

never expressed himself more fully, more deeply, nor with greater fervency. I would not therefore be understood, as if I had opened and explained our Lord's meaning. I would rest contented to have given some general thoughts concerning the subject, and there I would, for my own part, most willingly leave it. The similitude, or pattern likeness of the oneness of saints, with the Father, and the Son, was drawn in the divine mind from everlasting. A view of it was given by the Lord Jesus Christ's taking hold of our nature, and *because the children were partakers of flesh and blood, he also himself likewise took part of the same*. He had expressed it thus, John vi. 57. *As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me*. God is the head of Christ; Christ is the head of his body the church. As the Father hath life in himself, so hath he given to the Son, to have life in himself. And he is our life. *Your life is hid with Christ in God*, so that here is a pattern likeness, or similitude, of the oneness of saints in their union to God. The God-man, hath life in himself. He received this as God-man from the Father. The union of the Son of God to our nature, is the foundation of our union to the God-man, Christ Jesus. He was as perfectly united to our nature, when in our world, as he is now in the highest heavens. Yet the personal glory due to him, from his personal union to our nature, did not fully break forth, until having finished his work, he was received up into heaven; so this may serve to unfold our Lord's words respecting the similitude, or pattern likeness of the oneness of saints. When their union to him is perfected in

glory, then they will be one, as the Father and Christ are. Not that they will be any other than the adopted sons of God, and members of Christ. But then, they will have all the glory and blessedness which is the effect of their being the sons of God by adoption, of being the spouse of Christ, of being united unto him, light breaks forth upon them, and like as Christ the head and mediator of his church, was made glad with the light of his Father's countenance, so they in measure. I refer to his entrance into heaven, after he had finished the work of redemption. Which is expressed in these words, *For thou hast made him most blessed for ever: thou hast made him exceeding glad with thy countenance.* See Psalm xxi. 6. So when all the purposes of God are fully accomplished in the whole mystic body of Christ, and the Bride the Lamb's wife completely perfected in the state of glory, then she being shone upon by Christ, as her eternal head of glory, and she having the glory of God shining upon her, in the person of her heavenly Bridegroom, then she will have a complete pattern likeness and similitude to the Father, and Christ, by being completed in body and soul, and like to her divine Lord, and head, and by being so fully possessed of the knowledge, and enjoyment of the love of Father, Son, and Holy Ghost, as will complete her blessedness in Christ her head. So that as he hath Jehovah for his portion, so the saints will have Father, Son, and Spirit for their portion. As Christ liveth unto God, so they in Christ will live unto God, as their everlasting ALL in ALL. May the Lord the Spirit shine upon you. May he be graciously pleased to open these truths unto you. *And the glory which*

*thou gavest me, I have given them, that they may be one, even as we are one.* I most earnestly request our Lord's words may remain and abide in all our hearts. It is he himself alone who can open them to you. It was Christ's work after his resurrection from the dead, to open the understandings of his disciples, that they might understand the scriptures. It is still his work, which he performs by the light and teachings of his Holy Spirit. May he send his spirit with his word to our minds. Amen.

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## SERMON XIX.

JOHN XVII. 23.

*I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.*

**T**HESSE words conclude the last petition in this most solemn and important prayer, offered up by our Lord Jesus Christ to his Father, on the behalf, and for the benefit of all his church and people throughout the whole world. It is suited to them whilst they remain on earth, and the efficacy of it will extend to eternity. Some of the blessings here prayed for, cannot be enjoyed but in heaven. Our Lord here opens his heart to the very uttermost, and expresses it so fully, as that he cannot exceed it in glory. He is hereby pleased to shew us how infinitely he loves us, as the elect of God; as the

chosen of God ; as the gift of the Father unto him ; as his own bride ; his own members ; his brethren ; his companions, who are to live in the closest union and communion with himself, to everlasting. Our Lord begins this which I style the third part of his prayer, in which he so particularly includes the whole body of the elect, with these words at the twentieth verse, *Neither pray I for these alone, (i. e. for his apostles, for whom he hath been praying from the sixth to the nineteenth verse inclusive) but for them also which shall believe on me through their word.* This is, as I may so say, his introduction to this part of his prayer. He hereby distinguishes it, from what he had offered up before. He then particularly expresses the persons whom he prays for. It is, *For them also which shall believe on me through their word.* These persons are the elect. Yea, they are all the elect, whether called, or uncalled, even down to the very end of time. The prayer itself is contained in three verses, viz. 21, 22, 23. These are the words of it, *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. I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.* The first of these verses contains the prayer, the two following are explanatory of it. We learn from hence, the goodness of our Lord. Who is pleased most graciously to condescend, to explain his own meaning in the

