

Sermons on John 17 – By Samuel Pierce – Sermon 7,

Joh 17:7

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, 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 purposed, 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. 2Co 5: 18. His mediatorial person, office, work, fullness, 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 mediatorial throne shall be for ever. He will be now evermore, Jesus Christ, the same in his person, immutable in his love, unceasing in his compassion's, 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. 1Ti 2: 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. 1Co 8: 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 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 I am: and now the Lord God and his Spirit hath sent me, chapter 48: 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. Joh 6: 38. And of what Paul says, All things are of God, who hath reconciled us to himself by Jesus Christ. 2Co 5: 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 2: 10. As Christ here speaks as Mediator, so he speaks to his Father, in a way of commendation, of those persons whom he is praying for, saying, Now they have known that all things whatsoever 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 favor 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 fullness 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. Joh 13: 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. Joh 3: 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 fullness of the Godhead bodily, i.e. personally. Col 2: 9. For it pleased the Father that in him should all fullness dwell. Col 1: 19. In him are hid, all the treasures of wisdom and knowledge, chapter 2: 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 1: 20. In Christ all the glory of God shines forth. In Christ all the types, prophecies, and promises, center. 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, fullness, fitness, and qualifications from the Father. His very office was a gift. An high dignity, such as none was worthy 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 honor 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 into him, Thou art my Son, today have I begotten thee. Heb 5: 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. Joh 5: 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 the flesh, that they mysteries of it might appear in all their native glory and splendor. 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, prefigured 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 showed 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 show,

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. Joh 15: 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 favorites, 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: " shows 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 fulfill 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 became incarnate. And they were instructed by Christ, that they might instruct others also. And they received their knowledge immediately from the fountain. And though they were not now fit to go forth, because the death of Christ was

nigh at hand, and they would have other employment in which they were to be engaged, until the Holy Ghost came upon them, so as to lead them into all truth, yet their divine Lord had laid the foundation of all this, and for all this, in his personal converses, and discourses unto them. And so far as these words were afterwards brought to their minds by the Holy Ghost, it must have been of singular advantage and consolation to them. From these words we may observe, how our Lord takes notice of every thing in his people, which he hath wrought in them. He never speaks to his Father of any sin, or sinful miscarriages in them, or which they have fallen into or are at any time overcome with, but if any thing will make for them, that he will be sure to take notice of. Not that I conceive this to be the principal design of Christ here; no. This is the uttermost of my thoughts on the passage, that our Lord thus speaks, to declare his own integrity in the discharge of his office. And also to show us, what the faithfulness of such as he qualifies to preach, and sends forth into his vineyard consists in. It is in making known the mysteries of his gospel. In opening and explaining the mysteries of his person. That he was constituted by the Father to be the Mediator. That he was sent by him. That he came forth from him. That he is mighty to save. That he is salvation to the ends of the earth. And that all this is of the Father. In these truths consist the whole gospel. And such as are allowed of God, to be put in trust with them, should be faithful, in declaring all this. To the end that all the persons, offices, and operations of God, in a way of grace and mercy may be known. That the person of the Mediator, and his complete and everlastingly perfect and finished salvation may be spiritually understood. And that each of the divine Persons in Godhead, may be worshipped and magnified. If the Lord Christ was most carefully and diligently employed, to fit them for their further work of preaching his unsearchable riches, we learn from hence, the greatness of his grace. And it shows in what way, and by what means he fulfills his promise to his church. He says, And I will give you pastors after, or according to mine heart, which shall feed you with knowledge and understanding. See Jer 3: 15. He fulfills this, as he fills their understandings with the knowledge of the mystery of God, and of the Father, and of Christ, and then by opening the mouth, and making the tongue as the pen of a ready writer, to show

