

Mary Webb

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THE  
ADVOCATESHIP  
OF  
JESUS CHRIST,  
*Clearly Explained,*  
AND  
Largely Improved,  
FOR THE  
BENEFIT  
OF ALL  
BELIEVERS.

FROM  
1 John 2. 1. *And if any man sin, we  
have an Advocate with the Father, Je-  
sus Christ the Righteous.*

By JOHN BUNYAN, Author  
of the Pilgrim's Progress.

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# THE EPISTLE TO THE READER.

*Courteous Reader,*

**O**F all the excellencies which God the Father has conferred upon his only Son, Jesus Christ, this of his being an Advocate with him for us, is not the least, tho' to the shame of Saints it may be spoken, the blessed benefits thereof have not with that diligence and fervent desire been enquired after as they ought.

Christ as *Sacrifice, Priest, and King*, with the glories in, and that flow from him, as such, has, God be thanked, in this our day, been much discovered by our Seers, and as much rejoiced in by those who have believed their words; but as he is an *Advocate* with the Father, an *Advocate* for us, I fear the excellency of that doth still too much lie hid. Tho, I am verily of opinion, that the People of God in this Age, have as much need of the knowledge thereof (if not more need) than had their Brethren that are gone before them.

These words (*if not more need*) Perhaps may seem to some to be scind what out of joint, but let the Godly-wise consider the Defaults that are amongst us, as to the Power of Godliness: And what abundance of foul miscarriages the generality of Professors now stand guilty of, as also how diligent their great Enemy is to accuse them at the Bar of God for them: And I think they will conclude that in so saying, I, indeed have said some truth.

Wherefore, when I have thought on this, and have somewhat considered also the transcendent excellency of the *Advocate*ship of this

## *The Epistle to the Reader.*

this our Lord: And again, that but little of the Glory thereof has by writing been in our day communicated to the Church, I adventured to write what I have seen thereof, and do by this doth follow present it unto her for good.

I count not my self sufficient for this or for any other truth as it is in Jesus: But yet I say, I have told you somewhat of it, according to the proportion of Faith. And I believe that some will thank God for what I here have said about it; but it will be chiefly those whose Right and Title to the Kingdom of Heaven, and Glory, doth seem to themselves to be called in question by their Enemy, at the Bar of the Judge of all.

These, I say, will read, and be glad to hear that they have an *Advocate* at Court that will stand up to plead for them, and that will yet secure to them a right to the heavenly Kingdom. Wherefore it is more particularly for those that at present, or that hereafter may be in this dreadful plight that this my Book is now made publick: Because it is as I have shewed, for such, that Jesus Christ is *Advocate* with the Father.

Of the many and singular advantages, therefore that such have by this their Advocate, in his Advocating for them, this Book gives some account. As *where* he pleads, *how* he pleads, *what* he pleads, *when* he pleads, *with whom* he pleads, for whom he pleads, and how the Enemy is put to shame and silence before their God and all the holy Angels.

Here is also shewed to those herein concerned, how they indeed may know that Jesus is their Advocate: Yea, and how their matters go before their God, the Judge. And particularly that they shall well come off at last: Yea, tho' their Cause, as 'tis theirs is such, in justification of which, themselves don't dare to shew their Heads.

Nor have I left the dejected Souls without Directions how to engage this Advocate to plead their Cause. Yea, I have also shewn that he will be with ease prevailed with to stand up to plead for such as one would think the very Heavens would blush to hear them named by him.

Their comfort also is, that he never lost a Cause, nor a Soul, for whom he undertook to be an Advocate with God.

But Reader, I will no longer detain thee from the perusal of the Discourse. Read and think, read and compare what thou readest with the Word of God. If thou findest any benefit by what thou readest, give the Father and his Son the Glory, and also pray for me. If thou findest me short in this, or to exceed in that, impute all such things to my weakness of which I am always full. Fare-well.

*I am thine to serve thee what I may,*

JOHN BUNYAN.

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1 Joh. II. 1.

*And if any man sin, we have an advocate  
with the Father, Jesus Christ the  
righteous.*

**T**hat the Apostle might obtain due re-  
gard from those to whom he wrote,  
touching the things about which he  
wrote, he tells them, That he received not  
his Message to them, at second or third hand,  
but was himself an Eye and Ear-Witness there-  
of. That which was from the Beginning, which  
we have heard, which we have seen with our  
Eyes, which we have looked upon, and our  
Hands have handled of the Word of Life,  
(for the Life was manifest, and we have seen  
it, and bear witness; and shew unto you,  
that eternal Life which was with the father,  
and was manifest unto us :) That which we  
have seen and heard, declare we unto you.  
Having thus told them of his ground for what  
he said, he proceeds to tell them also the  
matter contained in his Errand; to wit,  
That he brought them news of Eternal Life,  
as freely offered in the Word of the Gospel

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to them; or rather that that Gospel which they had received, would certainly usher them in at the Gates of the Kingdom of Heaven, were their Reception of it sincere, and in truth. For, saith he, then *The Blood of Jesus Christ the Son of God cleanseth you from all sin.*

Having thus far told them what was his Errand, he sets upon an Explication of what he had said, specially touching our being cleansed from all sin; not, saith he, *from a Being of Sin*: For should we say so, we should deceive our selves, and should prove that we have no truth of God in us; but by cleansing, I mean a being delivered from all sin, so, as that none at all shall have the dominion over you, to bring you down to Hell; for that for the sake of the Blood of Christ, all trespasses are forgiven you.

This done he exhorts them to shun, or fly Sin, and not to consent to the Motions, Workings, Inticeings, or the Allurements thereof, saying, *I write unto you that you sin not.* Let not Forgiveness have so bad an effect upon you, as to cause you to be remiss in Christian Duties, or as to tempt you to give way to Evil. Shall we sin, because we are forgiven? or shall we not much matter what manner of Lives we live, because we are set free from the Law of Sin and Death? God forbid!

bid! Let Grace teach us another Lesson; and lay other Obligations upon our Spirits. My little Children, saith he, these things I write unto you, that you sin not. What things? why, tidings of Pardon and Salvation, and of that nearness to God, to which you are brought by the precious Blood of Christ. Now lest also by this last exhortation, he should yet be misunderstood, he adds, and if any man sin, we have an Advocate with the Father, Jesus Christ the righteous. I say he addeth this to prevent desponding in those weak and sensible Christians, that are so quick of feeling, and of discerning the Corruptions of their Natures. For these cry out continually, That there is nothing that they do, but it is attended with sinful Weaknesses. Wherefore in the Words we are presented with two great truths.

First, with a Supposition, that Men in Christ, while in this World, *may Sin*. If any man sin; any man, none are excluded; for all, or any one of the all of them that Christ hath redeemed and forgiven, are incident to sin. By *may*, I mean not a Toleration, but Possibility. For there is not a Man, nor a just Man upon the Earth, that doth good and sinneth not, Eccles. 7. 20. 1 Kin. 8. 46. Secondly, the other thing with which we are presented, is, an Advocate: If any man sin,

### The Advocateship

4 *we have an Advocate* with the Father, Jesus Christ the righteous.

Now there lieth in these two truths, two things to be enquired into; as,

1, What the Apostle should here mean by *sin*.

2. And also what he here doth mean by an *Advocate*. If any man *sin*, *we have an Advocate*.

There is ground to enquire after the first of these, because, tho here he saith, they that *sin* have an *Advocate*; yet in the very next Chapter, he saith, such are of the Devil, have not seen God, neither knowhim, nor are of him.

There is ground also to enquire after the second, because an *Advocate* is supposed in the Text, to be of use to them that *sin*. If *any Man sin*, *we have an Advocate*.

1. For the First of these, to wit, what the Apostle should here mean by *Sin*, If any *Man*

Answer, since there is a difference in the Persons, there must be a difference in the *Sin*. That there is a difference in the Persons, is shewed before; one is called a Child of God, the other is said to be of the wicked One. Their *Sin* differ also in their Degree at least for no Child of God sins to that Degree as to make himself incapable of Forgiveness.

For

### of Jesus Christ.

5

For he that is born of God keepeth himself, and that wicked one, toucheth him not, Chap. 5. 17. 18. Hence the Apostle says there is a *sin* unto Death, Mat. 12. 32. which is the *Sin* from which he that is born of God is kept.

The sins therefore are thus distinguished, The Sins of the People of God, are said to be sins that Men commit, the others are counted those, which are the Sins of Devils.

First, the Sins of God's People, are said to be Sins which *Men* commit; and for which they have an *Advocate*, tho they, who sin after the example of the wicked one, have none.

When a Man or a Woman, saith Moses, shall commit a *Sin*, which Men commit; they shall confess their *Sin*, and an atonement shall be made for them, Numb. 5. 5, 6, 7. Mark, It is when they commit a *Sin*, which Men commit. Or as Hosea has it, when they transgress the Commandment like Adam, Hos. 6. 7. Now these are the Sins under consideration by the Apostle, and to deliver us from which we have an *Advocate* with the Father. But for the Sins mentioned in the third Chapter, since the Persons sinning, go here under another Character; they also must be of another Stamp, to wit, a making Head against the Person, Merits and Grace of Jesus Christ: these are the Sins of Devils in the World;

B 3

and



## The Advocateship

and for these there is no Remission: These they also, that are of the wicked one, commit; and therefore sin after the similitude of Satan, and so fall into the Condemnation of the Devil.

Secondly, but what is it for Jesus to be an Advocate for these? *If any Man sin we have an Advocate.*

An Advocate is one who pleadeth for another at any bar, or before any Court of Judicature, but of this more in its place. So then we have in the Text, a Christian, as supposed, committing Sin: and a Declaration of an Advocate prepared to plead for him. If any Man sin we have an Advocate with the Father.

And this leads me first to enquire into what by these words the Apostle must of necessity presuppose. For making use here of the Similitude or Office of an Advocate, thereby to shew the preservation of the sinning Christian; He must,

1. Suppose, *That God, as Judge, is now upon the Throne of his Judgment.* For an Advocate is to plead at a Bar, before a Court of Judicature. Thus it is among Men; and for as much as our Lord Jesus is said to be an Advocate with the Father, it is clear, that there is a Throne of Judgment also. This the Prophet Micaiah affirms saying, *I saw the Lord sitting upon a Throne, and all the Host of Hea-*  
ven

## of Jesus Christ.

ven standing by him on the Right hand, and on the Left, 1 Kin. 22. 19, 20. Sitting upon a Throne for Judgment; for from the Lord, as then sitting upon that Throne, proceeded that Sentence against King Ahab, that he should go and fall at Ramah-gilead. And he did go, and did fall there, as the award, or fruit of that Judgment. That's the First.

2. The Text also supposeth, that the Saints, as well as Sinners, are concerned at that Bar; for the Apostle saith plainly, *That there we have an Advocate.* And the Saints are concerned at that Bar, because they transgress as well as others, and because the Law is against the Sin of Saints, as well as against the Sins of other Men. If the Saints were not capable of committing of Sin, what need would they have of an Advocate? [1 Chr. 21. 3, 4, 5, 6. 1 Sam. 12. 13, 14. Yea though they did sin, yet if they were by Christ so set free from the Law, as that it could by no means take cognisance of their Sins, what need would they have of an Advocate? none at all. If there be twenty places, where there are Assizes kept in this Land, yet if I have offended no Law, what need have I of an Advocate? specially if the Judge be Just, and knows me altogether, as the God of Heaven does. But here's a Judge that's just, and here's an Advocate also; an

*Advocate* for the Children, an *Advocate* to plead, (for an *Advocate*, as such, is not of use, but before a Bar to plead) therefore here is an Offence, and so a Law broken by the Saints as well as others. That's the Second thing.

3. As the Text supposeth that there is a Judge, and Crimes of Saints: So it supposeth that there is an Accuser: one that will carefully gather up the Faults of good Men, and that will plead them at this Bar against them. Hence we read of the Accuser of the Brethren, that accuseth them before God day and night, Rev. 12. 10, 11, 12. For Satan doth not only tempt the godly Man to sin; but, having prevailed with him, and made him guilty, he packs away to the Court, to God the Judge of all, and there addresses himself to accuse that Man, and to lay to his charge the heinousness of his offence: pleading against him the Law that he has broken, the light against which he did it, and the like. But now, for the relief and support of such poor People; the Apostle by the Text presents them with an *Advocate*. That is, with one to plead for them, while Satan pleads against them: With one that pleads for Pardon, while Satan by accusing seeks to pull Judgment, and Vengeance upon our Heads. *If any Man sin, we have an Advocate with*

*with*

*with the Father, Jesus Christ the righteous.* That's the Third thing.

4. As the Apostle supposeth a Judge, crimes, and an Accuser: So he also supposeth, that those here-in concerned, to wit, the sinning Children, neither can, nor dare attempt to appear at this Bar themselves, to plead their own Cause before this Judge, and against this Accuser. For if they could, or durst do this, what need they have an *Advocate*; for an *Advocate* is of use to them, whose cause themselves neither can, nor dare appear to plead. Thus Job pray'd for an Advocate to plead his Cause with God, Job 16. 20. 21. And David cries out, *Enter not into Judgment with thy Servant, O God, for in thy sight shall no Man living be justified*, Psal. 143. 1, 2, 3. Wherefore 'tis evident that Saints neither can, nor dare adventure to plead their cause. Alas the Judge is the Almighty, and Eternal God. The Law broken, is the holy and perfect Rule of God, in it self a consuming Fire. The Sin is so odious, and a thing so abominable, that 'tis enough to make all the Angels blush to hear it but so much as once mentioned in so holy a place as that is, where this Great God doth sit to judge. This Sin now hangs about the neck of him, that hath committed it, yea it covereth him, as doth a mantle: The Adversary is bold, cunning, and

audacious.

audacious, and can word a thousand of us into an utter Silence in less than half a quarter of an hour. What then should the Sinner (if he could come there) do at this Bar to plead? Nothing, nothing for his own Advantage. But now comes in his Mercy, he has an *Advocate* to plead his Cause. *If any man sin, we have an Advocate with the Father, Jesus Christ the righteous.* That's the fourth thing: But again,

5. The Apostle also supposeth by the Text, *That there is an aptness in Christians, when they have sinned, to forget that they have an Advocate with the Father.* Wherefore this is written to put them in Remembrance; if any Man sin, *let him remember*, we have an Advocate. We can think of all other things well enough, namely that God is a just Judge, that the Law is perfectly holy, that my Sin is an horrible and an abominable thing, and that I am certainly there of accused before God by Satan.

These things I say, we readily think of, and forget them not. Our Conscience puts as in mind of these, our Guilt puts us in mind of these, the Devil puts us in mind of these, and our Reason and Sense holdeth the Knowledge and Remembrance of these close to us; all that we forget, is, that we have an *Advocate*, an *Advocate* with the Father; that is, one that

that is appointed to take in hand in open Court, before all the Angels of Heaven, my cause; and to plead it by such Law and Arguments, as will certainly fetch me off, tho I am cloathed with filthy Garments. But this I say, we are apt to forget, as *Job*, when he said, Oh that one might plead for a Man with God, as one pleads for his Neighbour, *Job* 16. 21. Such an one *Job* had, but he had almost at this time forget it, as he seems to intimate also, where he wisheth for a day-man that might lay his Hand upon them both. Chap. 9. 33. But our Mercy is, we have one to plead our cause; an Advocate with the Father, Jesus Christ the righteous, who will not suffer our Soul to be spilt, and spoiled before the Throne, but will surely plead our Cause.

6 Another thing that the Apostle would have us learn from the words, is this, *That to remember, and to believe that Jesus Christ is an Advocate for us, when we have sinned, is the next way to support and strengthen our Faith and Hope.* Faith and Hope are very apt to faint, when our sins in their Guilt do return upon us, nor is there any more proper way to relieve our Souls, than to understand that the Son of God is our Advocate in Heaven. True, Christ died for our Sins as a Sacrifice, and as a Priest he sprinkleth with his Blood the

the Mercy-seat : Ay, but here is one that has sinned after Profession of Faith ; that has sinned grievously, so grievously, that his Sins are come up before God ; yea, are at his Bar pleaded against him by the Accuser of the Brethren ; by the Enemy of the godly. What shall he do now ? Why, let him believe in Christ. Believe, that's true ; but how now must he conceive in his mind of Christ, for the encouraging of him so to do ? Why, let him call to mind that Jesus Christ is an *Advocate* with the Father, and as such he meeteth the Accuser at the Bar of God, pleads for this Man that has sinned against this Accuser, and prevaiileth for ever against him. Here now, tho Satan be turned *Lawyer*, tho he accuseth, yea tho his charge against us is true, (for suppose that we have sinned) yet our *Advocate* is with the Father, Jesus Christ the righteous.

Thus is Faith encouraged, thus is Hope strengthened, thus is the Spirit of the sinking Christian revived, and made to wait for a good deliverance from a bad cause, and a cunning Adversary : Specially if you consider,

7. That the Apostle also doth further suppose by the Text, *That Jesus Christ, as Advocate, if he will but plead our Cause, let that be never so black, is able to bring us off, even before Gods Judgment-Seat to our Joy, and the*

*confounding*

*confounding of our Adversary.* For when he saith, we have an *Advocate*, he speaks nothing if he means not thus. But he doth mean thus, he must mean thus, because he seeketh here to comfort and support the Fallen. Has any Man sinned, we have an *Advocate*. But what of that, if yet he be unable to fetch us off, when charged for Sin at the Bar, and before the Face of a righteous Judge.

But he is able to do this, the Apostle says, so in that he supposeth a Man has sinned, as any Man among the Godly ever did : for so we may understand it ; and if he giveth us not leave to understand it so, he saith nothing to the purpose neither. For it will be objected by some ; But can he fetch me off, tho I have done as *David*, as *Solomon*, as *Peter*, or the like ? It must be answered yes, the openness of the terms [anyman], the indefiniteness of the word [*Sin*] doth naturally allow us to take him in the largest Sense ; besides he brings in this Saying as the chief, most apt and fittest to relieve one crush'd down to Death and Hell by the Guilt of Sin, and a wounded Conscience.

Further, methinks by these words, the Apostle seems to triumph in his Christ : Saying, my Brethren, I would have you study to be holy : but if your Adversary the Devil, should get the Advantage of you, and besmear

besmear you with the filth of Sin, you have yet, besides all that you have heard already, an Advocate with the Father, Jesus Christ the righteous. Who is as to his Person, interest with God, his Wisdom, and Worth, able to bring you off to the comforting of your Souls.

Let me therefore for a Conclusion, as to this, give you an exhortation to believe, to hope and expect that though you have sinned (for I now speak to the fallen Saint) that Jesus Christ will make a good end with thee; trust I say in him, and he shall bring it to pass. I know I put thee upon a hard and difficult task, for believing, and expecting Good, when my guilty Conscience doth nothing but clog, burden, and terrifie me with the Justice of God, the Greatness of my Sins, and the burning Torments is hard and Sweating work. But it must be, the Text calls for it, thy case calls for it, and thou must do it, if thou wouldst glorifie Christ. And this is the way to hasten the issue of thy Cause in Hand, for believing daunts the Devil, pleaseth Christ, and will help thee before-hand, to sing that Song of the Church, saying, *O Lord, thou hast pleaded the Causes of my Soul, thou hast redeemed my Life*, Lam. 3. 55, 56, 57, 58, 59. Yea, believe, and hear thy pleading Lord say to thee, *Thus saith the Lord,*

*Lord, the Lord and thy God, that pleadeth the Cause of his People, Behold, I have taken out of thy Hand the Cup of trembling, even the dregs of the Cup of my Fury, thou shalt no more drink it again*, Isa. 51. 20, 21, 22. I am not here discoursing of the sweetness of Christ's Nature, but of the Excellency of his Offices, and of his Office of *Advocateship* in particular, which as a Lawyer for his Client, he is to execute in the Presence of God for us. Love may be where there is no Office, and so where no Power is to do us good: but now, when Love and Office shall meet, they will surely both combine in Christ to do the fallen Christian good. But of his Love we have treated elsewhere; we will here discourse of the Office of this loving One. And for thy further Information, let me tell thee, That God thy Father, counteth that thou wilt be, when compared with his Law, but a poor one all thy Days. Yea, the Apostle tells thee so, in that he saith, there is an *Advocate* provided for thee. When a Father provides Crutches for his Child, he doth as good as say, I count that my Child will be yet infirm. And when God shall provide an *Advocate*, he doth as good as say, my People are subject to Infirmities: Do not therefore think of thy self above what by plain Texts, and fair Inferences, drawn from Christ's Office

ees, thou art bound to think. What doth it bespeak concerning thee, That Christ is always a Priest in Heaven, and there ever lives to make Intercession for thee, Heb. 7. 24. but this that thou art at thy best in thy self, yea, and in thy best exercising of all thy Graces too, but a poor, pitiful, sorry, sinful Man. A Man that would, when yet most holy, be certainly cast away, did not thy high Priest take away for thee, the iniquity of thy holy things. The Age we live in is a wanton Age, the Godly are not so *humble* and low, and base in their own Eyes as they should. Tho their daily experience calls for it, and the Priest-hood of Jesus Christ too.

But above all, the *Advocateship* of Jesus Christ, declares us to be sorry Creatures. For that Office does as it were *predict*, that some time or other we shall basely fall, and by falling be undone, if the Lord Jesus stand not up to plead. And as it shews this concerning us; so it shews concerning God, that he will not lightly, or easily lose his People: He has provided well for us: Blood to wash us in; a Priest to pray for us, that we may be made to persevere; and in case we foully fall, an *Advocate* to plead our Cause, and to recover us from under, and out of all that danger, that by Sin and Satan, we at any time may be brought into. But,

Having

Having thus briefly passed through that in the Text, that I think the Apostle must necessarily presuppose, I shall now endeavour to enter into the Bowels of it, and see what in a more particular Manner, shall be found therein.

And for my more profitable doing of this work, I shall chuse to observe this Method in my discourse.

First, I shall shew you more particularly of this *Advocate's* Office, or what, and wherein Christ's Office as Advocate doth lie.

Secondly, After that, I shall also shew you how Jesus Christ doth manage this Office of an *Advocate*.

Thirdly, I shall also then shew you, who they are, that have Jesus Christ for their *Advocate*.

Fourthly, I shall also shew you, what excellent Privileges they have, who have Jesus Christ for their Advocate.

Fifthly, And to silence Cavillers, I shall also shew the necessity of this Office of Jesus Christ.

Sixthly, I shall come to answer some Objections. And Lastly to the Use and Application.

To begin with the First of these; namely to shew you more particularly of Christ's Office as an *Advocate*, and wherein it lieth.

eth. The which I shall do these three ways

1. Touch again upon the Nature of this Office. And then,
2. Treat of the Order and Place that it hath among the rest of his Offices. And,
3. Treat of the Occasion of the Execution of this Office.

First, To touch upon the Nature of this Office. It is that which empowereth a *Man* to plead for a *Man*, or one man to plead for another, not in common Discourses, and upon common Occasions, as any man may do; but at a Bar, or before a Court of Judicature, where a Man is accused or *impleaded* by his Enemy. I say this *Advocate's Office*, is such both here, and in the Kingdom of Heaven. An *Advocate* is as one of our Attorneys, at least in the general, who pleads according to Law and Justice for one or other that is in trouble by Reason of some Miscarriage, or of the naughty Temper of some that are about him, who trouble, and vex, and labour to bring him into danger of the Law. This is the Nature of this Office, as I said, on Earth; and this is the Office that Christ executeth in Heaven. Wherefore he saith, *If any Man sin, we have an Advocate*; one to stand up for him, and to plead for his deliverance before the Bar of God, Joel 3. 2. Isa. 66. 16. Ezek. 38. 22. Jer. 2.

For

For tho in some Places of the Scripture, Christ is said to plead for *his*, with *Men*, and that by terrible Arguments, as by Fire, and Sword, and Famine, and Pestilence; yet this is not that which is intended by this Text, for the Apostle *here* saith, he is an *Advocate* with the *Father*, or before the *Father*, to plead for those, that there, or that to the *Fathers Face* shall be accused for their Transgressions. *If any Man sin, we have an Advocate with the Father, Jesus Christ the righteous.* So then this is the imploy of Jesus Christ, as he is for us an Advocate. He has undertaken to stand up for his People at God's Bar, and before that great Court, there to plead by the Law and Justice of Heaven, for their Deliverance; when, for their Faults, they are accused, indicted, or impleaded by their Adversary.

