

members. They would never have received any supercreation blessing from Christ, if they had never fallen. They are continued throughout a succession of generations, and will be down to the very end of time. They are mingled with the elect, though they are not of them. They sometimes come out of the loins of the elect by natural generation, and sometimes the elect proceed from them. Here on this stage of the world, God exercises his will, his patience, long-suffering, and providence towards them, notwithstanding all their transgressions. In his dealings and dispensations in a providential way towards them, he discovers to open view, all that is in their hearts. For though we do not see it to be so, yet it is so, that every inclination and velleity of the will, every desire of the mind, every sinful inclination is discovered, by thoughts, words, and actions of fallen men. God sets bounds to all sin and sinfulness. He sets bounds to all sinners; they cannot go beyond the limits of his decree. It is well they cannot. The uttermost which sin can produce in the human mind it does, yet not in all alike. This under God, is confined to every particular constitution, which varies through the whole posterity of man. A variety of providences, and providential dispensations the Lord God exercises towards each, and every individual of the non-elect. Some of them their lives are infamous; others of them are decent; some of them are naturally religious and devout; and some of them profess Christ, and have an external knowledge, and make a profession of his gospel, yet they are not partakers of the grace part of it. These

non-elect, let them be diversified as they may, yet they were in the mind, and will of God, left out of the Book of Life. Their rejection or non-election, was an act of the divine will, as such it was from everlasting. It was a sovereign act. They were not rejected because God foresaw they would be sinful. But their rejection by the Lord, was an act of pure sovereignty, just as the act of election was. Their being left out of the Book of Life, was not the cause of their sinning. Their being left out would not have been the cause of any misery to them, had they continued in that state of creature purity in which the Lord God created them. If sin had never entered, there would have been no damnation. God damns none but for sin, yet sin is not the cause of God's decree. Nothing out of God can move the divine mind. If the fall had never been, election and non-election would have stood firm, as the acts of God's will. It would have been found that some of them were chosen in Christ to super-creational, and super-creation blessings. And these would have been raised up in God's own time and way, by virtue of their union to Christ, God-man, to see him, and enjoy him, so as to have been rendered thereby impeccable for ever. The rest of mankind, not predestinated to this supernatural grace, had they been without all sin, would have enjoyed all creature good, in the uttermost perfection thereof. They would also have had communion with God, Father, Son, and Holy Ghost, as their creators, and been most truly blessed therein. The very state of Adam before the fall, would have been the state of all the non-

elect, if sin had not entered into the world, and death by sin. It would be well were we to consider this. And most assuredly this is the true statement of the doctrine of election, and preterition, or non-election. Notwithstanding the fall, and the provision of salvation for the elect, yet the Lord Jesus Christ hath a wonderful display of providence to exercise towards each, and every individual of the non-elect. *The Lord is righteous in all his ways, and holy in all his works.* Jesus Christ is the judge of quick and dead. *He will bring every secret thing into judgment:* he will so open the minds of every individual of Adam's posterity; he will so state every act of the divine procedure of the Lord from eternity to eternity to each, as will fully justify in the minds of all, that sin is wholly the act of the creature. That damnation is the most righteous displeasure of the Lord against it. That the exercise of God's providence towards all Adam's posterity, has been in very faithfulness. This will be at the last day, which is commonly called the Day of Judgment. Because then Christ will settle the accounts of the whole world, and render unto every man according to his works. I thought good to say thus much, as an introduction to this third head. That one end which will be answered by the open, and full manifestation of this union which we have been speaking of, between Christ and the elect, 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. The visible descent of Christ

from the third heavens, where he now is, in power and great glory, his raising the bodies of the elect who are sleeping in their graves, his changing the bodies of his then living saints, and causing them to be caught up together with them in the clouds to meet the Lord in the air, so as for all the elect to be then completed in one body, this will be self convincing to the world, that Christ is what he declared himself to be, the Son of the living God; the true Messiah; the sent one of God, which will fill them with everlasting shame and confusion of face. This I conceive to be our Lord's meaning in these words, both in verse 21, *that the world may believe that thou hast sent me.* And also here in my text, *that the world may know that thou hast sent me.* Nor can I at present conceive a more genuine interpretation thereof. Not that I am so self-conceited as to think there may not be a better, more clear, and more full. I can only at this time, and at all times, minister according to the ability which God giveth. I hope I have by no means weakened any truth. I would not wish to say, or think I had left no room for improvement. God forbid. Our Lord by the perfection of the union, between him, and his elect, proposes this as one end, which will be answered hereby, that the world may *believe, and know that the Father hath sent him.* Not believe and be saved. No, but as one saith, *believe and be damned.* Not know that the Father hath sent him, and be the better for it. But know it, so as to be everlastingly confounded at all their hard speeches, which ungodly sinners have spoken against him. Not know him, so as to see his glory and rejoice therein. But

