

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.

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

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THE Prayer of our Lord, before us, may be very properly divided into Three Parts.

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SERMON I.

JOHN XVII. 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.

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 containing all the parts of prayer. It hath been 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, cannot exceed the beholding Christ in his glory, and have uninterrupted fellowship with him in his 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 had 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 blood, 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 loved you: continue ye in my love.* He addresseth 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 his 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 hand 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 *Mark* hath it. And of him, according to *Matthew*, *This is 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 de-

solate 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 as God-man. As the Head of his body, the Church. As the Mediator of all his people. 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 seve-

ral 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 thy 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 of 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 opened. 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.* chap. 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 up 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 the relation he stood in to him. Also it is expressive of his faith and confidence in him, and of his covenant engagements with him on the 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, *The 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 the betrayer, and the devil entering into him upon his receiving the sop, he going out from Christ's company to *Jerusalem* upon the hellish business of betraying Christ into the hands of his most implacable enemies. Yet immediately 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 mediator and surety to bear up under the 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.* ver. 6. As these promises were the foundation of Christ's faith, so the fulfilment 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.* Ver. ii. *As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.* Ver. iii. *And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.* Ver. iv. *I have glorified thee on the earth: I have finished the work which thou gavest me to do.* Ver. 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 fulness 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 this 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 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 to be 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 manifestation thereof. It gives me the uttermost satisfaction. It keeps up my mind. My heart rejoices 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. That thy holiness may be manifestatively 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 fulfilment 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 bloodshedding:—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 from 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 newly slain. To appear as the Lord's High Priest. He was to live in the presence 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.* Heb. 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 hast 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 the 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