

so that the word made flesh, is God and man in the person of one Christ. In consequence of which union, all the fulness of the Godhead dwells in him bodily, or personally. This was founded on the will of the eternal Three. Not so their union, existence, and indwelling, and communion with each other. No, that is essential to Godhead. It is all by a necessity of nature. The Father, the Son, and Holy Ghost, exist, and coexist by essential union in the Godhead. The union of our nature in the person of Christ, next to the doctrine of the Trinity, is the greatest mystery revealed. This is the second great union spoken of. The third is that of the union of the persons of all the elect to the person of Christ. He is united to them, and they are united to him, so that he and they are one. He the husband, they the bride, the Lamb's wife. And the union which follows upon this, is an union of these persons to each other in Christ Jesus. When I say, our Lord here in my text prays on the behalf of his whole church for *union*, I mean, he prays that his people may have the knowledge of it. Agreeable with this, he said before to his beloved ones, that in consequence of the Spirit's being sent down from the Father, after his resurrection and ascension, *At that day*, says our Jesus, *ye shall know that I am in my Father, and you in me, and I in you.* See John xiv. 20. This great subject of union, our Lord mentions it first in this his prayer, ver. 11. *Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.* He mentions it here, a second time. It was first on the behalf of his

apostles. It is here on the behalf of his whole church, *That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us.* He mentions it again, ver. 22. *And the glory which thou gavest me, I have given them, that they may be one, even as we are one.* Our Lord has it in ver. 23. *Saying, I in them, and thou in me, that they may be made perfect in one.* His bringing it in so many times, shews the importance of it. As our Lord prays for union on the behalf of his whole church, so he thus expresses and explains himself on this truly vast and important subject, *That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us.* By a close investigation to our Lord's praying for us, we find as he goes on to mention us to his divine Father, he is more and more engaged on our behalf, so as that he opens his heart more and more, that his saints may look into the very secrets of his mind and will concerning them. As he here prays for *union*, that is the blessing; and we may be sure it is the chiefest and greatest of all blessings. As all those are, which our Lord reserves for the close of his prayer. It may be observed in the real prayer of such as are saints, and who are really under the influence of the Holy Ghost, when pouring out their souls before the Lord, that very frequently towards the close of their prayers, they will be more important and importunate than at the beginning. We may observe it to be so here. Our Lord, in what he had been requesting on the behalf of his apostles, had uttered himself most gloriously. Yet when he comes to pray for his whole church, he is more deep in his

expressions. So that the very elixir of his Spirit is most chiefly and particularly expressed here. I must again declare, whilst I will, in the name and strength of the Lord, pursue by his divine permission this prayer to the end, yet the more I am engaged in it, the more I see the depths of it to be unspeakable, and the grace of it to be incomprehensible. The union between Christ and his church, is a subject which is truly sweet and pleasant even to the heart of Christ himself. He comprehends it perfectly, and it is glorious in his view. He knows all that depends upon it, therefore he makes mention of it in his prayer. He knows the knowledge of it, is of great use and service to his church, therefore he speaks it out, that his people, in and throughout all ages, and generations, might receive the benefit thereof into their minds, and enjoy the blessings of it, and the blessings contained in it in their hearts. If Christ himself esteemed the doctrine of *union* as a foundation truth, we should learn to think so of it also. As being in Christ, and knowing his interest in us, is the rock which alone can and doth sustain the people of God, we should give our minds to the study thereof, seeing it is hereby our faith and hope is sustained, and kept up in act and exercise on God our Saviour. We have a variety of blessings set before us in the gospel. Salvation is an unspeakable one. Yet not so great as union to the person of Christ. If we had not been in Christ by election, he had not become our Saviour. It was because we stood related to him, he was most graciously pleased to undertake for us. The grace of justification, which is

styled by Paul, *justification unto life*, is an unspeakable blessing. Yet not so great as that of *union*. The free and royal pardon of all our sins, is a blessing most truly divine and heavenly, yet it comes not up to the grace of *union*. Because the effect can never be equal to the cause which produceth it. To be *in Christ*, must exceed all the blessings which flow from Christ, and which we have, or shall ever partake of, either on earth, or in heaven. *Union* is the foundation of communion. And the communion which flows from union to Christ, consists in fellowship, concord, and agreement. Saints have fellowship with Christ. They have concord and agreement among themselves. This is a blessing unto them; and some conceive it the whole spirit of our Lord's words, *That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us*, consists herein. I should conceive this must not be left out. I am fully persuaded, it ought to be considered as a part of our Lord's meaning. Yet the subject of *union* being vastly comprehensive, and our Lord's expressions, and explanations on it, being so deeply uttered, *That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us*, it cannot but follow, the union spoken of, must be the supreme one; I mean that supreme, comprehensive, personal union of all the elect, to the person of Christ, and the Father in him. To this view of the subject I shall therefore confine my thoughts. May the Lord the Holy Ghost, teach me from the words themselves, to give a scriptural explanation. Such as may be beneficial to the