so know him, as to be everlastingly ashamed and confounded before him. When he shines forth as the man in God, openly and manifestatively in the eye and view of all at the last day, and his whole church shine forth in him in all her glory, it will be a most astonishing evidence that the Father is in the Son, and that Christ is in the Father, that the church is in Christ, and that Christ is in the church. So that the open manifestation and consummation of it, will be this. Hereby, the world left out, who have no portion in this union, shall know that Christ was sent of the Father, *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 this end answered, will be a glorious one. This, as was said before, will be at the second coming of Christ. It will be at the resurrection morn. It will then break forth, when all the elect shall be raised, and Christ the sun of everlasting righteousness shall arise upon them. When the glory union will begin to break forth on their bodies and souls, so as they shall shine as they never shone before. It will be a presage of an everlasting day of glory. A full proof of their union to the person of Christ, and to God in him. Not that they will shine forth so fully, as when the new heavens, and the new earth being prepared for them, Christ will introduce them into it, saying, *Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.* Yet as the world will not see them in this state, and in glory, I have therefore treated it, of what they will see, when the Lord shall appear to the joy

of all his saints, and his enemies shall be everlastingly confounded. It may be carried on to the open manifestation which will be made of all this, after the saints have lived and reigned with Christ a thousand years, in the New Jerusalem state, when he will gather all the non-elect before him, and with his Queen, the Church, at his right-hand, will say to all his and her enemies, *Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.* Then the union of saints will be openly manifested, the whole end of it obtained, and our Lord will be glorified in his saints, and will be admired; he will be wonderful in all them that believe. I in them, and thou in me, "that the world may believe that thou hast sent me." His own raising himself from the grave and power of death, was a proof of his Messiahship. He was declared to be the Son of God, by his resurrection from the dead (see Rom. i. 4.); and his raising up all his mystic body from the grave, and power of death, will be a further proof of it. *We look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.* See Phil. iii. 21. His resurrection of the bodies of his saints, and fashioning them according unto, and like his glorious body, will carry sufficient evidence with it of his union to them, and their union to him; and that they are raised, that they may be perfected in body and soul in his everlasting kingdom of glory. Thus at the last day, at the second coming of the Lord and Saviour, there will be an

open and full manifestation of the union between Christ and his saints. The world (the rest of mankind left out, who have no part nor portion in this union) shall know the truth of it. This end will be answered by the same. They shall know Christ was no impostor; they shall know that the Father hath sent him. And this leads me,

Fourthly, To observe, 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 me*, as their Head of union; and that *thou hast loved them, as thou hast loved me, 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 our Lord is upon the subject of union, and it was so sweet to him, that the longer he is upon it the more his own heart is warmed with it; so it is very pleasing to a spiritual mind to take notice of this. He speaks out the very heart of his Father, and the greatest thing therein. It was love; he had loved those persons Christ is praying for, and he mentions it here, that he might suggest to us, the greatest thing in the heart of his Father was love. *Thou hast loved them.* What words are these, and that from the lips of Christ! He could not mention this, but it must inflame his own heart towards his beloved ones. *Thou hast loved them, as*