forth and declare the very heart of God in Christ, to the beloved of God. Our Lord Jesus Christ himself, speaking of his own ministry, says, I have preached righteousness in the great congregation: lo, I have not refrained my lips, O Lord, thou knowest. I have not hid thy righteousness within my heart; I have declared thy faithfulness, and thy salvation: I have not concealed thy loving-kindness and thy truth from the great congregation. See Ps 40: 9-10. And Paul, a servant of Jesus Christ, says in his farewell sermon to the elders of the church at Ephesus, I have not shunned to declare unto you, all the counsel of God. See Ac 20: 27. And the very uttermost depths of that counsel, he opens and sets forth in the first chapter of his epistle to that church. Nay he seems to boast of what he had written in the first and second chapters of that epistle, saying, For this cause I Paul, the prisoner of Jesus Christ for you Gentiles. If ye have heard of the dispensation of the grace of God, which is given me to you ward. How that by revelation he made known unto me the mystery; as I wrote afore in few words; meaning the foregoing chapters. Whereby when ye read, ye may understand my knowledge in the mystery of Christ. See chapter 3: 1-4. We here see Paul like his Lord and Master. He keeps no secrets to himself. All the Lord had taught him, and admitted him into the knowledge of, he most freely delivers out, and imparts, that the Lord's flock might be fed, and nourished up to life eternal. So did all the rest of the apostles, according to their measure and degree. I might observe, if our Lord had not admitted the apostles into the knowledge of all truth, they could not have preached it to others. They were to be to the church in all ages, what the Patriarchs were to the Israelites, their fathers. And if it be admitted that each of the apostles did not write for the benefit of the church, yet they so agreed, and were so uniformly one, that the church is said to be built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone. Eph 2: 20. And the New Jerusalem, the Holy City, the Bride, the Lamb's wife, Christ mystical, is said to have twelve gates, and twelve angels, and twelve foundations, and in them the names of the twelve apostles of the Lamb, Re 21: 14 which shows they were all one, in the full and clear knowledge of Christ, and his truth, and ordinances. I come now to speak,

Fourthly, of our Lord's words being expressive of its being advantageous to them, that they were thus instructed. Now they have known that all things which thou hast given me, are of thee.

As to the advantage of their having Christ for their teacher, and of being thus admitted by him into the deep things of God, no words can express. None evermore will be altogether circumstanced as they were. They saw Christ with the eyes of their body. They heard him with their outward ears. They conversed with him in the most familiar manner. They were spectators of his miracles. And beyond all this, when he was alone he expounded all things done and spoken. So that they had their personal and particular advantages. They were to be witnesses of the greatest truth, God ever made known. The incarnation, life, sufferings, death, burial, resurrection, and ascension of Christ Jesus. All which they were to be sent forth into all the world to declare. Therefore as our Lord is here very particularly praying for them, and about to commit them to his Father, to keep them as his own, it comes in very easy for our Lord to say on his own behalf, and theirs also, that they were well taught. That they had been properly instructed. That they knew all essential truths. Therefore they would need nothing further in this respect, but for the Holy Ghost to come upon them, and realize in them, what they had already received from their divine Lord and Master. As it seems natural what is suggested, to be our Lord's meaning, so it must be acknowledged to have been very advantageous to these persons to have been admitted into the school of Christ for this very purpose. If they had been at a loss to know what is truth, they could never have been fit for their office, neither would Christ have sent them forth. He had never prayed as he here doth, to his Father for them, had they not been well instructed into the mysteries of the kingdom. To see God incarnate was a great sight, especially to these, who knew him to be the Son of the living God. To see him who was the subject of all the types, the object of love and desire, the one beloved of all his church and people, and to be witness for him, this was no mean business. This was wonderful grace! To converse with him, whom angels worship and adore as Jehovah of Hosts, and now and then to be eye witnesses of his Majesty, for some of these persons were, this we can form but very

