

on the renewed mind, and give a blessed idea of the glory of Christ's person thereby. And thus I cast it into the treasury, and commit it to the care and blessing of the Lord the Spirit. Amen.

SERMON VI.

JOHN XVII. 6.

I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

THIS prayer of our Lord consists of three parts. In the first, he prays for himself; in the second, he prays for his apostles; in the third, for his whole church. The first part is contained in the first five verses: and we have gone over the same. The second part begins at the sixth verse, and ends with the nineteenth verse. The third part begins with the twentieth verse, and closes with the twenty-sixth. In this second part, which we are now to begin with, our Lord prays chiefly for his apostles; and in them we may include and conceive to be comprehended the church, and ministry of the gospel, and also the disciples and believers of that age. In this prayer we may consider the greatness of Christ's mind; the greatness of his love. He is pleased to give his church hereby, a view of his heart and intercession towards, and for them in heaven. In this part on

which we are now entering, is expressed the persons for whom he prays. They are described by the Father's propriety in them, and his gift of them to Christ. He then gives the reason why he prays for them. This is in respect of what he himself had done for them; and also on account of what the Father had done in, and for them; also in regard of what they had done themselves. He prays for them because of their proficiency in discerning, and acknowledging, his mediatorship from the Father. Our Lord commends their faith, in the ready entertainment of his doctrine. He speaks of their faith, which he describes by its nature, and acts, which consists in knowing, and believing. By its object, himself as the Messiah, the sent of God. He limits his prayer to them, in opposition to the world. He prays for them because they were given unto him. Yet are they the Father's also. This he expresses and confirms, by the communion between the Father and himself. The prayer itself is for preservation, and continuance in the world after his departure from them; for perseverance in grace; for sanctification. To all which, are to be added, the reasons our Lord uses to enforce it. These are the generals of this second part. And I thought it might not be amiss to give this general account, as it may serve to help to understand this most divine chapter the better. I am to confine myself, at this time, to the first words of this second part. In which our Lord says to his Father, *I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.*

He had said in the former verses to the Father, all he had to say, concerning himself. He now, with his heart burning with love, addresses his Father on the behalf of his apostles now present. It is good to view the enlargement of his mind. Like as when Solomon, King of Israel, when he prayed at the dedication, there was not a single thing necessary for the people omitted in his address to the Lord for them, so it is here. Nothing is omitted. This prayer, take it throughout, is so comprehensive, as to include, and express, all which God-man, Christ Jesus, the Minister of the true Sanctuary, the Apostle and High Priest of our profession, could himself express, either for his apostles, church, ministers, saints and people throughout the whole world. Yea, in the words which our Lord here uses, *i. e.* throughout, he makes use of the whole of God in all his persons, and perfections, in his primordial designs, and his ultimate end, in the display of his grace is most clearly opened, and expressed. Therefore, whilst I shall in every part aim to give the genuine sense of the text, I shall also endeavour to shew how far it extends its most blessed and salutary effects in all ages, and throughout all generations, to each and every one belonging to the election of grace. The text before me is our Lord's first address to the Father, on behalf of his, now present. In which he declares what he had done for them; he acknowledges his Father's propriety in them; that they were given by the Father unto him; what the Father had done in, and for them; and what they had done themselves. *I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they*

have kept thy word. In which words we have the following particulars :

First, Here are certain persons given by the Father unto Christ. *I have manifested thy name unto the men which thou gavest me out of the world.*

Secondly, They were the Father's before they were given unto Christ. *Thine they were, and thou gavest them me.*

Thirdly, We have Christ's manifestation of the Father's name unto these persons.

And Lastly, Their faith and obedience on, and unto the Lord Jesus Christ. *And they have kept thy word.*

I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

I am first to speak concerning the original of all grace, the Father's eternal, and immutable election of certain persons in Christ, and whom he gave unto Christ, unto whom Christ was to manifest the Father's name, and give them to receive into their minds such a knowledge hereof, as would be a spring of everlasting and eternal life unto them for evermore. This is the doctrine which naturally arises from these words, *I have manifested thy name unto the men which thou gavest me out of the world.*

