it respects every individual of his mystic body. Also as it respects his eleven apostles and their successors, such as evangelists, pastors, and teacher. Also as it respects all his churches. As we are come to the closing of this sermon, I will again recite my text. *And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name, those whom thou hast given me, that they may be one, as we are.*

It is these words only which we have to go over as they express the end of Christ in what goes before. *That they may be one, as we are.* It is union and unity Christ here prays for. He had prayed they might be kept in unblameable holiness, that the Father would be their keeper, that he would make them his peculiar charge, that he would grant they might persevere, that he would keep through his own name, for his own honor, to the praise of his own faithfulness, those, each, and every one of them, whom he had given unto him. And he here mentions his utmost end in all this, *that they may be one, even as we are one.* The prayer here is for unity and oneness,

that these apostles might love one another with a pure heart fervently, that being kept in the truth, and purity of gospel doctrine, ordinances, worship, discipline, and real and alike attachment to Christ, and the Father in him, though the Spirit, they might hereby be of one heart and of one soul. Striving together for the truth of the gospel. This is a real blessing. It is said of the primitive believers, *And the multitude of them that believed, were of one heart, and of one soul.* Acts 4:32 It is recorded of Barnabas, that he being sent by the church from Jerusalem to the church at Antioch, when he came, and had seen the grace of God, was glad, and exhorted them all that with purpose of heart they would cleave unto the Lord. Acts 11:23. And the apostle Paul's exhortation to the members of the church at Corinth, shows the necessity of an union in judgment among saints. His words are, *Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that ye be perfectly joined together in the same mind, and in the same judgment.* 1 Corinthians 1:10. And the propriety of our Lord's request for his apostles that they might keep in the unity of the Spirit and in the bond of peace most clearly appears, if we look into the fourth chapter of the epistle to the Ephesians, where we read that *he ascending up far above all heavens, that he might fill or fulfill all things,* he received from his Father the promise of the Holy Ghost, and poured him forth richly, on his church and people. And these were the fruits of it: *And he gave some apostles, and some prophets, and some evangelists, and some pastors and teacher.* The end for which they were given is thus expressed; it was *for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.* What was to be accomplished by all this follows. *Till we all come in, or into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.* If our Lord here makes the end of what he had prayed for, unity among the apostles, and their successors, and his followers, we learn from hence how it is brought about, cemented, and perfected. It is by receiving his truths, doctrines, and ordinances just exactly as he has delivered them in his word. By giving ourselves up wholly, and unreservedly, to be his in church fellowship, by loving such as are believers in him, with a pure heart fervently, and by growing up into him, our living Head, in all things, under the influence of his Holy Spirit, *That they may be one, as we are.* The Father and Christ are of one mind and will. Their love to saints is equal. Their interest in them, and their union with them is one. As it respects the words of our Lord, *that they may be one, even as we are one,* it cannot design an equality, but a likeness, a similitude, a resemblance of that union which is between the Father and Christ. This is the first time, in this prayer, the grace of union is spoken of. Our Lord has said, *All mine are thine and thine are mine,* expressing the equal propriety the Father and himself had in the given ones. But now he expresses himself on the subject of union, which he will have up again and again before he concludes his prayer. In this place it more especially respects the union and oneness of the disciples, in will, affection, and understanding, and this in likeness to the union and oneness which is between the Father and the Son. There is an union and oneness of the divine Persons, the Father, the Son, and the Holy Ghost, in the incomprehensible and undivided Essence which is the pattern of the union there is between the elect to God. Christ hath a two-fold oneness with the Father. The first and original oneness is, as second Person in the self-existing

Essence. He hath a second oneness with the Father and Spirit, as he is as God-man, taken into personal union with the Son of God. This union is lower than the first, and the first is the original and ground of this. And our Lord here prays for his apostles, *that they may be one, as we are, i.e. as the Father and himself.* Which must include and imply their being brought to a knowledge hereof. As we shall have in the succeeding sermons an occasion to speak of the union of Christ to his people, and of their union with him, I shall only here just quote a scripture or two, and so conclude. Our Lord says, *I and my Father are one.* John 10:30. He saith to *Philip*, *believest thou not that I am in the Father, and the Father in me? The words that I speak unto you, I speak not to 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: or else believe me for the very work's sake.* John 14:10, 11. And at the twentieth verse of the same chapter, he says to his disciples, *At that day ye shall know that I am in my Father, and you in me, and I in you.* Each of these sentences of Christ are to be considered as spoken by him, both as Son of God, and also as God-man. This is the end Christ proposes in this petition to his Father on behalf of his apostles, *that they may be one, as we are.* That there may be a similitude and likeness of the union between the Father and himself. May the Lord, the Spirit, open what our Lord here designs unto us, and follow with his special blessing what hath been delivered. Amen.

SERMON 11.

JOHN 17:12, 13

While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition, that the scripture might be fulfilled. And now come I to thee, and these things I speak in the world, that they might have my joy fulfilled in themselves.

Our divine Lord, in the course of his prayer as here recorded in this chapter, is pleased to express himself in a most engaging way and manner, so as to open all the depths of the everlasting gospel of the blessed God, and to set forth all the truths contained herein. Not one article of faith but is contained in this prayer. We have here the doctrine of the divine personalities, in the unity of one incomprehensible Godhead, the glory of Christ as God-man, his headship and mediatorship by the delegation of his divine Father, his power, as such, over all flesh, the election of grace, the gift of their persons to him, the Father's gift of eternal life to them in him, his appointment by the Father to bestow the same on them. We have the perfection of his work declared by himself, before his Father, his prayer for his own glorification. In which his ancient and primordial glory is set forth. Then, as it respects what he had done for his elect apostles, in making known all of God, in his nature, persons, and perfections, will, counsel, and covenant is spoken of. After which our Lord prays his Father on their behalf. In which he urges such motives as these: that they were the elect and that as such, the Father had a personal and peculiar propriety in them, that he had given them to him; therefore, both the

Father and himself had a mutual propriety in them. Our Lord says he had given them the same gospel, or words, which the Father had given him. He says these persons had received the same, that they knew him to be the Sent One of God, that he came from the Father's bosom to perform his will and he was going to leave the world. He commits them unto his Father. He prays him to make them his care. He prays him to keep them through his own name in the truths and doctrines of the everlasting gospel, in his holy worship, faith, and fear, that they might persevere in holiness, *i.e.* in the practice of it, and be one in will, and affection to each other, that they might cleave to each other, stand fast in one spirit, having the same designs and interest of him the glorious Redeemer in view, and at heart. And thus shadow forth and be a semblance of the union between the Father and himself. This is for the substance, the subject of the foregoing part of his most divine prayer. This is for the substance, the subject of the foregoing part of this most divine prayer. The verses now before us is a continuation of the position expressed in the verse foregoing. It is an account of his own faithfulness in the discharge of his pastoral office towards his apostles. And by it he adds weight to his former request. *While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition, that the scripture might be fulfilled. And now come I to thee, and these things I speak in the world, that they might have my joy fulfilled in themselves.* The particulars of my text I will aim to cast into the following division:

First, I will set forth the care and faithfulness of Christ towards his Father, and these persons here prayed for, as expressed by Jesus in these words, *While I was with them in the world, I kept them in thy name.*

Secondly, the declaration of our Lord concerning his keeping these persons close to himself, and from the evil of the world, and from temporal and eternal ruin, with the exception of *one. Those that thou gavest me I have kept, and none of them is lost, but the son of perdition.*

Thirdly, Our Lord's apology for this. *None of them is lost, but the son of perdition, that the scripture might be fulfilled.*

Fourthly, the pleasure and joy Christ had in being about to enjoy his Father's company, fully in glory. And the concern also he felt for his beloved ones, whom he was to leave here *behind. And now I come to thee, and these things I speak in the world, that they may have my joy fulfilled in themselves.*

These are those particulars which I shall aim to open and discourse on at this time. May the Lord, the Spirit, help me so to do to the glory and praise of Christ, and to your edification. Then we shall have fresh cause to praise and bless him.

As the Lord shall enable me, I am, first, to set forth the care and faithfulness of Christ towards his Father, and these persons here prayed for, as expressed by Jesus in these words, *While I was with them in the world, I kept them in thy name.* He was now in the world, but as he was just on the eve of leaving it, he speaks as though he was out of it. And he speaks of what he had done in it. He had exercised himself in the full discharge of his office. As he had received these persons present, as a gift from his Father, so he had closely attended to them, and made all their concerns his own. As he had received a commandment from the Father, what he should say, and what he should do, so he had most punctually attended unto, and performed the

same. And here, before his Father, he professes the same. It is an argument made use of by him, that the Father should now act his royal part, in the display of his sovereign grace, and the good pleasure of his will towards them. I have, says our adorable Lord, considered them *as thine, and mine*. I have communicated to them the whole of thy revealed will. I have kept them in the knowledge of thee. I have kept them from sinning against thee. I have kept them in thy faith and fear. *I have kept them in thy name*. I have most cheerfully performed my office, both as it concerns thee and them. This I take to be the essence of our Lord's words, *While I was with them in the world, I kept them in thy name*. O the transcendent grace of Christ towards his elect and beloved ones, as exemplified in his conduct towards these eleven apostles! He clothed himself with human nature that he might dwell with them. He conversed with them in a body like their own. He understood all in them. He comprehended the whole contained in their natures, cases, feelings, experiences, sorrows, and miseries. He took it all into his holy mind and exercised himself most exactly towards them, as suited to all they were in themselves. In so doing he displayed his grace. They were not angels, but men. They were not whilst he was with them in the world great saints, but very little ones. They were not persons of high attainments in his school but they were slow to receive, and slow of heart to believe. They were not very eminent for any grace, but were at all times full of corruption. Yet our Lord takes no notice of it throughout this whole prayer. As I want to improve our discourse for your spiritual advantage, let me observe, how most exactly suited to our Lord Jesus Christ is to us, all the while we are here below, that we are the subjects of sin, corruption, miseries, wants, and temptations. And from the time our Lord is pleased to call us by his effectual grace until he brings us to the enjoyment of the everlasting inheritance, what is the whole of Christ's dealing towards us, but one grand display of mercy. He is pleased to realize in his called people, the love of his heart. He hereby gives them such proofs of it, as carries all before it. He dispenses his mercy, just exactly as their sins, miseries, corruptions, wants, temptations, and sorrows require. He hereby proves to a demonstration that he remembers them with everlasting kindness. It is only whilst we are in this present world, we shall need Christ's mercy, because we shall have no sin in heaven. Therefore if it is only whilst we remain in a state of time. And, blessing on him, he will never leave nor forsake his people for his great name's sake. *Whilst I was with them in the world*. These words imply he was just going out of the world that his continuance in it was very short, that he should be with them as it respected his bodily presence, but a little while longer. Although he would be with them, with regard to his spiritual presence, all the while they continued, and his church also remain on earth, and till all his people will be with him in heaven. The address is to the Father. Our Lord had just before styled him *Holy Father*. Here he says, "While I was with them in the world, I kept them in thy name," by thine authority and power. These persons here before thee, whom thou gavest me to be mine apostles, I have kept them close to myself. They have been always on mine heart. They are particularly so, as I am now about to leave them. I have kept them from the evil of the world. I have kept them from eternal evil. I have committed them into thine hand. I do recommend them unto thee. Thus the care and faithfulness of Christ towards them is here expressed. We may here observe, our Lord will be equally

careful of all his church, as he was to these persons who were to be the bishops and pastors of his universal church. For such they may be to the present moment styled, seeing the doctrine they preached is the bread of life, by which the church is fed and maintained, and will be until Christ's second appearing in his kingdom and glory. As it is given unto us to take into our minds the grace of Christ, expressed in the words before us, it leads us to see what he is, and what his heart is to such as believe on him. As our Lord's care and faithfulness to his charge was such, as he could speak of it himself to the Father, thereby expressing how he had filled up his pastoral office as the great Shepherd and Bishop of souls, so as to honor the Father, who had appointed him to that office, and so as to express his faithfulness to those given unto him; so he proceeds in his account to his Father concerning this subject. Which brings me,

Secondly, to consider the declaration which our Lord makes concerning his keeping these persons close to himself, and from the evil of the world, and from the temporal and eternal ruin; with the single exception of but one. *Those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.*

The whole twelve apostles were given by the Father to Christ. They had all alike the benefit of our Lord's bodily presence. They heard the same words. They saw the same miracles. They equally followed Christ up and down throughout the various cities and towns of Galilee. Yet out of these one falls into sin, final despair, and hell. Yet Christ makes an apology for this, saying, *While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition, that the scripture might be fulfilled.* Here, in this little company of twelve persons, we have election and rejection realized. Here are eleven chosen to life. Here is one appointed unto death. Here are eleven persons preserved from a total apostasy. Here is an individual falls, from being numbered by Christ with the apostles, into hell. What shall we say, but, even so, Holy Father, it seemed good in thy sight. The persons here, were all chosen to the office of apostleship, but they were not all partakers of the grace which fitted for the apostolical office. And yet it is but one of them neither, that fails of this grace of God. Eleven of these who were styled by Christ apostles, were the chosen and beloved of God. But one who fills up the number is here styled *the son of perdition*; and that by our Lord himself. Our Lord says, *While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept.* He again speaks of these eleven men now present, as given by the Father unto him. They were given him as the Father's loved ones. And they were also given to him out of the same everlasting love, to be his apostles. As they were thus doubly given by the Father to Christ, so they were doubly dear to him. He laid out himself, if I may so say, fully for them. So that he instructed them, and gave them to know the mysteries of the kingdom of God, whilst others he did not bestow this knowledge on. Hence he said, *Unto you it is given to know the mysteries of the kingdom of God. Blessed are your eyes for they see, and your ears for they hear. For verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them, and to hear those things which ye hear, and have not heard them.* Matthew 13:16, 17. Our Lord had kept these elect apostles from the evil of the world. Not that they were without sin;

nor were they kept from falling into sin. A few hours after this prayer had been offered, they all forsook Christ, and fled from him. And one of them most shamefully denied him, with oaths and curses. Yet they were saved in Christ, with an everlasting salvation. And they were each of them saved by Christ from the full power and dominion of sin. Our Lord had kept them in his Father's name; in the true faith of God's elect. He saved them from final apostasy. He had so kept them, as to speak of it with the utmost satisfaction; as that which did his heart good to recollect. He speaks of it with divine joy. He speaks it before the Father, as that which would be highly acceptable and well-pleasing unto him. "Those that thou gavest me, I have kept." If Christ kept these secure, he will keep all the rest of the Father's elect sure also. *Judas*, his fall and damnation, is so far from making against the doctrine of the final perseverance of the saints, that it is a most full and convincing evidence of it. Those that thou gavest me I have kept. Election itself is the security of God's people. It was of the eleven apostles. It is so of all the rest of God's beloved ones. Hence, when there was a great defection from the doctrine of faith, among professors in *Asia*, of which *Paul* takes notice in his first chapter, in his Second Epistle to Timothy, he immediately, in the next chapter, comes in with his, *Nevertheless, the foundation of God standeth sure, having this seal, The Lord knoweth them that are his*, see chapter 2, verse 19. So in the spread of popery, it is said, *And all that dwell upon the earth shall worship him, whose names are not written in the book of life, of the Lamb slain, from the foundation of the world.* Revelation 13:8. So here, *Judas*, his very sin, and fall thereby, from the office of being an apostle of Christ Jesus, for he did not fall from the grace, even of this very office, it never having been given him, was a proof that the gifts and callings of God are without repentance. As our Lord took care of the elect apostles, who were chosen in him to grace and glory, as well as to the grace of the apostolical office, and who, on the descent of the Holy Ghost upon them, then received every gift, and grace, which qualified them for the execution of their office; and as they were most graciously preserved from the evil which is in the world, and our Lord could give a good account of one of their own company, though no partaker with them of Christ's salvation, and who was gone within an hour from them, on the basest design which ever entered into the human mind. And says of him, to the Father, *Those that thou gavest me I have kept, and none of them is lost, but the Son of Perdition that the scripture might be fulfilled.* Our Lord declares *Judas is lost*. None of them which thou gavest me is lost, but him. And he is lost, though thou gavest him to me. But thou didst not give him me as thine elect; as thy beloved. Thou only gavest him me to be an outward witness and an attendant on my person and ministry. He is *the Son of Perdition*. He is *lost*. He is now engaged in the hellish business of betraying me into the hands of those, who have plotted to take away my life. Such is his infamy and treacherous dealings, he had sold me for the price of a slave. I speak all this prayer-wise unto thee, in the hearing of these eleven men present; as the time will come when they will profit hereby. It will be a confirmation of their faith in me, that I am the true and very Messiah, that everything has been realized in me that was foretold by the prophets, that even *Judas'* perfidy is prophesied of in the scriptures of truth. *He that eateth bread with me hath lifted up his heel against me.* I offer this therefore as an apology that *Judas* is not kept any longer, even in the company of

the elect apostles. It is that the *scriptures might be fulfilled*. Our Lord most probably refers to the hundred and ninth Psalm which some have very properly entitled *the Iscariot Psalm*, because it treats of *Judas*, and his betraying the *Messiah*. And it is so applied by the apostle *Peter* in the first chapter of the Acts of the Apostles where he is treating of the fall of *Judas*, and says, *Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost, by the mouth of David, spake before concerning Judas, which was a guide to them which took Jesus. For he was numbered with us, and had obtained part of this ministry*. And he makes an application of his subject thus: “For it is written in the Book of Psalms, Let his habitation be desolate, and let no man dwell therein; and his bishoprick let another take.” Which are almost the very words of the sixth, seventh, eighth, and ninth verses of the hundred and ninth Psalm. The variation of the words neither alters the subject or meaning of them. It follows from hence, that *Judas* had been spoken of in the scriptures as an apostate, who would bring on himself a most tremendous curse, that he would be in his own person an execration. Our Lord must naturally be conceived as referring to this here, therefore he says, all this fell out just so, that the scripture might be fulfilled. It foretold this by way of prophecy, many ages before it was accomplished. What is written and foretold therein can never fall to the ground. This hath fallen out in the event, most truly, according to the prediction. It is therefore accomplished in this person, in his case and circumstance, from whence it appears no one single word in the sacred volume of holy scripture, can fall to the ground. From hence our Lord gives an account of the fall of *Judas* from the apostolical office, and falling into hell. He is here styled, *the Son of Perdition*. A title no where in all the book of God given to any beside, but *the Pope of Rome*. And he is also styled, *the Son of Perdition*. 2 Thessalonians 2:3. And *Peter*, speaking of *Judas*, whom Christ styles *the Son of Perdition*, expressly says, that *Judas* “by transgression fell, that he might go to his own place.” Which can be none other than hell. *Those that thou gavest me I have kept, and none, or not one of them is lost, but the Son of Perdition, that the scripture might be fulfilled*. We may learn from hence that it is most clearly witnessed in the word of God that some are ordained to eternal life, and some are afore-appointed to eternal death. That all is fixed in the divine decree; otherwise, how came it to pass, *Judas* should be fore-signified in prophecy as the very individual person who should betray Christ, if all this was not the fruit of divine predestination? It is every day realized that all things are known unto God; and that all things fall out most exactly according to the divine will. If so, *He worketh all things after the counsel of his own will*. Ephesians 1:11. Even the death of Christ, and those who were the very immediate perpetrators thereof, *Peter* declares, respecting *herod* and *Pontius Pilate*, with the *Gentiles*, and the people of *Israel*, were gathered together, For to do whatsoever the hand and counsel of God determined before to be done. Acts 4:27, 28. If so, all the actions of men are under the direction of the Lord. That he overrules all in man for his own glory. God’s decrees have no influence on the will and actions of men; yet God knows all the wills and actions of men. And let us be willing, or unwilling, to believe and acknowledge it as we may, yet he who declareth the end from the beginning, and from ancient times the things which are not yet come, it is he who saith, “My counsel shall stand, and I will do all my pleasure.” From our Lord’s saying to his divine Father, *Those that thou gavest me I have kept*,

and none of them is lost, but the Son of Perdition, is expressive of his acquiescence therein. And from our Lord's adding to it these words, *that the scripture might be fulfilled*, it shows the knowledge which he had of, and also the use which he himself made of them. He could indeed say, *O how I love thy law, it is my meditation all the day. The law of thy mouth is better unto me than thousands of gold and silver.* The word Scripture, taken absolutely, generally stands for the sacred books of the Old and New Testament. Did ye never read in the scripture? Matthew 21:42 how then shall the scripture be fulfilled? Matthew 26:54. *All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.* 2 timothy 3:16. Yet I conceive what is strictly and properly scripture is what relates to the revelation, and prophecies, concerning Christ in the sacred books. It is expressly said by *Matthew*, speaking of selling Christ for thirty pieces of silver, then was fulfilled that which was spoken by *Jeremy* the prophet saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of *Israel* did value, and gave them for the Potter's field, as the Lord appointed me, chapter 26:9, 10. Now this is not to be found in *Jeremiah*, but it is in *Zechariah* 11:12, 13. The Jews say, the spirit of *Jeremiah* rested on *Zechariah*. But what I quote it for is, that scripture must more immediately relate to prophecy. And as a proof of it, I would quote the following passage. *Mark* says, *And the scripture was fulfilled, which saith, And he was numbered with the transgressors*, chapter 25:28. The scripture referred to is *Isaiah* 53:12. *And he was numbered with the transgressors.* As this is a prophecy, and is styled so by way of eminency, so is also what our Lord here alludes unto, when he says, *None of them is lost, but the Son of Perdition, that the scripture might be fulfilled.* Let these things be duly and properly considered by us, and we shall see beauty, harmony, and truth, most closely connected together in our Lord's words. *Of those thou gavest me I have lost none, but the Son of Perdition, that the scripture might be fulfilled.* It may be observed by usm that amidst all the glorious things which our Lord before, and after speaks of, yet in hearing of his favored few, he speaks out before them concerning the awful state of *Judas*. If such a one was in the church over which Christ himself presided as pastor, we learn from hence, that God will have it so, that in his churches, the gospel being as a net which gathereth of every kind, some shall be congregated among the Lord's real people, who will be everlastingly separated from them, and unto whom Christ will one day say unto them, "I never knew you, depart from me all ye workers of iniquity." I would only add, Christ will, and does take care to discriminate between such as are his, and such as are not. The elect obtain true knowledge of Jesus, and salvation, and the rest are blinded. I go on,

Thirdly, to review our Lord's apology of this fall of *Judas*, who though he had been given by the Father unto him, as an apostle, yet he was lost; whilst the others are saved. *While I was with them in the world, I kept them in thy name: these that thou gavest me I have kept, and none of them is lost, but the Son of Perdition, that the scripture might be fulfilled.* His address is to the Father. It comes in after he had been speaking concerning his faithfulness, and concerning his care, which he had exercised over the chosen flock. He is giving an account of his faithfulness, both to his Father and his flock. Yet in the midst of all this, he speaks of the loss of an individual; and he speaks of it without the least emotion. We should learn from

hence not to be so concerned about the loss of the reprobates, as though it might have been prevented. Our Lord knew all the counsels of his Father's will. He who was the greatest predestinarian that ever lived in our world, is perfectly well pleased with all the good pleasure of his Father's will. He knew God could will nothing, but what was perfectly just; therefore he is well pleased with God's acts and purposes, and as Mediator, submits to his Father's good and righteous will in all things. Though we are not what Christ was, nor are we fully admitted as he was into all the knowledge of the divine will, yet it most certainly becomes us, to submit to the righteous determination of the Lord towards all flesh. If you are favored with a supernatural birth, and have spiritual and eternal life imparted to your minds, learn from hence, to read your real election in Christ, and give Father, Son, and Holy Ghost glorious praise for the same. Learn to leave all others with the Lord. Do not be curious to pry into the will of God concerning any but yourselves. Neither be too much disturbed if some in the same church state with you are no great ornaments to their profession. Ever remember who maketh you to differ. This will always keep you in your proper place. You will then recollect with solemnity of mind, and also to your spiritual profit. It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. I have, says our Lord to his Father, in giving up his account to him, lost but one of those whom thou gavest me. And this is not properly a loss. He was never the object of thy love. He was never the subject of thy grace. He was not among the given ones whom I was to give eternal life unto. He was not among the number I was engaged before the world began to lay down my life for. He was given me by thee to be an apostle. He has had the outward means, and seen my miracles, heard my sermons, and been with me so as to enjoy all external ordinances. He has sinned against all. He is now fully given up to his own heart's lust. Covetousness hath been at all times his master-sin. He is now wholly swallowed up in it. He is gone from me in order to betray me. All this is according to the counsel of thy will. All this was foreseen by thee even before, and also when thou gavest him unto me. All this is the subject of several prophecies recorded in the Book of the Psalms. His end is therefore most fully and solemnly expressed. Thy will is mine herein. The scripture is fulfilled hereby; that is, what thou hast caused to be written therein, concerning the man who should betray me, is all fulfilled in the apostate. And what is to befall him as the reward of his iniquity is also written therein. As I have therefore kept all the eleven, and well kept them. Agreeable to thy will, and mine own engagements and office, I have therein most carefully and faithfully discharged my part, and executed mine office to the glory of thy name, and to the benefit of these thy servants before thee. As to the Son of Perdition, every thing had taken place concerning him, as stated and expressed in thy revealed word. Therefore as no real injury will fall on the eleven elect apostles, by means of the fall of this man, and my churches to the very close of time will reap this benefit from it, as to see there can be no falling from thy love, and out of my arms, thou there may be falling from a very high profession of my truths; I therefore speak all this before thee, at this time, for the future benefit *of thine and mine*. They are, and will be kept by my power, through faith unto salvation. None of them is lost. They were written in the book of life. *But the Son of Perdition is lost*. And herein is the scripture fulfilled; therefore I rest satisfied, seeing thy manifestative glory is not in the least

affected hereby. No, nor my glory and office, as Mediator. All the ends for which thou gavest him me, are answered. His fall only proves what he was. It shows there is no safety by being simply a professor of my truth. It is only being in me, as a member of my body, a being inlaid in my heart. He was not. So that *thine and mine* here present, and *thine and mine* absent, and *thine and mine* who are yet for to come, throughout every age and period of time, will have no cause to stumble. It is, with all and every circumstance of the man, and his apostasy, a full and immutable evidence of my power to save; that I am indeed mighty to save. Beloved, I hope I have on this part of my subject said all which may be relieving to your minds. Learn from it, God will have it so, that in some of the best, most regular organized churches, with all the truths and ordinances faithfully stated, defended, and attended on, there shall be some corrupt and scandalous sinners. They shall be high too in gifts and attainments, yet be nothing. Yea, they shall fall from all these, and fall into hell. Take heed you be not too much concerned about it. You have not any thing to do with it. Leave all such cases with the Lord. As all things are under the immediate eye and purpose of God, it must have been designed by him that *Judas*, falling as he did, should be for the real benefit of the church. And wherein could it be so, but by giving us to see that even in the churches of Christ, we must expect to find sinners as well as saints. Let us therefore learn to leave ourselves wholly and entirely with Jesus Christ, and not give ourselves unnecessary care and concern about others. The elect shall obtain the salvation which is in Christ Jesus, and the rest shall be blinded. Always remember there are in the visible congregated church of Christ, sons and servants. The latter have their use as well as the former. Yet the servants will never be sons, nor will the sons ever be servants. The servant abideth not in the house for ever, but the Son abideth ever. Our Jesus is just what he was, notwithstanding the loss of *Judas*; he does not want his disciples to be concerned about his fall; he does, in their hearing, speak of it in such terms as must embolden their faith in him; he, calling him the Son of Perdition, is giving them to understand that he belonged to the family of hell, which they never did. He says, *While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the Son of Perdition, that the scripture might be fulfilled.* And thus I am brought,

Fourthly, to speak of the pleasure and joy Christ had, in being about to enjoy his Father's company, fully in glory, and the concern also he felt for his beloved ones, whom he was to leave here behind. *And now come I to thee, and these things I speak in the world, that they might have my joy fulfilled in themselves.* It is impossible for us to enter fully into the love of Christ, as he is pleased to express, and set it before us in his sacred word. He is going out of the world. He is going to the Father. He is giving up his charge by committing all his people unto him. He is praying for them. He prays in their hearing. He does it that they may hear him, and thereby have an evidence what his thoughts will be towards them in glory. He speaks out fully and freely. He declares how he has executed his care over them. He is mindful of them and whilst he has said nothing in his prayer, no, not even about the loss of one of their company, so as in the least to weaken their faith, or distress them. So far from it, what he had spoken, as if properly received, is calculated to encourage their faith and hope in him. So what he here says to the Father, *And now come I to thee*, whilst

it fills his own mind with joy, and he speaks of it as matter of unspeakable joy to himself, yet at the same time he is deeply concerned for those he is parting from. He began at the former verse this subject of joy, *And now I am no more in the world, but these are in the world, and I come to thee.* I shall be soon admitted to enjoy that glory, blessedness, communion, and satiety with thee, and in thee, as none but myself can. Yet these, my beloved ones, and thy beloved ones, *are in the world,* and I know not how to part from them. They are deeply rooted in my mind. They are inscribed on my heart. All I shall enjoy with thee in glory will never take off mine heart from them. I could not leave them hadst thou not been equally interested in them as myself. I have left them with thee, therefore I come to thee. And it fills my mind with the utmost satisfaction that I have given thee an account of my conduct towards them while I was with them in the world. It was my meat and drink to keep them through thy name, and exercise all my bowels of mercy and compassion towards them. I have now left them, Father, with thee. I have prayed thee, *Holy Father, to keep them. And now I come to thee,* who art the fountain of my joy. *I come to thee,* that my soul may be made glad with thy countenance. *I come to thee,* knowing that *in thy presence is fulness of joy, and at thy right hand are pleasures for evermore.* The language of *I,* and *Thou,* and *Me,* and *Thee* so often used by Christ in this prayer are so many proofs of the divine personalities of himself and of the Father. The word personalities is expressive of the mode of existing in the divine nature. The word person, besides that, implies the nature and substance in whom he subsists. A person is an individual that subsists and lives of itself, endowed with will and understanding, who is neither sustained by, nor is part of another. Such is the Father, therefore a Person, such is the Son, therefore a Person, such is the Holy Ghost, therefore a Person. The great and incommunicable name of Jehovah is always in the singular number, because it is expressive of his essence which is but one, but the first name of God we meet with in the scripture and that in the first verse of it, is plural (Doctor Gill). It will hereafter, in further discourses on this prayer of our Lord's, be found, that the doctrine of the Eternal Three, is the very ground and basis of this divine intercessory access of Christ, to the throne of the heavenly grace. Yea, that the union of the Three in Jehovah, is the very primordial motive with God to choose and ordain an election of grace, to stand in such an union and relation to him, as to receive from him supernatural and supercreation blessings. I love the doctrine of the Trinity from my very soul. It is received into my mind from the scriptures of truth, through the inspiration of the Holy Ghost. I do not want, nor desire to know, how the Three in Jehovah exist. I am content with the scripture revelation thereof. In the same I rest. Without any inquiry into the modus of their existing. And I know what it is to be favored with real, and spiritual, distinctive, apprehensive, and personal address and communion with Father, Son, and Holy Ghost; and this is all I expect to be admitted to know knowledge of, throughout the ages of eternity. But to return to my text, to that part of it which belongs to this last head of discourse, *viz. And now I come to thee; or, And now come I to thee, and these things I speak in the world, that they might have my joy fulfilled in themselves.* Our Lord is truly pleased and happy in the prospect of going to the Father. He knew what he would enjoy in the immediate access he would have with the Father. He knew what communion with the Father was, and that in such an

incommunicable way and manner, and that also to such a degree as none beside himself were ever admitted to. He could not therefore but be filled with holy joy at the prospect thereof. And he speaks it in the words he utters. *And now come I to thee*, from whom I came, in whose bosom I was before the world began, to enjoy what I have for a season parted with, the glory which I had with thee before all time. I am possessed in my own mind and thoughts with views hereof. *And these things I speak in the world*, that they hearing them, may be led to see and know what my heart will be towards them, when I am with thee, in the full enjoyment of all my glory which includes all our Lord had before said in the former part of the chapter. It was all spoken out by Christ to his Father, in the hearing of these eleven apostles, to this end, *that*, says our Lord, *they might have my joy fulfilled in themselves*. It was by the words of Christ, the Holy Ghost was to work on their minds. And he was hereby to fill their hearts with the joy of Christ. They were hereby to have some blessed apprehensions of the joy of which Christ is the object and subject. Of the joy which comes from him, and which centers in him. They would hereby rejoice in his person, in the greatness, dignity, and majesty of him, who was their life and light, their righteousness and propitiation, their Head, their Husband, their Saviour, their present and their everlasting Friend. From these few and simple ideas, we cannot but see and perceive, the subject before us, is immense and truly sublime. Not what our Lord had spoke concerning *Judas*, was to take off their minds for a single moment from him. The perfidy of that wretch did not shut Christ's mouth, so as for him to cease to express his heart's love to these his beloved ones now before him. No, he wills they should have matter for joy, for holy joy, for constant joy, for everlasting joy. "And these things I speak in the world, that they might have my joy fulfilled in themselves." As it is here set before us, and recorded for the benefit of the whole Catholic church of Christ militant here upon earth, we learn from hence how our Lord accompanies the same with his blessing. It is by his sending his Holy Ghost into our hearts, and by his bringing home, and realizing in the mind, the great and important realities here contained. By the means, the real people of God are led so to receive these heavenly words of Christ into their understandings, as to have the actual enjoyment of them, and hereby to enjoy real communion with Christ in the true belief of them.

And now come I to thee, and these things I speak in the world, must refer to what goes before, in which our Lord had spoken concerning the nature of eternal life; of his power to give it, to all whom the Father had given him; of the work of redemption finished by him, and the glory due to him on that account. He had also spoken concerning the chosen ones, and particularly the apostles now present. He had declared the mutual interest he and his Father had in them; and what he had done for them; in revealing and giving the gospel unto them; in his keeping them by the powerful influences of his grace. He had expressed the great concern he had for their future preservation. All these things he had been taking notice of, in his prayer for them, whilst he was with them in the world, before he took his leave of them. And he says, his end is all this was, *That they might have my joy fulfilled in themselves*. A part of which joy is let into their minds as they are led from his word, and by his Spirit, to contemplate his joy in them. He joyed and rejoiced in them before all time. He still continues his joy in them, so that he rejoices in them, and over them, to do

them good; and he will more abundantly express it, when they shall all be brought home to glory, and be for ever with him. The prophet *Isaiah*, speaking to the church, says, *The Lord delighteth in thee*. The Lord, speaking of his people by the prophet *Jeremiah*, says, *Yea, I will rejoice over them to do them good, with my whole heart, and with my whole soul*. And the prophet *Zephaniah* says to the church of Christ, in this our world, *The Lord thy God in the midst of thee is mighty; he will save; he will rejoice over thee with joy; he will rest in his love; he will be silent in his love*. So it is in the margin. *He will joy over thee with singing. And the joy of the Lord is our strength*. All which is confirmed by these words of our Lord's, *And these things I speak in the world, that they might have my joy fulfilled in themselves*. We see from hence the love and delight our Jesus hath in the spiritual prosperity of his servants. They cannot prosper in their souls, nor flourish in the house of our Lord and God, except their minds enjoy the peace which Jesus made by the blood of his cross, and their hearts are truly filled with a sense of his love. If they could, our Lord would not have thus prayed for them. He says to his Father, on their behalf, *And now come I to thee, and these things I speak in the world, that they might have my joy fulfilled in themselves*. This therefore is a part of his request, as it also is the end of his request. He is pleased his beloved ones should be perfectly happy in him. It pleases him that they should derive their joy from his word. He speaks out before them, and he speaks out unto them all his heart. He cannot act more graciously towards them. He cannot express his goodness more abundantly unto them. He would have them to delight themselves in his great goodness which he has shown unto them. These words of our Lord's, *And these things I speak in the world that they might have my joy fulfilled in themselves*, were not merely intended for the eleven apostles, but for his whole church, ministers, and people down to the end of time. And they will be supporting to the Lord's people in every age, place, circumstance, and condition they can possibly be in. It would be a most blessed exercise to read over this whole prayer, to pray over it, to mix faith with every part of it, and bless the Lord for it, and for what in a particular manner concerns us in it. Such as concerns Christ himself, may be of use to us, as it would serve to direct our minds to contemplate him. And we are never better employed, nor are our affections more heavenly at any season, or on any occasion, than when we are engaged in contemplations of him. It is what the apostle exhorts unto. He says, *Wherefore, holy brethren, partakers of the heavenly calling, consider the apostle and high priest of our profession, Christ Jesus*. Hebrews 3:1. As it respects the fitness and qualification of the apostles, to fit them for their work of preaching the unsearchable riches of Christ, for planting churches, and settling the ordinances and officers in them, here we may behold it, and herefrom see, what the real gifts and graces of those persons are, whom Christ is still pleased to send, and place in his churches. We may learn from hence what those blessings are, which we individually as saints, as believers in Christ, stand in need of. So that I cannot but esteem it to be a spiritual exercise which if practised would turn to very great profit and real advantage, to go over the whole of this prayer, by reading it, mixing faith with, and praying over each petition, that it may be fulfilled in us; so far as it will increase our Lord's glory. May the Lord bless what hath been delivered, so far as agreeable to his most holy mind

and will, that you who belong to him may be profited, and his joy fulfilled in you. Even so. Amen.

SERMON 12.

JOHN 17:14

I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

Our Lord Jesus Christ, the apostle and high priest of our profession, is here praying for his chosen elect, and beloved apostles. His prayer contains a variety of petitions, and they are all of vast importance. His first request is, that they may be kept unblamable in holiness, that they may persevere, that the Father, whom Christ addresses with the title *Holy Father*, would keep them through his name, in the truths and ordinances of the everlasting gospel. Our Lord gives them all up to his Father's care and faithfulness he himself had exercised towards them whilst he was with them in the world during his abode with them. And being now ready to leave them in the world, he being just ready to enter on eternal glory, to enjoy and solace himself in his Father's bosom, he declares he spoke what he did to his Father in prayer, and audibly in the ears of these eleven persons, that they might have holy, spiritual, durable, substantial, yea, everlasting joy in their minds: even his joy. That as he would be ever joying and rejoicing in them, as the objects and subjects of the Father's everlasting love—as persons whom his Father gave him to be members of his body, of his flesh and of his bones—as his witnesses who were to bear his name, and by their preaching it, would be the very instruments of its *as precious ointment poured forth*. So he could not but rejoice in them, and in all the elect and given ones, saying, *The lines are fallen unto me in pleasant places, yea, I have a goodly heritage*. He having given up to his Father these persons, and spoken such things of his interest in them, and also of his Father's propriety in them, as could not fail when the Spirit should be sent to bring to their remembrance the same, a fulness of joy in their minds. Our Lord proceeds in his address on their behalf with his Father, saying, in the words now before us, and which is to be the subject of our present sermon, *I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world*. In which words we have a continuation of our Lord's prayer, and in them the following particulars:

Here is, First, what Christ had done for these persons. *I have given them thy word*.

Secondly, An account is given of the Spirit of the world towards them. *And the world hath hated them*.

Thirdly, the reason of the world's hatred of them. It is, says Jesus, *Because they are not of the world*.

Fourthly, their conformity to Christ hereby. *Even as I am not of the world*.

These are the particular heads of the present subject before us, and under each of them, I hope to unfold our Lord's words unto you. For this I would look up to the Holy Ghost. It being his prerogative royal, to take of the things of Christ, of his

word, as also of his Person and salvation, and show and testify of the same. May he be pleased to be with me in my attempts to unfold these words of our Lord unto you. My first general head is to give an account of what Christ had done for these persons. I have given them thy word.

Christ is the Person who speaks; the Father is the Person addressed; the persons spoken of are more particularly and precisely the apostles. Our Lord declares what he had done for them; what he had bestowed on them. *I have given them thy word.* It was not his own, but the Father's word, which he had given them. It was an invaluable gift. The word was inestimable. The bestowment of it was altogether of grace. It was the fruit of election. It was a part of Christ's faithfulness to bestow it. Our Lord had been on this subject before, where he says, *For I have given unto them the words which thou gavest me.* Verse 8. And here he says, *I have given them thy word.* We learn from hence, our Lord is pleased to go over, and repeat the same truth in his prayer again and again. He doth so with respect to the oneness of union and interest he and the Father hath in the elect. *And all mine are thine, and thine are mine, and I am glorified in them,* verse 10. And we should learn from hence to know, that truths of the greatest importance are to be repeated, again and again, in prayer, and in preaching, to the intent they may have their weight and influence on our minds, and also on the minds of others. Our Lord is here speaking as Mediator. As such, he received his all from the Father. He gave him all in the everlasting covenant, what he should speak, and what he should do. He had most faithfully performed his work, and office, in every particular. These eleven men had been some considerable time in his school. They had been fitting up hereby to proclaim him in his Person and salvation to an elect people, who were to be formed for the Lord's praise. Our Lord is again speaking to his Father on their behalf. They are to receive all the blessings of this his prayer. Yea, the good of it is to be extended to his ministers, churches, and people, down to the very end of time. Yet here it must be granted, the apostles, as such, are the particular subjects and persons whom Christ is here speaking of. It was to them he had delivered his Father's word; it was on them he had and would bestow apostolical gifts; it was on them he would shed the Holy Ghost richly, on his ascension and coronation in heaven. These were the persons who were to be his ambassadors, who were to preach the gospel with the Holy Ghost sent down from heaven. Of these persons he speaks to his Father. And concerning them he saith, *I have given them thy word.* As it was the Father's word, it was given by him to Christ, who gave it to these persons, which was altogether agreeable to the divine transactions and economy of grace. It has been already stated in the course of these discourses on this prayer of our Lord's, here recorded in this seventeenth chapter of John, the covenant acts, and transactions of the Three in Jehovah, in the everlasting covenant. There can therefore be no necessity of opening the same here, especially as it is the principal basis of the whole chapter. And at all times expressed when it is said, Christ is here praying and speaking as Mediator. Therefore as it appears needless to enter into this most sublime and interesting subject, for the reasons given, I shall therefore build upon it, and not any further open it; except it be in some general hints concerning it. As our Lord says to his Father, respecting his apostles who were present with him, *I have given them thy word;* we learn here the faithfulness and grace of our Lord Jesus Christ, both to his

Father, and also to these his servants. He came from his Father's bosom for this purpose. He had not only opened to them all his Father's mind, will, counsel, covenant, grace, and mercy, salvation and truth; but he had also given them the knowledge of the same, that they might communicate it to others. I understand Christ is here speaking of the system of truth, as bestowed on them as an invaluable gift; a treasure of infinite worth; bestowed on them as the fruit of sovereign favor; a treasure put into their earthen vessels. That all the blessings which followed from their preaching it, might fully appear to be of God, and not of them. Our Lord had given them the everlasting gospel of the blessed God. His Father had a concern in his intrusting it unto them. Therefore he says to him upon this subject, *I have given them thy word*. By it thy glory will be seen; in it thy glory will shine forth; through the preaching of it thy love to me, and thine elect in me, will be so made known, that thine everlasting love will be believed, and enjoyed in the minds of thy regenerated and called people. It appears the scripture before us may be enlightened, and the subject of it better understood by quoting these words of Christ, recorded by our evangelist in the fourteenth chapter of this gospel. Where our Lord, speaking to his disciples, saith, *But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid*. Verses 26, 27. By the gift of Christ here, Peace I leave with you, my peace I give unto you, I understand the gospel itself. It was given unto these persons from Christ; it was given them just as Christ himself had received it. He gave it them, so as never to recall it; he gave it them from his Father. On this account he saith, *For I have given unto them the words which thou gavest me*, verse 8. And here, *I have given them thy word*. It was committed to their trust. He accounted them faithful; putting them into the ministry. If we view the subject thus, then our Lord most highly honored these persons. They were to preach *the glorious gospel of the blessed God*; they were to preach *the gospel*; they were to preach *the gospel of God, our Saviour*; they were to preach *the unsearchable riches of Christ*; they were to preach *the hidden wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world, unto their glory*; they were to be sent forth *in the fulness of the blessing of the gospel of Christ*. All which they were prepared for by Christ himself. He had fitted them for it, because he had given them the word of truth. Although they were to wait until the Holy Ghost came upon them, and they were thereby endued with power from on high, yet they received the word of the gospel from Christ himself. He it was, who had unfolded the will of his Father unto them. He having made known unto them the mystery of his Father's will, according to his good pleasure which he purposed in himself. If what I have delivered, serves to set our Lord's mind and will, as uttered in the text, clearly before us, *I have given them thy word*, then it follows, that the gospel is an inestimable blessing. It is so. It is all this on many accounts. God gives no small gifts. They are all great. His gifts and blessing are for worth unspeakable. It is really so. It must be so, as it respects the originality of it; as also for the sublimity of it; and for the revelation of God made by it; and for the blessings which are the concomitants of it. "It is styled the manifold wisdom of God." Ephesians 3:10. It is the mystery hid in God, who created all things

by Jesus Christ. It is also a mystery which contains riches; yea, riches of glory; yea, Christ is the mystery of it; he is contained in it; he is revealed by it, and in it, he being the subject thereof, are hid, or contained, all the treasures of wisdom and knowledge. *Paul* expresses his desire for some real saints, that their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ. See Colossians 2:2. It must be love, amazing great love, for Christ to bestow the knowledge of the gospel, to these eleven men; and to give the same gospel to them, which he himself had received from his Father. Hereby he proved his love to them, and his faithfulness to him that sent him. And hereby intimates how absolutely necessary it was the Father should look to these persons, and keep, and save, and watch over, and preserve them, whilst they were in the world, seeing they had a treasure in their earthen vessels of more worth and excellency than all contained in earth or heaven. The gospel being Christ himself, set forth by God, as his ordinance of salvation, there can be nothing in heaven itself which can exceed the gospel. He being God's treasury, his inheritance, his portion, his all. And in the gospel, all of Christ is recorded; the whole of Christ is revealed, in it he is crowned by the Father, and the Spirit; by it he is preached; in it he is set forth as God's salvation to the ends of the earth; through it heaven is opened; all of God is known which creatures can know. The gospel is Christ's chariot; in it he shines forth; he is the Son of everlasting righteousness; and he shines forth so clearly in this revelation of him, that he communicates health, and cure, by his beams of light and love, on his people's hearts. Christ had bestowed his gospel on these persons; they had received it from him, as a testimonial of his high regard, and affection for them. He had received it from the Father, as a gift of pure grace; and these persons were to go forth, and preach it exactly according to the manner, matter, and order he had directed, instructed, and taught them the knowledge of. It must have been, in the nature of it, calculated to fill their minds with holy gratitude, to hear their Lord and Master thus speak of them. From the brief hints which have been dropped, ministers, churches, and saints should learn, it is incumbent on them, to preserve the gospel of Christ in the same purity Christ hath delivered it unto us in his word. If Christ himself gave the gospel just as he himself received it from the Father, and they delivered it to others just as they themselves received it, then we should aim both to receive it, and also retain it, in the very same simplicity. If it be said, but they are not now with us, therefore as they are not, how can it be expected of us, either to apprehend it, and abide by it, as they themselves did? I would for one, and at once reply, seeing we have the whole substance of all Christ Jesus ever said or did in our world, recorded in the writings of the sacred evangelists; and have the whole system of truth, to which Christ is the substance, it should be our study to attain from them such a real knowledge of Christ, and truth, as will keep us stedfast in the truth, and cause us to stand fast in the liberty wherewith Christ hath made us free. Ministers, although very inferior to the apostles, yet they should consider that Christ hath indeed put high honor on them, to give them the knowledge of his gospel, and having called them to preach it, they should study rightly to divide the word of truth. The churches of Christ should be very careful to hold forth the word of life. And all the Lord's people should consider themselves as set forth for the

defence of the gospel. If we consider the real blessings of the gospel, we shall see it is an inestimable blessing bestowed on the church by Christ. The knowledge of being the beloved of God, is an inconceivable blessing. To be elected in Christ—to be accepted in Christ—to be blessed with all spiritual blessings in Christ—to be redeemed by Christ—to be justified in Christ—to have full, free, and eternal redemption in the blood of the Lamb of God, even the forgiveness of sins, are inestimable blessings. And these are gospel ones. To be in the kingdom of God's dear Son, and be admitted freely into free access to God, and be favored with holy confidence in him; these are blessings and privileges which the saints of the most high God enjoy by means of the gospel. Let us labor to obtain a clear knowledge of these important realities. Let us seek to be firmly confirmed and established in the true faith and enjoyment of them. This will be a blessed mean in the hands of the Holy Spirit, of our being led on, so as to be filled with the knowledge of the Lord's will, in all wisdom and spiritual understanding. We may well observe here that none but Christ himself can give any of us a true knowledge of himself, and of his Father's mind and will. He it was who first preached it in our world; he begun it in the garden of Eden; his text and sermon was perfectly well suited to the persons, and to their case, and circumstances; he preached it to the elect apostles; he it is who still preaches it unto us. So that I will quote *Paul's* words by way of exhortation. *Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompense of reward, how shall we escape, if we neglect so great a salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him? God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will.* Hebrews 2:1-4. As I have given an account of what Christ had done for those persons, of whom he speaks in the text, *viz.* That he had given them the gospel, just as he himself had received it. I proceed,

