

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 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 errors and defections from the truth, as it is in Jesus. As 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 souls' good. He was to send the Spirit on these persons, who was to lead them into all truth. As it will be for the honour 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 heaven. Though I am going from them, and shall leave them here in this world, yet thy love is always the same; it knows no change; it is immutable; give them more fully to know it; give them more firmly to believe it. Thus, *Holy Father, keep through thy own name, for the glory of it, for the honour of thy word, and to prove thy 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 of 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 shews 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 com-

monly 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 but 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 hast given me," shews 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 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 endeavoured 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 teachers. 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 honour, 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, through 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 iv. 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 xi. 23. And the apostle *Paul's* exhortation to the members of the church at *Corinth*, shews 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 Cor. i. 10. And the propriety of our Lord's request for his apostles, that they might be kept 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 fulfil 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 teachers.* 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 had 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 twofold 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 x. 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 of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.* John xiv. 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 the 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 XI.

JOHN XVII. 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 therein. 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 as 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 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 the uttermost care and exactness, in exercising 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 times full of corruption. Yet our Lord takes no kind of 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 our Lord Jesus Christ is to us, all the while we are in this present world. It is only 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 it is only whilst we remain in a time state. And, blessings 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 temporal evil. 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 honour 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 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 and final 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 beloved 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 to 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.* Matt. xiii. 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 chap. ii. ver. 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.* Rev. xiii. 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 his having kept them, so he having kept them from temporal and eternal ruin, gives an 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 de-

clares *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 has 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 every thing has been realized in me that was foretold by the prophets. That even *Judas's* 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 with 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 guide to them which took Jesus. For he was num-*