Whilst the eleven apostles were now only present, and our Lord speaks thus, in their hearing, and prays on their behalf, yet must not this great act of God's election, and giving them to Christ be confined to them, and their *apostleship*. No. Whilst to be appointed to that office was a fruit, which sprang from their eternal election in Christ, yet

their election in Christ, and the election of all the people of God, was one and the same act, in the mind, and will of God, as it is founded on the everlasting love of Father, Son, and Spirit, and is a display of the absolute sovereignty of Jehovah, and is owing to the good pleasure of his will. Our Lord is about to die for the many, which the Father had given him. He therefore, if I may so say, solaces his mind with viewing, and reviewing the Father's everlasting complacency, in their persons as considered in himself their Head. As he could only at this time, having his elect apostles present with him, so he speaks out to them the secrets, and hidden mysteries of grace. And though he did not this by way of application to them, yet his speaking thus of them to his Father, carried its weight and importance to their minds. And whilst he spoke with an immediate design to comfort, and establish their minds in this great and fundamental doctrine of the gospel, concerning the election of certain particular persons, to life everlasting, he also delivered it in their hearing, and caused it to be recorded for the support and faith of his church and people, in all ages which were to come. As therefore this now lies before me, I will endeavour to give the following scriptural account of the doctrine. Election is the fruit of everlasting love; it is the immediate effect of it. As in the infinite mind of Jehovah, the God-man was the object of the everlasting love and complacency, of the Essential Three, so it pleased the Father to choose in him, and for him, a Church, a Spouse, a Bride, a social companion, who was to receive from him, and be a partaker with him, of all his communicable titles, honours, graces, and

privileges, she was to be his glory. She in her various individuals was to be one in Christ. All this was a sovereign act in the divine will. It is an eternal act in God. He loved the persons of his elect with an everlasting love. He chose them in Christ before the foundation of the world. They had, being thus chosen in Christ, union in Christ before the foundation of the world. Their union to the person of Christ, was all of free grace. In God's acts and settlements of grace, there was a comprehensive and supreme relation, of the elect in Christ. And as such, they were given to Christ to be his, and to run the same round of everlasting love with him, as the invariable objects, and subjects of the Father's delight. So that until a change can take place in the mind of God, the elect of God can never cease to be precious in his sight, and dear unto him. Now this election of persons in Christ, is expressed by our Lord here. He speaks of certain persons chosen out of the world by the Father, and given unto him. If Christ makes it of such importance, as to bring it in, on this high and most solemn access of his, when he had but just finished his praying for his own glorification, it must be of greater importance to the beloved of God, than is commonly conceived. It is the original of all grace. It was God's first act towards the church. Yea, Christ is styled by God the Father, *his elect, and chosen one. Behold mine elect, in whom my soul delighteth.* All God's love is expressed in election. In the election of Christ to be the head, and in the election of the Church, to be a body to Christ. As it is an ancient and eternal act, so it is of certain persons, and they are chosen to eternal

life, and cannot possibly miscarry. They were created pure and holy in Adam their creation-head. They fell in, and together with him, into a state of sin and misery. The settlements of the Three in covenant, the Father, the Word, and the Holy Ghost, secured them from the imputation of sin. To raise them up from all the ruins of the fall, Christ, their Eternal Head and Husband, became incarnate. He acted as the sponsor of his bride; he underwent an eclipse of his personal glory; he was made her sin, and curse; he loved her, and gave himself for her, and washed her from all sin, and stain, in his own blood. (Our Lord here saying) *the men which thou gavest me out of the world*, as it most evidently distinguishes them from all beside, so it implies they were given by the Father to be saved. And so they were. For though in God's original views of them, they were before him what they will be in heaven for ever. So beautiful, so spotless, so glorious, so heavenly, as to be worthy to live with Christ their Bridegroom to all eternity: yet it was the Lord's design on them to mar all their creature-purity, by creating them in *Adam* as pure and holy creatures, and leaving them to fall by reason of the mutability of their will. Under which view of their case, he gave them in covenant transactions unto Christ, to be redeemed by him out of the hands of all their enemies. All the non-elect were left to perish in consequence of the fall. But the elect were to be, and they have, and are all redeemed by the most precious blood of Christ. And I conceive our Lord's words (*the men which thou gavest me out of the world*) refers to it. *I have manifested thy*

name unto the men which thou gavest me out of the world. So says our Lord, in the hearing of his eleven elect disciples

If Christ looks at election, as the highest act in God's will towards his people, surely it become us also, so to do. And this leads me,

Secondly, To observe they were the Father's, before they were given unto Christ. *Thine they were, and thou gavest them me.*