To my second particular head of discourse, giving an account of the world, or the spirit of the world to them. *And the world hath hated them.*

By the world, we are to understand persons in it, worldly minded men. Men who were of it, whom Christ had before distinguished from his own, by saying, I have manifested thy name unto the men which thou gavest me out of the world. Our divine Jesus had been speaking to these persons on the same subject, a little before, what he now speaks to his Father concerning them. He, in his sermon unto them, as recorded in the fifteenth chapter, and verses 17-21, had been informing them what would be their lot, and what they might expect from the men of the world. He had said unto them; *These things I command you, that ye love one another. If the world hate you, ye know that it hateth me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.* Having given them the reason why the world hateth them, he adds an exhortation. *Remember the word I said unto you; the servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me.* As in these verses he openeth up to them the cause and reason of the world's

hatred of them, and tells them how it would break forth in acts of persecution against their persons, so here he prays for them agreeable to all this. Saying, *I have given them thy word: and the world hath hated them.* It was because Christ had given his Father's word unto them, that the world hated them. Luther used to say, 'If a man preached the gospel, he would draw after him all the rage of the earth and hell.' There are a variety of reasons why sinners hate saints. Why the world hated the apostles of Christ. But the reason given in the text is but one. And it includes all others. It was on the account of the doctrine these persons would preach. Which doctrine was wholly divine. It was of an heavenly original. It had been uttered in heaven. It was conceived in the infinite mind of Jehovah. It was delivered by the Father in counsel and covenant to his co-equal Son. He became incarnate that he might publish it, and make it known. He had done so, fully and effectually to those eleven men now present with him. They were to go forth after the day of Pentecost, and preach it every where. And the Lord would work with them, and confirm the word with signs following. Yet whilst the doctrine would be most salutary, life-giving, soul-refreshing, and heart-comforting, yet the very preaching of it would be the savour of life unto life, and the savour of death unto death. I would be to some effectual to their conversion unto God. Whilst others would be filled with rage against it. We may here observe the grace and goodness of our Lord Jesus Christ towards these his friends. He forewarns them, which was to forearm them. He prays for them suitable to the cases which would befall them. He does not lay any blame to them, or speak of it as any fault, or owing to any cause in their conduct through life. The doctrine which they preached seems to be that, which inflamed the minds of earthly minded persons with prejudice against them. This filled their hearts with envy; their mouths with scandalous language; their spirits with rancour; so that there was no safety for these ministers of Christ. It may be asked, why, what was in the doctrine which they preached which could enrage the world, and fill their minds with such indignation at them? The answer to this question must be, that the truths and doctrines of the everlasting gospel, are, as one expresses, contrary to all nature's highest improvements. They are wholly supernatural and divine. Why, cannot I be saved, and be in the favour of God, let my views be what they may of the Bible, and what is contained therein, if so be I act according to the dictates of mine own mind? So speaks a carnal man. Would you damn me because I think for myself? Can I not be saved unless I believe every thing you would have me to believe? What! Are there none go to heaven but just such as you please? I think you confine the matter. No one is saved, except they are just like you. So you damn all beside your own sect. This is very much like what often proceeds out of the mouths of many unsanctified persons. Nothing shows the tremendous blindness of the natural mind, more than doctrines of the everlasting gospel. Nothing makes more way for the discovery of the inward contempt and opposition against the truth as it is in Jesus, than the preaching of the true genuine gospel. Our Lord, *whose eyes were as flames of fire, who searcheth the hearts, and trieth the reins* of the sons of men, well knew this. He foresaw it, and gave an account of it long before; when he said, *I am come to send fire on the earth; and what will I if it be already kindled?* Yet he signifies it will not so fully break out before, as it would after his death. He therefore adds, *But I have a baptism to be baptized with; and how am I straitened till it be accomplished.* See Luke

12:49, 50. Our Lord Jesus, who knew the end from the beginning, says to his divine Father, concerning these his beloved ones, *I have given them thy word, and the world hath hated them.* They were hated, because they were thus distinguished. *The world hated them* for the gospel's sake. You have an instance of this in the treatment *Paul and Barnabas* met with at *Antioch in Psidia*, on their preaching there, although it was desired they would and *almost the whole city came together to hear the word of God.* *When the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.* It was entirely on account of the preaching the gospel these wretches behaved thus. On which occasion *Paul and Barnabas waxed bold, and said, It was necessary that the word of God should have first been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the gentiles.* He then quotes a passage from the 49th of Isaiah, to prove the propriety of his acting thus, *For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.* Upon this is recorded the effects which were produced in some of the hearers at this time, and place. *And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained unto eternal life believed.* We see persecution is what naturally follows the preaching the same gospel Christ received from the Father, and which he gave to his apostles. It took place soon after their day of Pentecost. It has continued ever since. Yet not always in the same form and way. It broke out at first and was expressed by the laying hands on persons, casting them into prison, and greatly and most grievously, tormenting their bodies, seizing on their property, and putting them to death. We have a very full account of this in the Acts of the Apostles. Then it broke out in another way and manner, by giving vent to all kind of errors and heresies, whereby the gospel was corrupted, the ordinances of it changed, and real saints martyred because they contended earnestly for the faith once delivered to the saints. And to the present day, all that will live godly in Christ Jesus, shall suffer persecution, in name, in suspicions, concerning the truths they hold. They shall be suspected they are not right, because of their avowal of the sublime truths and mysteries of the gospel. Yet let such never forget what their Lord Jesus Christ hath said, and let them be sure to act accordingly, "Whosoever shall be ashamed of me, and of my words, of him shall the Son of Man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels." Luke 9:26. As our Lord declared the world had hated these his beloved, so he uses it in prayer, that his Father would keep, defend, and preserve them. We learn from hence to see, and observe, how the blessed Jesus knows every thought of the heart of his enemies, as well as of his friends. He most carefully observes all their ill-will, all their rage, all their malice. He has provided for the faith and support of his church, amidst all persecutions from any, yea from every quarter. He informs his Father what the situation of his apostles in the world would be. That they were the objects of their hatred. To his church he saith, *No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment, thou shalt condemn.* Isaiah 54:17. And to his apostles he says, *And lo, I am with you always, even to the end of the world.* Amen. Matthew 28:20. And here to his Father he says, *I have given them*

thy word, and the world hath hated them, because they are not of the world, even as I am not of the world.

The doctrines of the everlasting gospel are god-like and divine. They are wholly spiritual and supernatural. Above the utmost ken of reason. Superior to the highest improvements of nature. They cannot be received as spiritual and supernatural truth, unless the mind is renewed, and enlightened by the Holy Ghost. And the preaching of them, will always be a means of discovering what is in the hearts of the hearers. It draws out their thoughts. So that they frequently express their dislike of heavenly truth. It is truth as truth, especially when insisted on as the Lord's truth, and as immutable as his being is, causes the carnal mind to be offended. None ever yet preached the gospel but were exercised more or less with the world's hatred. Ministers are not the only ones who suffer for the truth's sake. Every real saint, if truly enlightened into the sublime truths of the gospel, if he really loves them, holds forth a clear confession of them, lives in the actual belief of them, and walks unto the influence of the same; the carnal world, and earthly-minded professors, will hate him with cruel hatred. As I have been endeavoring to open my second particular, in giving an account of the world, or the spirit of the world to the apostles, so I proceed,

Thirdly, to show the reason of the world's hatred of them. It is, says Jesus, *because they are not of the world. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.*

These persons of whom our Lord speaks, were not of the world. They were given to Christ out of the world. They were chosen out of the world. They were distinguished by effectual calling from the men of the world. Their portion was not here below. They were born of God. They were partakers of the Spirit of God. He dwelled in them. They were in the world, or the world could not have hated them. Yet though they were in it, they did not belong unto it. They were effectually separated from the world, which lieth in the arms of the wicked one. Their continuance in the world, to preach the gospel to sinners, was their peculiar employment. In this they were not common men. They had the true knowledge of God. They lived by the faith of the Son of God. They walked to the glory of God. Their end both in living and dying was, that God in Christ might hereby be glorified. They did not aim at any thing beyond glorifying the Lord in their day and generation. It was their highest ambition to exalt the Lord Jesus Christ. And to be with him, and enjoy him in the state of glory, was their highest degree to which they aimed after. The glory of the Father, Son, and Holy Ghost, was their all in all. To have fellowship with them on earth, they prized as their blessedness. And to have uninterrupted fellowship with them in the kingdom of heaven, they well know would be the uttermost blessedness they could partake of. Now with the real knowledge of this, and in the real belief of this, these persons lived. As such were their views; the effects which followed were heavenly and divine. They lived down all the maxims of the world. They lived contrary to all the spirit which was in the world. They were mortified to all the pleasures of it. They were strangers and pilgrims in it. Their hearts were perfectly dead to it. They were wholly dead unto it, although they lived in it. The honors, the pomps, the titles, the pleasures, the riches, the glories of it, were no ways influential on them. Neither had the torments, the persecutions, the martyrdoms, they were

exercised with, and continually exposed unto, any effect of them, so as to weakened their faith, and most hearty attachment to the Lord Jesus. They gave full proof that they had been with Jesus. One of them who suffered as much as any individual man could suffer for Christ, spoke out, and he said, notwithstanding what the present times were, *I reckon that the sufferings of this present time are not worth to be compared with the glory which shall be revealed in us.* See Romans 8:18. Read the Acts of the Apostles, and all, and each of the Epistles, and you will see I have not overrated them. And surely men who lived thus, must have been the objects of the hatred of the world. Because these persons lived Christ. They reflected Christ wherever they came. And consequently the holiness of their lives, the simplicity of their manners, the object they looked at, Jesus, the subject of their conversation and ministry, which was Jesus, must draw on them the rage of the world, and hell. It is expressly said, *that daily in the temple, and in every house they ceased not to teach and preach Jesus Christ.* Acts 5:42. Our Lord might well say, *they are not of the world.* No, they were born from above, and they acted and walked agreeable to their high calling and dignity. *The world hath hated them, because they are not of the world.* We learn from hence that Christ's church, people, ministers, cause and interest, is not of the world. Nor can the world, and Christ's church, be ever united, or in friendship with each other. No, the elect, and reprobate, will be everlastingly distinct. The regenerate, and the unregenerate, will not be of the same mind. The called ones, and such as are in their sins, cannot love each other. The mouth of the Lord hath spoken it. *I will put enmity between thee and the woman, and between thy seed and her seed.* Genesis 3:15. When these persons, with all their harmlessness and purity of manners, with all the divine purity of truth and doctrine, went forth to preach the sovereignty, freeness, fulness, and glory of the grace of the eternal Three, as displayed in the person and salvation of the glorious Mediator, our Lord knew it would cause the world to hate them. Nay, he had said before this time, to these his beloved ones, *And ye shall be hated of all men, for my name's sake.* See Luke 21:17. And so it came to pass. And so it is to the present day. All who are called by grace into the kingdom of God's dear Son, cannot but be hated by the world. All who stand up for the spiritual and eternal realities contained in Christ's gospel, and recorded in Christ's institutions, will be deemed enthusiasts, and dangerous persons. The world, nor worldly professors let them profess what they may of truth, will never heartily relish them. It is impossible they should. The difference between them is essential. The work wrought in the one, the knowledge which the one hath of Christ, is so distinctly and distinguishably different from the other, that it is easily to be proved they are not in the same state. They do not know and believe in the same Jesus. They are not of the same family. They do not belong to the same head. They have not received one and the same Spirit. Nor are they blessed with one and the same anointing. Therefore they cannot be united in heart and affections. It is wholly impossible. But as I conceive I have said enough on this head, I will proceed,

Fourthly, to consider that the disciples not being the objects of the world's love, but of their hatred, was a proof of their conformity to our Lord.

He says, *I have given them thy word: and the world hath hated them, because they are not of the world, even as I am not of the world.* It is this last clause, *even as I am not of the world.* I am now to speak on.

I have observed what Christ had done for these persons. He says to his Father concerning them, *I have given them thy word*. I have gone through an account of the spirit of the world towards them. This hath been accompanied with a reason of the world's hatred of them. And now I come to show the conformity of these apostles to Christ hereby. *I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.*

I am of an heavenly original, so are they. I am the Lord from heaven, and they are born from above. My life is spiritual, and so it theirs. It is my meat and drink to do thy blessed will. It is theirs also in a measure, and to a certain degree. I am not of the world. I am the object of its rage, scorn, and contempt. They have traduced my character. They have blasphemed my person. They have despised my authority. They have turned their backs upon me. And this is a very special manner, because I came from thee. Because I declared my mission, and commission, to be from thee. Because I have insisted on the divinity of my person, and spoke out clearly and openly to them, that I am thy Son, in such an ineffable way and manner, as to be equal with thee. On these accounts the world hath hated me with cruel hatred; yea, with unceasing hatred. As these thy given ones to me, who were in thy eye and view the objects of thy love and complacency before all worlds, and whom as such thou hast given me to be mine apostles and companions, unto whom I have given thy word, which they having partially preached already, and which they will more fully preach after my departure from them, and the world hath already hated them on this account, and because they are attached to me as the Messiah, thine Holy One, whom thou hast sent into the world, to save thy people from their sins; it is because they are not of the world, that they are thus hated. It is because they are like me and bowels towards them so much the more. I pray thee, Father, therefore on their behalf. I lay their case before thee for thine immediate consideration. I have been faithful unto them, in communicating unto them the whole of thy mind and will. In looking well to them, I have again, and again, shone with heavenly light and love upon them. I have indeed spoke out the whole of my heart unto them. And now at this time I speak to thee on their behalf. They are in the world. They are to remain in it for a season. They will be called to drink the cup of martyrdom. I am well acquainted with all they will be called unto for my sake. I therefore intreat thee on their behalf. I have also this to say for them; it is because they are not of the world, even as I am not of the world, the now are, and will be thus despised. What a view is here of the heart of Christ towards these persons? How deeply is his heart engaged in them? What reason does he assign for the world's hatred of them? It is because they are like him their Lord and Master. *They are not of the world, even as I am not of the world.* So that our Lord is here not only speaking for them, and on their behalf, but also in their praise. Such is the exuberance of his grace, that he does not overlook one holy motion in their minds towards him. Yet it is all his own work in them. The least breathing of their minds after him, every holy motion of their souls towards him, is from the indwelling of the Holy Spirit within them. Yet our Christ is so well pleased with it, that he places it all to their account. *They are not of the world, even as I am not of the world, therefore, O Father it is that the world hath hated them.* On this very account I am particular in my intercession for them. I pray thee now especially on their behalf. And as thou art equally engaged for them, never

to turn away from them from doing them good, as thou knowest the thoughts thou thinkest towards them, *thoughts of peace and not of evil, to give them as expected end*, I do therefore most cheerfully commit them unto thee. Well knowing thou wilt never turn away from them from doing them good. I believe I have given a just outline of our Lord's mind, in the text before us. It is but an outline. The words of Christ contain such a depth, that they can never be fully unfolded. No, nor will they be fully comprehended by any, by all saints this side of heaven; much less by me who am less than the least of them; although under as deep, and great obligations to him, as any individual out of heaven. I have done what I could on this subject. So far as it may bring the least praise to the Lord Jesus, I shall have my reward. And even that will be all of grace. I would offer a word to the ministers of Christ. To the churches of Christ. To the people of Christ, as an inference derived from this petition in our Lord's prayer before us. Does Christ regard and take notice of his ministers, as it respects the hatred of the world against them for his gospel's sake? Then let them look on it as a crown placed on their heads by Christ himself, if they are opposed in their ministry by ungodly ones. Let them be faithful to truth. Let them preach Christ and every truth of his gospel, just as Christ hath preached it unto them, from his word, and by his Spirit. Then let them not fear. If persecutions overtake them in consequence thereof, let them rejoice. Christ himself says unto them, *Be thou faithful unto death, and I will give thee a crown of life*. As to the churches of Christ, I would say, be careful of truth, hold it fast and hold it forth. *Buy the truth, and sell it not*. There are three things Christ values more than the whole world. 1. His truth. 2. His people. 3. His ordinances. Never seek to please the world by having a mixed communion of saints and sinners. But let supernatural truth be proclaimed in, and amongst you. It is the bread of life, you will starve without it. The doctrines of the everlasting gospel are health to the navel, and marrow to the bones. It will be one evidence of your being the true churches of Christ if you are spoken against on account of the purity of doctrine held by you, and held forth in you. Whilst it is your bounden duty to *walk in wisdom towards them which are without*; yet this must never be at the expense of truth. Indeed it cannot be, for you cannot be spiritual, neither can you walk spiritually, but *as the word of God dwells in you richly, in all wisdom and spiritual understanding*. I would say to the people of Christ, give up your minds to the study of divine truth. You cannot be conformed unto Christ, but as his truth prevails in you. Pray over every truth the Lord has revealed. Thank him for every truth which he hath taught you. Fear not suffering for the truth's sake. Be very careful to maintain it in your hearts. Remember, Christ hath sealed every truth in the written word, great and small, call it by which term you please, with his own blood. Set these words of Christ before you continually. "I have given them thy word: and the world hath hated them, because they are not of the world, even as I am *not of the world*." If you want an evidence that you belong to Christ, this is one. The world's hating you, and hatred against you for his sake. May the Lord bless what hath been delivered if it please him, and make it sweet to you. Even so, Lord Jesus, Amen and Amen.

SERMON 13

JOHN 17:15

I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

In the continuation of our Lord's prayer for his apostles, every petition opens his heart afresh. It shows how dearly he loved them, how most affectionately he felt for them, how fully he knew them, how deeply intent he was on all their cases and circumstances. This prayer which is most truly inimitable, contains, and is contained in fourteen verses. Every particular in it is of more worth than all words can express, or all minds conceive. Every thing is in it. There is nothing left out of it. Our Lord himself could not express more. His apostles could never in any case or circumstance need more. It shows the vast comprehension of Christ's mind. It proves how the whole of his concern for his beloved ones, consisted in their receiving from the Father every blessing of everlasting love. In it is set forth the love of God towards them, the acts of the divine mind of all the divine Persons respecting them, the knowledge these apostles had of the mission of Christ, of his mediatorship, of his having received all from the Father. They are admitted to hear Christ pray for them upon the footing of their being the elect of God, and given by the Father to him. They are permitted to hear Christ speaking to the Father for them, upon the foundation of the eternal settlements of grace, and covenant transactions. He says to his Father, *and all thine are mine, and mine are thine, and I am glorified in them.* Then he commits them to his Father. As he had received them as a gift from him, so he gives them up again to him, intreating he would take the charge of them, and keep them through his own name, in the ways of holiness, and so work in them all the good pleasure of his will, that they might persevere in his faith and fear, until they were brought to his everlasting kingdom. One argument to enforce all this, was, that he was going to leave them, and they were in the world. As he was soon to leave them, he speaks what he now did, that when he was in glory, his words might comfort their hearts, and that hereby they might have his joy fulfilled in themselves. He expresses his faithfulness towards them, and his Father also. He had received the whole gospel, containing the whole revelation of the love, will, council, and covenant of the Eternal Three, from his Father, and he had delivered the same unto them. *I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.* In which our Jesus most certainly speaks to his Father in a way which could not but commend them to him. Their being hated by the world, was on Christ's account. They were hated because of their cleaving with full purpose of heart unto him. They were hated because they were chosen out of the world. It was because they were the called of God. It was because *they were a chosen generation, a royal priesthood, an holy nation, a peculiar people, who were in an especial manner called to show forth the praises of him who had called them out of darkness into his marvellous light,* that the world hated them. It was because they were like Christ. *I have given them thy word: and the world hath hated them, because they are not of the world, even as I am not of the world.* He then prays to the Father agreeable to this, saying, *I pray not that thou shouldest take them out of the world, but*

that thou shouldest keep them from the evil. In which words we have these following particulars.

First, What Christ prays for, *I pray not that thou shouldest take them out of the world.*

Secondly, What Christ prays for, *I pray that thou shouldest keep them from the evil.* As I go over these two general heads, I will by way of sections observe, first, why our Lord did not pray for their departure out of the world. And endeavor, secondly, to show how necessary it is for us to be reconciled to living in the world, so long as the Lord is pleased to continue us in it. And thirdly, the Lord's end and design in continuing his people, after calling, in it. This will come under the first general head. *I pray not that thou shouldest take them out of the world.*

Then under the second general head, *but that thou shouldest keep them from the evil:* under which second general head, I will aim to point out the evil intended. Then in section first, aim to show the personal and peculiar evils the Lord's called people are the subjects of. Section second, that it is whilst they are in this world they are exposed to them. And section third, what relief is contained in this petition of our Lord's, *I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.* Thus I have given you an account of the subjects which are to be set before you, and treated of in this present sermon.

My first particular is, what Christ doth not pray for. *I pray not that thou shouldest take them out of the world.*

Our Lord does not pray for his apostles to be taken out of the world. This is what he does not pray for on their behalf. Yet one would have thought, as he had been just expressing their case and circumstances in the world, how they were hated by the world, and he also being going himself from them, it would have been a great blessing for him to have prayed at least for their speedy removal from this present time-state, that they being absent from the body might be present with the Lord. Yet our Lord, who is wisdom itself, and goodness itself, in the very essence and perfection thereof, knew it would be best for his apostles to remain here below, notwithstanding all they would be exercised with. Not it is very desirable to us, who have acquaintance with the Lord Jesus Christ, to think nothing would be so advantageous to us, as to be removed out of the world by death, and be admitted to glory. Many a year past, these words of our Lord put a stop to this in my mind. For most assuredly our Jesus knows what is best for all his people. And as he here says for his beloved apostles, *I pray not that thou shouldest take them out of the world,* it follows, it must include his will for other saints, as well as for these most eminent ones. But I will in three sections aim to unfold this my first general head. And,

First, observe why our Lord did not pray for their departure out of the world. They were to be left in the world to preach the everlasting gospel. To raise up (as instruments) the New Testament church, to deliver the ordinances of Christ, Baptism and the Lord's Supper, as they had received them from their Lord and Savior. They were to give the full account of all the form, matter, order, officers, and laws of Christ's house; therefore they were to be continued in the world. This is one reason why Jesus says to his divine Father, *I pray not that thou shouldest take them out of the world.* They were to preach the gospel to every creature, *i.e.* to Gentiles as well as Jews. They were to preach it throughout the whole world, *i.e.* at

least throughout the whole Roman empire. They were to bear their personal and particular testimony for Christ, and to suffer for the truth. They were to glorify the Lord in their loves, and by their deaths. All (*John* excepted) were to seal the truths they preached with their own blood. Therefore the Lord did not pray for their departure out of the world. It would be better for them, better for the church of Christ on earth, for them to be continued in the world, than to be removed from it to heaven. Notwithstanding the rage of hell; the malice and subtilty of the devil against them; the inveterate hatred of the world; the tremendous storms of persecutions; though their loves were in jeopardy every hour; yet hereby the Lord's cause and interest was promoted; which it could not be, by their having been taken to heaven. It may be clear to us from hence the propriety of our Lord's saying, *I pray not that thou shouldest take them out of the world.* As it was spoke in their hearing, they hereby knew their Lord's will and pleasure, concerning their continuation in the world. They knew they were continued on the earth for this one end, to give themselves continually to prayer, and to the ministry of the word. They did not love to themselves, nor for themselves. They lived that Christ might so live on them, and so put forth his power in them, as that his gospel might be realized in their minds, tempers, walk, lives, conversations, sufferings and death, as that hereby the full fruits and effects of our Lord's salvation might be most divinely evidenced. It was for Christ's honor they should live in the world, that they should suffer in the world, that they should plainly prove they had their conversation in heaven. We learn from hence Christ can be more glorified in continuing some of his saints on earth, than by his taking them sooner to heaven. It was so with respect to these his apostles. It is so by some of his ministers. It is for Christ's glory, and for his church's good, that they are kept out of heaven; are on earth in a militant state. Let them therefore remember they are not their own. They are the Lord's. They are kept in the church for the Lord's glory. Let them therefore aim to promote it as their one grand business both in life and death.

As our Lord did not pray for the departure of his apostles out of the world, so neither does he for his people's. We who are saints indeed, are often praying to be delivered out of this present state, and taken to glory. But we are not them looking at these words of Christ. We are not them submitting to the wisdom of Christ. We are not them of the same mind and will with Christ. No, indeed; then we are not. But flesh is flesh, and sense is sense, and carnal reason is carnal reason even in saints, and we are the subjects of it. All of us who are born again, feel sin, have our inward sight, sense, and perceptions of it. We all groan under the ruins of a spoiled nature. When we have our peculiar exercises with it, and experiences from it, we them think nothing would be so expressive of God's love to us, as a speedy translation to heaven. We all think so at times. Yet our Lord thinks otherwise. I will therefore endeavor in this second section, to show how necessary it is for us to be reconciled to live in the world, all the Lord's time. That is, so long as he is pleased to continue us in it.

It is an everlasting truth, heaven is the habitation of saints. They are prepared for it in regeneration, and it is prepared for them, in the everlasting purpose of God. When they are created anew in Christ Jesus, and translated into the kingdom of God's dear Son, then they are made meet for the heavenly inheritance. Nor will they

ever be more meet. They have a title to heaven, in their adoption. They have a meetness for heaven in their regeneration. Their title is without them. Their meetness is within them. It consists in being made partakers of the Holy Ghost, who dwells in them. He hath produced in their souls a spiritual faculty, a supernatural birth, whereby they are capacitated to know and enjoy Christ, and the Father in him. And they having been thus formed by the Holy Ghost for the Lord's praise, have communion with the Father, and the Son. Now such persons have at times some sweet foretastes of eternal glory. Therefore they long to be absent from the body and to be present with the Lord. Yet though this is a part of their present happiness, yet there are a variety of seasons, sorrows, temptations, and cases which befall them, which cause them, at least some of them, not only to long for death, that they may be discharged from the present state, but even to think it hard of Christ to continue them so long in the world. Yet Christ's time not being come, it is very, very becoming them to submit to his will, to be reconciled to living in the world all the Lord's time. Because what the Lord says here, without all doubt, belongs to the whole household and family of faith, as well as to the apostles. *I pray not that thou shouldest take them out of the world.* And there are very important reasons, ends, and designs Christ hath, in continuing his called people in the world. Such as are beneficial to themselves, and others. And such as will increase his praise and glory. We shall not glorify Christ in heaven. It is only on earth we can glorify him. We are here in the kingdom and patience of Jesus Christ. We are here to be made conformable to Jesus Christ. We are here to be the subjects of sins and miseries. We are here to be hated by the world. We are here to experience death, and by all these we are fitted for Christ's glory. Yea, by all these we are fitted for Jesus to display his glorious grace on. We being exactly such objects and subjects, as he can gain to himself, by all he does in us, and by us, a glorious name of praise. Whilst saints are in the world, they are sorely grieved with the experience they have of a body of sin. Oh! They long for death to come and put an everlasting stop to all their feelings of it. Oh! Think they, to be in heaven with Christ, how desirable: so it is. Yet were we to be taken now, the church on earth would sustain a loss. Other believers are in the same case with us. They are to be profited by us. We are to be examples to them, in resting on Jesus truly. In going actually to him with all our cases. In living on him, so as to live down our own personal guilt and corruptions. Our lives, our faith, our conversation, is to be beneficial to them. This should reconcile our minds to the Lord's will. This should make us contented to be on earth as long as the Lord pleases. And it would be well were we to attend closely to what the apostle says to the saints at Rome, *for none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord, or whether we die, we die unto the Lord: whether we live therefore or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.* Romans 14:7-9. We as saints, want while we are in the world, to improve by every thing we feel in it. We want to profit by every thing which befalls us in it. We want to feel real good by all which concerns us in it. And so to live as having Christ for our example, as to be hereby bringing glory to Father, Son and Holy Ghost. This would make us perfectly dead unto it, whilst we are living in it. This would be a blessed preparing ourselves to bid an everlasting farewell to it. Yea, this would reconcile our minds to

leave it any given moment when the Lord shall be pleased to call for us. And this would make us perfectly contented to live all our Lord's time which he hath appointed for us. Believers in Jesus, it is necessary for us, to be reconciled to live in the world, all the Lord's time. That is, so long as he is pleased to continue us in it. Some saints are exercised with sore temptations. It is necessary for them to know, the Lord hath an end to be answered hereby. It is necessary for them to be resigned to the Lord's will. His glory and praise will be increased hereby. Some saints are continually exposed to the fiery darts of the devil. It is good for them to know, it is not without Christ. He it is who permits it. He will promote their real good, and his own glory by it. Some saints are afflicted with grievous pains, sore diseases, long sickness. It is not without Christ. We are apt to think it would be an act of great love in Jesus to remove them. It would not. If it would, he most certainly loves them too well to continue them one moment longer in this world, than will be for their benefit, and his praise. Some saints lose all their friends, worldly goods, are in a state of poverty. Yet they are continued in the world, and that in many, several years. All this is the will of Christ concerning them. Some real saints outlive the exercised of their faculties, yet the Lord is pleased to continue them in the world. To all these saints of the Most High, to each and every one of their sorrows, griefs, conditions, cases, circumstances and miseries, we may apply these words of our Lord, and be still, and know that he is God. I pray not that thou shouldst take them out of the world. And we that are Christ's, should so far honor Christ, as to fear none of these evils. But so leave ourselves with him, as to be careless concerning what may befall us in this present time-state. Because he will be always open unto us. We shall be in no case, but he will be mindful of us, and will bless us. And every thing which befalls us, shall redound to our good, the benefit of others, and the praise of his glory. I will therefore, in my third section, show the Lord's end and design, in continuing his people in the world, after he hath effectually called them to the knowledge of himself, and into communion with himself. It must be to answer such ends as are worthy of his great name.

The Lord does not continue his people in the world, after they are called out of it, and separated from others by grace, but to answer some vast design. It must be one end why they are continued in the world, that they may daily see and know what they are saved from. It must be our Lord's design in continuing them in the world, and giving them to see and feel more and more of their inward guilt and depravity, to make way for them to value him their Redeemer, and his great and plenteous redemption. As he will have a church in the world, until his second coming, so he will continue his people, after they are called with an holy calling, that they may be perpetual objects of his mercy and compassion, in the world. Saints of all sorts of corruptions; of all sorts of graces; of all sorts of temptations; of all sorts of sorrows; of all sorts of bodily disease; of all maladies; of all sorts of miseries; of every sort and kind of bodily infirmity. And Christ will have it so, that they shall be continued in the world; that he may express his grace and royal mercy towards them in his own way, and hereby gain an everlasting name. It is not for us to prescribe to him what he shall do. He gains glory where we see it not. He does good though we perceive it not. He gets praise and glory out of all his saved and called ones, where we have not the least idea of it. It is his glory to conceal even from the eye of faith, some of the

glorious acts of his grace. We honor him most by a passive reception of his truth, by a perfect acquiescence to his will, and by being well pleased with all the good pleasure of his will. When Christ says, *I pray not that thou shouldest take them out of the world*, he holds forth a doctrine to us, calculated to lead us to dismiss all our cares, and be well pleased to continue in the world so long as our Lord is pleased to continue us here. We live that he may display his grace and power in us, that he may make known his salvation by us, that his name may be had in honor, and his faithfulness be so displayed, that generations which shall succeed, may celebrate his praise, and make his name glorious. These then are the ends which are to be answered by the continuance of the Lord's called people in this world, after calling, and under a variety of sorrows and afflictions, that the love of Christ may be displayed; the mercy of Christ expressed; the power of Christ be put forth; the promise of Christ be fulfilled; and the salvation of Christ realized so as to suit all his beloved ones, in every case and circumstance which can possibly befall any of them, all of them, and each individual of them this side heaven. The subject I have attempted is great. The subject is wonderful. As I have handled it, you must allow it very suitable and relieving. It is experimental and practical. And I conceive you will say it is suitable to unfold our Lord's words before us. *I pray not that thou shouldest take them out of the world*. As I have in three sections endeavored to show, first, he did not pray for the departure of his apostles, ministers, and people out of the world. Secondly, have showed how necessary it is for us to be reconciled to living in the world, so long as the Lord is pleased to continue us in it. Thirdly, shown the Lord's end and design, in continuing his people, after calling, in it. I proceed to my second general head of discourse, concerning what Christ prays for. *I pray that thou shouldest keep them from the evil*.

Under which I will aim to point out the evil intended. Then in three distinct sections I will aim to set forth, first, the personal and peculiar evils the Lord's called people are the subjects of. Section second, that it is whilst they are in this world they are the subjects of them. Thirdly, what relief is contained in this petition of our Lord's; *I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil*. My second general head with which I am now to begin, is what Christ here prays for; *I pray that thou shouldest keep them from the evil*.

The word *evil* here to which the article is added *the evil* is doubtless very comprehensive. It includes and comprehends *the evil of sin, the evil one, Satan, and the evils* comprehended in the hatred of the world against the apostles of Christ. Our Lord had prayed for their being kept in the ways of holiness, for their being kept in the truths and ordinances of the everlasting gospel. He had prayed for their perseverance in the good ways of the Lord, and now he prays they may be kept from the evil. He must mean from the evil which is in the world. From the evil one, *i.e.* the devil, who is as a roaring lion, who walketh up and down seeking whom he may devour, from the evil contained in their fallen natures, and from the evil contained in those severe persecutions they were to endure from the rage and malice of men. He does not pray they may be delivered from them, so as that they should not be exercised with them, but saved from them, so as to receive no real injury in their souls through them. And as this petition in the first place belongs in a very singular

way and manner to the elect apostles, so it was most remarkably fulfilled in them. So that I conceive it had in them its most effectual accomplishment. The God and Father of our Lord Jesus kept them in a most singular and eminent way and manner, from the evil of sin. So that their inward sin was kept down and most marvellously subdued. They were kept from the evil one, Satan, so as to be more than conquerors over him in all his spiritual assaults against them. They were so kept amidst all the rage of persecution, that they held fast, and abode stedfastly in the truths of the everlasting gospel. They overcame Satan, and the rage and storms of tremendous persecutions, *by the blood of the Lamb, and by the word of their testimony, and they loved not their lives unto death.* All evil is contained in sin. The essence of all sin is in the devil. He is in the world. He worketh with energy in the children of disobedience. He is in every persecution raised against Christ, his apostles, his ministers, his church, his people. He is at the foundation, the root, the spring, and cause of every error, and heresy. Here Christ prays against him. Here the Lion of the tribe of Judah prevails. Here he says to his Father, on behalf of his apostles present, *I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil,* from the evil of their own corrupt natures, so that it may not have the dominion over them. From the evil one, Satan so that he may be confounded in all his machinations against them, from the evil men of the world who will seek their destruction, and from every evil they may be exposed unto. And agreeable to all this, the evangelist Mark records, our Lord gave these very individual persons the following command after his resurrection, *Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved, but he that believeth not shall be damned. And these signs shall follow them that believe. In my name shall they cast out devils, they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover.* Having in this second general head, pointed out the evil which Christ pray his apostles may be kept from, I proceed to the sections of this third head of my discourse, and will begin with the first. In which I am to set forth the personal and peculiar evils the Lord's called people are the subjects of. It will very easily occur to your minds, that sin is the source of them. The only one in certain sense; because it is the root and spring of all others. It is the called people of God, and those who are most immediately under the divine light and teaching of the *Holy Spirit*, who see, know, and feel most of their own sinfulness. They are saved from the whole of it by imputation. The Lord having laid it on Christ, he having borne it in his own body on the tree, hereby they are in God's sight perfectly saved from it. They are hereby completely justified and acquitted. The effects of it remain in them. They whole life and being of it remain in their fallen nature. Yet none of it is imputed. Therefore it is written, Blessed is the man to whom the Lord with not impute sin. Blessed is the man to whom God imputeth righteousness without works. The Lord's called people have their personal sin. It may be called their besetting sin, because they are always in danger from it, and very liable to fall by it. These words of our Lord's therefore are suited to them. He here prays for their being preserved from evil. *I pray that thou wouldest keep them from the evil.* The prayer is for preservation from sin, from personal sin. Yet it must be allowed that the prayer and intercession of Christ does not keep the called elect from falling into partial acts of

sin. A proof of it we have in all the persons here prayed for. *Peter* fell, and fell souly too, after this prayer was offered up for him. So did the other ten apostles. They all forsook him and fled. But this prayer brought them back again. It was answered in their spiritual recovery. But if the intercession of Christ does not wholly, and altogether save the Lord's called people from falling transiently into sin, and if we say it does, we must deny scripture, and experience both; it may be asked, what does the intercession of Christ do for us? I reply, it brings us back again. It preserves us from so falling, as not to fall into the sin against the Holy Ghost. It preserves us from falling under the dominion of sin. The word of the Lord cannot fall to the ground. *Sin shall not have dominion over you. My grace is sufficient for thee.* These are immutable truths. God will fulfill them to all his people. A great part of our real happiness is contained in a right knowledge of them. It is peculiarly and personally the case of some of the Lord's beloved, to be plagued with some constitutional evil. To such it is truly relieving that Christ hath prayed his Father to preserve them from evil. There is the evil of sin. There is the evil which is in evil men, and which they express variously against the children of the most high God. And there is the evil one, Satan, who is implacable in his malice and hatred against the saints of the Lord, and these the Lord's called people, are all, and each of them, personally, and particularly exercised with. And in our Lord's prayer, they may through the grace of the Holy Spirit, most assuredly find relief. Yea, here is present and immediate relief. Therefore let your personal evils be what they may, come with them to the throne of grace. Look to the heart of Christ in heaven. It is here opened to your view. *I pray*, says Christ, *that thou wouldest keep them from the evil.* Oh, how full of Christ's grace is this petition! Beloved, Jesus looks upon us. He looks within us. He fully knows us, and everything concerning us, and every thing which concerns us. He knows all the evil within us. He knows how it affects us. He knows what we feel inwardly. He is well acquainted with our temporal as well as our spiritual concerns. He knows what our wants and sorrows are. He says, *I pray that thou wouldest keep them from the evil.* It would be good for us to be acquainted with all the evil we are the subjects of, and go to God in Christ with these words: Lord, I am so and so; I feel so and so; sin is too strong for me; the devil withstands me; the world frowns on me; persecutors rage they are ready to swallow me up. Holy Father, Jesus hath prayed for me; he put up this petition on my behalf; *keep them from the evil;* keep me for his sake, Holy Father, from this evil, and thou shalt have the everlasting glory thereof. My beloved, it is in such a way of access to God, we obtain the very blessing our Lord hath prayed for. The Lord himself teach you to come to him in this simple believing manner. You will always find benefit when you thus approach your heavenly Father, in the name of his beloved Son, Jesus Christ our Lord, the Saviour, Intercessor, and Advocate of his church and people. He is suited to all the personal and peculiar evil his called people are the subjects of eith in mind, body, or estate.

I proceed to my second section in which I am to show how it is only while the Lord's people are in this world, they are the subjects of those evils and miseries. All their evils end here below. So soon as they are delivered from the body by death, all and every evil expires. No more sin will then be in them for ever. They will be as truly delivered from the very in-beings of it, as Christ himself is free from it. No

more miseries of any sort or kind. The evil one, Satan, can no more assault them. They are everlastingly out of his reach. No more persecution from evil men. No more infirmities of body or mind. The former things are done away. As this present state will soon be at an end, and the Lord's prayer here before us belongs to his beloved ones, it concerns them, and belongs unto them in a very special manner whilst they are in this present evil world; so from these words, *I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil*, they may derive string consolation. It is well with us when it is given unto us, to suit our petitions at the throne of grace, suited exactly to our own personal and particular cases. It is not always that we can. Yet our Lord's prayer comprehends all our cases, and suit our every particular case, sin, misery. Believers consider this. You will find great ease for your minds, and relief to your spirits, from right apprehensions hereof. It matters not what your case is in this world, Christ's prayer suits it, his petition reaches it. Every one of us have a propensity in our minds to seek a change of state. Any but this I am in. This is our ignorance. It only proves how very little we know of Christ, how very little we love Christ. It is good for us to abide and be well pleased to continue in that which the Lord by his holy providence hath placed us in. We are on our march for heaven. We shall not live one single moment longer in this world than is good for us. Only we must live our faith. We must not say, nor think, we live needlessly. It would be better for us to be removed. No, it would not. The Lord's will is still to continue us here. Therefore it is an impeaching his wisdom and goodness, for us to think and speak otherwise. As it is only now, whilst we are in the body, and in the world, we are the subjects of sin, corruption, sorrow and misery, and have our Lord's mind concerning it, that he does not pray, he does not intercede for his Father to remove us, let us be still, and seek a real conformity to Christ in all that we suffer. As his continuing is here, is to answer some glorious end, which cannot but redound to his glory, let us fall down before his Majesty and say, Good is the will of the Lord concerning us. As we are in the school of Christ, and are to be continued in this world that he may display his grace and mercy towards us, and upon us, let us rejoice herein. We are to remain here for a season, that our Lord may be glorified in us, and by us. We look too much to some outward display of our Lord's towards us, wherein, and whereby we think he may be glorified. But he gets himself glory in us, and from us, where we least expect, and when we least perceive it. He does it inwardly, and to us often very imperceptibly. By giving us to honor his godhead, to admire his wisdom, to submit to his holy will and pleasure, by such still and silent conceptions wrought in the mind by the Holy Ghost, as leads to a glorifying and magnifying Christ, in his dealing and dispensations with us. It is hereby our Lord carries on his work within us, gives us strength according to our day. It is hereby he assuages or grieves. In this way he often removes our guilt. Hereby he dwells in our hearts, and by possessing our spiritual faculties with the knowledge and enjoyment of himself, gives us to enjoy a real sense of his promised heaven. He brings it down into our hearts, and gives us a blessed participation of it. Now as it is only whilst we, the children of God, his beloved ones, in whom is all his delight, are the subjects of sin, disease, griefs, and death, and the Lord's grace towards us is so great, that he can and doth gain glory to himself, by magnifying his power, and displaying his mercy, and continuing

his loving-kindness to us. And what befalls us in this world, is all intended to make way for us to be the more sensibly affected with his love; hence we may well praise him for continuing us in the world, and be well contented to abide in it, and be exercised with all he pleases. *Because all things work together for good to them that love God, to them who are called according to his purpose.* It is most truly great what the Lord himself says, *Yea, I will rejoice over them to do them good, with my whole heart, and with my whole soul.* Were we to live in the Lord, in the exercise of faith, on the simplicity of his most holy word, we should be truly happy, let our case and circumstances in the world be what they might. Such is the provision the Lord God hath made for us, that there is no one thing can befall us in this world, but we have a word in the Bible suited to it, nor on single case, but there is a suitable promise made to us in it. Our whole life here should be a life of faith. And were it so, we should then be as happy as we could be, out of heaven. As believers in Jesus, it should be our study to live this life on earth, because we cannot live this life in heaven. O that our eye may be fixed on this petition of our Lord's to his Father on our behalf, *I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.*

And thus I am brought to my third section, to show the Lord's end and design, in continuing his people after they are called with an holy calling in the world.

It is that they may have an experimental and practical, a personal and particular knowledge of the sins and sorrow, the temptations and miseries, the enemies and evils, which he hath, doth, and will for ever save us from. We are admitted to remain here for a season, that we may have such intercourse and communion with Jesus, as we can never have in heaven. We are permitted to have such a sight, such a sense, such a feeling of what we are in ourselves, that we may be fitted for real converse with Jesus. We converse with him best, when we enjoy him least; it is when our feelings are all distressings, our knowledge of our personal sinfulness, such as causes us to abominate ourselves, that we are best prepared for conversing with Christ, and for him to converse with us. Now it is only in this world we can have communion with Christ thus. And hereby the Holy Ghost is pleased to give us such ideas of Christ's mercy, as fills us with inexpressible admiration. Now as this leads us to give him glory, so this is his end for continuing us in the world. He could, if he pleased, take all his called people to heaven immediately. But how then would his glory be seen? It could not be so displayed thereby, as it is in continuing his people in the world, in saving them from the evil in it, in maintaining his own work in their minds, in displaying his power in their souls, in making sometimes, and in some certain instances, the weakest in his flock, a terror to the devil, a wonder to the world. And thus holding up to public view how faithful he is in the accomplishment of his promise, which runs thus, *He giveth power to the faint, and to them that have no might he increaseth strength.* As our Lord did in the primitive ages of his church, uphold saints, so as that they suffered most cheerfully in the defense of his gospel, so our Lord is now pleased, in many cases, to sustain some of his children, under very severe conflicts with sin, self, the devil, and the world. Others, our Lord most marvellously bears up under sore diseases, bodily weakness, excruciating pains, even to the astonishment of such as are witnesses of the extremity of such and such cases. His end in all, is his own glory, and the real good of his beloved ones. He is

pleased marvellously to sustain, and bear up the minds of some of his beloved in the article of death, hereby proving that he hath conquered death. And our Lord can only act and display his grace thus towards his beloved, whilst they are here below. He is all-sufficient for his people. He is almighty to defend them. he is their God, their Saviour, their Friend, their All. As one said, I should not be afraid if I were to be dragged through hell, after I were out of the body, if so be Christ were with me. So say I. What matter is it to me, to you, what sort of evil the Lord is pleased to exercise us with, if the Lord is with us, and will sanctify it to us, and cause it to work together for our good, and his own glory? O let us go on looking to Jesus. Let us consider the provision he has made for us, all the while we are to continue in a time-state. Let us be looking over the negative, and also the positive part of this his petition, which our divine Lord put up to his Father for his apostles, for his churches, for his ministers, for his people collectively and individually. "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." The more we attend unto it, the more support we shall receive from it, the more we understand it, the more we shall admire and bless our Lord Jesus Christ for the same. And now, my beloved, I can say no more on this subject. Not that it is exhausted, no, in my own views it is scarcely entered on, but owing to the poverty of my own mind, and the want of a more enlarged comprehension. May the Holy Spirit grant you his own light and divine unction which searcheth all things. May he so set forth this petition of our Lord's on your behalf, as suited to you, that you may get fresh encouragement therefrom to laud and magnify his most holy name. The Lord be with you all. May he lead you to a continual exercise of your minds on Christ Jesus. Even so be it, O Lord. Amen, and Amen.

SERMON 14

JOHN 17:16

They are not of the world, even as I am not of the world.

