

would look up to the Holy Ghost. It being his prerogative royal, to take of the things of Christ, of his word, as also of his Person and salvation, and shew and testify of the same. May he be pleased to be with me in my attempt to unfold these words of our Lord unto you. My first general head is to give an account of what Christ had done for these persons. I have given them thy word.

Christ is the Person who speaks; the Father is the Person addressed; the persons spoken of are more particularly and precisely the apostles. Our Lord declares what he had done for them; what he had bestowed on them. *I have given them thy word.* It was not his own, but the Father's word, which he had given them. It was an invaluable gift. The word was inestimable. The bestowment of it was altogether of grace. It was the fruit of election. It was a part of Christ's faithfulness to bestow it. Our Lord had been on this subject before, where he says, *For I have given unto them the words which thou gavest me.* ver. 8. And he here says, *I have given them thy word.* We learn from hence, our Lord is pleased to go over, and repeat the same truth in his prayer again and again. He doth so with respect to the oneness of union and interest he and the Father hath in the elect. *And all mine are thine, and thine are mine, and I am glorified in them,* ver. 10. And we should learn from hence to know, that truths of the greatest importance are to be repeated, again and again, in prayer, and in preaching, to the intent they may have their weight and influence on our minds, and also on the minds of others. Our Lord is here speaking as Mediator,

As such, he received his all from the Father. He gave him all in the everlasting covenant, what he should speak, and what he should do. He had most faithfully performed his work, and office, in every particular. These eleven men had been some considerable time in his school. They had been fitting up hereby to proclaim him in his Person and salvation to an elect people, who were to be formed for the Lord's praise. Our Lord is again speaking to his Father on their behalf. They are to receive all the blessings of this his prayer. Yea, the good of it is to be extended to his ministers, churches, and people, down to the very end of time. Yet here it must be granted, the apostles, as such, are the particular subjects and persons whom Christ is here speaking of. It was to them he had delivered his Father's word; it was on them he had and would bestow apostolical gifts; it was on them he would shed the Holy Ghost richly, on his ascension and coronation in heaven. These were the persons who were to be his ambassadors, who were to preach the gospel with the Holy Ghost sent down from heaven. Of these persons he speaks to his Father. And concerning them he saith, *I have given them thy word.* As it was the Father's word, it was given by him to Christ, who gave it to these persons, which was altogether agreeable to the divine transactions and economy of grace. It has been already stated in the course of these discourses on this prayer of our Lord's, here recorded in this seventeenth chapter of John, the covenant acts, and transactions of the Three in Jehovah, in the everlasting covenant. There can therefore be no necessity of opening the same here.

especially as it is the principal basis of the whole chapter. And at all times expressed when it is said, Christ is here praying and speaking as Mediator. Therefore as it appears needless to enter into this most sublime and interesting subject, for the reasons given, I shall therefore build upon it, and not any further open it; except it be in some general hints concerning it. As our Lord says to his Father, respecting his apostles who were present with him, *I have given them thy word*; we here learn the faithfulness and grace of our Lord Jesus Christ, both to his Father, and also to these his servants. He came from his Father's bosom for this purpose. He had not only opened to them all his Father's mind, will, counsel, covenant, grace and mercy, salvation and truth; but he had also given them the knowledge of the same, that they might communicate it to others. I understand Christ here is speaking of the system of truth, as bestowed on them as an invaluable gift; a treasure of infinite worth; bestowed on them as the fruit of sovereign favour; a treasure put into their earthen vessels. That all the blessings which followed from their preaching it, might fully appear to be of God, and not of them. Our Lord had given them the everlasting gospel of the blessed God. His Father had a concern in his intrusting it unto them. Therefore he says to him upon this subject, *I have given them thy word*. By it thy glory will be seen; in it thy glory will shine forth; through the preaching of it thy love to me, and thine elect in me, will be so made known, that thine everlasting love will be believed, and enjoyed in the minds of thy regenerated and called people.

