

as in relation to us, and our eternal life, but what simply arose from the union, and communion which he had, and was to have entirely with his Father, purely and alone, Glorify thou me with thine own self. It is the glory which the human nature hath in God, and with God alone, in the enjoyment of all that God is. As if he had said, Father, let the glory which is thine be mine; make me glorious with the glory thou hast thyself, with a glory from thee, and with a glory in thee. The glory our Lord here prays for, is the glory belonging to his person, as constituted *God-man*, which was to break forth in and upon the man assumed, as being one person with the Son, who is God essentially. Thus I have endeavoured to do my best in setting forth this great subject before us. I have aimed to shew, or rather to give hints, that Christ hath an essential glory, as the only-begotten Son of God; that he hath a personal glory, as God and man in one person; that he also hath a mediatory glory. And I have endeavoured to give a distinction between his mediatory and personal glory, by observing that he prays for both these in this short prayer for himself, which is contained in these five verses. And that he closes it with asking for, and soaring up, to the highest and supreme pinnacle of glory. *And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.* And thus having gone briefly through all the parts of Christ's prayer on his own behalf, and for himself, I close. Praying the Lord himself to pardon every deficiency; to shed his heavenly influences on it, so far as it may be a means to cast any light