2. And now to treat of the Order or Place that this Office of Christ hath, among the rest of his Offices, which he doth execute for us, while we are here in a State of Imperfection: And I think it is an Office that is to come behind, as a Reserve, or for an Help at last, when all other Means shall seem to fail. Men do not use to go to Law, upon every Occasion; or, if they do, the Wisdom of the Judge, the Jury, and the Court, will not admit that every Brangle and foolish Quarrel shall



shall come before them; but an *Advocate* doth then come into Place, and then to the Exercise of his Office, when a Cause is counted worthy to be taken notice of by the Judge, and by the Court. Wherefore he, I say, comes in the last Place, as a reserve, or help at last to plead; and by pleading to set that right by Law, which would otherwise have caused an increase to more doubts and to further Dangers.

Christ as Priest, doth always works of Service for us; because in our most spiritual things there may faults and Spots be found, and these he taketh away of Course by the Exercise of that Office. For he always wears that Plate of Gold upon his Fore-head before the Father, whereon is written, *Holiness to the Lord*. But now, besides these common Infirmities, there are Faults that are highly *gross* and *foul*, that oft are found in the Skirts of the Children of God. Now these are they that Satan taketh hold on, these are they that Satan draweth up a Charge against us for. And to save us from these, it is, that the Lord Jesus is made an Advocate. When *Joshua* was clothed with filthy Garments, then Satan stood at his right Hand to resist him, and then the *Angel* of the *Covenant*, the Lord Jesus pleaded for his Help, *Zech. 3*. By all which it appears, that this Office comes

comes behind, is provided as a Reserve, that we may have help at a pinch, and then be lifted out, when we sink in mire where there is no standing.

This is yet further hinted at by the several Postures that Christ is said to be in, as he exerciseth his Priestly, and Advocate's Office. As a *Priest* he *sits*, as an *Advocate* he *stands*, *Isa. 3. 13*. The Lord *stands up when he pleads*. His sitting is more constant and of Course; *Sit thou*, &c. but his standing is occasional, when *Joshua* is indicted; or when Hell and Earth is broken loose against his Servant *Stephen*. For as *Joshua* was accused by the Devil, and as then the Angel of the Lord stood by; so when *Stephen* was accused by men on Earth and that Charge seconded by the fallen Angels before the Face of God, 'tis said the Lord Jesus stood on the Right Hand of God, *Act. 7. 55*. to wit, to plead, for so I take it, because standing is his Posture as an *Advocate*, *Heb. 10*. not as a Priest, for as a Priest he must sit down; but he standeth as an *Advocate*, as has been shew'd afore. Wherefore,

Secondly, The Occasion of his exercising of this Office of *Advocate*, is, as hath been hinted already, when a Child of God shall be found guilty before God of some heinous Sin, of some grievous thing in his Life and Conversation:

verſation. For as for thoſe Infirmities that attend the beſt, in their moſt ſpiritual Sacrifices; if a Child of God were guilty of ten thouſand of them, they are of Courſe purged through the much Incenſe that is always mixed with thoſe Sacrifices, in the golden Cenſer that is in the Hand of Chriſt: And ſo he kept clean and counted upright notwithstanding thoſe Infirmities. And therefore you ſhall find that notwithstanding thoſe common Faults the Children of God are counted good and upright in Converſation, and not charged as Offenders. *David*, ſaith the Text, *did that which was right in the eyes of the Lord, and turned not aſide from any thing that he commanded him, all the days of his Life, ſave only in the matter of Uriah the Hittite, 1 Kin. 15. 5.* But was *David* in a ſtrict Senſe without Fault in all things elſe? No verily: But that was foul in a higher degree than the reſt, and therefore there God ſets a blot: Ay, and doubtleſs, for that he was accuſed by Satan before the Throne of God: For here is Adultery, and Murder and Hypocriſie, in *David*'s doings: Here is notorious matter, a great Sin, and ſo a great Ground for Satan to draw up an Indictment againſt the King; and a thundering one to be ſure ſhall be preferred againſt him. This is the time then for to Chriſt ſtand up to plead.

For

For now there is room for ſuch a Queſtion, can *David*'s Sin ſtand with Grace, or is it poſſible that a Man that has done as he has, ſhould yet be found a Saint, and ſo in a Saved State? Or can God repute him ſo, and yet be Holy and Juſt? Or can the Merits of the Lord Jeſus reach, according to the Law of Heaven, a Man in this Condition? Here is a Caſe *dubious*, here's a Man whoſe Salvation, by his foul Offences, is made doubtful: Now we muſt to Law and Judgment; wherefore now let Chriſt ſtand up to plead. I ſay now was *David*'s Caſe dubious, *Pſal. 51.* he was afraid that God would caſt him away, and the Devil hoped that he would, and to that end charged him before God's Face, if perhaps he might get Sentence of Damnation to paſs upon his Soul. But this was *David*'s Mercy he had an *Advocate* to plead his Cauſe, by whoſe Wiſdom and Skill in Matters of Law and Judgment, he was brought off of thoſe heavy Charges, from thoſe groſs Sins, and delivered from that eternal Condemnation, that by the Law of Sin and Death was due thereto.

This is then the occaſion that Chriſt taketh to plead, as *Advocate*, for the Salvation of his People: to wit the *Cauſe*; he pleadeth the Cauſe of his People. Not every Cauſe but *ſuch* and *ſuch* a Cauſe; the Cauſe that is very *bad*, and by the which they are involved not only

only in Guilt and Shame, but also in danger of Death and Hell. I say the Cause is bad, if the *Text* be true; if Sin can make it bad, yea if Sin it Self be bad. *If any Man sin, we have an Advocate.* An *Advocate* to plead for him; for him as considered guilty, and so consequently as considered in a *bad* Condition. 'Tis true we must distinguish between the Person and the Sin: and Christ pleads for the Person, not the Sin: but yet, he cannot be concerned with the Person, but he must be with the Sin; for tho the Person and the Sin may be distinguished, yet they cannot be separated. He must plead then not for a Person only, but for a guilty Person, for a Person under the worst of Circumstances: *If any Man sin, we have an Advocate* for him as so considered.

When a Man's Cause is good, it will sufficiently plead for it self, yea and for its Master too: specially when it is made appear so to be, before a Just and Righteous Judge. Here therefore needs no *Advocate*, the Judge himself will pronounce him righteous. This is evidently seen in *Job*, *Thou movest me against him* (this said God to Satan) *to destroy him without a Cause*, *Job* 2. 3. Thus far *Job's* Cause was good, wherefore he did not need an *Advocate*; his Cause pleaded for its self, and for its owner also. But if it was to plead

good

good Causes for which Christ is appointed *Advocate*, then the Apostle should have written thus: If any Man be righteous, we have an *Advocate* with the Father. Indeed I never heard but one in all my Life preach from this Text, and he, when he came to handle the Cause for which he was to plead, pretended it must be good, and therefore said to the People *see that your Cause be good*, else Christ will not undertake it. But when I heard it, Lord, thought I, if this be true, what shall I do, and what will become of all this People; yea and of this Preacher too? Besides, I saw that by the Text, the Apostle supposeth an other Cause, a Cause bad, exceeding bad, if Sin can make it so. (And this was one Cause why I undertook this work.)

When we speak of a Cause, we speak not of a Person simply as so considered: For, as I said before, *Person* and *Cause* must be distinguished. Nor can the person make the Cause good, but as he regulates his Action by the Word of God: If then a good, a righteous man doth what the Law condemns, that thing is bad; and if he be indicted for so doing, he is indicted for a bad Cause; and he that will be his *Advocate*, must be concerned in, and about a bad Matter, and how he will bring his Client off, therein doth lie the Mystery.

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I know that a bad Man may have a good Cause depending before the Judge, and so also good Men have, *Job* 31. but then they are bold in their own Cause and fear not to make mention of it, and in Christ to plead their Innocency before the God of Heaven, as well as before Men, *Psal.* 71. 3, 4, 5. *2 Cor.* 1. 23. *Gal.* 1. 20. *Phil.* 1. 8. But we have in the Text a Cause that all Men are afraid of, a Cause that the Apostle concludes so bad, that none but Jesus Christ himself can save the Christian from it. It is not only *sinful*, but *sin it self*. *If any Man sin, we have an Advocate with the Father.*

Wherefore there is in this Place handled by the Apostle one of the greatest Mysteries under Heaven. To wit, That an innocent and holy Jesus, should take in hand to plead for one before a just and righteous God, that has defiled himself with Sin. Yea, that he should take in Hand to plead for such an one against the fallen Angels; and that he should also by his Plea effectually rescue, and bring them off from the Crimes and Curse whereof they were verily guilty, by the Verdict of the Law and Approbation of the Judge.

This I say is a great Mystery, and deserves to be pry'd into by all the godly, both because much of the Wisdom of Heaven is discovered in it, and because the best Saint is,

or

or may be concerned with it.

Nor must we by any means let this truth be lost, because it is the truth, the Text has declared it so: And to say otherwise is to *belye* the Word of God, to *thwart* the Apostle, to *sooth up* Hypocrites, and to rob Christians of their Privilege, and to take the Glory from the Head of Jesus Christ, *Luk.* 18. 11, 12.

The best Saints are most sensible of their Sins, and most apt to make *Mountains* of their *Mole-hills*: Satan also, as has been already hinted, doth labour greatly to prevail with them to sin, and to provoke their God against them, *Job* 2. 9. by pleading what is true, or by surmising evilly of them, to the end they may be left with him to be try'd, that they may be accused by him. Great is his malice towards them, great is his Diligence in seeking their Destruction; wherefore greatly doth he desire to *sift*, to *try*, and *winnow* them, if perhaps he may work in their Flesh to answer his Design; that is, to break out in sinful Acts that he may have by Law to accuse them to their God and Father. Wherefore for their Sakes this Text abides, that they may see, that when they have sinned they have an *Advocate* with the Father, Jesus Christ the righteous.

And thus have I shew'd you the Nature,  
C 2 the

the Order, and Occasion of this Office of our blessed Lord Jesus. I come

*How Christ manages the Office of an Advocate.* now to shew you, *How Jesus Christ doth manage this his Office of an Advocate for us.*

And that I may do this to your Edification, I shall choose this Method for the opening of it.

First, shew you how he manages this Office with his Father.

Secondly, I shall shew you how he manages it before him, against our Adversary.

How he manages this his Office of *Advocate* with his Father.

First, He doth it by himself, by no other, as Deputy under him. No *Angel*, no *Saint*, no *Work* has place here, but Jesus, and Jesus only. This the Text implies, we have an *Advocate*, speaking of one, but one, one alone, without an Equal or an Inferior. We have but one, and he is Jesus Christ.

Nor is it for Christ's Honour, nor for the Honour of the Law or of the Justice of God, that any but Jesus Christ should be an *Advocate* for a sinning Saint. Besides, to assert the contrary, what doth it but lessen Sin, and make the *Advocateship* of Jesus Christ superfluous? It would lessen Sin, should it be removed by a Saint or Angel: It would make the *Advocateship* of Jesus Christ superfluous,

yea,

yea, needless should it be possible that Sin could be removed from us by either Saint or Angel.

Again, If God should admit of more *Advocates* than one, and yet make mention of never an one but Jesus Christ, or if *John* should allow another, and yet speak nothing but of Jesus only: Yea that an *Advocate* under that title should be mentioned but once, but once only in all the Book of God, and yet that divers should be admitted, stands neither with the Wisdom or Love of God, nor with the Faithfulness of the Apostle. But Saints have but one *Advocate*, if they will use him, or improve their Faith in that Office for their Help, so; if not, they must take what follows.

This I thought good to hint at, *because the times are corrupt and because Ignorance and Superstition always waits for a Countenance with us* and these things have a natural tendency, as to darken all truth, so especially this, which bringeth to Jesus Christ so much Glory, and yieldeth to the Godly so much Help and Relief.

Secondly, As Jesus Christ alone is *Advocate*, so God's Bar, and that alone, is that before which he pleads. For God is Judge himself, *Deut.* 32, 36. *Heb.* 13. 23. Nor can the Cause which now he is to plead be removed

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into

into any other Court, either by appeals, or otherwise.

Could Satan remove us from Heaven to another Court he would certainly be too hard for us, because there we should want our Jesus, our *Advocate* to plead our Cause. Indeed sometimes he impleads us before Men, and they are glad of the Occasion, for they and he are often one; but then we have Leave to remove our Cause, and to pray for a Tryal in the highest Court: Saying, *Let my Sentence come forth from thy Presence, and let thine eyes behold the things that are Equal*, *Psal. 17. 2.* This wicked World doth sentence us for our good Deeds, but how then would they sentence us for our bad ones? But we will never appeal from Heaven to Earth for Right: For here we have no *Advocate*; our *Advocate* is with the Father, Jesus Christ the Righteous.

Thirdly, As he pleadeth by himself alone, and *no where else* but in the Court of Heaven with the Father: So as he pleadeth with the Father for us, he observeth this Rule;

1. He granteth, and confesseth whatever can rightly be charged upon us: Yet so, as that he taketh the whole Charge upon himself; acknowledging the Crimes to be his own.

O God, says he, *thou knowest my foolishness, and my Sins, my Guiltiness is not hid from thee*, *Psal. 69. 5.* And this he must do, or else he can do nothing: If he hides the Sin, or lesseneth it, he is faulty: If he leaves it still upon us, we die: He must then take our Iniquity to himself, make it his own, and so deliver us. For having thus taken the Sin upon himself, as he lawfully may, and lovingly doth, for we are Members of his Body, (so 'tis his Hand, 'tis his Foot, 'tis his Ear that hath sinned :) It followeth that we live, if he lives, and who can desire more. This then must be thorowly considered, if ever we will have Comfort in a day of Trouble and Distress for Sin.

And thus far there is, in some kind, a harmony betwixt his being a *Sacrifice*, a *Priest* and an *Advocate*; as a *Sacrifice* our Sins were laid upon him, *Isa. 53.* as a *Priest* he beareth them, *Exod. 28. 38.* and as an *Advocate* he acknowledgeth them to be his own, *Psal. 69. 5.* Now, having acknowledged them to be his own, the Quarrel is no more 'twixt us and Satan: For the Lord Jesus has espoused our Quarrel, and made it his. All then that we, in this matter, have to do, is, to stand at the Bar, by Faith among the Angels, and see how the business goes. O Blessed God! What a Lover of Mankind art thou; and

How gracious is our Lord Jeſus, in his thus managing matters for us?

2. The Lord Jeſus having thus taken our Sins upon himſelf, next pleads his own Goodneſs to God, on our Behalf: Saying, *Let not them that wait on thee, O Lord God of Hoſts, be aſhamed for my Sake: Let not thoſe that ſeek thee, be confounded for my Sake, O God of Iſrael. Becauſe for thy Sake I have born Reproach: Shame hath covered my Face, Pſal. 69. 6, 7.* Mark, let them not be aſhamed for my Sake, let them not be confounded for my Sake. Shame and Confuſion, are the Fruits of Guilt, or of a Charge for Sin, *Jer. 3. 25.* and are but an entrance into Condemnation, *Dan. 12. 2. Joh. 5. 29.* But behold, how Chriſt pleads, ſaying, Let not that be, for my Sake, for the Merit of my Blood, for the Perfection of my Righteouſneſs, for the Prevalency of my Interceſſion, *Let them not be aſhamed for my Sake, O Lord God of Hoſts.* And let no Man object, becauſe this Text is in the Pſalms, as if it were not ſpoke by the Prophet, of Chriſt; for, both *John* and *Paul*, yea, and Chriſt himſelf, do make this Pſalm a Prophecy of him: Compare *ver. 9.* with *Joh. 2. 17.* and *ver. 9,* with *Rom. 15. 3.* And *ver. 21.* with *Matth. 27. 48.* and *Mat. 15. 25.*

But is not this a wonderful thing, That Chriſt ſhould firſt take our Sins, and account them

them his own; and then plead the value and worth of his whole ſelf, for our Deliverance? For, by theſe Words [*for my Sake,*] he pleadeth his own ſelf, his whole ſelf, and all that he is and has: And thus he puts us in good Eſtate again, tho our Cauſe was very bad.

To bring this down to weak Capacities, Suppose a Man ſhould be indebted twenty thouſand Pounds, but has not twenty thouſand farthings wherewith to pay; And ſuppoſe alſo, that this Man be arreſted for this Debt, and that the Law alſo, by which he is ſued, will not admit of a penny bate: This Man may yet come well enough off, if his *Advocate*, or *Attorney* will make the Debt his own, and will, in the Preſence of the Judges, out with his Bags and pay down every Farthing. Why this is the way of our *Advocate*. Our Sins are called Debts, *Matth. 6. 12.* we are ſued for them at the Law, *Luk. 12. 59.* and the Devil is our Accuſer; but behold, the Lord Jeſus comes out with his Worthineſs, pleads it at the Bar, making the Debt his own, *Mark 12. 42. 2 Cor. 3. 5.* and ſaith, now let them not be aſhamed, for my Sake, O Lord God of Hoſts, let them not be confounded for my Sake, O God of Iſrael. And hence, as he is ſaid to be an *Advocate*, ſo he is ſaid to be a *Propitiation*, or a mends-Maker, or one that appeaſeth the Juſtice of God for our Sins, If



### *Advocate'ship*

*any Man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the Propitiation for our Sins.*

And who can now object against the Deliverance of the Child of God? God cannot; for he for Christ's Sake, according as he pleaded, hath forgiven us all Trespases, Col. 2. 13. Eph. 4. 32. The Devil cannot; his Mouth is stopp'd as is plain in the Case of Joshua, Zech. 3. The Law cannot, for that approveth of what Christ has done. This then is the way of Christ's pleading.

You must know, That when Christ pleads with God, he pleads with a just and righteous God, and therefore he must plead Law and nothing but Law: And this he pleaded in both these Pleas. First, in confessing of the Sin, he justified the Sentence of the Law, in pronouncing of it evil, and then in his laying of himself, his whole self, before God, for that Sin he vindicated the Sanction, and Perfection of the Law. Thus therefore he magnifies the Law and makes it Honorable, and yet brings off his Client, safe and sound in the view of all the Angels of God.

Thirdly, the Lord Jesus, having thus taken our Sins upon himself, and presented God with all the Worthiness that is in his whole self, for them, in the next place, he calleth for Justice, or a just Verdict upon the Satisfaction

### *of Jesus Christ.*

faction he hath made to God and to his. Then Proclamation is made in open Court saying take away the filthy Garments from him, from him that hath offended, and cloath him with Change of Raiment, Zech. 3.

Thus the Soul is preserved that hath sinned; thus the God of Heaven is content that he should be saved; thus Satan is put to Confusion, and Jesus applauded and cried up by the Angels of Heaven, and by the Saints on Earth.

Thus have I shewed you how Christ doth Advocate it with God, and his Father, for us, and I have been the more particular in this, because the Glory of Christ, and the Comfort of the Dejected, is greatly concerned, and wrapt up in it. Look then to Jesus, if thou hast sinned; to Jesus, as an Advocate pleading with the Father for thee: Look to nothing else, for he can tell how, and that by himself, to deliver thee: yea, and will do it, in a way of Justice, which is a Wonder, and to the Shame of Satan; which will be his Glory, and also to thy compleat Deliverance, which will be thy Comfort and Salvation.

But to pass this, and to come to the Second thing, which is, to shew you, how the Lord Jesus manages this his Office of an Advocate, before his Father, against the Adversary: For he pleadeth with the Father, but pleadeth against

*the Advocateship*

the Devil; he pleadeth with the Father, Law and Justice; but against the Adversary he letteth out himself.

I say as he pleadeth against the Adversary, so he enlargeth himself, with Arguments, over and besides those which he pleadeth with God his Father.

Nor is it meet, or needful, that our *Advocate*, when he pleads against Satan, should so limit himself to matter of Law, as when he pleadeth with his Father. The Saint by sinning oweth Satan nothing, no Law of his is broken thereby; why then should he plead for the saving of his People, justifying Righteousness to him?

Christ, when he died, died not to satisfy Satan, but his Father; not to appease the Devil, but to answer the Demands of the Justice of God, nor did he Design when he hanged on the Tree, to triumph over his Father, but over Satan. He redeemed us therefore from the Curse of the Law, by his Blood, *Gal. 3. 13.* and from the Power of Satan, by his Resurrection, *Heb. 2. 14.* He delivered us from righteous Judgment by Price, and Purchase; but from the Rage of Hell by Fight and Conquest.

And, as he acted thus diversly in the Work of our *Redemption*; even so he also doth in the Execution of his *Advocate's* Office. When he

*of Jesus Christ.*

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he pleadeth with God, he pleadeth so: And when he pleadeth against Satan he pleadeth so. And how he pleadeth with God, when he dealth with Law and Justice, I have shewed you; and now I will shew you how he pleadeth, before him, against the Accuser of the Brethren.

First, He pleads against him *the well-Pleasedness* that his Father has in his Merits, saying, *This shall please the Lord.* Or this doth, or *will* please the Lord, better than any thing that can be propounded, *Psal. 69. 31.* Now this Plea being true, as it is, being established upon the *liking* of God Almighty: Whatever Satan can say, to obtain our everlasting Destruction, is without Ground, and so, unreasonable. *I am well pleased*, saith God, *Mat. 3. 17.* and again, *The Lord is well pleased for [his] Christ's Righteousness Sake, Isa. 42. 21.* All that enter Actions against others, pretend that wrong is done, either against themselves, or against the King. Now Satan will never enter an Action against us in the Court above, for that wrong by us has been done to *himself*, he must pretend then, that he sues us for that Wrong has by us been done to our King: But behold, we have an *Advocate* with the Father, and he has made *Compensation* for our Offences: He gave himself for our Offences. But still Satan maintains his Suit; and our God saith he is well pleased with

with us for this *Compensation* Sake, yet he will not leave off his Clamor. Come then, says the Lord Jesus, the Contention is not now against my People, but my self, and about the Sufficiency of the Amends that I have made for the Transgressions of my People. But he is near that justifieth me, that *approveth* and *accepteth* of my Doings, *Therefore shall I not be confounded.* Who is mine Adversary? let him come near me. *Behold, the Lord God will help me, Isa. 50: 7, 8, 9.* Who is he that condemneth me? *Lo, they shall all* (were there ten thousand times as many more of them) *wax old as a Garment, the Moth shall eat them up.* Wherefore, if the Father saith *Amen* to all this, as I have shew'd already that he hath, and doth, the which also further appeareth, because the Lord God has called him the *Saviour* the *Deliverer* and the *Amen*: What follows, but that a Rebuke should proceed from the Throne against him? And this, indeed, our *Advocate* calls for, from the Hand of his Father; saying, O Enemy, *The Lord rebuke thee*: Yea he doubles this Request, to the Judge, to intimate his Earnestness for such a Conclusion, or to shew that the Enemy shall surely have it, both from our *Advocate* and from him, before whom Satan has so grievously accused us, *Zech. 3.*

For what can be expected to follow from  
such

such an Issue in Law as this is, but sound and severe snibs, from the Judge, upon him that hath thus troubled his Neighbour and that hath, in the Face of the Country, cast Contempt upon the highest act of Mercy, Justice, and Righteousness, that ever the Heavens beheld? And all this is true, with reference to the Case in Hand; wherefore, *The Lord rebuke thee*, is that which, in Conclusion, Satan must have for the Reward of his Works of Malice, against the Children, and for his contemning of the Works of the Son of God.

Now, our *Advocate* having thus established, by the Law of Heaven, his Plea with God, for us, against our Accuser, there is way made for him to proceed, upon a Foundation that cannot be shaken: Wherefore he proceedeth in his Plea, and further urges against this Accuser of the Brethren,

Secondly, *God's Interest in this People*, and prayeth that God would remember that. *The Lord rebuke thee, O Satan; the Lord that hath chosen Jerusalem rebuke thee.* True, the Church, the Saints, are despicable in the World, wherefore Men do think to tread them down. The Saints are also weak in Grace, but have *Corruptions*, that are strong, and therefore Satan, the God of this World, doth think to tread them down: But the  
Saints

Saints have a God, the living, the eternal God, and therefore, they shall not be trodden down: Yea, *They shall be holden up; for God is able to make them stand, Rom. 14. 4.*

It was *Haman's* mishap, to be ingaged against the *Queen*, and the Kindred of the *Queen*. 'Twas that that made him he could not prosper; that brought him to Contempt and the Gallows. Had he sought to ruin another People, probably he might have brought his Design to a desired Conclusion: But his *compassing* the Death of the *Queen* spoiled all. Satan also, when he fighteth against the Church, must be sure to come to the worst; For God has a Concern in that: Therefore it is said, *The Gates of Hell shall not prevail against it*; but, this hindreth not but that he is permitted to make almost what Spoils he will, of those that belong not to God: Oh! how many doth he accuse and soon get out from God, against them, a Licence to destroy them? As he served *Ahab* and many more. But this I say, is a very great Block in his Way, when he medleth with the Children: God has an Interest in them. *Hath God cast away his People? God forbid! Rom. 11. 1, 2.* The Text intimates, That they, for Sin, had deserved it, and that Satan would fain have had it been so. But God's Interest in them, preserved them: *God hath not cast*

*away*

*away his People which he fore-knew.* Wherefore, when Satan accuseth them before God? Christ, as he pleadeth his own Worth and Merit; pleadeth also against him, *that Interest that God has in them.*

And, tho this to some may seem but an indifferent Plea; for what Ingagement lieth, may they say upon God to be so much concerned with them: for they sin against him; and often provoke him most bitterly? Besides, in their best State they are altogether Vanity, and a very thing of nought. What's Man, (sorry Man) that thou art mindful of him, or that thou shouldest so be?

