

the elect to him? let us learn as much as possible to keep every truth in its proper place. Many advantages will follow it. We shall then avoid confusion in preaching, in hearing, in prayer, in meditation. Election of persons in Christ, will make way for considering how, and under what considerations they were given by the Father to Christ. Then a true and scriptural statement of the transactions of the Three in Jehovah, with their acts, and offices in salvation, will so influence our minds that we shall give distinct praise to the Father, the Son, and the Spirit, for their economy in grace. Christ says of his apostles 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. Which brings me,

Lastly, to shew their faith and obedience on, and unto our Lord Jesus Christ, *and they have kept thy word.*

We learn from hence, our Lord gave his blessing to the instruction which he had given. It was his delight, his meat and drink, yea, it was to him for a season better, and more pleasing to his holy soul to be on earth, than in heaven, because of the opportunity he had of teaching the mysteries of the kingdom to his disciples. It was the delight of his soul, the joy of his heart, to lead his beloved into the knowledge of himself, and of his Father's mind and will in him, concerning them. Our Lord here gives to his Father a good account of them. *They have kept thy word.* We learn from hence Christ never brings any kind of charge against his people.

No. He is their everlasting Saviour. He is their perpetual friend. He is their most divine Pastor. He looks well to them. He gives them the best instruction. He is always ready to plead their cause. He never takes up any thing against them. He never accuses them before the throne. And yet even these, whom he here speaks for, and of, were just what we are. They were indeed; they were equally as sinful, as guilty, as weak, as ignorant in many things as you and I are. Well, our Lord here sets before us his royal princely carriage to them. He is, he will be just the same to you, and I, and all his people. He in his person is immutable. He in his love is invariably one, and the same, yesterday, to-day, and for ever. In his compassions he is unceasing. He in his mercy is infinite. And his intercession, of which a copy is set before us in this chapter, is always one and the same. He is in his Father's sight, always one and the same. The remembrance of his soul-travail is as divinely precious and delectable unto the Father, as it was when he made his soul an offering for sin. Hence the presentation of himself, as the finished righteousness, and atonement of his people, renders them everlastingly precious and acceptable unto God. We want to be growing daily into a real knowledge and belief of this, that we might be continually carried off ourselves, and all within us, to a certain and permanent fixation on our most precious Lord Jesus. They have, says our Lord, on the behalf of his apostles, kept thy word. There was an absolute necessity they should. How could they be established in it, if they had not kept it? How could

they preach it to others, if they had not received it clearly into their minds? How would they bear the shock of persecution for the truth, if they had not known the worth, and eternal importance of it? How could they cleave to Christ with full purpose of heart, if the truth Christ had taught them, had not entered into their minds, and dwelt there as truly, as their souls did in their bodies? Now, although these very persons who were present, were at this time, weakness itself, yet inasmuch as when they should be endued with power from on high they would then be all this, our Lord speaks to his Father concerning them as if they were all this at present. We should learn from this to observe the grace of Christ to his beloved ones. He converses with his Father concerning them. He speaks most highly and honourably of them. He speaks not one single word about their sins and miseries. He could not say more to engage his Father's heart, and draw it out in acts of everlasting kindness. I appeal to you if he could? *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.* Election is the fountain and spring cause of salvation. It is all of grace. The gospel is published, because salvation is finished. The word of grace being preached and received into the heart, makes way for holy living, and holy dying, and thus good works are the fruits and effects of grace. They do not ingratiate us into the favour of God, but they are outward evidences that we are in his favour. We must first have the name of

