

should take in the context, because it will cast light on our Lord's words. He is praying for his whole church. His address is to the Father. He began his prayer thus, *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. And the glory which thou gavest me, I have given them; that they may be one, even as we are one.* It appears to me, that light does not flow more freely from the sun, than this inference from the words of the text and context put together, that the glory Christ is here speaking of, is the glory which he received from the Father, as the head of his body the church, and which he was to bestow, to communicate and impart unto them, *The glory which thou gavest me.* The Father gave Christ the glory of headship. *He gave him to be head over all things.* He gave him to be the head of his church. He gave the church to him to be his body. He gave him to fill her, *He filleth all in all.* And he filleth his church with all grace, and with all glory. Yet the glory of his headship he cannot part with. That therefore is not the glory he is here speaking of. Yet it must be acknowledged, all that is a given glory to Christ. That he should have a church is of gift. That the church should receive her all from him, as a gift of free grace. And that he should have all the glory of his church in his immense fulness, just as he has all the fulness of grace for his church, in himself, as this is all of grace, *For it pleased the Father that in him should all ful-*

*ness dwell* ; this is all of gift, and this is glory done him by the Father. Yet in this passage before us, I cannot but conceive the glory bestowed on Christ for the church, is the glory which he is here speaking of. All the glory the church was to shine forth with in heaven for ever and ever, was given her in Christ Jesus before the world began ; the Father bestowed it, out of his royal favour, on Christ for the church. Our Lord here speaks of it before him, and acknowledges it to be his gift : it is a gift of glory, *The glory which thou gavest me*. It is a glory which is all of grace ; it flows from the grace of union ; it is the fruit thereof ; and will, one day, so flow forth on the Bride, the Lamb's wife, that she will be his glory. As we go over this prayer, in the various parts and particulars of it, every new sentence in it sets before us more, and more, the infinity of grace. As the Holy Spirit by it leads us into views of the heart of God towards us before all time, and gives us a view of all the motives, ends, and designs of God towards us in Christ Jesus, it leads us, more and more, into an acquaintance with the riches, the freeness, the sovereignty, the immutability of grace ; so that we are lost in holy amazement ; we cannot but cry out, *O the depth !* Surely, if ever the unsearchable riches of grace were opened, they are in this chapter. It may be said, Christ himself cannot open his heart in heaven to his saints who surround him, more than he does to his saints in this present evil world ; nay, he opens all the treasury of grace. He who hath the key of David, who openeth and no man shutteth ; who, as Lord High Treasurer of

all the riches of grace and glory, he here opens the whole. So that all we want, whenever we read it, is for the Holy Spirit to exercise our spiritual faculties on what our Jesus says, and realize the whole of it in our minds. Then we shall say, The law of thy mouth, the doctrines of grace, the words of thy lips, O Jesus! are dearer than thousands of gold and silver. But I proceed on with my subject; and,

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

He is speaking prayer-wise unto his Father on the behalf of all his saints; he is expressing the blessings which resulted from the union and relation of these persons to the Father and himself. He had prayed thus on their behalf, *That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us* Then let us observe, that our union is hid with Christ in God, as our life also is; and growth in grace consists in higher advances in spiritual knowledge, in such impressions of everlasting love, and supernatural truth affecting us, according as we grow into an acquaintance with what is still more and more spiritual. A knowledge of our union to the person of Christ is an high advance in the school of Christ: the knowledge of it does not give being to it, but the knowledge of it increases our spiritual confidence and joy in the Lord. We are not to conceive as though our Lord was praying for this union, as though hereby it was obtained for us; no, it was from eternity. But our Lord is here praying, that his beloved may be blessed with the clear

knowledge of it, so as that they might enjoy all the fruits and benefits of it in their own souls. This petition is the very centre of Christ's prayer ; it is the very uttermost desire of his mind ; he prefers it above and beyond all. As he sums up the uttermost of his petition for his whole church on earth in these words, so he, going on with his further requests, explains this union to be such, that the Father is in us, and the Son is in us, and the Holy Ghost is in us, in an inexpressible manner, so as that the real church of Christ is the temple of the living God, an habitation of God through the Spirit. Our Jesus makes use of such expressions as prove it to be the very delight of his soul to communicate all he received of the Father for them. *And the glory which thou gavest me, I have given them.* The glory which Christ had received he most freely acknowledges ; he utters it as showing his very soul rejoiced in it. The oneness of saints with God and Christ, so as that they all might have the most perfect knowledge of it, and the fullest enjoyment of it, is the very request which our Lord here makes, and it is his last petition ; it cannot be fully answered in time, but it will in eternity, not immediately, but in a gradual way and manner. Saints in heaven know more of this blessed union than saints on earth can ; it is not more complete, but it is better understood ; they enjoy the blessings of it in a different way than saints on earth do. Yet saints now in glory do not so fully apprehend the grace and blessedness of union with God and Christ, as they will at the last day, and in the New Jerusalem state ; nor

