

bered with us, and had obtained part of this ministry. And he makes an application of his subject thus: "For it is written in the Book of Psalms, Let his habitation be desolate, and let no man dwell therein; and his bishoprick let another take." Which are almost the very words of the sixth, seventh, eighth, and ninth verses of the hundred and ninth Psalm. The variation of the words, neither alters the subject or meaning of them. It follows from hence, that *Judas* had been spoken of in the scriptures as an apostate. Who would be the betrayer of the Messiah. That he would bring on himself a most tremendous curse. That he would be in his own person an execration. Our Lord must naturally be conceived as referring to this here, therefore he says, all this fell out just so, that the scripture might be fulfilled. It foretold this by way of prophecy, many ages before it was accomplished. What is written and foretold therein can never fall to the ground. This hath fallen out in the event, most truly, according to the prediction. It is therefore accomplished in this person, in his case and circumstance, from whence it appears no one single word in the sacred volume of holy scripture, can fall to the ground. From hence our Lord gives an account of the fall of *Judas* from the apostolical office, and falling into hell. He is here styled, *the Son of Perdition*. A title no where in all the book of God given to any beside, but *the Pope of Rome*. And he is also styled, *the Son of Perdition*. 2 Thess. ii. 3. And *Peter*, speaking of *Judas*, whom Christ styles *the Son of Perdition*, expressly says, that *Judas* "by transgression fell, that he might go to his

own place." Which can be none other than hell. *Those that thou gavest me I have kept, and none, or not one of them is lost, but the Son of Perdition, that the scripture might be fulfilled.* We may learn from hence that it is most clearly witnessed in the word of God, that some are ordained to eternal life, and some are fore-appointed to eternal death. That all is fixed in the divine decree; otherwise, how came it to pass, *Judas* should be fore-signified in prophecy as the very individual person who should betray Christ, if all this was not the fruit of divine predestination? It is every day realized that all things are known unto God; and that all things falls out most exactly according to the divine will. If so, all things must be appointed. It is expressly said, *He worketh all things after the counsel of his own will.* Ephes. i. 11. Even the death of Christ, and those who were the very immediate perpetrators thereof, *Peter* declares, respecting *Herod* and *Pontius Pilate*, with the *Gentiles*, and the people of *Israel*, were gathered together, For to do whatsoever the hand and counsel of God determined before to be done. Acts iv. 27, 28. If so, all the actions of men are under the direction of the Lord. That he overrules all in man for his own glory. God's decrees have no influence on the wills and actions of men; yet God knows all the wills and actions of men. And let us be willing, or unwilling, to believe and acknowledge it as we may, yet he who declareth the end from the beginning, and from ancient times the things which are not yet come, it is he who saith, "My counsel shall stand, and I will do all my pleasure." From our Lord's saying to his divine Father, *Those that thou gavest me I have kept,*

and none of them is lost, but the Son of Perdition, it is expressive of his acquiescence therein. And from our Lord's adding to it these words, *that the scripture might be fulfilled*, it shews the knowledge which he had of, and also the use which he himself made of them. Indeed, he was daily conversant with them. He could indeed say, *O how I love thy law, it is my meditation all the day. The law of thy mouth is better unto me than thousands of gold and silver.* The word Scripture, taken absolutely, generally stands for the sacred books of the Old and New Testament. Did ye never read in the scripture? Matt. xxi. 42. How then shall the scripture be fulfilled? Matt. xxvi. 54. *All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.* 2 Tim. iii. 16. Yet I conceive what is strictly and properly scripture, is what relates to the revelation, and prophecies, concerning Christ in the sacred books. It is expressly said by *Matthew*, speaking of selling Christ for thirty pieces of silver, Then was fulfilled that which was spoken by *Jeremy* the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of *Israel* did value, and gave them for the Potter's field, as the Lord appointed me, chap. xxvi. ver. 9, 10. Now this is not to be found in *Jeremiah*, but it is in *Zechariah*, xi. 12, 13. The Jews say, the spirit of *Jeremiah* rested on *Zechariah*. Mr. Romaine, and others, say it was spoken by the prophet *Jeremiah*, and written by *Zechariah*. But what I quote it for is, that scripture must more immediately relate to prophecy. And as a proof of it, I would quote the following passage. *Mark* says, *And the*