the Lord manifested to us by Christ, or we cannot know the Lord. We must first know him, before we can trust in him. And that knowledge of the Lord which leads us to trust in the Lord, must be such, as suits our state and circumstances. We are fallen. Our natures are corrupted. Our faculties are defiled. We must be enlightened by the day-spring from on high, or we cannot apprehend the sacred mysteries of God, and of the Father, and of Christ. Our Lord is, as it were delivering up his charge. He declares he had acted in his office as it became him. He had manifested his Father, in his personality, and love unto them. He had spoken out his love, and given the clearest evidence thereof. And he speaks for them, and on their behalf, saying, *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. As I have taught them thy truth, and opened their minds to receive it, so it is, and will for ever abide in their hearts. They have kept thy word.* And hereby they were so far qualified to preach and declare the same, as soon as the Holy Ghost came upon them, as he did on the day of Pentecost. The Lord the Spirit did not teach them any, no, not one single truth, which Christ had not taught them. He only acted for Christ, by bringing to remembrance all things he had wrought, and whatsoever Jesus had said unto them. It would be well to understand this, and also abide by the truth of it. For there will never be a new revelation made of Christ, and of the Father's love in him to the elect. The whole

is declared, revealed, and set before us in the written word. We may, and we do more clearly perceive, understand, and receive the same one time, and at one season than another. But the truth is no more clear one time than another. And it is a truth in real experience, we receive the truth more when we least perceive it, than we do, when we are most elevated by it. This was the case of the apostles. You cannot deny it. They were very different in their views and acknowledgments of truth after Christ's ascension, than they were now. Yet our Lord, who is truth itself, the power of God, and the wisdom of God, says of them to his Father, *They have kept thy word.* They could not have kept it, if they had not received it. They could not have received it, if they had not heard it. They could not fail of hearing it aright, seeing Christ himself was their teacher. And though it might seem to them, and it must to us in reading the account given of them in the Evangelists, that many a time they had no right apprehensions of what their Lord and Master had delivered unto them, yet seeing Christ says of them to the 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,* it follows our Lord spake the truth, and spake the truth concerning them. We may here observe the order and economy of the eternal Three, in their workings and operation in, on, and towards the elect. The Father orders all things in the scheme of grace. The Son works all things according to his Father's

will. The Holy Ghost, who proceedeth from the Father, and the Son, he sets his seal to all. None of Christ's words fall to the ground, for as he has caused them to be recorded in the scriptures, so he works with, in, and by them, and makes them effectual to the elect. Hence it is, the word worketh effectually in them that believe. If our Lord manifested his Father's name, opened his heart, spoke out his love, and set it forth in his ministry to his elect apostles, let us learn to value the love of God set forth in the everlasting gospel, above, and beyond all we feel and experience of it. Let us learn to take in Christ's views of the Father's interest in the whole election of grace. Let us aim to value the love of God manifested, in the election of our persons in Christ, as the first and highest act of God's love to us. And from thence let us proceed to view his giving us to Christ, as a most glorious instance of it. This would lead us to value Christ our head. From thence we should proceed to survey him as given to be our Saviour. And then we should go on to admire the grace of Father, Son, and Spirit, manifested in their most blessed revelation of grace to us, and communion with us. May the Lord the Spirit lead us into these truths. Amen.

SERMON VII.

JOHN XVII. 7.

Now they have known that all things whatsoever thou hast given me, are of thee.

OUR divine Lord, with the most exact connection with the former verse, proceeds in praying on the behalf of his apostles, and that more particularly and especially than for the rest of his ministering servants, and churches, throughout what I call the second part of this most important and solemn prayer, than we commonly conceive. Not but there may be, and is, here and there expressions which may be considered as having a view unto, and as including them. In the former verse our Lord had opened the secrets and hidden arcana of the Most High. He had made election the ground why, he had declared his Father's name unto them; *i. e.* unto the eleven. And in, and by them, in their ministry and writings, unto the whole election of grace, saying to his Father, *I have manifested thy name unto the men which thou gavest me out of the world.* So that as election was the ground why Christ had declared the Father unto them, so this was the motive in the Father's heart, why he had by election given them unto Christ. *Thine they were, and thou gavest them me.* That because the Father by election had designed them to be Christ's, he ordained him to manifest his name unto them.