Every part and expression of our most blessed Lord's, throughout the whole course of this prayer, is not only important, but also very instructive. We may learn from it what prayer is; also how it should be begun; and how it should be carried on; and also how it should be ended. It is well for us to take into our minds the nature of prayer; the object of prayer; the subject matter of prayer; and how our Lord concludes his prayer. Because this would lead us *to pray with the Spirit, and with the understanding also*. In this prayer of our Lord's here before us, we have all the persons whom he prays for expressed; their cases mentioned, and petitions offered suited thereunto. We have also the raltion they stood in to God and Christ declared; and a variety of arguments used to enforce the Father's attention to grant the requests put up before him. All the Persons in the sacred Trinity are united to the elect, and the elect are united to them. All the love of godhead flows from the Father's everlasting love, through the God-man, Christ Jesus, by the divine influence of the Holy Spirit, into the minds of the renewed and called ones. The

Father's everlasting love is the fountain and spring of the everlasting blessedness which the elect partake of, both in heaven and in earth. Our Lord lays a great weight and stress on the Father's interest in those persons for whom he here prays; *thine they were*, verse 6. He also mentions his own interest in them; *and thou gavest them me*. On this very consideration he speaks to the Father on their behalf; *and all mine are thine, and thine are mine*, verse 10. To which our Lord adds, *and I am glorified in them*. Whilst we cannot pray for the elect as Christ did, yet it is well for us to survey in the light of faith, the manner in which he prayed for them. And if we were spiritually engaged in the light of faith, might see how it is more and more enlarged for these his eleven apostles, as he continues his prayer; we should be led more and more to holy and admiring thoughts of his love to them, and to his whole church. He considers where his apostles are; *these are in the world*, verse 11. He considers the world's hatred of them, and what will come on them, whilst in a time state. He considers the reason of it. It is because they are not of the world, and that he is going to leave them in the world. He therefore provides for them accordingly. He commits them to his Father, who had loved them with an everlasting love. He prays his Father to keep and preserve them in the truths of the everlasting gospel, verse 11. He prays also, that they may persevere in the course of labors and sufferings, to which they were, and would be further called, and unto which they were appointed. Our Lord, verse 12, mentions his own care, and how he had most faithfully exercised it towards them, whilst he was with them in the world. He says this, verse 13, he mentioned all this in their hearing, that they might have joy, arising from clear abundant evidence of his great love towards them. Our Lord is pleased, verse 14, to express the hatred the world bore to them. He says, the world hated them, because they were not of it. In which respect they were like unto him. The world hated them on account of the gospel which he had taught them, and which he had also given unto them. He says, it is not his request, verse 15, that they should be taken out of the world. No, let them remain in it; let them perform their work; let them go forth and spread my name, my fame, my renown. My prayer is that thou, *Holy Father, wouldst keep them from the evil; from the evil of sin; from the evil one, Satan; from the evil men of the world*. Not so keep them as that they shall not be assaulted and afflicted, and oppressed by all these enemies, nor be overcome by them, so as to forbear preaching my truth, and of being my true and faithful ambassadors. To this petition our Lord adds the words of my text, verse 16, as an argument for prevailing to obtain the request which he had put up. That it may clearly appear to you, as it does to me, I will recite it. *I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. They are not of the world, even as I am not of the world*, verses 15, 16. Although we have these words of our Lord's at the close of the fourteenth verse, yet I could not prevail with myself to drop them here. I shall therefore aim to make a sermon out of them. It may, and should be observed; our Jesus often used and uttered the same expressions, over and over. He preached over the same sermons; he uttered the same parables; he wrought the same miracles; he expressed himself on the same subjects, again and again, with very little variation. And we should learn from hence, that ministers are not to be censured merely because they preach the same doctrine, without the least variation from the same text; nor because they may

sometimes preach over the very same sermon. It should be so; it ought to be so; it is to their honor. Nor should they be slighted for using the same expressions in prayer, on the same important occasions. Our Lord did the same. We cannot follow a better example. As every part of this prayer is most truly sublime, so the arguments made use of in it should not be overlooked by us. This before us, as was said before hinted, comes in after our Lord's request to the Father, that he would keep them from evil. By which our Lord must, in a very particular manner, mean the malice and rage of the devil and persecutors. It must be because our Lord's words are, *I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.* Then these words follow, *They are not of the world, even as I am not of the world.* As I am going out of the world, and going to leave these mine apostles in the world, to bear their witness concerning me, the rage of Satan against me (my person, my gospel, my ministers, my people), will fall on these. The wicked men of the world will exercise their utmost hatred against them. They will use them in a most tremendous manner, just as they would me, if I were in their power, and at their disposal. I therefore make it an argument, *Holy Father*, that thou wouldest be their protector; seeing they cannot escape the hatred of the world, *because they are not of the world.*

In my taking up, and treating on these words, I will cast them into the following order:

First, The account our Lord gives of those persons, for whom he prays his Father on their behalf. *They are not of this world.*

Secondly, In what sense they differed from the world.

Thirdly, Our Lord speaks of himself, as not of the world. *I am not of the world.*

Fourthly, He speaks of *a semblance, or likeness*, between these persons, for whom he prays, and himself.

These are the particular heads to be treated of. May the Lord, the Spirit, help me so to fill them up, as may be beneficial, useful, and instructive.

I am, First, to take notice of the account our Lord gives of these persons, for whom he prays his Father on their behalf. He says, *they are not of the world.*

Our Jesus is not simply speaking of the world on which we dwell, but of persons on it; and not of all on it neither, but of certain ones, even of such as were in the arms of the wicked one. Of such as were the enemies to God by wicked works; of such as were bond-slaves to sin and Satan, death and hell; of such as were under the direction and influence of Satan, the god of this world; of such we were walking according to the course of this world; of such who were following the desires of the flesh, and of the mind; of such in whom the devil worked with energy. These are opposed to those persons which Christ here prays for. Those whom our Lord here prays for were not such; they were chosen out of the world; they were born again; they were translated out of the kingdom of darkness into the kingdom of God's dear Son; they were passed from death unto life; they were in a state of grace; they had communion with the Lord. Our Lord might therefore well say of them, *They are not of this world.* As he might also on an higher account. They having been separated from all eternity, in the Father's eternal purposes and decrees, to be Christ's. Not only to be his members, but his apostles also, they were his in a most singular and peculiar manner. As such, Christ was very particularly interested in them. They

being those individual and identical persons who were to declare his truth, to publish his gospel, to spread his name, and fame, to publish his salvation, victories, and reknown throughout the world. Our Jesus might well say of them, *They are not of the world*; the work in which they were to be engaged was not of the world. The ends and designs of their living and dying in the world, was to answer no one end, which worldly men have their hearts set upon. These persons, of whom Christ speaks, were to be really dead to all that the world calls great and good; they were to be burning and shining lights; they were to live as having Christ for an ensample; they were to act as Christ's representatives and delegates; they were to give continual proof, in and throughout the whole of their conversation, preaching, walking, in their living and dying, that they had been with Jesus. So that our Lord might most truly and properly denominate them, as he here does, *They are not of the world*. And in so doing, he further recommends them to his Father. It us an argument which our most divine Lord uses, why his Father should keep them from the evil of the world, seeing they were poor and needy. And as they were to be continued in the world, and would be exposed to the sorrows, trials, and persecutions which would arise from the men of the world, who have their portion in this life, therefore the grace of the Father, in his keeping he eye on them, in his opening his heart unto them, and in his giving them strength according unto, and equal with their days of trials, would be a glorious display of his goodness unto them. Hereby it would appear, that he was mindful of them, and that he would bless them. Yea, hereby it would be very evident that he would continue his blessing unto them, even life for evermore. Our Jesus, in these words, *They are not of the world*, expresses how his heart was set on these his beloved ones, from the consideration of their state and circumstances in this world; so he puts up his request to the Father suited to all this. *They are not of the world, even as I am not of the world*. And most assuredly, the Lord's ministers, churches, and people may derive strength herefrom. He being unto them all he was to his apostles. Though he was that in a very particular manner to them, which he is not to any of us. They were his particular witnesses, in a way we are not; they testified of his resurrection, as we cannot; they were for such a peculiar work and service, as we are not. Yet we testify of him, and bear our witness respecting him also, though in a very different way. Yet he is with us, in a measure and degree. What he said of his apostles is true of all his ministers and churches; they are not of the world; they are saved from this present evil world; they are the objects of scorn and contempt of the world; they are hated by the world. So are the churches of Christ also. All such as are born of the Spirit, are persecuted by such as are after the flesh. The distinction between the seed of the woman, and the seed of the serpent, is of a very long standing; it is of ancient date. "I will put enmity between thee and the woman, and between thy seed and her seed," was spoken by the Lord God immediately after the fall; and it is here confirmed by Christ in these words before us, *They are not of the world, even as I am not of the world*, and therefore the world hateth them. This brings me,

Secondly, to show in what sense they differed from the world. *They are not of the world*.

These persons, the apostles, differed from the world, and the world differed from them in a vast variety of particulars. And so likewise do the ministers and churches,

of Christ Jesus, in their thoughts, views, schemes, plans, ends, designs, joys, sorrows, hopes, miseries, and expectations. These persons had Christ for their object, and subject. His person was their glory. His love their heaven. His salvation was the matter of their joy and rejoicing. His interest, the good of his ministers and churches, their great and grand concern. They lived for no other purpose but to advance Christ's praise; to preach his truth. Their sorrows arose from sin, which caused them to mourn; their distresses from the men of the world, who were the enemies to Christ Jesus. They had joys which were purely holy and divine. They had their conversation in heaven. Their minds and affections were raised up, and set on heavenly things. They had no inheritance in the world; their all was in heaven. In all which they differed from the world. The worldlings' joy they were strangers to. These apostles were strangers and pilgrims; they were supernatural men; their minds were supernaturally enlightened; they were in their lives and conversations under the supernatural influences of the Holy Ghost. If they sorrowed, it was as believers in Jesus; if they mourned, it was because of sin; if they suffered, it was to promote the glory of Christ, and to increase his praise. Now all this was contrary to the men of the world; to their views; to their tempers; to their maxims; to their customs; to their walk; to their pursuits. What yielded a feast to the one, was nothing to the other. Our Lord had a most perfect and intuitive knowledge and view of all this. He therefore says of these his beloved ones, to his Father. *They are not of the world, even as I am not of the world.* And although our Lord had just before said, *I have given them thy word, and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.* Yet he here adds again the words he had just before uttered, by way of argument to the Father, that he would keep them, *They are not of the world, even as I am not of the world.* It is an immutable proof, how deeply our Lord is concerned for his people all the while they are in this world. His whole prayer is for his apostles, churches, and ministers, in, and whilst they remain here below. It affords unspeakable consolation to the minds of the Lord's people, when they rightly consider this. We should get great good from a right understanding of this prayer. If we considered the many pleas in it, the several petitions in it, and the arguments made use of, it would most wonderfully support our faith; it would increase our confidence; it would promote our joy in the Lord; we should then triumph in our Jesus as the Holy One of Israel as our Lord considers the state and case of his apostles in this world, and what would befall them after his departure from them; so they were afterwards exactly what he declared them to be, the objects of this world's hatred and scorn. *Paul says, For I think the God hath set forth us, the apostles, last, as it were appointed unto death. For we are made a spectacle, or theater unto the world, and to angels, and to men.* And then he, speaking of their sufferings, in the world, on the behalf of Christ and truth, says, *Even unto this present hour we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling-place, and labour, working with our own hands: being reviled, we bless: being persecuted, we suffer it: being defamed, we intreat: we are made as the filth of the world, and are the offscouring of all things unto this day.* 1 Corinthians 4:9-13. A full proof they differed from the world. It was fully evidence they were not of it; that they were chosen out of it; that they were

altogether different from the men in it. Our Lord's concern for them therefore speaks out the love of his heart unto them. *They are not of the world*; they will never be beloved by the world; they will be always in a suffering state, all the while they remain in it. Yet they can only glorify me, whilst they remain in it. Therefore I pray not for their removal from it, but for their continuance in it. Keep them, Holy Father, *from the evil*. This is my request on their behalf. I again repeat this as an argument that thou shouldest. *They are not of the world*. It becomes thee, and me to consider their condition, situation, and circumstances. I therefore urge it, Holy Father, that they may be attended unto, closely guarded, and kept by almighty power, through faith unto salvation.

I hope what hath been delivered is explanatory of our blessed Lord's meaning in the words before us; and also expressive of the case and circumstances of his apostles in the world. And should it not stop the mouths of many of us from complaining? Most assuredly it should. Are we ministers of the Lord and Savior, and shall we expect the world to court us and fall in love with us? God forbid! Shall we preach the pure gospel of Christ, and expect earthly-minded persons, and professors to love us for the same? We are much mistaken then, and we shall find ourselves disappointed. Shall we live as becometh the gospel of Christ, and be in close friendship with the world? It is utterly impossible. The friendship of the world is enmity with God. Our Lord says of all his beloved ones, as truly as of these eleven apostles, *They are not of the world, even as I am not of the world*. Let us look at these words. And if ministers, let us act in all things to the glory of Christ. If the people of Christ. Let us live Christ; let us live above the hatred, scorn, contempt, spirit, and temper of the world; above all human maxims and policies, above all human inventions and doctrines. Let us value ourselves as the Lord's free men; let us walk in all the commandments and ordinances of the Lord blameless. Thus let us adorn the doctrine of God our Savior in all things. It is of great importance to us to consider how dearly Christ loves us; how deeply engaged he is for us; how perfectly he is united unto us, and interested in us; how he speaks on our behalf, just exactly as it suits our case. And when he mentions us, it is always with the uttermost affection of his holy mind. It is good to observe throughout this prayer, he says nothing against his dearly beloved ones, but every thing for them. Herein we may see, admire, and adore him for the greatness and immutability of his love to us. As I have been endeavoring to give an account of these persons for whom our Lord prays his Father on their behalf, that they are not of the world; and also in what sense they differed from the world, so I proceed,

Thirdly, to observe, our Lord speaks of himself as not of the world. *I am not of the world. They are not of the world, even as I am not of the world*.

This our Jesus mentions as his plea on their behalf. It is, I conceive, impossible to enter fully into this prayer, in all its branches, petitions, pleas, and arguments. As it is, and will to eternity be impossible to enter fully into a knowledge of the love of Christ to his beloved ones. Whilst our Lord cannot open his heart more fully, nor express it more clearly, nor be more expressive of his care and close attachment to all the cases of his church militant here upon earth, than he does in this most divine copy of his intercession in heaven; yet such are our faculties, so benumbed, so dull, we cannot conceive but a very small portion of the grace here set before us. It is our

blessing to have the least spiritual apprehension hereof. Jesus says to his Father, speaking on the behalf of his eleven apostles, *They are not of the world, even as I am not of the world.* Which most assuredly is speaking not only on their behalf, and using it as an argument with the Father, that he would protect them, but also it speaks more. It expresses they were like unto him. Yea, that hereby they were conformable unto him. But my present subject is not all this. I am, under this my third head, to observe our Lord speaks of himself as not of the world. *I am not of the world.* He was not; he was before the world, he being the Lord and Creator of it. He was as God-man, Mediator, as the Head and Husband of his church and people, of divine constitution. His human nature was the fruit of the earth, excellent and comely; yet the production of it was altogether supernatural, and beyond the power of nature. He was true and very man; yet he was an heavenly man. He was the Lord from heaven. He was in the world; yet he was not of it. He lived in the world; yet he so lived as to overcome it. His human nature was pure; his heart was perfectly holy; his tempers were all in perfect unison with the holy law; his life was perfection; he had no possessions in the world; he enjoyed none of the riches and honors of it; he was not courted, nor esteemed by the grandees in it; he made himself of no reputation; his kingdom was not of this world; he was not possessed of the riches of it; he had not a place where to lay his head; he lived on the bounty of others; his life was holy, and most truly divine; his heart was set on heavenly things. It might be truly said, that he was born from above. As he was not of the world, yet lived in the world and kept himself unspotted from the world, so his life, obedience, thoughts, acts, and sorrows, which he performed and sustained in our world, all proved and confirmed his heavenly and most divine original. Our Lord saying, *I am not of the world,* is expressive of the end and design of his having been in the world; which was to do the will of him that sent him, and to finish his work. It was that he might save his people from all their sins; that he might sanctified all their miseries; that he might turn all their sorrows into matter for holy joy; that he might enter so fully into a knowledge of each, and every one of their peculiar and particular cases, as to be so apprehensive of the same, as to afford them relief exactly suited to them. O the grace of Jesus! In this, as well as in other instances, it is most truly glorious and transcendently divine. As our Jesus was not of this world, yet loved in it, and was himself the object of the world's scorn, the subject of all sorts and kind of griefs, the Holy One of God, who as such was contemned by the Jews, and despised of the people, so he knew it would follow that his apostles, for their love to him, and for their real conformity to him, would be the objects of the world's scorn and hatred also. He is therefore here praying for them, suitable to all this. He here speaks out in their hearing to his Father on their behalf. He hereby gives them to know the whole of his heart towards them. What he here says was most admirably calculated to encourage, strengthen, and comfort them. What he here says was most admirably calculated to encourage, strengthen, and comfort them. He says, *I am not of the world;* my riches are durable; my joys are substantial; my kingdom is eternal; my glory is everlasting; my power is infinite; my salvation is all-sufficient to lift up the hearts of my people, and raise up their affections, and set them up on high. And as I am from above, so I live above, in the views and contemplations of my own glory, which I am soon to enter on. And as these my beloved ones are led to live in

believing views and apprehensions of me, they will hereby be rendered conformable unto me. They are not of the world, even as I am not of the world. And as I have live out of heaven for them, and lived in the world for their everlasting benefit and advantage, so I will, it is my will, they should love for a season in the world, and be exposed to sorrow, temptation, misery, persecution, martyrdom, and be in deaths often, although heaven is their eternal home, that they may learn such lessons on earth, as will make my name and praise glorious in, and throughout the ages of eternity. If such was the design of Christ towards them, then they might be well contented to be in the world, as long as their dear Lord pleased. If they were left on it to increase his name, his fame, his praise, then they could not be unwilling to remain on it. And they being filled with the Holy Ghost, and endued with power from on high, they could meditate, record, speak, and preach of all his wondrous acts, and talk of his doings. And, indeed, this was their whole employment after the descent of the Holy Ghost upon them. So that, as Jesus delighted to run his race, to perform his work, to open the mysteries of grace, to proclaim his Father's name, to rejoice in the glory which would be brought to him by his obedience unto death, even the death of the cross; so the apostles, they would have all this to declare and publish in the world. And it would yield a real heaven to their minds to be thinking and speaking of it. If our Lord says, *I am not of the world*, it should teach us, as believers in him, our high calling and birthright. We are born of the Spirit. As such, we have received life from Christ; yea, he is our life. We have the same spirit in us, which dwelleth in him. We have the same heaven for our home, which he is entered into, and where he liveth after the power of an endless life. We are born into Christ's world. We have spiritual and supernatural faculties, which were created in our minds in regeneration, whereby we are fitted to take in Christ, his salvation, his kingdom, and the things of it, his glory, and are qualified to enjoy it, through the indwelling of the Holy Spirit, who hath consecrated us as living temples unto God. It becomes us therefore to live agreeable to our birthright; to live up to our high calling and dignity; to live in views of Christ; to live as Christ's representatives on earth. He was not taken with any thing below: the pomps, the honors, riches, and glory of the world, he trampled on. He lived on God, the fountain of all good. He said, *I have set my right hand, I shall not be moved*. Psalm 16:8. He is set forth, by the apostle *Paul*, as the one object for us to look at, under all sorts of trials, persecutions, and sufferings. *Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth most easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith, who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied, and faint in your minds*. Hebrews 12:1-3. Nothing can carry us above all present things, but *looking unto Jesus*. Whilst we look unto him, and live simply in an entire dependence on him, we shall be strong in the Lord and in the power of his might. As we receive Christ into our minds, and enjoy his love in our hearts, we shall be strong in the grace which is in Christ Jesus. As we contemplate him, and the contradiction of sinners which he so patiently endured, we shall, as the apostles did, be counted worthy to suffer shame for his name. And let our worldly trials be what

they may, when our eye and heart is fixed on Jesus, *We shall then reckon the sufferings of this present time, not worthy to be compared with the glory which shall be revealed in us.* Romans 8:18. May the Lord, the Holy Ghost, realize these truths in our souls, and thereby quicken our pace and steps heaven-wards. Believers, our all is in Christ, he is our all; we need no more; we cannot have any thing beyond what we have in him; he is the Father's treasury of grace and glory; he is God's all; he may well therefore be ours. God is infinitely and everlastingly well pleased with him. We cannot but be highly satisfied with Jesus, when we have true views and apprehensions of Jesus. He says, *I am not of the world.* Let us therefore live above the world, and be dead to it. We must be so, we cannot but be so, if we live Christ. One moments communion with Christ, contains more sweets than is to be found in the whole creation of God. One single spiritual view of Jesus is sufficient to put down ten thousand millions of worlds. When we see Jesus, we die to all below him. As we live in sights of Jesus, we die to all beside him. *They are not of the world, even as I am not of the world.* Therefore there must be a likeness between Christ and them. The Bridegroom and the Bride, the Head and the members, the Shepherd and the sheep, the Redeemer and the redeemed, must have an union and communion suitable to the relation they stand in to each other. Our Lord keeps this in view throughout this whole prayer. Every petition in it is founded hereon, and speaks and declares it, because it is by this means we shall be carried off ourselves to a fixation on Christ. As our Lord speaks thus affectionately of them to his Father, to whose care he had committed them, so it is a most glorious evidence of his love to them. And he had before said the same, they are not of this world, even as I am not of the world, verse 14, it shows the vast importance of what is contained in the sentence. He had not repeated it twice, if it were not of the greatest moment. In the first mentioning of these words in the fourteenth verse, our Lord uses it as an argument with his Father to keep and protect them from the hatred of the world. That they might be kept from the evil one, Satan; whose rage and malice would be immediately directed against them, on account of the gospel which Christ had taught and committed unto them. *I have given them thy word, and the world hath hated them, because they are not of the world, even as I am not of the world.* He then put up this petition for them. *I pray not that thou shoudest take them out of the world, but that thou shouldest keep them from the evil.* Then these words are added as an argument why this should be granted, *They are not of this world, even as I am not of the world.* And as I have given, under the former heads, an account of what our Lord says on the behalf of the world, which is this, They are not of the world; and in what sense they differed from the world, and that our Lord speaks of himself as not of the world, so I proceed to my last head of discourse, which is,

Fourthly, to observe, that Christ speaks of a *semblance, or likeness*, between those persons and himself. *They are not of the world, even as I am not of the world.*

Were there is an union, there cannot but be a communion, and the nearer the union, the more intimate the communion. And such is the communion which Christ hath, and admits his beloved ones unto, that it enstamps his own image on them, and makes them like unto, and comformable unto him. These eleven apostles, who are here in a very special and particular manner the persons spoken of, were one with Christ, in heart and affection. They were beloved by him, and he was beloved by

them. They bore his image enstamped on their minds in spiritual regeneration. They were to bear his name and preach his gospel to the ends of the earth. And they were to be on the world like unto him. He therefore draws, as it were, a parallel between himself and them, saying, *They are not of the world, even as I am not of the world.* They, *or this likeness*, here, as I conceive, must be in a very special manner referred to the apostles, as the ministers of the Lord and Savior, who were to carry on what he had begun. In him had already been fulfilled what the prophet *Isaiah* foretold. *The people that walked in darkness had seen a great light; they that sat in the region and shadow of death, upon them this great light had shined.* He, the light of the everlasting life, had enlightened these his apostles. They were to be lights; they were to shine as lights in their ministry in their conversations, in their lives, in their tempers in their examples. In all these particulars, there was to be a singular likeness and similarity between Christ and them. He therefore says, *They are not of the world, even as I am not of the world.* As our Lord, one of whose titles is, *the Rising Sun*, and another, *the Sun of Righteousness*, and another, *the Day-Spring from on high*, ordained these his apostles to be starts in the firmament of his church, so they were to give lights to it. Ye are, says he, *The light of the world.* As such they were like him, they being appointed to give ministerial light to his people. As so considered, our Lord might say of them, *they are not of the world, even as I am not of the world.* I would observe, that Christ speaks for a semblance or likeness, between these persons and himself, which must be confined to the subject before us, and as so restrained, I know of no fairer interpretation than what I have already intimated; *viz.* That they in their office and work were like unto Christ, as it respected what they were to be continued in the world for. They were to be the offscouring of all things, in the eyes of carnal men. Hence, a *semblance or likeness*, was between them and their divine Lord. As he was, so are they in this world. He was *the light*; he was prefigured by the golden candlestick and its seven lamps in *Mose's* tabernacle; which was the light of it. He was set forth by the golden candlesticks in *Solomon's* temple. He says himself, I am the light of the world. His gospel, like the sun in the heavens, is to give light to his people; his apostles, as the preachers of it, were to be, as it were, the lamp bearers. They were to be like himself in this, they were to enlighten others. Hence our Lord said to *Paul*, when he appeared unto him to make him a minister and an apostle, *I send thee, to open their eyes, and to turn them from darkness unto light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith which is in me.* Acts 26:18. The semblance or likeness, must in a great measure and degree refer to such a conformity to our Lord, in renouncing the world, in living in the world, in being persecuted by the world, in enduring all things for the elect's sake, in preaching the gospel, that thereby Christ might be glorified, so as to be correct copyists after Christ in all these particulars. *As I am not of the world*, says our Lord, so neither are these. My spirit is in them; they have the same mind and temper which is in me; they shall be hated of all men for my name's sake. As I have been persecuting, so they will be persecuted also; as the world hath hated me with an implacable hatred, so it will hate them, and upon the same account. They hate me because I have declared my essential Godhead, my distinct personality, my co-equality with the *Holy Father*; they have hated me because I have expressly declared

my mission and commission from thee; they have hated me because I have testified of them, that their works are evil. As they have hated me on all these accounts, so they will hate these mine apostles, for bearing their witness to the truth of these doctrines. As they hated me for my asserting myself, on in self-existence with thee, equal with thee in eternity, majesty, glory, blessedness, and perfection, so these will be hated for asserting my personality in godhead, my work and office of salvation. As it will be solely on my account they will be hated, keep them therefore, Holy Father, not from suffering, but from the evil of suffering. Let them be sustained. Do thou bear them up. Do thou make them faithful unto death, that they may obtain a crown of life. Thus I have endeavored to open, freely, and fully, what I apprehend to be contained in this *semblance, or likeness*, between these persons and our Lord. *They are not of the world, even as I am not of the world.* We may from hence conceive the lives and acts, the ministry and sufferings, the martyrdoms and deaths of these men, as so many means of glorying Jesus. Their views of Jesus, after the Holy Ghost came upon them, were peculiar to them. The lives they lived proved them to be living epistles of Christ. Where they saw, and how clearly they saw Jesus, is most fully set forth in the sacred scriptures. They beheld him by faith, as set before them in the world. He was their All in Life. They lived only to bear witness of him. You have what one for all the rest said, and also their joint suffrage concerning what they had to say for Christ, recorded briefly in Acts 5:29-32. *Then Peter and other apostles answered and said (when brought before the senate at Jerusalem) we ought to obey God rather than men. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things, and so is also the Holy Ghost, whom God hath given to them that obey him.* These persons were very near and dear to Christ. The office they were in, and the station in his church which they were to fill up, required his presence, grace, and spirit in a very singular way and manner. And he was with them, so as with none beside. So that when they were sorely persecuted at *Jerusalem*, for healing the man who was lame from his mother's womb, and because they had performed the cure in the name of *Jesus of Nazareth*, Peter and John having been imprisoned for this good act. When they had been called before the council of the *Jews*, and interrogated concerning the matter of fact, and commanded not to speak at all, nor teach in the name of Jesus, "*Peter and John answered and said unto the council, whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard.*" Upon being further threatened by the council, and then dismissed, *They went to their own company, and reported all that the chief priests and elders had said unto them. And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God which hast made heaven and earth, and the sea, and all that in them is. Who by the mouth of thy servant David hast said, why did the heathen rage, and the people imagine vain things. The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth, against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and counsel determined before to be done. And now Lord, behold*

their threatenings: and grant unto thy servants, that with all boldness they may speak thy word. By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus. An immediate answer was given to this prayer. *And when they had prayed, the place was shaken where they were assembled together, and they were all filled with the Holy Ghost (just as they were on the day of Pentecost), and they spake the word of God with boldness.* Acts 4:18-32. Now here was Christ's presence in an extraordinary manner vouchsafed them. After which, as the effect of all this, it is added, *And with great power gave the apostles witness of the resurrection of the Lord Jesus, and great grace was upon them all.* Verse 33. We have another instance and proof of Christ's being present with, and filling his apostles with grace and power in such a way, as he does none beside. *Paul and Barnabas, who were both of them apostles, and are so called, Acts 14:14, preached at Iconium, and abode there a long time, Speaking boldly in the name of the Lord, which gave testimony to the word of his grace, and granted signs and wonders to be done by their hands,* verse 3. And when *Paul* was for the first time at *Corinth*, and had preached and baptized many of the *Corinthians*, the Lord Christ appeared to *Paul* by night in a vision, saying, *Be not afraid, but speak and hold not thy peace, For I am with thee, and no man shall set on thee, to hurt thee; for I have much people in this city.* Acts 18:9, 10. I mention these things as so many proofs that these persons, styled the apostles of the Lord and Saviour, were peculiar dear to him. He was eminently present with them. He appeared unto them. He wrought by them. He accompanied their personal witness and testimony concerning him, in a way he did none other. So that whilst the love and salvation is common, so as for all saints to be equally interested in the same. Yet as to apostolic gifts and grace, it was peculiar to these ambassadors of Christ. He could say of them with a very singular emphasis, they are not of the world even as I am not of the world. The Lord bless what hath been delivered. Amen.

SERMON 15.

JOHN 17:17

Sanctify them through thy truth: thy word is truth.

As this most divine prayer was offered up by our Lord, immediately before his passion, and may be considered as his consecration of himself to be the offering to take away the sins of his people, so we may boldly declare it contains the whole of his heart. In it he fully expresses all his desire on the behalf of his church and people. The prayer itself contains an address to the Father, in which our Lord mentions many things concerning his apostles, what he had done for them, how they were given unto him, and he speaks also on their behalf, and in commendation of them. He having used many pleas, proceeds to pray for them. And as introductory to this, he speaks of the mutual interest and propriety he, and the Father had in them. He considers he is about to leave them in a world of sin and misery, pain and death, and he prays for them accordingly. He offers up his first petition for them in

the eleventh verse. He addresses his Father with the title of *Holy Father*, and prays him to keep and preserve these his beloved ones. He enforces this on account of his own absence from them. He being about to be admitted to his Father, to enjoy the glory, and fully possess that which he had before the world was. He goes on to say many things on the behalf on these eleven persons present. He declares he spoke what he did on their hearing, that they might know his heart towards them. And hereby have his joy fulfilled in themselves. He still speaks, and that by way of argument, why the Father should grant his requests which he was now putting up on their behalf, of what he had done for them. How the world had, and would continue to hate them on that account. Then he offers his second petition for them. Which is that they may be kept from the evil. From the evil of their own hearts. From the evil of Satan. And from the evil which is in the world. All of which is thus summed up by John, in the second chapter of his first Epistle, verse 16. *For all that is in the world, the lust of the flesh, and the lust of the eye, and the pride of life, is not of the Father, but is of the world.* All this Christ prays the Father, to keep his beloved disciples and apostles from. Our Lord urges an argument to enforce this request. Adding, *they are not of the world, even as I am not of the world.* We are come, through the good hand of our God upon us, to the last petition in this prayer, as it respects the apostles. Which is contained in the words of my text. *Sanctify them through thy truth, thy word is truth.* Whilst I have aimed to speak of the particular requests made by our Lord on the behalf of his apostles, and have brought them to three in number, yet the truth of the matter is this, one of them, *viz.* The first, is a double one. So that to speak correctly, there are four petitions, in this second part of our Lord's prayer, which is more particularly to be appropriated to the apostles. Not to the sole exclusion of the ministers, churches, people, and saints of the most high God. Yet there are some specialties in it, which solely belongs to the apostles. Which concerned the apostolic age. And I account it very profitable to the mind to keep all things in proper order. I would therefore here recite the petitions, as it respects the number of them, and entitle them as four, thus, the first is for holiness and persevering grace, that they might continue in the good ways of God, faithful in the cause of Christ, and the gospel, to the end. The second is for unity to, and amongst each other, in truth and doctrine. This is thus expressed, verse 11. *And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.* The second petition, or rather the third, as the former naturally divides itself into the two parts which hath been mentioned, so that the second division of it, should always stand as it hath been placed, and then the third request will be found in verse the fifteenth. *I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.* Then it will clearly follow, that this is for sanctification. *Sanctify them through thy truth, thy word is truth.* As every part, branch, petition, and argument of this prayer, is of greater worth and importance than ten thousand worlds, so we both in reading, in speaking, in preaching, and in expounding this prayer, need to be continually looking up to the Holy Spirit, for his light and unction, that we may be led to receive into our minds, true and proper apprehensions of our Lord's mind, and will, contained in it. The deeper the subject the greater need there must be for the spirit's guidance and influence. And all the

mysteries of God, and of the Father, and of Christ, being set before the minds of God's beloved and called ones in this prayer, consequently we are more in need of the spirit's teaching when we attempt to preach and speak on this prayer, than is easy for us to conceive. The words now before me, *Sanctify them through thy truth, thy word is truth*, as offered up for the apostles, contain the following important request for them. That they might increase in grace, and be fitted for the great enjoyment of preaching the gospel continually. The mean of their sanctification is fully expressed. It is through the knowledge of the truth. As they increased in the knowledge of Father, Son, and Holy Ghost, and knew them in their distinctive personal acts of grace in Christ, towards the elect, and in their relations and offices to them, as revealed in, and made known by the everlasting covenant, they, by becoming thus acquainted with their will, worship, and truth, would be more and more qualified for their work. The word which Christ had already delivered unto them was truth. *Sanctify them through thy truth, thy word is truth*. And this, I conceive, is setting the whole of Christ's meaning before you in these words, as it respected the apostles, that the Father would increase and enlarge their spiritual faculties, that they might more fully understand and know all the mysteries of grace, contained and revealed in the gospel, which he had already given them, and that they being more and more influenced in their whole hearts and souls with the efficacy thereof, they might hereby be at times, enabled to preach the same to the glory and praise of the Eternal Three, and to the real profit and increasing edification of God's elect. This I consider to be the substance of this petition offered up by Christ in this prayer of his, for the apostles, *sanctify them through thy truth, thy word is truth*. As it respects the use I shall make of these words, as suited to convey instruction unto us, I will aim to set forth the same unto you, by the following particulars.

First, by considering the term *sanctification*. Sanctify them.

Secondly, The means of sanctification, as here spoken of. Sanctify them through thy truth.

Thirdly, An explication, or description of truth. *Thy word is truth*.

And, lastly, that the whole church and people of God are completely sanctified, *by the offering of the body of Jesus Christ once for all*. In going through, and filling up these heads of my present discourse, I most earnestly intreat the Lord the Spirit, that he may most graciously assist me, and so teach, lead, and guide me, that under every article proposed, what is delivered may be most truly, neither more, nor less, that *the truth as it is in Jesus*. Holy Ghost grant me the desire of my soul in this request, and to thy name shall all the praise be given, for ever and ever amen.

My first proposal is, to consider the term, or expression *sanctification* or *sanctify*. As Christ here says to his Father, on the behalf of these his apostles, *sanctify them*. This is his request on their behalf.

Sanctify, and sanctification, are terms made use of both in the Old and New Testament. I would therefore apply, and refer to them, for the meaning of them. *Sanctify*, when referred to God, signifies to separate and appoint any thing to an holy use. Thus *God sanctified* the seventh day. See Genesis 2:3. This is the first place in the Bible in which the word, sanctified is uttered. "And God blessed the seventh day, and sanctified it." Nothing can be more clear, than God's sanctifying the

seventh day was his setting it apart, and separating it from the other days, to be holy, on which his name and praise was to be recorded and celebrated, for his marvellous acts in creation. God gave a command to sanctify all the first born of the children of Israel. That is, they were set apart, and devoted to God, and were to be redeemed at a certain price, which was to be given to the priest. Thus *the Lord spake unto Moses, sanctify unto me all the first born*. See Exodus 13:1, 2. Thus the tabernacle, the temple, the priests, the altars, both the brazen, and the golden one, the sacrifices, &c. were sanctified under the law. So the Lord says, *I will sanctify the tabernacle of the congregation, and the altar: I will sanctify also, both Aaron and his sons, to minister unto me in the priest's office. And I will dwell among the children of Israel, and will be their God*. See Exodus 29:44, 45. God's manifesting his glory, and vindicating his honor from the blasphemies of the wicked, is styled by himself sanctification. *I will sanctify my great name*. See Ezekiel 36:23. I will, as one explains it, most justly clear up, and remove the occasion to think meanly, and contemptible of me, but I will show that I am infinite in greatness and goodness. Thus also in Numbers, chapter 20, verse 13, we read, *This is the water of Meribah, because the children of Israel strove with the Lord, and he was sanctified in them*. He was, says Cruden, sanctified among them by the demonstration of his omnipotence, veracity, and clemency towards the Israelites, and of his impartial holiness and severity against sin, even in his greatest friends and favorites, as Moses was. Thus God is said to sanctify himself. To sanctify, is also spoken of man, and it signifies to purify, and to be in a proper condition to appear before the Lord, and to partake of holy things. *Sanctify*, or *Sanctification*, is one and the same, in the sense we are now treating the subject. *And the Lord said unto Moses, go unto the people, and sanctify them today, and tomorrow, and let them wash their clothes; and be ready against the third day* (to receive the law). *And let the priests also which come near to the Lord, sanctify themselves, lest the Lord break forth upon them*. See Exodus 19:10-12. It signifies to prepare. *Sanctify yourselves, for tomorrow the Lord will do wonders among you*. See Joshua 3:5. "That is," says Cruden, "prepare yourselves, endeavor to bring your hearts into an holy frame, that with faith, reverence, and admiration, you may behold the great work that God will do for you." To sanctify, as spoken further of, as it refers to us, it is to praise God. To acknowledge his majesty; to worship him; to aim and endeavor to make him known, that he may be adored, praised, and beloved. Thus it is we *sanctify the Lord of Hosts himself*. To this we are exhorted by the apostle Peter, *sanctify the Lord God in your hearts*. 1 Peter 3:15. And thus our Lord hath taught us to pray, *hallowed be thy name*. Holy, and holiness, are epithets which in a sovereign manner are ascribed unto God, the author of all sanctification and holiness. The seraphims cry to him without ceasing, *holy, holy, holy, is the Lord of Hosts*. See Isaiah 6:3. He is styled *the Holy One of Israel*. His name is *holy*, or rather *holiness itself*. In the New Testament on this same article of *sanctification*, or *sanctify*, we find it to be precisely what the Old Testament declares it to be. It is to separate, ordain, and appoint, such and such to the Lord. Hence Christ, the Son of God, is, as *Messiah*, said to be sanctified. He says he sanctified himself. He first speaks of being sanctified of the Father, *Say ye of him, whom the Father hath sanctified, and sent into the world, thou blasphemest: because I said, I am the Son of God?* See John 10:36. Christ, the Son of God, could no other ways be

sanctified, that as he was set apart in the council and will of the Father before all worlds, to be *the sent One of God*. And he speaks in the next verse which follows our text of *sanctifying himself*. *And for their sakes I sanctify myself, that they also might be sanctified though the truth*, which can mean no more than his setting himself apart, as the true Messiah, to offer his whole person, as God-man, as an offering to take away the sins of his people, and thereby to remove all their sins, and put them away out of the sight of law and justice by the sacrifice of himself. Under this very idea them, sanctification implies *separation*, and *separation by the Lord*, and *separation to the Lord*. Election itself is expressed by the word *sanctification*. *Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called*. Here, *sanctified by God the Father, is election*. The elect were *sanctified by God the Father*, they were distinguished from all others; he loved them in distinction from all besides; he loved their persons with an everlasting love; he sanctified, or set them apart, in the decree of election from all besides; he chose them in Christ before the foundation of the world. Thus *he sanctified or separated* them, as the objects and subjects of his immutable love, to enjoy all the blessings of the same in time and eternity. The apostle Paul holds forth the same truth; he addresses his apostolical letter to the Corinthians, addresses them thus: *Unto the church of God which is at Corinth, to them which are sanctified in Christ Jesus*. To be *sanctified in Christ Jesus*, must refer to God the Father, as an act in his mind and will. Christ is spoken of, as he who sanctifieth, and his people are spoken of as they who are sanctified. *He who sanctifieth, and they who are sanctified, are all of one*, he is the head and they are the members; he is the first-born among many brethren; he is not ashamed to call them brethren. See Hebrews 2:11. It is expressly said, *we are sanctified by the offering of the body of Jesus Christ; and he by one offering hath perfected for ever them that are sanctified*. That is, those who were separated by the Father, in his eternal and complete sanctification, in Christ, and by his perfect oblation. By the which will we are sanctified through the offering of the body of Jesus Christ once. From all these scriptures it evidently follows, that the sanctification of the elect consist in the Father's eternal love and choice of them in Christ, before the world began. In Christ's becoming the author of their eternal salvation, and giving himself for them, and offering up himself for them, an offering and a sacrifice to God, for a sweet smelling savour. And the Holy Ghost is also the sanctifier of the church of the elect. It is from him they do receive their new, spiritual, and supernatural birth; and with it they also receive eternal life; he it was who reared up the New Testament church. He it was who wrought every grace, and bestowed every gift on it. Of him the apostle writing to the saints at Rome, says, *nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in remembrance, because of the grace that is given to me of God, that I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost*. See Romans 15:15, 16. As the Holy Ghost takes of the things of Christ, and gives the enlightened mind the knowledge of them and hereby reveals Christ, we are sanctified. This being the means, whereby the heart is taken with Christ. It is hereby the affections are drawn forth, and set on Christ. Thus he becomes all, and self is nothing in our esteem and view. As it

appears to me, I have fully considered and set before you the term *sanctification*, or *sanctify*, and I hope said enough to lead us from the use of the word, both in the Old and New Testament, to know, that as spoken by the Lord, it respects his own command, will, and appointment of persons, things, and time, to himself, to his own use, service, and for his glory. And that, as it respects his people's sanctification, it includes their eternal, and personal election in Christ, the complete putting away of all their sins by Christ, and the indwelling of the Holy Ghost in all the called ones, who are the temples of the living God, I proceed to my next particular, which is,

Secondly, to speak of the means of sanctification, as here spoken of by Christ. *Sanctify them through thy truth.*

Here is Christ the head of his church, the savior of his church, the pastor of his church, the apostle and high priest of our profession, praying for his apostles, for his ministers, for his churches, for his saints, for all his members, for all his people, for their complete sanctification. Praying that they might be sanctified throughout in body, soul, and spirit. If he prays thus for his apostles, as he most certainly does, he does not pray as though they were not already sanctified. He had before declared, *I will pray the Father, and he shall give you another comforter, that he may abide with you for ever. Even the Spirit of Truth; whom the world cannot receive, because it seeth him nor, neither knoweth him: but ye know him, for he dwelleth with you, and shall be in you.* John 15:16, 17. As the Holy Ghost dwelt in them, he had wrought all he would ever work in them, as it respected their regeneration, and sanctification. He himself could add nothing to this his work in their minds, so neither can he in ours, who are created anew in Christ Jesus. He was to come on them, and he was to put forth his indwelling power and influence, and hereby draw out what he had wrought in them, into spiritual act and exercise. We are to speak of the means whereby this was to be done. It was to be by the truth, *sanctify them*, these mine apostles, *through thy truth*. They knew the truth; so do many of us; yet at the time Christ spoke thus, it was in a very low manner, and in a very low degree. The Holy Ghost was to come on them afresh; he was to lead them into all truth; he was to testify of Jesus unto them; he was to glorify him; he was to shed abroad the love of the Father in their hearts; hereby they were to be brought more, and further, under the influence of divine truths that they had hitherto been. This would perfume their minds with the grace of Christ; this would raise up their minds to a closer communion with Christ; this would lead them in all things to seek to increase his praise, and promote his honor and glory. Their perfect sanctification would consist, in their being completely satisfied with Christ; in being fully, freely, and cheerfully resigned to the whole good pleasure of his will; in their keeping themselves unspotted from the world; in walking before the Lord unto all well-pleasing. All which was to be produced in them, by the truth. The Holy Ghost working effectually with and by it on their minds. As it was with them, so it must be with us, and all the holy brethren. It was by the truth, the Holy Spirit carried on his work in their hearts. It is by the truth, as it is in Christ Jesus, he is pleased to carry on the work of faith with power in our souls. The spirit is the agent, our minds are wrought upon by the Spirit. He works on us by the truth. As he is pleased to enlighten our understandings, so as for us to receive the truth unto our minds, and to convey clear views of Christ thereby to our intellectual capacities, we are thereby more and more

taken with the person and salvation of our Lord Jesus Christ, and with the love of our heavenly Father in him, and thus our souls are more and more solemnly impressed with a sense of what is contained in the everlasting truths of the everlasting gospel. And we are more and more hereby led into real communion with Christ, in all the blessings which are contained in his most complete and finished salvation. Hereby we are led into the increasing knowledge of the mysteries of the Father's love. Thus we are more fully admitted into fellowship with the Father and the Son. All which is by the secret influence of the Lord the Spirit. Thus sanctification is promoted and increased in our minds; not that our spiritual minds are more sanctified; but our spiritual minds are more and more influenced, and exercised. And hereby what passes between our Lord Jesus Christ and us, is discovered. Sometimes in the high views and estimation we have of him; sometimes in the blessed account we are enabled to give of him; sometimes in the real attempts we make to speak of his honor and glory; and sometimes in our most hearty and best wishes for the welfare of his beloved people. If our Lord here prays for the complete sanctification of his people, and here mentions the means whereby this is to be effected, saying, *sanctify them through thy truth, thy word is truth*; then according to what hath been already delivered, the sanctification of their natures; nor of their persons; but is the sanctification of their minds. As to their persons, they were chosen in Christ. They were therefore sanctified, ones in the uttermost sense, and degree; for *they were sanctified in Christ Jesus*; he was their Holy One; they were holy in him; the Father had chosen them in him; therefore they had for themselves, and were interested in all contained in the following scripture; *but of him are ye in Christ Jesus, who of God is made unto us, wisdom, and righteousness, and sanctification, and redemption*. Jesus is made unto his people all this, and they have all this in him; without it, it could not be pronounced concerning them, *and ye are complete in him*, and which is said of believers in Christ Jesus. See Col. 2:9, 10. *For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power*. They are complete in Christ, as he is their head, and it hath pleased the Father that in him should all fulness dwell. They are complete in Christ, as he represents them to himself, and before his Father, without spot or wrinkle, or any such thing. They are complete in Christ, he being their complete holiness and sanctification in the sight of God. And when they are kept *looking unto him, the author and finisher of faith*, then they are indeed growing in grace and in the knowledge of their Lord and Saviour. It is in the knowledge of the truth, and by the belief of the truth, they are sanctified. But here this question will present itself, and demand an answer, what are we to understand by truth here? And when a reply is given, then it will be asked, how are we sanctified by the truth? Yet these questions will serve, by the Lord's blessing, to lead us further into the subject. I will therefore aim to state the question, and make a reply to it. What are we to understand by truth here? Our Lord's petition is, *sanctify them through thy truth*. By the truth I should understand the truths and doctrines of the everlasting gospel, and Christ himself, who is the substance of them. The Alpha and Omega, the truth itself. *I am the way, the truth, and the life, no man cometh to the Father but by me*. So our Lord himself spake. And he is all this; he is the truth itself; he came to prove the truth of God; to confirm it by his obedience and death; he is

the truth, as it respects all which passed in the council and covenant of grace; he has finished the work of eternal redemption; as such, *he is the end of the law for righteousness to every one that believeth*. He by his sacrifice hath finished the transgression, made an end of sins, and brought in everlasting righteousness. So that Christ, and his finished work of salvation may be considered as the truth our Lord is here speaking of. It seems to be what our Lord refers to. As he says, *sanctify them through thy truth*. But the next question is, how are we sanctified by the truth? We are sanctified by the truth, as it is given us from the word, and by the Spirit, to receive Christ and his salvation into our minds. The spiritual mind is opened, and by the Spirit of the Lord, led to know, understand, and receive Christ, as he is revealed in the word, more fully into our minds. Hereby we are more and more enlightened into true, real, and spiritual acquaintance with him. This hath its divine influence on our inward minds. Hereby our consciences are purified by faith in the blood of the Lamb. By this knowledge of Christ we are enabled to rest more simply on him for the whole of our salvation. Thus we are fully persuaded of our heavenly Father's love to us in his beloved Son. Thus we get established in Christ. We hereby grow into him. Thus our Lord's prayer is answered in us, because it is fulfilled in us, *sanctify them through thy truth*. It is not in our power to sanctify ourselves. Our Lord prays to his Father for this most divine blessing. He prays for his beloved ones, that they may inwardly and apprehensively understand, what their sanctification consisted in. That it was by their continuance in the truth; they were to grow and increase with all the increase of God. And we learn from it that truth hath a wonderful influence on the mind. That the belief of gospel truth hath its powerful effect on the heart. And that the Holy Spirit, in all his gracious influences and operations on the mind, works through, and by, and altogether with the revealed word. The work of sanctification, which is in other words the work of faith, is carried on in the regenerated mind, through the truth. That is by the belief of it. So that when believers in Jesus drop the truth, they drop the very means of their personal sanctification. By which I mean, they drop the means, whereby alone it can be carried on with power in their hearts, so as for them to have the fruits and effects thereof realized in their tempers, lives, and conversations. Having, I trust, given an account of the means of sanctification, I would mention Paul's prayer on this subject, offered up by him, on the behalf of the saints at Thessalonica. It runs in these words, *and the very God of peace sanctify you wholly, or sanctify all of you; that is, all the members of the church. And I pray God your whole spirit, soul, and body be preserved blameless unto the coming of our Lord Jesus Christ*. 1 Thess. 5:23. It may serve to cast light on our Lord's words, *sanctify them through thy truth*. To open the threefold division of believers, I pray God your whole spirit, soul, and body be preserved blameless, or sanctified throughout. By spirit is meant, the frame and temper of mind under all providences. By soul is to be understanding, will, and affections. And by the body, which consists of the several members, and which we need not explain, is to be understood the case, or sheath of the soul. Now to have spirit and soul, and body sanctified, must imply the keeping all these under the influence of reigning efficacious grace, in true and real conformity to God, this is most certainly the very spirit of the apostle. And I think he may hereby serve to open what our Lord's request contains. It is, that through the knowledge and belief

of the truth, his apostles might be so divinely influenced as to be at all times, in all places, in all cases, and circumstances, ready for the performance of every good word and work. Our apostle speaking of the saints who composed the church at Thessalonica, says, *But we are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth.* 2 Thess. 2:13. He knits sanctification of the Spirit and belief of the truth together. The one cannot be without the other. I hope I have in this point opened our Lord's mind and will unto you. But not to stay and dwell any longer upon this point, I proceed to the next head, or particular, viz.