scripture was fulfilled, which saith, And he was numbered with the transgressors, chap. xv. 28. The scripture referred to is Isaiah liii. 12. And he was numbered with the transgressors. As this is a prophecy, and it is styled so by way of eminency, so is also what our Lord here alludes unto, when he says, None of them is lost, but the Son of Perdition, that the scripture might be fulfilled. Let these things be duly and properly considered by us, and we shall see beauty, harmony, and truth, most closely connected together in our Lord's words, Of those thou gavest me I have lost none, but the Son of Perdition, that the scripture might be fulfilled. It may be observed by us, that amidst all the glorious things which our Lord before, and after speaks of, yet in the hearing of his favoured few, he speaks out before them concerning the awful state of Judas. If such a one was in the church over which Christ himself presided as pastor, we learn from hence, that God will have it so, that in his churches, the gospel being as a net which gathereth of every kind, some shall be congregated among the Lord's real people, who will be everlastingly separated from them, and unto whom Christ will one day say unto them, "I never knew you, depart from me all ye workers of iniquity." I would only add, Christ will, and does take care to discriminate between such as are his, and such as are not. The elect obtain the true knowledge of Jesus, and salvation, and the rest are blinded. I go on,

Thirdly, To review our Lord's apology of this fall of *Judas*. Who though he had been given by the Father to him, as an apostle, yet he was lost; whilst the others are saved. *While I was with them*

in the world, I kept them in thy name: 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. His address is to the Father. It comes in after he had been speaking concerning his faithfulness, and concerning his care, which he had exercised over the chosen flock. He is giving an account of his faithfulness, both to his Father and his flock. Yet in the midst of all this, he speaks of the loss of an individual; and he speaks of it without the least emotion. We should learn from hence not to be so concerned about the loss of the reprobates, as though it might have been prevented. Our Lord knew all the counsels of his Father's will. He who was the greatest predestinarian that ever lived in our world, is perfectly well pleased with all the good pleasure of his Father's will. He knew God could will nothing, but what was perfectly just; therefore he is well pleased with God's acts and purposes, and as Mediator, submits to his Father's good and righteous will in all things. Though we are not what Christ was, nor are we fully admitted as he was into all the knowledge of the divine will, yet it most certainly becomes us, to submit to the righteous determination of the Lord towards all flesh. If you are favoured with a supernatural birth, and have spiritual and eternal life imparted to your minds, learn from hence, to read your real election in Christ, and give Father, Son, and Holy Ghost glorious praise for the same. Learn to leave all others with the Lord. Do not be curious to pry into the will of God concerning any but yourselves. Neither be too much disturbed if some in the same church state with you, are no great ornaments to

their profession. Ever remember who maketh you to differ. This will always keep you in your proper place. You will then recollect with solemnity of mind, and also to your spiritual profit. It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. I have, says our Lord to his Father, in giving up his account to him, lost but one of those whom thou gavest me. And this is not properly a loss. He was never the object of thy love; he was never the subject of thy grace; he was not among the given ones, whom I was to give eternal life unto; he was not among the number I was engaged before the world began to lay down my life for. He was given me by thee to be an apostle; he has had the outward means, and seen my miracles, heard my sermons, and been with me so as to enjoy all external ordinances; he has sinned against all; he is now fully given up to his own heart's lust; covetousness hath been at all times his master-sin; he is now wholly swallowed up in it; he is gone from me in order to betray me. All this is according to the counsel of thy will. All this was foreseen by thee even before, and also when thou gavest him unto me. All this is the subject of several prophecies recorded in the Book of Psalms. His end is there most fully and solemnly expressed. Thy will is mine herein. The scripture is fulfilled hereby; that is, what thou hast caused to be written therein, concerning the man who should betray me, is all fulfilled in this apostate. And what is to befall him, as the reward of his iniquity, is also written therein. As I have therefore kept all the eleven, and well kept them, agree-