words which he offered up in prayer for us. That we having right apprehensions of them, might enjoy the benefit and instruction contained in them. The prayer itself, with the first part of its explanation, contained in these words, *And the glory which thou gavest me, I have given them, that they may be one, even as we are one*; this has been already opened and set forth. I am now therefore come to the second part of its explanation, which is contained in the words of my present text, *I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me*. As the subject matter of this prayer, is for union to the person of Christ, and the Father in him, and for the fruits of it, which are, a communication of glory, from Christ the head, to the elect as his members, so the words before us, explain and declare how it will be perfected by an indwelling of the persons in Godhead, in the bodies and souls of the elect, through the God-man, as the medium of it. This will be the consummation of it in eternal glory. In opening the words of my text, *I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me*. I will attempt the following order and particulars.

First, I will speak briefly, of our union with God, and Christ, and of their indwelling in us. *I in them, and thou in me*.

Secondly, The perfection of the union between Christ, and the elect, is, *that they may be made perfect in one*.

Thirdly, That one end which will be answered by the open and full manifestation of this union, and the consummation of it, will be this; that the world, the rest of mankind left out, who have no part nor portion in this union, shall know, that the Father hath sent Christ, (which will be at the last day). Our Lord's words are, *I in them, and thou in me: that they may be made perfect in me, and that the world may know that thou hast sent me.*

Fourthly, Our Lord says to his Father, hereby it shall be known, that *thou hast loved them, as thou hast loved me.* By the union of saints with me, and thee, and by their being thus perfected in one. It shall hereby be openly made known, that I am their eternal head. It shall thus be made conspicuous to all the world, that thou hast loved them, as thou hast loved me, as their head of union.

These are the particulars of my present subject; in speaking to each of them, I hope to unfold my text unto you.

And first, I am to speak of our union with God, and Christ, and of their indwelling in us, according to our Lord's words, *I in them, and thou in me.*

As it respects our, or the union of the elect to God, Christ, God-man, is the medium and sole foundation of it. The originality of it, or the source, and spring of it, is the love of the Three divine persons, to Christ, the head of his body the church, and to the elect church in him. As Christ was chosen to be the head, and the elect were chosen in him, *and the head of Christ is God*, so the elect are in God, as truly as they are in Christ. Their title is, the *beloved of God*. Rom. i. 7. which title is ex-

pressive of the everlasting love of God towards them. We find *Paul* writing to the saints at *Thessalonica*, he addresses them thus, *Unto the church of the Thessalonians in God the Father*. See 1 Epis. i. 1. It is a very peculiar phraseology. We have it again in his second epistle to that church, chap. i. ver. 1. *Unto the church of the Thessalonians in God, our Father*; we have it no where but in these two places in all the Bible. It is generally *in Christ*, but in the forecited passages it is *in God the Father*, and *in God our Father*, which fully expresses, that the elect are *in God*, as truly as they are *in Christ*; they cannot be *in God*, but they must have union to God. They were in him by his everlasting love to their persons. They were in his heart from everlasting. They were in him, by his eternal act of election, which passed in his infinite mind before all worlds. They *were in Christ before the foundation of the world*. They could not be in Christ, but they must be united unto Christ. And if united unto him, they must be united and interested in all the persons in God. So far as to have a grace union, which will issue in a glory union, with Father, Son, and Holy Ghost, so as for the Holy Three to delight in them in the person of the God-man, as one with him, as their ever-living, and everlasting head. If God, and Christ, have union to the elect, then there cannot but be a communion between God, and Christ, and the elect. And this communion must be agreeable to the nature of that union, with which God has been pleased to favour the elect. Now this union must be such, as is suitable with the goodness of