Thirdly, to give an explication, or description of truth. *Thy word is truth. Sanctify them through thy truth, thy word is truth.*

By the term Word, in the sacred scriptures, the eternal and only begotten Son of God, the uncreated Wisdom, the second Person in the incomprehensible essence is understood. The apostle John opens the mystery of this Word, when he tells us, *In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him and without him was not any thing made that was made.* John 1:1-3. Christ Jesus is called *the Word*, first, in respect of the Father, as we are told Hebrews 1:3, as our words are of our thoughts. Christ is called *the Word*, secondly, in respect of his office, because the Father made known his will to the church in all ages by him; as we declare our minds one to another by our words. See John 3:34. Christ is called *the Word*; thirdly, because the *Messiah* was called *the Word* by the Jews. *The word, i.e. the term the word*, is also taken for what is written in the sacred books of the Old and New Testament. *Blessed are they that hear the word of God and keep it.* See Luke 11:28. *Be ye doers of the word.* This is the inspired and created word. See James 1:22. The term *the word*, is also given to the divine law, which teaches and commands good things, and forbids evil. *I have refrained my feet from every evil way that I might keep thy word.* See Psalm 69:101. It is used to express the promises of God, whether temporal, spiritual, or eternal. *Quicken thou me according to thy word.* Psalm 69:25. So also in verses 38, 49 *Establish thy word unto thy servant, who is devoted to thy fear. Remember thy word unto thy servant, upon which thou hast caused me to hope.* If it be asked, in what sense are we to understand the term *word*, and *thy word*, and *thy word is truth*? To this I am most willing to reply, the Word here spoken of, is Christ himself. He is the word of God, he is the word of truth, as all truth is in him. He is the treasury, the grand repository of all truth; and seeing his address is to the Father, and his request is that he would sanctify the apostles, so as that they might be always under the divine unction of the Spirit as to be fit to teach: I would therefore conclude it must be Christ himself who is the truth, by whose dwelling in their hearts by faith they were to be sanctified, so as to be kept continually alive unto him. *Sanctify them through thy truth, thy word is truth.* Christ is the truth emphatically. He is so the life and soul of all divine truth revealed in the scriptures, that they are but so many dead letters without him. We can have no spiritual apprehensions of the love and mercy of God, no understanding of divine truths, although they are fully revealed in the word, and where they are set forth to them that believe, but in the exercise of faith on Christ himself. It is from his fulness all

grace is received. All spiritual life is from him alone. I consider therefore, Christ may be considered here, as speaking of himself; he might with the greatest propriety say to his Father on behalf of his apostles, *sanctify them through thy truth, thy word is truth*. I, myself, who am thy word, am truth itself. I am *thy word of truth*. I am going forth quickly from this place to make my soul an offering for sin. I am going to remove by one efficacious offering all their sins; I am ready and willing to die for them; I am ready to redeem and sanctify them with my own blood. Let therefore all the virtue and efficacy thereof, be made known to their minds, and in their hearts, as that their consciences may be purged from guilt, and their minds be filled with peace, even such as passeth all understanding. I thy word am truth, and will accomplish all thy will, in saving them in mine own person by my own righteousness and bloodshedding. Thy word of truth, the doctrine delivered by me and received by them, is pure and perfect. It will not, it cannot deceive them. It is the only means of holiness and comfort. *Thy word is truth*. I am truth; I am thy truth. *Holy Father*, sanctify their minds by faith which is in me; keep them steadfastly fixed on me, as their everlasting foundation; keep them in an abiding confidence on me, as their Saviour, their propitiation, their righteousness, their all. Then the true knowledge of my person, love, and work abiding in their minds, they will, under the sacred and heavenly influence of their own inherent corruptions, and thus they will go on perfecting holiness in the fear of God. I would just add, to give a further explication and description of truth, that Christ is the truth. His gospel is styled *the word of truth; in whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation*. See Eph. 1:13. The gospel is *the truth as it is in Jesus*. Eph. 4:21. It is *the word of the truth of the gospel*. See Col. 1:5. All the promises of it are as true as God is true. *For all the promises of God, are in Christ yea, and in him amen*. I therefore conceive, that our Lord by enlightening the minds of his apostles, with a complete knowledge of himself, here prays in perfect agreement with this to his Father, for their sanctification. That they living on him, and receiving out of his fulness their whole salvation, with every blessing thereof, would hereby be always under the divine influences of it throughout their whole walk and warfare. As it is the knowledge and belief of the truth as it is in Jesus, which sanctifies the mind so I think our Lord, in the words before us, gives us a clear view of this. We can perform no act of sanctification. We have no more hand in it, than in our justification. It is expressly said by the apostle to the believing Corinthians, ye are washed, ye are sanctified, ye are justified, in the name of the Lord Jesus, and by the Spirit of our God. 1 Cor. 6:11. We are sanctified by God the Father; we are sanctified in Christ Jesus; he is made of God to us sanctification or holiness. We are sanctified by the indwelling of the Holy Ghost; he dwelleth in us; and he produces the fruits of sanctification and holiness in us, and by us, as he keeps us looking unto, and living on the fulness of Jesus. In our real admission into fellowship with the Father and the Son, through the Spirit, we are brought under the powerful influences of the truths and doctrines of the everlasting gospel. I come therefore to observe,

Lastly, that the whole church and people of God, are completely *sanctified, by the offering of the body of Jesus Christ once*. *Sanctify them through thy truth, thy word is truth*.

He prays thus to his Father; he prays for his apostles. We may say, he here prays for his whole church; for though he does not here express himself, as he afterwards doth, yet as his prayer was the very index of his mind, and he caused it to be written for the benefit of his saints in all ages, places, and throughout all generations. Therefore we may safely conclude, the Lord's church and people, have some share in the blessings which are mentioned in the petitions put up for the apostles. This we are sure of, all of them, *viz.* Apostles, and each of the elect are justified in the same way, sanctified by the same Spirit. They all receive their whole salvation from one and the same Lord Jesus. They are all partakers of one and the same common salvation. So that whilst some gifts and blessings were bestowed on the apostles which were peculiar to them, with regard to their office, yet they were not more united to Christ, nor more completely saved in Christ, than the rest of the family and household of faith are. All the elect of God, in their several individual persons, are the body of Christ; the church of Christ. *He gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.* Good works are not our sanctification, they are the fruits of it. *Christ loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word; that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish.* See Eph. 5:35-37. You have the same truth declared in these words, *And you, that were sometimes alienated and enemies in your minds by wicked works, yet now hath he reconciled, in the body of his flesh through death to present you holy, and unblameable, and unreprouvable in his sight.* See Col. 1:21, 22. And the apostle ascribes the complete sanctification of all the elect, to the sacrifice of Christ, and the will of God the Father, in his appointment thereof. I will quote the words: *wherefore when he cometh into the world, he saith, sacrifice and offering thou wouldest not, but a body hast thou prepared me. In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo! I come (in the volume of the book it is written of me) to do thy will, O God. By which will we are sanctified through the offering of the body of Jesus Christ once.* The words (for all) are a supplement. Heb. 10:5-10. The interpretation of them is this; the Son of God became incarnate, and offered his body and soul in union to his person to take away sin. All this was done in obedience to the will of the Father. By his will, through the offering of the body of Jesus Christ, all the elect are sanctified; their sins are all done away; their iniquities are purged; they are removed from them by this sacrifice, "as far as the east is from the west:" so saith the apostle in the twelfth verse of this chapter, *but this man after he had offered one sacrifice for sins, for ever sat down at the right hand of God;* and at the fourteenth verse he says, *for by one offering he hath perfected for ever them that are sanctified.* So then the complete sanctification of all the church and people of Christ, is not in them, by the work and operation of Christ, is not in them, by the work and operation of the Holy Ghost upon them. But it is without them, in the offering and sacrifice of Jesus Christ on their behalf. And the Father's will in appointing the offering, in accepting the offering, and placing it to the account of all the elect, is their complete sanctification in the sight of God. This may receive further confirmation, if it be considered, what is said in the word, concerning the blood of Christ. It is spoken of as *ransoming blood;* as *justifying blood;* as *cleansing*

blood; as sanctifying blood. It is styled the blood of the everlasting covenant; and Christ is said to be brought back from the dead in consequence of it. The word declares, that the blood of Jesus Christ cleanseth us from all sin. He hath loved us, says John, and washed us from our sins, in his own blood. Christ himself is said to be sanctified by the blood of the covenant. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of grace. See Heb. 10:29. It is also expressly written, wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Under all these testimonies, and considering Christ was just about to offer up himself, when he said to his Father, on the behalf of his apostles, Sanctify them through thy truth, thy word is truth, what more genuine interpretation can there be given, than this before us? And that the whole church and people of God, are completely saved, justified, pardoned, and sanctified by the blood, sacrifice, and death of Christ, is most truly scriptural. It is upon this foundation the Father bestows his free and royal pardon on them. It is in consequence of this the Holy Ghost works within them, and produces a new creation in their minds, and carries on them work of faith with power in them, so that this secures and strengthens all which can be said, respecting a communication of grace from Christ the head to all his members. It is declared, it pleased the Father, that in Christ should all fulness dwell. John says, of his fulness have all we received, and grace for grace. The church of old saith, all my springs are in thee. And Paul tells us, that Christ filleth all in all. Let us therefore rest on Christ for all. And be well pleased he should be our foundation to supply us. And that our whole salvation is in him. O that we may be led by the Holy Spirit, to look wholly to him for every supply. Then we shall be bringing glory to him, and deriving at the same time from him, all spiritual good. May the Lord the Spirit bless what hath been attempted in setting these words of Christ before you. May the Lord the Spirit so work with the word as to reveal Christ in you. And may he so testify of Jesus, as to give you to be perfectly well pleased with him, and well satisfied in resting wholly on him. You will then have a comment of Christ's words beyond any thing I can deliver to you. Whilst preaching the gospel is God's ordinance, and the church of God cannot do without it; and whilst in the preaching of the gospel, many of the mysteries of it are opened and unfolded, yet the inward and secret teachings of the Holy Spirit is far beyond all this. As he in a secret and imperceptible manner, is pleased by his own intuitive light and operation on the minds of the regenerate and called ones, to create such ideas of the Lord Jesus, as lifts them out of themselves, and transport them into the very bosom of Jesus. The gospel is the means, but the Holy Ghost is the agent. And he works in us all the good pleasure of his will, we are entirely passive. He reveals Christ unto us and he reveals Christ in us. He teaches us how to live on Christ as our sanctification. And he teaches us how to live in Christ for all the blessings, fruits, and effects of inherent sanctification, which are truly produced in us, and by us, when Christ puts forth his power in our souls, and dwells in our hearts by faith. May the Lord the Spirit exalt Christ in all you minds, as a complete and everlasting Saviour. May he forgive my very great deficiency in setting forth the subject before you, and to his name shall be all the praise. Amen.

SERMON 16.

JOHN 17:18, 19

As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth.

We are come to the closing words of our Lord's prayer, as it respects that part of it, which I style the second part of it, and which particularly concerns his apostles who were then, and there present. As the former request contained in the past verse, was on their behalf, for their personal sanctification, and growth in grace, so it contained and gave an account of the instrumental cause of it, the word of truth, with a description of the way whereby it is manifested, which is in, and by the word of truth. In the words of our text which are now to be opened and explained, we have the reasons urged by Christ to enforce it. Let it be remembered, there is, as hath been often observed, a most close and inseparable connection throughout every part and branch of this prayer. As the former petition was for sanctification, or holiness, so the words now before us, are connected with it. They are these, *As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth.* As these words belong to the apostles, so our Lord very peculiarly suits them to their case and office, as it respected their mission and commission given them by him, and from himself. He, in this his address to the Father, speaks of his sending him into the world. *As thou hast sent me into the world;* this was the Father's act and deed, founded on ancient, covenant and eternal transactions. He then speaks of his own sending these persons into the world. For what end will be declared when we open these words, *As thou hast sent me into the world, even so have I also sent them into the world.* His end in so doing was, that they might preach the gospel. He had authorized them, and he would yet more fully qualify them, by shedding his Holy Spirit on them. Thus he would send them forth as his ambassadors, therefore they must not as yet be taken out of the world. They must be continued in it for a season. They were to be endued with a greater measure of holiness; they were to be assisted with a greater measure of strength than ordinary. *As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth.* In these words as into an ocean, all the springs and streams from the sixth verse falls. This seems to be the center and circumference of them. Therefore if the Lord shall be pleased to open them to our view, so as for us spiritually and rightly to apprehend them, we shall see further into the mysteries of grace contained in this chapter. I would apply myself to the Holy Spirit, and intreat him to open these words to my mind, and open my mind to receive and apprehend our Lord's mind and will in them. O thou holy and blessed Spirit, who preceededest from the Father and the Son to testify of Jesus, do thou most graciously assist me, whilst I humbly attempt to open and explain my text. Even so, O holy Spirit, for thy name's sake, do thou say, Amen. In my proceeding to explain my text, *As thou hast sent me into the world, even so have I sent them into the world. And for their sakes I sanctify myself, that they also might be*

sanctified through the truth. I would aim to set forth the important things contained in them, under the following heads, or particulars,

First, we have here the mission and commission of the apostles, and this as illustrated by the pattern thereof, Christ's own mission. *As thou hast sent me into the world, even so have I sent them into the world.*

Secondly, we have Christ here speaking, concerning setting himself apart to his mediatory office, to become the sacrifice for sin, on their behalf, and for their benefit. *And for their sakes I sanctify myself.*

Thirdly, We have the end expressed which was to be obtained hereby, *that they might be sanctified.*

Fourthly, by what means they were to be sanctified is mentioned, *through the truth.* *And for their sakes I sanctify myself, that they also might be sanctified through the truth.* These are the divisions of my present sermon. In filling them up, I hope to give you the substance of all contained in the words of my text. And, first, we have here the mission and commission of the apostles, and this as illustrated by the pattern thereof, Christ's own mission from the Father. *As thou hast sent me into the world, even so have I also sent them into the world.*

I will begin this head with the Father's mission of Christ, of which our Lord here speaks. This was the fruit and effect of the eternal acts and transactions which had passed between the Eternal Three before all worlds. The Son of God being before all time predestinated to be God-man, he was secretly anointed and set up as such, and his human nature had a covenant subsistence. In consequence of which, he was the Son of Man in heaven, before he was the Son of Man on earth. He was the Son of Man secretly with God, before he was the Son of Man openly, and manifestively in our world. He speaks out this truth himself, in these words: *And no man hath ascended up to heaven, but he that came down from heaven, even the Son of Man which is in heaven.* John 3:13. Christ says, *I came forth from the Father, and am come into the world.* John 16:28. If, says one most justly, Christ had not been with the Father of Glory, in glory, and that in some capacity of going from that place of heavenly glory into another place, he could not have come into the world from the Father. The same worthy observes, the human nature subsisted in the Son of God by covenant, before it subsisted in the Son of God by creation, or proper formation. *The Son of God and Son of Man, in one Mediator, may be properly sent, and properly come, in respect of the human nature, even from one extreme, or place unto another: or, from heaven where he had been, to the earth whither he came, and pitched his tabernacle in open flesh.* The Son of God, in his man-covenant is sent, as he is *manifest in the flesh*, and as the man now subsists by open creation in *the Son of God*, having subsisted, or stood by *secret covenant* in the same *Son of God* from *everlasting*. "It is not *the Son of God* went from place to place when he was sent, but the *Son of Man* that stood in him; and then, by a communication of properties, it was the whole person was sent, though strictly it was only the *human nature* went from place to place." I have quoted this from the invaluable Mr. *Hussey*. I conceive from it much light is reflected on the person sent, and that we may clearly discern the acts of the Father in his mission of our most adorable Lord. He delights to speak of his Father's concern in his mission and commission from him. He does it here because the whole validity of his mediatory acts, and office, work and salvation, all

depended hereon. The mediatorship of Jesus Christ on God's will, and our Lord's covenant mediation, as the surety of his people, is all of the Father's appointment. Christ's responsibility for the performance of all he engaged for, is founded on his Deity as the Son of God. And the qualification of his person, as Mediator, and the worth and efficacy of his sacrifice, is founded on his covenant with the Father. Therefore he said, before he became incarnate, *Lo! I come, I delight to do thy will, O my God: yea, thy law is within my heart.* Psalm 40:7, 8. It is vastly supporting to faith to have scriptural views and apprehensions of Christ in his mediatory office and capacity. If it had not been of eternal consequence, our Lord would not have mentioned it, in this his last prayer. For so we may call it, although he prayed after this in the garden, and on the cross. Indeed the eternal importance of it may be gathered from this very scripture now before us; because Christ hath a most certain respect to the offering he was about to make of himself. And his faith, for the acceptation of his sacrifice, was founded on what had passed in the everlasting covenant. *As thou hast sent me into the world, even so have I sent them into the world.* The word (*AS*) expresses a likeness between the Father sending him, and his sending the apostles. They were some things in which there could be no likeness, there were in other respects an (*AS*) of likeness. Christ was sent by the Father to open all his heart; to make known his mercy; to work miracles; to preach the gospel; to cast out devils; to heal diseases; to perform all righteousness; to be the one everlastingly efficacious sacrifice for sin; to conquer Satan; to subdue the whole host of hell; to abolish death; to bring life and immortality to light. His acts were peculiar to his office; he saved his people by his life and death. This was his incommunal work. None were with him in the performance of this work. This therefore must be left out, as having nothing to do with what our Lord is here praying for, and speaking of concerning his apostles, when he here says to his Father, *As thou hast sent me into the world, so have I also sent them into the world.* But it must be considered thus: The Father had sent Christ to be the apostle of the church. The whole frame of gospel worship had been given to him; with all power in heaven, and in earth, he therefore, as the sent one of God, had authority to send others in his name; to preach his gospel; to be witnesses of his death, resurrection, and ascension; to work miracles, to confirm the doctrine which they delivered; to turn sinners to God; and to proclaim the everlasting gospel, and thereby to make known and spread the fame and renown of Christ far and wide. As the Father had sent him into the world, to save his people from their sins; so he had sent these into the world to preach his finished salvation to poor sinners. And it was his will and pleasure they should be continued for a season in the world, on this very account. He therefore recommends them to his Father's care. He speaks on their behalf. He speaks in their hearing, for their encouragement and consolation. He prays for every thing they could possibly need in the discharge of their office; and uses these words as an argument with his divine Father to be with them, and to be unto them every thing they would need in the exercise of their public ministry. He likens them unto himself, and himself unto them. Hereby expressing his strong affection for them; his inseparable love to them; the real delight he took in them; his pleasure in their services for his name's sake; how the Father could not give him more cause for joy, than by remembering them with everlasting kindness, all the while they were in their wilderness condition, all

the while they remained here below, as his witnesses and followers. This I conceive is the spirit and meaning of our Lord before us; and which I conceive will receive confirmation if we go back to verse 14: *I have given them thy word: and the world hath hated them, because they are not of the world, even as I am not of the world, I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth, thy word is truth. As thou hast sent me into the world, even so have I sent them into the world. And for their sake I sanctify myself, that they also might be sanctified through the truth.* The whole is a series of Christ towards them. He expresses it on their behalf in prayer to his Father; he offers it up to him with divine energy; he opens the ancient transactions of his Father; he makes mention of them; he declares before him, that his mission was from him. And as it was, so he in a way of likeness thereunto had, and would send these his apostles into the world, with the very same gospel which himself received in the settlements of grace from everlasting. He intimates, that like as the Father had kept him, and he had finished the work which was given him, and he had finished the work which was given him to do, so he expected he would faithfully keep them from evil, and bless these persons he now prayed for. And thus our Lord leaves them in his hands, and makes a surrender of them to him. Which was fully sufficient to give these his beloved ones to know they could not be more dear and precious to him, even in glory, than they now were. As Christ received his mission from the Father, and in an (*as*) of likeness, gave his apostles their commission, so it is here expressed to show their apostleship, was all of Christ's calling and appointment. It was necessary for Christ to mention this, as it showed his divine authority in their designation. He, as the Head of his body the church, as Lord and King over his own house, had, and hath a sole right to institute, call, to qualify, and send whomsoever he pleases. He speaks here as receiving a right thus to act, by virtue of his mediatory mission and commission. He speaks to his divine Father on this subject as having acted as it became him, in ordaining and sending, in gifting and qualifying these men, to be his representatives and ministering servants, to preach glad tidings to the people, and the remission of sins. *As thou hast sent me into the world, even so have I also sent them into the world.* As Christ, in our world, perfumed the church with the savour of his good ointments, and by his sacrifice and intercession both perfumed all heaven with the fragrancy and odor thereof, so these persons were to be a sweet-smelling savour of Christ unto God. As the Father hath set him forth a propitiation, so the were so to preach him, as to set him forth as evidently crucified. As Christ had glorified the Father's law and justice, by his obedience unto death, even the death of the cross, so these were to bring glory to the Father and the Son, by preaching the gospel of the blessed God. *As thou hast sent me into the world, to glorify thy name to the uttermost, to express all the depths of love, grace, and mercy contained in the good pleasure of thy will towards the elect, so I have fully given these the whole account thereof, and have sent them into the world to make known by their ministry, the mystery which hath been hid from ages, and from generations, but now is made manifest. Oh, the grace of Christ! How gloriously hath he caused it to be recorded in the gospel! All the everlasting love of the Father is in Christ; and Christ is the mystery of grace; and the gospel is the mystery of Christ; and Christ is the mystery of the gospel. And this*

Christ was preached by these men, with the Holy Ghost sent down from heaven. And Christ was, as preached by these men, revealed by the Lord the Spirit, in the minds of such as believed. Thus he was in them, and was their hope of glory. Whilst I am fully persuaded the subject concerning the mission and commissison of the apostles, to preach, work miracles, and go forth into all the world preaching, teaching, and baptizing, is but barely named: yet as the head is so far filled up as was purposed, I therefore proceed to my next head of discourse, which is,

Secondly, to declare we have Christ here speaking concerning setting himself apart to his mediatory office; to become the sacrifice for sin, on their behalf, and for their benefit. Christ says, *And for their sakes I sanctify myself.*

In these words there are two things to be considered—the persons spoken of; and what our Lord says respecting himself of the behalf of these persons. First, the persons spoken of. They are these eleven disciples, or apostles, here present. Secondly, what Christ says he did on the behalf of them. *For their sakes I sanctify myself.* Whilst these eleven men are in a very particular manner to be considered, yet the rest of the remnant belonging to the election of grace must not be omitted. They must be all considered, because surely the whole election of grace must be as dear to our Lord Jesus Christ, and more so, than these eleven persons. Not but these were as the signet on the right-hnad. In the course of these sermons on this most divine prayer, I have repeatedly expressed myself to this effect, that whilst I am perculiarly disposed to apply what ought particularly to be applied to the apostles, yet even in this second part of this most important prayer, where they are most particularly prayed for, yet it must nor be so applied to them, as not here and there to conceive as though it was not to extend itself far beyond them, even to the whole church of God. I conceive this must be the case here. Surely our Lord's most complete oblation of himself, extends its virtue and efficacy to each and every one of his members. Yet our Lord's saying to his Father, *And for their sakes I sanctify myself,* must here in the first place be applied to his apostles. These were the persons he here prays for. Yet in them is included the whole of his mystic body, whom he concludes and wraps up in this general expression, *for their sakes I sanctify myself.* The sentence contains an infinity of love. It came from the very heart of our most adorable Lord. It was expressive of his great delight in them. It comes in after he had said to his Father concerning his mission from him. And had from thence taken occasion to speak of his mission given to his apostles, *As thou hast sent me into the world, so have I also sent them into the world; and for their sakes I sanctify myself.* So that the words are expressive of his entire and infinite love, affection, delight, and complacency in them. Which, as in the first place spoken to the apostles, were expressive of his regard for them, as it respected their office, by which they would keep up his name, and make his praise glorious. So that in consequence of their witness for him would be accomplished what the Psalmist had foretold, *thy name, O Lord, endureth for ever, and thy memorial, O Lord, throughout all generations.* And in consequence of their testimony for Christ, this would be the fruit of it among the succeeding elect, and called ones, *That one generation shall praise the works of God Jesus to another; and shall declare his mighty acts.* Thus the Lord's name would be praised from the rising sun unto the going down of the same. And the voice of rejoicing and salvation is and ever will be, in the tabernacles of the righteous. Whilst

our Lord speaks first of his apostles, and inclusively of all the elect, *and for their sakes I sanctify myself*, and the words in the sense which hath been intimated belong unto both. Yet, secondly, what he says is of vast importance, and hath a mighty weight in it. *I sanctify myself*. He speaks the language of personality—I; he speaks concerning himself; he speaks of sanctifying himself; he speaks of sanctifying himself on behalf of his apostles. And it extends itself to all his people, because the dedicating himself to the complete performance and full execution of his mediatorial work, must not, cannot be confined to the apostles, but must be extended to all and every individual which the Father gave him, and for whom he gave himself, to be an offering and a sacrifice to God for a sweet-smelling savour. It must here be inquired what is meant by Christ's sanctifying himself. He was holy in the uttermost expression of it; he was *the Holy One of God*; he was *the Holy One of Israel*; he was *Holiness to the Lord*; he was *the Most Holy*. How then could he sanctify himself? He could not be more holy; he could not increase in holiness. Therefore what he is here speaking of must have respect to his office. When therefore he here says, *and for their sakes I sanctify myself*; which must refer to our Lord's dedication of himself, to the full exercise of his work and office, in making his soul an offering for sin. His speaking of it as he does, shows how his whole soul was in the work; how much his soul delighted in accomplishing the whole work of salvation. It shows the vehemency of his love to his beloved ones. It was ardent; it was burning; it was intense; it was most truly divine; such as could not be abated. Not all he was to sustain in his body and soul could take off his heart from his beloved; nor any thing in them abate his affections for them. He was in his person immutable; in his love unutterable; in his will invincible; in his mercy continually one and the same. He proved it in the whole of his life; he displayed it fully in his sufferings and death; he, with the utmost alacrity, devoted and dedicated himself to the work of mediation. He here speaks our his whole soul in this most blessed form of words, *and for their sakes I sanctify myself*. Our Lord could not be more sanctified than he was; he was man united to God, he was God-man—the man, God's Fellow; he was God's Holy One; he had a personal holiness; he had a relative holiness, by means of the personal union between the man Christ Jesus, and the Son of God, which exceeded all the holiness which could be found in any beside him who was one with the only-begotten Son of God. Yet he here says, *for their sakes I sanctify myself*. What is the meaning hereof? Most assuredly this: he is here dedicating himself to the work of offering up of himself, to satisfy all the demands of his Father's law and justice. He is here presenting himself before his Father as the surety of his people. He is here expressing his will and readiness to be the one offering for his church. So that these words, *and for their sakes I sanctify myself*, contain the following particulars: the expression myself, expresses what he was about to offer, *viz.* His whole person, his body, his soul, his person, and God-man, was the offering. He was to offer up himself to his divine Father as an all-sufficient sacrifice of everlasting worth and eternal efficacy. He was to exercise his will in the offering up of himself, so as to express his own infinite love to his Father, and to his people, by the oblation of himself. He was to offer himself on the behalf of his people, the Father's beloved ones, *for their sakes I sanctify myself*. For none beside. The apostles are here particularly mentioned, because he had been speaking of them as the elect of God.

So that here these eleven persons were as the representatives of the whole election of grace. Our Lord had said at the sixth verse, *I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me, and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray not them. I pray not for the world, but for them which thou hast given me, for they are thine. And all mine are thine, and thine are mine, and I am glorified in them.* Having thus expressed himself concerning them, and of the equal interest his Father and himself had in these persons, and then proceeding to pray for them, and closing this part thereof with, *and for their sakes I sanctify myself*, does it not very clearly appear that our Lord singles out these persons as expressive of his whole church, and in a sense the representatives thereof? And that whilst he prays more particularly for them, as apostles, and some things spoken of must be confined to them, yet it does not weaken this to admit it to be true in another sense, that the whole election are to be considered as more or less comprehended? Surely here, and for their sakes, I sanctify myself, must be allowed to extend itself to the whole election of grace. Our Lord's sanctifying himself, was his setting himself apart for the work of offering himself as a whole burnt-offering to the Lord. His whole person, God-man, was to be the one sacrifice. He gave himself in the everlasting covenant as God-man, to be the surety of his church. He, *Who being in the form of God, thought it not robbery to be equal with God*, did in the fulness of time become incarnate. *He made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men.* He obeyed the law, as God-man. His righteousness is the righteousness of the man in God. His name is *Jehovah, our righteousness.* *And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.* He bore the sins of all his people in his own body. He sustained the whole curse due unto them in his soul. He offered up himself, to satisfy all the demands of law and justice, in the flames of everlasting love. "Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet-smelling savour." Thus I have endeavored to open and explain these words of our Lord, uttered by him to his divine Father, *and for their sakes I sanctify myself.* If Christ set himself apart, according to his Father's will, to be the Mediator of reconciliation, to die in the law, place, room, and stead of the elect; if he bore all their sins in his body on the tree and was made a curse for them, then it must be blasphemy to say he could, or did die in vain; yea, it must be to give the lie to God's word, to speak of the death of Christ as reaching in any sense beyond the pale of election. We can never lay too much stress on the death of Christ. We can never over-rate it. It is impossible for us to say or conceive the worth of Messiah's offering. The dignity of his person stamps an everlasting perfection on the sacrifice of himself. The virtue of it exceeds all we can possibly say of it. The Lord Jesus hath put away sin by the sacrifice of himself. Before I close this head, I would take a short view of our most precious Immanuel in the words with which he expresses himself to his divine Father. *And for their sakes I sanctify myself.* Here I am, Holy Father, the man of thy right hand, the Son of Man, whom thou madest strong for thyself. I am the Holy One, thy Sent One, in whom thy

soul delighteth, in whom thou art well pleased. I present myself, as the sin-offering. I do it with all the love of my heart. Behold me as willing to bear the sins of many, as thou wast to appoint me to be the bearer of them. Look, Holy Father, and shine on me, thine Anointed One, who to glorify thee, and express the uttermost of my love to thy holy law, am ready to sustain the whole of thy righteous displeasure due to the sins of thy people, that thy justice may be glorified. Look, Holy Father, on me as seemeth good in thy sight. I ask, may we not look on this was the very index of Christ's mind, when he said, *and for their sakes I sanctify myself*? Surely beloved, we shall never get to the bottom of our subject. No, it is endless; it is inexhaustible; it is infinite; it is incomprehensible. May the Lord, the Holy Ghost, lead us more and more into it, so as that we may exalt Christ more and more.

I proceed, thirdly, to consider the end expressed, which was to be obtained by our Lord's *sanctifying himself*. He says, *and for their sakes I sanctify myself, that they also might be sanctified*.

In close connection, and full agreement with what hath been already advanced, the subject must stand thus. As our Lord Jesus Christ sanctified himself for the sake of his people, as he set himself apart to the full performance of his mediatory office, on the behalf, and for the benefit of the elect; so the fruit of it must redound unto them. And if our Lord offered up his whole person, in the flames of everlasting love to his divine Father, and by the sacrifice of himself removed all their sins out of the sight, and from before the Lord, then this is the end obtained by it, that his people are hereby *sanctified*. All their sins are as truly abolished as though they had never been. It cannot be otherwise. If they were laid by the Father on Christ, if Jesus was made sin for them, then as truly as Christ made an end of sins, finished the transgression, made reconciliation for iniquity, and brought in everlasting righteousness, so surely all the elect are discharged by God himself from all their crimes, so that not any sin remains to be removed from them. But they are all completely removed from them by the one offering of the Lord Jesus Christ. Our Lord's words here before us declare it. *For their sakes I sanctify myself, that they also might be sanctified*. He sanctified himself by the offering up of himself. He set himself apart according to the council and covenant of the Eternal Three, to bear the sins of many, to purge out the whole guilt and stain of his church. He and his people being one—he standing for them, and their sins meeting on him, and making him sin for them, hereby Christ bore their very sin and sinfulness. And as his whole body was clothed with the same, so he opened the fountain in his own most precious blood-shedding. *He loved them, and washed them from their sins, in his own blood*. And this is the complete cleansing of all his church and people. There is an effectual putting away of sin, of all sin, of every sort and kind of sin, of every thing contained in sin, with respect to the guilt of it, the pollution of it, the demerit of it, as it respects the whole election of grace, by the offering and death of our Lord Jesus Christ. And this is the sanctification here spoken of. To prove which I will produce one scripture, in which the word *sanctified* is used just as I have expressed it. *For by one offering he hath perfected for ever them that are sanctified*. All learned men will allow, *sanctified*, in this scripture, does not mean any thing wrought in us by the Spirit of God. They say, here it signifies *separated*. All those who were separated in God's eternal decree of election, and were set apart for Christ, he to be their surety, to

bear their sins in his own body on the tree, these persons were *sanctified*, that is, their sins were all done away in Christ, by his sacrifice. Our Jesus hath perfected for ever the putting away of sin. And this is most certainly the language of our text; *and for their sakes I sanctify myself, that they also might be sanctified*: in the margin it is, *truly sanctified*. Now this is the end which our Lord was to obtain, and which our Lord hath ordained. It may not be amiss to cite a few scriptures from the Old Testament concerning this, and afterwards from the New. The first shall be these words: they are the Lord's to Moses, for he is the only speaker throughout the chapter. It respects the day of atonement, what I am going to quote. The words are these: *for on the day the priest shall make an atonement for you, that ye may be clean from all your sins before the Lord*. Lev. 16:30. I argue from it thus: if the typical atonement so effectually cleansed the people, that they were thereby made clean from all their sins before the Lord, how much more must the antitypical sacrifice, the offering of our Lord Jesus Christ, who offered up himself? The next passage I shall quote, shall be from Psalm 53:12 *as far as the east is from the west, so far hath he removed our transgressions from us*. The Lord hath removed our transgressions from us, as far as the east is from the west. Therefore they are completely removed *from us*. And this the Lord himself hath done. If any are desirous to know how, and in what way it was done, to give them full satisfaction, I will quote these words of the prophet Isaiah 53:6 *all we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all*. I will give but one more on this subject from the Old Testament. You will find it in the prophet Zechariah 3:9 *for behold, the stone that I have laid before Joshua; upon one stone shall be seven eyes: behold I will engrave the graving thereof, saith the Lord of Hosts, and I will remove the iniquity of that land in one day*. As for the New Testament, I will cite the following: *Christ died for our sins according to the scriptures*, 1 Cor, 15:3. If Christ died for our sins, he must have had our sins on him; otherwise he could not die for them. If our sins had not been laid on him, he could not have been the sacrifice for them. His death is our discharge. *Who is he that condemneth? It is Christ that dies*. Again, Paul says, *for he hath made him sin for us, who knew no sin, that we might be made the righteousness of God in him*. 2 Cor. 5:21. *He had by himself purged our sins*. Heb. 1:3. John says, *the blood of Jesus Christ, the Son of God, cleanseth us from all sin*. 1 John 1:7. From all these scriptures it is fully clear, and divinely evident, that the one offering of the Lord Jesus perfecteth for ever; that the elect of God are in his sight pure and clean, through the most precious blood of the Lamb of God; that they, as considered in Christ, are in the Lord's sight as pure as his blood can cleanse them; as righteous as his righteousness can constitute them. They are righteous in Christ's righteousness. That is their perfection. They are clean, without all spot of sin in the blood of Christ. In it they have everlasting purity. The blood of Christ was all-sufficient for himself; he was the subject who was charged with all the sins of all the elect. He therefore had more sin on him, than ever was found in any individual. If he was discharged from all the sins he bore by imputation upon the footing of his own most precious blood-shedding, then there must be an infinite and everlasting sufficiency in his sacrifice, to discharge us from all our sin, guilt, pollution, and demerit. Now it is expressly declared, that Christ was brought back again from the state of the dead, by virtue of his own blood-

shedding. The apostle closes the epistle to the Hebrews 13:20, 21, with this prayer. *Now the God of Peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen.* What I quote it for, is to observe, that God, *as the God of Peace*, is said to have brought back again from the dead, our Lord Jesus Christ, that *great Shepherd of the sheep, through the blood of the everlasting covenant.* The covenant spoken of is the everlasting covenant. It is styled the everlasting covenant, because it was from everlasting, and all the blessings of it will be continued to everlasting. Our Lord Jesus Christ, the great Shepherd of the sheep, laid down his life for them; he fulfilled all he engaged for; he lived, he died, he was buried. The Father raised him up to life everlasting, according to his most holy and true promise, which runs thus. On condition of Christ's making his soul an offering for son, he was to see his seed, the travail of his soul, and the pleasure of the Lord was to prosper in his hand. Isaiah 53:10. Now if Christ was acquitted and discharged from all the sins of the elect which the Father laid on him, and was raised up from the power and dominion of death, and openly acquitted and justified by the Father, on his resurrection, on the footing of his own blood-shedding, then his finished work must be all-sufficient for his church. It is our everlasting acquittance and discharge. We are as truly saved, being believers in Jesus, as our Immanuel can save us. Oh, for more acquaintance with the truth of this! Oh, for faith more freely, fully, and distinctly acted and exercised, in the full belief of the virtue and efficacy of Christ's blood, as it is set before us in the scriptures! Then we shall find that our sanctification in the blood of Christ is a most important truth, which ought most assuredly to be believed by us. This brings me to my last head of this discourse, which is,

Fourthly, to consider the means of sanctification here mentioned by Christ. *And for their sakes I sanctify myself, that they also might be sanctified through the truth.*

It is here mentioned, the *truth* is it by which they were to be *sanctified*. They were to be truly sanctified by the sacrifice of our Lord's body and soul, united to his person, as God and man in one Christ. Hereby the truth of God would be sealed, that without shedding of blood there could be no remission of sin. And also all the legal institutions, sacrifices, and sprinklings of blood, would all be realized, as so many solemn prefigurations of the death of Christ. As our Lord is here speaking prayer-wise to his Father, on the behalf of his beloved, so it is as it were presenting the infinite worth of his oblation, and pleading the same before him. It is, as we may say, standing at God's altar, presenting himself as priest, offering up his solemn prayer of dedication, devoting himself as the sacrifice, and speaking out the whole of his own heart respecting it; saying, *as thou hast sent me into the world*, to be the sacrifice for sin; *so I also send these*, mine apostles, into the world, to proclaim the everlasting virtue of it, and the eternal dignity thereof. And for their sakes, and for all thine and mine, those beloved ones who were first thine, and then mine by thine own royal gift of grace, *I sanctify myself*, I apply myself to this part of my priestly work, to offer myself, as representing them, bearing all their sins in mine own body, and carrying all their griefs, and sustaining them in mine own soul; my end herein, as it respects them, is this: that they also might be sanctified through the truth. Mine

offering hath a perfection in it. By it, *Holy Father*, thy name, thy perfections, thy holiness, thy justice, thine hatred of sin, thy curse due unto it, will be more magnified and glorified, than if thine elect had been saved from falling in Adam their nature-head, and then thou couldest, if they had never fallen. I have an intuitive view and knowledge of the personal woth of mine obedience and sufferings, of my blood and propitiatory sacrifice, I therefore pray that all the benefit of it, may be so made known unto them, that they *may be sanctified by the truth*.

I hope I have given you a view of Christ in what is here recorded in our text before us. If so, we must see fresh depths of love in the heart of Jesus under all these vast views; our Lord went forth to suffer for us. It would be a good preparatory to the spiritual mediation of his sorrows, agony, bloody sweat, passion, and cross, were we first to read this chapter. As the Lord, the Spirit, is pleased to give us views of the heart of Christ, as opened and expressed in it, we should be filled with holy wonder and amazement. But to proceed, the means here mentioned by Christ for the perfect sanctification of these his elect apostles, is the truth. *That they might be sanctified through the truth*. He bearing off from them, and bearing our of the sight of God all their sins, hereby they would be completely discharged from all their sins; because sins carried away by him, and abolished by his sacrifice, could never rise up against them. And to be completely saved in Christ from all sin, and for the Father to behold them in Christ, without all defilement, this must be complete sanctification indeed. Through the truth and perfection of the sacrifice of our Lord Jesus Christ, this is most completely effected. And all the elect stand before God as Christ himself doth. They are what Jesus is; and until the Lord beholds sin in Christ, he will never see sin in his people, so as to charge it on them. Christ says to his whole church, *thou art all fair, my love, there is no spot in thee*. Song 4:7. And when it is given unto you, to any of you, to enter spiritually into the end and design of our Lord's death, you experience the virtue and efficacy thereof in you minds, so that it keeps from actual sin; nothing keeps down the influence and power of in-dwelling sin, so much as real believing apprehensions of the everlasting worth, virtue, and efficacy of Christ's sacrifice doth. There are seasons, when under the guidance and operation of the Holy Ghost, the believing mind is led to contemplate how the Father beholds Christ; how he knows the whole worth and perfection of his Son's mediation; how he beholds the Lamb in the midst of the throne; how the life and sacrifice of Christ will yield divine satisfaction to his infinite mind for ever and ever. When thus the spiritual mind is engaged, the soul cannot sin. Such apprehensions of the subject affords such delight as lifts up the soul to God, and creates divine satiety; it makes the soul too high for sin; it lifts it up above all things. Then it is the soul is indeed fed and feasted. There are also seasons when the renewed mind is engaged in gospel apprehensions of Christ, in his most perfect and truly complete work of bringing us nigh unto God by his own blood. And then we, feeding on the atonement, are purified in our minds from the guilt of sin, and comforted in our hearts. If believers, as believers get above sin, it must be by believing that the blood of Jesus cleanseth from all sin. All the fruits of gospel sanctification are the effects of believing. We must believe continually in the blood and righteousness of Christ, if we would walk continually to the glory of Christ. We cannot be without sin in the conscience, in its guilt, nor without the love of it in our hearts; nor shall we be delivered from the

dominion of it in our lives, but as we live a life of faith on the Son of God. *Paul sets this truth before the saints at Rome, to the very end they might not be overcome by in-dwelling corruption. Know ye not, says he, that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin.* Rom. 7:3-7. It is evident from hence, we must see in the light of the Word and Spirit, our full and complete salvation by the death of Christ, before we can fight against sin in the strength of Christ, before we can fight against sin in the strength of Christ. And we have in Christ's death the complete mortification of the whole body of sin. The body of sin was nailed to the cross with Christ. There the heart-strings of our every lust was cracked; so that the death of Christ is our security against the damning guilt of sin, and also against the reigning power of sin. For thus it is written, *sin shall not have dominion over you: for ye are not under the law, but under grace.* May the Lord, the Spirit, help us to view, and review, over and over again and again, our complete redemption through the blood of Christ. May the Holy Ghost give us more and more to study our complete sanctification in Christ. May he lead us to apprehend how completely all our sins, inward and outward, are abolished out of the sight of God our heavenly Father, by the obedience and sacrifice of the Lord Jesus Christ. So far as we have the real scriptural knowledge of these important truths, so far we shall believe in Christ, who is truth itself. And in our real believing on the Lord Jesus Christ, we shall have actual fellowship with him. And in real fellowship with Jesus consists the very life of gospel sanctification. And when we live in communion with Jesus, we cannot but die to sin, and live unto God. May the Lord Jesus prove the truth of this, by putting forth the virtue and efficacy of his blood and death continually within us. As this is the last words in our Lord's prayer, as they particularly belong to his apostles, so they are very important ones, therefore I will again repeat them. *As thou hast sent me into the world, so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth.* It would be well for ministers, churches, saints, and every individual believer, to be daily engaged in reading this seventeenth chapter of John. It would be well with us all, were we gaining daily a greater knowledge of Christ by it. Hereby we should be led to prize our Lord more and more, for the exceeding riches of his grace. We now close the second part of our Lord's prayer. May our Lord pardon freely and fully all defects. For sure I am, I think, were a man to write on this most divine chapter ever so clearly, he would, notwithstanding that, see such depths of glory and majesty in it, as would give him to conceive he himself was but on the bare surface of it. I think so for myself, and of my performance. Not that I am conscious of any deficiency in the truth of what is written; no, God forbid. I would not permit it to see light, had I the least cause for thinking so. I am persuaded of the truth of what is written; but am fully persuaded the depth of truth is not fully explored; neither can it be. May the Lord make use of what I have written as seems good in his sight. To him I commit it; may he

graciously accept it, and so shine on the truths opened, as to convey life and light to the understanding, and joy to the heart. As the heart of Christ is opened in the chapter, and even heaven too, and the heart of Christ, as we may so say, as it is in glory, is here set before us, may the Holy Spirit so bless us with spiritual views hereof, as may fill us with all joy and peace in believing. Amen.