God's name is God himself. It expresses what God is. All in God is, the divine essence, the three self-existing personalities, the Father, the Son, and the Holy Ghost, and the essential perfections of the self-existing Godhead.

Now the great subject of our Lord's preaching, especially as recorded in John's gospel, was to manifest the divine persons, by making known their joint counsel and distinct offices respecting the salvation of the elect. As our Jesus had declared the Father's name, which includes a making known all of God in his personalities, counsel, and covenant, which was necessary for to be known, so he says on the behalf of his disciples, now present, *Now they have known that all things whatsoever thou hast given me, are of thee.*

In opening these words, we must attend unto the following particulars.

First, that Christ is here speaking as Mediator.

Secondly, what those all things were, the Father had given him.

Thirdly, that these apostles had been instructed into the knowledge of it.

Fourthly, our Lord speaks of it as that which was very advantageous unto them.

Now they have known that all things whatsoever thou hast given me, are of thee.

I am first to observe, Christ is here speaking as Mediator.

Christ as God-man, Mediator, as the Saviour of his church and people, what he is, and all he, is as such, and all bestowed upon him as such, is all from the Father, according to the order and economy

observed by the holy Three, in the displays of grace. Under this my present head, I shall go no higher than the covenant acts of the sacred Three respecting salvation, because in the former sermons, the higher designs of the Three in Jehovah have been mentioned. I therefore conceive it would be going over the same ground, and saying the same things. This I would willingly avoid. It is indeed a truth, very few saints preserve a clear distinction in their minds concerning the distinctive glories which belong to our divine Lord, and is ascribed to him in the scriptures. He hath an essential glory. He hath a personal glory, as God-man. This is incommunicable. Yet this is a gift bestowed on him who is one person with the only begotten Son of God. He hath the glory of headship, of an universal lordship over all creatures, beings, and things, visible and invisible. He is Lord of all. He hath a special relation to the elect. He is the head of the whole election of grace. He is the head of his body the church. All this is by divine appointment. All this is the fruit of eternal predestination. God by an eternal purpose, created all things by Jesus Christ. He is the Mediator of union and communion between God and the elect. He is the Mediator of reconciliation, and this is from the Father. *All things are of God, who hath reconciled us to himself by Jesus Christ. 2 Cor. v. 18.* His mediatorial person, office, work, fulness, and glory, is all from the Father's appointment. All things are put into his hands. All power is given him both in heaven, and in earth. His name shall endure for ever. His seed shall endure for ever, His me-

diatorial throne shall be for ever. He will be now and evermore, Jesus Christ, the same in his person, immutable in his love, unceasing in his compassions, endless in his grace, rich in mercy unto all that call upon him. The glory of Christ as the head of his church is distinct from his essential and personal glory. I would therefore say it would be well if saints were spiritually engaged in going over in their thoughts, and pondering in their minds, the several glories which belong to our Lord Jesus Christ. The glory of his universal headship, his glory as the head of his church, from whom his people receive their all. His glory as Mediator of reconciliation, of whom *Paul* says, *There is one God, and one Mediator between God and men, the man Christ Jesus.* 1 Tim. ii. 5. And again he says, *To us there is but one God, the Father, of whom are all things, and we in him, and one Lord Jesus Christ, by whom are all things, and we by him.* 1 Cor. viii. 6. Christ's glory as Mediator is a distinct glory from his being the head of his body the church. The glory which is due to him as Saviour, is a distinct glory. He wears the crown for salvation-work being completed by him, in his incarnation, life, and death. He wears the glory of his offices, as being prophet, priest, and king of his church. He hath a relative glory, as being one with his bride and spouse, who is styled *the Lamb's wife*. And it is for the manifestative glory of Christ, his people should view him, in all his distinct glories, and rejoice and be exceeding glad, that he is thus glorious. I thought good to say thus much, as Christ in the text now before us speaks as Mediator. As he