able to thy will, and mine own engagements and office, I have therein most carefully and faithfully discharged my part, and executed mine office to the glory of thy name, and to the benefit of these thy servants before thee. As to the Son of Perdition, every thing has taken place concerning him, as stated and expressed in thy revealed word. Therefore as no real injury will fall on the eleven elect apostles, by means of the fall of this man, and my churches to the very close of time will reap this benefit from it, as to see there can be no falling from thy love, and out of my arms, though there may be falling from a very high profession of my truths; I therefore speak all this before thee, at this time, for the future benefit of *thine and mine*. They are, and will be kept by my power, through faith unto salvation. None of them is lost. They were written in the book of life. *But the Son of Perdition* is lost. And herein is the scripture fulfilled; therefore I rest satisfied, seeing thy manifestative glory is not in the least affected hereby. No; nor my glory and office, as Mediator. All the ends for which thou gavest him me, are answered; his fall only proves what he was; it shews there is no safety by being simply a professor of my truth; it is only in being in me, as a member of my body, a being inlaid in my very heart. He was not. So that *thine and mine* here present, and *thine and mine* absent, and *thine and mine* who are yet for to come, throughout every age and period of time, will have no cause to stumble. It is, with all and every circumstance of the man, and his apostasy, a full and immutable evidence of my power to save; that I am indeed

almighty to save. Beloved, I hope I have on this part of my subject said all which may be relieving to your minds. Learn from it, God will have it so, that in some of the best, most regular organized churches, with all the truths and ordinances faithfully stated, defended, and attended on, there shall be some corrupt and scandalous sinners. They shall be high too in gifts and attainments, yet be nothing. Yea, they shall fall from all these, and fall into hell. Take heed you be not too much concerned about it. You have not any thing to do with it. Leave all such cases with the Lord. As all things are under the immediate eye and purpose of God, it must have been designed by him that *Judas*, falling as he did, should be for the real benefit of the church. And wherein could it be so, but by giving us to see that even in the churches of Christ, we must expect to find sinners as well as saints. Let us therefore learn to leave ourselves wholly and entirely with Jesus Christ, and not give ourselves unnecessary care and concern about others. The elect shall obtain the salvation which is in Christ Jesus, and the rest shall be blinded. Always remember there are in the visible congregated church of Christ, sons and servants. The latter have their use as well as the former. Yet the servants will never be sons, nor will the sons ever be servants. The servant abideth not in the house for ever, but the Son abideth ever. Our Jesus is just what he was, notwithstanding the loss of *Judas*; he does not want his disciples to be concerned about his fall; he does, in their hearing, speak of it in such terms as must embolden their faith in him; he, calling him the Son

of Perdition, is giving them to understand that he belonged to the family of hell, which they never did. He says, *While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the Son of Perdition, that the scripture might be fulfilled.* And thus I am brought,

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

able joy to himself, yet at the same time he is deeply concerned for those he is parting from. He began at the former verse this subject of joy, *And now I am no more in the world, but these are in the world, and I come to thee.* I shall be soon admitted to enjoy that glory, blessedness, communion, and satiety with thee, and in thee, as none but myself can. Yet these, my beloved ones, and thy beloved ones, *are in the world*, and I know not how to part from them. They are deeply rooted in my mind; they are inscribed on my heart; all I shall enjoy with thee in glory, will never take off mine heart from them; I could not leave them, hadst thou not been equally interested in them as myself. I have left them with thee, therefore I come to thee. And it fills my mind with the utmost satisfaction that I have given thee an account of my conduct towards them, while I was with them in the world. It was my meat and drink to keep them through thy name, and exercise all my bowels of mercy and compassion towards them. I have now left them, Father, with thee. I have prayed thee, *Holy Father, to keep them.* *And now I come to thee*, who art the fountain of my joy. *I come to thee*, that my soul may be made glad with thy countenance. *I come to thee*, knowing that *in thy presence is fulness of joy, and at thy right hand are pleasures for evermore.* The language of *I*, and *Thou*, and *Me*, and *Thee*, so often used by Christ in this prayer, are so many proofs of the divine personalities, of himself, and of the Father. The word personalities, is expressive of the mode of existing in the divine nature. The word person, besides that, implies the nature and substance in whom he subsists. A person is an in-

dividual that subsists and lives of itself, endowed with will and understanding, who is neither sustained by, nor is part of another. Such is the Father, therefore a Person; such is the Son, therefore a Person; such is the Holy Ghost, therefore a Person. The great and incommunicable name of Jehovah is always in the singular number, because it is expressive of his essence, which is but one; but the first name of God we meet with in scripture, and that in the first verse of it, is plural (Doctor Gill). It will hereafter, in further discourses on this prayer of our Lord's, be found, that the doctrine of the Eternal Three, is the very ground and basis of this divine intercessory access of Christ, to the throne of the heavenly grace. Yea, that the union of the Three in Jehovah, is the very primordial motive with God to choose and ordain an election of grace, to stand in such an union and relation to him, as to receive from him supernatural and supercreation blessings. I love the doctrine of the Trinity from my very soul. It is received into my mind from the scriptures of truth, through the inspiration of the Holy Ghost. I do not want, nor desire to know, how the Three in Jehovah exist. I am content with the scripture revelation thereof. In the same I rest. Without any inquiry into the modus of their existing. And I know what it is to be favoured with real, and spiritual, distinctive, apprehensive, and personal address and communion with Father, Son, and Holy Ghost; and this is all I expect to be admitted to the knowledge of, throughout the ages of eternity. But to return to my text, to that part of it which belongs to this last head of discourse, *viz.* *And now*