SERMON 17.

JOHN 17:20, 21.

Neither pray I for these alone, but for them also which shall believe on me through their word. That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me.

We here begin the third part of our Lord's prayer; in which he prays for his whole church. In the first part of it, which begins with the first and ends with the fifth verse, our Lord prays for himself. In the second part of this most truly excellent and sublime supplication, which begins at the sixth and ends with the nineteenth verse, he prays for his apostles. In the third part, which begins with the twentieth and ends with the twenty-sixth verse, which closes the chapter, he prays for all his church down to the very end of time. This hath been, by some, styled Christ's Catholic prayer. I have in the former sermons frequently intimated, that whilst in the second part of this prayer, the eleven apostles were most peculiarly interested in what our Lord there says, in the pleas he makes, in the arguments which he urges, in the petitions which he offers; yet not so, but his church and people are more or less to be considered as having some share in it. So I would say respecting this third part of it, we are not here so to look on this part of the prayer, as so belonging to the church and people of God as not to extend its influence unto them also. No; so far from it, that it may be safely said, it is a prayer for a blessing on their apostolic labors. That their preaching might be crowned with an everlasting blessing; that the elect might enjoy the fruits of it; and through their ministerial labors, recorded in the word, and by means of their writings, such as are purely canonical scripture, they might be so enlightened as to take into their minds all those great, essential, and important truths which constitute the being and well-being of all true spirituality and heavenly mindedness in their regenerated minds. So as hereby the original, and consummation of the grace of God, in all the acts of the divine will, in all Jehovah's great ends and designs, would hereby be so far made known unto them, as would hereby be so far made known unto them, as would lead them to center in him, and give him glorious praise. I conceive this is a very genuine interpretation of these words. *Neither pray I for these alone, but for them also which shall believe on me through their word. That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me.*

I am fully persuaded there are very great depths to wade through, in the remainder of this prayer. I most sincerely desire to be guided through them, so as not to make any mistake concerning truth. I cannot but beseech the Lord, the Spirit,

to be my teacher. I would implore him to open these further mysteries of grace unto me, and get to himself a glorious name, by enabling me so to express myself on the remaining part of this prayer, as may be beneficial to the Lord's people.

I will endeavor to case what I have to say, with a design to unfold and explain myself on the present text, into the following method and order:

First, by considering the subject of this part of our Lord's prayer before us, or the persons for whom he here prays—it is for his whole church; and the means whereby they were to be brought to believe—it was through the preaching of the apostles. *Neither pray I for these alone, but for them also which shall believe on me through their word.*

Secondly, I will take a view of the person who here prays; of his office; of his concern for his church. It is Christ is the person who prays. He prays as the Great Head, Savior, and High-Priest of his church and people.

Thirdly, what our Lord prays for—it is for union; which he thus expresses and explains. *That they all may be one, as thou, Father, art in me and I in thee, that they also may be one in us.*

Fourthly, the end mentioned by our Lord concerning this union of real saints to himself. *That the world may believe that thou hast sent me.*

As through the good hand of my God upon me, I may be enabled to go through these particulars, and fill up these heads and divisions before us, the whole of the subject will be recited to you. May the Lord accompany it with his presence and blessing. Amen.

I am, first, to consider the subject of this part of our Lord's prayer, or the persons for whom he prays—it is for his whole church. He says, *neither pray I for these alone, but for them also which shall believe on me through their word.*

If we take a cursory review of the whole of this prayer, we find how Christ the Son of God, who lay in his Father's bosom from everlasting, recites those transactions, which were between the Father and himself before the world was. This will appear if you read the fifth verse. *And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.* And verse 24, *Thou lovedst me before the foundation of the world.* Our Lord, verse 6, speaks of election as the highest act of God's grace to us. *I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me, and they have kept thy word.* How did these become the Lord's? It was by election. Thereby it is we first became his. *Thine they were, and thou gavest them me.* This is repeated, verses 9, 11, 12, 24. As here expressed, it is to be understood of God's giving them at effectual calling, and in that sense was true of these apostles. But that is not all, there is a double giving of the elect to Christ; one at our calling, another at, and in election. The giving the elect to Christ was a different act, a distinct act from that of election, though done at election. The elect were first the Father's by election, who singled forth the persons, and then gave them to Christ upon his electing of them, and so they are here joined together, *thine they were, and thou gavest them me.* They were *first thine by election; then given unto me.* In the same way and sense, that *grace is said to be given us in Christ Jesus before the world began.* 2 Timothy 1:9. Christ pleads the Father's act of election, and his giving the elect to him, and hereby he expresses that the supreme end of election, as it respects us, is God's choosing us to

himself, to a supernatural union with himself, and to a supernatural communication of himself, in grace, blessedness, and glory. Our union with God the Father, and with Christ, is the utmost end of our election. These words are full proofs of it. Christ prays on the behalf of his whole church, *that they all may be one, as thou, Father, art in me, and I in thee, that they all may be one in us*, verse 21. And again, verse 23, *I in them, and thou in me, that they may be made perfect in one*. God's motive within himself for all this, was to manifest and illustrate his grace and mercy to the elect sons of men. The subject matter of Christ's prayer in this third part of it, is for union amongst his saints and for their knowledge of their union to the Father and himself. He prays for glory, and spends the rest of his most heavenly prayer in explaining what were intended by the expressions, and his using such arguments with his Father as would be all-prevailing. This is the substance of this last part of our Lord's prayer. He began for himself, verse 1, with *Father*, and uses it once more in his prayer for himself, saying, *And now, O Father*, verse 5. In this prayer for the eleven apostles he says, *Holy Father*, verse 11. In his prayer for his whole church he uses the term, *Father*, twice; and *Righteous Father*, verses 21, 24, 25. In what our Lord says, in every verse which yet remains to be explained, he opens his very heart, and his Father's also; so that when the Holy Ghost is pleased to open and explain our Lord's words unto us, we cannot but be inflamed with love to him. The persons for whom our Lord here prays for, are all, and each individual which compose his church, consisting of the election of grace, who were infinitely more dear to him, as collectively considered, than those eleven persons on whom he had bestowed so long a part of his prayer. It must be so; for whilst Christ loves all the elect with one and the same invariable love; yet the whole must have a greater share of love than any individuals can. Not but each individual is as fully interested in him, and as truly united unto him, as the whole collected body of his mystic members are. It is very good to be interested in Christ's prayers, intercession, and advocacy. It is very good to read the heart of Christ, as it is here expressed. We cannot at any time be better employed than in mixing faith with our Lord's words. It is thereby we receive into our minds the benefit of his divine supplication. It is good to view Christ praying for us, as the elect of God. To view ourselves to be amongst the number of those whom the Father gave unto him before the world began. It is very good to be exercising our minds on the pleas, and arguments which Christ uses throughout this prayer. To observe the petitions which he puts up in it. It is very needful to look over closely and attentively, on the fervency and intensity of Christ in his prayer, and especially in this last and latter part of it. And how he reserves the highest blessings for the close of it. Which shows how our Jesus, the more he thinks, and exercises himself on our behalf, the more his heart is drawn out towards us. When we are led by the Holy Spirit this to apprehend the subject, we are most effectually fixed on it, so as to worship our Lord with the utmost confidence of our minds. And when the spiritual mind is thus engaged with Christ, and properly exercised on him, all is well. In this our Lord's last prayer, offered immediately before he went forth to lay down his life for the many which the Father gave him, you have him, verse 6, declaring to his Father the conversion of the eleven apostles. *I have manifested thy name unto the men which thou gavest me out of the world, thine they were, and thou gavest them me, and they have kept thy word*. Verse 8, *For I have given unto them the words which*

thou gavest me, and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. He then commits them to the care of his Father, saying, verse 11, *And now I am no more in the world, but these are in the world, and I come to thee, Holy Father, keep through thine own name those whom thou hast given me, that they may be one as we are.* Verse 12, *while I was with them in the world I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition, that the scripture might be fulfilled.* At verse 15, he says, *I pray that thou shouldest keep them from the evil.* At this 20th verse, which is our present text, he says, *Neither pray I for these alone, but for them also which shall believe on me through their word,* which so knits all going before, concerning keeping the saints in the faith, fear, and obedience of God's elect, as must consequently belong to each, and every individual of them. This prayer being offered up for the whole church who were to come, must be founded, as our Lord's prayer was for the apostles, on the foundation of eternal election. It was a prayer for millions of the uncalled elect. Yet they had been all given by the Father unto Christ, and therefore they were, and had been from everlasting dear and precious unto him. In the 2nd verse of this chapter, our Lord says to his Father, concerning himself as God-man Mediator, *As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.* This *as many*, are as many as he had amongst all mankind, in all ages, and of all, and every one of these *many*, he says, they had been *given by the Father*, at which time, and thus when mentioned, was before many of them, yea, most of them were born, in all ages to come. For they are all that *many*, whom he died for, and prayed for accordingly. All which is confirmed by these words, *Neither pray I for these alone, but for them also which shall believe on me through their word.* And this prayer on their behalf, laid the foundation of their future conversion, we should likewise do so. We should entreat our Lord to remember and bless those he died for; and in his own time and way, to make them evident by effectual calling. As our Lord prayed for his whole church, as the elect of God, as the beloved of God, as those the Father gave him, and for whom he was about to die in their room and stead, so he hereby expresses his infinite delight in them, and thus he lays a foundation for their minds to be exercised on these most divine and heavenly subjects. As I have gone through the first part of the division of these words, *Neither pray I for these alone, but for them also which shall believe on me through their word:* so I come to speak of the means whereby they were to be brought to believe. It was through their word; that is, through the ministry and writings of the apostles. The apostles were to preach the word of faith. The elect were to hear it. The Holy Ghost would give them so to hear it, as to receive it. And thus lead them to believe on Christ through the word. Which was to be the power of God unto salvation. The gospel is the means in the hands of the Holy Spirit, whereby the elect are enabled to believe on Christ to the saving of their souls. The gospel was purely delivered by the apostles, exactly as they themselves had received it from their Lord himself. The Holy Ghost was eminently with them, and as they preached it, the Holy Ghost revealed Christ by it, and thus by this means as many as were ordained to eternal life believed. As our Lord makes mention of the means whereby the elect would be brought to believe, so he prays for a blessing on the apostles, and their preaching in these words. And this prayer of Christ is

effectual to the present moment. The doctrine in the word, and ministry of Christ's servants, though very inferior to theirs, is still efficacious. It is still the means of producing, maintaining, increasing, and confirming faith. And the ministers of Christ now, and to the end of the world, may from hence be fully assured their labor shall not be in vain in the Lord. And churches, and all saints, should remember it to be an unspeakable blessing to be under the preaching of the everlasting gospel, which Christ himself hath been pleased to appoint, as the means of working faith in their souls, and of carrying it on with power, and on which as a divine ordinance he has prayed, and also for his people, as they are under it. Therefore they may well expect his blessing when they seek his face, and unite in church fellowship, and read, and hear his word. It is as thus engaged, the Lord commandeth the blessing, life for evermore. But I will proceed,

Secondly, to take a view of our Lord Jesus, the person who here prays. Of his office, of his concern for his church. It is Christ is the person who prays. He prays as the great Head, Savior, High Priest of his church and people. He who prays is personally and essentially *the only begotten Son of God*. Yet he does not pray as the only begotten Son of God. As such he could not; he being possessed of all essential perfections and blessedness equal with the Father and the Spirit, in the same infinite and incomprehensible essence. But he here prays as God-man, and as agreeable to his office, and the relation which he stood in to his church and people. He was the head of his body the church. All the concerns of it were before him. All the grace which was to be imparted to his people, was contained in his fulness. He was deeply interested in them, and in all which he prayed for them. They were as dear to him as his own soul. He valued them above, and beyond his own life. He was about most freely to give full proof of it. He was just going forth to give his life a ransom for them, and to give up his all to do them good. He prays therefore agreeable to the relation in which he stood to his people. He was their head, he felt for them. The members of the natural body do not feel for the head, nor think for the head, nor add any thing to the head. So neither do believers add any thing to Christ. They do not think for Christ, they do not feel for him. No, but he as their head adds all to them. They receive their all from him; he it is who thinks for them; he feels for them; he communicates unto them. As their head and representative he here prays for them; he is their Savior. As such he here prays on their behalf, and consecrates his whole person, by his prayers for them, to be their willing sacrifice. He prays as their great High Priest; as having all their names written on his heart. As burning in love and affection unto them. He prays agreeable to his office, which was that of a priest, of high priest, as such he prays for his beloved ones, and appears in the Father's presence on their behalf, he being just about to make his soul an offering for sin. What must the prevalency, virtue, and efficacy of his prayer be, when we consider the dignity of his person! He was equal with the Father in all essential perfections and blessedness. He was God and man in one person; he was the fellow of the Lord of Hosts. He was the image of the invisible God. He was the head of the whole election of grace. He was the great high priest of his church. And here he prayeth for all his people, according to his relation which he stood in to each and every one of them, and agreeable to his office in which he was engaged for them. It is a great subject which is now before us. It is a great sight of Christ, which we have

now in view. A spiritual apprehension hereof, cannot but feed and feast our minds with unspeakable delight. It is one of the greatest views of Christ, in the exercise of his priesthood, as he carries it on in the highest heavens, which is given us of, in the word. Here we may look, and fall down with holy wonder and surprise before him. It is here we may observe how fully Christ exercises himself, on the behalf of his whole church. None of his beloved ones are left out; every individual of them is included and comprehended. They are all had by him in everlasting remembrance. Not one of them but are everlasting remembrance. Not one of them but are everlastingly dear, and precious in his view. He cannot forget them. No, he cannot. Let their cases, frames, circumstances, trials, temptations, sorrows, and miseries be what they may, they are all before him. He is here praying for his people on earth. The efficacy of it, like his atonement, lasts always. It is as immutable as himself. This prayer was the act of his own mind. It is therefore eternal, and eternally efficacious, as with him *there is no variableness, neither shadow of turning*. It comprehends and reaches unto all the spiritual concerns of his people. It is sufficient to yield them consolation, yea, everlasting consolation, and good hope through grace. It would be well with us, were we to be making daily use of it, by reading it, and mixing faith with it, and thus at all times be drawing confidence and deriving increasing strength from our Lord Jesus Christ through it. We all conceive, if we could be fully persuaded our Lord Jesus Christ had nothing in his heart against us, we should then have no cause for the least unbelief. Yet were we to read this chapter in faith, it would be impossible for us to conceive an hard thought of him. Indeed it would; because were we led by the Holy Spirit, to view and know the heart of Christ, as it is here set open to us, we should clearly perceive our blessed Lord cannot give us greater evidence of his love than he here doth. As our most precious Christ shines forth all in flames of love, in his offering up this prayer, so we may perceive, the longer he is in his prayer, the more impotunate he is. He prays as though he were in heaven. He prays thus on earth, that we might never be at a loss to know what his heart is towards us in heaven. It was the greatest prayer our Lord ever offered. His whole soul was in it, as truly as in his offering himself to take away sin. The high priest under the law was to have on all his sacerdotal robes, and together with the holy crown on his forehead, and the breastplate, on which were all the names of the twelve tribes of the children of Israel inscribed, this was to be on his heart. The Lord's commandment was, that he should not appear without them in his worship. *And Aaron shall bear the names of the children of Israel, in the breast-plate of judgment, when he goeth in unto the holy place, for a memorial before the Lord continually. See Exodus 28:29. And thou shalt make a plate of pure gold, and grave upon it like the engravings of a signet, holiness to the Lord. And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things which the children of Israel shall hallow in all their holy gifts, and it shall be always upon his forehead, that they may be accepted before the Lord. See verses 36 and 38, of the forecited chapter.* We have our great High Priest, the antitypical Aaron, in all his glorious robes of holiness, righteousness, purity, and perfection, presenting himself in the presence of God for us. The Father accepts him, and he sees us in him, and accepts us in him. Christ's acceptance is our acceptance. We are accepted in the beloved. On his heart, as the true High Priest, our names are all inscribed. The

Father beholds us in Christ; we shine in him; he hath set us, as so many seals on his heart. And like as when on the day of atonement, the high priest went into the holy place with a censer *of burning coals of fire, taken from off the altar before the Lord, and his hands full of sweet incense beaten small, and brought it within the veil.* And was commanded *to put the incense upon the fire before the Lord, that the cloud of the incense might cover the mercy-seat.* See Leviticus 16:12, 13. So our Lord, as the antitype of all this, offers up himself, in this intercessory prayer, on the behalf of his whole church, upon the foundation of the offering of his whole person, God-man, in the flames of everlasting love. Oh! That we might get warmth by believing apprehensions of the truth hereof. May the Lord the Spirit, create in our minds, some blessed conceptions of the subject before us. Then our hearts will be warmed, and our mouths will be opened to praise him with joyful lips. Let us view Christ as or holiness, as our righteousness, as our perfection, as our purity, as our representative, as our great high priest, as our Savior, as our head. Let us believe him to be all this unto us, then we shall take great delight to have fellowship with him. We shall love to be in his company; we shall delight ourselves in him. It will be a feast unto us to be viewing him by faith in the glass of his holy word, to be looking into his heart, to be viewing ourselves in him. We shall then be frequently entering by faith unto the holiest of all, to converse with him. But I will proceed to my next head of discourse.

Thirdly, to inquire what it is our Lord in the words of our text prays for, *neither pray I for these alone, but for them also which shall believe on me through their word. That they all may be one.* It is for union, which he thus expresses and explains. *That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us.*

There is an union of saint, as saints, which consists in their being of one heart and of one soul. In their being partakers of the same new, heavenly, and spiritual birth. Of their being partakers of the same heavenly calling. They are partakers of like precious faith. Therefore it becomes them to keep *the unity of the Spirit, in the bond of peace.* The apostle says, *There is one body, and one Spirit, even as ye are called in one hope of your calling. One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.* Ephesians 4:4-6. Oneness of faith makes way for oneness of judgment, and oneness of judgment in the truths, doctrines, and ordinances of the everlasting gospel, makes way for an union amongst the saints and people of the Most High. And this was so eminently the case at, and after the day of Pentecost, that it is said, *And the multitude of them that believed were of one heart, and of one soul.* Acts 4:32. How should it be otherwise? Seeing *they continued steadfastly in the apostles' doctrine, and fellowship, and in breaking of bread, and in prayers.* Acts 2:52. Surely this was the effect of this part of our Lord's prayer in a measure. There can be no communion without an union; and all saints have union to Christ. From him they receive their all; he being their head, and they being in him, members of him, so they are hereby also united to each other, as members in the same living head, and as being all one in him. Union makes way for communion; without it there can be none. In the scriptures we read of the following most truly divine and mysterious union, and they are resemblances of each other. The first, is that which exists in the incomprehensible Essence, of an

union of three coequal and coeternal Persons, who are personally distinct, yet coessentially one, in the self-existing Essence. *The Lord our God is one Lord, or the Lord our Alehim is one Jehovah.* See Deuteronomy 6:4. This is an union incomprehensible. We have nothing to do with it, but to believe it, on the ground and footing of divine revelation. The next great union founded on this essential one, is the union of our nature, to the second Person, in Jehovah. So that the word made flesh, is God and man in the person of one Christ. In consequence of which union, all the fulness of the Godhead dwells in him bodily, or personally. This was founded on the will of the eternal Three. Not so their union, existence, and indwelling, and communion with each other. No, that is essential to Godhead. It is all by a necessity of nature. The Father, the Son and Holy Ghost, exist, and coexist by essential union in the Godhead. The union of our nature in the person of Christ, next to the doctrine of the Trinity, is the greatest mystery revealed. This is the second great union spoken of. The third is that of the union spoken of. The third is that of the union of the persons of all the elect to the person of Christ. He is united to them, and they are united to him, so that he and they are one. He the husband, the the bride, the Lamb's wife. And the union which follows upon this, is an union of these persons to each other in Christ Jesus. When I say, our Lord here in my text prays on the behalf of his whole church for *union*, I mean, he prays that his people may have the knowledge of it. Agreeable with this, he said before to his beloved ones, that in consequence of the Spirit's being sent down from the Father, after his resurrection and ascension, *at that day, says our Jesus, ye shall know that I am in the Father, and you in me, and I in you.* See John 14:20. This great subject of union, our Lord mentions it first in his prayer, verse 11, *Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.* He mentions it here a second time. It was first on the behalf of his apostles. It is here on the behalf of his whole church, *that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us.* He mentions it again, verse 22. *And the glory which thou gavest me, I have given them, that they may be one, even as we are one.* Our Lord has it in verse 23. *Saying, I in them, and thou in me, that they may be made perfect in one.* His bringing it in so many times, shows the importance of it. As our Lord prays for union on the behalf of his whole church, so he thus expresses and explains himself on this truly vast and important subject, *that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us.* By a close investigation to our Lord's praying for us, we find as he goes on to mention us to his divine Father, he is more and more engaged on our behalf, so as that he opens his heart more and more, that his saints may look into the very secrets of his mind and will concerning them. As he here prays for *union*, that is the blessing; and we may be sure it is the chiefest and greatest of all blessings. As all those are, which our Lord reserves for the close of his prayer. It may be observed in the real prayer of such as are saints, and who are really under the influence of the Holy Ghost, when pouring out their souls before the Lord, that very frequently towards the close of their prayers, they will be more important and importunate than at the beginning. We may observe it to be so here. Our Lord, in what he had been requesting on the behalf of his apostles, had uttered himself most gloriously. Yet when he comes to pray for his whole church, he is more deep in his expressions. So that the very elixir of his Spirit is most chiefly

and particularly expressed here. I must again declare, whilst I will, in the name and strength of the Lord, pursue by his divine permission this prayer to the end, yet the more I am engaged in it, the more I see the depths of it to be unspeakable, and the grace of it to be incomprehensible. The union between Christ and his church, is a subject which is truly sweet and pleasant even to the heart of Christ himself. He comprehends it perfectly, and it is glorious in his view. He knows all that depends upon it, therefore he makes mention of it in his prayer. He knows the knowledge of it, is of great use and service to his church, therefore he speaks it out, that his people, in and throughout all ages, and generations, might receive the benefit thereof into their minds, and enjoy the blessings of it, and the blessings contained in it in their hearts. If Christ himself esteemed the doctrine of *union* as a foundation truth, we should learn to think so of it also. As being in Christ, and knowing his interest in us, is the rock which alone can and doth sustain the people of God, we should give our minds to the study thereof, seeing it is hereby our faith and exercise on God our Savior. We have a variety of blessings set before us in the gospel. Salvation is an unspeakable one. Yet not so great as union to the person of Christ. If we had not been in Christ by election, he had not become our Savior. It was because we stood related to him, he was most graciously pleased to undertake for us. The grace of justification, which is styled by Paul, *justification unto life*, is an unspeakable blessing. Yet not so great as that of *union*. The free and royal pardon of all our sins, is a blessing most truly divine and heavenly, yet it comes not up to the grace of *union*. Because the effect can never be equal to the cause which produceth it. To be *in Christ*, must exceed all the blessings which flow from Christ, and which we have, or shall ever partake of, either on earth, or in heaven. *Union* is the foundation of communion. And the communion which flows from union to Christ, consists in fellowship with Christ. They have concord and agreement among themselves. This is a blessing unto them; and some conceive it the whole spirit of our Lord's words, *That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us*, consists herein. I should conceive this must not be left out. I am fully persuaded, it ought to be considered as a part of our Lord's meaning. Yet the subject of *union* being vastly comprehensive, and our Lord's expressions, and explanations on it, being so deeply uttered, *That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us*, it cannot but follow, the union of all the elect, to the person of Christ, and the Father in him. To this view of the subject I shall therefore confine my thoughts. May the Lord the Holy Ghost, teach me from the words themselves, to give a scriptural explanation. Such as may be beneficial to the spiritual mind, and advance the praise of the glorious grace of the co-equal Three. As union is the subject, and the pattern of it is expressed, so I shall just touch upon it here, not so as to finish on it. Because as our Lord hath it in the next verse, *And the glory which thou gavest me, I have given them, that they may be one, even as we are one*. And also in the verse which follows that, *I in them, and thou in me, that they may be made perfect in one*. I shall therefore rather make what I may now deliver an introduction to the two following verses. Not to the neglect of opening this union here spoken of, but so to leave some things belonging to it, to be spoken of under the two next following sermons. I will here repeat the whole of our text, that all in it may appear to view, its connection seen, and we may not lose sight

of it. *Neither pray I for these alone, but for them also which shall believe on me through their word: that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.* It may appear unto you, at first sight, that our Lord connects his apostles and whole church here together. In this, neither pray I for these alone, but for them also, which shall believe on me through their word. It will also most clearly appear, that union and unity is the blessing prayed for; that they all may be one. It cannot but further appear, that the blessing here prayed for is great and most truly divine. Therefore whilst I would not by any means reject the union and unity of saints, churches, ministers, and people of the most high God, as an unspeakable blessing, and by no means below Christ's praying for, and bestowing as a gift of royal grace as the fruit of his love to his beloved ones, yet this is not the principal subject of this part of his prayer. No, it ascends far higher. Its original is eternal; the pattern of it most truly mysterious and divine. None but Christ could have spoke it out. He does, but it is in prayer. It is to his divine Father, who is the author of this union; who conceived it in his vast knowledge of it, he being most deeply interested in it. He here mentions it, and in the way in which he does, gives evidence it is the greatest of all those supercreation blessings his Father had bestowed on his church. Our Lord prays for the perfecting and consumation of this union, in the complete display of it to the saints, that they having true views of it, might be possessed of all the blessings of it. *Union* to the person of Christ is a blessing unspeakable. Its original is from the Father. It is the fruit of his everlasting love. It is an eternal act in the mind and will of God. He *predestinated us to the adoption of children by Jesus Christ, according to the good pleasure of his will. To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.* Ephesians 1:5, 6. As Christ was predestinated God-man, so he was set up as such before all worlds, and in him all the elect were chosen, hereby they were in him. There was an eternal union between Christ the husband and the bride, the church, his spouse. The original and pattern from whence this union was taken, was most unspeakable, and divine. It was from the Three in Jehovah. So much our Lord intimates in these words, *That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us.* The word *us*, is expressive of the Three in Jehovah, as it is here used by our Lord. It is first used on this most sublime account in the first chapter of Genesis, verse 26; it comes in thus, *And God said, let US make man in our likeness, &c.* It is made use of for the second time in the Bible, Genesis 3:22. On the account of the fall, he *Adam*, being about to be expelled the garden of Eden, *The Lord God said, behold the man is become as one of US, &c.* Again, when Jehovah speaks concerning the Babel builders and about frustrating their designs, we read Jehovah said, *Let US go down, &c.* Genesis 11:7. In these cited passages, the Father is the speaker. He it is who addresses in the language of *US*, others who were coequal and coessential with him in the uncreated Essence. We have the same *US* in the sixth chapter of Isaiah's prophecy, verse 8, *Also I heard the voice of the Lord, saying, whom shall I send, and who will go for US?* Here the Holy Ghost is the speaker. He it is who uses the language of *US* here, as appears from Paul's testimony concerning this passage, in the last chapter of the acts of the apostles. And here in our text, Christ in his address to the Father uses the same *US* in the very same sense, as the language of equality, *That they all may be*

one, as thou, Father, art in me, and I in thee, that they also may be one in US. As the union betwixt the Three in Jehovah, is the foundation and motive of their will, concerning the personal union betwixt *the Son of God, and the man Christ*, and that union is such, so complete, and perfect, as that God manifested in the flesh, is the uttermost display of God, and the persons in God that can be made to intellectual created beings, so that some of them, as many as were chosed to eternal life, might see God, and live for ever, they were chosen to be one with Christ God-man. Not to partake of his glory as God-man, but to behold it. He was predestinated to be their head, and they were chosen to be members in him their head, and hereby they were united to him, and to the Father in him. This being the highest act of grace in God's mind towards them, therefore our Lord's heart being now enlarged in prayer on their behalf, he therefore prays according to the uttermost elevation of his own spirit, towards his whole church, in all, to each, and every individual of it. It is, *that they all may be one*, which he thus expresses and explains, *As thou, Father, art in me, and I in thee; that they also may be one in US.* The union of the elect is a personal union, so as that their souls and bodies are united to the soul and body of Christ. Their whole persons, consisting of soul and body, are united to the whole person of Christ, God-man. They are one with him, and they are one in him. He is their eternal head. He is their head of grace, and he is their head of glory. And like as by an incomprehensible union, which subsists between the Father and Christ, the Father dwelleth in Christ, and Christ in the Father, so in a proportionable degree, according to the nature of the union between God, and Christ, and the elect, the Father dwelleth in them, and Christ also, and likewise the Holy Ghost. He it is who carries on most blessed fellowship in the minds of his people, between the Father and the Son. He it is who manifests this union unto them. He brings them to the knowledge of it. He leads them into that blessed communion which is the fruit of it. He dwells in the souls of the called elect now on earth, and he will dwell in their souls in heaven to all eternity, and hereby they will be filled with joy unspeakable and full of glory. He is styled by Peter, *the Spirit of God, and of glory*. At the last day, when the union between Christ and the elect will be perfectly completed, then they will be *one* in the uttermost design of God, as it respects their union to Christ, God-man. Then our Lord's prayer will be fulfilled in its fullest extent, and uttermost meaning, *that they also may be one in us. That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us.* I am perfectly sensible I have been very feeble in my explaining the subject. Yet it is so much better, for this reason; you who see into it, and long more fully to apprehend it, will find the more reason to apply to the Holy Ghost, for his divine light, unction, and grace, that you may increase in the knowledge of it. I will therefore proceed to my last head of this discourse, which is,

Fourthly, the *end* here mentioned by our Lord concerning this union of real saints to himself, *that the world may believe that thou hast sent me.*

Neither pray I for these alon, but for them also which shall believe on me through their word: that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one is us, that the world may believe that thou hast sent me.

As the word world is in my text, and the term is variously applied and to be understood in the sacred writings of the New Testament, so I would give the following proof of it.

It sometimes implies the whole univers. Thus the evangelist says of Christ, *he was in the world, and the world was made by him, and the world knew him not.* See John 1:10. Sometimes the whole posterity of Adam are expressed by this term. *Wherefore, as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned.* See Romans 5:12. Sometimes the Gentiles, in distinction from the Jews, are expressed by this term, *For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life.* See John 3:16. Sometimes all believers are distinguished by this term. Thus our Lord says of himself, *For the bread of God is he which cometh down from heaven, and giveth life unto the world. And again, I am the living bread which came down from heaven, if any man eat of this bread he shall live forever: and the bread which I will give is my flesh, which I will give for the life of the world.* See John 6:33-51. Sometimes it is used to signify all the elect, *And he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world.* See 1 John 2:2. Sometimes the non-elect are designed by it, *The spirit of truth whom the world cannot receive, because it seeth him not, neither knoweth him.* See John 14:17. Our Lord says, *I pray not for the world,* at the ninth verse of our chapter before us. The term *world*, is sometimes applied to great multitudes, thus, *Behold the world is gone after him.* See John 12:19. It is sometimes applied to the Roman Empire thus, *And it came to pass in those days, that there went out a decree from Cesar Augustus, that all the world should be taxed.* See Luke 2:1. And sometimes the Gentiles only are to be understood by this term, *world. Now if the fall of them be the riches of world, and the diminishing of them be the riches of the Gentiles, how much more their fulness?* See Romans 11:12. Now, as our Lord in speaking and using the term *world* in this chapter, speaks of the non-elect, and as he had left out the whole non-elect world, in the verse the ninth, we are sure he does not take them up here. I shall therefore be very brief on this my last head, and say, it seems to me, that our Lord's words may admit of these two interpretations. Either, first by the world, our Lord means such elect persons among the Gentiles, who on hearing the gospel, and truly understanding it, would be led to believe on him, and in the doctrine of an immutable union between him and his people, and apprehend spiritually the blessed effects and consequences thereof. This I conceive may be admitted as one interpretation of our Lord's words, *that the world may believe that thou hast sent me.* As in believing the gospel, through the grace of the eternal Spirit, they would have the clearest evidence of Christ's mission from the Father. Yet there is a second interpretation of these words which I prefer, which is not mine own, yet I conceive it more genuine. It is given by Mr. *Joseph Hussey*; he, speaking on these words, that the world *may believe that thou hast sent me*, says, "Not believe and be saved, but believe and be damned." He carries it forward to the nuptial state, when Christ personal, and Christ mystical, shall live and reign together in the new heaven and the new earth. At which time the enemies of the Lord shall have such outward proof of the evidence of the union which subsisted between Christ and the elect, even from everlasting, as no longer to disbelieve the truth of it. Yet they will be at everlasting

enmity at the grace thereof. In all ages of the church, in all places where the gospel hath been, or is, or may be preached, there have been, are, and will be such, as notwithstanding all their profession of it, will be found secret enemies to it. To the real doctrine of Christ, and to an acknowledgment of the real union there is between him and the elect. Yet when this mystery is opened so clearly as it will be at the last day, the enemies thereof will be confounded, and so far believe the truth of it, as externally to confess the truth thereof. I have given the best account of these words I could, and called in a great divine, to give his comment thereon. May what hath been said of this subject, in this sermon, so far as agreeable with the Lord's most holy mind and will revealed in his word, be useful to you who are his. Amen.

SERMON 18

JOHN 17:22

And the glory which thou gavest me, I have given them, that they may be one, even as we are one.

As the Lord Jesus Christ never opened his heart more fully than when he offered up this most truly divine, and important prayer, so what he requests on the behalf of his whole church, most fully declares what his whole heart and soul is towards his beloved ones. He prays for the greatest blessings they can ever know or enjoy in earth or heaven. What inference shall we draw from hence but this? That he, knowing all which hath passed in his Father's mind, and in his own, concerning us, that it can never be fully known and enjoyed by us, is pleased to speak out on earth all which himself could utter concerning such infinite grace, that the Holy Ghost shining on the same, and thereby reflecting the knowledge and apprehensions on the renewed minds of his people, they might thereby be feasted with an holy satiety on these subjects, which are so mysterious and sublime. Our Lord begins his prayer for his church with speaking concerning union, the union they have with him, and with the Father in him, and he spends the two following verses, in expressing the blessings which follow as the fruits of this union of the elect to the Father, and himself. With regard to the union to Christ, and God, it is the nearest which possibly can be. It is such that hereby the Father, and Christ, dwell in us, and we in them. It is such, that the elect are so united unto God and Christ, as that it is the highest union the elect creature is capable of. It is such an union with God himself, through Christ, God-man, as the medium of it, as for God to make such a communication of blessedness unto us, through the God-man, our head, as that in the issue we shall be filled with all the fulness of God. The great Dr. Goodwin illustrates this by the following simile. "So fill you, as the fire of an hot furnace doth a small piece of iron cast into it, when not dissolving it, or converting it into fire itself, yet you see not, nor discern not the iron, but it appears to be altogether fire. So the ever-blessed Three will be ALL in ALL to saints in heaven, as to fill, penetrate, and so thoroughly possess their understandings, as for them not to mind or think of themselves, or of glory, as they are possessed of it, as their own, through

their being swallowed up in the thoughts and enjoyment of the glory of the coequal Three shining in, and through them.” Our Lord explains the union he speaks of thus, *I in them, and thou in me, that they may be made perfect in one*. Union is the foundation of all communion. The union of the man Christ Jesus to the Son of God, gave him right to have life in himself, and made all the royalties of the Son of God naturally flow in upon him as his due. Insomuch as our divines have said, there is no other grace shown to him, but this grace of union; for that grace drew along all else with it, as of right and by inheritance. Christ’s predestination is the pattern of ours. “For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. See Romans 8:29. Christ’s union to God, is the instrumental original of ours. The whole foundation of that glory, that God-man hath, is his union with the Son of God, whose original right it was to say, *I in my Father, and my Father in me*. All our blessedness flows from being in Christ. We were *chosen in him before the foundation of the world*. All our privileges and communications, that follow on our eternal and personal election, are as truly grace to us, as our election in Christ before all worlds was. Yet all is founded on the grace of union to the person of Christ, from whence all communion flows. And as union with God was the highest grace vouchsafed to Christ himself, and the end of his predestination, so our union to him, and the Father in him, is the foundation of all the grace communicated unto us. These truths are stupendously great. Yet I could not proceed without giving some fresh hints concerning them. If the Lord will be pleased to savour the mind, and fill it with a sense of the vast importance of them, I shall have the uttermost of my desire. If he will be pleased to lead me further on, in opening the remainder of this chapter, he shall have all the praise. For I am sure they mysteries of grace, such as the Lord Christ here speaks of, contain the manifold wisdom of God. We have here Christ, God-man; praying for is whole church. He here prays for the greatest blessings the Father can bestow upon it all through time, and of the greatest his saints can enjoy in glory. He here mentions the grace of union, and proceeds to speak of all the blessings which flows from it, *And the glory which thou gavest me, I have given them, that they may be one, even as we are one*. These words are most closely connected with the former, *Neither pray I for these alone, but for them also which shall believe on me through their word. That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me*. Then as a branch belonging to the former, *And the glory which thou gavest me, I have given them, that they may be one, even as we are one*. In attempting to explain these words of our Lord's, I will give you the following plan.

First, inquire what the glory is which Christ is here speaking of, and which he says was given him. *The glory which thou gavest me*.

Secondly, what Christ says of his bestowment of it. *And the glory which thou gavest me, I have given them*.

Thirdly, the reason why he had so done. *That they may be one*.

Fourthly, the similitude or pattern likeness of their oneness. *That they may be one, even as we are one*.

Those are the particulars. May the Lord the Spirit help me so to fill them up, as that you who read and hear may receive real spiritual advantage therefrom. I am to

inquire into a very important matter and point. My first head of discourse is concerning what the glory is, which Christ is here speaking of, and which he says was given him. *And the glory which thou gavest me, I have given them.*

We have had Christ hitherto throughout his whole prayer speaking of a variety of gifts bestowed by the Father on him. His whole office of mediatorship was given him. Power over all flesh was given him. The Father gave him eternal life for all his people. It was given him for them, and he was to give the same freely to them. The persons of all the elect were given unto him. He had the words of eternal life given him. The apostles were given him out of the world. He gave unto them the same gospel which the Father gave him. For them he prays. All the eleven he committed to his heavenly Father's care. For their sakes he sanctified himself. He purged out the sins and stains of all his people thereby. He prays for all his church. *Neither pray I for these alone, but for them also which shall believe on me through their word: that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.* Then our Lord mentions a gift which he had received from his Father, which he had not before spoken of. And it is a gift of glory; a glory which the Father gave him.

We have before spoke of many glories of Christ, some of which were gifts, which he received of his Father. Such as the glory, and dignity, and majesty, and dominion, which he hath, and is fully possessed of, as God-man, is his personal glory; his glory as God-man Mediator, is the glory which belongs to him in his office capacity. His glory as the head of his body the church, is the glory of relationship unto her. Here is a different glory from all the former spoken of. *And the glory which thou gavest me, I have given them.* I conceive this glory to be a distinct glory from any yet spoken of. I have omitted his essential glory, because it is no part of the subject matter of this prayer. It is the foundation of all his given, and acquired glories, yet it is not mentioned. It is understood in every title given him, of God-man, Mediator, Head, Savior, High Priest, and Intercessor. I have given some account of his personal glory, and shown his essential divinity to be the ground hereof, in some former sermons. Therefore I will only just suggest, that his personal glory is above the earth and heavens. It is nothing more or less than the very essential glory of the Godhead shining forth in the man Christ Jesus, who being by personal union one with the only-begotten Son of God, hence all the fulness of the Godhead dwells in him, who is the Fellow of the Lord of Hosts. This glory is Christ's incommunicably. He cannot impart it. His glory as God-man Mediator is distinct from this. Yet even no part of it will ever belong to the elect. His glory, as the head of the whole church and beloved of God, is different from the former. And he hath acquired glories which belong to him, for making his soul an offering for sin. But these come not in here. I wish every part and passage in this prayer, to have its proper place. I will inquire concerning the glory which Christ is here speaking of. *And the glory which thou gavest me.* Most assuredly we should take in the context, because it will cast light on our Lord's words. He is praying for his whole church. His address is to the Father. He began his prayer thus, *Neither pray I for these alone, but for them also which shall believe on me through their word: that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.* *And the glory which thou gavest me, I have given them;*

that they may be one, even as we are one. It appears to me, that light does not flow more feely from the sun, than this influence from the words of the text and context put together, that the glory Christ is here speaking of, is the glory which he received from the Father, as the head of his body the church, and which he was to bestow, to communicate and impart unto them, *The glory which thou gavest me.* The Father gave Christ the glory of headship. *He gave him to be head over all things.* He gave him to be the head of his church. He gave the church to him to be his body. He gave him to fill her, *He filleth all in all.* And he filleth his church with all grace, and with all glory. Yet the glory of his headship he cannot part with. That therefore is not the glory he is here speaking of. Yet it must be acknowledged, all that is a given glory to Christ. That he should have a church is of gift. That the church should receive her all from him, as a gify of free grace. And that he should have all the glory of his church in his immense fulness, just as he has all the fulness of grace for his church, in himself, as this is all of grace, *For it pleased the Father that in him should all fulness dwell;* this is all of gift, and this is glory done him by the Father. Yet in this passage before us, I cannot but conceive the glory bestowed on Christ for the church, is the glory which he is here speaking of. All the glory the church was to shine forth with in heaven for ever and ever, was given her in Christ Jesus before the world began; the Father bestowed it, out of his royal favor, on Christ for the church. Our Lord here speaks of it before him, and acknowledges it to be his gift: it is a gift of glory, *the glory which thou gavest me.* It is a glory which is all of grace; it flows from the grace of union; it is the fruit thereof; and will, one day, so flow forth on the Bride, the Lamb's wife, that she will be his glory. As we go over this prayer, in the various parts and particulars of it, every new sentence in it sets before us more, and more, the infinity of grace. As the Holy Spirit by it leads us into views of the heart of God towards us before all time, and gives us a view of all the motives, ends, and designs of God towards us in Christ Jesus, it leads us, more and more, into an acquaintance with the riches, the freeness, the sovereignty, the immutability of grace; so that we are lost in holy amazement; we cannot but cry out, *O the depth!* Surely, if ever the unsearchable riches of grace were opened, they are in this chapter. It may be said, Christ himself cannot open his heart in heaven to his saints who surround him, more than he does to his saints in this present evil world; nay, he opens all the treasury of grace. He who hath the key of David, who openeth and no man shutteth; who, as Lord High Treasurer of all the riches of grace and glory, he here opens the whole. So that all we want, whenever we read it, is for the Holy Spirit to exercise our spiritual faculties on what our Jesus says, and realize the whole of it in our minds. Then we shall say, the law of thy lips O Jesus! Are dearer than thousands of gold and silver. But I proceed on with my subject; and,

Secondly, will observe what Christ says of his bestowment of glory. *And the glory which thou gavest me, I have given them.*

He is speaking prayer-wise unto his Father on the behalf of all his saints; he is expressing the blessings which resulted from the union and relation of these persons to the Father and himself. He had prayed thus on their behalf, *That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us.* Then let us observe, that our union is hid with Christ in God, as our life also is; and growth in grace consists in higher advances in spiritual knowledge, in such

impressions of everlasting love, and supernatural truth affecting us, according as we grow into an acquaintance with what is still more and more spiritual. A knowledge of our union to the person of Christ is an high advance in the school of Christ; the knowledge of it increases our spiritual confidence and joy in the Lord. We are not to conceive as though our Lord was praying for this union, as though hereby it was obtained for us; no, it was from eternity. But our Lord is here praying, that his beloved may be blessed with clear knowledge of it, so as that they might enjoy all the fruits and benefits of it in their own souls. This petition is the very center of Christ's prayer; it is the very uttermost desire of his mind; he prefers it above and beyond all. As he sums up the uttermost of his petition for his whole church on earth in these words, so he, going on with his further requests, explains this union to be such, that the Father is in us, and the Son is in us, and the Holy Ghost is in us, in an inexpressible manner, so as that the real church of Christ is the temple of the living God, and habitation of God through the Spirit. Our Jesus makes use of such expressions as prove it to be the very delight of his soul to communicate all he received of the Father for them. *And the glory which thou gavest me, I have given them.* The glory which Christ had received he most freely acknowledges; he utters it as showing his very soul rejoiced in it. The oneness of saints with God and Christ, so as that they all might have the most perfect knowledge of it, and the fullest enjoyment of it, is the very request which our Lord here makes, and it is his last petition; it cannot be fully answered in time, but it will be in eternity, not immediately, but in a gradual way and manner. Saints in heaven know more of this blessed union than saints on earth can; it is not more complete, but it is better understood; they enjoy the blessings of it in a different way than saints on earth do. Yet saints now in glory do not so fully apprehend the grace and blessedness of union with God and Christ, as they will at the last day, and in the New Jerusalem state; nor will their knowledge and enjoyment of it then be so complete as in the ultimate state of glory, where God will be ALL in ALL. Yet seeing all is complete in Christ, and the church also is complete in his, our Lord speaks in the past tense, and says, "And the glory which thou gavest me I have given them." The words declare the very glory of the saints in glory, to be but a mean to consummate and perfect that union which was the proposed subject of this prayer. The glory here spoken of is Christ's glory in himself, by personal union, communicated to us by a participation of it, as the fruit of union unto his person, and as the effect of personal communion with him, and he with us; nor communicated so as to be in us, but he shines forth in it on us, and so reflects it on us, as that it leaves a luster on us, and we are swallowed up in an eternal act of adoration, so as to be filled with such intuitive apprehensions of him as will increase our joy in him for ever and ever. His personal glory will be seen by us, but it will never be in us; nor can we participate of it in any other way than by beholding it. As the union of Christ to the Son of God is the foundation of all the glory which the man in God is the subject of, so it is in consequence of Christ's union unto us, and our union to him, that he communicates his glory to us, and we receive glory from him. So then, the glory which Christ hath received by gift from the Father, and which he will bestow on us, is a participation of our sonship-union with him, in our degree and proportion. So says the apostle John. *Behold what manner of love the Father hath bestowed upon us, that we should be called the*

sons of God; therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: be we know that when he shall appear we shall be like him, for we shall see him as he is. See 1 John 3:1, 2. The glory which the Father hath given him for us, and the glory which he hath received for us, and which he will communicate unto us, is the fruit of our union to him as our head: it flows from him to us, as he is our head of glory; and it will, in all its vast perfection, break forth in heaven, within us and upon us. Our Lord says, *And the glory which thou gavest me, I have given them.* We learn how faithful Christ is to his Father, and us. What he hath received for us from him, he most freely imparts and communicates unto us. He mentions it to his divine Father, to declare how his heart is so fully engaged herein, that it gave him pleasure to make mention of it. As the elect are the gift of the Father to Christ, and Christ was given unto them to be their Head and Husband, and grace and glory was given them in him before the world began; so he came down from his Father's bosom for them, and in his incarnate state opened the whole heart of his Father and his own unto them. In his life and death he gave full proof that he loved them above all expression, that he valued their good, and was more intensely set on their salvation, than he was in the enjoyment of his personal glory in heaven. And as he had made it his request to the Father on his own behalf, that he having finished the work which he gave him to do, he might not straightway be glorified with the glory which he had with him before the world was; so he, with an infinity of love in his heart to the whole election of grace, expresses his vast delight in their glorification also; he, therefore, makes mention of it, well knowing his called ones cannot but long for the fruition of him in glory. To give them, therefore evidence of it, and that they would most assuredly participate with him, their Head, on all his communicable glory. He here says, *And the glory which thou gavest me, I have given them.* As the words are in the past tense, it may imply that our Lord had given them an account of it in the glorious gospel which he had given them; in which there is a full account given of himself; of his personal glory; of his glory as the universal and comprehensive Head of all things; of his glory as the Head of his people, set up in the eternal council and covenant of the Three in Jehovah, as the representative of the whole election of grace; of his glory as the Prophet, Priest, and King of his church; of his glory as their Husband; of his relative glory in his union to them, in his relation unto them, in his interest in them, in his love to them, in his glory as he communicates, and will continue to communicate it unto them throughout the ages of eternity. I conceive all this may be contained in our Lord's words, *And the glory which thou gavest me, I have given them;* and the rather, because of such expressions in Scripture as these: *Wherefore receive ye one another as Christ also received us, to the glory of God.* See Romans 15:7. *Therefore I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory.* See 2 Timothy 2:10. *The God of all grace, who hath called us unto his eternal glory by Christ Jesus.* See 1 Peter 5:10. Peter entitles himself, *a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed.* See 1 Peter 5:1.