God, and the state of the elect creature. It cannot go beyond the bounds of supercreation grace. The elect cannot be taken up into immediate union with God. No, this is utterly impossible. Whilst there is an essential union, and communion with the eternal Three, in the self-existing essence, yet this cannot be imparted. No alteration can be made, or take place here. The man Christ Jesus cannot be taken into union with the essence. He is taken into union, and communion, with one in the essence. He is, by personal union, one with *the essential word, the only begotten Son of God*. Hereby it is that the whole fulness of the Godhead dwells immutably, and invariably in him, so as it cannot in any besides himself. He is God-man, the man in God. This grace of union, is in the highest display of it, in Christ. None but the God-man, will be advanced so high, as to be one person with *the Son of the living God*. The union between God and Christ, and the elect, is far below this. I must say it is infinitely below this. I conceive it absolutely necessary thus to express myself, on this most wonderful subject. Lest any wrong thought of it should be entertained in the mind, concerning this most sublime doctrine of the gospel. Christ as God-man, is indeed the foundation and corner stone of union, between God and the elect. But this comes under the consideration of his being constituted by the eternal Three, in their settlements of grace, the head of an elect body. As such, they being chosen in him, and united to him, as their head, they are united to God, who is the head of Christ. And thus they have union to God, and

Christ. Such as one, as is the uttermost manifestation of God's good will unto them; and his everlasting love is the bond of union unto them. Hence it is an immutable union, because his love is an everlasting love. So that Paul says, *I am persuaded that neither death, nor life, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.* Rom. viii. 38, 39. God's love to us, is in Christ Jesus our Lord. All God's love to us, is fixed upon us in him. So long as God loves Christ Jesus our Lord, so long he will love us in him. As God cannot but love Christ Jesus our Lord, so he cannot but love us. Therefore there can be no separation from the love of God, in Christ Jesus our Lord towards us, because the Father loved us in him, before the world was. He loved us, as he loved him. *Thou hast, (says Christ to the Father) loved them, as thou hast loved me.* See the last words of our present text. Now as union is for communion, and the higher the union, so the communion must be in proportion to it, even so it is here. The elect being united to God, in Christ, and Christ their head being one with them, so he dwells in them, and they dwell in him. So also, God the Father dwells in them, and God the Spirit dwells in them. Hence our Lord, here speaking of the perfection of the union to him, and his Father, at the last day, and for evermore, says, *I in them, and thou in me, that they may be made perfect in one.* Which indwelling of the Father, and Christ, in saints, as

here spoken of, and as intended by our Lord, is the fruit of union, and which will be the completion of it, in the new Jerusalem state, and to all eternity. All our communion with Father, Son, and Holy Ghost, on earth, in grace, mercy, and salvation, is the fruit and effect of union. *I in them, and thou in me.* I, says Christ, dwelling in their minds, possessing all their spiritual faculties, and filling them with all the fulness of God, so as to give them the fullest enjoyment they can have, of my person, love, salvation, and glory. And thou in me; as thou possessest me, as God-man, and also as their Head, and Mediator. As thou dwellest in me after an unspeakable manner, so do thou in them in a proportionable manner and degree, let them have their portion and enjoyment of our loves also, so far as they are, and shall be capable thereof. Thou dwellest in me, in the full knowledge of all thine infinite love to me, as God-man. In an infinite complacency of all thy vast designs, which were to be accomplished in me, and by me. I dwell in thee, as the object of thine everlasting delight, and joy. So Father dwell in these thine elect, for whom I am deeply engaged. On whose behalf I came from thy bosom. And on whose account I am going to lay down my all, to take it up again, when I have finished their complete salvation. Do thou, Holy Father, give them, through thy word, and the teachings of thy Holy Spirit, such a knowledge of their union, and interest in me, and thee, and do thou so lead their views forward to the nuptial day, when I shall openly introduce them into the kingdom of glory, as may animate their minds, and cause them

to long for the most complete knowledge and communion they can ever have, of their union with thee, and me, founded on the ancient settlements of grace.