will their knowledge and enjoyment of it then be so complete as in the ultimate state of glory, where God will be ALL in ALL. Yet seeing all is complete in Christ, and the church also is complete in him, our Lord speaks in the past tense, and says, "And the glory which thou gavest me I have given them." The words declare the very glory of the saints in glory, to be but a mean to consummate and perfect that union which was the proposed subject of this prayer. The glory here spoken of is Christ's glory in himself, by personal union, communicated to us by a participation of it, as the fruit of union unto his person, and as the effect of personal communion with him, and he with us; not communicated so as to be in us, but he shines forth in it on us, and so reflects it on us, as that it leaves a lustre on us, and we are swallowed up in an eternal act of adoration, so as to be filled with such intuitive apprehensions of him as will increase our joy in him for ever and ever. His personal glory will be seen by us, but it will never be in us; nor can we participate of it in any other way than by beholding it. As the union of Christ to the Son of God is the foundation of all the glory which the man in God is the subject of, so it is in consequence of Christ's union unto us, and our union to him, that he communicates his glory to us, and we receive glory from him. So then, the glory which Christ hath received by gift from the Father, and which he will bestow on us, is a participation of our sonship-union with him, in our degree and proportion. So says the apostle John. *Behold what manner of love the Father hath bestowed upon*

*us, that we should be called the sons of God ; therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be : but we know that when he shall appear we shall be like him, for we shall see him as he is. See 1 John, iii. 1, 2.* The glory which the Father hath given him for us, and the glory which he hath received for us, and which he will communicate unto us, is the fruit of our union to him as our head : it flows from him to us, as he is our head of glory ; and it will, in all its vast perfection, break forth in heaven, within us and upon us. Our Lord says, *And the glory which thou gavest me, I have given them.* We learn how faithful Christ is to his Father, and us. What he hath received for us from him, he most freely imparts and communicates unto us. He mentions it to his divine Father, to declare how his heart is so fully engaged herein, that it gave him pleasure to make mention of it. As the elect are the gift of the Father to Christ, and Christ was given unto them to be their Head and Husband, and grace and glory was given them in him before the world began ; so he came down from his Father's bosom for them, and in his incarnate state opened the whole heart of his Father and his own unto them. In his life and death he gave full proof that he loved them above all expression, that he valued their good, and was more intensely set on their salvation, than he was on the enjoyment of his personal glory in heaven. And as he had made it his request to the Father on his own behalf, that he having finished the work which he gave him to

do, he might now straightway be glorified with the glory which he had with him before the world was ; so he, with an infinity of love in his heart to the whole election of grace, expresses his vast delight in their glorification also ; he, therefore, makes mention of it, well knowing his called ones cannot but long for the fruition of him in glory. To give them, therefore evidence of it, and that they would most assuredly participate with him, their Head, on all his communicable glory. He here says, *And the glory which thou gavest me, I have given them.* As the words are in the past tense, it may imply that our Lord had given them an account of it in the glorious gospel which he had given them ; in which there is a full account given of himself ; of his personal glory ; of his essential glory, which is the foundation of his personal glory ; of his glory as the universal and comprehensive Head of all things ; of his glory as the Head of his people, set up in the eternal council and covenant of the Three in Jehovah, as the representative of the whole election of grace ; of his glory as the Prophet, Priest, and King of his church ; of his glory as the Mediator of reconciliation ; of his glory as their Husband ; of his relative glory in his union to them, in his relation unto them, in his interest in them, in his love to them, in his glory as he communicates, and will continue to communicate it unto them throughout the ages of eternity. I conceive all this may be contained in our Lord's words, *And the glory which thou gavest me, I have given them ;* and the rather, because of such expressions in Scripture as these : *Wherefore receive ye one another*

*as Christ also received us, to the glory of God. See Rom. xv. 7. Therefore I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory. See 2 Tim. ii. 10. The God of all grace, who hath called us unto his eternal glory by Christ Jesus. See 1 Pet. v. 10. Peter entitles himself, a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed. See 1 Pet. v. 1.*