spiritual mind, and advance the praise of the glorious grace of the co-equal Three. As union is the subject, and the pattern of it is expressed, so I shall just touch upon it here, not so as to finish it. Because as our Lord hath it in the next verse, *And the glory which thou gavest me, I have given them, that they may be one, even as we are one.* And also in the verse which follows that, *I in them, and thou in me, that they may be made perfect in one.* I shall therefore rather make what I may now deliver an introduction to the two following verses. Not to the neglect of opening this union here spoken of, but so to leave some things belonging to it, to be spoken of under the two next following sermons. I will here repeat the whole of our text, that all in it may appear to view, its connection seen, and we may not lose sight of it. *Neither pray I for these alone, but for them also which shall believe on me through their word: that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.* It may appear unto you, at first sight, that our Lord connects his apostles and whole church here together. In this, neither pray I for these alone, but for them also, which shall believe on me through their word. It will also most clearly appear, that union and unity is the blessing prayed for; that they all may be one. It cannot but further appear, that the blessing here prayed for is great and most truly divine. Therefore whilst I would not by any means reject the union and unity of saints, churches, ministers, and people of the most high God, as an unspeakable blessing, and by no

means below Christ's praying for, and bestowing as a gift of royal grace as the fruit of his love to his beloved ones, yet this is not the principal subject of this part of his prayer. No, it ascends far higher. Its original is eternal; the pattern of it most truly mysterious and divine. None but Christ could have spoke it out. He does, but it is in prayer. It is to his divine Father, who is the author of this union; who conceived it in his vast mind; who gave the God-man a full knowledge of it, he being most deeply interested in it. He here mentions it, and in the way in which he does, gives evidence it is the greatest of all those supercreation blessings his Father had bestowed on his church. Our Lord prays for the perfecting and consummation of this union, in the complete display of it to the saints, that they having true views of it, might be possessed of all the blessings of it. *Union to the person of Christ, is a blessing unspeakable. Its original is from the Father. It is the fruit of his everlasting love. It is an eternal act in the mind and will of God. He predestinated us to the adoption of children by Jesus Christ, according to the good pleasure of his will. To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.* Eph. i. 5, 6. As Christ was predestinated God-man, so he was set up as such before all worlds, and in him all the elect were chosen, hereby they were in him. There was an eternal union between Christ the husband, and the bride, the church, his spouse. The original and pattern from whence this union was taken, was most unspeakable, and divine. It was from the Three in Jehovah.

So much our Lord intimates in these words, *That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us.* The word *us*, is expressive of the three in Jehovah, as it is here used by our Lord. It is first used on this most sublime account in the first chapter of Genesis, verse 26; it comes in thus, *And God said, let US make man in our likeness, &c.* It is made use of for the second time in the Bible, Gen. iii. 22. On account of the fall, he *Adam*, being about to be expelled the garden of Eden, *The Lord God said, behold the man is become as one of US, &c.* Again, when Jehovah speaks concerning the Babel builders, and about frustrating their designs, we read Jehovah said, *Let US go down, &c.* Gen. xi. 7. In these cited passages, the Father is the speaker. He it is who addresses in the language of *US*, others who were coequal and coessential with him in the uncreated Essence. We have the same *US* in the sixth chapter of Isaiah's prophecy, verse 8. *Also I heard the voice of the Lord, saying, whom shall I send, and who will go for US?* Here the Holy Ghost is the speaker. He it is who uses the language of *US* here, as appears from Paul's testimony concerning this passage, in the last chapter of the acts of the apostles. And here in our text, Christ in his address to the Father uses the same *US* in the very same sense, as the language of equality, *That they all may be one, as thou Father art in me, and I in thee, that they also may be one in US.* As the union betwixt the Three in Jehovah, is the foundation and motive of their will, concerning the personal union betwixt *the Son of God, and the man*