I answer, tho there lieth no Ingagement upon God, for any Worthiness that is in Man, yet there lieth a great deal upon God, for the Worthiness that is in himself. God has ingaged himself with his, having chosen them to be a People to himself. And by this means they are so secured from *all* that *all* can do against them; that the Apostle is bold, upon this very Account, to challenge all despite to do its worst against them; saying, *who shall lay any thing to the Charge of God's Elect? Rom. 8. 33.* Who? Saith Satan, Why that will I. Ay saith he, but who can do it and prevail? *It is God that justifieth, who is he that condemneth? ver. 34.* By which Words, the Apostle clearly declareth, That Charges against the Elect,

Elect, tho they may be brought against them, must needs prove ineffectual, as to their Condemnation; 'cause their Lord God still will justify *for that Christ has died for them.*

Besides, a little to enlarge. The Elect are bound to God by a seven-fold Cord, and a three-fold one is not quickly broken.

First, Election is eternal, as God himself, and so without Variableness, or Shadow of Change. And hence it is called an eternal Purpose, and a Purpose of God that must stand, *Eph. 3. 11. Rom. 9. 11.*

Secondly, Election is absolute, not conditional. And therefore cannot be overthrown by the Sin of the Man who is wrapt up therein. No Works foreseen to be in us, was the Cause of God's choosing of us: No Sin in us shall frustrate or make Election void. Who shall lay any thing to the Charge of God's Elect? *It is God that justifieth, Rom. 9. 11. chap. 11. 6, 7.*

Thirdly, By the Act of Election the Children are involved, wrapt up, and covered in Christ (he hath chosen us in him) not in our selves, not in our Vertues, no not for, or because of any thing, but of his own Will, *Eph. 1. 4, 5, 6, 7, 8, 9.*

Fourthly, Election includeth in it a permanent Resolution of God to glorifie his Mercy on the Vessels of Mercy, *Thus fore-ordained*

ordained unto Glory, *Rom. 9. 15, 18, 23.*

Fifthly, By the Act of electing Love it is concluded, that all things whatsoever, shall work together for the Good of them *whose Call to God, is the Fruit of this Purpose; this eternal Purpose of God, Rom. 8. 28, 29, 30.*

Sixthly, The Eternal Inheritance is, by a Covenant of free and unchangeable Grace, made over to those *thus* chosen. And to secure them from the Fruits of Sin, and of the Malice of Satan it is sealed by this our *Advocate's* Blood as he is Mediator of this Covenant: Who also is become surety to God for them, to wit, to see them forth-coming at the great Day, and to set them then safe and sound before his Fathers Face after the Judgment is over, *Rom. 9. 24. Heb. 9. 15. chap. 7. 22. chap. 13. 20. chap. 9. 17, 18, 19, 20, 21, 22, 23, 24. Joh. 10. 28, 29.*

Seventhly, By this Choice, Purpose, and Decree, the Elect, the concerned therein, have allotted them by God, and laid up for them *in* Christ, a Sufficiency of Grace, to bring them, through all Difficulties, to Glory. Yea and they; every one of them, after the first Act of Faith, the which also they shall certainly attain, (because wrapt up in the Promise for them) are to receive the earnest and first Fruits thereof into their Souls, *2 Tim. 1. 9. Acts 14. 22. Eph. 1. 4, 5, 13, 14.* Now,

Now, put all these things together, and then feel if there be not weight in this Plea of Christ against the Devil. He pleads God's Choice and Interest in his Saints against him; an Interest that is secured by the Wisdom of Heaven; by the Grace of Heaven; by the Power, Will, and Mercy of God in Christ. An Interest in which all the three Persons in the God-head have engaged themselves, by mutual Agreement and Operation, to make good when Satan has done his *All*. I know there are some that object against this Doctrine, as false: But such perhaps are ignorant of some things else as well as of this. However they object against the Wisdom of God, whose truth it is, and against Christ our *Advocate*, whose Argument, as he is such, it is, yea, they labour, what in them lieth to wrest that Weapon out of his Hand, with which he so cudgelleth the Enemy, when, as *Advocate*, he pleadeth so effectually against him for the rescuing of us from the Danger of Judgement: Saying: *The Lord rebuke thee, O Satan, even thou Lord that hath chosen Jerusalem, rebuke thee.*

Secondly, As Christ, as *Advocate*, pleads against Satan, the Interest that his Father hath in his chosen. So also he pleads against him, by no less Authority, his own Interest in them. *Holy Father, saith he, keep through thine own Name those whom thou hast given me, - Joh. 17.*

11

11. Keep them while in the World, from the Evil, the Soul-damning Evil of it. These Words are directed to the Father, but they are levelled against the Accusations of the Enemy, and were spoken *here*, to shew what Christ will do for his, against our Foe, when he is *above*. How, I say, he will urge, before his Father his own Interest in us, against Satan, and against all his Accusations when he brings them to the Bar of God's Tribunal with Design to work our utter Ruin. And is there not a great deal in it? As if Christ should say, Father, my People have an Adversary who will accuse them for their Fault before thee; but I will be their *Advocate*, and, as I have bought them of thee, I will plead my Right against him, *Joh. 10. 28.* Our English Proverb is, *Interest will not lye.* Interest will make a man do that which otherwise he would not. How many thousands are there for whom Christ doth not so much as once open his Mouth, but leaves them to the Accusations of Satan, and to *Adab's* Judgment, nay a worse, because there is none to plead their Cause? And why doth not he concern himself with them, but because he is not interested in them? *I pray not for the World, but for those thou hast given me, for they are thine, And all mine are thine, and I am glorified in them, Joh. 17. 9, 10.*

Suppose

Suppose so many Cattel in such a Pound and one goes by, whose they are not; doth he concern himself? No, he beholds them and goes his way. But suppose that at his Return he should find his own Cattel in that Pound; would he now carry it toward them as he did unto the other? No, no. He has Interest here: they are his that are in the Pound: Now he is concerned, now he must know who put them there, and for what Cause too they are served as they are. And if he finds them rightfully there, he will fetch them thence by Ransom; but if wrongfully he will replevy them, and stand a Tryal at Law with him that has thus illegally pounded his Cattel.

And thus it is 'twixt Jesus Christ and his, he is interested in them, the Cattel are his *own, his own Sheep*, *Joh. 10. 3, 4.* but pounded by some other by the *Law*, or by the *Devil*. If pounded by the Law, he delivereth them by Ransom; if pounded by the Devil, he will replevy them, stand a Tryal at Law for them, and will be against their Accuser, their *Advocate* himself. Nor can Satan withstand his Plea, though he should against them join Argument with the Law, for as much as has been prov'd before, he can and will by what he has to produce and plead of his own, save his from all Trespasses, Charges, and Accusations.

Accusations. Besides all Men know that a Man's proper Goods are not therefore forfeited, because they commit many, and them too great Transgressions. *And if any Man sin, we have an Advocate with the Father, Jesus Christ the Righteous.*

Now the Strength of this Plea thus grounded upon Christ's Interest in his People, is great: And hath many weighty Reasons on it's side, as,

First, *They are mine*: Therefore in Reason at my Dispose not at the Dispose of an Adversary. For while a thing can properly be called mine, no Man has therewith to do but my self; nor doth (a Man, nor) Christ lose his Right to what he has by the Weakness of that thing which is his proper Right. He therefore as an *Advocate*, pleadeth Interest; his *own* Interest in his People, and Right must with the Judge of all the Earth take Place. *Shall not the Judge of all the Earth do right?* *Gen. 18. 25.*

Secondly, *They cost him dear*, and that which is *dear* bought is not easily parted with, *1 Cor. 6. 20.* They were bought with his Blood, *Eph. 1. 7.* *1 Pet. 1. 18, 19.* they were given him for his Blood, and therefore are *dear* Children, *Eph. 5. 1.* For they are his by the highest Price. And this Price he as *Advocate* pleadeth against the Enemy of our Salvation:



vation: Yea I will add, they are his, because he gave his *All* for them, 2 Cor. 8. 9. when a Man shall give his *All* for *this* or *that*, then that which he so hath purchased, is become his *All*. Now Christ has given his *all* for us, he made himself poor for us, Eph. 1. 23. Wherefore we are become his *All*, his *Fulness*, and so the Church is called. Nay further. Christ likes well enough of his Purchase, though it hath cost him his *All*. *The Lines*, says he, *are fallen to me in pleasant Places, I have a goodly Heritage*, Psal. 16. Now put all these things together, and there is a strong Plea in them. *Interest*, such an Interest, will not be easily parted with. But this is not all; for,

Thirdly, As they cost him *dear*, so he hath made them *near* to himself, *near* by way of Relation. Now that which did not only cost dear, but that by way of Relation is made so: That a Man will plead heartily for. Said David to Abner, *Thou shalt not see my Face, except thou first bring Michal Saul's Daughter, when thou comest to see my Face*, 2 Sam. 3. 13, 14. *Saul's Daughter cost me dear; I bought her with the jeopardy of my Life: Saul's Daughter is near to me, she is my beloved Wife*. He pleaded hard for her because she was *dear* and *near* unto him.

Now, I say, the same is true in Christ.  
His

His People cost him *dear*, and he hath made them *near* unto him; wherefore, to plead Interest in them, is to hold by an Argument that is strong.

1. They are his Spouse, and he hath made them so. They are his *Love*, his *Dove*, his *Darling*, and he accounts them so. Now should a wretch attempt in open Court to take a Man's Wife away from him, how would this cause the Man to plead! Yea, and what Judge, that is just, and knows that the Man has this Interest in the Woman pleaded for, would yield to, or give a Verdict for the Wretch against the Man, whose Wife the Woman is? Thus Christ in pleading Interest, in pleading [thou gavest them me] pleads by a strong Argument; an Argument that the Enemy cannot invalidate. True, were Christ to plead this before a Saul, 1 Sam. 25. 44. or before Sampson's Wives Father, the Philistian, Judg. 14. 20. perhaps such treacherous Judges would give it against all Right. But I have told you the Court in which Christ pleads, is the Highest and the Justest, and that from which there can be no Appeal. Wherefore Christ his Cause; and so, the Cause of the Children of God, must be tryed before their Father, from whose Face to be sure, just Judgment shall proceed. But,

2. As they are called his Spouse, so they  
D are

are called his *Flesh*, and Members of his Body, 1 Cor. 12. 27. Now, said Paul to the Church, *Ye are the Body of Christ and Members in particular*, Eph. 5. 30. This Relation also makes a Man plead hard. Were a Man to plead for a Limb, or a Member of his own, how would he plead? What Arguments would he use! and what Sympathy and feeling would his Arguments flow from!

I cannot lose a Hand, I cannot lose a Foot, cannot lose a Finger: Why, Saints are Christ's Members, his Members are of himself. With what Strength of Argument would a Man plead the *Necessaryness* of his Members to him, and the *Unnaturalness* of his Adversary in seeking the Destruction of his Members, and the Deformity of his Body. Yea, a Man would shuck, and cringe, and weep, and intreat, and make Demurrs and Halts, and Delays to a thousand Years (if possible) before he would lose his Members, or any one of them.

But I say, how would he plead, and Advocate it, for his Members, if Judge, and Law, and Reason, and Equity were all on his side; and if by the Adversary there could be nothing urged, but that against which the Advocate had long before made Provision for the effectual Overthrow thereof? And all this is true as to the Case that lies before us.

Thus

Thus we see what Strength there lieth in this second Argument that our Advocate bringeth for us against the Enemy. They are his Flesh and Bones, his Members: He cannot spare them: He cannot spare *this*, because; nor *that*, because; nor *another* because; nor *any* because they are his Members. As such they are *lovely* to him, as such they are *useful* to him, as such they are an *Ornament* to him: Yea, tho in themselves they are feeble, weak, and through Infirmary much disabled from doing as they should. Thus *If any Man sin, we have an Advocate with the Father, Jesus Christ the righteous*. But,

Fourthly, As Christ, as Advocate, pleads for us against Satan, his Fathers Interest in us, and his own: So he pleadeth against him that Right and property that he hath in Heaven to give it to whom he will. He has a Right to Heaven, as Priest and King; it is also by Inheritance. And since he will be so good a Benefactor as to bestow this House on some Body; but not for their Deserts, but not for their Goodness: And since again he has to that end spilt his Blood for, and taken a Generation into Covenant-Relation to him that it *might* be bestowed on them, it *shall* be bestowed on them: And he will lead this if there be need, if his People sin and if their Accuser seeks, by their Sin, their

## The Advocateship

Ruin and Destruction. *Father, saith he, I will that those whom thou hast given me, be with me where I am, that they may behold my Glory, Joh. 17: 24.* Which thou hast given me. Christ's Will, is the Will of Heaven, the Will of God; shall not Christ then prevail?

I will, saith Christ; I will, saith Satan: But whose Will shall stand? 'Tis true, Christ in the Text speaks more like an *Arbitrator* than an *Advocate*: More like a Judge than one pleading at a Bar. I will have it so, I judge that so it ought to be and must. But there is also something of Plea in the Words both before his Father, and against our Enemy. And therefore he speaketh like one that can plead and determine also, yea like one that has Power so to do. But shall the Will of Heaven stoop to the Will of Hell? Or the Will of Christ to the Will of Satan? Or the Will of Righteousness to the Will of Sin? Shall Satan, who is God's Enemy, and whose Charge wherewith he chargeth us for Sin, and which is grounded not upon Love to Righteousness, but upon Malice against God's Designs of Mercy against the Blood of Christ, and the Salvation of his People: I say, shall this Enemy and this charge prevail with God against the well-grounded Plea of Christ, and against the Salvation of God's Elect! and so keep us out of Heaven? No, no, Christ will have

have it otherwise. He is the great *Donator*, and his Eye is good. True, Satan was turned out of Heaven for that he sinned *there*, and we must be taken into Heaven tho we have sinned *here*; this is the Will of Christ and as *Advocate* he pleads it against the Face and Accusation of our Adversary. Thus, *If any Man sin, we have an Advocate with the Father, Jesus Christ the righteous.* But,

Fifthly. As Christ, as *Advocate* pleadeth for us against Satan, his Father's Interest in us and his own; and pleadeth also what Right he has to dispose of the Kingdom of Heaven: So he pleadeth against this Enemy, that Malice and Enmity that is in *him*, and upon which chiefly his Charge against us is grounded, to the Confusion of his Face. This is evident from the title that our *Advocate* bestows upon him while he pleads for us against him. *The Lord rebuke thee, O Satan; O Enemy saith he.* For Satan is an Enemy, and this Name given him signifies so much. And *Lawyers*, in their Pleas, can make a great Matter of such a Circumstance as this, Saying, My Lord, we can prove that what is now pleaded against the Prisoner at the Bar, is of meer Malice and Harred, that has also of a long time lain burning and raging in his Enemy's Breast against him. This I say will greatly weaken the Plea and Accusation of an Enemy.

But, says, Jesus Christ, Father, here is a Plea brought in against my *Joshua* that cloaths him with filthy Garments: But it is brought in against him by an Enemy, by an Enemy in the *Superlative* or highest Degree. One that hates Goodness worse than he, and that loveth Wickedness more than the Man against whom at this time he has brought such an heinous Charge. Then leaving with the father the Value of his Blood for the Accused, he turneth him to the Accuser and pleads against him as an Enemy. O *Satan*! Thou that accusest my Spouse, my Love, my Members, art, *Satan*, an Enemy: But it will be *Objected*, That the things charged are true Grant it. Yet what Law takes Notice of the Plea of one who doth professedly act as an Enemy, because 'tis not done of Love to Truth, and Justice, and Righteousness, nor intended for the Honour of the King, nor for the good of the Prosecuted; but to gratifie Malice, and Rage and meerly to kill and destroy. There is therefore a great deal of Force, and Strength in an *Advocate's* pleading of such a Circumstance against an Accuser: Specially when the Crimes now charged are those and only those for which the Law in the due execution of it has been satisfied before, wherefore now a Lawyer has *double* and *treble* ground of Matter to plead for his Client against his Enemy.

Enemy. And this Advantage against him has Jesus Christ.

Besides, 'tis well known that Satan as to us, is the original Cause of those very Crimes for which he accuses us at the Bar of God's Tribunal. Not to say any thing of how he cometh to us, sollicitates us, tempts us, flatters us, and always (in a manner) lies at us to do those wicked things, for which he so hotly pursues us to the Bar of the Judgment of God. For tho' 'tis not meet for us thus to plead, to wit, laying that Fault upon Satan but rather upon our selves; yet our *Advocate* will do it, and make work of it too before God. *Simon, Simon, Satan has desired to have thee, that he might sift thee as Wheat, but I have pray'd for thee that thy Faith fail not, Luk. 22. 31. 32.* He maketh here mention of Satan's *Desires*, by way of Advantage against him; and doubtless so he did in his Prayer with God for *Peter's* Preservation. And what he did *here*, while on Earth, as a Saviour in general, that he doth now in Heaven as a Priest, and an *Advocate* in special.

I will further suppose that which may be supposed, and that which is suitable to our Purpose. Suppose therefore that a Father that has a Child whom he loveth, but the Child has not half that Wit that some of the Family hath; (and I am sure that we have

less Wit than Angels) and suppose also that some bad minded Neighbour, by tampering with, tempting of, and by unwearied Sollicitations should prevail with this Child to steal something out of his Father's House, or Grounds, and give it unto him: And this he doth on purpose to set the Father against the Child. And suppose again that it comes to the Fathers Knowledge that the Child through the Allurements of such an one has done so and so against his Father; Will he therefore disinherit this Child? Yea suppose again that he that did tempt this Child to steal should be the first that should come to accuse this Child to its Father, for so doing, would the Father take Notice of the Accusation of such an one: No verily; we, that are evil, can do better than so. How then should we think, That the God of Heaven should do such a thing, since also we have a Brother that is wise, and that will, and can plead the very Malice of our Enemy, that doth to us all these things, against him, for our Advantage? I say, this is the Sum of this fifth Plea of Christ our *Advocate*, against Satan. *O Satan*, says he, Thou art an Enemy to my People, thou pleadest not out of Love to Righteousness, nor to reform, but to destroy my Beloved, and Inheritance. The Charge wherewith thou chargest my People,

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is thine own, *Joh. 8. 44.* not only as to a matter of Charge; but the things that thou accusest them of, are thine; Thine, in the Nature of them: Also thou hast tempted, allured, flattered and daily laboured with them, to do that, for which, now, thou so willingly wouldest have them destroyed. Yea, all this hast thou done of Envy to my Father, and to Godliness; of Hatred to me and my People, and that thou mightest destroy others besides, *1 Chron. 21. 1.* And now what can this Accuser say? Can he excuse himself? Can he contradict our *Advocate*? He cannot. He knows that he is a *Satan*, an Enemy, and, as an *Adversary*, has he sown his Tares among the Wheat, that it might be rooted up: But he shall not have his End, his Malice has prevented him, and so has the Care and Grace of our *Advocate*: The Tares therefore he shall have returned to him again, but the Wheat for all this shall be gathered into God's Barn, *Mat. 13. 25, 26, 27, 28.*

Thus therefore our *Advocate* makes Use, in his Plea against Satan, of the Rage and Malice that is the Occasion of the Enemies Charge, wherewith he accuseth the Children of God. Wherefore when thou readest these Words, [*O Satan*] say with thy self, Thus Christ our *Advocate* accuseth our Adversary

of Malice and Envy against God and Goodness, while he accuseth us of the Sins which we commit, for the which we are sorry, and Christ has paid a Price of Redemption: *And (thus) If any Man sin, we have an Advocate with the Father, Jesus Christ the righteous.* But,

Sixthly, Christ, when he pleads as an Advocate for his People in the Presence of God, against Satan, *He can plead those very Weaknesses of his People, for which Satan would have them damned, for their Relief and Advantage.* *Is not this a Brand plucked out of the Fire.* This is part of the Plea of our Advocate against Satan for his Servant Joshua, when he said, *The Lord rebuke thee, O Satan, Zech. 3. 2.* Now to be a Brand plucked out of the Fire, is to be a Saint impaired, weakned, defiled, and made imperfect by Sin. For so also the Apostle means when he saith, *And others save with Fear, pulling them out of the Fire; hate not even the Garment spotted by the Flesh, Jude 23.* By Fire, in both these Places we are to understand Sin: For that it burns and consumes as Fire, *Rom. 1. 27.* Wherefore a Man is said to burn, when his Lusts are strong upon him; and to burn in Lusts to others, when his wicked Heart runs wickedly after them, *1 Cor.*

7:9.

Also when Abraham said, *I am but Dust and Ashes,*

*Ashes, Gen. 18. 27.* he means, he was but what Sin had left: Yea he had something of the Smutch and besmearings of Sin yet upon him. Wherefore it was a Custom with Israel, in Days of old, when they set Days apart for Confession of Sin, and Humiliation for the same, to sprinkle themselves with, or to wallow in Dust and Ashes, *Est. 4. 1, 3. Jer. 6. 26. Job 30. 9. chap. 42. 6.* as a token that they did confess, that they were but what Sin had left, and that they also were defiled, weakned and polluted by it.

This then is the next Plea of our goodly Advocate for us. *O Satan, This is a Brand plucked out of the Fire.* As who should say, thou objectest against my Servant Joshua, That he is black like a Coal, or that the Fire of Sin, at times, is still burning in him. And what then, the Reason why he is not totally extinct as tow, is not thy Pity, but my Father's Mercy to him: I have plucked him out of the Fire, yet not so out, but that the smell thereof is yet upon him; and my Father and I, we consider his Weakness, and pity him. For since he is as a Brand pulled out; can it be expected by my Father or me, that he should appear before us as clear, and do our biddings as well as if he had never been there? *This is a Brand plucked out of the Fire, and must be considered as such, and must be born with*

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as such, Thus, as *Mephibosheth* pleaded for his Excuse, *His Lameness*, 2 *Sam.* 17. 24, 25, 26. So Christ pleads the Infirm, and indigent Condition of his People, against Satan, for their Advantage.

Wherefore Christ, by such Pleas as these for his People, doth yet further shew the Malice of Satan, (for all this *Burring* comes through him) yea, and by it he moveth the Heart of God to pity us, and yet to be gentle, and long suffering, and merciful to us. For Pity and Compassion are the Fruits of the yearning of God's Bowels towards us, while he considereth us as infirm and weak and subject to Slips and Stumbles, and Falls, because of Weakness.

And that Christ our *Advocate* by thus pleading doth turn things to our Advantage, consider,

1. That God is careful that through our Weakness our Spirits do not fail before him when he chides, *Isa.* 57. 16, 17, 18.

2. He stays his rough Wind in the Day of his East Wind, *Isa.* 27. 7, 8, 9. and debates about the Measure of Affliction, when for sin we should be chastened, lest we should sink thereunder.

3. He will not strictly mark what's done amiss because if he should; we cannot stand, *Psal.* 130. 3.

4. When

4. When he threatneth to strike, his Bowels are troubled, and his Repentings are kindled together, *Hos.* 11. 8, 9.

5. He will spin out his Patience to the utmost length, because he knows we are such Bunglers at doing, *Jer.* 9. 24.

6. He will accept of the *Will* for the *Deed*, because he knows that Sin will make our best Performances imperfect, 2 *Cor.* 8. 12.

7. He will count our little a very great deal, for that he knows we are so unable to do any thing at all, *Job* 1. 21.

8. He will excuse the *Souls* of his People, and lay the Fault upon their *Flesh* (which has greatest Affinity with Satan) if through Weakness and Infirmary we do not do as we should, *Mat.* 26. 41. *Rom.* 7.