I appears from these scriptures, the account given in them of glory, may well comport with our Lord's words, *And the glory which thou gavest me, I have given them.* Should I not also add the words of Paul? *The Spirit itself beareth witness with*

our spirit, that we are the children of God; and if children then heirs, heirs of God, and joint heirs with Christ: if so be that we suffer with him that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. See Romans 8:16-18. I conceive from these quotations it may appear with propriety that our Lord said what was most truly correct. He had in the Scriptures, and by his everlasting gospel, given his people the promise of eternal glory; he therefore says on this ground, "And the glory which thou gavest me I have given them." And he will give it in the actual enjoyment and full fruition of it to each and every one of them in heaven, when they shall be absent from the body, and present with the Lord. And he will bestow it on their souls and bodies in the resurrection at the last day; and he will continue it unto them, and reveal it in them in heaven, to an endless duration. *And the glory which thou gavest me, I have given them.* Here on earth, in the kingdom of God's dear Son, we enjoy Christ in a way of holy fellowship. He communicates himself to us in a way of grace, as our Redeemer; so that our present communion with him, and communications from his, are suited to what we are as sinners in ourselves. As thus considered, he holds fellowship with us, as our Jesus, who hath loved us, and washed us from our sins in his own blood; and as our Head and Fountain of grace, he fills us our of his fulness with every necessary supply. In heaven he is our head of glory; we are to receive it all from him; we are to receive it all out of his immense fulness; we shall receive it, we shall be filled with it, so as to be perfectly blessed; yet we shall be as dependent on him for it as for grace now; and this will be an augmentation of our happiness. But I will proceed to my next head, under which I propose,

Thirdly, to show the reason why Christ had so done as he expresses in the text: *And the glory which thou gavest me, I have given them, that they may be one, even as we are one.*

The reason was, *that they may be one.*

We have here the intended and proposed subject of our Lord's Prayer. It was so to admit them into all the secrets of the divine will, in all the vast designs of God towards his church in Christ, as would be sufficient to fill the minds of saints for ever and ever. It was to admit saints to a knowledge of their union to Christ, and in him to God, that it might, through the grace and teaching of the Holy Ghost appear, that union to Christ is a blessing, which far exceeds all the grace bestowed in this life, and which far exceeds all the glory which will be communicated to saints in heaven. From such a hint it will easily appear, that there is no sounding the depths of God's grace in his kindness towards us through Jesus Christ. When we are first brought to a sense of our sin and misery, and are led to know the Lord Jesus, then all our thoughts are taken up with him, as *Jesus*, who came into the world to save sinners. His blood and righteousness attract our whole attention. He is in his blood truly precious unto us; we find it the richest cordial in all the word, that he is set forth as a propitiation. We value this as inestimable grace; we enjoy this truth most sweetly, and most freely receive it into our minds, that *the blood of Jesus Christ, the Son of God, cleanseth us from all sin.* After this, we are led into some spiritual views and apprehensions of the righteousness of God our Savior; then to be righteous in Christ, *to be made the righteousness of God in him*, this transports us with holy wonder. We are fed with what the Holy Ghost hath discovered unto us in Christ's

righteousness, which was wrought out for us, and with which we are clothed, and shine in the immediate presence of God, righteous, even as Christ is righteous. The Holy Spirit is pleased to let in upon our minds some glorious apprehensions of the love of Christ to us, and this creates in our minds new, spiritual, and heavenly joy. He lets in on our spiritual understandings such conceptions of the person of Christ as God-man, which lifts up the soul still higher heavenwards. Then all falls low in our esteem; the dignity and majesty, the beauties and perfections of our Lord, swallow up our understandings; so that to be found *in him* is the upmost desire of our minds: and when the Holy Ghost is pleased to lead us into the knowledge of our union to the person of Christ, this swallows up all we knew before; we see it to be the greatest act of grace, the fruit of God's everlasting love to our persons; that by it we are the sons of God; that our relation to Christ is the reason why we have a title to glory, and the cause why we shall love in the immediate presence of God for ever and ever. As we grow into the knowledge of the union which hath subsisted betwixt Christ and his church from everlasting, we are led to perceive, that union to the person of Christ is beyond all the glory of heaven. What I have said when and where it is properly understood, does not diminish any part of the glory due to Christ, for his work of salvation; no, it stamps an eternal dignity upon it. Yet as the whole of Christ, as revealed, is taken into the mind intuitively, by the light of God's word, and by the light of God's Spirit; so the whole and every part of Christ's grace and work is magnified; and we, increasing in the knowledge of Christ, are led into the knowledge of this topstone of grace and glory, (the union of Christ to us, and our union to him), cannot but cry out, *Grace, grace unto it!* As this is our present subject, I was constrained to speak thus of it. Yourselves may perceive, as the grace of union is most high and truly sublime, so our Lord reserves it to speak of to almost the very close of his prayer, as the richest blessing he could mention, and as the most divine cordial his people could partake of. Oh! That we had in our measure and degree such views of it as Christ had! By it we should be led to see and view, in a regular and orderly way, the original of all our spiritual blessings; God's own motives, ends, and designs; the foundation which supports all; the glory of God's free grace; the dignity and majesty of our eternal Head; the blessings bestowed on us in him before the world was; and thus descend into views of the blessings of redemption; and then ascend up by the grace of union to heaven, where our Jesus sitteth at the right-hand of God. I would again say, the depths of grace, recorded in this prayer of our Lord, are so far beyond what I am able to reach (by which I mean they are beyond what I am capable to unfold) that I am contented to throw our some general hints; that, if the Lord will be pleased to lead your minds thereby to study the prayer itself, I shall have all my desire respecting this matter.

The reason why Christ had expressed himself on this subject of union, as he had, was that the elect might be one; that is, that they might know their oneness in Christ, and be led so to apprehend it, as to center in Christ, as the Head of union, and communion, with all the persons in God; and that they might have some blessed views of the foundation laid in their union to the person of Christ, for raising them up so high, as to have communion with him in the state of glory. *And the glory which thou gavest me I have given them, that they may be one.*

“These words,” says Dr. Goodwin, “declare the very glory of the saints in heaven, to be but a means to consummate and perfect that union, which was the intended and proposed subject of this prayer; and therefore that union here intended must be a greater and higher thing than all the grace in this life, yea, and all the glory of saints in heaven, abstracted from this union.” This he says with this design, to show that this union here intended and spoken of in our text, is above the union of the saints among themselves, in love, affection, unity, in being of one heart and of one soul, not only in the highest attainments they may reach to in this life under the influences of the Holy Ghost. He mentions this, because many divines do not carry it beyond this; and though some of them carry it so high as to comprehend the real union, unity and fellowship saints will have in heaven; yet this is but a part of their glory. He therefore says, “This supreme union of the saints, expressed by Christ in such words as these, *that they also may be one in us*, is meant of Christ and God; their being in them, and they in them, as the Father; and this is the full accomplishment and perfection of it. This may be deservedly said to be greater, than the whole of that grace and glory, simply considered, the saints shall have here and hereafter.”

In such sublime truths, it always gives me pleasure to quote this inimitable divine; he being, of all the writers I have ever yet been acquainted with, the greatest in the deep things of God. I conceive and consider him in these views, to be the greatest man the church of Christ was ever favored with since the apostles. *And the glory which thou gavest me, I have given them, that they also may be one.* “Is is,” says the renowned Dr. Goodwin, “the high and ultimate union which is perfected between us and Christ and God, which is intended in these words, *that they may be one*; it is the ultimate glory in heaven, and the perfection of us by that union which is intended.” One says, “that the glory of the Son of God, who is God united to man in one person, and the glory that flows therefrom, is the glory here intended, and that as the fountain of our union, and so of our utmost glory.” I will add, this is the greatest thing Christ prays for. We may, therefore, conclude, the end is equal to all the vast love of the holy, blessed, and glorious Trinity, to all the persons of the elect.

May the Lord the Spirit give us some glorious, heavenly, and spiritual insight into these depths of grace, so as that hereby we may have a real foretaste of what it will be to enjoy the subjects which have been set forth to us! Our Lord explains the union, and goes on to declare the blessings of it. It becomes us, therefore, to look again and again, at his most gracious design herein: most assuredly it is, that we might know his grace, that we might conceive of all which he utters as expressive of his whole heart, and of his whole soul towards us; and hereby so receive him into our minds, as to live by faith on him, and thus go on our way rejoicing. Our Lord’s going over this so sweetly and affectionately in prayer, *And the glory which thou gavest me, I have given them, that they also may be one, even as we are one*; and this just as he was going forth to shed his most precious blood on the behalf of his whole church, shows what his heart was set upon, their uttermost blessedness in glory; this was his highest joy respecting them. So it appears from the 23rd verse, which, I think, concludes this prayer; because what follows is rather a declaration made by Christ, why he had acted as he had done towards his beloved. You must excuse me for repeating it again, that the chiefest subject in this part of our Lord’s Prayer, concerns the doctrine of the union of the elect to God in Christ; that it begins at the

21st verse, and ends at the 23rd. The 24th verse is rather a demand, than a request. What follows after, to the close of the chapter, is not offered up by way of prayer, but rather is an acknowledgment of what effects election had produced in these persons. The world was left in ignorance of the Father; these persons whom Christ had been praying for, had been brought to the knowledge of him, and of Christ's mission from him. Our Lord expresses what he had done, and what he would go on to do, with the end and design which was to be accomplished thereby. Thus he closes. But I will come to my fourth head; *viz.* The similitude, or pattern likeness, the oneness of which our Lord here speaks; *And the glory which thou gavest me, I have given them, that they may be one, even as we are one.* I have aimed, according to the ability which the Lord hath given me, to speak of the glory designed in our Lord's words. I have spoken concerning Christ's bestowment of this glory; I have spoken on the reason why he had so done: *And the glory which thou gavest me, I have given them, that they also may be one, even as we are one.* It is in these words, *even as we are one*, which remains, in which the similitude, or pattern likeness of this oneness of saints with the Father, and the Son, is to be taken notice of.

Our divine Lord at the 21st verse began this prayer. He makes the subject of union the principal point of it. He at first proposes it as the sum of his intended request. And he spends the rest of his prayer, in expressions suited to unfold and explain the subject. He speaks to his divine Father, of the greatest things which had passed in the counsels and transactions between them, concerning the elect. He hereby admits his church into all the will of the Holy Three from everlasting. If you who are saints, want to enjoy Christ's presence, to be filled with the love of God, to be admitted into fellowship with the Three in Jehovah, and thereby to have undeniable evidence of their everlasting kindness unto you, read this most divine prayer. Pray for a right, scriptural understanding of it. As the Lord, the Holy Spirit may be pleased to open it unto you, it will be the means of your knowing the very essence of all which is in the heart of God towards you. Of all the counsel of his will concerning you. Of the fixation of Christ heart and eye upon you. Yea, the love of the Spirit to you, will hereby be reflected on you. The union of the elect, when consummated in glory, is to have similitude, or pattern likeness to the union and communion there is between the Father and Christ. Which the very mention of is sufficient to fill our minds with holy wonder, and will fill the mind with admiration to all eternity. Our Lord's words are vast. They are most truly sublime. *That they all may be one, even as we are one.* The oneness of the Father, the Son, and the Holy Ghost, in the incomprehensible Essence, is such, that they partake and enjoy one common blessedness, one equally with, and like the other. This is wholly essential, incommunicable, and incomprehensible. The man Christ Jesus, was by the will of the Three in Jehovah, taken up into personal union with the Son of God, and he is one person with *the only begotten Son of God.* God and man in one Christ. The man, *God's fellow.* The elect were chosen in Christ, and their union to him, is that of members in an head. Their union to him is indissoluble. Yet is it far below the union of our nature to the Son of God. It is a subordinate union; yet for a pattern and likeness, by way of similitude, or oneness, it hath a resemblance thereunto. Hence our Lord speaks of it thus so often in his prayer. One reason for which may be, to keep up in our minds the remembrance of the existence of the Three in Jehovah, the

Father, the Son, and the Holy Ghost, who are the one, true, and everlasting God. The other to keep in our memories the personal union of our nature to the essential word of God. It may also be to remind us of the grace of an election union, whereby we are one with Christ our head. And that like as he is in the Father, and the Father in him, so we are in him, and he is in us, and the Father also. Hence we say, "truly our fellowship is with the Father, and with his Son Jesus Christ." Now as there is a real union of persons in the Godhead, which union is essential to Godhead; and a communion amongst the persons in Godhead, and this is expressed to us often in scripture, where the mutual converse of the coequal Three are again and again recorded. So our Lord speaking as he does in the words before us, may be designed to teach us, that like as the essential happiness of the Three in Jehovah, consists in the holy fellowship they have with each other, so it is by our communion with Father, Son and Spirit, in Christ Jesus, we enjoy all true blessedness. And it is from them, as the original and fountain of all grace, that we have life in Christ, and blessedness in Christ. The words *that they may be one, even as we are*, may be designed to teach us, that because the second person in the glorious Trinity was pleased to take hold of our nature, and be God-man, hence we were chosen in him. And that as hereby we are one with him, and his Father is our Father, and his God our God, so we are admitted now to free access to the Father, by the Son, through the Holy Spirit, and shall in a far more exalted, and to an infinitely higher degree, be advanced into clear and full communion with the Father, and the Son, and the Spirit, when our union to the person of Christ, is made complete in heaven, by a beatific vision of Christ in glory. It appears to me, these great and deep mysteries of grace, require much intensity of mind. A deep and close application of intellect. Much prayer to the Holy Spirit. A real exercise of faith on them. It must be acknowledged Christ never expressed himself more fully, more deeply. Nor with greater fervency. I would not therefore be understood, as if I had opened and explained our Lord's meaning. I would rest contented to have given some general thoughts concerning the subject, and there I would, for my own part, most willingly leave it. The similitude, or pattern likeness of the oneness of saints, with the Father, and the Son, was drawn in the divine mind from everlasting. A view of it was given by the Lord Jesus Christ's taking hold of our nature, and *because the children were partakers of flesh and blood, he also himself likewise took part of the same*. He had expressed it thus, John 6:57. *As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me*. God is the head of Christ; Christ is the head of his body the church. As the Father hath life in himself, so hath he given to the Son, to have life in himself. And he is our life. *Your life is hid with Christ in God*, so that here is a pattern likeness, or similitude, of the oneness of saints in their union to God. The God-man, hath life in himself. He received this as God-man from the Father. The union of the Son of God to our nature, is the foundation of our union to the God-man, Christ Jesus. He was as perfectly united to our nature, when in our world, as he is now in the highest heavens. Yet the personal glory due to him, from his personal union to our nature, did not fully break forth, until having finished his work, he was received up into heaven; so this may serve to unfold our Lord's words respecting the similitude, or pattern likeness of the oneness of saints. When their union to him is perfected in glory, then they will be one, as the Father

and Christ are. Not that they will be any other than the adopted sons of God, and members of Christ. But then, they will have all the glory and blessedness which is the effect fo their being the sons of God by adoption, of being the spouse of Christ, of being united unto him, light breaks forth upon them, and like as Christ the head and mediator of his church, was made glad with the light of his Father's countenance, so they in measure. I refer to his entrance into heaven, after he had finished the work of redemption. Which is expressed in these words, *For thou hast made him most blessed for ever: thou hast made him exceeding glad with thy countenance.* See Psalm 21:6. So when all the purposes of God are fully accomplished in the whole mystic body of Christ, and the Bride the Lamb's wife completely perfected in the state of glory, then she being shone upon by Christ, as her eternal head of glory, and she having the glory of God shining upon her, in the person of her heavenly Bridegroom, them she will have a complete pattern likeness and similitude to the Father, and Christ, by being completed in body and soul, and like to her divine Lord, and head, and by being so fully possessed of the knowledge, and enjoyment of the love of Father, Son and Holy Ghost, as will complete her blessedness in Christ her head. So that as he hath Jehovah for his portion, so the saints will have Father, Son, and Spirit for their portion. As Christ liveth unto God, so they in Christ will live unto God, as their everlasting ALL in ALL. May the Lord the Spirit shine upon you. May he be graciously pleased to open these truths unto you. *And the glory which thou gavest me, I have given them, that they may be one, even as we are.* I most earnestly request our Lord's words may remain and abide in all our hearts. It is he himself alone who can open them to you. It was Christ's work after his resurrection from the dead, to open the understandings of his disciples, that they might understand the scriptures. It is still his work, which he performs by the light and teachings of his Holy Spirit. May he send his spirit with his word to our minds. Amen.

SERMON 19.

JOHN 17:23

I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

These words conclude the last petition in this most solemn and important prayer, offered up by our Lord Jesus Christ to his Father, on the behalf, and for the benefit of all his church and people throughout the whole world. It is suited to them whilst they remain on earth, and the efficacy of it will extend to eternity. Some of the blessing here prayed for, cannot be enjoyed but in heaven. Our Lord here opens his heart to the very uttermost, and expresses it so fully, as that he cannot exceed it in glory. He is hereby pleased to show us how infinitely he loves us, as the elect of God; as the chosen of God, as the gift of the Father unto him; as his own bride; his own members; his brethren; his companions, who are to live in the closest union and

communion with himself, to everlasting. Our Lord begins this which I style the third part of his prayer, in which he so particularly includes the whole body of the elect, with these words at the twentieth verse, *Neither pray I for these alone, (i. e. for his apostles, for whom he hath been praying from the sixth to the nineteenth verse inclusive) but for them also which shall believe on me through their word.* This is, as I may so say, his introduction to this part of his prayer. He hereby distinguishes it, from what he had offered up before. He then particularly expresses the persons whom he prays for. It is, *For them also which shall believe on me through their word.* These persons are all the elect, whether called, or uncalled, even down to the very end of time. The prayer itself is contained in three verses, viz. 21, 22, 23. These are the words of it, *That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them, that they may be one, even as we are one, I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.* The first of these verses contains the prayer, the two following are explanatory of it. We learn from hence, the goodness of our Lord. Who is pleased most graciously to condescend, to explain his own meaning in the words which he offered up in prayer for us. That we having right apprehensions of them, might enjoy the benefit and instruction contained in them. The prayer itself, with the first part of its explanation, contained in these words, *And the glory which thou gavest me, I have given them, that they may be one, even as we are one;* this has been already opened and set forth. I am now therefore come to the second part of its explanation, which is contained in the words of my present text, *I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.* As the subject matter of this prayer, is for union to the person of Christ, and the Father in him, and for the fruits of it, which are, a communication of glory from Christ the head, to the elect as his members, so the words before us, explain and declare how it will be perfected by an indwelling of the persons in Godhead, in the bodies and souls of the elect, through the God-man, as the medium of it. This will be the consummation of it in eternal glory. In opening the words of my text, *I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.* I will attempt the following order and particulars.

First, I will speak briefly, of our union with God, and Christ, and of their indwelling in us. *I in them, and thou in me.*

Secondly, the perfection of the union between Christ, and the elect, is, *that they may be made perfect in one.*

Thirdly, that one end which will be answered by the open and full manifestation of this union, and the consummation of it, will be this; that the world, the rest of mankind left out, who have no part nor portion in this union, shall know, that the Father hath sent Christ, (which will be at the last day). Our Lord's words are, *I in them, and thou in me: that they may be made perfect in me, and that the world may know that thou hast sent me.*

Fourthly, our Lord says to his Father, hereby it shall be known, that *thou hast loved them, as thou hast loved me.* By union of saints with me, and thee, and by their

being thus perfected in one. It shall hereby be openly made known, that I am their eternal head. It shall thus be made conspicuous to all the world, that thou hast loved them, as thou hast loved me, as their head of union.

These particulars of my present subject; in speaking to each of them. I hope to unfold my text unto you.

And first, I am to speak of our union with God and Christ, and of their indwelling in us, according to our Lord's words, *I in them, and thou in me.*

As it respects our, or the union of the elect to God, Christ, God-man, is the medium and sole foundation of it. The originality of it, or the source, and spring of it, is the love of the Three divine persons, to Christ, the head of his body the church, and to the elect church in him. As Christ was chosen to be the head, and the elect were chosen in him, *and the head of Christ is God*, so the elect are in God, as truly as they are in Christ. Their title is, the *beloved of God*. Romans 1:7 which title is expressive of the everlasting love of God towards them. We find *Paul* writing to the saints at *Thessalonica*, he addresses them thus, *Unto the church of the Thessalonians in God the Father*. See 1 Thes. 1:1. It is a very peculiar phraseology. We have it again in his second epistle to that church, chapter 1:1, *Unto the church of the Thessalonians in God, our Father*; we have it no where but in these two places in all the Bible. It is generally *in Christ*, but in the forecited passages it is *in God the Father*, and *in God our Father*, which fully expresses, that the elect are *in God*, as truly as they are *in Christ*; they cannot be *in God*, but they must have union to God. They were in him by everlasting love to their persons. They were in his heart from everlasting. They were in him, by his eternal act of election, which passed in his infinite mind before all worlds. They *were in Christ before the foundation of the world*. They could not be in Christ, but they must be united unto Christ. And if united unto him, they must be united and interested in all the persons in God. So far as to have a grace union, which will issue in a glory union, with Father, Son, and Holy Ghost, so as for the Holy Three to delight in them in the person of the God-man, as one with him, as their ever-living, and everlasting head. If God, and Christ, have union to the elect, then there cannot but be a communion between God, and Christ, and the elect. And this communion must be agreeable to the nature of that union, with which God has been pleased to favor the elect. Now this union must be such, as is suitable with the goodness of God, and the state of the elect creature. It cannot go beyond the bounds of supercreation grace. The elect cannot be taken up into immediate union with God. No, this is utterly impossible. Whilst there is an essential union, and communion with the eternal Three, in the self-existing essence, yet this cannot be imparted. No alteration can be made, or take place here. The man Christ Jesus cannot be taken into union with the essence. He is taken into union, and communion, with one in the essence. He is, by personal union, on with *the essential word, the only begotten Son of God*. Hereby it is that the whole fulness of the Godhead dwells immutably, and invariably in him, so as it cannot in any besides himself. He is God-man, the man in God. This grace of union, is the highest display of it, in Christ. None but the God-man, will be advanced so high, as to be one person with *the Son of the living God*. The union between God and Christ, and the elect, is far below this. I must say it is infinitely below this. I conceive it absolutely necessary thus to express myself, on this most wonderful subject. Lest any wrong thought of it

should be entertained in the mind, concerning this most sublime doctrine of the gospel. Christ as God-man, is indeed the foundation and corner stone of union, between God and the elect. But this comes under the consideration of his being constituted by the eternal Three, in their settlements of grace, the head of an elect body. As such, they being chosen in him, and united to him, as their head, they are united to God, who is head of Christ. And thus they have union to God, and Christ. Such as one, as is the uttermost manifestation of God's good will unto them; and his everlasting love is the bond of union unto them. Hence it is an immutable union, because his love is an everlasting love. So that Paul says, *I am persuaded that neither death, nor life, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.* Romans 8:38, 39. God's love to us, is in Christ Jesus our Lord. All God's love to us, is fixed upon us in him. So long he will love us in him. As God cannot but love Christ Jesus our Lord, so he cannot but love us. Therefore there can be no separation from the love of God, in Christ Jesus our Lord towards us, because the Father loved us in him, before the world was. He loved us, as he loved him. *Thou hast, (says Christ to the Father) loved them, as thou hast loved me.* See the last words of our present text. Now as union is for communion, and the higher the union, so the communion must be in proportion to it, even so it is here. The elect being united to God, in Christ, and Christ their head being one with them, so he dwells in them, and they dwell in him. So also, God the Father dwells in them, and God the Spirit dwells in them. Hence, our Lord, here speaking of the perfection of the union to him, and his Father, at the last day, and for evermore, says, *I in them, and thou in me, that they may be made perfect in one.* Which indwelling of the Father, and Christ, in saints, as here spoke of, and as intended by our Lord, is the fruit of union, and which will be the completion of it, in the New Jerusalem state, and to all eternity. All our communion with Father, Son, and Holy Ghost, on earth, in grace, mercy, and salvation, is the fruit and effect of union. *I in them, and thou in me.* I, says Christ, dwelling in their minds, possessing all their spiritual faculties, and filling them with all the fullness of God, so as to give them the fullest enjoyment they can have, of my person, love, salvation, and glory. And thou in me; as thou possessest me, as God-man, and also as their Head, and Mediator. As thou dwellest in me after an uspeakable manner, so do thou in them in a proportionable manner and degree, let them have their portion and enjoyment of our loves also, so far as they are, and shall be capable thereof. Thou dwellest in me, in the full knowledge of all thine infinite love to me, as God-man. In an infinite complacency of all thy vast designs, which were to be accomplished in me, and by me. I dwell in thee, as the object of thine everlasting delight, and joy. So Father dwell in these thine elect, for whom I am deeply engaged. On whose behalf I came form they bosom. And on whose account I am going to lay down my all, to take it up again, when I have finished their complete salvation. Do thou, Holy Father, give them, through thy word, and the teachings of thy Holy Spirit, such a knowledge of their union, and interest in me, and thee, and do thou so lead their views forward to the nuptial day, when I shall openly introduce them into the kingdom of glory, as may animate their minds, and cause them to long for the most complete knowledge

and communion they can ever have, of their union with thee, and me, founded on the ancient settlements of grace.

I have spoken in the former sermon, and I might say in former sermons, on this most divine prayer, concerning union to Christ, God-man, and the Father in him. And that it is of ancient date; that all the elect are, and were united to Christ God-man, their eternal head, and medium of union and communion with God, so as leaves me little, or nothing further of it now. There is no need of it, because my text is but an explanation of it; showing the blessedness thereof. It declares it to be an indwelling of the Father, and the Son, in the mind. When this is thus expressed, it is not intended, or designed, to set aside the Holy Spirit. No, he is as much interested in all this grace, towards the elect, as the Father and the Son are. He is understood by Christ, as thus equally interested in the elect, and their communion with the Father, and himself, as such, our Lord had spoken of him in the sermon which he immediately delivered, before this prayer. But as he dwelt in Christ, and assisted him in this prayer, as he did also in offering up himself, therefore he is not mentioned by our Lord. Yet he it was, who according to the economy of the covenant of grace, helped Christ in this expressing his heart, and will to his Father. And therefore this is the reason why he is not mentioned. If this is the second explanation, our Lord Jesus Christ gives us of his prayer, contained in these words, *That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me:* then let us value the same most highly. Because the petition is the greatest which our Lord puts up for his people. And he having explained it, therefore it becomes us to study the same. Let us also from hence learn to estimate union to Christ, and the Father in him, beyond all times acts of grace. Let us value the love of Christ, in opening this blessing so feely and fully. Let us learn to study more than ever, what we were *in Christ*, before the foundation of the world; what we were *in Christ*, when he bore our sins, and carried our sorrows; what we are now *in Christ*; and what we shall be *in Christ*, when all is boundless eternity. Let us thank our most precious Lord, that he hath so fully and clearly explained himself, upon these important subjects, as he hath done. If the grace of union is followed with the most blessed and sacred indwelling of the Father, the Son, and the Holy Ghost, and that in a similarity to their indwelling in each other, and somewhat like to their indwelling in Christ, God-man; let us learn from hence, to consider what the great blessedness and perfection this union Christ hath been speaking of, will consist in. It will be in the indwelling of the Father, and Christ, and Spirit in us. *I in them, and thou in me, that they may be made perfect in one.* And this brings me to my next head.

To show, secondly, that the perfection of the union, betwixt Christ, and the elect, is thus expressed by him, *that they may be made perfect in one.* His own most important words are these, *I in them, and thou in me, that they may be made perfect in one.* This will be manifested clearly, and accomplished openly, in the day of glory, that is at the latter, or last day. That day of wonders, when the whole mystery of God's will concerning the whole election of grace being accomplished, and the mystic Bride of Christ, being in the utmost meaning, made like unto her great Head and Husband, the *glory union*, with all the mysteries of it, will be openly revealed. This will be at the second coming of Christ. When the elect are raised from the dead, wher they are

in the kingdom state. Then all the elect of God, having been by redemption, and through the agency, influence, and workmanship of the Holy Spirit, brought up unto and formed according to election and eternal purposes, for the Lord's praise, they will be raised up most expressly, and exactly, to that amazing glory pattern drawn in the infinite mind of the Father from everlasting, in his predestination of love towards them. Then this part of our Lord's prayer will be exactly accomplished. *That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us. Yea, one into us.* So says a learned man, the original expresseth it. Then what our Lord spake in the former verse will take place, *And the glory which thou gavest me, I have given them.* That is in the transactions and settlements from everlasting. Then it was, Christ received glory as well as grace for them, *that they may be one, even as we are one,* in the open glory of these settlements, *even as we are one;* in the covenant and foundation of them. The Lord Jesus Christ is to have his open bride, the church, shine forth in all her glory. He is entered unto his open glory union, openly to stand in God's own Son, that now God and man are openly on person in the Mediator. And from hence arise the open glory union of all the members. At the latter day, he will cause them openly to stand in him, as he stands in God. And thus by him, to stand in God with him, and therewith to be one into them. I have quoted this from Mr. *Joseph Hussey*, as I think it casts great light upon the subject before us. Thus the union Christ here prays for, which subsisted from everlasting, and upon the foundation of it, the covenant of grace, and the suretyship engagements of Christ rested, is to be made complete in all its glorious effects, and to the uttermost display of it, in the kingdom of glory, or the glory in which Christ, who is the head of his church, will present her to his divine Father, when he shall openly shine forth as the glorious bridegroom of his church, at the latter day. This may well be considered by us, the time, if we may so speak of it, when this part of our Lord's prayer, *I in them, and thou in me, that they may be made perfect in one,* shall be accomplished. We are sure, not a word of our Lord's can ever fall to the ground. The depths of Christ's gospel, are like his person, infinite. The union of Christ to his people, is an amazing subject. It is an ancient union; it is an eternal union; it is an union made known, and enjoyed in time; it is an union, which will be openly, and manifestly declared, in all its glory and perfection in the latter day; it is a grace union; it is also a glory union. As it is the foundation of all the gracious actings of Christ, towards his church in a time state, so it is of all the glory, he will put on his church, and communicate unto his people at the last day. I cannot but lament we are most of us, so great strangers to these important and heavenly truths. Depend on it, we are great losers hereby. The people of God lose much, because they neglect truths of the greatest importance. In the present day, they are too neglectful of important truths. They are willingly ignorant of them. They do not see the glory and excellency contained in every part of divine revelation. We treat the Scriptures in the present day, as though the less we knew the deep things of God, so much the better. Alas! Alas! This, let us think of it as we may, is to cast contempt on God himself. Nor will it serve to say, we do not so mean or intend. It is a matter of fact, we are too neglectful of those divine truths and doctrines, which concern the glory of Christ. The ancient and glorious settlements of grace, are too little in our thoughts. It is sensibly felt and by some

very expressively confessed, and acknowledged, that the influences of the Holy Spirit are very greatly suspended. Yet the cause is overlooked. Most assuredly one grand reason why we have so little of his sacred presence with us, and his power and influence manifested amongst us, may be laid to the account of neglecting to preach supernatural, spiritual truth, and the mysteries of the everlasting gospel. The person of Christ; his union to his church; the church's union unto him; his love to his church; his Father's love, and his Spirit's love to him, as God-man; to him as the head of his body the church; and to the bride the Lamb's wife in him, are gospel truths. The everlasting delight Christ takes in his church; how he has viewed her through every state she has passed; what he has been to her, and done on her behalf; how he will one day present her as a bride, fully adorned for her husband; how she will then shine forth in all the glory in which he viewed her from everlasting, this is gospel. The presentation he will make of her to the Father, when all the vast designs of grace are fully accomplished in her, as raised up to that state of grace and glory, in which she was by eternal election; then she will be all glorious indeed. Her raiment will be wrought gold. Then her union to her grace, and glory head, will be consummated. Then this prayer of our Lord's will be fully accomplished, *I in them, and thou in me, that they may be made perfect in one*. The mystic body of Christ, will then be made complete in her glory head. The whole stain of sin obliterated. There will be no sin in her, she will be adorned with all her nuptial attire, she in each and every individual, in all her various members will be complete. The whole church given by the Father to Christ from everlasting, will be made so thoroughly like, and conformable to her heavenly bridegroom, that she will be the glory of Christ. He the head, shining as the man in God, the glory man, the Lord from heaven, and she shining in him, her head, who is one person with the Son of God, hereby her union to him, and God in him, will be perfected for evermore. Then she in all her individuals, shall see the face of her heavenly bridegroom, and his name shall be in their foreheads. Then the scripture will be fulfilled, which sayeth, *the Lord God giveth them light, and they shall reign for ever and ever*. Then the spouse of Christ will be in the immediate presence and company of her Lord. She will see him face to face; she will be like him in body and soul; she will enjoy him, with every faculty of both, in the fulness of blessedness for ever and ever. Then the Father, the Son, and the Holy Ghost, will admit the elect bride to the state of ultimate glory, where God will be *all in all*. And like as Christ, God-man, hath all fulness of the Godhead dwelling in him, personally: so, as a part of the church's conformity to him, she shall be filled with all the fulness of God. So much I conceive to be necessary to speak of the glory union of the church. And thus I have done my best, in going through the two former heads, on these words, *I in them, and thou in me, that they may be made perfect in one*.

I now come to the next head of discourse.

Tirdly, to show, that one end which will be answered by the open and full manifestation of this union, between Christ and his church, and the consummation of it, will be this; that the world, the rest of mankind left out, who have no part nor portion in this union, shall know that the Father hath sent Christ, which will be at the last day. Our Lord's words are, *I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me*.

Our Lord left out the world in his prayer, they having no part nor portion in him. Yet in this part of his prayer for his whole church, he mentions the word twice. Not by way of prayer, but by way of expressing how in the execution of God's decrees towards them, so far external light from gospel truths and accomplishments, shall be reflected on their minds, as for them to confess Christ is the sent one of God. This is expressed by our Lord thus, *Neither pray I for these alone, but for them which shall believe on me through their word. That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.* We learn from hence, the discrimination our Lord keeps up, and makes between the elect and non-elect. Between the church of the first-born whose names are written in heaven. And such as are of the earth earthy, and have no part nor portion in him. Yet the non-elect, are the subjects of Jehovah's high decrees, as well as the elect, though to a different end and design. It was God's will they should have their all in Adam the head of nature. They were created in him pure and holy. They had every blessing suited to the being and well being of their natures bestowed on them in him. They would have been perfectly happy as rational creatures, had they continued in their creature state of innocency. They did not. The origin of it was the mutability of Adam's will. And their wills, and his were one, as it respects the mutability thereof. They fell in Adam their creation head. They never belonged to Christ, as his members. They would never have received any supercreation blessing from Christ, if they had never fallen. They are continued throughout a succession of generations, and will be down to the very end of time. They are mingled with the elect, though they are not of them. They sometimes come out of the loins of the elect by natural generation, and sometimes the elect proceed from them. Here on this stage of the world, God exercises his will, his patience, long-suffering, and providence towards them, he discovers to open view, all that is in their hearts. For though we do not see it to be so, yet it is so, that every inclination and velleity of the will, every desire of the mind, every sinful inclination is discovered, by thought, words, and actions of fallen men. God sets bounds to all sin and sinfulness. He sets bound to all sinners; they cannot go beyond the limits of his decess. It is well they cannot. The uttermost which sin can produce in the human mind it does, yet not in all alike. This under God, is confided to every particular constitution, which varies through the whole posterity of man. A variety of providences, and providential dispensations the Lord God exercises towards each, and every individual of the non-elect. Some of them their lives are infamous; others of them are decent; some of them are naturally religious and devout; and some of them profess Christ, and have an external knowledge, and make a profession of his gospel, yet they are not partakers of the grace part of it. These non-elect, let them be diversified as they may, yet they were in the mind, and will of God, left out of the Book of Life. Their rejection or non-election, was an act of the divine will, as such it was from everlasting. It was a sovereign act. They were not rejected because God foresaw they would be sinful. But their rejection by the Lord, was an act of pure sovereignty, just as the act of election was. Their being left out of the Book of Life, was not the cause of their sinning. Their being left our would not have been the cause of any misery to them, had they continued in that state of creature purity in which the Lord God created them. If sin had never entered, there

would have been no damnation. God damns none but for sin, yet sin is not the cause of God's decree. Nothing out of God can move the divine mind. If the fall had never been, election and non-election would have stood firm, as the acts of God's will. It would have been found that some of them were chosen in Christ to super-creational, and super-creation blessings. And these would have been raised up in God's own time and way, by virtue of their union to Christ, God-man, to see him, and enjoy him, so as to have been rendered thereby impeccable for ever. The rest of mankind, not predestinated to this supernatural grace, had they been without all sin, would have enjoyed all creature good, in the uttermost perfection thereof. They would also have had communion with God, Father, Son, and Holy Ghost, as their creators, and been most truly blessed therein. They very state of Adam before the fall, would have been the state of all the non-elect, if sin had not entered into the world, and death by sin. It would be well were we to consider this. And most assuredly this is the true statement of the doctrine of election, and preterition, or non-election.

Notwithstanding the fall, and the provision of salvation for the elect, yet the Lord Jesus Christ hath a wonderful display of providence to exercise towards each, and every individual of the non-elect. *The Lord is righteous in all his ways, and holy in all his works.* Jesus Christ is the judge of quick and dead. *He will bring every secret thing into judgment:* he will so open the minds of every individual of Adam's posterity; he will so state every act of the divine procedure of the Lord from eternity to eternity to each, as will fully justify in the minds of all, that sin is wholly the act of the creature. That damnation is the most righteous displeasure of the Lord against it. That the exercise of God's providence towards all Adam's posterity has been in very faithfulness. This will be at the last day, which is commonly called the Day of Judgment. Because then Christ will settle the accounts of the whole world, and render unto every man according to his works. I thought good to say thus as much, as an introduction to this third head. The one end which will be answered by the open, and full manifestation of this union which we have been speaking of, between Christ and the elect, and the consumation of it, will be this. That the world, the rest of mankind left out, who have no part, nor portion in this union, shall know, that the Father hath sent Christ. Which will be at the last day. The visible descent of Christ from the third heavens, where he now is, in power and great glory, his raising the bodies of the elect who are sleeping in their graves, his changing the bodies of his then living saints, and causing them to be caught up together with them in the clouds to meet the Lord in the air, so as for all the elect to be then completed in one body, this will be self-convincing to the world, that Christ, is what he declared himself to be, the Son of the living God; the true Messiah; the sent one of God, which will fill them with everlasting shame and confusion of face. This I conceive to be our Lord's meaning in these words, both in verse, 21, *that the world may believe that thou hast sent me.* And also here in my text, *that the world may know that thou hast sent me.* Nor can I at present conceive a more genuine interpretation thereof. Not that I am so self-conceited as to think there may not be a better, more clear, and more full. I can only at this time, and at all times, minister according to the ability which God giveth. I hope I have by no means weakened any truth. I would not wish to say, or think I had left no room for improvement. God forbid. Our Lord by the perfection of the union, between him, and his elect, purposes this as one end, which

will be answered hereby, that the world may *believe, and know that the Father hath sent him*. Not believe and be saved. No, but as one saith, *believe and be damned*. Not know that the Father hath sent him, and be the better for it. But know it, so as to be everlastingly confounded at all their hard speeches, which ungodly sinners have spoken against him. Not know him, so as to see his glory and rejoice therein. But so know him, as to be everlastingly ashamed and confounded before him. When he shines forth as the man in God, openly and manifestively in the eye and view of all at the last day, and his whole church shine forth in him in all her glory, it will be a most astonishing evidence that the Father, that the church is in Christ, and that Christ is in the church. So that the open manifestation and consummation of it, will be this. Hereby, the world left out, who have no portion in this union, shall know that Christ was sent of the Father, *I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me*. And this end answered, will be a glorious one. This, as was said before, will be at the second coming of Christ. It will be at the resurrection morn. It will them break forth, when all the elect shall be raised, and Christ the sun of everlasting righteousness shall arise upon them. When the glory union will begin to break forth on their bodies and souls, so as they shall shine as they never shone before. It will be a presage of an everlasting day of glory. A full proof of their union to the person of Christ, and to God in him. Not that they will shine forth so fully, as when the new heavens, and the new earth being prepared for them, Christ will introduce them into it, saying, *Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world*. Yet as the world will not see them in this state, and in glory, I have therefore treated it, of what they will see, when our Lord shall appear to the joy of all his saints, and his enemies shall be everlastingly confounded. It may be carried on to the open manifestation which will be made of all this, after the saints have lived and reigned with Christ a thousand years, in the New Jerusalem state, when he will gather all the non-elect before him, and with his Queen, the Church, at his right-hand, will say to all his enemies and her enemies, *Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels*. Then the union of saints will be openly manifested, the whole end of it obtained, and our Lord will be glorified in his saints, and will be admired; he will be wonderful in all them that believe. I in them, and thou in me, “that the world may believe that thou hast sent me.” His own raising himself from the grace and power of death, was a proof of his Messiahship. He was declared to be the Son of God, by his resurrection from the dead (see Romans 1:4); and his raising up all his mystic body from the grave, and power of death, will be a further proof of it. *We look for the Savior, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself*. See Phil. 3:21. His resurrection of the bodies of his saints, and fashioning them according unto, and like his glorious body, will carry sufficient evidence with it of his union to them, and their union to him; and that they are raised, that they may be perfected in body and soul in his everlasting kingdom of glory. Thus at the last day, at the second coming of the Lord and Savior, there will be an open and full manifestation of the union between Christ and his saints. The world (the rest of mankind left out) shall know the truth of it. This end will be answered by the same.

They shall know Christ was no imposter; they shall know that the Father hath sent him. And this leads me,

Fourthly, to observe, our Lord says to his Father, Hereby it shall be known, *that thou hast loved them, as thou hast loved me*. By union of saints with me and thee. And by their being thus perfected in one, it shall hereby be openly made known, that I am their eternal Head. It shall thus be made conspicuous to all the world, that *thou hast loved me*, as their Head of union; and that *thou hast loved them, as thou hast loved me, I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me*.

As our Lord is upon the subject of union, and it was so sweet to him, that the longer he is upon it the more his own heart is warmed with it; so it is very pleasing to a spiritual mind to take notice of this. He speaks out the very heart of his Father, and the greatest thing therein. It was love; he had loved those persons Christ is praying for, and he mentions it here, that he might suggest to us, the greatest thing in the heart of his Father was love. *Thou hast loved them*. What words are these, and that from the lips of Christ! He could not mention this, but it must inflame his own heart towards his beloved ones. *Thou hast loved them, as thou hast loved me*. I am their Head of union; thou hast loved them into union with me; thou hast loved them into communion with me; and I speak it out to explain to them, the union they have unto me, and how I stand related to them, as their external Head, on whom thou dost love them with a love, which will never decay; with a love founded on the good pleasure of thy good-will towards them; so as that thy love to them is in thine own will, as the everlasting spring thereof. Now, Holy Father, as thou hast loved me as thou hast loved them, and hast loved them as thou hast loved me, my petition is, *that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them, that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me*. This is all I have to say on their behalf. I, their Head of union, whom thou hast loved in that relation and capacity before all time, am their representative. I have enjoyed a love as their Head, expressed from thee to me, which is unspeakable. I know the love thou hast to me, as their Head, is the same wherewith thou lovest them, in me, as thine elect unto me. Thou hast admitted me into a knowledge of all contained in thine own heart towards them, of all the love wherewith thou hast loved them. Thou hast loved them; they are the objects and subjects thereof. Thou hast loved them as my brethren, my spouse, as my portion and inheritance. *Thou hast loved them, as thou hast loved me*, their Head. It shall therefore be made conspicuous to all the world, *that thou hast loved them as thou hast loved me*, as their Head of union; when, at the close of time, all this will be openly displayed, by making them completely free from all evil, and by presenting them to thee, a glorious church, without spot, or wrinkle, or any such thing.

I would here stop, and cry out, what words are these! What wondrous grace is here! I am so fully convinced that the depths of these expressions can never be unfolded, that I shall not even attempt it. I would only invite you who love the Lord

Jesus Christ, to look them over, and ponder them in your hearts. As he was going to express his love to the elect to the very uttermost, so he looks into his Father's heart, and views the uttermost of his love to the elect, and to himself. Thou who art love itself, a fountain of love, hast freely, fully, and invariably loved all thy beloved ones in me. Thou hast reflected all the beams of thy love on me, as their Head, and thou wilt reflect them all as freely on them. *Thou hast loved them, as thou hast loved me.* Thy love to me knows no change, neither will thy love to them. I would have it kept in remembrance, that our Lord is here speaking as the Head of his church, when he saith, *thou hast loved them, as thou hast loved me*: he is not speaking of the love of the Father to him, as coequal in the essence, the Son of his love; nor is he speaking of himself as god-man, although he was God-man when he spoke it. The love the Holy Three bare to Christ as such, belongs to him alone. We are not beloved with the same love wherewith the God-man is beloved; we are beloved in and according to the relation we stand in to him, and that is of members in an Head. That he was set apart as God-man to be our Head, and we were chosen in him; thus both Head and members, Christ and his church, were chosen of pure grace; it was the fruit of everlasting love. As Christ here speaks as the Head of his church, so he set the crown of all grace on the union between him, the Head, and the church in him: and all this he ascribes to his Father's love, *thou hast loved them.* Here our Lord sets a vast emphasis: he adds unto it, *thou hast loved them, as thou hast loved me*, as freely as immutably. Oh, for a blessed apprehension of these most divine truths in our minds, from the sacred teachings of God's word and Spirit! The words, "that the world may believe that thou hast sent me, and hast loved me," are so closely connected together, as to show, that when, at the latter day, an open consummation of ancient settlements shall take place, in the glory of Christ, the Head, breaking forth on his Bride, in the solemnization of the nuptials between them at the latter day; the world, such as have no portion of this grace, shall be convinced, that all this was from eternity in the heart of God; that this is but the open execution thereof. So much for the explanation of the text: all that remains, is for us who know the Lord, to meditate on these truths, and seek to enjoy communion with Christ by faith in what he says. You may dwell on these words, and, whilst they will afford you unspeakable pleasure, yet you will never come to the full understanding of them; *thou hast loved them, as thou hast loved me.* May the Holy Ghost, who knows all contained in these words, open them so unto your minds, as that they may be very dear and precious unto you! May he give you, in and from them, such views of the love of God in Christ to you, as may bring down such a sense of it into your hearts, as may afford you a present heaven! May he lead you so to view the love of God to you, in your eternal Head, as may fill your minds with holy admiration! Oh, that these words of your Lord may evermore sink down into your hearts, *thou hast loved them, as thou hast loved me!*

Thus we are brought to the last petition in our Lord's Prayer, though not to the last words in it. The Lord set his own seal to what he approves of; even so Lord Jesus! Amen.