The elect are God's and Christ's, as they are given by the Father, to the Son. Our Lord had, at the second verse of this chapter, said to his Father, respecting them, *As many as thou hast given me or him.* And here he says, *Thine they were, and thou gavest them me.* He makes a high matter of this. They were the Father's; he had a propriety in them; they were chosen by him to grace and glory; they were set apart by him from all eternity. Our Lord styles them God's own elect. *God's own elect,* Luke xviii. 7. They were given by the Father to Christ, to be his Bride and Spouse; to be his members. The Father gave him to be their Head, and he gave them to be members, in him their Head. They were the Father's before they were given to Christ; they were the Father's, and then given unto Christ; they were given out of the lump of mankind; they were given before Christ had manifested the name of the Father unto these men. As they were the Father's prior to the act of his giving them unto Christ, it is expressive of the love of the Father to Christ, and the elect, that he should bestow them on Christ, as a vast expression of his love. And that he should give the elect to Christ, is very

expressive of the Father's love to them. These acts are also to be understood as expressive of covenant transactions. In God's eye the whole election of grace is before him. In Christ's eye they are to him, what the Father beholds them to be. The Father valued his Son, as God-man Mediator, very highly, or he would not have bestowed the elect on him, and committed them all to his care and management. The Lord Christ must have valued them highly, or he would not have undertaken their salvation. There is a mutual delight which the Father takes in the Son, and the Son, in the Father, and which is mutually expressed by their personal acts, in their transactions with, and to each other. Christ breaks out here in this address before us, *Thine they were*. They have been from everlasting in thy view ; thou hast loved each and every individual of them from the days of eternity. I have been admitted to view them as they came up in thy vast mind, and have had an intuitive knowledge of all the love wherewith thou lovest them. It affords me a feast to see and read, the vast designs of thine heart towards them. Thy giving me to be their head, and bestowing them on me, is very delightful to my mind. As thine, thou gavest them unto me. As thy gift, I value them beyond all expression. To give myself for them, is most truly well pleasing to me. They are thy portion, and my portion ; they are thine inheritance, and my inheritance ; thou art my Father, and their Father ; thou art my God, and their God. I speak thus to thee in the hearing of these present, that it may be recorded in after-time to thy everlasting praise, and for the everlasting con-

solation of such, as shall be brought to the true knowledge of, and acknowledgment of thee. Thus our Lord prays for his apostles, and church, and believers in that, and every age; and the blessings of it is as effectual now, as it was then, and it will thus continue to be, to the end of time. Thus he describes the persons for whom he prays. *The men which thou gavest me out of the world.* He expresses fully and clearly the Father's act towards them, and to himself. They were the elect of God; they were selected out of the world; they were given to him; they had not been called and distinguished from the men of the world, from those who were laying in the arms of the wicked one, had they not been chosen before all worlds. The Father had not given them to Christ, if he had not chosen them in him before the foundation of the world. The golden chain of election contains Christ, salvation, effectual calling, manifestative and influential justification, evidential adoption, and eternal glorification, as most fully appears in the following scripture: *Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.* Rom. viii. 30. The Lord Christ lays a mighty stress and emphasis on these words, *Thine they were.* As he is about to pray for them, he mentions the Father's interest in them. As he is about to die for them, he mentions this, as that which was sufficient to keep up his vast mind. *Thine they were,* carries in it the personal interest, propriety, and concern the Father must at all times have in them. His adding, *And thou gavest them me,* was expressive of his own con-

cern for them. He valued them as the gift of his Father's love. And as the Father gave them to him, and he gave himself for them, in the everlasting covenant, and gave himself in the fulness of time to become incarnate, so now he most cheerfully gave himself for them, to be an offering and a *sacrifice to God for a sweet smelling savour*. Thus I have endeavoured to open these words of our Lord's unto you. Which, as the Holy Spirit may be pleased to shine on, and reflect his own light and teaching on your minds, may lead you to admire the Father's election, and the Son's salvation, and to give equal glory both to the Father, and the Son. For that must be the natural and necessary effect which cannot but accompany the truth as it is in Jesus, when accompanied with the influence of the Spirit of Jesus. And it is only by his inspiration our Lord's words, become to us spirit, and life. As there are certain persons given by the Father, unto Christ, and as they were the Father's before they were given unto Christ, we learn from hence how the elect were Christ's, and how they are interested in him. It is by eternal, personal, and unconditional election. It was by an act of everlasting love towards the persons of the elect, they were chosen in Christ, before the foundation of the world. Christ, God-man, had no influence in this act. He was the object, and subject of God's election, and decrees, as truly as the elect themselves. As he holds all he enjoys, as *God-man*, Head, and Mediator, upon the sovereign good pleasure of God's will, so do the elect also. They had no hand, nor Christ neither, with his own, or their election. No. It is