Now, as I said, all these things happen unto us, both Infirmities and Pity, because, and for that we were once in the Fire, and for that the Weakness of Sin abides upon us to this Day. But none of this Favour could come to us, nor could we, by any Means, cause that our Infirmities should work for us thus advantageously: But that Christ our *Advocate* stands our Friend, and pleads for us as he doth.

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her Rank: to wit that Christ our *Advocate*, as such, makes mention of our Weaknesses so against Satan, and before his Father, as to turn all to our Advantage.

1. We are *therefore* to be saved by Grace, because, by Reason of Sin we are disabled from keeping of the Law, *Dent. 9. 5. Isa. 64.*

2. We have given unto us the Spirit of Grace to help, because we can do nothing that's good without it, *Eph. 2. 5. Rom. 8. 26. Ezek. 16. 8.*

3. God has put Christ's Righteousness upon us to cover our Nakedness therewith, because we have none of our own to do it withal, *Phil. 3. 7, 8.*

4. God alloweth us to ride in the Bosom of Christ to the Grave, and from thence in the Bosom of Angels to Heaven, because our own Legs are not able to carry us thither, *Isa. 40. 11. chap. 46. 4. Psal. 67. 17. Luk. 16. 22.*

5. God has made his Son our Head, our Priest, our *Advocate*, our Saviour, our Captain that we may be delivered from all the Infirmities, and all the *Fiends* that attend us and that plot to do us Hurt, *Eph. 1. 22. Col. 1. 18. Heb. 7. 12.*

6. God has put the fallen Angels into Chains, *2 Pet. 2. 4. Rev. 20. 1, 2.* that they might not follow us too fast, and has enlarged

ed us, *Psal. 34. 7.* and directed our Feet in the way of his Steps, that we may haste us to the strong Tower, and City of Refuge for Succour and Safety: And has given good Angels a Charge to look to us, *Heb. 1. 14.*

7. God has promised, That we, at our counting days shall be spared, as a Man spareth his own Son that serves him, *Mal. 3. 17.*

Now, from all these things, it appears that we have Indulgence at God's Hand, and that our Weaknesses, as our Christ manages the Matter for us, are so far off from laying a Block or Bar in the Way to the Enjoyment of Favour, that, they also work for our good: Yea, and Gods Foresight of them, has so kindled his Bowels and Compassions to us, as to put him upon devising of such things for our Relief, which, by no means could have been, had not Sin been with us in the World: And had not the best of the Saints been as a Brand plucked out of the Burning.

I have seen Men (and yet they are worse than God) take most care of, and also best provide for those of their Children, that have been most infirm and helpless: (And our *Advocate* shall gather his Lambs with his Arm, and carry *them* in his Bosom.) Yea, and I know that there is such an Art in shewing and making mention of Weaknesses, as

shall

shall make the Tears stand in a Parents Eyes, and as shall make him search to the bottom of his Purse, to find out what may do his *Weakling* good. Christ also has that excellent Art, as he is an *Advocate* with the Father for us: He can so make mention of us, and of our Infirmities, while he pleads afore God, against the Devil, for us; that he can make the Bowels of the Almighty yearn towards us, and to wrap us up in their Compassions.

You read much of the pity, Compassion, and of the *yearning* of the Bowels of the mighty God towards his People: All which, I think, is kindled, and made burn towards us, by the pleading of our *Advocate*.

I have seen Fathers offended with their Children; but when a Brother has turned a skilful *Advocate*, the Anger has been appeased, and the means have been concealed. We read but little of this *Advocate's* Office of Jesus Christ; yet much of the Fruit of it is extended to the Churches. But as the *Cause* of Smiles, after Offences committed, is made manifest afterward; so at the Day when God will open all things, we shall see, how many times our Lord as an *Advocate* pleaded for us, and redeemed us by his so pleading into the injoyment of Smiles and Imbraces, who for Sin, but a while before, were under Frowns and Chastisements. And

And thus much for the making out, how Christ doth manage his Office of being an *Advocate* for us with the Father. If any Man sin, we have an *Advocate* with the Father, Jesus Christ the righteous. And I shall come now to the *Third* Head, to wit, To shew you more particularly, who they are, that have Jesus Christ for their *Advocate*.

In my handling of this Head, I shall shew,

1. That this Office of an *Advocate*, differeth from that of a Priest, and how.

2. I shall shew you how far Christ extendeth this his Office of *Advocateship*. I mean in Matters concerning the People of God: And then,

3. I shall come more directly, to shew who they are that have Christ for their *Advocate*.

For the first of these, That this Office of Christ as an *Advocate*, differeth from that of a Priest. That he is a Priest, a Priest for ever, I heartily acknowledge: But that his *Priesthood* and *Advocateship* should be one and the self-same Office, I cannot believe.

1. *Because they differ in Name.* We may as well say a *Father*, as such, is a *Son*; or, That *Father*, and *Son* is the self same Relation; as, say a Priest and an *Advocate*, as to Office, are but one and the same thing. They differ in Name as much as *Priest* and *Sacrifice*

crifice do. A *Priest* is one, and a *Sacrifice* is another; and tho Christ is *Priest*, and *Sacrifice* too; yet as a *Priest* he is not a *Sacrifice*, nor as a *Sacrifice*, a *Priest*.

2. As they differ in *Name*, so they differ in the *Nature* of Office. A *Priest* is to slay a *Sacrifice*, an *Advocate* is to plead a *Cause*. A *Priest* is to offer his *Sacrifice*, to the end, that by the Merit thereof, he may appease: An *Advocate* is to plead, to plead according to Law. A *Priest* is to make Intercession by Virtue of his *Sacrifice*, an *Advocate* is to plead Law, because Amends is made.

3. As they differ in *Name*, and *Nature*, so they also differ as to their *Extent*. The Priesthood of Christ extendeth it self to the whole of God's Elect; whether called or in their Sins: But Christ as *Advocate* pleadeth only for the Children.

4. As they differ in *Name*, in *Nature*, and *Extent*, so they differ as to the Persons, with whom they have to do. We read not any where that Christ, as *Priest*, has to do with the Devil, as an Antagonist: But as an *Advocate* he hath.

5. As they differ in these, so they differ as to the Matters about which they are imployed. Christ as *Priest* concerns himself with every wry thought, and also with the least Imperfection or Infirmary that attends our most holy

holy things; but Christ as *Advocate* doth not so, as I have already shewed.

6. So that Christ, as *Priest*, goes before, and Christ, as an *Advocate*, comes after; Christ as *Priest*, continually interceeds, Christ as *Advocate*, in Case of great Transgression, pleads: Christ as *Priest* has need to act always; but Christ, as *Advocate*, sometimes only. Christ, as *Priest*, acts in times of Peace; but Christ, as *Advocate*, in times of Broils, Turmoils and sharp Contentions. Wherefore Christ, as *Advocate*, is, as I may call him, a *Reserve*. And his time is then to arise, to stand up and plead, when *his* are cloathed with some filthy Sin, that of late, they have fallen into, as *David*, *Joshua*, or *Peter*. When some such thing is committed by them, as ministreth to the Enemy a shew of Ground, to question the truth of their Grace. Or when 'tis a Question, and to be beated, whether it can stand with the Laws of Heaven, with the Merits of Christ, and the Honour of God that such an one should be saved? Now let an *Advocate* come forth, now let him have time to plead, for this is a fit Occasion, for the Saints *Advocate* to stand up to plead for the Salvation of his People. But,

Secondly, I come next to shew you, How far this Office of an *Advocate* is extended.

I hinted at this before, so now shall be the more brief.

1. By this Office, he offereth no Sacrifice, he only as to Matter of Justice, pleads the Sacrifice offered.

2. By this Office, he obtains the Conversion of none : He only thereby, secureth the converted from the Damnation, which their Adversary, for Sins after Light and Profession endeavoureth to bring them to.

3. By this Office he prevents not temporal Punishment : But by it, he chiefly preserveth the Soul from Hell.

4. Be this Office, he brings in no justifying Righteousness for us ; he only, thereby, prevaileth to have the Dispose of that brought in by himself, as *Priest*, for the justifying of those by a new, and fresh Act, who had made their Justification doubtful by new Falls into Sin. And this is plain in the History of our *Joshua*, *Zech.* 3. o often mentioned before.

5. As *Priest* he hath obtained eternal Redemption for us ; and as *Advocate* he by Law maintaineth our Right thereto , against the Devil and all his Angels.

I come now to shew you, *Who they are that have Jesus Christ for their Advocate.* And this I shall do first more generally, and then shall be more particular and distinct about

First

First, more generally. They are all the truly Gracious ; those that are the Children by Adoption : And this the Text affirmeth ; *I write unto you, little Children, that you sin not : And if any Man sin, we have an Advocate with the Father, Jesus Christ the righteous.* They are then the Children, the Children by Adoption, that are the Persons concerned in the *Advocateship* of Jesus Christ. The Priesthood of Christ extendeth it self to the whole Body of the Elect ; but the *Advocateship* of Christ doth not so, this is further cleared, by this Apostle, and that in this very Text, if you consider, what immediately follows. *We have an Advocate, says he, and he is also the Propitiation for our Sins.* He is our *Advocate* and also our *Priest*. As an *Advocate*, ours only ; but as a *Propitiation*, not ours only, but also for the Sins of the whole World ; to be sure, for the Elect throughout the World, and they that will extend it further, let them.

And I say again, had he not intended that there should have been a straighter Limit put to the *Advocateship* of Christ, than he would have us put to his *Priestly* Office, What needed he, when he speaketh of the *Propitiation* which relates to Christ as *Priest*, have added, *And not for ours only?* As an *Advocate* then, he ingageth for us that are Children ; and as a *Priest* too, he hath appeased God's Wrath

Wrath for our Sins. But, as an *Advocate*, his Offices are confined to the Children only, but as a *Priest* he is not so. He is the *Propitiation* for our Sins, and not for ours only. The Sense therefore of the Apostle should, I think, be this: That Christ, as a *Priest*, hath offered a Propitiatory *Sacrifice* for all; but, as an *Advocate*, he pleadeth only for the Children. Children, we have an *Advocate* to our selves, and he is also our *Priest*; but as he is a *Priest*, he is not ours only, but maketh, as such, amends for all that shall be saved. The Elect therefore have the Lord Jesus for their *Advocate* then and only then when they are, by calling, put among the Children, because as *Advocate* he is peculiarly the Childrens. My little Children we have an *Advocate*.

*Object.* But he also saith, if any Man sin, we have an *Advocate*. Any Man that sinneth seems by the Text, notwithstanding what you say, to have an *Advocate* with the Father.

*Ans.* By any Man, must not be meant, any of the World, nor any of the Elect; but any Man in Faith and Grace. For he still limits this general Term of [any Man] with this Restriction [we.] Children, if any Man sin, we have an *Advocate*. We, any Man of us. And this is yet further made appear; since he saith that it is to them he writes, not only

only here, but further in this Chapter. I write unto you, little Children: I write unto you, Fathers: I write unto you, young Men, ver. 12, 13, 14. These are the Persons intended in the Text. For under these three Heads, are comprehended all Men: For they are either Children, and so Men in Nature, or young Men, and so Men in Strength, or else they are Fathers, and so aged, and of Experience. Add to this, by [any Man] that the Apostle intendeth, not to enlarge himself beyond the Persons that are in Grace; but to supply what was wanting by that Term, [little Children,] for since the strongest Saint may have need of an *Advocate*, as well as the most feeble of the Flock; why should the Apostle leave it to be so understood, as if the Children and the Children only, had an Interest in that Office? Wherefore after he had said, my little Children, I write unto you, that you sin not, he then adds with Enlargement, And if any Man sin, we have an *Advocate* with the Father. Yet the little Children may well be mentioned first, since they most want the Knowledge of it, are most feeble, and so by Sin, may be forced most frequently to act Faith on Christ as *Advocate*: Besides, they are most ready through Temptation to question whether they have so good a Right to Christ in all his Offices, as has better and more

more well grown Saints: and therefore, they, in *this* the Apostles Salutation, are first set down in the Catalogue of Names. *My little Children, I write unto you that ye sin not, And if any Man sin, we have an Advocate with the Father Jesus Christ the righteous.* So then, the Children of God are they, who have the Lord Jesus, an *Advocate* for them with the Father. The *least* and *biggest*, the *oldest* and *youngest*, the *feeblest* and the *strongest*; all the Children have an *Advocate* with the Father, Jesus Christ the righteous.

First, Since then the *Children* have Christ for their *Advocate*; art thou a *Child*? Art thou begotten of God by his Word? *Jam. 1. 18.* Hast thou in thee the Spirit of *Adoption*? *Gal. 4. 6.* Canst thou in Faith, say, Father, Father, to God? Then is Christ thy *Advocate*. Thine *Advocate*, Now to appear in the Presence of God for thee, *Heb. 9. 24.* To appear there, and to plead there, in the Face of the Court of Heaven for thee: To plead there against thine Adversary, whose Accusations are *dreadful*, whose *Subtlety* is great, whose Malice is *inconceivable*, and whose Rage *intolerable*: To plead there before a *just* God, a *righteous* God, a Sin *revenging* God: Before whose Face thou wouldst die, if thou wast to shew thy self, and, at his Bar to plead thine own Cause. But,

Secondly.

Secondly, There is a difference in Children, some are bigger than some: There are *Children*, and *little Children*. *My little Children I write unto you.* Little Children. Some of the little Children can neither say Father, nor so much as know that they themselves are Children.

This is true in Nature, and so it is in Grace: Wherefore, notwithstanding what was said under the first Head, it doth not follow, that if I be a Child I must certainly know it, and also be able to call God Father. Let the first then serve to poise and balance the Confident ones, and let this be for the Relief of those more feeble. For they that are Children, whether they know it or no, have Jesus Christ for their *Advocate*. For Christ is assigned to be our *Advocate* by the Judge, by the King, by our God and Father, altho we have not known it. True, at present, there can come from hence, to them that are thus concerned in the *Advocateship* of Christ, but little Comfort, but yet it yields them great Security. They have an *Advocate* with the Father, Jesus Christ the righteous. God knows this, the Devil feels this, and the Children shall have the Comfort of it afterwards. I say the time is coming when they shall know, that even then, when they knew it not, they had an *Advocate* with the Father: An *Advocate*

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who was neither loth nor afraid, nor ashamed to plead for their Defence, against their proudest Foe.

And will not this, when they know it yield them Comfort? Doubtless it will, yea more, and of a better kind than that which flows from the Knowledge that one is born to Crowns and Kingdoms.

Again, As he is an *Advocate* for the *Children*, so he is also, as afore was hinted, for the *strong* and experienced. For no Strength, in this World, secureth from the Rage of Hell; nor can any Experience while we are here fortifie us against his Assaults. There is also an Incidency in the best to sin, and the *bigger* Man the *bigger* Fall; for, the *more* hurt, and the *greater* Damage. Wherefore, it is of as absolute Necessity that an *Advocate* be provided for the strong, as for the weak. *Any Man*: He that is most holy, most reformed, most refined, and most purified, may as soon be in the Dirt as the weakest Christian. And, so far as I can see, Satan's Design is against *them* most. I am sure the greatest Sins have been committed by the biggest Saints. This *way-faring* Man came to *David's* House, and when he stood up against *Israel* he provoked *David* to number the People. 2 Sam. 12. 4, 7. 1 Chr. 21. 1. wherefore they have as much need of an *Advocate*, as have

the youngest, and most feeble of the Flock. What a Mind had he to try a Fall with *Peter*? and how quickly did he break the Neck of *Judas*? The like, without Doubt, he had done to *Peter*, had not Jesus, by stepping in, prevented. As long as Sin is in our Flesh, there is danger. Indeed he saith of the young Men *that they are strong*, and that they have overcome the wicked one; but he doth not say, they have *kill'd* him; as long as the Devil is *alive* there is Danger; and though a strong Christian may be too hard for, and may overcome him in *one* thing, he may be too hard for, yea and may overcome him, *two* for one afterwards. Thus he served *David*, and thus he served *Peter*; and thus he, in our Day, has served many more. The *strongest* are weak, the *wisest* are Fools, when suffered to be *sifted* as Wheat, in Satan's Sieve: Yea and have often times been so proved to the wounding of their great Hearts, and the Dishonour of Religion.

To conclude this; God, of his Mercy, hath sufficiently declared the Truth of what I say, by preparing for the best, the strongest, and most sanctified, as well as for the least, weakest, and most feeble Saint, an *Advocate*. *My little Children*, I write unto you that you sin not, And if any Man sin, we have an *Advocate* with the Father, Jesus Christ the Righteous.

Obj. But some may object, That what has been said, as to discovering for whom Christ is an Advocate, has been too general, and therefore would have me come more to particulars, else they can get no Comfort.

Ans. Well, inquiring Soul, so I will; and therefore harken to what I say.

First, Wouldest thou know whether Christ is thine Advocate or no? I ask, Hast thou entertain'd him so to be? When men have Sutes of Law depending, in any of the King's Courts above, they entertain their Attorney, or Advocate to plead their Cause, and so he pleads for them.

I say hast thou entertained Jesus Christ for thy Lawyer to plead thy Cause? Plead my Cause, O God, said David, *Psal. 35. 1.* and again, Lord, plead thou my Cause, *Psal. 43. 1.* This therefore is the first thing that I would propound to thee. Hast thou with David entertained him for thy Lawyer, or with good Hezekiah, cried out, O Lord, I am oppressed, undertake for me, *Isa. 38. 14.* What sayst thou, Soul? Hast thou been with him, and prayed him to plead thy Cause, and cryed unto him to undertake for thee? This I call entertaining of him to be thine Advocate. And I chuse to follow the Similitude, both because the Scripture seems to smile upon such a way of Discourse, and because thy question doth

doth naturally lead me to it. Wherefore I ask again, hast thou been with him? Hast thou entertained him? Hast thou desired him to plead thy Cause?

Quest. Thou wilt say unto me, How should I know that I have done so?

Ans. I answer, art thou sensible that thou hast an Action commenced against thee in that high Court of Justice that is above? I say art thou sensible of this? For the Defendants (and all Gods People are Defendants) do not use to entertain their Lawyers, but from Knowledge, That an Action either is, or may be commenced against them, before the God of Heaven. If thou sayst, yea; then I ask who told thee that thou standest accused for Transgression before the Judgment-Seat of God? I say who told thee so? hath the holy Ghost, hath the World, or hath thy Conscience? For nothing else, as I know off, can bring such Tidings to thy Soul.

Again, hast thou found a Failure in all others that might have been entertained to plead thy Cause? Some make their Sighs, their Tears, their Prayers, and their Reformation, their Advocates; Hast thou tryed these, and found them wanting?

Hast thou seen thy state to be desperate, if the Lord Jesus doth not undertake to plead thy Cause? for Jesus is not entertained so long

as Men can make shift without him: But when it comes to this Point I perish for-ever notwithstanding the Help of all, if the Lord Jesus steps not in: Then Lord Jesus, Lord Jesus, good Lord Jesus, undertake for me.

Hast thou therefore been with Jesus Christ as concerned in thy Soul, as heartily concerned, about the Action that thou perceivest to be commenced against thee?

*Quest.* You will say, *how should I know that?*

*Ans.* I answer, Hast thou well considered the Nature of the Crime wherewith thou standest charged at the Bar of God? Hast thou also considered the Justice of the Judge?

Again, I ask, hast thou considered what Truth, as to Matter of Fact, there is in the things whereof thou standest accused? Also hast thou considered the Cunning, the Malice, and Diligence of thine Adversary with the Greatness of the Loss thou art like to sustain? Shouldst thou with *Ahab* (in the Book of Kings,) 1 King. 22. 17, 18, 19, 20, 21, 22. or with the Hypocrites (in the sixth of *Isaiah*), *Isa.* 6. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10. have the Verdict of the Lord God go out from the Throne against thee?

I ask thee these Questions, because, if thou art, in the Knowledge of these things, to seek; or if thou art not deeply concerned about

about the Greatness of the Damage that will certainly over-take thee, and that for-ever, (shouldst thou be indeed accused before God and have none to plead thy Cause :) Thou hast not, nor canst not, let what will come upon thee, have been with Jesus Christ to plead thy Cause; and so, let thy Case be never so desperate, thou standest alone, and hast *no Helper*, *Job* 30. 13. chap. 9. 13. or if thou hast, they not being the *Advocate* of God's appointing, must needs fall with thee, and with thy Burden. Wherefore, consider of this seriously, and return thy Answer to God, who can tell if Truth shall be found in thy Answers better by far than any: For 'tis he that tries the Reins, and the Heart, and therefore to him I refer thee. But,

Secondly, Wouldest thou know whether Jesus Christ is thine *Advocate*? Then: I ask again, hast thou *Revealed thy Cause unto him*? I say hast thou *Revealed thy Cause unto him*? For he that goeth to Law, for his Right, must not only go to a Lawyer, and say, Sir, I am in Trouble, and am to have a Tryal at Law with mine Enemy, pray undertake my Cause; but he must also *Reveal* to his Lawyer his Cause. He must go to him, and tell him what is the Matter, *how* things stand, *where* the shoe pinches, and so.

Thus did the Church of old, and thus doth

every true Christian now. For tho nothing can be hid from him, yet he will have things out of thine own Mouth. He will have thee to Reveal thy Matters unto him, *Mat. 20. 32.* O Lord of Hosts, said Jeremy, that judgest righteously and tryest the Reins, and the Heart, let me see thy Vengeance on them, for unto thee have I revealed my Cause, *Jer. 11. 20.* And again, But O Lord of Hosts, that tryest the righteous, and seeest the Reins and the Heart, let me see thy Vengeance on them, for unto thee have I opened my Cause, *Chap. 20. 12.* Seest thou here how Saints of old were wont to do? How they did, not only in a general way intreat Christ to plead their Cause, but in a particular way, go to him and Reveal, or open their Cause unto him?

O 'tis excellent to behold how some Sinners will do this, when they get Christ and themselves in a Closet alone. When they upon their bare Knees are pouring out of their Souls before him: Or like the Woman in the Gospel, telling of him all the Truth. *Mark 5.*

O Saith the Soul, Lord, I am come to thee upon an earnest Business, I am arrested by Satan; the Bailiff was mine own Conscience, and I am like to be accused before the Judgment-Seat of God; my Salvation lies at Stake; I am questioned for my Interest in Heaven; I am afraid of  
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the Judge; my Heart condemns me, *1 Joh. 3: 20.* Mine Enemy is subtil, and wanteth not Malice to prosecute me to Death, and then to Hell. Also, Lord, I am sensible the Law is against me, for indeed I have horribly sinned; and thus and thus have I done. Here I lie open to Law, and there I lie open to Law; Here I have given the Adversary Advantage, and there he will surely have a bank against me: Lord I am distressed, undertake for me. And there are some things that thou must be acquainted with about thine Advocate, before thou wilt venture to go thus far with him. As,

1. Thou must know him to be a Friend and not an Enemy unto whom thou openest thy Heart; and, until thou comest to know, That Christ is a Friend to thee, or to Souls in thy Condition, thou wilt never reveal thy Cause unto him: Not thy whole Cause unto him. And it is from this, That so many that have Soul-Causes hourly depending, before the Throne of God; and that are in Danger, every day, of eternal Damnation, forbear to entertain Jesus Christ for their Advocate, and so wickedly conceal their Matters from him. But he that hideth his Sins shall not prosper, *Prov. 28. 13.* This therefore must first be believed by thee, before thou wilt reveal thy Cause unto him.