doth in the following words which I quote from the prophet *Isaiah*, *Come ye near unto me, hear ye this, I have not spoken in secret from the beginning, from the time that it was, there am I: and now the Lord God and his Spirit hath sent me*, chap. xlvi. 16. As Christ is speaking as Mediator, and addressing the Father as such, so he is speaking concerning his apostles present, to whom he had made known the mind and will of God, as he expressed in the former words, *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*. Then follows our present scripture, *Now they have known that all things whatsoever thou hast given me, are of thee*. Our Lord in the former verse had spoken of a gift of persons bestowed on him by the Father. Here he speaks of things given him by the Father. All things whatsoever thou hast given me, are of thee. This is acknowledging them all to be gifts, flowing from the Father's grace. This is agreeable with the whole tenor of what our Lord saith elsewhere, *I came down from heaven, not to do mine own will, but the will of him that sent me*. John vi. 38. And of what *Paul* says, *All things are of God, who hath reconciled us to himself by Jesus Christ*. 2 Cor. v. 18. And again, *For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings*. Heb ii. 10. As Christ here speaks as Mediator, so he speaks to his Father, in a way of commendation, of those persons whom he is here praying for, saying, *Now they have known that all things whatso-*

ever thou hast given me, are of thee. In which words our Lord declares, that they had been brought to a knowledge and acknowledgment of the truth, by himself. And also that they had been brought to a cordial confession that Christ's whole office of Mediator, and qualifications for it were of the Father. That his discharge of it was of divine favour and assistance. And out of sovereign grace. This being the substance of our Lord's words here before us, *Now they have known that all things whatsoever thou hast given me, are of thee,* I proceed,

Secondly, to consider what those *all things* were, the Father had given him, as Mediator. The *all things* given by the Father to Christ, are most certainly, the persons of the elect. All spiritual blessings for the elect. The promise of life and salvation for them. All fulness of grace, and glory, which was to be communicated to them in time, and eternity. Also it must include all given to Christ as Mediator. In the scriptures it is expressly said, *the Father hath given all things into his hands.* John xiii. 3. This is spoken of the knowledge Christ had of this. It is spoken of him also, *John the Baptist* says, *The Father loveth the Son, and hath given all things into his hands.* John iii. 35. Our Lord saith the same in the eleventh chapter of *Matthew*, verse 27. *All things are delivered unto me of my Father.* To speak of some of the *Alls*, in Christ, as enumerated in scripture. *In him dwelleth all the fulness of the Godhead bodily, i. e. personally.* Col. ii. 9. *For it pleased the Father that in him should all fulness dwell.* Col. i. 19. *In him are hid, all the treasures of wisdom and knowledge,* chap. ii. 3.

He is the head over all. He hath all power given unto him both in heaven, and in earth. He is *God over All blessed for ever. Amen.* He hath power over all flesh. He is *All.* He filleth *All in All.* All the persons of the elect are his. He hath propriety in them. All their life, grace, and glory is in him. He is the author of their eternal salvation. He is before all things, and by him all things consist. All things in heaven, and which are on earth have been summed up in Christ. The Father hath gathered together in one, all things in Christ. By all things here are meant the elect, whether in heaven, or on earth. And these all things are Christ's. It is said of him, by the apostle, that he as God-man, Mediator, *having made peace through the blood of his cross, by him to reconcile all things unto himself: whether they be things in earth, or things in heaven.* Col. i. 20. In Christ all the glory of God shines forth. In Christ all the types, prophecies, and promises, centre. He is the head of all principality and power. He is the inexhaustible fountain of all the treasures of nature, grace, and glory. He is the Father's All. He is his church's All. And were I to reckon up the All, spoken of him in the word, I should never close my sermon. As it respects the all things Christ is speaking of in my text, I do for myself conclude, they are in an especial manner to be confined to his mediatorial person, together with his mediatorial work and office, with all connected with it, and which belongs unto it. He, as so considered, received his call, office, fulness, fitness, and qualifications from the *Father.* His very office was a gift. An high dignity,