an act of God's own; it is a sovereign act; it is free; it is immutable. In consequence of it the elect were in Christ before the world began. Their being in Christ is the foundation of their interest in Christ. Their interest in Christ, remains always one and the same, founded on the everlasting will, purpose, counsel, covenant, and oath of God. It cannot be shaken. On this foundation the elect were given to Christ, as the objects of the Father's great love wherewith he had loved them from everlasting. In the everlasting thoughts and covenant-conferences among the persons in the godhead, all the love of God to the elect, in Christ were discovered and made known. As Christ is the Head of the elect, and they were chosen in him, and together with him, so they are united to him, and are interested in him. And his interest in them, is the very foundation of their interest in him. And his interest in them is founded, on the gift which the Father made of them to him. On this our Lord founds it here, saying to his Father prayer-wise, *Thine they were and thou gavest them me*; and here we must also rest it. As we cannot do better at any time, or with any subject, than to leave all to Christ. I go on,

Thirdly, to our Lord's manifestation of the Father's name unto these persons Christ is here speaking of, *I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me.*

The manifesting the name of God, or the secret mystery of the mind and will of God, could only be performed by the Lord Jesus, who had been in

the bosom of the Father from everlasting, and who became incarnate, if I may so say, to bring God out of his invisibility. It was the work and office of our Christ to open the hidden wisdom. To set open the Holy of Holies. To admit into the hidden arcana. And to declare what had been kept secret from the foundation of the world. It was one branch and part of his ministerial office. And he here declares he had thus performed it. Which shews the faithfulness of Christ, in the actual performance of every part of the work which he had engaged for. His uttering this before his Father, shews it was a matter of vast consequence. He here speaks of it, as a proof of love to his Father, and his beloved. He had opened the whole heart of God. He had deciphered the very compassion of God. He had read such a lecture on the subject of everlasting love, as was never known before. He had given the greatest, and clearest proofs of the nature of the Godhead, of the personalities in God, of the good will they bore to the elect in Christ Jesus, as was sufficient to fill the spiritual mind, with knowledge and understanding. Even such as was calculated, and all sufficient to lead to a most simple, and entire trust and confidence in the Lord, for all the blessings of this life, and that which is to come. And who could give this information but himself? He came down from heaven for this express end, and design. He was the great prophet over the house of God. His word was with power. He had the key of all the treasury of grace, and glory. In him was hid all the treasures of wisdom and knowledge. By the name of

God is meant all God is. That is, all he is in a manifestative, and communicative way. For as to what God is essentially, in all the glory of his personalities and perfections, in his wisdom and power, in his glory and sovereignty, as he is in his own incomprehensible, boundless, self-existing essence, as three in one, and one in three, the infinite Jehovah, he cannot be fully made known. It is in his love to his church in Christ, in his covenant relation to his people in Christ, in the everlasting love and delight of his heart to them, in his co-equal Son, as the medium and mediator of all union and communion with them, that he hath been pleased to reveal and make himself known. This I consider as a part of the design of the apostle's expression, when he calls Christ, *the brightness of glory, and the express image of his person*. He is most certainly speaking of Christ as God-man. Whom he styles the brightness of glory, and the express image of God the Father's person. Heb. i. 3. Which can mean nothing more, or less, than that by Christ a clear and full evidence is given of the Father's personality, and that in him, all the glory of God is realized and manifested, so as for it to be reflected on the church, and hereby to be enjoyed and known, so as for God to be glorified. As manifesting consists in revealing, so our Lord revealed, or made manifest the name of God. This he did by his incarnation. In his sermons. By his life, obedience, and righteousness. In his sufferings, passion, sacrifice, and death. This he had done to, and for these persons now with him, and present before him. *I have manifested thy name unto the men, or unto*

these men. Here we must have the apostles particularly understood. They were the ministers of the Lord and Saviour. They were admitted into the closest familiarity with our Lord. He had opened all the mystery of God to them. They were hereby furnished for their ministerial work Christ himself qualified them. He would hereafter make use of them. As he qualified for the office of apostleship, so he called and ordained them hereunto. And did after this time, send the Holy Ghost to lead them into all truth, and bring all things to their remembrance which they had heard from him, and seen in him. He recommends them as it were to the Divine Father, saying, *Thine they were.* As they are the objects and subjects of thine everlasting love, “remember them with the favour which thou bearest unto thy people, O visit them with thy salvation, that they may see the good of thy chosen, that they may rejoice with the gladness of thy nation, that they may glory with thine inheritance.” As they were all thine elect, and are thine, in such an especial way, and manner, as to be thine, before they were mine, and thou gavest them me, so look upon them in me, shine upon them in me. Behold them in me thine anointed. Now according to the order of the words, the time and place where they were spoken, the persons to whom they were spoken, viz. the apostles, it appears most clearly, it must be confined unto them, as it respects some specialities; yet we learn from them, that if being one of God’s elect, which makes us dear to God and Christ. And to be manifestatively made known as one whom God hath loved in Christ.

