

before us. Which are: *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.* 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 shewed the particular regard and attention our Jesus paid to them. He was about to be removed from them, therefore he prays for them. It shews 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. It was giving full evidence that nothing would ever take off his eye and heart from them, but that even in heaven he would remember them with everlasting kindness. I pray for them. As it follows the three former verses, wherein the Lord had spoken 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, proceeding 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, shews 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 hast given 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 ; and 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 own minds, and also in the minds of others. In the present day there are many sad expressions made use of, in the 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 dost 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 live 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, as the objects of thy love; I commit 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 unsearchable riches unto them, they are now on my heart, in a very special manner; on their behalf *I pray.* For those here present; *I pray for them.* May thy 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 known surely 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 on 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 of our Lord's prayer, whilst he principally prays 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 the interest his Father had in the elect. 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 thy jewels. Thine Hephzibahs, thy 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, thy peculiar and beloved ones. They are all this by that eternal act in thine own mind 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 all 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 book of God, is to take it in just exactly 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 our 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 shew

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 those 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 gift 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 shews the truth of his claim in them, also his Father's original propriety in them. And his own peculiar delight in expressing his joy, in uttering his full 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 shews 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 thy 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. And 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, chap. xvi. 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 Spirit who proceedeth from the Father, and the Son, would in his economical office, take of the things of the Father and the Son, and shew 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 lead us to right scriptural apprehensions hereof. It will be most truly beneficial unto us. I proceed to my next head, to shew 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 own 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 the 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 no 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 in his cause and interest, they not loving their lives unto the death, but most cheerfully yielding to martyrdom for him, when called thereunto: so his real saints glorify him, by their stedfast 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 Tim. iii. 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 honour 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 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.