It appears from these scriptures, the account given in them of glory, may well comport with our Lord's words, *And the glory which thou gavest me, I have given them.* Should I not also add the words of Paul? *The Spirit itself beareth witness with our spirit, that we are the children of God; and if children then heirs, heirs of God, and joint heirs with Christ: if so be that we suffer with him that we may be also glorified together. For 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. 16, 17, 18. I conceive from these quotations it may appear with propriety that our Lord said what was most truly correct. He had in the Scriptures, and by his everlasting gospel, given his people the promise of eternal glory; he therefore says on this ground, "And the glory which thou gavest me I have given them." And he will give it in the actual enjoyment and full fruition of it to each and every one of them in heaven, when they shall be absent from the body, and present with the Lord. And he will bestow it on their souls and bodies in the resurrection at the last day; and he will continue it unto



them, and reveal it in them in heaven, to an endless duration. *And the glory which thou gavest me, I have given them.* Here on earth, in the kingdom of God's dear Son, we enjoy Christ in a way of holy fellowship. He communicates himself to us in a way of grace, as our Redeemer; so that our present communion with him, and communications from him, are suited to what we are as sinners in ourselves. As thus considered, he holds fellowship with us, as our Jesus, who hath loved us, and washed us from our sins in his own blood; and as our Head and Fountain of grace, he fills us out of his fulness with every necessary supply. In heaven he is our head of glory; we are to receive it all from him; we are to receive it all out of his immense fulness; we shall receive it, we shall be filled with it, so as to be perfectly blessed; yet we shall be as dependant on him for it as for grace now; and this will be an augmentation of our happiness. But I will proceed to my next head, under which I propose,

Thirdly, to shew the reason why Christ had so done as he expresses in the text: *And the glory which thou gavest me I have given them, that they may be one, even as we are one.*

The reason was, *that they may be one.*

We have here the intended and proposed subject of our Lord's Prayer. It was so to admit them into all the secrets of the divine will, in all the vast designs of God towards his church in Christ, as would be sufficient to fill the minds of saints for ever and ever. It was to admit saints to a knowledge of their union to Christ, and in him to

God, that it might, through the grace and teaching of the Holy Ghost appear, that union to Christ is a blessing, which far exceeds all the grace bestowed on us in this life, and which far exceeds all the glory which will be communicated to saints in heaven. From such a hint it will easily appear, that there is no sounding the depths of God's grace in his kindness towards us through Christ Jesus. When we are first brought to a sense of our sin and misery, and are led to know the Lord Jesus, then all our thoughts are taken up with him, as *Jesus*, who came into the world to save sinners. His blood and righteousness attract our whole attention. He is in his blood truly precious unto us; we find it the richest cordial in all the word, that he is set forth as a propitiation. We value this as inestimable grace; we enjoy this truth most sweetly, and most freely receive it into our minds, that *the blood of Jesus Christ, the Son of God, cleanseth us from all sin*. After this, we are led into some spiritual views and apprehensions of the righteousness of God our Saviour; then to be righteous in Christ, *to be made the righteousness of God in him*, this transports us with holy wonder. We are fed with what the Holy Ghost hath discovered unto us in Christ's righteousness, which was wrought out for us, and with which we are clothed, and shine in the immediate presence of God, righteous, even as Christ is righteous. The Holy Spirit is pleased to let in upon our minds some glorious apprehensions of the love of Christ to us, and this creates in our minds new, spiritual, and heavenly joy. He lets in on our spiritual un-

derstandings such conceptions of the person of Christ as God-man, which lifts up the soul still higher heavenwards. Then all falls low in our esteem; the dignity and majesty, the beauties and perfections of our Lord, swallow up our understandings; so that to be found *in him* is the utmost desire of our minds: and when the Holy Ghost is pleased to lead us into the knowledge of our union to the person of Christ, this swallows up all we knew before; we see it to be the greatest act of grace, the fruit of God's everlasting love to our persons; that by it we are the sons of God; that our relation to Christ is the reason why we have a title to glory, and the cause why we shall live in the immediate presence of God for ever and ever. As we grow into the knowledge of the union which hath subsisted betwixt Christ and his church from everlasting, we are led to perceive, that union to the person of Christ is beyond all the glory of heaven. What I have said, when and where it is properly understood, does not diminish any part of the glory due to Christ, for his work of salvation; no, it stamps an eternal dignity upon it. Yet as the whole of Christ, as revealed, is taken into the mind intuitively, by the light of God's word, and by the light of God's Spirit; so the whole and every part of Christ's grace and work is magnified; and we, increasing in the knowledge of Christ, are led into the knowledge of this topstone of grace and glory, (the union of Christ to us, and our union to him), cannot but cry out, *Grace, grace unto it!* As this is our present subject, I was constrained to speak thus of it. Yourselves may perceive, as the