with an everlasting love, is a blessing indeed. And this is opened to the mind, as the name of the Lord is manifested. When *Moses* wanted God's presence to go with him, and the Israelites, to lead them on to *Canaan*, the Lord said, *Thou hast found grace in my sight, and I know thee by name.* And when the Lord caused all his goodness to pass before him, and shewed him his glory, he proclaimed *the Lord God merciful and gracious.* So it is by the Lord's admitting us into the knowledge of himself, that we are led to know our election of God. And the true knowledge of it, is a ground for joy. Therefore our Lord says, *Rejoice because your names are written in heaven.* As we cannot know we are the beloved of God, but by believing on the Son of God, so this is the fruit of spiritual knowledge. Jesus hath the key of knowledge. He opens the door of faith. He opens the ear, to hear the doctrine of it, so as for us to receive him, and live thereby. He opens our hearts to receive him. It is he who by his Spirit is pleased to shed abroad the love of God in the heart. It is in, and by the everlasting gospel, he manifests the knowledge of his Father's love to us. He is the gift of it. He gives the Holy Spirit to make a revelation of it to our minds. Thus we are led to know and feel, the love of God to be the fountain and spring of all grace, and everlasting consolation. As the knowledge of our personal election, makes it evident to us, that we are near and dear to God, so it follows, that hereby we see and know we are dear to Christ. As the Holy Ghost who searcheth all things, yea the deep things of God, is pleased to lead us into a knowledge of

the Father's love to us in his dear Son, we are led deeply to search into and study the subject. And the more we know of it, the more we are astonished at it. As we are led to see, that as the elect we are dear to Christ, this leads us to converse with our blessed Jesus, by meditation, prayer, praise, and reading his most blessed word. Hereby under the influences of the Holy Ghost, we are led to such spiritual, intuitive knowledge of the grace of our Lord Jesus, as exceedingly fills the mind with holy contentment and delight. As our Lord says to his Father, *I have manifested thy name unto the men which thou gavest me out of the world, thine they were, and thou gavest them me*, we learn, it is the work of Christ, to give light to them which set in darkness and in the shadow of death. He it is who guides the feet of such, into the way of peace. We must have a spiritual, supernatural understanding, before we can receive supernatural light. And we must have a supernatural subject set before us, and revealed unto us, or we cannot be carried off our own natural self-righteous centre. The doctrines of the gospel are supernatural. It is a revelation of supernatural objects, and subjects. We can only be made wise unto salvation by faith, which is in Christ Jesus. Therefore if we have had our Christ manifesting his Father's name to us, let us give thanks; for surely, nothing out of heaven can exceed this. Nothing in heaven can go beyond it. If from the scriptures of truth, the Lord hath led you to know, that he hath loved you with an everlasting love, you have the greatest blessing God himself can bestow on you this side glory. And

as through the channel of faith, you are enabled to take this into your mind, and live in the believing apprehensions and revelation of it given unto you, and made of it in the word, the more you will be pressing after such communion with God, in the blessings of it, as will fill your minds with joy unspeakable, and full of glory.

May it rest on your hearts, and evermore abide there, that being elect, you are ever dear to God, and most truly precious in the sight of Christ. Our Lord must have an important end to answer by expressing himself as here he doth, *Thine they were, and thou gavest them me.* The Father's original and prior right in them, seems to be mentioned, as his plea on their behalf. And oh! how prevalent, when it comes from him, in whom the Father is well pleased. Whom he heareth always! and he adds, and thou gavest them me. And my heart is as truly, and immutably fixed on them, as it was when thou gavest them before all worlds. And I am as truly willing, and ready to die for them, in their room and stead, as I was to leave thy bosom and become true, and very man for to accomplish their salvation. Methinks this leads us, beloved, into the heart and design of our Lord in these expressions. And is it so? Are we so remembered by Christ, as for him to recommend us unto God? Does he love us because we are the beloved of God? let us learn then to make a great matter of election. Christ here makes more of it than of his own death. Let us do likewise. It being the fundamental of all grace, and all glory. Does our Lord here speak of the Father's gift of