faint ideas of. And whilst it must be granted that during our Lord's abode here below, but whilst he was with his disciples in his bodily presence, they had not those glorious ideas of his divine Person and Majesty which they afterwards had, yet, when the Holy Ghost came upon them, and led them into more enlarged and spiritual apprehensions of the Messiah, than they had fully received and conceived of him, then they could not but be swallowed up in the subject, and this led them to live such heavenly lives, and so cheerfully to die in their Lord's cause, to bring glory to his most holy name, because what they had seen, and tasted and felt, and handled of him, the word of eternal life, was continually operative on them and had its continual influence within them. I conceive for myself, it is impossible to receive into our minds, those spiritual and exalted ideas, these persons had of Christ, when they were filled with the Holy Ghost on the day of Pentecost, and ever after, until they were taken up to see Jesus face to face, in glory. And may I not, and am I not safe in so conceiving? Is there not warrant for it? Do not the apostolic writings give proof of it? If it be asked, where? How? I reply, if one single scripture of the New Testament, if the sacred epistles and writings of the apostles contain the unsearchable riches of Christ, then this is proof. And although so much light has been given to each as we style great divines, yet with all their light and pains, the scriptures are so far from being exhausted, that they are inexhaustible. Then what must have been the knowledge of Christ, which these have been possessed of? And as every effect is equal to the cause which produces it, so it must have been here. And thus it was here. I conceive of the subject thus. As Christ's incarnation went before his salvation, and his humiliation before his glorification, so the apostles in their greatest state of non-age, were fitting up for the greatest apprehensions of Christ, which could be conceived of him on this side glory. And I also conceive when the Lord, the Spirit, descended on them, he led them into such views of Christ, and communion with him, as were peculiar to them, and more exceeding high and divine, than what others enjoyed. However I leave this for others to think for themselves. What our Lord says in the words of our text fully declares these persons were led to know him, to be God's ordinance for life and salvation. That he was all he was by the will of God. That he had ever blessing to bestow. And had

fully spoke out all his Father's mind and will unto them. We should learn from hence to go to their writings, for light into the whole doctrine of Christ. And also for the ordinances of worship. They are declared therein. It is well for us to abide by them, and continue in the use of them, and mix nothing with them, for it is unprofitable for us so to do. If our Lord speaks thus to his Father, by way of commendation of his elect apostles, we learn then that it is very acceptable to Christ, his ministers, churches, and people, should receive his gospel, just as he himself hath delivered it unto them in his most holy word. According to what our Lord says, the apostles must have had the whole substance of truth in their minds. They must have been so inwardly and deeply taught, that whensoever their understandings should be afresh enlightened by the Holy Spirit, they would be most readily opened to receive it more fully, and thereby be fully qualified to go forth, and preach it with exceeding great success. If it was their commendation to know the truth, and that in its original, it most certainly must be ours also. If the truth they knew, concerned the ancient and deep counsels of the Three in Jehovah, concerning Christ, and the elect in him, and his mission and commission from the Father, and the work of salvation which he wrought out, and performed in our world, by which he hath redeemed his people from the curse of the law, being made a curse for them, then this must be one grand subject in which the whole church of Christ is interested, and from whence all the blessings of peace and pardon flows. Therefore we can never be too well established in the same; because it is the life of our souls. These truths are the bread of life. It is the church's daily bread. The truths and doctrines of the everlasting gospel are the bread and water of life to all the spiritual Israel of God. Hence Paul calls them wholesome words, even the words of our Lord Jesus Christ. 1Ti 6: 3 And our Lord says, the words which I speak unto you, they are spirit, and they are life. Joh 6: 63. I would just observe, our Lord is here giving a full account of his ministry to them. This, as I am well pleased you should see the connection begins and ends thus. Verse 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. Verse 7 Now they have know that all things whatsoever thou hast given me are of thee. Verse 8 For I have given unto them the words which thou

gavest me, and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. All these verses are so connected that they depend upon each other. After this Christ prays for them. I pray for them: I pray not for the world, but for them which thou hast given me, for they are thine. And all mine are thine, and thine are mine: and I am glorified in them, verses 9, 10. And having begun his prayer on their behalf, he continues it, and closes it with the nineteenth verse. I thought it good to go over this again, as it may assist the memory. So that though I mentioned it in the former sermon, yet I conceive this will be a useful addition to it. May the Lord, if he pleases, bless what is set before you in this, and be with me in the filling up the rest of these verses, so as that his name may be glorified, and his beloved ones edified; and the whole glory shall be ascribed to the Father, the Son, and the Holy Ghost. Amen.