It appears the scripture before us may be enlightened, and the subject of it better understood by quoting these words of Christ, recorded by our evangelist in the fourteenth chapter of this gospel. Where our Lord, speaking to his disciples, saith, *But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.* ver. 26, 27. By the gift of Christ here, Peace I leave with you, my peace I give unto you, I understand the gospel itself. It was given unto these persons from Christ; it was given them just as Christ himself had received it. He gave it them, so as never to recal it; he gave it them from his Father. On this account he saith, *For I have given unto them the words which thou gavest me,* ver. 8. And here, *I have given them thy word.* It was committed to their trust. He accounted them faithful; putting them into the ministry. If we view the subject thus, then our Lord most highly honoured these persons. They were to preach *the glorious gospel of the blessed God*; they were to preach *the gospel*; they were to preach *the gospel of God, our Saviour*; they were to preach *the unsearchable riches of Christ*; they were to preach *the hidden wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world, unto their glory*; they were to preach *the everlasting gospel*; they were to be sent forth *in the fulness of the blessing of the gospel of Christ.* All

which they were prepared for by Christ himself. He had fitted them for it, because he had given them the word of truth. Although they were to wait until the Holy Ghost came upon them, and they were thereby endued with power from on high, yet they received the word of the gospel from Christ himself. He it was, who had unfolded the will of his Father unto them. He having made known unto them the mystery of his Father's will, according to his good pleasure which he purposed in himself. If what I have delivered, serves to set our Lord's mind and will, as uttered in the text, clearly before us, *I have given them thy word*, then it follows, that the gospel is an inestimable blessing. It is so. It is all this on many accounts. God gives no small gifts. They are all great. His gifts and blessings are for worth unspeakable. It is really so. It must be so, as it respects the originality of it; as also for the sublimity of it; and for the revelation of God made by it; and for the blessings which are the concomitants of it. "It is styled the manifold wisdom of God." Eph. iii. 10. It is a mystery hid in God, who created all things by Jesus Christ. It is a mystery which contains riches; yea, riches of glory; yea, Christ is the mystery of it; he is contained in it; he is revealed by it, and in it, he being the subject thereof, are hid, or contained, all the treasures of wisdom and knowledge. *Paul* expresses his desire for some real saints, that their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ, See Col. ii. 2. It must be

love, amazing great love, for Christ to bestow the knowledge of the gospel, to these eleven men ; and to give the same gospel to them, which he himself had received from his Father. Hereby he proved his love to them, and his faithfulness to him that sent him. And hereby intimates how absolutely necessary it was the Father should look to these persons, and keep, and save, and watch over, and preserve them, whilst they were in the world, seeing they had a treasure in their earthen vessels of more worth and excellency than all contained in earth or heaven. The gospel being Christ himself, set forth by God, as his ordinance of salvation, there can be nothing in heaven itself, which can exceed the gospel. He being God's treasury, his inheritance, his portion, his all. And in the gospel, all of Christ is recorded ; the whole of Christ is revealed ; in it he is crowned by the Father, and the Spirit ; by it he is preached ; in it he is set forth, as God's salvation to the ends of the earth ; through it heaven is opened ; all of God is known which creatures can know. The gospel is Christ's chariot ; in it he shines forth ; he is the Son of everlasting righteousness ; and he shines forth so clearly in this revelation of him, that he communicates health, and cure, by his beams of light and love, on his people's hearts. Christ had bestowed his gospel on these persons ; they had received it from him, as a testimonial of his high regard, and affection for them. He had received it from the Father, as a gift of pure grace ; and these persons were to go forth, and preach it exactly according to the manner, matter, and order he had directed, instructed, and taught them the knowledge of.

It must have been, in the nature of it, calculated to fill their minds with holy gratitude, to hear their Lord and Master thus speak of them. From the brief hints which have been dropped, ministers, churches, and saints should learn, it is incumbent on them, to preserve the gospel of Christ in the same purity Christ hath delivered it unto us in his word. If Christ himself gave the gospel just as he himself received it from the Father, and they delivered it to others just as they themselves received it, then we should aim both to receive it, and also retain it, in the very same simplicity. If it be said, but they are not now with us, therefore as they are not, how can it be expected of us, either to apprehend it, and abide by it, as they themselves did? I would for one, and at once reply, seeing we have the whole substance of all Christ Jesus ever said or did in our world, recorded in the writings of the sacred evangelists; and have the whole system of truth, of which Christ is the substance, it should be our study to attain from them such a real knowledge of Christ, and truth, as will keep us stedfast in the truth, and cause us to stand fast in the liberty wherewith Christ hath made us free. Ministers, although very inferior to the apostles, yet they should consider that Christ hath indeed put high honour on them, to give them the knowledge of his gospel, and having called them to preach it, they should study rightly to divide the word of truth. The churches of Christ should be very careful to hold forth the word of life. And all the Lord's people should consider themselves as set forth for the defence of the gospel. If we consider the real