2. A Man, When his *Estate* is called into Question, I mean his Right and Title there-to, will be very cautious, specially if he also questions his Title to it himself, unto whom he reveals that Affair. He must know him to be one that is not only *friendly*, but *faithful*, to whom he *reveals* such a Secret as this. Why thus it is with Christ and the Soul. If the Soul is *not* somewhat perswaded of the Faithfulness of Christ, to wit, that if he can do him no good, he will do him no harm, he will never reveal his Cause unto him; *But will seek to hide his Counsel from the Lord.*

This therefore is another thing by which thou mayst know that thou hast Christ for thine *Advocate*; If thou hast heartily, and in very Deed, *revealed thy Cause unto him.*

Now they that do honestly reveal their Cause to their Lawyer, will endeavour to possess him, as I hinted before, with the worst: They will, with Words, make it as bad as they may, for, think they, by that Means I shall prepare him for the worst that mine Enemy can do. And thus Souls deal with Jesus Christ. See the fifty first Psalm, also the thirty eighth, with several others that might be named, and see if God's People have not done so. *I said, saith David, That I would confess my Transgressions against my self, and*

*and thou forgavest the Iniquity of my Sin. But,*

Thirdly, Hast thou Jesus Christ for thine *Advocate*? Or wouldest thou know if thou hast? Then I ask again *hast thou committed thy Cause to him?* When a Man entertains his Lawyer to stand for him and to plead his Cause, he doth not only *reveal*, but *commit* his Cause unto him. *I would seek unto him, says Eliphaz to Job, and unto him would I commit my Cause, Job 5. 8.* Now there is a Difference betwixt *revealing* my Cause, and *committing* of it to a Man. To *reveal* my Cause, is to *open* it to one; and to *commit* it to him, is to *trust* it in his Hand. Many a Man will *reveal* his Cause to him unto whom he will yet be afraid to *commit* it. But now, he that *entertains* a Lawyer, to plead his Cause, doth not only *reveal*, but *commit* his Cause unto him: As suppose Right to his Estate be called into Question; why then he not only *reveals* his Cause to his Lawyer, but puts in to his Hands his Evidences, Deeds, Leases, Mortgages, Bonds, or what else he hath, to shew a Title to his Estate by. And thus doth the Christians deal with *Christ*: They deliver up *all* unto him, to wit, all their *Signs, Evidences, Promises, and Assurances* which they have thought they have had for Heaven and the Salvation of their Souls; and have desired him.

him to peruse, to search and try them every one, *Psal. 139. 23. And if there be Iniquity in me, lead me in the way everlasting.* This is committing of thy Cause to Christ, and this is the hardest Task of all: For the Man that doth thus, he trusteth Christ with all, and implyeth that he will live and die, stand and fall, lose and win according as Christ will manage his Business, thus did *Paul*, *2 Tim. 1. 12.* and thus *Peter* admonisheth us to do.

Now he that doth this must be convinced,

1. Of the Ability of Jesus Christ to defend him: For a Man will not commit so great a Concern as his *All* is, to his Friend; no, not to his *Friend*, be he never so faithful; if he perceives not in him *Ability* to save him, and to preserve what he hath, against all the *Cavils* of an Enemy. And hence it is that the *Ability* of Jesus Christ as to the saving of his People, is so much insisted on in the Scripture: As, *I have laid Help upon one that is mighty, Psal. 89. 19. I that speak in Righteousness, mighty to save, Isa. 63. 1.* And again, *I will send them a Saviour, and a great one, Chap. 19. 20.*

2. As they must be convinced of his *Ability* to help them, so they must of his *Courage*. A Man that has Parts sufficient, may yet fail his Friend for want of *Courage*. Wherefore, the

the *Courage* and Greatness of Christ's Spirit, as to his undertaking of the *Cause* of his People, is also amply set out in Scripture. *He shall not fail nor be discouraged until he hath set Judgment in the Earth: Until he hath brought Judgment into Victory, Isa. 42. 4. Mat 12. 20.*

3. They must also be convinced of his *Willingness* to do this for them; for tho one be able, and of *Courage* sufficient, yet, if he is not *willing* to undertake ones Cause, what is it the better? Wherefore he declareth his *Willingness* also, and how ready he is to stand up, to plead the Cause of the Poor, and of them that are in want. *The Lord will plead their Cause, and spoil the Soul of those that spoiled them, Prov. 22. 23.*

4. They must also be convinced of this, *That Christ is tender and will not be offended at the Dullness of his Client.* Some Men can reveal their Cause to their Lawyers, better than some, and are more *serviceable* and *handy* in that Affair than others, but, faith the Christian, I am dull, and sorry that way, will not Christ be *huff* and *shy* of me because of this? Honest Heart, he hath a Supply of thy Defects in himself, and knoweth what thou wantest, and where the *Shoos* pinches, though thou art not able *distinctly* to open Matters to him. The Child is prickt with



with a Pin, and lies crying in the Mothers Lap, but cannot shew to its Mother where the Pin is, but there is pity enough in the Mother to supply this Defect of the Child: Wherefore she undresses it, opens it, searches every Clout from Head to the Foot of the Child, and so finds where the Pin is. Thus will thy Lawyer do, he will search and find out thy Difficulties; and, where Satan seeketh an Advantage of thee, accordingly will provide his Remedy.

5. O but will he not be weary? The Prophet complains of some that they weary God, Isa. 7. 13. *And mine is a very cross and intricate Cause; I have wearied many a good Man while I have been telling my tale unto him: And I am afraid, That I shall also weary Jesus Christ.*

Answer. Soul, he suffered and did bear with the manners of Israel, forty Years in the Wilderness, Acts 13. 18. and hast thou tryed him half so long? The good Souls that have gone before thee, have found him a tryed Stone, a sure one to be trusted to as to this, Isa. 28. 16. and the Prophet saith positively, *That he fainteth not, neither is weary, and that there is no searching of his Understanding,* chap. 40. 28. let all these things prevail with thee, to believe, that if thou hast committed thy Cause unto him he will bring it to pass, to a good pass, to so good a pass, as will glorifie God;

God, honour Christ, save thee, and shame the Devil.

Fourthly. But fourthly, wouldest thou know whether Jesus Christ is thine Advocate; whether he has taken in hand to plead thy Cause? Then, I ask, Dost thou together with what has been mentioned before, wait upon him according to his Counsel, until things shall come to a legal Issue! Thus must Clients do. There is a great many Turnings and Windings about Sutes and Tryals at Law; the Enemy also with his Superfedes, Cavils, and Motions, often deferrs a speedy Issue. Wherefore, the Man, whose is the concern, must wait, as the Prophet said: *I will look, said he unto the Lord, I will wait for the God of my Salvation.* But how long, Prophet, wilt thou wait? Why, says he, *until he plead my Cause and execute Judgment for me,* Mich. 7. 7, 8, 9, 10.

Perhaps, When thy Cause is tryed, things for the present are upon this Issue. Thy Adversary indeed is cast, but whether thou shalt have an absolute Discharge, as Peter had, or a conditional one as David, 2 Sam. 12. 10, 11, 14. and as the Corinthians had that's the Question. True, thou shalt be compleatly saved at last, but yet whether 'tis not best to leave to thee a Memento of God's Displeasure, against thy Sin, by awarding, that the

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*Sword shall never depart from thy House; or that some sore Sicknes or other Distresses shall haunt thee as long as thou livest or perhaps that thou shalt walk without the Light of Gods Countenance, for several Years, and a Day. Now if any of these three things happen unto thee, thou must exercise Patience and wait. Thus did David, I waited patiently: And again, He exercises his Soul in this Vertue, saying, My Soul, wait thou only upon him, for my Expectation is from him, Psal. 62. 5. For now we are Judged of the Lord, that we may not be condemned with the World: And by this Judgment, (though it sets us free from their Damnation) yet we are involved in many Troubles: And perhaps must wait many a Day before we can know, That, as to the man, the Verdict hath gone on our Side. Thus therefore in order to thy waiting upon him, without fainting, it is meet, that thou shouldest know the Methods of him that manages thy Cause for thee, in Heaven; And, suffer not Mistrust to break in and bear sway in thy Soul: For he will (at length) bring thee forth to the Light, and thou shalt behold his Righteousness. She also that is thine Enemy shall see it, and Shame shall cover her that said unto thee, where is thy God?*

But what is it to wait upon him according to his Counsel?

*Answ.*

*Answ. 1. To wait, is to be of good Courage; to live in Expectation, and to look for Deliverance, tho thou hast sinned against thy God. Wait on the Lord, be of good Courage and he shall strengthen thy Heart: Wait I say on the Lord, Psal. 27. 14. Psal. 31. 24.*

2. To wait upon him, is, to keep his way: To walk humbly in his Appointments. *Wait on the Lord and keep his Way, and he shall exalt thee to inherit the Land, Psal. 37. 3.*

3. To wait upon him, is, to observe and keep those Directions which he giveth thee; to observe, even while he stands up to plead by Cause. For without this, or not doing his, a Man may further marr his Cause in the Hand of him that is to plead it. Wherefore keep thee far from an evil Matter, have no Correspondence with thine Enemy; walk humbly for the Wickedness that thou hast committed; and loath and abhor thy self, for it in Dust and Ashes. To these things both the Scripture every where direct us.

4. To wait, is also to encline, to harken to those further Directions which thou mayst receive, from the Mouth of thine Advocate, as to any fresh Matters that may forward, and expedite good issue of thine Affair in the Court of Heaven. The want of this, was the Reason, that the Deliverance of Israel did linger so long in former times. O! Says he, that my People

People had harkened unto me, and Israel had walked in my Ways; I should soon have subdued their Enemies, and turned mine Hand against their Adversaries. The Haters of the Lord should soon have submitted themselves: But their Time should have endured forever, P<sup>sal.</sup> 81. 13, 14, 15.

5. Also, if it tarry long, wait for it: Do not conclude that thy Cause is lost, because at present, thou dost not hear from Court. Cry if thou wilt, *O when wilt thou come unto me!* But never let such a wicked thought pass through thy Heart, saying, *This Evil is of the Lord; why should I wait upon the Lord any longer?* 2 King. 6. 33.

6. But, take heed that thou turnest not thy Waiting into Sleeping. Wait thou must, and wait patiently too, but yet wait with much longing, and Earnestness of Spirit to see, or hear how Matters go above. You may observe, that when a Man that dwells far down in the Country, and has some Business at the Term, in this or another of the Kings Courts, though he will wait his Lawyer's time and conveniency, yet he will so wait as still to enquire at the Post-house, or at the Carriers, or, if a Neighbour comes down from Term, at his Mouth, for Letters, or any other Intelligence, if possibly he may arrive to know how his Cause speeds, and whether

whether his Adversary, or he, has the day.

Thus, I say, thou must wait upon thine Advocate: His Ordinances are his Post-house, his Ministers are his Carriers, where Tidings from Heaven are to be had, and where those that are sued, in that Court, by the Devil, may, at one time or another, hear from their Lawyer, their Advocate, how things are like to go. Wherefore, I say, wait, at the Posts of Wisdom's House; go to Ordinances with Expectation to hear from thy Advocate there. For he will send, in due time; tho it tarry wait for it, because it will surely come and will not tarry, Hab. 2. 1, 2, 3. And

Now, Soul, I have answered thy Request; and, let me hear what thou sayst unto me. Soul. Truly, says the Soul, methinks, that by what you have said, I may have this blessed Jesus to be mine Advocate; for, I think verily, I have entertained him to be mine Advocate; I have also revealed my Cause unto him; yea committed both it and my self unto him. And, as you say, I wait: O I wait! And my Eyes fail with looking upward. Fain would I hear, how my Soul standeth in the Sight of God, and whether by Sins, which I have committed (Since might and Grace was given unto me) be, by mine Advocate, taken out of the Hand of the Devil,

Devil, and by mine *Advocate*, removed as far from me as the Ends of the Earth are asunder: Whether the Verdict has gone on my side. And what a Shout there was among the Angels when they saw it went with me. But alas! I have waited, and that a long time; and have, as you advise, run from Ordinance to minister, and from Minister to Ordinance, or, as you phrase it, from the *Post* to the *Carrier*, and from the *Carrier* to the *Post-house*, to see if I could hear ought from Heaven, how Matters went about my Soul there. I have also asked those that pass by the way, *if they saw him whom my Soul loveth*, and if they had any thing to communicate to me, but nothing can I get or find but *Generals*; as, that I have an *Advocate* there, and that he pleadeth the Cause of his People, and that he will thoroughly plead their Cause, but what he has done for *Me* of that, as yet, I am ignorant. I doubt, my Soul shall, by him, effectually be secured; that yet, a *conditional* Verdict will be awarded concerning me, and that much Bitter will be mixed with my Sweet, and that I must drink Gall and Wormwood for my Follies. For, if *David* and *Aza*, and *Hezekiah*, and such good Men, were so served, for their Sins, *2 Chron. 16. 7, 12.* why should I look for other Dealing at the Hand of God? But as

this, I will endeavour to bear the Indignation of the Lord because I have sinned against him, *Isa. 39. 3, 8.* and shall count it an infinite Mercy, if this Judgment comes to me from him, that I may not be condemned with the World, *1 Cor. 11. 32.* I know, it is dreadful walking in Darkness, but if that also shall be the Lord's Lot upon me, I pray God I may have Faith enough to stay upon him till Death, and then will the Clouds blow over, and I shall see him, in the Light of the Living.

Mine Enemy, the Devil, as you say, is of an inveigling Temper, and although he has accused me, before the Judgment-Seat of God, yet, when he comes to me, at any time, he gladdens and flatters, as if he never did mean me harm: But, I think, 'tis that he might get further Advantage against me. But I carry it now at a further distance than formerly; and O that I was at the remotest Distance, not only from him, but also from that self of mine that laboureth with him for my undoing!

But, altho I say these things now, and to you, yet I have my solitary hours, and, in them, I have other strange thoughts. For thus I think; *my Cause is bad: I have sinned, and I have been vile.* I am ashamed my self of mine own doings; and have given mine E-

enemy

nemy the best end of the Staff. The Law and Reason, and my Conscience, plead for him against me and all is true, he puts into his Charge against me, *That I have sinned more times than there be Hairs on my Head.* I know not of any thing that ever I did in my Life but it had *flaw, or wrinkle, or Spot or some such thing* in it. Mine Eyes have seen vileness in the best of my doings, what then, think you, must God needs see in them? Nor can I do any thing yet, for all I know that I am accused by my Enemy before the Judgment-seat of God, better than what already is imperfect. I lie down in my Shame, *and my Confusion covers my Face, I have sinned, what shall I do unto thee, O thou Preserver of Men!* Jer. 3. 24, 25. Job 7. 20.

Reply, Well Soul, I have heard what thou hast said, and, if all be true which thou hast said, it is good, and gives me Ground of Hope, That Jesus Christ is become thine Advocate. And, if that be so, no Doubt, but thy Tryal will come to a good Conclusion. And, be not afraid because of the Holiness of God; for thine Advocate has this for his Advantage, that he pleads before a Judge that is just, and against an Enemy that is unholy and rejected. Nor let the thoughts of the badness of thy Cause terrifie thee over much. Cause thou hast indeed to be humble, and thou dost well to cover thy Face with Shame;

Shame; And, 'tis no matter how base and vile thou art in thine own Eyes, provided that it comes not by renewed Acts of Rebellion, but through a spiritual Sight of thine Imperfections. Only, let me advise thee here to stop; let not thy Shame, nor thy self-abasing Apprehension of thy self, drive thee from the firm and permanent Ground of Hope, which is the Promise, and the Doctrine of an Advocate with the Father. No, let not the Apprehension of the Badness of thy Cause do it for as much as he did never yet take Cause in Hand that was good, perfectly good of it self: And his Excellency is, to make a Man stand that has a bad Cause, yea he can make a bad Cause good, in a way of Justice and Righteousness.

And, for thy further Encouragement in this Matter, I will here bring in the fourth chief Head, to wit, to shew, *what excellent Privileges* (I mean over and above what has already been spoke of) *they have that are made Partakers of the Benefit of this Office.* If any Man sin, we have an Advocate with the Father, Jesus Christ the righteous.

First Priv. 1. Thy Advocate pleads to a Price paid, to a Propitiation made; and this is a great Advantage. Yea he pleads to a Satisfaction made for all Wrongs done, or to be done, by his Elect: *For by one Offering he hath perfected for ever them that are sanctified,* Heb. 10. 14.

ver.

ver. 10. chap. 9. 26. By one Offering: That is, by the Offering of himself; by *one* Offering *once* offered, *once* offered in the end of the World. This, I say, *thine Advocate* pleads. When Satan brings in *fresh* Accusations, for *more* Transgressions against the Law of God, he forceth not Christ to *shift his first Plea*, I say, he puts him not to *his Shifts at all*. For the Price, *once* paid, hath in it sufficient Value (would God impute it to that end) to take away the Sin of the whole World. There is a Man that hath Brethren, he is rich, and they are poor, (and this is the Case 'twixt Christ and us) and the rich Brother, goeth to his Father, and saith, thou art related to my Brethren with me; and out of thy Store, I pray thee, let them have sufficient, and, for thy Satisfaction, I will put into thy Hand the whole of what I have, which perhaps is worth an hundred thousand Pounds by the Year; and this other Sum, I also give, that they be not disinherited: Now will not this last his poor Brethren to spend upon a good while? But Christ's Worth can never be drawn dry.

Now, set the Case again, that some *ill conditioned* Man should take Notice, that these poor Men live all upon the spend, (and Saints do so) and should come to the good Man's House, and complain to him of the spending

ing of his Sons, and that while their elder Brother stands by: What do you think the elder Brother would reply, if he was as good-natured as Christ? Why he would say, I have yet with my Father in store for my Brethren: Wherefore then seekest thou to stop his hand? As he is just, he will give them for their Conveniency; yea, and as for their Extravagancies, I have satisfied for them so well, that, however he afflicteth them, he will not disinherit them. I hope you will read and hear this, not like them that say, *let us do evil that Good may come*, but like those, whom the Love of Christ constrains to be better: however, this is the Childrens Bread, that which they have need of and without which they cannot live; and they must have it tho Satan should *put Pins into it, there-with to choak the Dogs*.

And, for the further clearing of this, I will present you with these few Considerations:

1. Those that are most sanctified, have yet, a Body of Sin and Death in them, *Rom. 7. 24.* and so also it will be while they continue in this World.

2. This Body of Sin, strives to break out, and will break out, to the polluting of the Conversation, (if Saints be not the more watchful) *Chap. 6. 12.* yea it has broke out

in most sad Manner, and that in the strongest Saints, *Gal. 5. 17.*

3. Christ offereth no new Sacrifice for the Salvation of these his People; for, *being raised from the Dead, he dies no more, Rom 6. 9.* So then, if Saints sin they must be saved (if saved at all) by Virtue of the Offering already offered; and if so, then all Christ's Pleas, as an *Advocate*, are grounded upon that one Offering, which before, as a Priest, he presented God with, for the taking away of Sin. So then, Christians live upon this old Stock, their Transgressions are forgiven for the Sake of the Worth, that yet God finds in the Offering that Christ hath offered. And all Christ's Pleadings, as an *Advocate*, are grounded upon the Sufficiency, and Worth of that one Sacrifice. I mean all his Pleadings with his Father, as to the Charge, which the Accuser brings in against them. For, tho thou art a Man of Infirmary, and so incident to nothing, as to stumble and fall, if Grace doth not prevent (and it always preventeth not;) yet the Value and Worth of the Price that was once paid for thee, is not yet worn out, and Christ, as an *Advocate*, still pleadeth (as Occasion is given) that, with Success, to thy Salvation. And this Privilege they have who indeed have *Christ for their Advocate*. And I put it here in the first Place, because

because all other do depend upon it.

*Priv. 2.* Secondly, Thine *Advocate*, as he pleadeth a Price already paid, so, and therefore, he pleads for himself as for thee. We are all concerned in one bottom; if he sinks we sink, if we sink he sinks. Give me leave to make out my meaning.

1. Christ pleads the Value and Virtue of the Price of his Blood and Sacrifice for us: And admit of this horrible Supposition, a little for Argument's Sake, That tho Christ pleads the Worth of what, as Priest, he offereth, yet, the Soul, for whom he so pleads, perishes eternally. Now where lieth the Fault? In Sin; you say true; but it is, because there was more Virtue in Sin to damn, than there was in the Blood pleaded by Christ, to save: For he pleaded his Merit, he put it into the Balance against Sin, but Sin hath weighed down the Soul of the Sinner to Hell, notwithstanding the Weight of Merit that he did put in against it. Now, what's the Result but that the *Advocate* goes down, as well as we, we to Hell, and he in Esteem? Wherefore, I say, he is concerned with us, his Credit, his Honour, his Glory, and Renown, flies all away, if those, for whom he pleads, as an *Advocate*, perish for want of Worth, in his Sacrifice pleaded: But shall this ever be said of Christ, or will it be found,



found, that any, for whom Christ, as *Advocate*, pleads, yet perish for want of Worth in the Price, or of Neglect in the *Advocate* to plead it? No, no, himself is concerned, and that as to his own Reputation and Honour, and as to the Value, and Virtue of his Blood, nor will he lose these for want of pleading for them concerned in this Office.

2. I argue again: Christ, as *Advocate*, must needs be concerned in his Plea; for that every one, for whose Salvation he *advocates*, is his own. So then, if he loses, he loses his own, his Substance & Inheritance. Thus if he lose the whole, and if he lose a part, one, any one of his own, he loseth part of his *All*, and of his *Fulness*: Wherefore, we may well think, that Christ, as *Advocate*, is concerned, even concerned with his People, and therefore will thoroughly plead their Cause.

Suppose a Man should have an Horse, tho lame, and a piece of Ground, tho somewhat barren; yet, if any should attempt to take these away, he would not sit still and so lose his own. No, saith he, since they are mine own, they shall cost me five times more than they are worth, but I will maintain my Right.

I have seen Men, sometimes, strongly engaged in Law for that, which, when considered by it self, one would think, was not worth regarding. But when I have asked them, why so concerned

concerned for a thing of so little Esteem? They have answered, O! 'Tis some of that by which I hold a Title of Honour, or my Right to a greater in come, and therefore I will not lose it. Why, thus is Christ engaged; what he pleads for, is his own, his *All*, his *Fulness*; yea, 'tis that by which he holds his *Royalty*, for he is *King of Saints*, Rev. 15 3. Job. 6. 37, 38, 39. Psal. 16. 5, 6. 'Tis part of his Estate, and that by which he holds some of his Titles of Honour, Eph. 5. 6. Jer. 51. 34. Rom. 11. 26. Heb. 2. 10. Saviour, Redeemer, Deliverer and Captain, are some of his Titles of Honour: But, if he loseth any of those, upon whose Account he wareth these Titles of Honour, for want of Virtue in his Plea, or for want of Worth in his Blood, he loseth his own; and not only so, but also *Part of his Royalty*; and does also diminish, and lay a blot upon his *glorious Titles of Honour*. And he is jealous of his Honour, his *Honour he will not give to another*.

Wherefore, he will not, (be not afraid) he never will leave nor forsake those, who have given themselves unto him, and for whom he is become an *Advocate* with the Father, to plead their Cause: Even because thou art *one*, *one* of his own, *one* by whom he holdeth his *glorious Titles of Honour*.

Obj. O but I am but one, and a very sorry one too: And what's one, specially such an one

as I am? Can there be a miss of the Loss of such an one?

*Ans.* One and one makes two, and so *ad infinitum*. Christ cannot lose one, but as he may lose more, and so, in Conclusion, lose all. But of all that God has given him *he will lose nothing*, *Joh. 6. 38, 39*. Besides, to lose one, would encourage Satan, disparage his own Wisdom, make him incapable of giving in, at the Day of Account, the whole tale to God, of those that he has given him. Further, this would dishearten Sinners and make them afraid of venturing their Cause, and their Souls in his Hand; and would, as I said before, either prove his Propitiation, in some Sense, ineffectual, or else himself defective in his pleading of it. But, none of these things must be supposed. He will *thoroughly plead the Cause of his People*, *Mic. 7*. execute Judgment for them, bring them out to the Light, and cause them to behold his Righteousness.