Christ, and that union is such, so complete, and perfect, as that God manifested in the flesh, is the uttermost display of God, and the persons in God that can be made to intellectual created beings, so that some of them, as many as were chosen to eternal life, might see God, and live for ever, they were chosen to be one with Christ God-man. Not to partake of his glory as God-man, but to behold it. He was predestinated to be their head, and they were chosen to be members in him their head, and hereby they were united to him, and to the Father in him. This being the highest act of grace in God's mind towards them, therefore our Lord's heart being now enlarged in prayer on their behalf, he therefore prays according to the uttermost elevation of his own spirit, towards his whole church, in all, to each, and every individual of it. It is, *that they all may be one*, which he thus expresses and explains, *As thou, Father, art in me, and I in thee; that they also may be one in US.* The union of the elect is a personal union, so as that their souls and bodies are united to the soul and body of Christ. Their whole persons, consisting of soul and body, are united to the whole person of Christ, God-man. They are one with him, and they are one in him. He is their eternal head. He is their head of grace, and he is their head of glory. And like as by an incomprehensible union, which subsists between the Father and Christ, the Father dwelleth in Christ, and Christ in the Father, so in a proportionable degree, according to the nature of the union between God, and Christ, and the elect, the Father dwelleth in them, and Christ also, and likewise the

Holy Ghost. He it is who carries on most blessed fellowship in the minds of his people, between the Father and the Son. He it is who manifests this union unto them. He brings them to the knowledge of it. He leads them into that blessed communion which is the fruit of it. He dwells in the souls of the called elect now on earth, and he will dwell in their souls in heaven to all eternity, and hereby they will be filled with joy unspeakable and full of glory. He is styled by Peter, *the Spirit of God, and of glory*. At the last day, when the union between Christ and the elect will be perfectly completed, then they will be *one* in the uttermost design of God, as it respects their union to Christ, God-man. Then our Lord's prayer will be fulfilled in its fullest extent, and uttermost meaning, *That they also may be one in us. That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us*. I am perfectly sensible I have been very feeble in my explaining the subject. Yet it is so much the better, for this reason; you who see into it, and long more fully to apprehend it, will find the more reason to apply to the Holy Ghost, for his divine light, unction, and grace, that you may increase in the knowledge of it. I will therefore proceed to my last head of this discourse, which is,

Fourthly, The *end* here mentioned by our Lord concerning this union of real saints to himself, *That the world may believe that thou hast sent me*.

Neither pray I for these alone, but for them also which shall believe on me through their word: that they all may be one, as thou, Father, art in me, and

I in thee, that they also may be one in us, that the world may believe that thou hast sent me.

As the word world is in my text, and the term is variously applied and to be understood in the sacred writings of the New Testament, so I would give the following proof of it.

It sometimes implies the whole universe. Thus the evangelist says of Christ, *he was in the world, and the world was made by him, and the world knew him not.* See John i. 10. Sometimes the whole posterity of Adam are expressed by this term. *Wherefore, as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned.* See Rom. v. 12. Sometimes the Gentiles, in distinction from the Jews, are expressed by this term, *For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life.* See John iii. 16. Sometimes all believers are distinguished by this term. Thus our Lord says of himself, *For the bread of God is he which cometh down from heaven, and giveth life unto the world. And again, I am the living bread which came down from heaven, if any man eat of this bread he shall live for ever: and the bread which I will give is my flesh, which I will give for the life of the world.* See John vi. 33, 51. Sometimes it is used to signify all the elect, *And he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world.* See 1 John ii. 2. Sometimes the non-elect are designed by it, *The spirit of truth whom the world cannot receive, because it seeth him not, neither knoweth him.* See John xiv. 17. Our Lord

says, *I pray not for the world*, at the ninth verse of our chapter before us. The term *world*, is sometimes applied to great multitudes, thus, *Behold the world is gone after him*. See John xii. 19. It is sometimes applied to the Roman Empire thus, *And it came to pass in those days, that there went out a decree from Cesar Augustus, that all the world should be taxed*. See Luke ii. 1. And sometimes the Gentiles only are to be understood by this term, *world*. *Now if the full of them be the riches of the world, and the diminishing of them be the riches of the Gentiles, how much more their fulness?* See Rom. xi. 12. Now, as our Lord in speaking and using the term *world* in this chapter, speaks of the non-elect, and as he had left out the whole non-elect world, in verse the ninth, we are sure he does not take them up here. I shall therefore be very brief on this my last head, and say, it seems to me, that our Lord's words may admit of these two interpretations. Either, first by the world, our Lord means such elect persons among the Gentiles, who on hearing the gospel, and truly understanding it, would be led to believe on him, and in the doctrine of an immutable union between him and his people, and apprehend spiritually the blessed effects and consequences thereof. This I conceive may be admitted as one interpretation of our Lord's words, *that the world may believe that thou hast sent me*. As in believing the gospel, through the grace of the eternal Spirit, they would have the clearest evidence of Christ's mission from the Father. Yet there is a second interpretation of these words which I prefer, which is not mine own; yet I con-