I come to thee; or, And now come I to thee: and these things I speak in the world, that they might have my joy fulfilled in themselves. Our Lord is truly pleased and happy in the prospect of going to the Father. He knew what he would enjoy in the immediate access he would have with the Father. He knew what communion with the Father was, and that in such an incommunicable way and manner, and that also to such a degree as none beside himself were ever admitted to. He could not therefore but be filled with holy joy at the prospect thereof. And he speaks it in the words he utters. *And now come I to thee*, from whom I came, in whose bosom I was before the world began, to enjoy what I have for a season parted with, the glory which I had with thee before all time. I am possessed in my own mind and thoughts with views hereof. *And these things I speak in the world*, that they hearing them, may be led to see and know what my heart will be towards them, when I am with thee, in the full enjoyment of all my glory which includes all our Lord had before said in the former part of the chapter. It was all spoken out by Christ to his Father, in the hearing of these eleven apostles, to this end, *that*, says our Lord, *they might have my joy fulfilled in themselves.* It was by the words of Christ, the Holy Ghost was to work on their minds. And he was hereby to fill their hearts with the joy of Christ. They were hereby to have some blessed apprehensions of the joy of which Christ is the object and subject. Of the joy which comes from him, and which centres in him. They would hereby rejoice in his person, in

the greatness, dignity, and majesty of him, who was their life and light, their righteousness and propitiation, their Head, their Husband, their Saviour, their present and their everlasting Friend. From these few and simple ideas, we cannot but see and perceive, the subject here before us, is immense and truly sublime. Not what our Lord had spoke concerning *Judas*, was to take off their minds for a single moment from him. The perfidy of that wretch did not shut Christ's mouth, so as for him to cease to express his heart's love to these his beloved ones now before him. No; he wills they should have matter for joy, for holy joy, for constant joy, for everlasting joy. "And these things I speak in the world, that they might have my joy fulfilled in themselves." As it is here set before us, and recorded for the benefit of the whole Catholic church of Christ militant here upon earth, we learn from hence, how our Lord accompanies the same with his blessing. It is by his sending his Holy Ghost into our hearts, and by his bringing home, and realizing in the mind, the great and important realities here contained. By this means, the real people of God are led so to receive these heavenly words of Christ into their understandings, as to have the actual enjoyment of them, and hereby to enjoy real communion with Christ in the true belief of them.

And now come I to thee, and these things I speak in the world, must refer to what goes before, in which our Lord had spoken concerning the nature of eternal life; of his power to give it, to all whom the Father had given him; of the work of redemption finished by him, and the glory due to him on

that account. He had also spoken concerning the chosen ones, and particularly the apostles now present. He had declared the mutual interest he and his Father had in them; and what he had done for them; in revealing and giving the gospel unto them; in his keeping them by the powerful influences of his grace. He had expressed the great concern he had for their future preservation. All these things he had been taking notice of, in his prayer for them, whilst he was with them in the world, before he took his leave of them. And he says, his end in all this was, *That they might have my joy fulfilled in themselves.* A part of which joy is let into their minds as they are led from his word, and by his Spirit, to contemplate his joy in them. He joyed and rejoiced in them before all time. He still continues his joy in them, so that he rejoices in them, and over them, to do them good; and he will more abundantly express it, when they shall all be brought home to glory, and be for ever with him. The prophet *Isaiah*, speaking to the church, says, *The Lord delighteth in thee.* The Lord, speaking of his people by the prophet *Jeremiah*, says, *Yea, I will rejoice over them to do them good, with my whole heart, and with my whole soul.* And the prophet *Zephaniah* says to the church of Christ, in this our world, *The Lord thy God in the midst of thee is mighty; he will save; he will rejoice over thee with joy; he will rest in his love; he will be silent in his love.* So it is in the margin. *He will joy over thee with singing. And the joy of the Lord is our strength.* All which is confirmed by these words of our Lord's, *And these things I speak in the world, that they might have my*