I have spoken in the former sermon, and I might say in former sermons, on this most divine prayer, concerning union to Christ, God-man, and the Father in him. And that it is of ancient date; that all the elect are, and were united to Christ God-man, their eternal head, and medium of union and communion with God, so as leaves me little, or nothing further of it now. There is no need of it, because my text is but an explanation of it; shewing the blessedness thereof. It declares it to be an indwelling of the Father, and the Son, in the mind. When this is thus expressed, it is not intended, or designed, to set aside the Holy Spirit. No, he is as much interested in all this grace, towards the elect, as the Father and the Son are. He is understood by Christ, as thus equally interested in the elect, and their communion with the Father, and himself, as such, our Lord had spoken of him in the sermon which he immediately delivered, before this prayer. But as he dwelt in Christ, and assisted him in this prayer, as he did also in offering up himself, therefore he is not mentioned by our Lord. Yet he it was, who according to the economy of the covenant of grace, helped Christ in thus expressing his heart, and will to his Father. And therefore this is the reason why he is not mentioned. If this is the second explanation, our Lord Jesus Christ gives us of his prayer, contained 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, that the world may believe that thou hast sent me:* then let us value the same most highly. Because the petition is the greatest which our Lord puts up for his people. And he having explained it, therefore it becomes us to study the same. Let us also from hence learn to estimate union to Christ, and the Father in him, beyond all time acts of grace. Let us value the love of Christ, in opening this blessing so freely, and fully. Let us learn to study more than ever, what we were *in Christ*, before the foundation of the world; what we were *in Christ*, when he bore our sins, and carried our sorrows; what we are now *in Christ*; and what we shall be *in Christ*, when all is boundless eternity. Let us thank our most precious Lord, that he hath so fully and clearly explained himself, upon these important subjects, as he hath done. If the grace of union is followed with the most blessed and sacred indwelling of the Father, the Son, and the Holy Ghost, and that in a similarity to their indwelling in each other, and somewhat like to their indwelling in Christ, God-man; let us learn from hence, to consider what the great blessedness and perfection this union Christ hath been speaking of, will consist in. It will be in the indwelling of the Father, and Christ, and the Spirit, in us. *I in them, and thou in me, that they may be made perfect in one.* And this brings me to my next head.

To show secondly, That the perfection of the union, betwixt Christ, and the elect, is thus expressed by him, *That they may be made perfect in one.* His own most important words are these, *I in them, and thou in me, that they may be made perfect*

*in one.* This will be manifested clearly, and accomplished openly, in the day of glory, that is at the latter, or last day. That day of wonders, when the whole mystery of God's will concerning the whole election of grace being accomplished, and the mystic Bride of Christ, being in the utmost meaning, made like unto her great Head and Husband, the *glory union*, with all the mysteries of it, will be openly revealed. This will be at the second coming of Christ. When the elect are raised from the dead, when they are in the kingdom state. Then all the elect of God, having been by redemption, and through the agency, influence, and workmanship of the Holy Spirit, brought up unto, and formed according to election and eternal purposes, for the Lord's praise, they will be raised up most expressly, and exactly, to that amazing glory pattern drawn in the infinite mind of the Father from everlasting, in his predestination of love towards them. Then this part of our Lord's prayer will be exactly accomplished. *That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us.* Yea, *one into us.* So says a learned man, the original expresseth it. Then what our Lord spake in the former verse will take place, *And the glory which thou gavest me, I have given them.* That is in the transactions and settlements from everlasting. Then it was, Christ received glory as well as grace for them, *That they may be one, even as we are one,* in the open glory of these settlements, *even as we are one;* in the covenant and foundation of them. The Lord Jesus Christ is to have his open bride, the church, shine forth in all her glory. He is entered into his open glory union,

openly to stand in God's own Son, that now God and man are openly one person in the Mediator. And from hence arise the open glory union of all the members. At the latter day, he will cause them openly to stand in him, as he stands in God. And thus by him, to stand in God with him, and therewith to be one into them. I have quoted this from Mr. *Joseph Hussey*, as I think it casts great light upon the subject before us. Thus the union Christ here prays for, which subsisted from everlasting, and upon the foundation of it, the covenant of grace, and the suretyship engagements of Christ rested, is to be made complete in all its glorious effects, and to the uttermost display of it, in the kingdom of glory, or the glory in which Christ, who is the head of his church, will present her to his divine Father, when he shall openly shine forth as the glorious bridegroom of his church, at the latter day. This may well be considered by us, the time, if we may so speak of it, when this part of our Lord's prayer, *I in them, and thou in me, that they may be made perfect in one*, shall be accomplished. We are sure, not a word of our Lord's can ever fall to the ground. The depths of Christ's gospel, are like his person, infinite. The union of Christ to his people, is an amazing subject. It is an ancient union; it is an eternal union; it is an union made known, and enjoyed in time; it is an union, which will be openly, and manifestatively declared, in all its glory and perfection in the latter day; it is a grace union; it is also a glory union. As it is the foundation of all the gracious actings of Christ, towards his church in a time state, so it