grace of union is most high and truly sublime, so our Lord reserves it to speak of to almost the very close of his prayer, as the richest blessing he could mention, and as the most divine cordial his people could partake of. Oh! that we had in our measure and degree such views of it as Christ had! by it we should be led to see and view, in a regular and orderly way, the original of all our spiritual blessings; God's own motives, ends, and designs; the foundation which supports all; the glory of God's free grace; the dignity and majesty of our eternal Head; the blessings bestowed on us in him before the world was; and thus descend into views of the blessings of redemption; and then ascend up by the grace of union to heaven, where our Jesus sitteth at the right-hand of God. I would again say, the depths of grace, recorded in this prayer of our Lord, are so far beyond what I am able to reach, (by which I mean, they are beyond what I am capable to unfold) that I am contented to throw out some general hints; that, if the Lord will be pleased to lead your minds thereby to study the prayer itself, I shall have all my desire respecting this matter.

The reason why Christ had expressed himself on this subject of union, as he had, was that the elect might be one; that is, that they might know their oneness in Christ, and be led so to apprehend it, as to centre in Christ, as the Head of union, and communion, with all the persons in God; and that they might have some blessed views of the foundation laid in their union to the person of Christ, for raising them up so high, as to have communion

with him in the state of glory. *And the glory which thou gavest me I have given them, that they may be one.*

“ These words,” says Dr. *Goodwin*, “ declare the very glory of the saints in heaven, to be but a means to consummate and perfect that union, which was the intended and proposed subject of this prayer ; and therefore that union here intended must be a greater and higher thing than all the grace in this life, yea, and all the glory of saints in heaven, abstracted from this union.” This he says with this design, to shew that this union here intended and spoken of in our text, is above the union of the saints among themselves, in love, affection, unity, in being of one heart and of one soul, not only in the highest attainments they may reach to in this life under the influences of the Holy Ghost. He mentions this, because many divines do not carry it beyond this ; and though some of them carry it so high as to comprehend the real union, unity, and fellowship saints will have in heaven ; yet this is but a part of their glory. He therefore says, “ This supreme union of the saints, expressed by Christ in such words as these, *that they also may be one in us*, is meant of Christ and God ; their being in them, and they in them, as the Father is in the Son, and the Son is in the Father ; and this is the full accomplishment and perfection of it. This may be deservedly said to be greater, than the whole of that grace and glory, simply considered, the saints shall have here and hereafter.”

In such sublime truths, it always gives me pleasure to quote this inimitable divine ; he being, of

all the writers I have ever yet been acquainted with, the greatest in the deep things of God. I conceive and consider him in these views, to be the greatest man the church of Christ was ever favoured with since the apostles. *And the glory which thou gavest me, I have given them, that they may be one.* "It is," says the renowned Dr. Goodwin, "the high and ultimate union which is perfected between us and Christ and God, which is intended in these words, *that they may be one* ; it is the ultimate glory in heaven, and the perfection of us by that union which is intended." One says, "that the glory of the Son of God, who is God united to man in one person, and the glory that flows therefrom, is the glory here intended, and that as the fountain of our union, and so of our utmost glory." I will add, this is the greatest thing Christ prays for. We may, therefore, conclude, the end is equal to all the vast love of the holy, blessed, and glorious Trinity, to all the persons of the elect.

May the Lord the Spirit give us some glorious, heavenly, and spiritual insight into these depths of grace, so as that hereby we may have a real fore-taste of what it will be to enjoy the subjects which have been set forth to us ! Our Lord explains the union, and goes on to declare the blessings of it. It becomes us, therefore, to look again and again, at his most gracious design herein : most assuredly it is, that we might know his grace, that we might conceive of all which he utters as expressive of his whole heart, and of his whole soul towards us ; and hereby so receive him into our minds, as to live by faith on him, and thus go on our way rejoicing.

Our Lord's going over this so sweetly and affectionately in prayer, *And the glory which thou gavest me, I have given them, that they may be one, even as we are one*; and this just as he was going forth to shed his most precious blood on the behalf of his whole church, shews what his heart was set upon, their uttermost blessedness in glory; this was his highest joy respecting them. So it appears from the 23rd verse, which, I think, concludes this prayer; because what follows is rather a declaration made by Christ, why he had acted as he had done towards his beloved. You must excuse me for repeating it again, that the chiefest subject in this part of our Lord's Prayer, concerns the doctrine of the union of the elect to God in Christ; that it begins at the 21st verse, and ends at the 23d. The 24th verse is rather a demand, than a request. What follows after, to the close of the chapter, is not offered up by way of prayer, but rather is an acknowledgment of what effects election had produced in these persons. The world was left in ignorance of the Father; these persons whom Christ had been praying for, had been brought to the knowledge of him, and of Christ's mission from him. Our Lord expresses what he had done, and what he would go on to do, with the end and design which was to be accomplished thereby. Thus he closes. But I will come to my fourth head; *viz.* the similitude, or pattern likeness, the oneness of which our Lord here speaks: *And the glory which thou gavest me, I have given them, that they may be one, even as we are one.* I have aimed, according to the ability which the