blessings of the gospel, we shall see it is an inestimable blessing bestowed on the church by Christ. The knowledge of being the beloved of God, is an inconceivable blessing. To be elected in Christ—to be accepted in Christ—to be blessed with all spiritual blessings in Christ—to be redeemed by Christ—to be justified in Christ—to have full, free, and eternal redemption in the blood of the Lamb of God, even the forgiveness of sins, are inestimable blessings. And these are gospel ones. To be in the kingdom of God's dear Son, and be admitted freely into free access to God, and be favoured with holy confidence in him, and free and intimate communion with him; these are blessings and privileges which the saints of the most high God enjoy by means of the gospel. Let us labour to obtain a clear knowledge of these important realities. Let us seek to be firmly confirmed and established in the true faith and enjoyment of them. This will be a blessed mean in the hands of the Holy Spirit, of our being led on, so as to be filled with the knowledge of the Lord's will, in all wisdom and spiritual understanding. We may well observe here, that none but Christ himself can give any of us a true knowledge of himself, and of his Father's mind and will. He it was who first preached it in our world; he begun it in the garden of Eden; his text and sermon was perfectly well suited to the persons, and to their case, and circumstances; he preached it to the elect apostles; he it is who still preaches it unto us. So that I will quote *Paul's* words by way of exhortation. *Therefore we ought to give the more earnest heed to the things which we have heard;*



*lest at any time we should let them slip. For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward. How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him? God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will. Heb. ii. 1—4.* As I have given an account of what Christ had done for those persons, of whom he speaks in the text, viz. that he had given them the gospel, just as he himself had received it. I proceed,

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

By the world, we are to understand persons in it, worldly minded men. Men who were of it, whom Christ had before distinguished from his own, by saying, I have manifested thy name unto the men which thou gavest me out of the world. Our divine Jesus had been speaking to these persons on the same subject, a little before, what he now speaks to his Father concerning them. He, in his sermon unto them, as recorded in the fifteenth chapter, and verses 17—21, had been informing them what would be their lot, and what they might expect from the men of the world. He had said unto them; *These things I command you, that ye love one another. If the world hate you, ye know that it hateth me before it hated you. If ye were of the world, the world would love his own: but because ye*

*are not of the world, but I have chosen you out of the world, therefore the world hateth you.* Having given them the reason why the world hateth them, he adds an exhortation. *Remember the word that I said unto you; the servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me.* As in these verses he openeth up to them the cause and reason of the world's hatred of them, and tells them how it would break forth in acts of persecution against their persons, so here he prays for them agreeable to all this. *Saying, I have given them thy word: and the world hath hated them.* It was because Christ had given his Father's word unto them, that the world hated them. Luther used to say, "If a man preached the gospel, he would draw after him all the rage of earth and hell." There are a variety of reasons why sinners hate saints. Why the world hated the apostles of Christ. But the reason given in the text is but one. And it includes all others. It was on the account of the doctrine these persons would preach. Which doctrine was wholly divine. It was of an heavenly original. It had been uttered in heaven. It was conceived in the infinite mind of Jehovah. It was delivered by the Father in counsel and covenant to his co-equal Son. He became incarnate that he might publish it, and make it known. He had done so, fully and effectually to those eleven men now present with him. They were to go forth after the day of Pentecost, and preach it every where. And