*thou hast loved me.* I am their Head of union; thou hast loved them into union with me; thou hast loved them into communion with me; and I speak it out to explain to them, the union they have unto me, and how I stand related to them, as their eternal Head, on whom thou hast fixed thine immutable affection; in whom thou dost love them with a love, which will never decay; with a love founded on the good pleasure of thy good-will towards them; so as that thy love to them is in thine own will, as the everlasting spring thereof. Now, Holy Father, as thou hast loved me as thou hast loved them, and hast loved them as thou hast loved me, my petition is, *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.* This is all I have to say on their behalf. I, their Head of union, whom thou hast loved in that relation and capacity before all time, am their representative. I have enjoyed a love as their Head, expressed from thee to me, which is unspeakable. I know the love thou hast to me, as their Head, is the same wherewith thou lovest them, in me, as thine elect united unto me. Thou hast admitted me into a knowledge of all contained in thine own heart towards them, of all the love wherewith thou hast loved them. Thou hast loved them; they are the



objects and subjects thereof. Thou hast loved them as my brethren, my spouse, as my portion and inheritance. *Thou hast loved them, as thou hast loved me*, their Head. It shall therefore be made conspicuous to all the world, *that thou hast loved them as thou hast loved me*, as their Head of union; when, at the close of time, all this will be openly displayed, by making them completely free from all evil, and by presenting them to thee, a glorious church, without spot, or wrinkle, or any such thing.

I would here stop, and cry out, What words are these! What wondrous grace is here! I am so fully convinced that the depths of these expressions can never be unfolded, that I shall not even attempt it. I would only invite you who love the Lord Jesus Christ, to look them over, and ponder them in your hearts. As he was going to express his love to the elect to the very uttermost, so he looks into his Father's heart, and views the uttermost of his love to the elect, and to himself. Thou who art love itself, a fountain of love, hast freely, fully, and invariably loved all thy beloved ones in me. Thou hast reflected all the beams of thy love on me, as their Head, and thou wilt reflect them all as freely on them. *Thou hast loved them, as thou hast loved me*. Thy love to me knows no change, neither will thy love to them. I would have it kept in remembrance, that our Lord is here speaking as the Head of his church, when he saith, *Thou hast loved them, as thou hast loved me*: he is not speaking of the love of the Father to him, as coequal in the essence, the Son of his love; nor is he speaking of himself as God-man, although he was God-man when he

spoke it. The love the Holy Three bare to Christ as such, belongs to him alone. We are not beloved with the same love wherewith the God-man is beloved; we are beloved in and according to the relation we stand in to him, and that is of members in an Head. That he was set apart as God-man to be our Head, and we were chosen in him; thus both Head and members, Christ and his church, were chosen of pure grace; it was the fruit of everlasting love. As Christ here speaks as the Head of his church, so he set the crown of all grace on the union between him, the Head, and the church in him: and all this he ascribes to his Father's love, *Thou hast loved them*. Here our Lord sets a vast emphasis: he adds unto it, *Thou hast loved them, as thou hast loved me*, as freely as immutably. Oh, for a blessed apprehension of these most divine truths in our minds, from the sacred teachings of God's word and Spirit! The words, "that the world may believe that thou hast sent me, and hast loved me," are so closely connected together, as to shew, that when, at the latter day, an open consummation of ancient settlements shall take place, in the glory of Christ, the Head, breaking forth on his Bride, in the solemnization of the nuptials between them at the latter day; the world, such as have no portion in this grace, shall be convinced, that all this was from eternity in the heart of God; that this is but the open execution thereof. So much for the explanation of the text: all that remains, is for us who know the Lord, to meditate on these truths, and seek to enjoy communion with Christ by faith in what he says. You may dwell on these words,

and, whilst they will afford you unspeakable pleasure, yet you will never come to the full understanding of them; *Thou has loved them, as thou hast loved me.* May the Holy Ghost, who knows all contained in these words, open them so unto your minds, as that they may be very dear and precious unto you! May he give you, in and from them, such views of the love of God in Christ to you, as may bring down such a sense of it into your hearts, as may afford you a present heaven! May he lead you so to view the love of God to you, in your eternal Head, as may fill your minds with holy admiration! Oh, that these words of your Lord may evermore sink down into your hearts, *Thou hast loved them, as thou hast loved me!*

Thus we are brought to the last petition in our Lord's Prayer, though not to the last words in it. The Lord set his own seal to what he approves of; even so Lord Jesus! Amen.

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## SERMON XX.

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JOHN XVII. 24.

*Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me; for thou lovedst me before the foundation of the world.*

**WE** have gone over the former parts of this chapter, which contains the prayer offered up by our most precious Lord Jesus Christ, immedi-

ately before his Passion. In it he opens his whole heart to his church, and pours out his whole soul for them. In that part which concerns himself he gives us an opportunity to look at, and view over his personal, ancient, and primordial glories; how he shone forth before all worlds, in the sight and view of his being God-man, as the first-born of all Jehovah's thoughts, purposes, and designs towards all on earth, and all in heaven; so as that we may truly say, he there opens heaven to our view. It is true blessedness for us to be contemplating him, as he there shines forth, and there speaks to his Father on the subject of his own glorification. When we view and review that part of his prayer which more immediately (though not exclusively of his ministers, churches, people, and saints) belongs to his apostles, we have a most divine evidence given us of his love. Of the originality and spring-cause of it; of the fixation of it; of the immutability of it; of the way in which he had made it known unto them; of his care and concern for them; his pleas and arguments; his petitions and requests, which he offered up to his Father on their behalf. In all this he so sets open his heart, that we may know all in it is love; yea, love to us; and in the real view and apprehension of it, live in the full and free belief of it; and therein and thereby find good cause for praising him all the way to glory.

In the part which more immediately concerns his whole church, down to the last moment of time, there is an account given of the union and communion of all the elect, in and with him, and in and with the Father in him. The prayer runs thus:

*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.*

At the latter day Christ will shine forth as the Man in God, as one person with the only begotten Son of God ; as the Glory-man, Jehovah's fellow, as God-man. And the elect Bride and Spouse of Christ will then shine forth in Christ, her glory-head ; and then they will be perfected in their union-glory, by seeing him as he is. They will then shine forth openly and manifestatively in him, their glory-head, so as to appear to the rest of mankind, who will be present at that day, and see the issue of God's decrees, that Christ was the sent one of the Father. Our Lord's words, *That the world may know that thou hast sent me, and hast loved them, as thou hast loved me.* The world are the part of mankind, who have no part in the union our Lord has been speaking of. The time intended in our Lord's words, when they shall know this union, is at the latter day. Then says Christ to his Father, They shall know by the saints' union with me, and by them as thus perfected *in one, I in them and thou in me* ; this shall be so conspicuous to all the world, *that they shall know that thou hast sent me, and hast loved them, as thou hast loved me.* They will be convinced of this, when they shall see me appear in thy glory, as at that day I shall ; which

will constrain them to acknowledge, that I am one with thee. When they shall see such an union of my church, in me, and thee, and the saints filled with such a glory as they shall then appear in, they shall then know, that *thou hast loved them, as thou hast loved me.* They shall have outward evidence, that thou lovedst me as their Head of union to them, and for that nearer union which I have with thee. Thou hast loved them as my body, and for my sake. Our Jesus having uttered himself on the subject of union and communion to the uttermost, and carried it down to the last day, and to the dawn and breaking forth of eternal glory, on his Spouse the church, looks forwards to the ultimate glory; saying, *Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me; for thou lovedst me before the foundation of the world.* The words are deep; the love of Christ in uttering them is unspeakable; the truths contained in them are most truly divine. I do not call it a petition; no, nor a request; it seems to be in the language of demand. We may observe, the longer Christ prays, the more his heart is drawn forth: he cannot speak out to his Father, and for his people, but his very soul is further and further inflamed with affection unto them; he cannot be contented to be in heaven without them; his will is, they should be where he is. Our union to God, is founded on our union to Christ; he is by personal union one with the Son of God; as God-man he hath a personal glory. Christ in the words now before us, speaks as God-

man, as Mediator and Head of union to us. *Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world.* As these words are, and contain the uttermost blessedness saints can enjoy in heaven, and contain the uttermost of Christ's love to them, it will be very necessary for you, and me, to be looking up to the Lord the Spirit, for his guidance and teaching, whilst I attempt to open and explain these words unto you. They are the greatest our Lord ever uttered; they contain Christ's will to his Father on the behalf of his people. It is his will, his whole church should be advanced to the state of ultimate glory, that the union between him and his Bride should be perfected by beholding his glory. This glory was given unto him; so was the church also given unto him; and as he was loved in his election, from everlasting, so was the church in him, and were chosen in him, and out of that love given unto him. To cast my text into form and order, will be the best means of securing the treasures of grace and glory contained in it. With this design, I will divide it thus:

First, We have here Christ expressing his will to his Father, concerning those given unto him. *Father, I will that they also whom thou hast given me, be with me where I am:*

Secondly, Our Lord's reason for this, *That they may behold my glory:*

Thirdly, I will inquire what this glory is. It is a given one, *My glory which thou hast given me.*

Fourthly, The reason assigned why the Father gave this glory to Christ, *For thou lovedst me before the foundation of the world.* These are the particulars. May the Lord the Spirit be with me of a truth, whilst I attempt to explain them! And, First,

We have here Christ expressing his will to his Father, concerning those elect persons given unto him, for whom he had laid himself out in prayer for.

The elect were, and are, and ever will be, dear to Christ; he will everlastingly love, value, and esteem them, as the gift of his Father's love to him; as the very ones who were from all eternity preordained to behold, to admire, and adore him in his person and glory, as being that very thing they were ordained for, more than for their own glory; which our Lord mentions not, for it ariseth from beholding his. Thou hast, O Father! chosen me, first and primarily, for mine own glory, in thy first and primitive intention; and thou hast chosen them in me, that their ultimate blessedness might arise, from their beholding my glory. He addresses himself at the throne, on the behalf of his elect, with the term, *Father*, just as he did when he began his prayer, without any addition: *Father, I will.* This is expressive of his Father's will, being equally engaged with his own in the matter here expressed concerning the given ones, and their being admitted to the state of ultimate glory, there to behold his glory; the glory of his person, which is the height of his glory in heaven, where it is they are ordained to behold it. *Father, I will.* These



words are spoken by way of demand and authority, say some. How far it may be proper so to express ourselves, I leave you to judge: I should rather say, they are uttered as expressive of the whole of Christ's will concerning all the elect. We can never sound the immensity of grace contained in them; no; it will not be comprehended in heaven itself. When saints behold Christ's glory, they will never be able to conceive of the grace of God, from whence all originates, as it is in his own heart. To behold Christ, agreeable to what is here meant by our Lord, will far exceed all enjoyed in the resurrection-state; it will transcend all which saints will be filled with, when the union glory shall break forth upon them; this will be so far above all, as that hereby in the highest sense, and to the utmost degree of creature-capacity, God will be All in All. *Father, I will that they also whom thou hast given me, be with me where I am.* The elect and given ones are, and will be for ever, in the heart, in the eye, and mind of Christ. His own personal glory will not cause his love in the least to decay; it will not take off his mind from them. No words on earth; no thoughts in all the minds of glorified saints in Christ's immediate presence in glory, can ever fully conceive the love of Christ, to the elect and given ones. He mentions to his Father, that these persons, for whom it is his will that they should see his glory, were very precious unto him, because he gave them unto him; he cannot be content without they are with him where he is. Surely nothing can convey to the mind, under the light and teaching of the Holy Ghost, a more vast

idea of the heart of Christ towards his beloved than such words as these. I would, therefore, instead of attempting to give any account of the love expressed in these words, *Father, I will that they also whom thou hast given me, be with me where I am*, look up to the Holy Ghost, and entreat him so to shine on these words, and thereby let in such light on the minds of his people, as may reflect such a knowledge, and sense of his love upon them, as may raise their hearts into an higher conception and admiration of his love than ever. Oh, thou Holy Ghost! look down upon the elect and beloved of God! Make known Christ more fully unto them! Give them to look at these words, *Father, I will that they also whom thou hast given me, be with me where I am*. From hence do thou lead them so to know the will of Christ concerning them, as to raise up their expectations, and fix their hopes, more and more on him. It being his will they should be in heaven, where he is, do thou lead them to have their conversation with him in heaven. As he hath expressed his will to his Father on their behalf, concerning the uttermost blessedness they can enjoy; do thou, Holy Spirit! lead out their minds to contemplate this! Beloved, hereby it is you and I shall have a blessed, spiritual, intuitive knowledge of our Lord's words, and they will have their most blessed effects upon us. I must add, the further I advance in this most wonderful Prayer of our Lord's, the greater the mysteries contained in it appears. In the beginning of it, we have Christ giving an account of his having emptied himself, to enrich