ceive it more genuine. It is given by Mr. *Joseph Hussey*; he, speaking on these words, that the world *may believe that thou hast sent me*, says, "Not believe and be saved, but believe and be damned." He carries it forward to the nuptial state, when Christ personal, and Christ mystical, shall live and reign together in the new heaven and the new earth. At which time the enemies of the Lord shall have such outward proof of the evidence of the union which subsisted between Christ and the elect, even from everlasting, as no longer to disbelieve the truth of it. Yet they will be at everlasting enmity at the grace thereof. In all ages of the church, in all places where the gospel hath been, or is, or may be preached, there have been, are, and will be such, as notwithstanding all their profession of it, will be found secret enemies to it. To the real doctrine of Christ, and to an acknowledgment of the real union there is between him and the elect. Yet when this mystery is opened so clearly as it will be at the last day, the enemies thereof will be confounded, and so far believe the truth of it, as externally to confess the truth thereof. I have given the best account of these words I could, and called in a great divine, to give his comment thereon. May what hath been said of this subject, in this sermon, so far as agreeable with the Lord's most holy mind and will revealed in his word, be useful to you who are his. Amen.

SERMON XVIII.

JOHN XVII. 22.

And the glory which thou gavest me, I have given them, that they may be one, even as we are one.

AS the Lord Jesus Christ never opened his heart more fully than when he offered up this most truly divine, and important prayer, so what he requests on the behalf of his whole church, most fully declares what his whole heart and soul is towards his beloved ones. He prays for the greatest blessings they can ever know or enjoy in earth or heaven. What inference shall we draw from hence but this? that he, knowing all which hath passed in his Father's mind, and in his own, concerning us, that it can never be fully known and enjoyed by us, is pleased to speak out on earth all which himself could utter concerning such infinite grace, that the Holy Ghost shining on the same, and thereby reflecting the knowledge and apprehensions on the renewed minds of his people, they might thereby be feasted with an holy satiety on these subjects, which are so mysterious and sublime. Our Lord begins his prayer for his church with speaking concerning union, the union they have with him, and with the Father in him, and he spends the two following verses, in expressing the blessings which follow as the fruits of this union of the elect to the Father, and himself. With regard to the union to Christ, and God, it is the nearest which possibly can be. It is such that

hereby the Father, and Christ, dwell in us, and we in them. It is such, that the elect are so united unto God and Christ, as that it is the highest union the elect creature is capable of. It is such an union with God himself, through Christ, God-man, as the medium of it, as for God to make such a communication of blessedness unto us, through the God-man, our head, as that in the issue we shall be filled with all the fulness of God. The great Dr. Goodwin illustrates this by the following simile. "So fill you, as the fire of an hot furnace doth a small piece of iron cast into it, when not dissolving it, or converting it into fire itself, yet you see not, nor discern not the iron, but it appears to be altogether fire. So the ever-blessed Three will be ALL in ALL to saints in heaven, as to fill, penetrate, and so thoroughly possess their understandings, as for them not to mind or think of themselves, or of glory, as they are possessed of it, as their own, through their being swallowed up in the thoughts and enjoyment of the glory of the coequal Three shining in, and through them." Our Lord explains the union he speaks of thus, *I in them, and thou in me, that they may be made perfect in one.* Union is the foundation of all communion. The union of the man Christ Jesus to the Son of God, gave him right to have life in himself, and made all the royalties of the Son of God naturally flow in upon him as his due. Insomuch as our divines have said, there is no other grace shewn to him, but this grace of union; for that grace drew along all else with it, as of right and by inheritance. Christ's predestination is the pattern of ours. "For whom he