such as none was worthy of but himself. And he was worthy of it, he being in the essence existing, coequal with the Father, and the Spirit. The apostle speaking of the office of high priest, says, *And no man taketh this honour unto himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to-day have I begotten thee.* Heb. v. 4, 5. As the Father called him to the office of Mediator, so he qualified him for the performance of it. And he was admitted into a full knowledge of all the Father's will, which was to be communicated by him to his church. And which was very particularly to be made known to his apostles, as they were to be the instruments to communicate it in their preaching, and writings to the elect, down to the very end of time. Under these views of the subject, I conceive lays the essence of these words of Christ, in this address to his Father, *Now they have known that all things whatsoever thou hast given me, are of thee; to consist more immediately, and apply more particularly, to what our Lord had from time to time taught these very persons present.* And they were spoken in their hearing, both to encourage, and also to quicken them.

Our Lord had in his ministration to them, given them a full account who he was. And also what he was. He had opened the transactions of the Father with him. Told them very clearly and plainly of his mission, and commission. And in these subjects which they had received from him, they knew that all things were delivered by the Father unto

him. That all things which were given of the Father unto him, were the fruits of covenant settlements. It was a part of Christ's office, as Mediator, and as having received a full plan, how it was the Father's pleasure he should execute it, to ordain ordinances expressive hereof. He therefore, as soon as he openly entered on the performance of it, instituted ordinances, raised up prophets, uttered prophecies, and made appearances to his saints, under every age and period of time, that his church might have as clear an apprehension of his mediatorship, as they possibly could. Now this, as I conceive, was one branch of his mediatorship. In this way he expressed his faithfulness. And the Holy Spirit is styled the Spirit of Christ in the New Testament, because he was sent by Christ the Mediator, even under the Old Testament dispensation, to reveal and make him known. And hence it is we have so much of Christ in the Old Testament scriptures, because the Holy Ghost, who searcheth all things, even the deep things of God, spoke in, and by the ministry of the prophets, concerning Christ, and every thing relating unto him. Now when our Lord came down from heaven by his open incarnation, he unfolded all the mysteries of grace to his disciples. Not that they so clearly perceived what was delivered unto them. Yet, seeing they were to receive their whole light and instruction from Christ himself, (although the Holy Ghost would bring it hereafter to their remembrance, and set it home with fresh life, light, and power,) therefore our Lord speaks to his Father in their hearing, and even commends them unto him, as wise scribes,

well instructed into the kingdom of God. Let us learn from hence, it is good for us to be taught by Christ. To be kept in his school. Let us remember it is true blessedness to receive truth from Christ's own teaching. Let us never forget, that so far as we are taught of Christ, we shall never altogether forget it. And let us remember, it is not of so much importance to know how much Christ hath taught us, as to remember, if it be but one single truth which Christ hath really been pleased to make known unto us. All which Christ will teach us, is recorded in the holy word. All which Christ is, the whole is set before us in it. And that so clearly, as that he who runs may read. Therefore these words of Christ should never be forgotten by us, *Search the scriptures, for in them ye think ye have eternal life, and they are they* (says our Lord) *which testify of me.* John v. 39. Now one branch, as hath already been said, of the mediatory office of Christ, was to make known the Father. This our Lord had done. All was set forth in the Old Testament. It was as full of Christ as the sun is of light. The Son of God was manifest in flesh, that the mysteries of it might appear in all their native glory and splendour. He shed light upon the whole volume. He stamped the same with emphasis. He fulfilled every part of it in his own person. He sealed the truth of it with his blood. He was the All, of the moral law. He was the All, of the ceremonial law. He was the All, of the sacrifices and sprinklings of blood. He was the All, of the whole worship. He was the All, of the whole services. He was the All, pre-figured in, and by the tabernacle, and also in and

by the temple. He was the All, in prophecy. So he is of the New Testament, and of the ordinances thereof. He is All, in baptism. He is All, in the supper. He instituted them both. He commanded the observance of them both. And the All, in them is this. They are sacred, solemn memorials of him, in his overwhelming sufferings, passion, death, burial, and resurrection. And they are to be continued until his second coming.