joy fulfilled in themselves. We see from hence the love and delight our Jesus hath in the spiritual prosperity of his servants. They cannot prosper in their souls, nor flourish in the house of our Lord and God, except their minds enjoy the peace which Jesus made by the blood of his cross, and their hearts are truly filled with a sense of his love. If they could, our Lord would not have thus prayed for them. He says to his Father, on their behalf, *And now come I to thee, and these things I speak in the world, that they might have my joy fulfilled in themselves.* This therefore is a part of his request, as it also is the end of his request. He is pleased his beloved ones should be perfectly happy in him. It pleases him that they should derive their joy from his word. He speaks out before them, and he speaks out unto them all his heart. He cannot act more graciously towards them. He cannot express his goodness more abundantly unto them. He would have them to delight themselves in his great goodness which he has shewn unto them. These words of our Lord's, *And these things I speak in the world, that they might have my joy fulfilled in themselves,* were not merely intended for the eleven apostles, but for his whole church, ministers, and people down to the end of time. And they will be supporting to the Lord's people in every age, place, circumstance, and condition they can possibly be in. It would be a most blessed exercise to read over this whole prayer, to pray it over, to mix faith with every part of it, and bless the Lord for it, and for what in a particular manner concerns us in it. Such as concerns Christ himself, may be of use to us, as

it would serve to direct our minds to contemplate him. And we are never better employed, nor are our affections more heavenly at any season, or on any occasion, than when we are engaged in contemplations of him. It is what the apostle exhorts unto. He says, *Wherefore, holy brethren, partakers of the heavenly calling, consider the apostle and high-priest of our profession, Christ Jesus.* Heb. iii. 1. As it respects the fitness and qualification of the apostles, to fit them for their work of preaching the unsearchable riches of Christ, for planting churches, and settling the ordinances and officers in them, here we may behold it, and herefrom see, what the real gifts and graces of those persons are, whom Christ is still pleased to send, and place in his churches. We may learn from hence what those blessings are, which we individually as saints, as believers in Christ, stand in need of. So that I cannot but esteem it to be a spiritual exercise, which if practised would turn to very great profit and real advantage, to go over the whole of this prayer, by reading it, mixing faith with, and praying over each petition, that it may be fulfilled in us; so far as it will increase our Lord's glory. May the Lord bless what hath been delivered, so far as agreeable to his most holy mind and will, that you who belong to him may be profited, and his joy fulfilled in you. Even so. Amen.

SERMON XII.

JOHN XVII. 14.

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

OUR Lord Jesus Christ, the apostle and high-priest of our profession, is here praying for his chosen, elect, and beloved apostles. His prayer contains a variety of petitions, and they are all of vast importance. His first request is, that they may be kept unblamable in holiness; that they may persevere; that the Father, whom Christ addresses with this title, *Holy Father*, would keep them through his name, in the truths and ordinances of the everlasting gospel. Our Lord gives them all up to his Father's care and guidance. He then gives an account of the care and faithfulness he himself had exercised towards them, whilst he was with them in the world, during his abode with them. And being now to leave them in the world, he being just ready to enter on eternal glory, to enjoy and solace himself in his Father's bosom, he declares he spoke what he did to his Father in prayer, and audibly in the ears of these eleven persons, that they might have holy, spiritual, durable, substantial, yea, everlasting joy in their minds: even his own joy. That as he would be ever joying and rejoicing in them, as the objects and subjects of the Father's everlasting

love—as the persons whom his Father gave him to be members of his body, of his flesh, and of his bones—as his witnesses who were to bear his name, and by their preaching it, would be the very instruments of its being *as precious ointment poured forth*. So he could not but rejoice in them, and in all the elect and given ones, saying, *The lines are fallen unto me in pleasant places, yea, I have a goodly heritage*. He having given up to his Father these persons, and spoken such things of his interest in them, and also of his Father's propriety in them, as could not fail when the Spirit should be sent to bring to their remembrance the same, a fulness of joy in their minds. Our Lord proceeds in his address on their behalf with his Father, saying, in the words now before us, and which is to be the subject of our present sermon, *I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world*. In which words we have a continuation of our Lord's prayer, and in them the following particulars:

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

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

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

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

These are the particular heads of the present subject before us, and under each of them, I hope to unfold our Lord's words unto you. For this I