*Priv. 3.* Thirdly, *The Plea of Satan is groundless*; and that's another Privilege. For, albeit thou hast sinned, yet, since Christ before has paid thy Debt, and also paid for more; since thou hast not yet run beyond the Price of thy Redemption; it must be concluded, That Satan wants a good bottom to ground his *Plea* upon, and therefore must, in Conclusion,

sion, fail of his Design. True, there is Sin committed, there is a Law transgressed; but there is also a Satisfaction for this Transgression, and that which super-abounds. So tho there be Sin, yet there wants a Foundation for a Plea. *Joshua* was cloathed with filthy Garments, but Christ had other Garments prepared for him; Change of Raiment: Wherefore Iniquity, as to the Charge of Satan, vanishes. And the Angel answered and said, *Take away the filthy Garments from him*, [This intimates that there was no Ground, no sufficient Ground for Satan's Charge;] and to him, *he said, behold, I have caused thine Iniquity to pass from thee, and will cloath thee with Change of Raiment*, *Josh. 3. 4*. Now, if there be no Ground, no sound and sufficient Ground, to build a Charge against the Child upon, I mean, *As to Eternal Condemnation*, for that's the thing contended for; then, as I said, Satan must fall like Lightning to the Ground, and *be cast over the Bar, as a corrupt, and illegal Pleader*: But this is so, as, in part, is proved already, and will be further made out by that which follows. They that have, indeed, Christ to be their *Advocate* are themselves, by Virtue of another Law, than that against which they have sinned, secured from the Charge that Satan brings in against them. I granted before that the Child of God has

sinned, and that there is a Law that condemneth for this Sin: But here is the thing, this Child is removed by an Act of Grace into, and under another Law. *For we are not under the Law, Rom. 6. 14. chap. 8. 1.* and so consequently there is now *no* Condemnation for them: Wherefore, when God speaketh of his dealing with his, he saith, it *shall not be by their Covenant, Ezek. 16. 61.* That is, not by *that* of the Law; they then being not under the Law. What if a *Plea* be commenced against them, a *Plea* for Sin, and they have committed Sin; a *Plea* grounded upon the Law, and the Law takes Cognisance of their Sin? Yet, I say, the *Plea* wants a good bottom, for that the Person, thus accused, is put under another Law. Hence he says, *Sin shall not have Dominion over you, for you are not under the Law.* If the Child was under the Law, Satan's Charge would be good, because it would have a substantial Ground of Support, but since the Child *is dead to the Law, Gal. 2. 16.* and that also dead to him; for both are true, as to Condemnation, *Rom. 7. 6.* how can it be that Satan should have a sufficient Ground for his Charge, tho he should have Matter of Fact, sufficient Matter of Fact, *that is Sin?* for by his change of Relation, he is put out of the reach of that Law. There is a Woman, a Widow, that oweth a Sum

Sum of Money, and she is threatned to be sued for the Debt; now what doth she, but marrieth; so, when the Action is commenced against her as a Widow, the Law finds her a married Woman; what now can be done? Nothing to her, she is not who she was, she is delivered from that State by her Marriage. If any thing be done, it must be done to her Husband. But, if Satan will sue Christ, for my Debt, he oweth him nothing: And, as for what the Law can claim of me, while I was under it, Christ has delivered me by Redemption, from that Curse, being made a Curse for me, *Gal. 3. 13.*

Now, the Covenant into which I am brought, by Grace, by which also I am secured from the Law, is not a *Law of Sin and Death*, as that is from under which I am brought, *Rom. 8. 2.* but a Law of Grace and Life; so that Satan cannot come at me, by *that* Law and by Grace, I am by that secured also from the Hand, and Mouth and Sting of all other: I mean still as to an eternal Concern. Wherefore God saith, if we break his Law, the Law of Works, he will visit our Sin with a Rod, and our Iniquity with Stripes, but his *Covenant, his new Covenant, will be not break, Psal. 89. 30, 31, 32, 33, 34, 35, 36, 37.* but will still keep close to that, and so secure us from eternal Condemnation.

Christ also is made the *Mediator* of the Covenant, and therefore an *Advocate* by that. For his *Priestly Office*, and *Advocateship* are included by his Mediation. Wherefore, when Satan pleads by the *Old*, Christ pleads by the new Covenant, for the Sake of which, the *Old one* is removed. *In that he saith, A new Covenant, he hath made the first Old; now, that which decayeth and waxeth old, is ready to vanish away, Heb. 8. 13.* So then, the Ground of *Plea* is with Jesus Christ, and not with our Accuser. Now what doth Christ plead, and what is the Ground of his *Plea*? Why, he pleads for Exemption and Freedom from Condemnation, tho by the Law of Works, his Children have deserved it: And the Ground for this his *Plea*, as to Law, is, the Matter of the Covenant it self. For thus it runs, *For I will be merciful to their Unrighteousness, and their Sins and Iniquities will I remember no more, ver. 12.* Now here is a *Foundation*, a *Foundation in Law*, for our *Advocate* to build his *Plea* upon; a *Foundation in a Law not to be moved*, or removed, or made to give Place, as that is forced to do, upon which Satan grounds his *Plea* against us.

Men, when they plead before a Judge, use to plead matter of Law. Now, suppose there is an *old Law* in the Realm by which Men deserve to be condemned to Death; and there is

is a *new Law* in this Realm, that secureth Men from that Condemnation, which belongs to them by the old; and suppose also that I am compleatly comprehended by all the Provisoos of the new Law, and not, by any tittle thereof, excluded from a share therein: And suppose again, that I have a *brangling* Adversary that pursues me by the *old Law*, which yet cannot in Right touch me, because I am Interested in the New; my *Advocate* also is one that pleads by the *new Law*, where only there is a Ground of *Plea*: Shall not now mine Adversary feel the Power of his *Plea* to the delivering of me, and the putting of him to Shame? Yes verily, specially since the *Plea* is good, the Judge just; nor can the Enemy find any Ground for a *Demurr* to be put in against my present Discharge in open Court, and that by Proclamation: Specially since my *Advocate* has also, by his Blood, fully satisfied the old Law; that he might establish the New, *Heb. 10. 9, 10, 11, 12.*

*Priv. 4.* Fourthly, Since that which goeth before is true, it follows, That he that entereth his *Plea* against the Children must needs be overthrown. For always, before just Judges 'tis the Right that taketh place. Judge the right, O Lord, said David, or let my Sentence come forth from thee, according to the Law of Grace. And he that knows what strong

strong Ground, or bottom our *Advocate* has for his Pleadings, and how Satan's Accusations are without sound Foundation, will not be afraid, he speaking in Christ, to say, *I appeal to God Almighty, since Christ is my Advocate by the new Law, whether I ought to be condemned to Death and Hell for what Satan pleads against me by the Old.* Satan urgeth that we have sinned, but Christ pleads to his propitiatory Sacrifice, and so Satan is over-thrown. Satan pleads the Law of Works, but Christ pleads the Law of Grace: Further, Satan pleads, the Justice and Holiness of God against us: & there, the Accuser is over-thrown again. And to them Christ *appeals*, and his *Appeal is good*, since the Law testifies to the sufficiency of the Satisfaction that Christ has made thereto by his Obedience, *Rom. 3. 22, 23.* & also, since by another Covenant God himself has given us to Jesus Christ, & so delivered us from the Old. Wherefore you read nothing as an effect of Satans pleading against us, but that his Mouth is stopp'd; as appears by the 3. of *Zechariah*, and that he is *cast*; yea cast down, as you have it in the 12. of the *Revelations*.

Indeed when God admits not, when Christ wills not to be an *Advocate*, and when Satan is bid stand at the right Hand of one accused, *Psal. 109. 6, 7.* to inforce, by pleading against him, the things charged on him by the Law; then he can prevail, prevail for-ever against

against such a wretched one: But, when Christ stands up to plead, when Christ espouses this or that Man's Cause; then Satan must retreat, then he must go down. And this necessarily flows from the Text, *we have an Advocate*, a prevailing one, one that never lost Cause, one that always puts the Children's Enemy to the rout before the Judgment-seat of God. This therefore is another Privilege that they have, who have Jesus Christ for their *Advocate*: Their Enemy must needs be overthrown, because both Law and Justice is on the other side.

*Priv. 5.* Fifthly, Thine *Advocate* has pity for thee, and great indignation against thine Accuser: And these are two excellent things. When a Lawyer hath pity for a Man, whose Cause he pleadeth, it will ingage him much; but when he has indignation also against the Man's Accuser, this will yet engage him more. Now, Christ has both these, and that not of *Humour*, but by Grace, and Justice; Grace to us, and Justice to our Accuser. He came down from Heaven that he might be a Priest, and returned thither again, to be Priest and *Advocate* for his: And in both these Offices, he levelleth his whole Force and Power against thine Accuser. *For this Cause was the Son of God manifest, that he might destroy the Works of the Devil, Joh. 3. 8.*

Cunning Men will, if they can, entertain such an one to be their *Advocate*, who has a particular Quarrel against their Adversary: For thus, think they, he that is such, will not only plead for me, but for himself, and to right his own Wrongs also, and, since (if it be so, and it is so here) my Concerns and my *Advocate's* are interwoven, I am like to fare much the better, for the Anger that is conceived in his Heart against him. And this, I say, is the Childrens Case; their *Advocate*, counteth their Accuser his greatest Enemy, and waiteth for a time to take Vengeance, and he usually then takes the opportunity, when he has ought to do for his People against him. Hence he says, *The Day of Vengeance is in my Heart and the Year of my redeemed is come, Isa. 63. 3, 4.*

I do not say that this Revenge of Christ, is, as oft times is a Mans, of Spite, Prejudice, or other irregular lettings out of Passions; but it ariseth from Righteousness and Truth. Nor can it be, but that Jesus must have a Desire to take Vengeance on his Enemy and ours, since Holiness is in him, to the utmost bounds of Perfection. And I say again, that in all his Pleading, as an *Advocate*, as well as in his offering as a Priest, he has a hot and flaming Desire and Design to right himself upon his Foe and ours. Hence he triumphed over  
him,

him, when he died for us upon the Cross, and designed the spoiling of his Principality, while he poured out his Blood for us before the Face of God, Col. 2. 14, 15. we then have this Advantage more, in that Christ is our *Advocate*, our Enemy is also his, and the Lord Jesus counts him so.

*Priv. 6.* Sixthly, As thine *Advocate*, so thy Judge holdeth thine Accuser for his Enemy also. For it is not of Love to Righteousness and Justice that Satan accuseth us to God, but that he may destroy the Workmanship of God. Wherefore he also fighteth against God, when he accuseth the Children. And this thy Father knows right well: He must therefore needs distinguish between the Charge, and the Mind that brings it: Specially when what is charged upon us is under the gracious Promise of a Pardon (as I have shewed it is.) Shall not the Judge then hear his Son, (for our *Advocate* is his Son) in the Cause of one that he favours, and that he justly can against an Enemy, who seeks his Dishonour, and the Destruction of his eternal Designs of Grace?

A Mention of the Judges Son, goes far with Country-men, and great striving there is, with them, who have great Enemies and bad Causes, to get the Judges Son to plead; promising themselves that the Judge is as  
like

like to hear him, and to yield a Verdict to his Plea, as to any other Lawyer. But what now shall we say concerning our *Judge's Son*, who takes part, not only with his Children, but with *him*, and with Law and Justice, in pleading against our Accuser? Yea, what shall we say when both *Judge*, and *Advocate* and *Law* are all bent to make our Persons stand and escape, whatever, and how truly soever the Charge and Accusation is, by which we are assaulted of the Devil. And yet, all this is true, wherefore here is another Privilege of them that have Jesus for their *Advocate*.

*Priv. 7.* Seventhly, Another Privilege that they have, who have Jesus Christ for their *Advocate*, is, That he is *undaunted* and of a *good Courage*, as to the Cause which he undertakes: For that's a requisite Qualification for a *Lawyer*, to be bold and undaunted in a Man's Cause: Such an one is *covered*, especially by him that knows he has a brazen-faced Antagonist. Wherefore he saith that *he will set his Face like a Flint*, *Isa. 50. 5, 6, 7.* when he stands up to plead the Cause of his People. Lawyers, *of all Men*, need this Courage, and to be above others Men of hard Fore-heads, because of the Affronts that sometimes they meet with, be their Cause never so good, in the Face, sometimes, of the chief of a Kingdom.

dom. Now Christ is our *Lawyer* and stands up to plead, not only sometimes, but always for his People, before the God of Gods, and that not in a Corner, but while all the Host of Heaven stands by both on the right Hand and on the Left. Nor is it to be doubted, but that our Accuser brings many a fore Charge against us, into the Court: But, however, we have an *Advocate* that is valiant and courageous: One that will not fail nor be discouraged till he has brought Judgment into Victory. Hence *John* inserts his Name, saying, *If any Man sin, we have an Advocate with the Father, Jesus Christ.*

Men love to understand a Man, before they commit their Cause unto him, to wit, whether he be fitly qualified for their Business. Well, here's an *Advocate* propounded; an *Advocate* to plead our Cause against our Foe. But what is he? What's his Name? Is he qualified for my Business? The Answer is, 'tis Jesus Christ. How! Jesus Christ! What, that old Friend of Publicans and Sinners! Jesus Christ! He used never to fail, he used to set his Face like a Flint against Satan, when he pleadeth the Cause of his People. Is it Jesus Christ, says the knowing Soul, then he shall be mine *Advocate*?

For my part, I have often wondred, when I have considered, what sad Causes Jesus Christ



Christ sometimes takes in Hand, and for what sad Souls he sometimes pleads with God his Father ; he had need of a Face as hard as Flint, else how could he bear up in that Work, in which, for us, sometimes he is employed. A Work enough to make Angels blush. Some, indeed, will lightly put off this, and say, it is his Office, but I say, his Office notwithstanding, the Work in it self is hard, exceeding hard ; when he went to die, had he not *despised the Shame*, he had turned his Back upon the Cross, and left us in our Blood : And now it is his turn to plead, the Case would be the same, only he can make Argument upon that, which to us seems to yield no Argument at all, to take Courage to plead for a *Joshua*, for a *Joshua* cloathed, cloathed with filthy Garments. *He*, saith he, *that is ashamed of me and my Words in this adulterous Generation, of him will I be ashamed*, &c. *Mark* 8. 38. Hence it follows that Christ will be ashamed of some, but why not ashamed of others ? It is not because their Cause is good, but because they are kept from denying of him professedly ; wherefore, for such, he will force himself and will *set his Face like a Flint*, and will, without Shame, *own, plead*, and improve his Interest with God for them, even for them, whose Cause is so horribly bad and gross, *that themselves do blush while they think thereof.* But

But what will not *Love* do ? What will not *Love* bear with ? And what will not *Love* suffer ? Of all the Offices of Jesus Christ, I think this tryeth him as much as any. True, his offering himself in Sacrifice, tryed him greatly, but that was but for a while ; his grappling as a Captain with the Curse and Death and Hell tryed him much, but that also was but for a while : But this Office of being an *Advocate*, tho it meeteth not with such *sudden* Depths of Trouble, yet, what it wants in Shortness it may meet with in length of time. I know Christ being raised from the Dead, dies no more. Yet he has not left off, tho in *Heaven*, to do some works of Service for his Saints on *Earth* : For *there* he pleads as an *Advocate*, or Lawyer for his People, *Heb.* 8. 1, 2. And let it be, that he has no Cause of Shame, when he standeth thus up to plead for so vile a Wretch as I, who have so vilely sinned ; yet I have Cause to think, that well he may, and to hold my Hands before my Face for Shame : and to be confounded with Shame, while he, to fetch me off from Condemnation for my Transgressions, sets his Face like a Flint to plead for me, with God, and against my Accuser. But thus much for the Seventh Privilege that they have by Christ, who have him for their *Advocate*.

*Priv.*

*Priv. 8.* Eightly, Another Privilege that they have, who have Jesus Christ to be their *Advocate*, is this; *He is always ready, always in Court, always with the Judge, then and there to oppose, if our Accuser comes, and to plead against him what is pleadable for his Children.* And this the Text implies, where it saith, *we have an Advocate with the Father*: Always with the Father. Some Lawyers, tho they are otherwise able and shrewd, yet not being always in Court, and ready, do suffer their poor Clients to be *baffled* and nonsuited by their *Adversary*; yea it so comes to pass, because of this Neglect, that a *Judgment* is got out against them, for whom they have undertaken to plead, to their great Perplexity and Damage. But no such opportunity can Satan have of our *Advocate*, for he is with the Father, always with the Father; as to be a Priest, so to be an *Advocate*: We have an *Advocate* with the Father. It is said of the *Priests*, they wait at the *Altar*, and that they give *Attendance* there, 1 Cor. 9. 13. also of the *Magistrate*, that, as to his Office, he should attend *continually on this very thing*. And as these, so Christ, as to his Office of an *Advocate*, attends continually upon that Office with his Father, Rom. 13. 6. *we have an Advocate with the Father; always with the Father.* And truly *such an Advocate* becomes the

the Children of God, because of the Vigilancy of their Enemy: For 'tis said of him, that he *accuseth us Day and Night*, Rev. 12. 10. So unweariedly doth he both seek and pursue our Destruction. But behold, how we are provided for him, we have an *Advocate with the Father*. If he comes a-Days, our *Advocate is with the Father*; if he comes a-Nights, *our Advocate is with the Father*. Thus then is our *Advocate* ready to put check to Satan, come he when he will, or can, to accuse us to the Father. Wherefore these two Texts are greatly to be minded; one of them for that it shews us *the Restlessness of our Enemy*, the other for that it shews us *the Diligence of our Advocate*.

That also in the *Hebrews* shews us the Carefulness of our *Advocate*, where it saith, He is gone into Heaven, *Now to appear in the Presence of God for us*, Heb. 9. 24. *Now*, just the time present. *Now*, the time always present: *Now*, let Satan come when he will. Nor is it to be omitted, that this Word, that thus specifies the time, the present time, doth also conclude it to be *that time in which we are imperfect in Grace, in which we have many failings, in which we are tempted and accused of the Devil to God*: This is the time, and in it, and every whit of it, he *now* appeareth in the Presence of God

God for us. O the Diligence of our Enemy ! O the Diligence of our Friend, the one against us, the other for us, and that continually. *If any Man sin, we have an Advocate with the Father, Jesus Christ the righteous.* This then, that Jesus Christ is always an Advocate with the Father for us, and so continually ready to put a check to every Accusation that Satan brings into the Presence of God against us, is another of the Privileges that they have, who have Jesus Christ for their Advocate.

*Priv. 9.* Ninthly, Another Privilege that they have, who have Jesus Christ to be their Advocate, is this, He is such an one that will not by Bribes, by Flattery nor fair Pretences, be turned aside from pursuing of his Clients Business. This was the Fault of Lawyers in old time, that they would wrest Judgment for a Bribe: Hence the holy one complained, *That a Bribe did use to blind the Eyes of the Wise, and pervert the Judgment of the Righteous,* 1 Sam. 12. 3. Amos 5. 12. Dent. 16. 19. There are three things in Judgment, that a Lawyer must take heed of: One is the Nature of the Offence, the other is the meaning, and intendment of the Law-makers, and a third is to plead for them in Danger without Respect to Affliction or Reward. And this is the Excellency of our Advocate, he will not, cannot be byassed to turn aside from doing Judgment. And this

this the Apostle intendeth when he calleth our Advocate, Jesus Christ the righteous. We have an Advocate with the Father, Jesus Christ the righteous. Or as another Prophet calls him, to wit, *The Just Lord*, one that will do no Iniquity, that is, no Unrighteousness, in Judgment, Zeph. 3. 5. He will not be provoked to do it, neither by the continual Solicitations of thine Enemy, nor by thy continual Provocations, wherewith, by Reason of thy infirm Condition, thou dost often tempt him to do it. And remember, that thy Advocate pleads by the new Covenant, and thine Adversary accuses by the Old; and again remember that the new Covenant is better and more richly provided with Grounds of pleading for our Pardon and Salvation, than the old can be with Grounds for a Charge to be brought in by the Devil against us, suppose our Sin be never so heinous. 'Tis a better Covenant, established upon better Promises.

Now put these two together; namely that Jesus Christ is righteous, and will not swerve in Judgment: Also that he pleads for us by the new Law, with which Satan hath nothing to do, nor (had he) can he by it, bring in a Plea against us, Jer. 31. 29, 30, 31, 32, 33, 34. Ezek. 36. 25, 26, 27, 28, 29, 30. Heb. 8. 8, 9, 10, 11, 12, 13. because that Law

in

in the very body of it, consists in free Promises of giving Grace unto us, and of an everlasting Forgiveness of our Sin. O Children, your *Advocate* will stick to the Law, to the new Law, to the new and everlasting Covenant, and will not admit that any thing should be pleaded by our Foe, that is inconsistent with the Promise of the Gift of Grace, and of the Remission of all Sin. This therefore is another Privilege that they are made Partakers of who have Jesus Christ to be their *Advocate*. He is just, he is righteous, he is Jesus Christ the righteous. He will not be turned aside to judge awry, either of the Crime, the Law, or for Favour or Affection. Nor is there any sin, but what is pardonable, committed by those that have chosen Jesus Christ to be their *Advocate*.

*Priv. 10.* Tenthly, Another Privilege that they have, who have Jesus Christ to be their *Advocate*, is this, *The Father has made him, even him that is thine Advocate, the Umpire and Judge in all Matters that have, do or shall fall out 'twixt him and us.* Mark this well. For when the Judge himself, before whom I am accused, shall make mine *Advocate* the Judge of the Nature of the Crime, for which I am accused, and of matter of Law, by which I am accused, to wit, whether it is in Force against me, to Condemnation, or whether, by

by the Law of Grace, I am set free: (specially, since before my *Advocate* has espoused my Cause, promised me Deliverance, and pleaded my Right to the State of eternal Life) must it not now go well with me? Yes, verily. The Judge then making thine *Advocate* the Judge, for *he hath committed all Judgment unto the Son, Joh. 5. 22.* hath done it also for thy Sake, who hast chosen him to be thine *Advocate*. 'Twas a great thing that happened to Israel, when Joseph was become their *Advocate*, and when Pharaoh had made him a Judge: *Thou, says he, shalt be over my House, and according to thy Word shall all my People be ruled. See, I have set thee over all the Land of Egypt; and without thee shall no Man lift up his Hand or Foot in all the Land of Egypt: Only in the Throne, I will be greater than thou, Gen. 41. 39, 40, 44.* Joseph in this was a type of Christ, and his Government here, of the Government of Christ for his Church.

Kings seldom make a Man's Judge his *Advocate*; they seldom leave the Issue of the whole Affair to the Arbitration of the poor Man's Lawyer. But, when they do, methinks it should even go to the Hearts desire of the Client, whose the *Advocate* is: Specially when, as I said before, the Cause of the Client is become the Concern of the *Advocate*; and that they are both wrapt up in the self same Interest; yea, when the Judge himself also is there-

therein concerned : And yet thus it is with that Soul who has Jesus Christ for his *Advocate*. What sayst thou poor Heart to this ? The Judge, to wit, the God of Heaven, has made thy *Advocate Arbitrator* in thy Business : He is to judge, God has referred the Matter to him, and he has a Concern in thy Concern, an Interest in thy good speed. Christian Man, dost thou hear ? Thou hast put thy Cause into the Hand of Jesus Christ, and hast chosen him to be thine *Advocate* to plead for thee before God and against thy *Adversary* ; and God has referred the Judgment of that Matter to thy *Advocate* ; so that he has Power to determine the Matter. I know Satan is not pleased with this, he had rather things should have been referred to himself, and then woe had been to the Child of God : But, I say, God has referred the Business to Jesus Christ, has made him *Umpire*, and *Judge* in thine Affair. Art thou also willing that he should decide the Matter ? Canst thou say unto him as David, *Judge me, and plead my Cause, O Lord, Psal. 43. 1.*

O the Care of God towards his People, and the Desire of their Welfare. He has provided them an *Advocate*, and he has referred all Causes, and things, that may by Satan be objected and brought in against us, to the Judgment and Sentence of Christ our *Advocate*.

*cate.* But, to come to a Conclusion for this, and therefore,

*Priv. 11.* Eleventhly, The Advantage that he has, that has the Lord Jesus for his *Advocate*, therefore is very great. Thy *Advocate* has the Cause, has the Law, has the Judge, has the Purse, and so consequently has all that is requisite for an *Advocate* to have. Since together with these, he has *Heart*, he has *Wisdom*, he has *Courage*, and *Loves* to make the best Improvement of his Advantages, for the benefit of his *Client*. And that which adds to all, is, he can prove the Debt paid, about which Satan makes such ado ; a Price given for the Redemption of my Soul, and for the Pardon of my Sins. Lawyers do use to make a great Matter of it, when they can prove, That that very Debt is paid, for which their Client is sued at the Law. Now this Christ Jesus himself is Witness to : Yea, he himself has paid it, and that out of his own Purse, for us, with his own Hands, before and upon the *Mercy-Seat* according as the Law requireth, *Lev. 16. 13, 14, 15. Heb. 9. 11. 14. 15, 16, 23, 24.* what then can accrue to our Enemy, or what Advantage can he get by his thus vexing and troubling of the Children of the most High ? Certainly nothing, *but*, as has been said already, *to be cast down.* For

the Kingdom of our God, which is a Kingdom of Grace, and the Power of his Christ will prevail. *Sampson's* Power lay in his Hair, but Christ's Power, his Power to deliver us from the Accusation and Charge of Satan, lieth in the Worth of his Undertakings. And hence it is said again *and they overcame him by the Blood of the Lamb*, Rev. 12. 10, 11, 12. and he was cast out, and down. And thus much for the Privileges that those are made Partakers of who have Jesus Christ to be their Advocate.

The Necessity of  
Christ's being an  
Advocate.