SERMON 20.

JOHN 17:24

Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me; for thou lovedst me before the foundation of the world.

We have gone over the former parts of this chapter, which contains the prayer offered up by our most precious Lord Jesus Christ, immediately before his Passion. In it he opens his whole heart to his church, and pours out his whole soul for them. In that part which concerns himself he gives us an opportunity to look at, and view over his personal, ancient, and primordial glories; how he shone forth before all worlds, in the sight and view of his being God-man, as the first-born of all Jehovah's thoughts, purposes, and designs towards all on earth, and all in heaven; so as that we may truly say, he there opens heaven to our view. It is true blessedness for us to be contemplating him, as he there shines forth, and there speaks to his Father on the subject of his own glorification. When we view and review that part of his prayer which more immediately (though not exclusively of his ministers, churches, people, and saints) belongs to his apostles, we have a most divine evidence given us of his love. Of the originality and spring-cause of it; of the fixation of it; of the immutability of it; of the way in which he had made it known unto them; of his care and concern for them; his pleas and arguments; his petitions and requests, which he offered up to his Father on their behalf. In all this he so sets open his heart, that we may know all in it is love; yea, love to us; and in the real view and apprehension of it, live in the full and free belief of it; and therein and thereby find good cause for praising him all the way to glory.

In the part which more immediately concerns his whole church, down to the last moment of time, there is an account given of the union and communion of all the elect, in and with him, and in and with the Father in him. The prayer runs thus: *That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them; that they may be one, even as we are one. I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.* At the latter day Christ will shine forth as the Man in God, as one person with the only begotten Son of God; as the Glory-man, Jehovah's fellow, as God-man. And the elect Bride and Spouse of Christ will then shine forth in Christ, her glory-head; and then they will be perfected in their glory-union, by seeing him as he is. They will then shine forth openly and manifestatively in him, their glory-head, so as to appear to the rest of mankind, who will be present at that day, and see the issue of God's decrees, that Christ was the sent one of the Father. Our Lord's words, *That they world may know that thou hast sent me, and hast loved them, as thou hast loved me.* The world are the part of mankind, who have no part in the union our Lord has been speaking of. The time intended in our Lord's words, when they shall know this union, is at the latter day. Then says Christ to his Father, they shall know by the saints' union with me,

and by them as thus perfected *in one, I in them and thou in me*; this shall be so conspicuous to all the world, *that they shall know that thou hast sent me, and hast loved them, as thou hast loved me*. They will be convinced of this, when they shall see me appear in thy glory, as at that day I shall; which will constrain them to acknowledge, that I am one with thee. When they shall see such an union of my church, in me, and thee, and the saints filled with such a glory as they shall then appear in, they shall then know, that *thou hast loved them, as thou hast loved me*. They shall have outward evidence, that thou lovedst me as their Head of union to them, and for that nearer union which I have with thee. Thou hast loved them as my body, and for my sake. Our Jesus having uttered himself on the subject of union and communion to the uttermost, and carried it down to the last day, and to the dawn and breaking forth of eternal glory, on his Spouse the church, looks forwards to the ultimate glory; saying, *Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me; for thou lovedst me before the foundation of the world*. The words are deep: the love of Christ in uttering them is unspeakable; the truths contained in them are most truly divine. I do not call it a petition; no, nor a request; it seems to be in the language of demand. We may observe, the longer Christ prays, the more his heart is drawn forth: he cannot speak out to his Father, and for his people, but his very soul is further and further inflamed with affection unto them; he cannot be contented to be in heaven without them; his will is, they should be where he is. Our union to God, is founded on our union to Christ; he is by personal union one with the Son of God; as God-man he hath a personal glory. Christ is the words now before us, speaks as God-man, as Mediator and Head of union to us. *Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me; for thou lovedst me before the foundation of the world*. As these words are, and contain the uttermost blessedness saints can enjoy in heaven, and contain the uttermost of Christ's love to them, it will be very necessary for you, and me, to be looking up to the Lord the Spirit, for his guidance and teaching, whilst I attempt to open and explain these words unto you. They are the greatest our Lord ever uttered; they contain Christ's will to his Father on the behalf of his people. It is his will, his whole church should be advanced to the state of ultimate glory, that the union between him and his Bride should be perfected by beholding his glory. This glory was given unto him; so was the church also given unto him; and as he was loved in his election, from everlasting, so was the church in him, and were chosen in him, and out of that love given unto him. To cast my text into form and order, will be the best means of securing the treasures of grace and glory contained in it. With this design, I will divide it thus:

First, we have here Christ expressing his will to his Father, concerning those given unto him. *Father, I will that they also whom thou hast given me, be with me where I am*.

Secondly, our Lord's reason for this, *That they may behold my glory*:

Thirdly, I will inquire what this glory is. It is a given one, *My glory which thou hast given me*.

Fourthly, the reason assigned why the Father gave this glory to Christ, *For thou lovedst me before the foundation of the world*. These are the particulars. May the Lord the Spirit be with me of a truth, whilst I attempt to explain them! And, first,

We have here Christ expressing his will to his Father, concerning those elect persons given unto him, for whom he had laid himself out in prayer for.

The elect were, and are, and ever will be, dear to Christ; he will everlastingly love, value, and esteem them, as the gift of his Father's love to him; as the very ones who were from all eternity preordained to behold, to admire, and adore him in his person and glory, as being that very thing they were ordained for, more than for their own glory; which our Lord mentions not, for it ariseth from beholding his. Thou hast, O Father! Chosen me, first and primarily, for mine own glory, in thy first and primitive intention; and thou hast chosen them in me, that their ultimate blessedness might arise, from their beholding my glory. He addresses himself at the throne, on the behalf of his elect, with the term, *Father*, just as he did when he began his prayer, without any addition: *Father, I will*. This is expressive of his Father's will, being equally engaged with his own in the matter here expressed concerning the given ones, and their being admitted to the state of ultimate glory, there to behold his glory; the glory of his person, which is the height of his glory in heaven, where it is they are ordained to behold it. *Father, I will*. These words are spoken by way of demand and authority, say some. How far it may be proper so to express ourselves, I leave you to judge: I should rather say, they are uttered as expressive of the whole of Christ's will concerning all the elect. We can never sound the immensity of grace contained in them; no; it will not be comprehended in heaven itself. When saints behold Christ's glory, they will never be able to conceive of the grace of God, from whence all originates, as it is in his own heart. To behold Christ, agreeable to what is here meant by our Lord, will far exceed all enjoyed in the resurrection-state; it will transcend all which saints will be filled with, when the union glory shall break forth upon them; this will be so far above all, as that hereby in the highest sense, and to the utmost degree of creature-capacity, God will be All in All. *Father, I will that they also whom thou hast given me, be with me where I am*. The elect and given ones are, and will be for ever, in the heart, in the eye, and mind of Christ. His own personal glory will not cause his love in the least to decay; it will not take his mind from them. No words on earth; no thoughts in all the minds of glorified saints in Christ's immediate presence in glory, can ever fully conceive the love of Christ, to the elect and given ones. He mentions to his Father, that these persons, for whom it is his will that they should see his glory, were very precious unto him, because he gave them unto him; he cannot be content without they are with him where he is. Surely nothing can convey to the mind, under the light and teaching of the Holy Ghost, a more vast idea of the heart of Christ towards his beloved than such words as these. I would, therefore, instead of attempting to give any account of the love expressed in these words, *Father, I will that they also whom thou hast given me, be with me where I am*, look up to the Holy Ghost, and entreat him so to shine on these words, and thereby let in such light on the minds of his people, as may reflect such a knowledge, and sense of his love upon them, as may raise their hearts unto an higher conception and admiration of his love than ever. Oh, thou Holy Ghost! Look down upon the elect and beloved of God! Make known

Christ more fully unto them! Give them to look at these words, *Father, I will that they also whom thou hast given me, be with me where I am*. From hence do thou lead them so to know the will of Christ concerning them, as to raise up their expectations, and fix their hopes, more and more on him. It being his will they should be in heaven where he is, do thou lead them to have their conversation with him in heaven. As he hath expressed his will to his Father on their behalf, concerning the uttermost blessedness they can enjoy; do thou, Holy Spirit! Lead our minds to contemplate this! Beloved, hereby it is you and I shall have a blessed, spiritual, intuitive knowledge of our Lord's words, and they will have their most blessed effects upon us. I must add, the further I advance in this most wonderful Prayer of our Lord's, the greater the mysteries contained in it appears. In the beginning of it, we have Christ giving an account of his having emptied himself, to enrich his church; of his laying aside the glory which he had with the Father, before the world was, for the salvation of the church. Then we have a most glorious account of the love of Christ to his church, all the while she remains here below. Then we have an account of the union glory, which will break forth upon the church at her Lord's second coming, in his kingdom and glory; and here we have a glorious declaration of the utmost of Christ's will, concerning the elect and given ones. Nothing will content him; nothing short of their seeing his glory will content his vast mind. As he prayed for his own glorification, (verse 5) *And now, O Father, glorify thou me with thine own-self, with the glory which I had with thee before the world was*. And so ends his prayer for himself, because he had said the utmost; this being the crown of all, to shine forth in the same glory which *he had with the Father before the world was*. So here, in his close and last word for his people, it is for the perfection of their blessedness; that they may be raised as high as they can; that they may be where he is; that they may *behold his glory*. And this is the very essence of all the perfection in glory, *Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory*. Thou hast constituted me to be their Head, I stand in that relation unto them. They are mine, in union to my person; they are my portion, my treasure, my joy, my glory. I, as their Mediator and Head, express my will, *Father*, unto thee. *I will that they all, each and every individual of them, whom thou hast given me, be with me where I am*. I proceed to my next head of this discourse.

Secondly, to observe our Lord's reason for willing his church and people should be where he is; he expresses it thus, *That they may behold my glory*.

Our Lord's glory is great in the salvation of his people; they have a spiritual perception of it now, and will have a much greater apprehension of it when removed from this vale of tears, when they are absent from the body, and present with the Lord. As soon as the Lord is pleased to dismiss any of his saints from the body of sin by death, they are immediately admitted to heaven, and there they behold Christ's glory. Heaven is the habitation of all saints, upon their departure from the body; heaven stands open to receive them, as soon, and immediately upon their dissolution. Christ wills, they should be where he is; his will cannot be frustrated; his will, and his Father's, is one and the same. Therefore he says to his beloved, *Fear not, little flock: for it is your Father's good pleasure to give you the kingdom*. And when he introduces his beloved into it, he speaks the same language: *come ye blessed*

of my Father, inherit the kingdom prepared for you from the foundation of the world. The state departed saints are in, is a state of glory; they are with the Lord in Glory; they behold the Lord of Glory; they see Jesus, and behold his glory. In this sight they live forever. It is the perfection of grace to behold Jesus; to look on him; to see him. We see Jesus; we would see Jesus. These are the real exercises of a spiritual mind on earth.

We see, we behold, the glory of the Lord Jesus Christ whilst we remain this side of heaven, we shall but see and behold his glory when in heaven; yet these sights of him are very different, and also by very different mediums. Here we see Christ by faith; there we shall behold him by vision. Here we apprehend, and behold him through the gospel, as the medium thereof; there we shall see him by vision, and thereby have an intuitive knowledge of him let in upon our minds. The apostle says of himself, and other believers, *We all with an 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.* If our Lord's will is, that his members, his saints, the given ones, whom the Father gave him, to be his Bride and Spouse from everlasting, and for whom he gave himself, and on whom he bestows himself, that they should be where he is, *to behold his glory*; it follows from hence, that his heart is set upon this; which is a wonderful expression of his love to his body the church. It is not sufficient for him to be in glory, except his people are also. Therefore he says, *Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory.* I would here observe, that election, with the father's giving the elect to Christ, are in such a perfect unison as not to be dissolved. Our Lord's relation to his church, his redemption wrought out on the behalf of his church, are in perfect agreement. The sanctification and glorification of his whole church, and every member thereof, is all as a golden chain linked together; they cannot be separated. Our Lord never forgets his union and relation to his people, nor does he ever leave out his Father's interest in them. Even when their uttermost perfection, in eternal blessedness, is spoken of, it is expressly uttered by him to his Father, *They also whom thou hast given me.* They were everlastingly precious in thy sight; they will to everlasting be so in mine. Therefore it is *I will they should be where I am, that they may behold my glory, for thou lovedst me before the foundation of the world.* Christ-glory is the heaven of heaven of heavens in glory. Our Lord here informs us what heaven will consist of. It will be in a vision of him; it will consist in beholding his glory. Like as all the glory of the sun is subjectively in the sun, and in the planets, creatures, ourselves, but susceptible, we are but the receivers of it; so all the glory of saints in heaven, is not inherently in them, it is in Christ for them, just as all grace is; he imparts it unto them, and thereby they receive and enjoy it. And because they must be where he is to behold his glory, therefore it is they must be in heaven, that they may behold him. *Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory.* If to behold Christ in his glory is heaven, then let us keep this in remembrance: our blessedness in heaven will not be independent of Christ; our blessedness in glory will not be inherent in ourselves; we shall there be perfectly and entirely dependent on the Lord; our heaven of glory will be received out of his fulness; we shall see him as he is, and be swallowed up in the fruition of him for ever and ever. *That they may behold my glory.* You see how the

heart of Christ breaks forth as he comes to a close. Just as it is with real and renowned saints, who are favored with extraordinary communion with God, when they draw towards the conclusion, they exceed in their address to God, beyond what went before; just so it is here. Our Lord speaks this when out of heaven; but he speaks as though he was just to the next moment to enter into it; he had a prospect of it; he wants his people to be to the end of time the better for it; he therefore utters himself on their behalf, as he had never done before. The subject he speaks of is *glory*, his own glory; the glory in which he shines forth at the right-hand of the Majesty on high; the glory which he had been praying for in these words, at the 5th verse. *And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.* This glory he had in view when he says, *Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory.* He could not have his own glory in view, but he has the glory of his church also; she being his social companion, who was to enjoy glory with him to everlasting. The beholding of Christ's glory, is the medium of glory to the saints in heaven; theirs is to come out of his; it is by seeing him; it is by their *beholding his glory*. He had before said, *And the glory which thou gavest me, I have given them, that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them as thou hast loved me.* And now it is beyond all this: *Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory.* This therefore, must be a glory beyond the former; a glory which cannot be communicated; a glory which is in Christ, God-man, personally and peculiarly his own; a glory which it is his will his church shall behold, and in the views of it be swallowed up for ever. It is the uttermost they can be admitted unto; and they must be admitted to behold Christ's glory, because it is his will they should. He says, *Father, I will.* And the Father's will, the Son's will, and the Spirit's will, are one in this. So that saints must be admitted to the beatific vision of Christ, and this will be the perfection of the glory-union to everlasting: beyond this they cannot go. In this vision of Christ's glory, they will be filled with inconceivable glory; their minds, their understandings, their will, will be swallowed up: here they will so center in the Eternal Three, as their portion and inheritance, as to be for ever swallowed up in communion with the Father, the Son, and the Holy Ghost, as the fountain and spring of life everlasting. But all this is but a preliminary to my third head of this present sermon. I will, therefore,

Thirdly, inquire, what this glory is which Christ designs here. When he says, *Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me.* It is a given one: *the glory which thou hast given me.* I must go back to the fifth verse, where our Lord speaks on this subject for the first time in this chapter. His words are these: *And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.* The glory he was there speaking of was the glory of his person, or his personal glory as God-man, the fellow of the Lord of Hosts. This glory he had with the Father before the world was; this glory he there prays for; and this glory he now shines forth in at the right hand of the Majesty on high. And this glory is a given glory unto him; it is not his essential glory which results from the personal union of

the Son of God and the man Christ Jesus. The Second Person, his subsisting in an human nature, or his being God-man, dependeth wholly on the ordination of God; and that, says Dr. *Goodwin*, in respect of his being the Second Person, singly considered, or in respect of that human nature that was united to him. First, it cannot be said to be a natural due to the Second Person to be made man. And, secondly, much less was it a due to that nature of man assumed to be made one person with the Son of God. Christ's personal glory, is the glory of the very Godhead, shining forth in and shining through his human nature. The glory of his person, is his birthright as the Son of God. *Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.* Hebrews 1:4.

The Lord Christ shines forth in his personal glory before the Father and Spirit, now and evermore; and he will, when the whole work and office of his mediation is fully accomplished, shine forth in the view of all his saints in all his personal glory, and be so seen by them, as for the glories of his person to be reflected on them, and they will be favored with such views of him, as God-man, as will for ever satiate their souls, and fill them with holy and utterable admiration and glory. I have, when speaking on the personal glory of Christ, in the course of these sermons, said all I could, according to the gift given me of God; I have, therefore, nothing more to say of it now, only that it is all of gift. The union of the man Christ Jesus to the Son of God is altogether of grace; that the man should be taken into union with one of the persons in the incomprehensible Godhead, is all of grace; the glory, therefore, which is bestowed, and which cannot but follow the personal union of our nature to the Son of God is free favor; it is the highest instance of grace and sovereignty. And our Lord's personal glory is his own; it is essential in him; it cannot but be so, because he is one with God the Son, who dwells in the man assumed into union with himself, so as to fill the human nature thus taken into personal union with all the fulness of God, as for all the glories of the divine nature, and all the essential perfections of Godhead, to shine forth to the uttermost manifestation of them in God-man, to the glory of Father, Son, and Holy Ghost, and to the eternal delight of all saints. This glory I am speaking of is not the essential but the personal glory of Christ. It is the glory of the man, who is made one person with the Son of God; it is the glory which doth result from the personal union of our nature, to the only begotten Son of God; such a glory as all who see, and will for ever see it, will acknowledge it to be such as can only reside in him who is the only begotten Son of God. This glory, that is, the glory of the personal union, is all of grace; and all the glory which follows upon it is all of grace; therefore our Lord says here, *that they may behold my glory which thou hast given me.* This is the uttermost demand our Lord makes to his Father on the behalf of his people, *Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me.* As this is the uttermost of Christ's will, for his beloved Spouse, members, brethren, and friends, it opens a vast view to the mind enlightened from the Word, and by the Spirit, concerning the infinity of delight our Lord must take in them. After all his mediatory glories have been displayed, and a full shine of them have been so reflected on the saints at the coming of Christ with all his saints at the latter day, as will yield unspeakable satisfaction to all the elect in the resurrection state; when the

glories of Christ will be so great, and he will so openly manifest himself in the new heavens, and the new earth, as to be personally present with them, and fill them with all the fulness of God; yet even this will not content his vast mind. His pleasure is that his church shall be further advanced, even to the uttermost glory they can enjoy, and that is to see him in his glory; they cannot partake of it, but he wills they shall see him in it: *Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me.* It was given to Christ in predestination; he wore it before all worlds; he was graciously pleased to lay it aside when he became incarnate, and which, on his finishing his work, he prayed for; and which, on his entrance into heaven, he was glorified with; not in consequence of his obedience unto death, even the death of the cross; no, the glory which he acquired thereby, and which he sustains, and will for ever wear on that account, is a different glory: that is a mediatory glory; he is glorified with the Father and the Spirit as the Mediator, who hath put away sin, brought in everlasting righteousness, and made his soul an offering for sin, and thereby made peace by the blood of his cross. His glory which he receives and enjoys as a Savior, is a given glory; ye he obtained it by the sweat of his brow, and by the travail of his soul. He hath the glory of shining forth as the Head of his church in glory inexpressible. This is also a glory given unto him. But his personal glory is distinct from and surpassing all these; therefore he speaks of it as what is to be openly and visibly manifested, after all these have been fully discovered. Our Lord's words were, *Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory.* These words, according to the order of them, as I conceive, carry us beyond the day of judgment; they carry us to the state of ultimate glory, when and where our Lord will shine forth fully and openly in all his personal glory; and to be admitted to a sight of him in his personal glory will be the utmost summit of glory, his saints can be admitted unto. He as God-man, in his personal glory, will be the object in whom, and by beholding his person and his glory, we shall be completed in everlasting happiness. God the Father, Son, and Spirit, shall be ALL in ALL, to him God-man; and Christ in his person shall appear, with the fulness of the Godhead dwelling personally in him, and the brightness of the glory of God shining in the human nature, which he can never lay down nor divest himself of, but shall be as he is. But as he was constituted an Head, an Husband to his church, unto us, an dwe chosen as fellows and companions with him, he will be the object and efficient of our happiness for ever, by our beholding his glory. I have quoted a good deal of this from Dr. *Goodwin*, and am freely willing to make my acknowledgments.

Thus I hope, some light hath been thrown on these words, *Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory.* May the Lord the Spirit open the glories of Christ to our minds from the written word, and reflect them so on our spiritual understandings, that we may have some inward and heavenly conceptions of the personal glory of our most precious Lord, as may increase our desires after a full and open view of him, in his eternal kingdom and glory! The personal union of Christ to the Son of God, is the foundation of his personal glory. He, as God-man, is the foundation of our union to God; our glory, both of sonship and possession, of our being the sons of God, and being heirs with Christ, is founded upon our union with Christ. He being an heavenly man, the Lord

from heaven, and it being his habitation; he being there, we must be, in due season, where he is. As he has the uttermost perfection of glory in himself, he being the Lord of Glory, we are to be admitted to behold him in his glory, which when we do, we shall be eternally and for ever swallowed up therein. I can say no more concerning it. The subject though true, yet it is infinite. I would add, of all subjects, none so calculated to spiritualize the mind. If saints were living in the daily exercises of their minds therein, they would be very dead to all inferior subjects. Sin, and the world, cannot have their influence when and where the Lord's people are engaged on the glories of Jesus. If all is gift to the God-man, how much so to us! If the Father's love to him, be the fountain from whence all his royalties, titles, prerogatives, honors, fulness, and glory originates, then we may see what grace is. Yet it is even so. The advancement of that individual humanity, which the Son of God took into union with his person, and thereby gave subsistence with it, was as truly indebted to God's free favor as we are for being the sons and daughters of the Lord God Almighty. I sirs! We cannot fathom the grace of the Eternal Three. We may well cry out with *Paul, For of him, and through him, and to him, are all things: to him be glory for ever.* Amen. A vision of Christ, the vision of Christ in his glory, will be the uttermost expression of God's grace to the elect. *Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory.* The beholding Christ's glory, his personal glory, his glory as God-man, his glory as God dwelling personally in the man who is Jehovah's equal, the Lord of Hosts, this will be the complete glorification of the Spouse of Christ. We shall be eternally swallowed up in the vision of him; he will shine with all his personal glories upon us, and reflect them within us; and thus we shall be swallowed up, so as never to look off from him for ever. Then this glory will so fully possess our minds, that, as I conceive, no thought beside will ever enter into our minds. Even redemption itself, and the vast displays of grace in election, will be swallowed up in the views we shall have of the personal glories of Christ, which will be the immediate medium of communion with the Eternal Three, as will be equal to the views of Christ in his personal glory. But I must come to my last head of this discourse, in which I preposed,

Fourthly, to speak of the reason assigned why the Father gave this glory we have been speaking of to Christ, *For thou lovedst me before the foundation of the world.* *Father, I will that those whom thou hast given me, be with me where I am, that they may behold my glory, for thou lovedst me before the foundation of the world.* This is the reason assigned by Christ, why the Father gave him the glory we have been speaking of. It was all our of love; it was the gift of love. He was, as God-man, the object of the Father's ineffable love; hence he is styled *the Son of his love*. We have it *his dear Son*, Col. 1:13; but in the margin it is *the Son of his love*. He, as God-man, was the object of everlasting love, as he was conceived in the divine mind before all worlds, and was the first-born of all God's thoughts, council, will, covenant, purposes, and designs towards all beings, visible and invisible, all creatures and things. He was God's foundation, God's center and circumference, as it respected all his vast ends and designs, in grace, nature, and providence. I speak now of Christ as God-man. This, I confess, I have spoken before, in the beginning of this course of Sermons, largely upon; therefore I do not mean to speak of this most deep and sublime point of divinity here, any further than to give a decent introduction to the

words before me, that thereby I may make a decent close. If the Father loved Christ before the foundation of the world, then his love must be fixed on his person and his person as God-man must have been infinitely precious in his sight. If the Father's predestinating his co-equal Son, to be God and man in one person, was the fruit of love, then as his election was out of the love wherewith God loved his person, so it must be of ours also. If Christ God-man was the object of election, and his election was the fruit of everlasting love, he might well make mention of it, as he doth here; saying, *For thou lovedst me before the foundation of the world.* If he ascribes the glory which the Father had given him to be God-man, one person with the essential word, and Son of the living God, to love, expressed to him before the foundation of the world, it show his high valuation of the eternity, of the Father's love. The words are so expressed, as to lead to a contemplation on the love of complacency which the Father had expressed unto him: *Thou lovedst me before the foundation fo the world; I will therefore that those whom thou hast given me, be with me where I am, that they may behold my glory, for thou lovedst me before the foundation of the world.*

Therefore my will is, they should be where I am, that they by beholding my glory, may have admiring and adoring thoughts of thy love to me and them, it being our of the abundance and superabundance of thy love to me, thou lovedst them. It is the overflowings of thy love to me which falls on them; I will, therefore, that they *may behold my personal glory*, which thou hast given me, that from thy sight they may have the most enlarged views their minds are capable of, concerning thy love me, and to them in me, as this will be a perfecting them in the full enjoyment of thine everlasting love. Thou hast possessed my mind with it from everlasting; thou hast taken me up into the mount of personal union and communion with thee. I have shone forth before thee in all my personal glory. I have been in thy bosom, and been admitted into a full knowledge and enjoyment of all the love of thine heart. Thou lovedst me from everlasting, and my whole person, God-man, is the object of thine everlasting love. Thou lovedst me before the foundation of the world, as the Head of the whole election of grace, as the Head of my body the church. Thou lovedst me before the foundation of the world as Mediator. I am in every sense the object of thy love. I would open thy whole heart to these thine, and my beloved ones. I would express it unto them most openly, and freely. I would speak our in their hearing, the secrets which have passed from everlasting between thee, and me, that they may have the clearest evidence I can give them of it in my holy word. I can add nothing to what I have said. Therefore I leave it, for thy Spirit, whom thou will send after my glorification, to bring to the remembrance this my prayer offered up by me unto thee. That hereby they may be led unto further knowledge of thee, and me. Mine apostles, under the direction of thy Holy Spirit, will cause it to be faithfully recorded, so that it will be continued unto the end of time. It is a memorial of all which is in my heart, and thine heart towards the elect. I will seal it therefore with confessing the reason why thou hast given me glory, *Thou lovedst me before the foundation of the world.*

I have, beloved, in my very poor way, aimed to decipher, and explain, our dear Lord's words unto you. I am very sensible of my great insufficiency. I will tell you what my dear Lord hath done for me. He, by showing me, heretofore, and also now, in all I ever have spoke, wrote, and preached of, and concerning him, and also in the

course of these sermons on this most important prayer, how very far, and short I come of the subject I am aiming at; from hence my Lord has really shown me, nothing of mine; no, no part of my testimony for him, is worth of his acceptance. And if he does not condescend to shine upon it, I have nothing to complain of. If he does shine on it, on any part of it, this is astonishing grace, for which I cannot but give him glorious praise. I do not account it great grace in his majesty, for giving me this sight and view of my own doings. I shall never get above despising myself, and abhorring myself, and renouncing all belonging to myself, and proceeding from myself, whilst I am out of heaven. And when I am where Jesus is, and see him in his glory, I shall be so swallowed up in him, as for ever and for ever to forget myself, and be wholly swallowed up in him. Our Lord's conclusion for his church, with these words, *Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me, for thou lovedst me before the foundation of the world*, are the greatest words in the chapter, as they concern us. As his greatest request to his Father, on his own behalf was, And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was, *verse 5*. And with that he concludes his prayer, so far as it concerned himself. So our Lord's conclusion for his whole church, is a demand on their behalf, of heaven and glory. *Father, I will that they also whom thou hast given me, be where I am, that they may behold my glory, for thou lovedst me before the foundation of the world*. Every word is more precious than ten thousand worlds. *Father*, the word bespeaks the nearest and dearest relation. As it respects the relation between God and Christ, it is beyond the utmost of our ideas, or words to unfold. *I will*. Christ's will is in every thing which concerns his people's good. His will is often expressed as deeply engaged in their salvation. Here it is expressed by himself, and uttered to his Father, as the good pleasure of his will, that his whole church should be completely glorified, *I will that they also whom thou hast given me*. It will never be out of his remembrance, that all his children, his people, his beloved ones, were given by the Father unto him. He will never cease to love them in heaven upon that very consideration. He will never forget the everlasting love of his Father, who loved all their persons in him, before the foundation of the world. *I will*, says Christ, that they whom thou hast given me, be with me. I love the sight of them. It is delightful to me, they should be with me. I will they should be in heaven with me. *I will that they may behold my glory*. *I will*, they should know, that *thou hast loved me before the foundation fo the world*. And that thou hast loved them in me, from the same date. That thou hast loved me, and them in me, with the same love wherewith thou hast loved me their head. We see then the uttermost of all the vast designs of the holy Three towards us. The ultimate of all will be, to advance the elect to such a state of immediate union and communion with God, and to admit them to such a vision of the person of Christ, as will fill them so through and through with glory, in admiring and adorning his person, as will raise up to the height and utmost pitch of blessedness. May the Holy Ghost let in some heavenly beams of his own light upon this subject, or we shall not be able to apprehend a tittle of it. Beloved, learn to study the glories and royalties, the dignities and honors, the titles and epithets, given to our Lord. In is relation to God, he is the image of God. All the essential blessedness, perfections, and fulness of the Godhead is in him. Because the Son of

God is personally united to him. It is, as he is, *the image of the invisible of God*, he will shine forth in the sight of all the elect, and that with such a blaze of majesty, and refulgence, as will put glory on them for ever. His glory will exceed all enjoyment. Yea, it will be beyond all communion they will have. Yet they will have communion with him who shines forth in all this glory before them. Yet his glory will be admired by them, above and beyond all. It being what in the primitive designs of the Three in Jehovah, they were principally designed for. And it will be the everlasting and infinite spring of all their eternal blessedness. Our Jesus will be glorious as an Head, as a Mediator to all eternity. Yet his personal glory will far exceed this, and in a sense will in the state of glory I am speaking of, exceed this. Oh! For deep, spiritual meditations on the subject before us. The Lord lift up our hearts where Jesus is! Surely, under the prospects Paul had, the sights, the views of Christ, God-man, he was favored with, and the certain expectation he had of living with Christ for ever cheered his mind, his words are very well suited to all these vast ideas of Christ, God-man, wrought in his mind by the Holy Ghost, which he expresses thus, *Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him.* May our views be the same. Amen.

SERMON 21.

JOHN 17:25

O righteous Father, the world hath not known thee, but I have known thee, and these have known that thou hast sent me.

Our most blessed Lord, in the course of this his prayer, uttered himself to the Father, on his own behalf, on the behalf of his eleven apostles, on the behalf of his churches, ministers, and people, down to his second coming again. He having prayed for a blessing on the preaching of his gospel, and prayed for all the elect, whether called or uncalled, draws night to close this his most important and all prevailing intercessory prayer. The present words, and those in the next verse, finishes all our Lord has to say at this time. It is indeed so complete, so comprehensive, that our Lord himself would add no more. He had spoken as the representative, head, and high priest of his people. He had expressed all the vast, and deep thoughts, counsels, will, covenant, purposes, and designs of his Father's heart towards the whole election of grace, respecting himself as the head, and the church his body. The longer he spoke, the more deeply he entered into the subject. He dwells with delight in what he is engaged on. It fills him with unspeakable joy to speak of his Father's ancient and everlasting love, to the elect, his beloved ones. Jesus values them most highly, because they were so dear and precious in the Father's view from everlasting. He urges it over and over, as a motive to engage his Father's heart perpetually towards them. When he prays for his whole church collectively, he is more brief, yet he is more full in depth of matter, and expression than before. So that the first part of this prayer, which was all for himself, which is

contained in the five first verses, and the last part of this prayer, which is, as I conceive, contained in these three verses, the 21st, 22nd, 23rd, may well be compared together, as they carry this upon the very face of them. That Christ, when praying for himself, and when praying for his whole church, for each and every individual thereof, was more deeply engaged, and more comprehensive, than in what I have styled the second part of this his prayer. As our Lord closed his request for himself, with, *And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was*; so he closes his prayer on the behalf of his whole church, with a demand on the behalf of his people. He speaks by way of authority, *Father, I will that they also whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.* I look on these words, as expressive of the utmost of Christ's will concerning his church. His will, and his Father's, is one and the same. Eternal glory is the gift of God. It is not the fruit of Messiah's death. It was before all worlds bestowed upon them in Christ. It is the fruit of everlasting love. It belongs unto them on the footing of their relation to the person of Christ. They were by the Father's everlasting love to their persons, chosen in Christ before the foundation of the world. They were married to Christ, and he and they were united and glorified together, in the transactions between the divine, coequal, coeternal, and coessential Three, before all time. They had a glory in him, as well as grace, before time began. What our Jesus engaged to be, to do, and to suffer for them, did not unite him to them, or them to him. He was united unto them as their head, their father, their husband, from everlasting. And they were united to him as his members, as his children, as his spouse, from everlasting. What he undertook for them as surety and saviour, was the fruit and effect of this union between him and them. And *his loving them*, notwithstanding all their sinfulness, guilt, and misery, brought upon them by the fall, and *his washing them from their sins in his own blood*, is a proof of the immutable union of his person to theirs: and this was from eternity. The glory to which the elect are to be raised up unto, is a sight of Christ is his glory. He is God-man. His glory as such, is the very glory of the Godhead shining forth in him. This glory of his is incommunicable. He only can possess it. Yet he will shine forth in the open sight, and vision of his person, before all his saints. They shall be where he is. They shall see his glory. This will be their ultimate blessedness. This will be their perfection of glory. Our Lord having expressed himself thus, before his Father, and in the hearing of his eleven apostles, he hereby admits his beloved ones into the utmost secrets of his love. He will glorify his members, as sone with him their head. He will communicate glory unto them, he will put his own glory on them. They shall enjoy him, and rejoice in beholding his glory as their head, in whom it hath pleased the Father that all fulness should dwell. They shall behold him in all glory in his offices, and rejoice in his wearing the crown of salvation for ever and ever. But his personal glory, is infinitely beyond all this. Nor should it be confounded with it. And beholding Christ's personal glory, is the very essence of heavenly glory, blessedness, and perfection. The Father love Christ, God-man, before the foundation of the world. He loved him as the head of his church, before the foundation of the world. He loved him as Mediator, before the foundation of the world. As we are led by the Word and Spirit to take this into our minds, it leads us to high, adoring thought of

our most precious Jesus. Our Lord's expressing himself thus, just as he was about to go forth to suffer and die for us, adds most important and inexpressible weight to all this. He says further on the behalf of his apostles present, *O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me, may be in them, and I in them*, and this he concludes. In which words, our Jesus speaks of the qualification of his eleven apostles for that glory. This was by the saving knowledge he had given them of the Father. This he illustrates by the ignorance of the world. He sets forth the original cause of it. *O righteous Father, the world hath not known thee, but I have known thee, and these have known that thou hast sent me*. He then proceeds to speak of the benefits he had bestowed on these elect persons, and which he would further bestow upon them. He declares also his end and aim herein. Which was for the clear apprehension of the Father's love to their minds, and that he might dwell in their hearts. *And I have declared unto them thy name, and will declare it: that the love wherewith thou hast love me, may be in them, and I in them*. I have thus given the connection and scope, meaning and design of both verses which remain to be sermonized. And shall begin with my present text, which is contained in these words, *O righteous Father, the world hath not known thee, but I have known thee, and these have know that thou hast sent me*. I will aim to take them up, and open, and explain them, in the following method and order.

First, I will speak of the term and epithet, *righteous Father, O righteous Father*.

Secondly, concerning God's righteousness to the non-elect world, in leaving them in their sins and ignorance, and of his righteousness to the elect, in making himself known, and fulfilling his promises unto them.

Thirdly, that Christ had, and still doth, communicate saving knowledge to the elect. *O righteous Father, the world hath not known thee, but I have known thee, and these have known that thou hast sent me*.

Fourthly, Christ having communicated the saving knowledge of the Father, to these eleven apostles, now present, they therefore owned and believed him to be the Mediator, and Saviour, though the world rejected him. Our Lord therefore suggests that on these accounts, they could not but be dear to the Father. Read the words, and you will see the truth fo all this, *O righteous Father, the world hath not known thee, but I have known thee, and these have known that thou hast sent me*.

I am first to speak of the term and epithet *righteous Father, O righteous Father*.

Our Lord when he began his prayer, it was an address to the Father, and when he concluded it for himself, it was, *O Father*. As his prayer for his apostles, churches, ministers, and people, is so closely connected with his own, it may therefore be said to be carried throughout the whole prayer. Our Lord, as he proceeds in praying, uses the title of *Holy Father*. In the prayer which in a more especial manner belongs to his whole church throughout every succeeding period of time, down to his coming kingdom, and glory, he uses the term *Father*. When he expresses by way of demand and authority, that his whole church be admitted to a sight of him, in his personal glory, he uses the term *Father*. So he does in the words before us, and with an addition, it is here, *O righteous Father*. As our divine Jesus never used a word in prayer but with a peculiar design, se here *Father, O Father, Holy Father, Father, O*

righteous Father, so often repeated, were most certainly designed for our instruction. To point out the relation Christ stands in to the Father, and also the relation the Father stands in, to us, in him. The title Holy Father is used most accurately, when our Lord is praying to the Father, for the preservation of the apostles in unblameable holiness, in their lives and conversations. The term Father, is used by our Lord, when his petition is for union which subsists between himself, and the saints in him, to the Father, that it might be made known, *That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us.—I in them, and thou in me, that they may be made perfect in one.* And when all Christ could utter, is to be spoken, concerning the glorification of his whole church, then it is used again, *Father, I will that they also whom thou hast given me, be with me, where I am; that they may behold my glory.* And then, for the last time, it is in the words of my text, and with a fresh title. It is here, *O righteous Father.* It is here used as suited to what our Lord is speaking of. We should learn from hence, to address our heavenly Father, in his beloved Son, on the confidence of faith. To address him under the consideration of such perfections and titles as are suited to what we are praying for. As it serves to keep up our expectation on him, and serves to increase our importunity that he will grant us the request of our lips. It would be blessed if we always prayed in the full faith and apprehension of Christ, as being our representative, priest, and intercessor. As our Lord is here speaking of the non-elect, whom he here mentions before the elect, and of the Father's providential dealings with them, so as that they were left to their natural ignorance of Christ, and unbelief of him, his truth, and gospel, he therefore in this his farther address to his Father, says, *O righteous Father*, thereby expressing himself, as well pleased with all divine dispensations. Not only with himself, and all his church, but with the non-elect also. The whole of his procedure concerning them, for his leaving out their names, and not writing in the book of life, with the whole of his vast ends and designs towards them, in the whole process of his providential dealings and dispensations, even to the shutting their eyes, and hardening their ears, was all in very righteousness. *O righteous Father!* Thy conduct in shutting the eyes of some, and in opening the eyes of others, is all in perfect agreement with thine essential perfections. Thou art righteous in all thy ways, and holy in all thy works. I, who have been admitted into all thy counsels, and to whom thou hast made known all the mysteries of thy will, with all thy motives, holy ends, and purposes, must pronounce thee, *righteous*. Therefore, as I am about to speak concerning the unbelief and ignorance of the world, and how thou hast hid the things of the kingdom from the world, whilst thou hast revealed the same unto babes, I address thee with the title, *O righteous Father*, that I may set my seal to thy righteousness. Thou art essentially righteous, there is no unrighteousness with thee. Thou art in thy will, decrees, word, works, providences, *righteous*, immutably, and invariably so; thou art so declaratively; thou art so manifestively; thou art so in thy works; thou art so to thine enemies; thou art so in thy promises; thou art so in thy threatenings. *O righteous Father*, this title belongs unto thee, with this title I address thee, whilst I am about to express before thee, the ignorance of the world concerning thee. *O righteous Father, the world hath not known thee*, but these mine elect have known thee, and the original cause from whence their knowledge proceeds is from thyself. I

am thy representative, he that hath seen thee, hath seen me, and he that hath seen me, hath seen thee. I have been in thy bosom, as God-man from everlasting. I have lived in thy presence as the Head, Mediator, and Saviour of thy church before the world was. I came forth from thee, by mission, and commission, to make thee known. Yet the world hath not known thee, but I have known thee. And I have publicly, fully, freely, and agreeable to all thy will, make known and published all thy will. yet, *O righteous Father, the world hath not known thee*. It was not thy good will and pleasure they should, and thou art perfectly righteous in all the acts of thy will, both in thine own eternal decrees, and in thine open conduct towards them, whereby they secret will concerning them is declared, *O righteous Father, the world hath not known thee; but I have known thee, and these have known that thou hast sent me*. My knowledge of thee, is the original cause of their knowing me. And this is their qualification, and meetness for their enjoyment of all blessings of life everlasting. They have in consequence of their knowledge of me, owned and believed me to be sent of thee. In all this, thy righteousness and faithfulness to me, and them, is most clearly evidenced. I conceive my expressing myself as I have done, the best and clearest way of opening our Lord's words, and will now, looking to him for his continued grace to lead me on, proceed to my next head.

Secondly, to speak of God's righteousness to the non-elect world, in leaving them in their sins and ignorance. And his righteousness to the elect, in making himself known, and fulfilling his promises unto them, *O righteous Father, the world hath not known thee*.

Our Lord left out the whole non-elect world, in verse the ninth. Where he said to the Father, *I pray not for the world, but for them which thou hast given me, for they are thine*. He prays for his elect in the world, and for them all the while they shall continue in it, *that the Father would keep them from the evil in it*. From *the evil men* which are of it, and from *the evil one, Satan, who is the god of it*. He mentions the *world* in this prayer thus. That when the union of him, and his saints, and his Father, is completed, and fully manifested by the glory union breaking forth, at the second coming of him, and his nuptials between himself and bride are openly celebrated, the world may *believe the Father hath sent him*. Not believe on him for salvation, but believe him to be what he declared himself to be, and what the scriptures declares him to be, *the Man in God, the only Mediator*. And by the glory which will break forth upon the church at the second coming of the Lord Jesus, be convinced there hath been an union between Christ and his church from before all time, and been certainly evidenced throughout every generation of time, that it is very evident that the Father loved Christ, as the head of union, and the elect in him, with the same love wherewith he loved Christ, their head of union and communion with the Father, by the second coming of him, *without sin unto salvation*. Our Lord here speaks of the world again, and says, *O righteous Father, the world hath not known thee*. By the world here, is meant unbelievers. It may include and imply all the non-elect, because they will all be found in their sins, in their unregeneracy, in their unbelief and ignorance of Christ, down to the second appearing of the Lord. Now as there can be nothing in any part of God's dealings, and procedure with them, but what is perfectly just, so this present head of my discourse, is appropriated to speak concerning God's righteousness to the elect, in making

himself known, and making good his promises unto them. And first, as it respects the non-elect, they never had any other relation to Christ, but as creatures. They were never in him as members in an head. They were never decreed to have any other being, but what they had by creation in Adam their natural head. This being, in all its perfection, with all creature good, they would have enjoyed, and that to the uttermost perfection of it, had they continued in the state the Lord God placed them in by creation; they would not have wished to have been raised higher. Indeed it would have been sin in them if they had, as they were by creation left to the freedom of their wills, and they were all created in one man, so God's leaving them all to stand, or fall in him, was a most equitable and righteous act in God. The imputation of Adam's sin to them, and the consequence of Adam's fall, which is the deprivation of God's moral image which was stamped on the mind by God himself, in the day when they were created, was an act of righteousness in God. The disposing of them, with respect to every place, case, circumstance, and sin of their whole lives, is all in God, a righteous act. His sovereignty in wisdom, power, and providence towards them, is all righteous. His leaving them to their sins, let it be considered as it may, is only leaving every cause to produce its proper effect. His leaving them to their own wills, is no act of injustice. His leaving them to the natural blindness of their minds and hardness of their hearts cannot reflect dishonour, unrighteousness, and injustice on him. God's designs towards sinners, as well as towards saints, must be worthy of himself. It becomes us indeed, and well becomes us, not to be too scrupulously exact to pry into the hidden arcana of God, and ask, why did God permit sin to enter among the rational creatures? It must be resolved into divine sovereignty. Yet the reasons, the ends, and designs of God, in the premission of moral evil into the world, must be holy, and worthy of himself. Sin can have no more being or existence but in a rational creature. Its existence cannot be without God; yet sin is not of God as the author of it. Sin is the effect of the creature's mutability. Yet God cannot make a creature immutable. He can, if he pleases, continue a creature in a state of immutability. But this is, and must be, all of grace, and therefore it must for ever, and wholly depend upon the good pleasure of his will. as to the righteousness of God, in the permission of sin, it is hereby made manifest, the creatures mutability is such, he cannot continue in a state of purity and holiness, one single moment without super-creation grace. As it respects God's leaving the non-elect to perish in their sins, not the least injustice is done them in this. They have but the experience of the fruits, and effects, of their total apostacy and fall from God, in their federal head Adam. As to such of them as seem to have the advantages of an external revelation of Christ, it only serves to proved how very far man is lost, that even what hath in appearance that which is releaving unto him, only serves through his own inherent sinfulness, to discover more and more what his heart is Godward. That he hates, and is averse to the method of God's salvation by Jesus Christ. As to such of the non-elect, as have the advantage of hearing the true and genuine gospel of the Lord and Saviour, and the Father's everlasting love as stated in the doctrine of it, and the Son's salvation, and the Spirit's testimony concerning the same, set forth, and yet never are they brought so far to the knowledge of the truth, as to have all their trust in Christ alone, it only serves to show that nature cannot get out of it own element. So, for some of the non-elect, so

far as to have knowledge of the Lord and Saviour Jesus Christ, as hereby to *escape the pollution which is in the world through lust*, and yet some of these very persons to fall from all external acknowledgements, into worse sin than before, it only serves to show what their hearts were, and also that there is no cure for sin, and sinners, but in the free grace of God. And for God to leave some under the pure preaching of the gospel to commit the worst of sins, it all proclaims that the Lord is righteous and purity, holiness and truth itself. That he only is essentially, immutably holy. That it is his prerogative to be without *variableness, and shadow of turning*. If God leaves the non-elect to their sins and sinfulness, he does them no injustice. If he leaves them to their ignorance and unbelief, he only leaves them to themselves, so as that they are but what they were. Therefore no injustice can be chargeable on God. Our Lord therefore, whilst he is here speaking concerning the ignorance and unbelief of the world, *O righteous Father*, this is righteous in thy sight. Thou hast not sent me to save all men. It is only for thine elect that I came into the world. They must have a supernatural birth, they must have a supernatural life. They must have supernatural faculties, or they cannot believe on me. Thou hast not wrought, given, and bestowed such gifts and fruits of thy royal grace on the world, it is only unto thine elect these gifts belong. Thou art as righteous in thy dealings with the non-elect, as with thine own elect, as to the righteousness of thine acts; I therefore most fully resign up my wil to thine, as I do most freely acknowledge thou art as righteous, in permitting some to stumble on me, the stumbling stone and rock of offense, as thou art in bringing others to believe on me to life everlasting. As I have aimed to declare God's righteousness to the non-elect world, in leaving them in their sins and ignorace, and I might add, in permitting them to perish to eternity; for if sin deserves damnation, it cannot be unjust in God to damn sinners for sin, and he damns none but for sin. Then as this very decree is founded on the holiness of his nature; (for God in no act can exercise his will contrary to the perfection of his nature, he being righteous in all his ways, and holy in all his works); then as his righteousness in his threatenings must be displayed, so it must also be to the elect. Therefore I go on.