is of all the glory, he will put on his church, and communicate unto his people at the last day. I cannot but lament we are most of us, so great strangers to these important and heavenly truths. Depend on it, we are great losers hereby. The people of God lose much, because they neglect truths of the greatest importance. In the present day, they are too neglectful of important truths. They are willingly ignorant of them. They do not see the glory and excellency contained in every part of divine revelation. We treat the Scriptures in the present day, as though the less we knew of the deep things of God, so much the better. Alas! alas! this, let us think of it as we may, is to cast contempt on God himself. Nor will it serve to say, we do not so mean, or intend. It is a matter of fact, we are too neglectful of those divine truths and doctrines, which concern the glory of Christ. The ancient and glorious settlements of grace, are too little in our thoughts. It is sensibly felt, and by some very expressively confessed, and acknowledged, that the influences of the Holy Spirit are very greatly suspended. Yet the cause is overlooked. Most assuredly one grand reason why we have so little of his sacred presence with us, and his power and influence manifested amongst us, may be laid to the account of neglecting to preach supernatural, spiritual truth, and the mysteries of the everlasting gospel. The person of Christ; his union to his church; the church's union unto him; his love to his church; his Father's love, and his Spirit's love to him, as God-man; to him as the head of his body the church; and to the bride the

Lamb's wife in him, are gospel truths. The everlasting delight Christ takes in his church; how he has viewed her through every state she has passed; what he has been to her, and done on her behalf; how he will one day present her as a bride, fully adorned for her husband; how she will then shine forth in all the glory in which he viewed her from everlasting, this is gospel. The presentation he will make of her to the Father, when all the vast designs of grace are fully accomplished in her, as raised up to that state of grace and glory, in which she was by eternal election; then she will be all glorious indeed. Her raiment will be wrought gold. Then her union to her grace, and glory head, will be consummated. Then this prayer of our Lord's will be fully accomplished, *I in them, and thou in me, that they may be made perfect in one.* The mystic body of Christ, will then be made complete in her glory head. The whole stain of sin obliterated. There will be no sin in her, she will be adorned with all her nuptial attire, she in each and every individual, in all her various members, will be complete. The whole church given by the Father to Christ from everlasting, will be made so thoroughly like, and conformable to her heavenly bridegroom, that she will be the glory of Christ. He the head, shining as the man in God, the glory man, the Lord from heaven, and she shining in him, her head, who is one person with the Son of God, hereby her union to him, and God in him, will be perfected for evermore. Then she in all her individuals, shall see the face of her heavenly bridegroom, and his name shall be on their foreheads,

Then the scripture will be fulfilled, which saith, *the Lord God giveth them light, and they shall reign for ever and ever.* Then the spouse of Christ will be in the immediate presence and company of her Lord. She will see him face to face; she will be like him in body and soul; she will enjoy him, with every faculty of both, in the fulness of blessedness for ever and ever. Then the Father, the Son, and the Holy Ghost, will admit the elect bride to the state of ultimate glory, where God will be *all in all.* And like as Christ, as God-man, hath all the fulness of the Godhead dwelling in him, personally: so, as a part of the church's conformity to him, she shall be filled with all the fulness of God. So much I conceive to be necessary to speak of the glory union of the church. And thus I have done my best, in going through the two former heads, on these words, *I in them, and thou in me, that they may be made perfect in one.*

I now come to the next head of this discourse.

Thirdly, To shew, that one end which will be answered by the open and full manifestation of this union, between Christ and his church, and the consummation of it, will be this; that the world, the rest of mankind left out, who have no part nor portion in this union, shall know that the Father hath sent Christ, which will be at the last day. Our Lord's words are, *I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me.*

Our Lord left out the world in his prayer, they having no part nor portion in him. Yet in this part of his prayer for his whole church, he mentions

the world twice. Not by way of prayer, but by way of expressing how in the execution of God's decrees towards them; so far external light from gospel truths and accomplishments, shall be reflected on their minds, as for them to confess Christ is the sent one of God. This is expressed by our Lord 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 here it is, I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.* We learn from hence, the discrimination our Lord keeps up, and makes between the elect and non-elect. Between the church of the first-born whose names are written in heaven. And such as are of the earth earthy, and have no part nor portion in him. Yet the non-elect, are the subjects of Jehovah's high decrees, as well as the elect, though to a different end and design. It was God's will they should have their all in Adam the head of nature. They were created in him pure and holy. They had every blessing suited to the being and well being of their natures bestowed on them in him. They would have been perfectly happy as rational creatures, had they continued in their creature state of innocency. They did not. The origin of it was the mutability of Adam's will. And their wills, and his were one, as it respects the mutability thereof. They fell in Adam their creation head. They never belonged to Christ, as his