I come now to the Sixth & last thing, which is, to shew you, what Necessity there is that Christ should be our Advocate.

That Christ should be a Priest to offer Sacrifice, a King to rule, and a Prophet to teach, All seeing Men acknowledge, is of Necessity; but, that he should be an Advocate, a Pleader for his People, few see the Reason of it. But he is an Advocate, and as an Advocate, has a Work and Employ distinct from his Priestly, Kingly, or prophetic Office: *John* says, he is our Advocate, and signifieth also the Nature of his Work as such, in that very Place, where he asserteth his Office. As also I have shew'd you in that which goes before: But, having already shewed you the

the Nature, I will now shew you the Necessity of this Office.

First, it is necessary, for the more full and ample Vindication of the Justice of God, against all the Cavils of the infernal Spirits. Christ died on Earth, to declare the Justice of God to Men, in his justifying of the ungodly. God standeth upon the Vindication of his Justice, as well as upon the Act thereof: Hence the Holy Ghost, by the Prophets and Apostles, so largely disputeth for the Vindication thereof, Rom. 3. 24. Isa. Jer. Mal. While it asserteth the reality of the pardon of sin, the justification of the unworthy, and their glorification with God, Rom. 3. chap. 4. chap. 8. Gal. 3. and 4. I say, while it disputeth the justness of this high Act of God, against the cavils of implacable sinners. Now the Prophets and Apostles in those Disputes by which they seek to vindicate the Justice of God, in the Salvation of sinners, are not only Ministers of God to us, but Advocates for him: Since, as *Elihu* has it, *They speak on God's behalf*, Job 36. 2. Or, as the Margent has it, *I will shew thee that there are yet Words for God*; Words to be spoken, and pleaded against his Enemies, for the justification of his Actions. Now, as it is necessary, that there should be Advocates, for God on Earth, to plead for his Justice and Holiness, while

he saveth sinners, against the cavils of an ungodly People; so it is necessary that there should be an *Advocate* also in Heaven, that may there vindicate the same Justice and Holiness of God, from all those Charges that the fallen Angels are apt to charge it with, while it consenteth that we, *the* ungodly, should be saved.

That the fallen Angels are bold enough to charge God, to his Face, with *Unjustness of Language*, is evident in the first and second of *Job*: And, that they should not be as bold to charge him with *Unjustness of Actions*, nothing can be shewed to the contrary: Further, that God seeks to clear himself of this unjust Charge of Satan, is as manifest; for all the Troubles of his Servant *Job* were chiefly for that purpose: And why he should have one also in Heaven, to plead for the Justness of his Doings, in the Forgiveness and Salvation of Sinners, appears also as necessary, even *because there is one*, even an *Advocate with the Father, or on the Father's Side*, seeking to vindicate his Justice, while he pleadeth with him, for us, against the Devil and his Objections.

God is *wonderfully pleased* with his Design in the saving of Sinners; *it pleases him at the Heart*: And since he also is *infinitely just*, there is need, that an *Advocate* should be appointed to

to shew, how in a Way of Justice, as well as Mercy, the Sinner may be saved.

The good Angels did not at first see so far into the Mysteries of the Gospel of the Grace of God, but that they needed further Light therein, for the Vindication of their Lord, as Servants: Wherefore they yet did pry, and look narrowly into it further, and also bowed their Heads and Hearts to learn yet more, by the Church, *of the manifold Wisdom of God*, 1 *Pet.* 1. 12. *Eph.* 3. 9, 10. And if the standing Angels were not yet, to the utmost, perfect in the Knowledge of this Mystery, (and yet surely they must know more thereof, than those that fell could do,) no Wonder if those Devils, whose enmity could not but animate their Ignorance, made, and do make their Cavils against Justice, insinuating that it is not impartial and exact, because *it*, as it is just, justifieth the ungodly.

That Satan will quarrel with God, I have shewed you, and that he will also dispute against his Works with the *holy Angels*, is more than intimated by the Apostle *Jude*, *Jude* 9. And why not quarrel with, and accuse the Justice of God as unrighteous for consenting to the Salvation of Sinners? Since his best Qualifications are most profound and prodigious Attempts to dethrone the Lord God of his Power and Glory.



Nay all this is evident since we have an *Advocate with the Father, Jesus Christ the righteous*. And again, I say, 'tis evident that one part of his Work, as an *Advocate*, is to vindicate the Justice of God, while he pleadeth for our Salvation; *because he pleadeth a Propitiation*. For a Propitiation respecteth God, as well as us, the appeasing of his Wrath and the reconciling of his Justice to us, as well as the redeeming of us from Death and Hell. Yea it *therefore* doth the one, *because* it doth the other. Now if Christ, as an *Advocate*, pleadeth a Propitiation with God, for whose *Conviction* doth he plead it? Not for God's, for he has ordained it, allows it, and gloriously acquiesces therein, because he knoweth the whole Virtue thereof. It is therefore for the Conviction of the fallen Angels, and for the confounding of all those Cavils that can be invented and objected against our Salvation, by those most subtil, and envious ones. But,

Secondly, There is Matter of *Law* to be objected and that both against God and us. At least there seems to be so, because of the Sanction that God has put upon the Law, and also, because we have sinned against it.

God has said *in the Day thou eatest thereof, thou shalt surely die*; and, *the Sould that sinneth it shall die*. God also standeth still upon the

the Vindication of his Justice, he also saveth Sinners. Now, in comes our Accuser, and chargeth us of Sin, of being guilty of Sin, because we have transgressed the Law. God also will not be put out of his way and steps of Grace to save us, also he will say he is just and righteous still. I, but these are but say-soes, how shall this be proved? Why, now here is room for an *Advocate* that can plead to Matter of Law, that can preserve the Sanction of the Law, in the Salvation of the Sinner. *He shall magnifie the Law and make it honourable*, Isa. 42. 21. the Margent saith, *and make him honourable*. That is, he shall save the Sinner and preserve the Holiness of the Law and the Honour of his God. But who is this that can do this? *It is the Servant of God*, saith the Prophet, *ver. 1. ver. 13.* the Lord, a Man of War. But how can this be done by him? The Answer is, it shall be done, for God is well pleased for his *Righteousness Sake*. For 'tis by that that he magnifies the Law and makes his Father honourable.

That is, he as a Publick Person, comes into the World, under the Law, fulfils it, and having so done, he gives that Righteousness away; for he, as to his own Person, never had need thereof: I say he gives that Righteousness to those that have need, to those that have none of their own, that Righteousness

teousness might be imputed to them.

This Righteousness then he presenteth to God for us, and God, for this Righteousness Sake, is well-pleased that we should be saved, and for it can save us, and secure his Honour, and preserve the Law in its Sanction. And this Christ pleadeth against Satan as an *Advocate* with the Father for us. By which he vindicates his Fathers Justice, holdeth the Child of God, notwithstanding his Sins, in a State of Justification, and utterly overthroweth and confoundeth the Devil.

For Christ, in pleading thus, appeals to the Law it self. If he has not done it Justice. Saying, most mighty Law, what *Command* of thine have I not fulfilled? what *Demand* of thine have I not fully answered? where is that  *jot, or tittle* of the Law that is able to object against my Doings, for want of Satisfaction? Here the Law is mute, it speaketh not one Word, by way of the least Complaint, but rather testifies of this Righteousness that it is good and holy, *Rom. 3. 22, 23 Rom. 5. 15, 16, 17, 18, 19.* Now then, since Christ did this as a *publick* Person, it follows, that *others* must be justified thereby. For that was the end, and Reason of Christ's taking upon him to do the Righteousness of the Law. Nor can the Law object against the Equity of this Dispensation of Heaven. For why

why might not that God who gave the Law his *Being* and his Sanction, dispose as he pleases, of the Righteousness which it *commendeth*? Besides, if Men be made righteous, they are so, and if by a Righteousness which the Law commendeth, how can Fault be found with them by the Law? Nay, *It is witnessed to by the Law and the Prophets*, who consent, that it should be unto all and upon all them that believe, for their Justification, *Rom. 3. 20, 21.*

And, that the mighty God suffereth the Prince of the Devils to do with the Law what he can, against this most wholesome and godly Doctrine, it is, to shew the Truth, Goodness and Permanency thereof. For this is as who should say, *Devil do thy worst.* When the Law is in the Hand of an easie Pleader, tho the Cause that he pleadeth be good, a crafty Opposer may overthrow the right, but here is the Salvation of the Children *in debate*, and whether it can stand with Law and Justice. The Opposer of this is the Devil, his Argument against it is the Law, he that defends the Doctrine, is Christ, the *Advocate*, who, in his Plea, must justify the Justice of God, defend the Holiness of the Law, and save the Sinner from all the Arguments, Pleas, Cavils, Stops and Demurs, that Satan is able to put in against it. And this

this he must do fairly, righteously, simply, pleading the Voice of the self-same Law for the Justification of what he standeth for, which Satan pleads against it. For, tho it is by the *new* Law that our Salvation comes, yet by the *old* Law, is the new Law approved of, and the way of Salvation thereby, *by it* consented to.

This shews therefore that Christ is not ashamed to own the way of our Justification and Salvation, no not before Men and Devils: It shews also that he is resolved to *dispute* and *plead* for the same, tho the Devil himself shall oppose it. And, since our Adversary pretends a Plea in Law against it, 'tis meet, that there should be an open Hearing before the *Judge of all* about it: But for as much as we neither can nor dare appear to plead for our selves, our good God has thought fit we should do it by an *Advocate*: *we have an Advocate with the Father, Jesus Christ the righteous.*

This therefore is the second thing that shews the need that we have of an *Advocate*; to wit, our *Adversary* pretends that he has a Plea in Law against us, and that by Law we should be otherwise disposed of than to be made Possessors of the Heavenly Kingdom.

But,

Thirdly, There are many things relating to

to the Promise to our Life, and to the Threatnings that minister Matter of Question and Doubt; and give the Advantage of Objections unto him that so eargerly desireth to be putting in *Cavils* against our Salvation; all which it hath pleased God to refer by Jesus Christ our *Advocate*.

1. There are many things relating to the Promises, as to the largeness and straitness of Words, as to the Freeness and Conditionality of them, which we are not able so well to understand; and therefore, when Satan deal-eth with us, about them, we quickly fall to the Ground before him; we often conclude that the Words of the Promise, are too narrow and strait to comprehend us, we also think verily that the Conditions of some Promises do utterly shut us out from hope of Justification and Life. But our *Advocate* who is for us, with the Father, he is better acquainted with, and learned in *this* Law, than to be baffled out with a bold Word or two, *Isa. 50. 4.* or with a subtil piece of Hellish Sophistication. He knows the true Purport, Intent, Meaning, and Sense of every Promise, and piece of Promise, that is in the whole Bible, and can tell how to plead it, for Advantage, against our Accuser; and doth so: And I gather it not only from his Contest with Satan for *Joshua*, *Zeck. 3.* and from his Conflict with

with him in the *Wilderness*, *Mat. 4.* and in *Heaven*, *Rev. 14.* but also from the Practice of Satan's *Emissaries* here. For what his *Angels* do, that doth *he*. Now there is here nothing more apparent, than that the Instruments of Satan do plead against the Church, from the pretended Intricacy, Ambiguity, and Difficulty of the Promise, whence I gather, so doth Satan before the Tribunal of God, but there we have one to match him, *we have an Advocate with the Father*, that knows *Law* and *Judgment* better than Satan, and *Statute* and *Commandment*, better than all his Angels: And by the Verdict of our *Advocate*, all the Words, and Limits, and Extensions of Words, with all Conditions of the Promises, are expounded and applied. And hence it is, that it sometimes falleth so out, that that very Promise that we have thought could not reach us to comfort us by any Means, has at another time swallowed us up with Joy unspeakable: Christ the true Prophet has the right Understanding of the Word, as an *Advocate*, has pleaded it before God against Satan, and having overcome him at the common Law, he hath sent to let us know it by his good Spirit, to our Comfort, and the Confusion of our Enemy. Again,

2. There are many things relating to our Lives, that minister to our Accuser, occasions

ons of many Objections against our Salvation; for, besides our daily Infirmities, there are in our Lives, gross Sins; many horrible Backslidings; also we oft-times suck and drink in many abominable Errors and deceitful Opinions, of all which Satan accuseth us before the Judgment-Seat of God, and pleadeth hard, that we may be damned forever for them. Besides, Some of these things are done after Light received, against present Convictions and Dissuasions to the contrary, against Solemn engagement to Amendment, when the Bonds of Love were upon us, *Jer. 2. 20.* These are crying Sins, they have a loud voice in themselves against us, and gave to Satan great Advantage and Boldness to sue for our Destruction before the Bar of God. Nor doth he want Skill to aggravate, and to comment profoundly upon all Occasions, and Circumstances that did attend us, in these our Miscarriages; to wit, that we did it without a Cause, also when we had, had we had Grace to have used them, many things to have helpt us against such Sins, and to have kept us clean and upright. There is also *a Sin unto Death*, *1 Joh. 5.* and he can tell how to labour, by Argument and Slight of Speech, to make our Transgressions not only to border upon, but to appear in the Hue, Shape, and Figure of *that*, and thereto make his Objection

jection against our Salvation. He often argueth thus with us, and fastneth the Weight of his Reasons upon our Consciences, to the almost utter Destruction of us, and the bringing of us down to the Gates of Despair, and utter Destruction: The same Sins with their aggravating Circumstances, as I said, he pleadeth against us at the Bar of God: But there he meeteth with Jesus Christ our Lord, and *Advocate*, who entereth his Plea against *him*, unravels all *his* Reasons and Arguments *against us*, and shews the guile and falshood of them; he also pleadeth as to the Nature of Sin, as also to all those high Aggravations, and proveth that neither the Sin in it self, nor yet as joined with all its advantageous Circumstances, can be the Sin unto Death, *Col. 2. 19.* because *we hold the Head*, and have not made *Ship-wrack of Faith*, *1 Tim. 1. 19.* but still as *David* and *Solomon*, we confess and are sorry for our Sins. Thus, tho we *seem*, through our Falls, to come short of the Promise with *Peter*, *Heb. 4. 3.* and leave our Transgressions as stumbling Blocks to the World with *Solomon*, and minister Occasion of a Question of our Salvation among the Godly: Yet our *Advocate* fetches us off before God, and we shall be found safe (and in Heaven at last) by them in the next World, who was afraid they had lost us in this.

But

But all these Points must be managed by Christ for us, against Satan, as a *Lawyer*, an *Advocate*; who to that end, *now* appears in the Presence of God for us: And wisely handleth the very *Crisis* of the Word, and of the Failings of his People, together with all those *nice* and *critical* juggles by which our Adversary laboureth to bring us down, to the Confusion of his Face.

3. There is also the *Threatnings* that are annexed to the Gospel; and they fall now under our Consideration. They are of two sorts, such as respect those who altogether neglect and reject the Gospel, or those that profess it, yet fall in, or from that Profession thereof.

The first sort of threatning cannot be pleaded against the Professors of the Gospel as against those that never profess'd it. Wherefore he betaketh himself to manage those Threatnings against us that belong to those that have professed and that have fallen in, or from that Profession, *Psal. 109. 6.* *Joshua* fell in it, *Zech. 3. 1, 2.* *Judas* fell from it. And the Accuser stands at the Right Hand of them *both* to resist them before the Judgment of God. To resist them by pleading the Threatnings against them. To wit, that God's Soul should have no Pleasure in them. [*If any Man draws back my Soul shall have no Pleasure in them.*]

them.] Here's a Plea for Satan, both against one and t'other, they are both Apostatized, both *drawn back*, and he is subtil enough to manage it. Ay but, Satan, here is also Matter sufficient for a Plea for our *Advocate* against thee, for as much as the next Words distinguish betwixt *drawing back*, and drawing back *unto Perdition*; every one that *draws back*, doth not draw back unto Perdition, *Heb. 10. 38, 39.* Some of them draw back *from*, and some *in* the Profession of the Gospel. *Judas* drew back *from*, and *Peter* in the Profession of his Faith: Wherefore *Judas* perishes, but *Peter* turns again, because *Judas* drew back unto Perdition, but *Peter* yet believed to the saving of the Soul. Nor doth Jesus Christ when he seeth 'tis to no boot, at any time step in to endeavour to save the Soul. Wherefore, as for *Judas* for his backsliding from the Faith, Christ turneth him up to Satan, and leaveth him in his Hand. Saying, *when he shall be judged let him be condemned, and let his Prayer become Sin, Psal. 109. 7.* But he will not serve *Peter* so, The Lord will not leave him in his Hand, nor condemn him when he is judged, *Psal. 37. 33.* He will pray for him *before*, and plead for him *after* he hath been in the Temptation, and so secure him by Virtue of his *Advocation*, from the Sting and Lash of the Threatning, that

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is made against final Apostacy. But, Fourthly, The Necessity of the *Advocate's* Office of Jesus Christ appears namely in this, To plead about the Judgments, Distresses, Afflictions and Troubles that we meet withal in this Life for our Sins. For though by Virtue of his Office, Christ fully takes us off from the Condemnation that the Unbelievers go down to, for their Sins: Yet he doth not thereby exempt us from temporal Punishments, for we see and feel, that they daily overtake us. But for the proportioning of the Punishment or Affliction, for Transgression, seeing that Comes under the Sentence of the Law, 'tis fit that we should have an *Advocate* that understands both Law and Judgment to plead for equal Distribution of Chastisement, according, I say, as the Law of Grace: And this the Lord Jesus doth.

Suppose a Man for Transgression, be indicted at the Assizes: his *Adversary* is also full of Malice, and would have him punished severely, beyond what by the Law is provided for such Offence: And he pleads that the Judge will so afflict and punish as he in his malicious Mind desireth. But the Man has an *Advocate* there: And he enters his Plea against the Cruelty of his Clients Accuser: Saying, My Lord, it cannot be as our Enemy would have it. The Punishment for these Trans-

gressions

gressions are prescribed by that Law that we here ground our Plea upon. Nor may it be declined to satisfy his Envy, we stand here upon Matters of Law, and appeal to the Law. And this is the work of our *Advocate* in Heaven. Punishments for the Sin of the Children, come not headlong, not without Measure, as our Accuser would have them; nor yet as they fall upon those, *who have none to plead their Cause*: Hath he smote the Children according to the Stroke wherewith he hath smitten others? No, *In Measure when it shooteth forth*, (or seeks to exceed due Bounds) *thou wilt debate with it: He stayeth his rough Wind in the Day of his East Wind, Isa. 27. 7, 8, 9. Thou wilt debate with it*; enquiring and reasoning by the Law, whether the shootings forth of the Affliction (now going out for the Offence committed) be not too strong, too heavy, too hot, and of too long a time admitted to Distress and break the Spirit of this Christian. And if it be, he applies himself to the Rule, to measure it by, he fetches forth his *Plum-Line*, and sets his *Plum-line* in the midst of his People, *Amos 7. 7, 8. Isa. 28. 17. and lays Righteousness to that*, and will not suffer it to go further; but according to the Quality of the Transgression, and according to the Terms, Bounds, Limits and Measures which the Law of Grace admits: So shall the Punishment

Punishment be. Satan often saith of us, When we have sinned, as *Abishai* said of *Shimei* after he had cursed *David*, *Shall not this Man die for this?* 2 Sam 19. 21. But Jesus our *Advocate* answers as *David*, what have I to do with thee, O Satan, thou this Day art an Enemy to me: Thou seekest for a Punishment for the Transgressions of my People, above what is allotted to them by the Law of Grace under which they are, and beyond what their Relation that they stand in to my Father and my self, will admit. Wherefore as *Advocate*, be pleadeth against Satan when he brings in against us a Charge for Sins committed, for the regulating of Punishments both as to the Nature, Degree and Continuation of Punishment. And this is the Reason why, *when we are judged*, we are not condemned, *but chastened*, 1 Cor. 11. 32. that we should not be condemned with the World. Hence *David* says, *the Lord had not given him over to the Will of his Enemy*, Psal. 27. 12. And again, *The Lord hath chastened me sore, but he hath not given me over unto Death*, Psal. 118. 18. Satan's Plea was, that the Lord would give *David* over to his Will, and to the Tyranny of Death. No says our *Advocate*, that must not be, to do so would be an Affront to the Covenant under which Grace has put them; that would be to deal with them by a Covenant



Covenant of Works under which they are not. There is a Rod for Children, and Stripes for those of them that transgress; this Rod is in the Hand of a Father, and must be used according to the Law of *that Relation*, not for the Destruction, but Correction of the Children: Not to satisfy the Rage of Satan, but to vindicate the Holiness of my Father. Not to drive them further from, but to bring them nearer to their God. But,

Fifthly, The Necessity of the *Advocateship* of Jesus Christ is also manifest in this, *For that there is need of one to plead the efficacy of old Titles to our eternal Inheritance, when our Interest therein seems questionable by reason of new Transgressions.* That God's People may by their *new* and repeated Sins, as to Reason at least, endanger their Interest in the eternal Inheritance, is manifest by such Groanings of theirs as these, *Why dost thou cast me off? Psal. 43. 2. Psal. 51. 11. Cast me not away from thy Presence, Psal. 60. 1. and O God, why hast thou cast us off forever? Psal. 74. 1.* Yet I find in the book of *Leviticus*, that tho any of the children of *Israel* should have sold, mortgaged or made away with their Inheritance, they did not thereby utterly make void their title to an Interest therein, but it should again return to them, and they again enjoy the Possession of it in the Year of Jubilee. *In the Year*

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*of Jubilee*, saith God; *you shall return every Man to his Possession. The Land shall not be sold forever, not be quite cut off, for the Land is mine, for ye are Strangers and Sojourners with me. In all the Land of your Possession you shall grant a Redemption for the Land, Levit. 25. 23, 24, 25.*

The Man in *Israel* that, by waxing Poor, did sell his Land in *Canaan*, was surely a type of the Christian, who by Sin and Decays in Grace, has forfeited his Place and Inheritance in Heaven: But as the ceremonial Law provided that the poor Man in *Canaan*, should not by his Poverty lose his Portion in *Canaan* forever, but that it should return to him in the Year of Jubilee: So the Law of Grace has provided that the Children shall not for their Sin lose their Inheritance in Heaven forever, but that it shall return to them in the World to come; the last Jubilee, or Day of Judgment: For then, *They are not to be condemned with the World, 1 Cor. 11. 32.* All therefore that happeneth in this Case, is, They may live without the Comfort of it here, as he that had sold his House in *Canaan* might live without the Enjoyment of it, till the Jubilee: They may also seem to come short of it when they die. As he in *Canaan* did that deceased before the Year of Jubilee: But as certainly as he that died in *Canaan* before the Jubilee, did yet receive

receive again his Inheritance, by the Hand of his relative Survivor when the Jubilee came so certainly shall he that dieth, and that *seemeth* in his dying to come short of the Celestial Inheritance now, be yet admitted at his rising again, to the Re-possession of his old Inheritance at the Day of Judgment. But, here is now Room for a Caviller to object and to plead against the Children, saying, *They have forfeited their Part of Paradise by their Sin, what Right then shall they have to the Kingdom of Heaven?* Now let the Lord stand up to plead, for he is *Advocate* for the Children. Yea, let them plead the Sufficiency of their first Title to the Kingdom, and that it is not their doings that can sell the Land forever. The Reason why the Children of *Israel* could not sell the Land forever, was because the Lord, *their Head*, reserved to himself a Right therein: The Land shall not be sold forever, for the Land is mine. Suppose two or three Children have a lawful Title to such an Estate, but they are all profuse and prodigal; but there is a Brother also that has by Law a chief Right to the same Estate. This Brother, he may hinder the Estate from being sold forever, because 'tis also his Inheritance, and he may, when the limited time that his Brethren had sold their share therein, is out, if he will, restore

it to them again. And in the mean time if any that are unjust should go about utterly and forever, to deprive his Brethren, he may stand up and plead for them; that in Law the Land cannot be sold forever, for that it is his as well as theirs, he being resolved not to part with his Right: O my Brethren, Christ will not part with his Right of the Inheritance unto which you are also born. Your Profuseness, and Prodigality shall not make him let go his hold that he hath for you of Heaven, nor can you according to Law sell the Land forever, since 'tis his, and he hath the principal and chief Title thereto. This also giveth him Ground to stand up to plead for you against all those that would hold the Kingdom from you forever. For let Satan say what he can against you, yet Christ can say *the Land is mine*: And consequently that his Brethren could not sell it.

Yes, says Satan, if the Inheritance be divided.