As the all things spoken of by Christ, must include persons and things, grace and glory, the knowledge of them, with an enjoyment, and the blessings and benefits flowing from the office and priesthood of the Lord Jesus, this is the All, so our Lord here declares of himself unto his Father, as having performed a most exact part, and shewed his faithfulness to the uttermost. Therefore he says, *Now they have known that all things whatsoever thou hast given me, are of thee*; and this leads me, thirdly, to shew,

That these apostles had been instructed into the knowledge of it.

Our Lord's words are thus, and contain full proof of this. He says, *Now they have known that all things whatsoever thou hast given me, are of thee*. He had a little before he begun his prayer said unto them, *Henceforth I call you not servants; for the servant knoweth not what his Lord doeth: but I have called you friends, for all things that I have heard of my Father I have made known unto you*. John xv. 15. If both these scriptures were put together, they would most certainly serve to illustrate one the other. Christ had been in the bosom of the

Father. He had imparted all the secrets of his mind and will unto him. All which Christ, as the friend of his people, is pleased most graciously to impart unto them. These eleven men, now with him, being his peculiar favourites, and such as he meant to make extraordinary use of in his church, and to his people, he imparts all his secrets unto them. They are admitted by him into his cabinet council. Yea, he lets them into the secrets and mysteries of the Most High, though they are but dust and ashes, yet the secret of the Lord is with them. The covenant of grace is opened unto them. The everlasting love of God, in the mysterious depths of it in Christ, is set forth unto them. The transactions of the divine Trinity revealed. And that by him who was God's Holy One, with whom he took counsel. By him on whom the Father laid help. Of whom the Father said, "Behold mine elect, in whom my soul delighteth." He who was the man of God's secret counsel, the man in God, who was taken up into personal union with the Son of the living God, who was in heaven, whilst he was at the same time on earth, he is the great and glorious One, who was most graciously pleased to open the mysteries of God to these his beloved ones. And it was a part of his sacred office, as God-man, Mediator, so to do. And he had so fully and faithfully performed it, that he speaks it out in prayer. Which as it stands connected with the former verse, "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:" shews it was all the fruit of eternal election.

Which as it proceeded from everlasting love, so out of the same everlasting love, wherewith the Father loved the elect, he gave them unto Christ, and he out of the same love wherewith he loved them, as the beloved of God, and as the gift of his Father's love to him, he gave himself for them, and gave himself unto them, and to open fully his heart unto them, he had from time to time opened the mysteries of the kingdom of God unto them. This is the substance of what he here says. This he declares to his divine Father. This he speaks in the hearing of his disciples. Thus he opens his heart unto them. And thus he speaks, that they may be encouraged, strengthened, and comforted. It is wonderful, yet so it is. The whole of God's will, counsel, covenant and designs in Christ Jesus, is fully and clearly revealed in the scriptures. In them there is a record of what passed between the Three in Jehovah, before the world was. It is in them stated just as it is in the divine will. And the God-man came down from heaven, and was incarnate, that he might fulfil all testified of him in the sacred page. And stamp dignity on every letter and syllable in it. And thus declare, and hereby make himself known, as the substance and subject of it. And hereby make way for his opening the whole depths of God's council respecting the salvation of his church. And thus in his ministerial office, to preach the whole to his beloved disciples, so as to enable them to be his witnesses to the ends of the earth. From the words of Christ before us, it is evident these apostles were instructed into the knowledge of the ends, and designs, for which he