the Lord would work with them, and confirm the word with signs following. Yet whilst the doctrine would be most salutary, life-giving, soul-refreshing, and heart-comforting, yet the very preaching of it would be the savour of life unto life, and the savour of death unto death. It would be to some effectual to their conversion unto God. Whilst others would be filled with rage against it. We may here observe the grace and goodness of our Lord Jesus Christ towards these his friends. He forewarns them, which was to forearm them. He prays for them suitable to the cases which would befall them. He does not lay any blame to them, or speak of it as any fault, or owing to any cause in their conduct through life. The doctrine which they preached seems to be that, which inflamed the minds of earthly minded persons with prejudice against them. This filled their hearts with envy; their mouths with scandalous language; their spirits with rancour; so that there was no safety for these ministers of Christ. It may be asked, why, what was in the doctrine which they preached which could enrage the world, and fill their minds with such indignation at them? the answer to this question must be, that the truths and doctrines of the everlasting gospel, are, as one expresses, contrary to all nature's highest improvements. They are wholly supernatural and divine. Why, cannot I be saved, and be in the favour of God, let my views be what they may of the Bible, and what is contained therein, if so be I act according to the dictates of mine own mind? So speaks a carnal man. Would you damn me because I think for myself? can I not be saved unless

I believe every thing you would have me to believe? What! are there none go to heaven but just such as you please? I think you confine the matter. No one is saved, except they are just like you. So you damn all beside your own sect. This is very much like what often proceeds out of the mouths of many unsanctified persons. Nothing shews the tremendous blindness of the natural mind, more than the doctrines of the everlasting gospel. Nothing makes more way for the discovery of the inward contempt and opposition against the truth as it is in Jesus, than the preaching of the true genuine gospel. Our Lord, *whose eyes were as flames of fire, who searcheth the hearts, and trieth the reins* of the sons of men, well knew this. He foresaw it, and gave an account of it long before; when he said, *I am come to send fire on the earth; and what will I if it be already kindled?* Yet he signifies it will not so fully break out before, as it would after his death. He therefore adds, *But I have a baptism to be baptized with; and how am I straitened till it be accomplished.* See Luke xii. 49, 50. Our Lord Jesus, who knew the end from the beginning, says to his divine Father, concerning these his beloved ones, *I have given them thy word, and the world hath hated them.* They were hated, because they were thus distinguished. *The world hated them* for the gospel's sake. You have an instance of this in the treatment *Paul and Barnabas* met with at *Antioch in Pisidia*, on their preaching there, although it was desired they would, and *almost the whole city came together to hear the word of God.* *When the Jews saw the multitudes, they were filled with envy, and spake against those*

*things which were spoken by Paul, contradicting and blaspheming.* It was entirely on account of the preaching the gospel these wretches behaved thus. On which occasion *Paul and Barnabas waxed bold, and said, It was necessary that the word of God should have first been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the gentiles.* He then quotes a passage from the 49th of Isaiah, to prove the propriety of his acting thus, *For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth.* Upon this is recorded the effects which were produced in some of the hearers at this time, and place. *And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.* We see persecution is what naturally follows the preaching the same gospel Christ received from the Father, and which he gave to his apostles. It took place soon after the day of Pentecost. It has continued ever since. Yet not always in the same form and way. It broke out at first and was expressed by the laying hands on persons, casting them into prison, and greatly and most grievously tormenting their bodies, seizing on their property, and putting them to death. We have a very full account of this in the Acts of the Apostles. Then it broke out in another way and manner, by giving vent to all kind of errors and heresies, whereby the gospel was corrupted, the ordinances of it changed, and real saints martyred because they contended earnestly for the faith once

delivered to the saints. And to the present day, all that will live godly in Christ Jesus, shall suffer persecution, in name, in suspicions, concerning the truths they hold. They shall be suspected they are not right, because of their avowal of the sublime truths and mysteries of the gospel. Yet let such never forget what their Lord Jesus Christ hath said, and let them be sure to act accordingly. "Whosoever shall be ashamed of me, and of my words, of him shall the Son of Man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels." Luke ix. 26. As our Lord declared the world had hated these his beloved, so he uses it in prayer, that his Father would keep, defend, and preserve them. We learn from hence to see, and observe, how the blessed Jesus knows every thought of the heart of his enemies, as well as of his friends. He most carefully observes all their ill-will, all their rage, all their malice. He has provided for the faith and support of his church, amidst all persecutions from any, yea from every quarter. He informs his Father what the situation of his apostles in the world would be. That they were the objects of their hatred. To his church he saith, *No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment, thou shalt condemn.* Isa. liv. 17. And to his apostles he says, *And lo, I am with you always, even to the end of the world. Amen.* Matt. xxviii. 20. And here to his Father he says, *I have given them thy word, and the world hath hated them, because they are not of the world, even as I am not of the world.*