did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. See Rom. viii. 29. Christ's union to God, is the instrumental original of ours. The whole foundation of that glory, the God-man hath, is his union with the Son of God, whose original right it was to say, *I in my Father, and my Father in me.* All our blessedness flows from being in Christ. We were *chosen in him before the foundation of the world.* All our privileges and communications, that follow on our eternal and personal election, are as truly grace to us, as our election in Christ before all worlds was. Yet all is founded on the grace of union to the person of Christ, from whence all communion flows. And as union with God was the highest grace vouchsafed to Christ himself, and the end of his predestination, so our union to him, and the Father in him, is the foundation of all the grace communicated unto us. These truths are stupendously great. Yet I could not proceed without giving some fresh hints concerning them. If the Lord will be pleased to savour the mind, and fill it with a sense of the vast importance of them, I shall have the uttermost of my desire. If he will be pleased to lead me further on, in opening the remainder of this chapter, he shall have all the praise. For I am sure the mysteries of grace, such as the Lord Christ here speaks of, contain the manifold wisdom of God. We have here Christ, God-man; praying for his whole church. He here prays for the greatest blessings the Father can bestow upon it all through time, and of the greatest his saints can enjoy in glory. He here

mentions the grace of union, and proceeds to speak of all the blessings which flows from it, *And the glory which thou gavest me, I have given them, that they may be one, even as we are one.* These words are most closely connected with the former, *Neither pray I for these alone, but for them also which shall believe on me through their word. That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.* Then as a branch belonging to the former, *And the glory which thou gavest me, I have given them, that they may be one, even as we are one.* In attempting to explain these words of our Lord's, I will give you the following plan.

First, Inquire what the glory is which Christ is here speaking of, and which he says was given him. *The glory which thou gavest me.*

Secondly, What Christ says of his bestowment of it. *And the glory which thou gavest me, I have given them.*

Thirdly, The reason why he had so done. *That they may be one.*

Fourthly, The similitude or pattern likeness of their oneness. *That they may be one, even as we are one.*

These are the particulars. May the Lord the Spirit help me so to fill them up, as that you who read and hear may receive real spiritual advantage therefrom. I am to inquire into a very important matter and point. My first head of discourse is concerning what the glory is, which Christ is here speaking of, and which he says was given him.

And the glory which thou gavest me, I have given them.

We have had Christ hitherto throughout his whole prayer speaking of a variety of gifts bestowed by the Father on him. His whole office of mediatorship was given him. Power over all flesh was given him. The Father gave him eternal life for all his people. It was given him for them, and he was to give the same freely to them. The persons of all the elect were given unto him. He had the words of eternal life given him. The apostles were given him out of the world. He gave unto them the same gospel which the Father gave him. For them he prays. All the eleven he committed to his heavenly Father's care. For their sakes he sanctified himself. He purged out the sins and stains of all his people thereby. He prays for all his church. *Neither pray I for these alone, but for them also which shall believe on me through their word: that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.* Then our Lord mentions a gift which he had received from his Father, which he had not before spoken of. And it is a gift of glory; a glory which the Father gave him.

We have before spoke of many glories of Christ, some of which were gifts, which he received of his Father. Such as the glory, and dignity, and majesty, and dominion, which he hath, and is fully possessed of, as God-man; and also as God-man Mediator. His glory as God-man, is his personal glory; his glory as God-man Mediator, is the glory which

belongs to him in his office capacity. His glory as the head of his body the church, is the glory of relationship unto her. Here is a different glory from all the former spoken of. *And the glory which thou gavest me, I have given them.* I conceive this glory to be a distinct glory from any yet spoken of. I have omitted his essential glory, because it is no part of the subject matter of this prayer. It is the foundation of all his given, and acquired glories, yet it is not mentioned. It is understood in every title given him, of God-man, Mediator, Head, Saviour, High Priest, and Intercessor. I have given some account of his personal glory, and shewn his essential divinity to be the ground hereof, in some former sermons. Therefore I will only just suggest, that his personal glory is above the earth and heavens. It is nothing more or less than the very essential glory of the Godhead shining forth in the man Christ Jesus, who being by personal union one with the only-begotten Son of God, hence all the fulness of the Godhead dwells in him, who is the Fellow of the Lord of Hosts. This glory is Christ's incommunicably. He cannot impart it. His glory as God-man Mediator is distinct from this. Yet even no part of it will ever belong to the elect. His glory, as the head of the whole church and beloved of God, is different from the former. And he hath acquired glories which belong to him, for making his soul an offering for sin. But these come not in here. I wish every part and passage in this prayer, to have its proper place. I will inquire concerning the glory which Christ is here speaking of. *And the glory which thou gavest me.* Most assuredly we