Lord hath given me, to speak of the glory designed in our Lord's words. I have spoken concerning Christ's bestowment of this glory; I have spoken of the reason why he had so done: *And the glory which thou gavest me, I have given them, that they may be one, even as we are one.* It is these words, *even as we are one*, which remains, in which the similitude, or pattern likeness of this oneness of saints, with the Father and the Son, is to be taken notice of.

Our divine Lord at the 21st verse began this prayer. He makes the subject of union the principal point of it. He at first proposes it as the sum of his intended request. And he spends the rest of his prayer, in expressions suited to unfold and explain the subject. He speaks to his divine Father, of the greatest things which had passed in the counsels and transactions between them, concerning the elect. He hereby admits his church into all the will of the Holy Three from everlasting. If you who are saints, want to enjoy Christ's presence, to be filled with the love of God, to be admitted into fellowship with the Three in Jehovah, and thereby to have undeniable evidence of their everlasting kindness unto you, read this most divine prayer. Pray for a right, scriptural, spiritual understanding of it. As the Lord, the Holy Spirit may be pleased to open it unto you, it will be the means of your knowing the very essence of all which is in the heart of God towards you. Of all the counsel of his will concerning you. Of the fixation of Christ heart and eye upon you. Yea, the love of the Spirit to you, will hereby be reflected on you. The union of the elect, when consummated



in glory, is to have similitude, or pattern likeness to the union and communion there is between the Father and Christ. Which the very mention of is sufficient to fill our minds with holy wonder, and will fill the mind with admiration to all eternity. Our Lord's words are vast. They are most truly sublime. *That they may be one even as we are.* The oneness of the Father, the Son, and the Holy Ghost, in the incomprehensible Essence, is such, that they partake and enjoy one common blessedness, one equally with, and like the other. This is wholly essential, incommunicable, and incomprehensible. The man Christ Jesus, was by the will of the Three in Jehovah, taken up into personal union with the Son of God, and he is one person with *the only begotten Son of God.* God and man in one Christ. The man, *God's fellow.* The elect were chosen in Christ, and their union to him, is that of members in an head. Their union to him is indissoluble. Yet is it far below the union of our nature to the Son of God. It is a subordinate union; yet for pattern and likeness, by way of similitude, or oneness, it hath a resemblance thereunto. Hence our Lord speaks of it thus so often in his prayer. One reason for which may be, to keep up in our minds the remembrance of the existence of the Three in Jehovah, the Father, the Son, and the Holy Ghost, who are the one, true, living, and everlasting God. The other to keep in our memories the personal union of our nature to the essential word of God. It may also be to remind us of the grace of an election union, whereby we are one with Christ our head. And that like as he is in the Father, and the Father in him, so we are in him, and he is in

us, and the Father also. Hence we say, "truly our fellowship is with the Father, and with his Son Jesus Christ." Now as there is a real union of persons in Godhead, which union is essential to Godhead; and a communion amongst the persons in Godhead, and this is expressed to us often in scripture, where the mutual converse of the coequal Three are again and again recorded. So our Lord speaking as he does in the words before us, may be designed to teach us, that like as the essential happiness of the Three in Jehovah, consists in the holy fellowship they have with each other, so it is by our communion with Father, Son, and Spirit, in Christ Jesus, we enjoy all true blessedness. And it is from them, as the original and fountain of all grace, that we have life in Christ, and blessedness in Christ. The words *that they may be one even as we are*, may be designed to teach us, that because the second person in the glorious Trinity was pleased to take hold of our nature, and be God-man, hence we were chosen in him. And that as hereby we are one with him, and his Father is our Father, and his God our God, so we are admitted now to free access to the Father, by the Son, through the Spirit, and shall in a far more exalted, and to an infinitely higher degree, be advanced into clear and full communion with the Father, and the Son, and the Spirit, when our union to the person of Christ, is made complete in heaven, by a beatific vision of Christ in glory. It appears to me, these great and deep mysteries of grace, require much intensity of mind. A deep and close application of intellect. Much prayer to the Holy Spirit. A real exercise of faith on them. It must be acknowledged Christ