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

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

These persons of whom our Lord speaks, were not of the world. They were given to Christ out of

the world. They were chosen out of the world. They were distinguished by effectual calling from the men of the world. Their portion was not here below. They were born of God. They were partakers of the Spirit of God. He dwelled in them. They were in the world, or the world could not have hated them. Yet though they were in it, they did not belong unto it. They were effectually separated from the world, which lieth in the arms of the wicked one. Their continuance in the world, to preach the gospel to sinners, was their peculiar employment. In this they were not common men. They had the true knowledge of God. They lived by the faith of the Son of God. They walked to the glory of God. Their end both in living and dying was, that God in Christ might hereby be glorified. They did not aim at any thing beyond glorifying the Lord in their day and generation. It was their highest ambition to exalt the Lord Jesus Christ. And to be with him, and enjoy him in the state of glory, was their highest degree to which they aimed after. The glory of Father, Son, and Holy Ghost, was their ultimate end in all. As Jehovah, Father, Son, and Holy Ghost, was their all in all. To have fellowship with them on earth, they prized as their blessedness. And to have uninterrupted fellowship with them in the kingdom of heaven, they well knew would be the uttermost blessedness they could partake of. Now with the real knowledge of this, and in the real belief of this, these persons lived. As such were their views; the effects which followed were heavenly and divine. They lived down all the maxims of the world. They lived contrary to



all the spirit which was in the world. They were mortified to all the pleasures of it. They were strangers and pilgrims in it. Their hearts were perfectly dead to it. They were wholly dead unto it, although they lived in it. The honours, the pomps, the titles, the pleasures, the riches, the glories of it, were no ways influential on them. Neither had the torments, the persecutions, the martyrdoms, they were exercised with, and continually exposed unto, any effect on them, so as to weaken their faith, and most hearty attachment to the Lord Jesus. They gave full proof that they had been with Jesus. One of them who suffered as much as any individual man could suffer for Christ, spoke out, and he said, notwithstanding what the present times were, *I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.* See Rom. viii. 18. Read the Acts of the Apostles, and all, and each of the Epistles, and you will see I have not overrated them. And surely men who lived thus, must have been the objects of the hatred of the world. Because these persons lived Christ. They reflected Christ wherever they came. And consequently the holiness of their lives, the simplicity of their manners, the object they looked at, Jesus, the subject of their conversation and ministry, which was Jesus, must draw on them the rage of the world, and hell. It is expressly said, *that daily in the temple, and in every house they ceased not to teach and preach Jesus Christ.* Acts v. 42. Our Lord might well say, *they are not of the world.* No, they were born from above, and they acted and

walked agreeable to their high calling and dignity. *The world hath hated them, because they are not of the world.* We learn from hence that Christ's church, people, ministers, cause and interest, is not of the world. Nor can the world, and Christ's church, be ever united, or in friendship with each other. No, the elect, and reprobate, will be everlastingly distinct. The regenerate, and the unregenerate, will not be of the same mind. The called ones, and such as are in their sins, cannot love each other. The mouth of the Lord hath spoken it. *I will put enmity between thee and the woman, and between thy seed and her seed.* Gen. iii. 15. When these persons, with all their harmlessness and purity of manners, with all the divine purity of truth and doctrine, went forth to preach the sovereignty, freeness, fulness, and glory of the grace of the eternal Three, as displayed in the person and salvation of the glorious Mediator, our Lord knew it would cause the world to hate them. Nay, he had said before this time, to these his beloved ones, *And ye shall be hated of all men, for my name's sake.* See Luke xxi. 17. And so it came to pass. And so it is to the present day. All who are called by grace, into the kingdom of God's dear Son, cannot but be hated by the world. All who stand up for the spiritual and eternal realities contained in Christ's gospel, and recorded in Christ's institutions, will be deemed enthusiasts, and dangerous persons. The world, nor worldly professors, let them profess what they may of truth, will never heartily relish them. It is impossible they should. The difference between them is essential. The