Secondly, to speak of God's righteousness to the elect, in making himself known unto, and in his fulfilling his promises unto them: *O righteous Father, the world hath not known thee*.

As all the non-elect stood on a creation-bottom, and according to the covenant of works, were to be happy or miserable to all eternity, so all the elect were in Christ, and were to be dependent on him for all blessings and benefits of life everlasting to eternity. As one with Christ, he, on the foresight of the Fall, engaged to raise them up. It was decreed in the counsel and covenant of the Eternal Three, they should be all, each, and every one of them, redeemed, pardoned, justified, sanctified, and glorified. As we consider the elect standing in relation to God in Christ, we may behold the righteousness of God, that is, his faithfulness, exercised and engaged towards them. In redeeming them by the blood and death of his Son; in justifying them in his righteousness; in healing all their wounds by his stripes; in making them clean by the most precious bloodshedding of his Son; in working effectually on them, by the renewings of his Holy Spirit; and in thus forming them and rendering them like unto Christ; in making them partakers of a spiritual birth; in giving them

spiritual faculties suited unto, and fitted for taking in spiritual objects, subjects, persons, and things; and thus leading them from the word, and by the teachings of God's Holy Spirit, to know and believe on Jesus to the saving of the soul. In all this the righteousness of God is manifested; hereby the faithfulness of God is displayed, as it also is in the fulfillment of all his promises to his beloved ones. Not that every promise he hath made is fulfilled to every individual soul belonging to the election of grace; no, it is impossible it should. But take the whole bulk and body of the elect, and all the promises are fulfilled, and that too in the largest and most comprehensive way and manner which they possibly can; all which is a proof of God's faithfulness. As Christ's coming into the world in the fulness of time and his dying for the ungodly, was a fruit and proof of God's love and faithfulness to his church, and people; so his quickening them, when dead in trespasses and sins, with spiritual, supernatural, and eternal life, is a full proof that he is righteousness itself: he will give full proof of this, in bringing home by his effectual grace all his elect to himself. Hence *Peter* says, speaking on this subject, *The Lord is not slack concerning his promise, as some men count slackness; but it long suffering to us-ward, not willing that any should perish, but that all should come to repentance.* 2 Peter 3:9. Now as the Father is faithful, in remembering his elect with everlasting kindness, our Lord might well address him with the title, *O righteous Father!* As he is pleased to bestow his Spirit on his people, and lead them in the paths of righteousness for his name's sake, he may be styled by our Lord, *Righteous Father.* As he makes known himself in a covenant way, and gives his Spirit, and sends him into the hearts of his people to cry, *Father, Father!* He most justly deserves to be entitled as our Lord doth, *Righteous Father.* As he fulfills his promises unto his people, in which he has caused them to hope, he is pleased herein and hereby to prove his righteousness and faithfulness to his beloved ones. *O righteous Father! The world hath not know thee!*

Beloved, I do not conceive I have entered into this subject fully: indeed I did not mean so to do; only to give some general hints, and then leave the same for the improvement of your minds. May the Holy Ghost follow what hath been delivered, so far as agreeable to the word, and so far as agreeable to your soul's good, and make it effectual to you! Do not you be afraid of any doctrine in God's book, neither of election and rejection: learn to receive them from God's own revealed account of them in his word, into your minds; pray the Holy Spirit to state them in your understandings, and to give you to feel the power of them in your hearts; and then to produce the fruits of these important and most momentous and solemn doctrines in your tempers, hearts, and lives. The true knowledge both of election to life, and predestination to death, will be very profitable to you, in your daily walk with God. May the Lord the Spirit prove the truth of this in your daily walk and warfare! I will proceed,

Thirdly, to observe, that Christ had, and still doth communicate saving knowledge to the elect: *O righteous Father, the world hath not known thee, but I have known thee, and these have known that thou hast sent me.* In which words we have the original cause of the illumination of these elect apostles. There is a distinction made between them and the world: the world was in ignorance, these were not; the world knew not the Father, these did. *O righteous Father, the world hath no know thee:* yet I have preached in it; I have indeed preached to the men of it, in their hearing, and

so as to come under their observation. I have preached the great things of thy kingdom, in the most plain and simple way and manner: I have illustrated it by very many outward and striking images in nature, yet they are just what they were; they are, and ever will remain, strangers to the mysteries of grace; yet I am in my person, and office, qualified to make sinners wise unto salvation. *I have know thee*: I know thee in all the riches of thy grace; I know thee in all the love of thine heart; *I have known thee*, and my knowledge of thee is the original from whence these before thee have been brought to the true knowledge and understanding of thy personality, love, mercy, and truth: *I, righteous Father, have known thee*, and I have communicated the true knowledge of thee to these eleven men before thee, *and these have known that thou hast sent me*. From these words some very important observations naturally arise; as that the original cause of all true knowledge is in himself, and cometh from him; he came from his Father's bosom, on purpose to make him known. He saith, *Every man therefore that hath heard, and hath learned of the Father, cometh unto me*. He then adds, *Not that any man hath seen the Father, save he which is of God, he hath seen the Father*. John 6:45, 46. He says also, *I am the way, and the truth, and the life, no man cometh unto the Father but by me*. John 14:6. If all the true knowledge of God must come from Jesus Christ, then in the true knowledge of Jesus Christ, the true knowledge of God is contained. Our Lord Jesus Christ is the true illuminator of his church; he is the light of everlasting life; he is the bright and morning star; he is the sun of everlasting righteousness; he is the light of grace, and the light of glory; he is the day-spring from on high; he is the great Prophet over the house of God: none teacheth like him. As he was the original of communicating saving knowledge to the elect, and conveyed the first spiritual light, life, and knowledge that ever was in our world to Adam and Eve, immediately after the Fall; so he it was who communicated saving light, knowledge, and truth, concerning the Father, himself, and Spirit, to these his apostles; and he it is who still communicates saving knowledge to the elect. He speaks thus, from his church of old to us, on whom the ends of the world are come: *Come ye near unto me, hear ye this: I have not spoken in secret from the beginning; from the time that it was, there am I, and now the Lord God and his Spirit hath sent me. Thus saith the Lord, thy Redeemer, the Holy One of Israel; I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go*. Isaiah 48:16, 17. The Lord Jesus opens the eyes of the renewed mind; he lets un some bright beams of his own heavenly light; he reflects the knowledge of his Father's everlasting love and mercy in our hearts; he communicates the saving knowledge of the Father, of himself, and of the Holy Spirit on us; he thereby makes us acquainted with the deep things of God; he thus gives us to know the Lord; this leads us to make an acknowledgement of the divine persons in the Essence; hereby we are brought to know them in their covenant relation to us; then we set forward in the way to heaven; we come up our of the wilderness leaning on the beloved; and all this, as being taught the true and saving knowledge of the Lord. I have known thee, says our divine Lord to the Father, the world doth not. I was not sent to teach them the saving truths and doctrines of thine everlasting gospel; when they have heard me, it hath been only with the outward ear; they have often stumbled at the word, they have often misrepresented it; some of my sayings have been to them very obnoxious. The

difference between what they know, from all they have heard, and what these my apostles here before the know, shows the one are carnal, the other spiritual; and as it was then, so it is to the present day. Non but the elect are born again; therefore none but the elect so hear, as for their souls to live in consequence of what they hear; none but the elect receive spiritual truth, as spiritual truth, into their understandings; and really and truly to know the gospel spiritually, and to receive Christ by it into the understanding and into the heart, and to have the conscience purified by the blood of Jesus, and the affections fixed on the person and salvation of Jesus, is in my apprehension as great an evidence of eternal election as can be given, even from God himself. If the true knowledge of God was not of vast importance to the mind, our Lord would not so dwell upon it as he here doth; and if it be of eternal consequence even in the eye of Christ, then let us take heed of speaking in a way and manner so as to depreciate it. If this is the one thing which distinguishes the elect from the non-elect, then let us bless the Lord for any true knowledge any of us are favoured with concerning the mysteries of grace. Some general truths concerning Christ and grace, lay open to all in the visible church of Christ; some special truths are only opened to the elect. There are general truths in it, which cannot be rightly conceived of but by the Spirit. Take heed of resting upon a speculative knowledge of Christ; see that such truths as flesh and blood could never reveal nor relish, be such as your minds are taken with. Praise the Lord Jesus Christ for any truth concerning the Father's love, and of his person and finished work, which he hath taught you. Do not so much as strive after any truth in your own natural strength. Seek not to attain any true knowledge of Christ by human efforts; it will not profit you. Be content to receive your instruction from Christ, he only can teach you to profit; he layeth up sound wisdom for the upright; he is the fountain of wisdom. He, as Head and Mediator, receiveth all from his Father. He openeth the mysteries of grace to these apostles; and he still communicates saving knowledge to all his elect; to some more, to others less; to each as much as is needful. He withholdeth no needful knowledge from his saints; but is abundantly gracious to all his people, in giving them all things necessary to life and godliness; so that the apostle saith for himself and others, we have an unction from the Holy One: *Ye have an unction from the Holy One, and ye know all things.* 1 John 2:20. *O righteous Father, the world hath not known thee, but I have known thee, and these have known that thou hast sent me.* This our Lord speaks in commendation of his apostles; he speaks of them thus respectfully to his Father. It was designed to show his heart is so set on his beloved ones, that he cannot, he will not speak but with respect and favour concerning them, even before his Father. Oh, what a view does this give us of his unutterable grace! It rejoices his whole heart, and soul, to speak well of his people before the throne. He mentions none of their sins, but he commends their graces. He is most truly the antitypical Aaron who can speak well, and who does speak well of us before the throne of Majesty in the heavens. *O righteous Father, the world hath not know thee, but I have known thee, and these have known that thou hast sent me.* It was not in my mission to make thee savingly known unto the world. Thou art righteous in this thy concealment of the knowledge of thyself from them. Even the Jewish world, of whom I came, and to whom I was sent, and among whom I have delivered my heavenly doctrine; these are, for the bulk and

generality of them, shut up in unbelief; they have rejected every evidence given of me by the prophets, and in their prophecies. They have had some conviction, under the preaching and miracles I have delivered and wrought among them, that I am more than man, and greater than all before me; yet they have hardened their hearts; they are exactly as they were before described they should be by the prophet Esaias; it is therefore righteous in thee to leave them thus to the hardness of their hearts. Notwithstanding they know thee not, I do; I have known thee in all thy vast designs; I ascribe all righteousness and faithfulness unto thee. I have known thee, and these for whom I have been praying, and committing to thy care, have known that thou hast sent me; and I will go on to make thee further known unto them. And this brings me to my last particular head of discourse.

Fourthly, that Christ having communicated the saving knowledge of the Father to these eleven apostles now present, they therefore owned and believed him to be the Mediator, and Saviour, though the world rejected him. *O righteous Father, the world hath not known thee, but I have known thee, and these have known that thou hast sent me.*

The knowledge Christ had of the Father, he communicated the same unto these eleven apostles; they, as they were elected from everlasting, so Christ had called them by his grace, and admitted them into his kingdom. They were born again of the Spirit, and had spiritual faculties waited to receive and apprehend the spiritual truths Christ had, and would further deliver unto them. Our Lord speaks these words with holy joy, *I have known thee*. He makes a great matter of it; he puts it by way of opposition of the ignorance of the world concerning the Father. As all Jehovah's dealings and dispensations are in uprightness, hence our Lord addresses the Father with this epithet, *Righteous Father*. He expresses the vehemency of his devotion, by introducing this with a note of admiration, *Oh! Righteous Father!* He acknowledges the truth of things; so it is, *the world hath not known thee*. He uses the word *but*, by way of distinction, as it respected himself and his peculiar favourites, *but I have known thee*; this he lays a weight and emphasis upon. He then speaks of those who were now present, the eleven apostles, and these for whom I have been pouring out my whole soul in prayer for; on whom my heart is fixed, and for whom, and for all the rest of thine elect, I am going to be made sin, and sustain the curse, and for whom I have expressed my uttermost desire, and will to thee in prayer in their behalf. These my apostles *have known that thou hast sent me*; I would therefore express my joy in them; I would acknowledge thy goodness and faithfulness unto them. Thou hast made them acquainted with thy personality, will, counsel, covenant, and pleasure concerning me. I have been the instrument of opening thy secrets unto them. I rejoice in what I have thus done for them. I have to speak on their behalf. These have known me to be *the Son of the living God*; they have known that I was sent by thee into the world, as the only Mediator; they have had, and they have received sufficient proof *that thou didst send me*; and it is by them the knowledge of thy love to the elect, is to be kept up, to be preached in all the world, and kept and maintained amidst all the opposition of the world, down to the very end of time; for thy blessing will so accompany their ministry that their sound will go our into all the world. It gives me real pleasure, of righteous Father, to mention them before thee; the frequent repetition of their persons in prayer is very sweet to

me. I know the high valuation of their persons in thy sight; thou lovedst them before all time. When I think of thy love to them, as one with me, and the love thou bearest unto them for my sake, and the love thou wilt express unto them, as they shall bear their testimony for me, in their preaching, writings, lives, sufferings, martyrdoms, and deaths, this will be acceptable in thy sight; I therefore at this time mention it before thee. *O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.* I conceive I have expressed the substance of our Lord's meaning in these words; I think they are, with the following ones with which the chapter closes to the apostles: not so but that, as they are very expressive of our Lord's grace to them, so they may be conceived to belong to the whole church of God in her militant state, so far as they may with propriety be applied unto saints in various circumstances and conditions. It is, most undoubtedly, a good rule in interpreting scripture, to carry it so far as agreeable with its context, and the whole analogy of faith, to the utmost it will bear. Therefore I would not exclude real saints from receiving benefits and blessings from every part of this prayer; yet I would not have the connection of it broken, nor would I wish the persons prayed for to be overlooked. Yet whilst I would for my own part be particularly attentive to this, I would allow, here is a spring of comfort opened in our text for all believers. It is from the doctrine of the holy apostles of the Lord and Saviour, we derive all true knowledge of Christ, and the Father in him, and this is by the inspiration of the Holy Ghost; he it is who leads into all truth. Our Lord taught his apostles; they received all from him; he kept them whilst he was with them in the truth; he prayed his Father to keep them whilst he would be absent from them, by being received up into glory. The Father, in answer to his prayer, sent down the Holy Ghost upon them at the day of Pentecost; and thus, they being endued with power from on high, and being filled with the Holy Ghost, began their ministry after Christ's ascension into heaven; and the epistles wrote by some of them, and which contain the doctrine of them all, is continued, and will be continued down to the end of time, for the real benefit of the elect church and people of God. Therefore the words in my text may afford us real good; we may look at it thus: Christ in heaven received from his Father all he was to reveal and make known; he came down from the bosom of the Father and made it all known. The apostles were intrusted into the knowledge of all the mysteries of grace; their knowledge made way for their faith in Christ; they were fully satisfied concerning his mission; they received and embraced him to be the sent one of God. All this was by the secret power and influence of the Holy Ghost; for no man could then, any more than they can now, call Jesus Lord, but by the Holy Ghost. Yet Christ does not make express mention of him throughout this whole prayer; yet he had made frequent mention of him in his sermon, which went before this prayer, which should be considered; if it were, it would be sufficient to put a stop to a very great insult which is cast on some real saints; who, because they do not always expressly make mention of the Holy Spirit in preaching, in prayer, in conversation, are slandered, and that even by other saints, as if they were deniers of his work and operations, of his power and influences in the souls of such as are born again of God; no, beloved, the charge is not just. To say such, and such, deny the work of the Spirit of God, because in every sentence they do not expressly mention his name, work, and office. Our Lord does

not mention him in all this prayer; yet as man, and as Mediator, as the Head of his body the church, he offered up this prayer to the Father through the influence and energy of the Holy Ghost; for we must not leave out the Holy Three in their covenant relation to the elect, in any one act of Christ as Mediator; and surely, this his prayer was no small part of his mediation. If our Lord speaks, as he doth in our text, by way of commendation, we see how well pleased he is with the exercise of faith on him, and on the Father as having sent him. *O righteous Father, the world hath not known thee, but I have known thee, and these have known that thou hast sent me.* As these words stand in connection with our Lord's demand, *Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me, for thou lovedst me before the foundation of the world.* They express wherein the meanness of saints for eternal glory, for the endless fruition, consists; it is in the knowledge of the Father's love, and the Son's mediatorial person, work, and office. He that believes in Christ hath everlasting life.

Oh, that the Holy Ghost may lead you more and more into the meaning of our Lord Jesus Christ, in and throughout this 17th of John! It will then be unto you as the holiest of all. If you converse with Christ in reading this chapter, and taking in his truths uttered by himself into your minds, you will find yourselves in the very portals of heaven. Whilst I can add no more, I do not mean no more can be added; no, far from it: I conceive every part of what I have expressed is very short, as it respects what is contained in the words of Christ. All I can therefore say, it is out of my weakness I have attempted to say any thing. May God command his blessing on his own truth! Amen.

SERMON 22.

JOHN 17:26

And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me, may be in them, and I in them.

This verse, which stands in close connection with the former, ends the chapter. There is a most regular connection runs throughout the whole of it; this I have endeavoured again and again to observe. As in the second part of this prayer, which began at the sixth and ends with the nineteenth verse, the eleven apostles are particularly prayed for; so the whole church are the subjects whom our Lord particularly mentions in the third part of this prayer, the introduction to which is at the twentieth verse. Our Lord, as I conceive, offers up his whole soul in prayer for them, in the twenty-first, twenty-second, and twenty-third verses. The twenty-fourth verse is rather a demand, I do not like to call it prayer. It seems to me the whole prayer is finished in these words, *That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them, that they may be one, even as we are one. I in them, and thou in me, that they may be made perfect in me; and that the world may know that thou hast sent me, and hast loved them as thou hast*

loved me. I look on this as the close of the prayer; most certain it is no petition follows after. These words of the twenty-fourth verse, *Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world,* are authoritative. It is a demand; so that I cannot look on them strictly prayer, although they most certainly stand in connection with our Lord's Prayer. Then the words which follow: *O righteous Father, the world hath not known thee, but I have known thee, and these have known that thou hast sent me,* belong, I conceive, to the apostles; it is our Lord's discriminating between the world and them; it is his speaking to the Father in praise of them as I may so say. Whilst I cannot but consider these words, and those also now before us, which is the following verse, must particularly belong to the apostles; yet not so, but by way of inference, the church of God may derive instruction and consolation from them also. In unison and connection with the words of verse 25, follow these now to be spoken on verse 26: *And I have declared thy name unto them, and will declare it: that the love wherewith thou hast loved me, may be in them, and I in them.* In what follows immediately before my text, our Lord speaks of what qualified his eleven disciples for glory. He had in the former verse spoken of glory, and then he immediately upon it, expresses wherein their meetness for it consisted. He expresses the unfitness and incapacity of the world, or unregenerate persons for it; saying, *O righteous Father, the world hath not known thee.* He speaks of himself, saying, *but I have known thee.* Then he speaks of the origin or originality of these his eleven apostles meetness for glory. These persons were meet for glory, because they knew the Father, and Christ which was sent by him: *I have known thee, and these have known that thou hast sent me.* They knew Christ was sent by the Father to be the glorious and all-sufficient Mediator. The world knew neither the Father nor the Son, therefore they could not believe, nor have fellowship with the Father and the Son; these elect persons had the knowledge of the Father and the Son, and in consequence of it, they exercised faith on our Jesus, as *the sent one of God.* All this is most certainly included and contained in these words: *O righteous Father, the world hath not known thee, but I have known thee, and these have known that thou hast sent me.* Then our Lord adds, *and I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me, may be in them, and I in them.* In which words our Lord speaks of the blessings and benefits he had bestowed on these elect persons, and which he would further bestow upon them. *And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me, may be in them, and I in them.* In which words we have the following particulars, and which, through the good hand of my God upon me, I will endeavour to set before you.

First, what Christ had already done, and what he would further do, *I have declared unto them thy name, and will declare it.*

Secondly, his aim and end therein; it was for the clearer apprehensions of the Father's love to their minds, *that the love wherewith thou hast love me, may be in them.*

Thirdly, the ultimate end which would be produced hereby, *that the love wherewith thou hast loved me, may be in them, and I in them.*

I have thus given you the division of my text; and we are through the good hand of God upon us, brought to the closing sermon on this seventeenth chapter of John. May the Lord be with me, and so let in the light of his heavenly truth upon my mind, whilst I am opening these words before us, as may increase his praise, and glory, and our spiritual good! Even so, O Holy Ghost! Who proceedeth from the Father and the Son, and who art God, co-essential with the Father and the Son in the incomprehensible Godhead; even so, O Holy Spirit! Amen.

I am, under my first head of this discourse, to speak of what Christ had already done, and what he would further do: *And I have declared unto them thy name, and will declare it.*

These words are so united to the former, that it appears to me necessary to express them again: *O righteous Father, the world hath not known thee, but I have known thee, and these have known that thou hast sent me; and I have declared unto them thy name, and will declare it.* Our divine Lord here repeats what he had uttered to his Father when he began his prayer on the behalf of his eleven apostles, which was at verse the sixth of this chapter. He then said, *I have manifested thy name unto the men which thou gavest me out of the world, thine they were, and thou gavest them me, and they have kept thy word.* Our Lord there makes election the ground, why he did declare God's name unto them. It had been the motive in the Father's heart, why he had by election given these persons to Christ, *Thine they were, and thou gavest them me.* The Father having designed by election these persons to Christ, he did ordain that he should manifest his name unto them, as that which had moved him to elect them. So that our Lord in this 26th verse repeats over for substance the same words with which he began his prayer on their behalf; saying, *And I have declared unto them thy name.* Our Jesus had opened all the secrets of the divine will unto them; he had inlaid in their minds all which could be known of the Father's everlasting love to the elect; he had inwardly revealed the vast ends and designs of God towards them; so that nothing was wanting in this respect: when the Holy Spirit should come on them, then their spiritual faculties would be more opened, and they would more fully apprehend what their divine Lord had taught them. Our Lord's address is full of meaning, *I have declared unto them thy name:* it implies he had taken great satisfaction herein. It is altogether wonderful, to consider our Lord came from the bosom of his Father, brought down with him in his own vast mind, all the treasures of wisdom and knowledge, and opened and made known all the depths of God's counsel and will respecting his church. It was his real delight to be thinking, and speaking out the whole of it, so far as it could be done consistent with the capacities of his regenerated disciples, and he here speaks of it, as yielding great and real pleasure to his great mind, that he had acted thus. I have done it. I will pursue this most delightful work. When I am in heaven, glorified with thee, O Father! Even then I will pursue this, as that which will bring in a revenue of praise and glory unto thee. We should learn from hence to know, that every attempt and design to increase the knowledge of the Father's love, is to promote the glory of God; and that in all our intercourses with real saints, this should be our very end and aim. If this was a great part of Christ's work on earth, it should be of ours also. And as Christ bore with his beloved ones, notwithstanding all their weakness, and little knowledge of this so vast, and infinite a subject, so we should bear with real saints, although

they take in so little of the subject. *I have declared unto them thy name*; all which thou art in relation and love unto them, I have fully uttered it; I have freely expressed it; I have done it for thine honor, that by the revelation of thine everlasting love to their persons, and the infinite delight thou takest in them, as thou beholdest them in me, their hearts may rejoice, and they may be glad and rejoice in thee. *As I have declared unto them thy name*, that they may have the knowledge of thee, in thy relation unto them; in thy love to their persons; in thy covenant of grace; in thy rich and free grace towards them; *and they have kept thy word: for I have given unto them the words which thou gavest me, and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me*: so I will go on further *to declare thy name unto them*. When I am exalted to glory everlasting, to sit on the right hand of the throne of the Majesty in the heavens, I will send down my Spirit, that he may bring to their remembrance all I have spoken in their hearing, and unto their minds, on these most sublime and heavenly subjects. What I have done for them, in declaring thy name, yields me real joy; and what I will further do by the teachings of my Spirit in them, increases my joy. *I have declared unto them thy name, and will declare it, that the love wherewith thou hast loved me, may be in them, and I in them*. Oh, that the Holy Spirit may give us such a view and apprehension of our Lord's grace, expressed in these words, as may spiritually animate our minds! We have our Lord here speaking on earth of what he would do when in heaven, exalted above all blessing and praise. He loves to teach us the doctrine of everlasting love; he loves to open all the mysteries of it; he loves to admit his beloved into such discoveries of it as fills their souls with wonder and surprise. It is one way in which his own vast mind is fed; it is a subject he fully comprehends; he only could realize and manifest it. The Holy Spirit, in his office capacity, comes to set his seal to the truth of it, and shed abroad a sense of it in the hearts of real believers. Our Lord's mind will be kept up for ever, in the knowledge he hath of the Father's love to him, and to the church in him. If the knowledge of it be sufficient to keep up his vast mind in glory everlasting, it most assuredly is sufficient to keep up the minds of his saints here below, and those above. Indeed, it is God's communicating himself in love to his people, in all the fulness thereof, will be the eternal heaven of enjoyment saints will be favored with, when admitted to the full and free communion with the Eternal Three throughout the ages of eternity. *I have declared unto them thy name, and will declare it*. Our Lord only could so say, and so do: it had been the work; it would be his work; and he will continue so to exercise himself towards his church for evermore. The love of God in Christ can never be more fixed; it cannot increase; it will never be more or less to his people than it is now this present moment; but the manifestations of it, the outgoings of it, the fresh discoveries of it, will be increasing for ever and ever. The minds of saints in heaven will never be able fully to comprehend the love of God, his love to them in the person of Christ, God-man: they will have the everlasting enjoyment of it in Christ; in him the whole fulness of it is contained; he hath the full comprehension of it; he hath the uttermost enjoyment of it, as the Head of his body the church; he will reflect the knowledge of it on the minds of his beloved for ever: and thus they will be everlastingly swallowed up in the enjoyment and joys thereof for ever and ever! But this is heaven, therefore it is not my immediate subject; our Lord is here speaking

on earth; he is speaking to his Father concerning saints on earth; he is speaking of what he had done for them; he is speaking of what he would further do for them: *I have declared it*. This is all Christ could do. The subject was infinite, the love was everlasting; its duration would be throughout all generations of times and ages; it would never vary, but as an act in the mind and will of God, be always one and the same. There will be no addition to any part of the revelation made concerning the love of Father, Son, and Spirit; nothing can be added, no, not in glory. Our Jesus had given his eleven apostles the knowledge of the mysteries of grace; he had opened the love of the Father unto them in sundry discourses; he had realized it unto them in his own person; he was going to give the utmost evidence he could thereof, by his being made sin and a curse; and when he should be on his throne, he would send down the Holy Ghost to direct their hearts into the love of God, and enlarging their apprehensions and views thereof. Our Lord finds holy satiety in thus exercising himself: and in the real experiences of saints so it is; and they all willingly acknowledge it, that in the knowledge and views, in the apprehensions and conceptions which they have of the Father's love to their persons in Christ Jesus, it is with them as it was with *Exekiel* in his visionary waters; it is first *to the ankles*, then *to the knees*, then *to the loins*, then it becomes *a river to swim in*, so boundless as to issue in eternal glory; where it will be an ocean, such as can never be passed over. It was so in the case of the apostles; their knowledge comparatively was nothing, whilst our Lord was with them in his incarnate state; it was greatly increased after the descent of the Holy Spirit on them; it was continually increased on their minds as they were admitted into real communion with Christ, and the Father in him; and their minds have a more full knowledge of it now they are in heaven, and they will be increasing in the knowledge of it for ever; and their knowledge of it will be the cause of their increasing enjoyment of it for ever; their enjoyment of it in glory will always be in proportion to their knowledge of the love of God to us above and beyond our enjoyment of it, because the one is the cause, the other is but the effect. We should esteem the love of God, beyond all the blessings and benefits which flow from it; we should value the love of God to us above all our enjoyments of it; we should labor to apprehend from the Scriptures, the freeness and eternity of God's love. It affords the infinite mind of the Father's delight, that he loves his elect in Christ; and the knowledge and belief of this should yield an unspeakable satisfaction to our minds. It would be well to remember, whilst we are here below, our minds cannot revolve on the acts which pass on them, but there is an absolute void. It is only as the mind is kept up and borne up above sin and self in this present time-state; and in heaven, that which will keep up the mind to all eternity, is the perpetual exercise of it on the God-man, and on the Father and the Spirit, revealing and making known their mutual loves to the persons of the elect in the person of Christ, for he will be the medium of manifestative union and communion to the ages of eternity. *I have declared thy name*. This was a part of the work and office of the glorious Mediator, to declare the person, love, and mercy of the Father to his elect. The Lord Christ had performed this part of his office so completely, that he could say to his Father, *And I have declared thy name*. The persons unto whom he had declared the Father's name were now present before him. These eleven apostles were such as he had admitted into this knowledge; he therefore speaks of, and as it

were points with his finger unto them, *And I have declared unto them thy name*, (he speaks of it as what he would still pursue) *and will declare it*. It is here to be seen, in these expressions of our Lord, how his whole soul delighteth and rejoiceth in his people, and over his people to do them good. He seems to find such a knitting of affection, such a drawing forth of his whole heart and soul towards his beloved ones, that having mentioned them to his Father, he knows not how to stop. Oh! That we could be but persuaded of the truth which this idea contains! It is, in the hand of the Holy Ghost, calculated to produce peace and joy in our minds: it would fill us with holy delight in and affection to our dear Lord. We know, such of us as have tasted that the Lord is gracious, when we are engaged in speaking spiritually of our most precious Jesus, we know not where and how to stop. This is sometimes the case with us; but to find this should be the case with our blessed Lord towards us, this is grace indeed! It is unspeakable grace! Yet so it is; it refreshes his mind, it enlarges his heart towards us, every time he is pleased to speak to us, to speak for us, to speak of us to his Father. Hath he begun to declare unto us his Father's love? He will proceed herein; he will continue the subject; he will follow it with increasing light; he will admit us into more clear and higher views hereof. *I have declared unto them thy name, and will declare it*. It will be a real satisfaction to his great mind to do so. Like as saints who are richly filled with the saving knowledge of Christ, and of the Father's love in him, are really pleased to communicate their knowledge, to the intent, and with a design to comfort others who belong to the household and family of faith, and for the increase of the Lord's glory and praise: so our Jesus, the Head of saints, his very soul delighteth in communicating light, life, knowledge, and understanding in the knowledge of the mysteries of the Father's love, that his people may be instructed and confirmed thereby.

But I will enter on the next head of my present discourse; which is,

Secondly, to show our Lord's end and aim herein. It was for the clearer apprehensions of the Father's love to their minds, *that the love wherewith thou hast love me, may be in them*. The words of the text are, *And I have declared unto them thy name, and will declare it, that the love wherewith thou hast loved me, may be in them, and I in them*. Yet it is only these parts of the text which fall under our present head, *that the love wherewith thou hast loved me, may be in them*.

As these words before us were spoken to his Father, as his closing words, so we ought under this very idea of them, to conceive them as expressive of the whole of his heart, to his beloved apostles, as also of his holy mind and will respecting the whole election of grace. To view our Lord's end and aim in them, is, and ever will continue to be, very profitable to the minds of his beloved church and people. On the first view of them, under the shine of the Holy Spirit, it cannot but appear, they are expressive of the desire of our most precious Lord Jesus, that his apostles might have more clear and distinct views of the Father's love; so as that they, taking the same into their minds, under the light and teaching of the Holy Spirit, might be so rooted and grounded in it, as to have a more enlarged comprehension of it. Our Jesus mentions the Father's love to him, as that which he longs for their greater knowledge of. As he here speaks in this prayer, in every part, and throughout the whole of it, as God-man, Head, and Mediator of his church and people; so when he utters any thing respecting his Father's love to himself, I conceive it most agreeable

to the subject of the chapter to consider it as spoken under these considerations. It is indeed an everlasting truth, that there is an incomprehensible love borne by the Three in Jehovah to each other; it is a part of their essential perfection and blessedness. Whilst the Scripture is not altogether silent on this most sublime truth, yet it speaks but sparingly of it, because it exceeds all created conceptions; it can no more be apprehended than the life, the blessedness, and all-sufficiency of Jehovah can. Yet, as in the order in which the Essential Three exist, and co-exist in the incomprehensible Jehovah, they have been pleased to make known and manifest their personalities in all their internal and external acts of grace, in election, salvation, regeneration, sanctification, perseverance, and eternal glorification; so their love to each other is intimated in those distinct displays of grace which are applied and attributed to each of them in the sacred word. It is expressly said, *The Father loveth the Son*. John 3:35; and our Lord professeth that he loved the Father: *I love the Father*, John 14:31. And from the coequality of the Father, the Son, and the Spirit, in the Essence, or Godhead, and from the unity of the Holy Ones in the whole revelation of grace, it is evident, that the Spirit loves the Father and the Son. Yet as I expressed it before, so I say again, the Lord Jesus Christ is here speaking throughout the whole of this prayer as God-man, Head, Mediator, and High Priest of his church, and under all these views and considerations of him, he is the object and subject of his Father's ineffable love: he is so as God-man, of which having spoken in some former sermons which belongs to this grand and sublime subject, I would rather refer to, especially as it belongs to this prayer, than enter fully upon it here. Only would I say, our Jesus would his apostles should have clear and enlarged views of the love wherewith his Father loved him, as God-man, that they might thereby know, he was the first and highest, in all his Father's thoughts, and by their having some clear and spiritual apprehensions of the infinite and unceasing love and delight, of the Father in him, their joy in the Lord might increase and abound. Our Jesus, as the Head of his body the church, is the object and subject of his Father's infinite and immutable love; and our Lord's words to his Father, here before us, implies, he would his apostles might have an enlarged comprehension hereof, to the end they might have a greater enjoyment in their spiritual minds of it, and be led hereby to a greater and more unshaken confidence therein. As the Mediator of union and communion between the Father and the elect, Christ is beloved of the Father; so he also is as the great High Priest of his church and people; and a clear distinct, and spiritual apprehension of Christ, as beloved of the Father under all these considerations, is most truly divine; it is a part of the work and office of the Holy Ghost, in the souls of the regenerate people of God Most High; and it is hereby that the love of the Father is in the minds and hearts of such as are translated into the kingdom of God's dear Son Our Jesus would send the Holy Ghost into the hearts of these his apostles, to shed abroad the love of his Father in them; and because he would, therefore he here prays the Father for them; saying, *And I have declared unto them thy name, and will declare it, that the love wherewith thou hast loved me, may be in them, and I in them*. Oh! What an immensity of love is there, in the heart of Jesus Christ towards his beloved spouse the church, towards his beloved people, both as considered collectively and individually! He would have their minds continually fed and feasted with it; and that they may, he would lead

them up to the spring and cause of it. He being their Head, and as such the object of his Father's supreme affection and delight, he declares all the riches of his grace unto them, to the very intent they may apprehend the Father's love to him, as their ancient, immutable, and ever-living Head. It is his will they should feed and feast their thoughts on the Father's everlasting love to him; that hereby the Holy Ghost letting down some bright beams of his heavenly light, and truth, the love of the Father to Christ, to him as God-man, to him as their Head, the Lord their Righteousness, as the Lord their High Priest, they might hereby be supernaturally lifted up to, and admitted into more free and full communion with God. This is our Lord's design and end; and we learn from hence, the necessity of increasing in the knowledge of the great and deep mysteries of God, to the end we may increase in real supernatural communion with him. They are not truths, bare truths, our Lord here mentions; but they are most profound; they are high, and most divine. It must be acknowledged what our Lord here mentions cannot be exceeded; for, next to a scriptural knowledge of the love of the Father, to the person of his coequal Son, as God-man Mediator, to him, as the Head of the whole election of grace, surely this will be a subject suited to keep up and feed the minds of saints in heaven to all eternity. And I think it follows from our Lord's words, here used on the behalf of his apostles in the first place, and on the behalf of all his church and people in the second, that the knowledge himself hath of the Father's love to him feeds his vast mind, and yields him everlasting satisfaction. I conceive one part of our Lord's meaning in the words before us, is to express his own happiness, and what it originates from; it is from the Father's infinite love and complacency in him. This must be the case, as we consider Christ as the Head of his church, and the Saviour thereof: *I have declared unto them thy name, and will declare it, that the love wherewith thou hast loved me, may be in them, and I in them.* If this our Lord's design and end in making known his Father unto us, what a prospect does it open to us of his unspeakable grace! Our Jesus himself cannot propose an higher end and design, whereby to express his love to his people in this present evil world. As he is united to his people, and they are united unto him, so the care of the Father is, and cannot but be exercised towards them, because Christ is in them; therefore he here saith, *And I have declared unto them thy name, and will declare it, that the love wherewith thou hast loved me, may be in them, and I in them.* But how could the love wherewith the Father loved Christ be in the apostles? How is it, or how can it be in us? By the indwelling of the Holy Ghost. This is the answer, and the only answer which can be returned to this question. The Holy Ghost was at the time Christ spoke these words with these eleven apostles. He dwelleth with you, says Christ to them, (chapter 14:17) and shall be in you. As he was in them as an indweller, so he filled their minds, and possessed their hearts with the knowledge of the Father's love to Christ; not at the time our Lord thus spoke, but after his ascension into the highest heavens. And he dwells, and he will continue down to the very end of time, to dwell in all the regenerated elect; so he by his indwelling in them possesses all their spiritual faculties, and fills them with the knowledge of the Lord. Hereby it is what our Lord here says is realized in the minds of his saints; they are at seasons led into some free apprehensions of the Father and the Son; it is given unto them spiritually to apprehend our Lord's meaning in these words, so as for them to have clear,

distinct, and gospel views of the Father's love to his beloved Son; to know and believe it; to see that all the love of the Father's heart towards them is but the overflowings of his love to Christ their Head; that his love to them is the fruit of his love to him; that he loves their persons in the person of his first and best beloved; this most wonderfully enhances the love of the Father in their view and estimation. Such words of Christ as these before us, the Holy Spirit opening them to our minds, and opening our minds to receive what he shows us as contained in them, thereby we are admitted into such clear conceptions and apprehensions of the Father's love to his beloved Son, as fills our minds with unutterable delight and satisfaction. Hereby it is we enjoy what our Lord here expresses in these words, *that the love wherewith thou hast loved me, may be in them.* And it is so in them, by the revelation and knowledge of it to their minds, through the sacred and secret influences of the Holy Ghost, so as from it their hearts are warmed, and their mouths opened to praise the Lord. Does it not arise from hence, as a most just inference, that it becomes the ministers of Christ, the churches of Christ, the people of God, who are partakers of Christ, to study, to ponder, and meditate on divine truths? Ought they not to be exercising themselves on them as essential and important realities? Should they not be looking up to the Holy Spirit to realize them in their hearts? This is one most important branch of the Holy Spirit's work in the minds of the regenerate; to reveal and state the truths of the everlasting Gospel in their minds, just as they are stated in the word; to realize the truths thus stated in the understanding, so as to bring the will under the mighty power and energy of them and hereby to give such influence to the truths received, as to lead the real children of God into real communion with the Father and the Son. Surely it is in this way, and no other, the Lord's words are fulfilled in the experience of his saints; hereby our Lord fulfills his word in us; thus we have inward evidence of his grace, and also of his truth and faithfulness. The Father's love to his beloved Son, possesses our minds; it inflames our affections; it influences all our spiritual faculties: and thus our Lord makes good his holy promise, in which he says, *If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him.* John 14:23. If our Lord's end and design in declaring his Father's name, and making the same more known to his apostles, was, that they might have clearer apprehensions of the Father's love, so as that their minds might be fully, and spiritually possessed therewith in real enjoyment of this most transcendent subject; we may learn from hence, what the end and design of the minister of Christ should be. As one in heart, affection, and desire with their most dear and precious Lord, they should labor to attain this very end, the establishment of the people of God in the truth as it is in Christ Jesus, so as they may enjoy all the blessings, and comforts thereof; surely the words of Christ imply so much. Let us hear them afresh; who knows, but they may act as a stimulus, and serve to excite and draw out our minds and hearts towards the Lord's church and people: *And I have declared unto them thy name, and will declare it, that the love wherewith thou hast loved me, may be in them, and I in them.* Surely if our Lord delighted to open, and unfold all the love of his Father's heart, and accounted it his glory to preach the salvation of God, to the intent that his beloved ones might hereby be brought to a saving knowledge of his Father's love to him, and to them; first, to a knowledge of his Father's love to him,

and then of his Father's love to them; we cannot have a better example. It will be very just and becoming in us to follow, as having such an example. Indeed it is the very end of the gospel to bring the elect out of their state of ignorance, of sin, and unbelief, to a knowledge of the Father and the Son; and thus they are led to have communion with the Father and the Son, and hereby their happiness is increased. As this is God's very design, which is to be brought about, and answered by ministering the gospel of Jesus Christ, so it should be the end and design of all who are called to preach it, to seek to promote this, in, and by all their efforts in preaching. We should aim at the glory of the Father, and the Son, as our highest end, and aim; then, and as closely connected with this, we should aim, and it should be our end to seek the real benefit, comfort, and blessedness of the Lord's people, which is more or less promoted, when the great and deep mysteries of grace are set before them, when they are explained and expressed. In them is contained the bread of life, and the wine of the kingdom; therefore to withhold the doctrines of the Gospel of God our Savior from the people, is to keep them from their daily bread; it is to keep them from receiving spiritual nourishment. Christ himself did not act thus with his disciples; yet such was their weakness, none among us can be more so. Neither were they without sin, and inherent corruption. Yet our Lord pitied them; he bore with them; he freely and fully forgave all. We should learn from Christ not to withhold truth from saints, of from churches, because there may be many, or great weaknesses among them. No, it is no good reason to withhold divine truth from a church, because there may be weak brethren in it. We should fill up our office according to our Lord's command; we should leave all consequences with the Lord. But I will go on to my next general head, which as proposed, was,

Thirdly, to show the ultimate end our Lord had in view, and which would be produced hereby, *That the love wherewith thou hast loved me, may be in them, and I in them.* I will recite the whole text again: *And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me, may be in them, and I in them.* In going over these words, I have spoken of what Christ had already done, and what he would further do for his apostles; of his end and design herein; it was that they might have clearer apprehension of the Father's love in their minds. And now I am come to show the ultimate end which would be produced hereby, *That the love wherewith thou hast loved me, may be in them, and I in them.* This is the sum total of all, in which the whole would issue and terminate, even an indwelling of Christ in his beloved ones. The love of the Father wherewith he loved Christ being in their minds, it could not be, but Christ must dwell in them, he being the object on which their minds were exercised, and the subject on whom their minds were exercised. They could not know him to be the Son of God's love, and be led by the declaration he had made unto them into a knowledge of the love wherewith the Father loved him, but their whole souls must go forth towards him, as their Lord, and Head. The Father loves the Son for himself, with the same love wherewith he loveth himself: *As the Son hath life in himself, so the Father loveth the Son* as coequal with himself in Godhead, majesty, glory, and dominion. The Father's love to us is a different love; it is founded on our union to Christ, our Head. Our union with Christ is such, that we are one with him; and hereby it is we become united to God; namely, through him who is God-man, our Head, in whom we were chosen before

the foundation of the world. God's love is said to be to us in him: *For I am persuaded, that neither death, nor life, nor principalities, nor height, nor depths, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.* Romans 8:38, 39. God's love to us is said to be in Christ. "Our union," says Dr. Goodwin, "hath the union among the Three persons for its foundation, pattern, and original. This union is let down to the man Christ Jesus first, and in him conveyed down to us. Behold the union of Three persons in One divine nature, Father, Son, and Holy Ghost, one God blessed for ever, producing in imitation of them, an union of two natures, God and Man, in the person of one Christ, to whom be all glory for ever! And that occasioning a third union; yea, the next that could be, though more removed. An union of persons, (though not personal) yea, of multitudes of persons united to one Christ Jesus, to make up one body, to the end we may be one spouse unto Christ, our Head, and Husband, and then to see the derived union the first hath, upon the man Christ Jesus, and upon this union of ours." This is a subject worthy of our deepest study. Our Lord, speaking of himself as God-man, says, *As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me.* John 6:57. And again, to his apostles: *I am in my Father, and you in me, and I in you.* John 14:20. These truths are important realities, which none but the Spirit of God can open to the mind, and give right views and conceptions of. And indeed it is his royal prerogative so to do; it belongs to him according to the settlements of grace. He was to reveal all; he was to set his seal to all; he was to testify of all. Thus he was to glorify Jesus, and enthrone him in the hearts of his beloved ones. These apostles being led already to know the Father, and Christ engaging to go on to instruct them more and more in these most blessed truths, hereby they would be led to know the Father's love to him, their Head; in their having clearer apprehensions of this, a greater sense of it would possess their minds, and fill their hearts. Thus they would have the true knowledge of this great mystery abide and remain in their hearts; thus our Lord's words would, in the blessed effects of them, be accomplished in their souls; the love wherewith the Father loved them would be in them; yea, the love wherewith the Father loved Christ's person, would be in them in its divine power and influence, and Christ also would be in them; so that they would be most truly blessed persons: they could not be otherwise, seeing the knowledge of the Father's love to Christ would abide in their minds, and Christ would also be in them: *and I have declared unto them thy name, and will declare it, that the love wherewith thou hast loved me, may be in them, and I in them.*

May we learn from hence how much the heart of Christ is delighted, in his people's spiritual good! He delights in the happiness of his people, which can only be promoted as their minds are enlightened and enlarged, to take into their minds the knowledge of the Father's love, and the love of Christ unto them. All our Lord had been speaking of, concerning his having declared his Father's name unto them, and his going on still to declare the same, was to promote and effect this end: that the love of the Father being more fully known, their minds might, more and more, be fully possessed, and they would make way for faith to be more and more exercised on it; and they would also be hereby led to apprehend how all the love of the Father unto them, shone forth in all its fulness and glory on them in Christ, God-man, their

Lord and Head; whose love to them would be also the more truly apprehended, as they should be led to the fountain-cause thereof, the love of God. Our apostle, when he is bringing the truths here before us into use and experience, says, *Whatsoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us: God is love and he that dwelleth in love, dwelleth in God, and God in him.* 1 John 4:15, 16. Put our Lord's words in our text, and John's together, you will find they answer each other, and the one explains the other: *I have declared unto them thy name, and will declare it, that the love wherewith thou hast loved me, may be in them, and I in them.* You see all our real enjoyment of God's love, is the fruit of knowing it; in heaven itself our enjoyment of everlasting love will originate, from our real knowledge thereof. As we shall be enlightened and more fully enlarged in our spiritual faculties in the state of glory, to know God in all his persons, and his love in all the outgoings of it, from everlasting, towards Christ, and the church in him, so our enjoyment will be in exact proportion to all this. It is so even in the state of grace; in proportion as the eyes of our minds are opened and enlightened by the Holy Spirit, into the knowledge of the Father's love in Christ unto us, so we are filled, more and more, with the real enjoyment thereof, as the Holy Spirit realizes the same in our minds. Indeed our Lord makes the upshot of all, in the words of our text, to consist in his indwelling in his people: *And I have declared unto them thy name, and will declare it, that the love wherewith thou hast loved me, may be in them, and I in them.* He speaks of the Father's love to him. There is a great deal implied, and contained in this; this love being the subject of their minds, and he indwelling in them, so as to fill their understanding with himself, this would complete their happiness on earth, and would afford them uninterrupted blessedness in glory.

This I am brought to the close of my sermon; of which I must say, as of all the former, I can look on the truths contained in them, with holy pleasure and delight: not on what I have wrote; no; I have come very far short of opening the treasury of grace and glory contained in this chapter: it appears to me, I have only hinted at some inestimable worth contained in it. On the close of it, I think I must say, (this prayer,) to all the New Testament beside, is as the holiest of all.

May the Lord the Spirit open up the mysteries contained in it to the minds of his people more and more! Even so, O God the Spirit! Amen.

FINIS