O but, says Christ, The Land is undivided, no Man has his part set out, and turned over to himself. Besides my Brethren yet are under Age, and I am made their *Guardian*: They have not Power to sell the Land forever, the Land is mine, also my Father has made me Feoffee in trust for my Brethren, that they may have what is allotted them when they are all come to a perfect Man, to the

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*Measure of the Statute of the Fulness of Christ, Eph. 4. 12, 13.* and not before, and I will reserve it for them till then, and thus to do is the Will of my Father, the Law of the Judge, and also my unchangeable Resolution. And what can Satan say against this Plea? Can he prove that Christ has no Interest in the Saints Inheritance? Can he prove that we are at Age, or that our several Parts of the Heavenly House, is already delivered into our own Hands and is in our own Power? And if he goes about to do this is not the Law of the Land against him: Doth it not say that our Advocate is Lord of all, *Acts 10. 36.* that the Kingdom is Christ's, that it is laid up in Heaven for us, *Eph. 1. 5. Col. 1. 5.* Yea that the Inheritance which is *incorruptible undefiled, and that fadeth not away, is reserved in Heaven for us who are kept by the Power of God through Faith unto Salvation, 1 Pet. 1. 3, 4, 5.* Thus therefore is our old Title to our Heavenly Inheritance made good by our Advocate, against the thwartings and branglings of the Devil, nor can our new Sins make it invalid, but it abideth safe to us at last, notwithstanding our Weaknesses. Tho if we sin, we may have but little Comfort of it, or but little of its present Profits while we live in this World. A Spend-thrift tho he loses not his Title, may yet lose the present Benefit.

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But the Principal will come again at last for we have an Advocate with the Father, Jesus Christ the righteous.

Sixthly the Necessity of the Advocateship of Jesus Christ for us further appears in this, to wit, *for that our Evidences, which declare that we have a Right to the eternal Inheritance, are often out of our own Hand, yea, and also sometimes kept long from us.* The which we come not at the Sight or Comfort of again but by our Advocate: Specially when our Evidences are taken from us because of a present forfeiture of this Inheritance to God by this or that most foul Offence. Evidences when they are thus taken away, as in *David's Case, Psal. 51. 12.* they were, why then they are in the Hand of God, laid up I say from the sight of them to whom they belong, till they even forget the Contents thereof, *2 Pet. 1. 5, 6, 7, 8, 9.*

Now when Writings and Evidences are out of the Hand of the Owners, and laid up in the Court where in Justice they ought to be kept, they are not ordinarily got thence again but by the Help of a Lawyer, an Advocate. Thus it is with the Children of God. We do often forfeit our Interest in eternal Life, but the Mercy is, the Forfeit falls into the Hand of God; (not of the Law, nor of Satan) wherefore he taketh away al-

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so our Evidences, (if not all, yet) some of them, as he saith, *I will take away my Peace from this People, even loving Kindness and Mercy, Jer. 16. 5.* This he took from David, *1 Chron. 17. 13. Psal. 51. 12.* yet (not as he took it from him that went before him) and he entreats for the Restauration of it, saying, *Restore unto me the Joy of thy Salvation, and uphold me with thy free Spirit. And, Lord, Turn us again; cause thy Face to shine, and we shall be saved, Psal. 80. 3, 7, 19.*

Satan now also hath an opportunity to plead against us, and to help forward the Affliction, as his Servants did of old, *when God was but a little angry, Zech 1. 15.* But Jesus Christ our Advocate is ready to appear against him, and to send us from Heaven our old Evidences again, or to signifie to us that they are yet good and Authentick, and that cannot be gainsaid. Gabriel, saith he, *make this Man understand the Vision, Dan. 8. 16.* And again saith he to another, *Run, speak to this young Man, saying, Jerusalem shall be inhabited as Towns without Walls. Jerusalem had been in Captivity, had lost many Evidences of God's Favour and Love by Reason of her Sin, and her Enemy stept in to augment her Sin and Sorrow. But there was a Man among the Myrtle trees that were in the bottom, that did prevail with her God to say*

*I am returned to Jerusalem with Mercies: And then commands it to be proclaimed That his Cities through Prosperity should yet be spread abroad, Zech. 1. 11, 12, 13, 14, 15, 16, 17.* Thus by Virtue of our Advocate we are either made to receive our old Evidences for Heaven again, or else are made to understand that they yet are good and stand valid in the Court of Heaven; nor can they be made ineffectual, but shall abide the test at last because our Advocate is also concerned in the Inheritance of the Saints in Light. Christians know what it is to lose their Evidences for Heaven, and to receive them again, or to hear that they hold their Title by them: But perhaps they know not how they come at this Privilege. Therefore the Apostle tells them, they have an Advocate. And that by him as Advocate they enjoy all these Advantages, is manifest, because his Advocates Office is appointed for our Help when we sin; that is, commit Sins that are great and heinous. *If any Man sin, we have an Advocate.*

By him the Justice of God is vindicated, the Law answered, the Threatnings taken off, the Measure of Affliction that for Sin we undergo, determined; our Titles to eternal Life preserved, and our comfort of them restored, notwithstanding the Wit, and Rage,

and Envy of Hell. So then, Christ gave himself for us, *as a Priest*; died for us, *as a Sacrifice*; but pleadeth Justice and Righteousness, in a way of Justice and Righteousness (for such is his Sacrifice) for our Salvation, from the Death that is due to our *low* or *high* Transgressions, as an *Advocate*.

Thus have I given you (thus far) an Account of the Nature, End, and Necessity of the *Advocateship* of Jesus Christ: And should now come to the use and Application, only I must first remove an Objection or two.

Obj. *But what need all these Offices of Jesus Christ, or what need you trouble us with these nice Distinctions, 'tis enough for us to believe in Christ, in the general, without considering him under this and that Office.*

Ans. The Wisdom of God is not to be charged with needless doing, when it giveth to Jesus Christ such Variety of Offices, and calleth him to so many sundry Employments for us. They are all thought necessary, by *Heaven* and therefore should not be counted superfluous by *Earth*. And to put a *Question* upon thy *Objection*: What's a *Sacrifice*, without a *Priest*; and what's a *Priest*, without a *Sacrifice*? And the same I say of his *Advocates* Office, what's an *Advocate* without the Exercise of his Office? And what need of an *Ad-*  
*vocates*

*vocates* Office to be exercised, if Christ as *Sacrifice* and *Priest*, by God, was thought sufficient? Each of these Offices are sufficient for the perfecting of the Work for which they are designed, but they are not all designed for the self same particular thing. Christ as *Sacrifice* offereth not himself, 'tis Christ as *Priest* does that: Christ as *Priest* dieth not for our Sins, 'tis Christ as *Sacrifice* does so. Again, Christ as a *Sacrifice*, and a *Priest*, limits himself to those two Imploies, but as an *Advocate*, he lances out into a third. And since, these are not confounded in Heaven, nor by the Scriptures, they should not be confounded in our Apprehensions nor accounted useless.

'Tis not therefore enough for us that we exercise our thoughts upon Christ in an *undistinct*, and general way, but we must learn to know him in *all* his Offices, and to know the *Nature* of his Offices also. Our Condition requires this: It requireth it, I say, as we are guilty of Sin, as we have to do with God, and with our Enemy the Devil. As we are guilty of Sin, so we need a *Sacrifice*; and because we are also Sinners, we need one perfect to present our *Sacrifice* for us to God: We have need also of him as *Priest* to present our Persons and Services to God. And since God is just and upon the Judgment-Seat;  
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and since also we are subject to sin grievously; and again, since we have an Accuser who will by Law plead at this Bar of God our Sins against us, to the end we might be condemned, we have need of, and also *have an Advocate* with the Father, Jesus Christ the righteous.

Alas! How many of God's precious People, for the want of a distinct Knowledge of Christ in all his Offices, are at this day sadly baffled with the Sophistications of the Devil. To instance no more than this one thing: When they have committed some heinous Sin after Light received; How are they, I say, tossed, and tumbled, and distressed with many Perplexities? They cannot come to any Anchor in this their troubled Sea. They go from Promise to Promise, from Providence to Providence, from this to that Office of Jesus Christ, but forget *that* he is (or else understand not *what* it is for this Lord Jesus) to be an *Advocate* for them. Hence they so often sink under the Fears that their Sin is unpardonable, and that therefore their Condition is desperate. Whereas if they could but consider that Christ is their *Advocate*, and that he is *therefore* made an *Advocate*, to save them from those high Transgressions that are committed by them and that he waits upon this Office continually before the Judgment-

ment-Seat of God; they would conceive Relief, and be made hold up their Head, and would more strongly twist themselves from under that Guilt and Burden (those Ropes and Cords wherewith by their Folly they have so strongly bound themselves) than commonly they have done or do.

Obj. 2. *But notwithstanding what you have said, this Sin is a deadly stick in my way. It will not cut of my Mind, my Cause being bad, but Christ will desert me.*

Ans. 'Tis true, Sin is and will be a deadly stick and stop to Faith, attempt to exercise it upon Christ as considered under which of his Offices, or Relations you will: And above all, the Sin of Unbelief is the Sin that doth so, or most easily beset us, Heb. 12. 1, 2. And no marvel, for it never acteth alone, but is backed, not only with Guilt and Ignorance, but also with carnal Sense, and Reason. He that is ignorant of this, knows but little of himself, or of what believing is. He that undertaketh to believe, sets upon the hardest Task that ever was proposed to Man; not because the things imposed upon us are unreasonable or unaccountable, but because the Heart of Man, the more true any thing is, the more it sticketh and stumbleth thereat. And says Christ, *because I tell you the truth, ye believe me not, Joh. 8. 45.* Hence believing

is called *labouring*, Heb. 4. 11. and 'tis the forest Labour (at times) that any Man can take in Hand, because assaulted with the greatest Oppositions; but believe thou must, be the Labour never so hard, and that, not only in Christ in a general way, but in him as to his several Offices, and as to this of his being an *Advocate* in particular; else some Sins and some Temptations will not, in their Guilt nor vexatious Trouble, easily depart from thy Conscience, no not by Promise nor by thy Attempts to apply the same by Faith. And this the Text insinuateth, by it's setting forth of Christ as *Advocate*; as the only or best and most speedy Way of Relief to the Soul, in certain Cases.

There is then an Order that thou must observe in the Exercise of thy Soul in a way of believing.

1. Thou must believe unto Justification in general, and for this thou must direct thy Soul to the Lord Christ, as he is a Sacrifice for Sin, and as a Priest, offering that Sacrifice: So as a Sacrifice thou shalt see him appeasing Divine Displeasure for thy Sin, and as a Priest spreading the Skirt of his Garment over thee, for the covering of thy Nakedness; thus being cloathed thou shalt not be found naked.

2. This when thou hast done (as well as thou

thou canst) thou must in the next Place keep thine Eye upon the Lord Christ as improving, as Priest in Heaven, the Sacrifice which he offered on Earth, for the continuing of thee in a state of Justification, thy Life time, notwithstanding those common Infirmities that attend thee, and to which thou art incident in all thy holy Services, or best of thy Performances, Rom. 5. 10. Exod. 28. 31, 38. For *therefore* is he a Priest in Heaven, and by his Sacrifice interceding for thee.

3. But if thy Foot slippeth; if it slippeth *greatly*, then know thou, 'twill not be long before a Bill be in Heaven preferred against thee by the Accuser of the Brethren; wherefore then thou must have Recourse to *Christ as Advocate* to plead before God, thy Judge, against the Devil, thine Adversary, for thee.

4. And as to the badness of thy Cause, let that nothing move thee, save to Humility, and self-Abasement: For Christ is glorified by being concerned for thee. Yea the Angels will shout aloud to see him bring thee off. For what greater Glory can we conceive Christ to obtain as *Advocate*, than to bring off his People when they have sinned, notwithstanding Satans so charging of them, for them, as he doth.

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He gloried when he was going to the Cross to die, he went up with a Shout and the Sound of Trumpet to make Intercession for us: And shall we think that by his being an *Advocate* he receives no additional Glory! 'Tis Glory to him doubtless to bear the Title of an *Advocate*, and much more to plead and prosper for us against our Adversary as he doth.

5. And, I say again, for thee to think that Christ will reject thee for that thy Cause is *bad*, is a kind of thinking Blasphemy against this his Office, and his Word. For what doth such a Man but side *with* Satan while Christ is pleading *against* him. I say 'tis as the Devil would have it, for it puts Strength unto his Plea against us, by increasing our Sin and Wickedness. But shall Christ take our Cause in Hand, and shall we doubt of good Success? This is, to count Satan *stronger* than Christ, and that he can *longer* abide to oppose, than Christ can to plead for us. Wherefore away with it, not only as to the Notion, but also as to the Heart and Root thereof.

Oh! When shall Jesus Christ our Lord be honoured by us as he ought? this *daftardly* Heart of ours, when shall it be more subdued, and trodden underfoot of Faith? when shall Christ ride *Lord*, and *King*, and *Advocate* upon the Faith

Faith of his People as he should? He is exalted before God, before Angels, and above all the Power of the Enemy, there is nothing comes behind but the Faith of his People.

Obj. 3. *But since you follow the Metaphor so close, I will suppose, if an Advocate be entertained, some Recompence must be given him: His Fee, who shall pay him his Fee? I have nothing; could I do any thing to make this Advocate part of Amends, I could think I might have Benefit from him, but I have nothing; what say you to this?*

*Ans.* Similitudes must not be strained too far, but yet I have an Answer for this Objection. There is, in some Cases, Law for them that have no Money, ay, Law, and Lawyers too: And this is called a suing in *Forma Pauperis*; and such Lawyers are appointed by Authority for that Purpose. Indeed I know not that it is thus in every Nation, but 'tis sometimes so with us in *England*: and this is the way altogether in the Kingdom of Heaven before the Bar of God. All is done there for us in *Forma Pauperis*, on *free cost*: For our *Advocate*, or Lawyer is thereto designed and appointed of his Father.

Hence Christ is said to plead the Cause, not of the *rich* and *wealthy*, but of the *Poor* and *Needy*; not of those that have many *Friends*

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Friends, but of the Fatherless and Widow; not of them that are fat and strong, but of those under sore Afflictions, *Prov. 22. 2, 23. chap. 23. 10, 11. chap. 31. 9.* He shall stand at the right Hand of the Poor to save him from them that condemn his Soul, *Psal. 109. 31.* or as it is in the Margent, *from the Judges of his Soul.* This then is the manner of Jesus Christ with Men: He doth freely what he doth, not for

Spoke of Cyrus  
a Type of Christ.

Price nor Reward. I have raised him up, says God, And I will direct all his Ways, he shall build my City, and he shall let go my Captives, not for Price, nor Reward, *Isa. 45. 13.*

This I say is the manner of Jesus Christ with Men; he pleads, he sues in *Forma Pauperis*, gratis, and of meer Compassion. And hence it is that you have his Clients give him thanks; for that is all the Poor can give. I will greatly praise the Lord with my Mouth, I will praise him among the Multitude, for he shall stand at the right Hand of the Poor to save him from them that condemn his Soul, *Psal. 109. 30.*

They know but little, that talk of giving to Christ, except they mean, they would give him Blessing and Praise. He bids us come freely, take freely; and tells us that he will give, and do, freely, *Rev. 22. 17. chap. 21. 6.* Let him

him have that which is his own, to wit, thy self, for thou art the Price of his Blood. David speaks very strangely of giving to God for Mercy bestowed on him. I call it strangely, because indeed 'tis so to Reason. What, says he, shall I render to the Lord for all his Benefits, I will take this Cup, and call for more, *Psal. 116. 12, 13.* God has no need of thy Gift, nor Christ of thy Bribe to plead thy Cause. Take thankfully what is offered and call for more: That's the best giving to God. God is rich enough: Talk not then of giving, but of receiving, for thou art poor: Be not too high, nor think thy self too good to live by the Alms of Heaven: And since the Lord Jesus is willing to serve thee freely, and to maintain thy Right to Heaven against thy Foe, to the saving of thy Soul, without Price or Reward, Let the Peace of God rule in thee, to the which thou art also called as is the rest of the Body, and be thou thankful, *Col. 3. 15.*

This then is the Privilege of a Christian, we have an Advocate with the Father, Jesus Christ the righteous. One that pleadeth the Cause of his People against those that rise up against them, of his Love, Pity, and meer good Will. Lord open the Eyes of dark Readers, of disconsolate Saints that they may see who is for them, and upon what Terms.

Obj.

Obj. 4. But if Christ doth once begin to plead for me, and shall become mine Advocate: He will always be troubled with me, unless I should of my self forsake him, for I am ever in Broils, and Suits of Law, Action after Action is laid upon me, and I am sometimes ten times in a Day summoned to answer my Doings before God.

Ans. Christ is not an Advocate to plead a Cause or two, nor to deliver the Godly from an Accusation or two: He delivereth Israel out of all his Troubles, 2 Sam. 22. 28. and chuses to be an Advocate for such. Therefore the Godly of old, did use to make from the Greatness of their Troubles and the abundance of their Troublers, an Argument to the Lord Christ to send, and lend them help. Have Mercy upon me, said David, consider my Trouble which I suffer of them that hate me, Psal. 9. 13. And again, Many are they that rise up against me, many there be that say of my Soul, there is no help for him in God, Psal. 3. 1, 2. Yea the Troubles of this Man were so many and great that his Enemies began to triumph over him, saying, There is no help for him in God, ver. 7. But could he not deliver him, or did the Lord forsake him? No no; thou hast smitten, saith he, all mine Enemies upon the Cheek-bone, thou hast broken the Teeth of the ungodly. And as he delivereth them from their Troublers, so al-

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so he pleadeth all their Causes: O Lord, saith the Church, thou hast pleaded the Causes of my Soul, thou hast redeemed my Life, Lam. 3. 58. Mark, troubled Christian, thou sayst thou hast been arrested oft times in a Day, and as often summoned to appear at God's Bar, there to answer to what shall be said to thy Charge: And here for thy Encouragement thou readest that the Church hath an Advocate that pleadeth the Causes of her soul, that is, all her Causes, to deliver her. He knows that so long as we are in this World, we are subject to Temptation and Weakness, and through them made guilty of many bad things: Wherefore he hath prepared himself to our Service, and to abide with the Father an Advocate for us. As Solomon saith of a Man of great Wrath, Prov. 19. 9. so it may be said of a Man of great Weaknesses (and the best of Saints are such) he must be delivered again, and again. Yea many a time saith David did he deliver them, Psal. 66. 44, 45. to wit, more than once and twice; and he will do so for thee, if thou entertain him to be thine Advocate. Thou talkest of saving of him, but then whither wilt thou go? all else are vain things, things that cannot profit, 1 Sam. 12. 20, 21, 22, 23. and he will not forsake his People tho their Land be filled with Sin against the holy One of Israel, Jer.

*Jer. 51. 5.* I know the modest Saint is apt to be abash'd to think what a troublesome one he is, and what a *make-work* he has been in God's House all his Days: And let him be filled with holy blushing, *but let him not forsake his Advocate.*

Having thus spoken to these Objections, let us now come to make some use of the whole, and,

*Use 1.* First, I would exhort the Children to consider the Dignity that God hath put upon Jesus Christ their Saviour. For by how much God hath called his Son to Offices and Places of trust, by so much he hath heaped Dignities upon him. 'Tis said of *Mordecai*, That he was next to the King *Ahasuerus*. And what then? Why then the Greatness of *Mordecai* & his high Advance must be written in the Book of the Chronicles of the Kings of *Media* and *Persia*. *Esth. 10. 1, 2, 3.* to the end his Fame might not be buried nor forgot, but remembered and talked of in Generations to come. Why, my Brethren, God hath exalted Jesus of Nazareth: Hath made him the only great one, having given him a Name above every Name. A Name did I say, a Name and Glory, beyond all Names, and above all Names, as doth witness both his being set above all, and the many Offices which he executeth for God on behalf of his People: 'Tis counted no little

the Addition to Honour, when Men are, not only made near to the King, but also intrusted with most, if not almost with all the most weighty Affairs of the Kingdom. Why this is the Dignity of Christ, he is, 'tis true, the *natural* Son of God, and so high and one that abounds with Honour; but this is not all, God has conferred upon him as Man, all the high and most mighty Honours of Heaven. He hath made him *Lord Mediator* betwixt him and the World. This in general. And particularly, he hath called him to be his high Priest forever, *Heb. 7. 21, 22, 23, 24.* and hath sworn he shall not be changed for another, he hath accepted of his Offering once forever, counting that there is wholly enough in what he did *once*, to perfect forever them that are sanctified, to wit set apart to Glory, *Heb. 10. 11, 12, 13.*

He is Captain General of all the Forces that God hath in Heaven and Earth, the King and Commander of his People, *Chap. 9. 25, 26.*

He is Lord of all, and made Head over all things to the Church, *Eph. 1. 22.* and is our Advocate with the Father. O the Exaltation of Jesus Christ! Let Christians therefore in the first Place consider this. Nor can it but be profitable to them if withal they consider that all this Trust, and Honour is put, and conferred

conferred upon him in Relation to the Advantage and Advancement of Christians. If Christians do but consider the nearness that is 'twixt Christ and them, and withal consider how he is exalted, it must needs be matter of Comfort to them. He is my Flesh and my Bone that is exalted, it is my Friend and Brother that is thus set up and preferred. 'Twas something to the *Jews* when *Mordecai* was exalted to Honour, they had thereby Ground to rejoyce and be glad, for that one of *themselves* was made the Lord *Chief* by the King, and the great Governour of the Land, for the good of his Kindred. True, when a Man thinks of Christ, as severed from him, he sees but little to his Comfort in Christ's Exaltation, but when he looks upon Christ and can say *my Saviour*, *my Priest*, or the chief Bishop of *my Soul*, then he will see much in his being thus promoted to Honour. Consider then of the Glories to which God has exalted our Saviour in that he hath made him *so high*. 'Tis comely also when thou speakest of him, that thou name his Name with some additional Title, thereby to call thy Mind to the Remembrance, and so to the greater Reverence of the Person of thy Jesus. As, our Lord Jesus; our Lord and Saviour Jesus Christ; the *Apostle* and *High Priest* of our Profession Christ Jesus, 2. Pet. 2.

20. *Heb. 3. 1*, &c. Men write themselves by their Titles; As *John*, Earl of such a Place; *Anthony*, Earl of such a Place; and *Thomas* Lord, &c. 'Tis common also to call Men in great Places by their Titles rather than by their Names, yea it also pleases such great ones well: As my Lord *High Chancellor* of *England*, my Lord *Privy-Seal*, my Lord *high Admiral*, &c. And thus should Christians make mention of Jesus Christ our Lord, adding to his Name some of his Titles of Honour, specially since all Places of Trust and Titles of Honour conferred on him are of special Favour to us. I did use to be much taken with one Sect of Christians, for that it was usually their way, when they made mention of the Name of *Jesus*, to call him, *The blessed King of Glory*. Christians should do thus; 'twould do them good. For why doth the Holy Ghost, think you, give him all these Titles, but that we should call him by them, and so make mention of him one to another. For the very calling of him by this or that Title, or Name belonging to this or that Office of his, giveth us Occasion, not only to think of him as exercising that Office, but to enquire by the Word, by Meditation, and one of another, *what there is in that Office*, and what by his exercising of that, the Lord Jesus profiteth his Church.

How will Men stand for that Honour that by Superiors is given to them, expecting, and using all things, to wit, Actions, and Carriages so, as that thereby their Grandure may be maintained. And, saith Christ, ye call me Master and Lord, and ye say well, for so I am, *Joh. 13. 13.* Christ Jesus our Lord would have us exercise our selves in the Knowledge of his glorious Offices and Relative Titles; because of the Advantage that we get by the Knowledge of them, and the Reverence of, and Love to him that they beget in our Hearts. The Disciple, saith the Text, whom Jesus loved, said unto Peter, *It is the Lord.* And when *Simon Peter* heard that it was the Lord: He girt his Fishers Coat unto him (for he was naked) and did cast himself into the Sea: And the other Disciples came in a little Ship, to wit, to Shore to wait upon their Lord, *Chap. 21.* The very naming of him under the Title of Lord, bowed their Hearts forthwith to come with Joint-readiness to wait upon him. Let this also learn us to distinguish Christs Offices and Titles, not to confound them: For he exerciseth those Offices and beareth those Titles for great Reason, and to our Commodity.

Every Circumstance relating both to Christ's *Humiliation* and *Exaltation* ought to be

seduly weighed by us, because of that Mystery of God, and of Man's Redemption that wrapt up therein. For as there was not a pin, nor a loop, nor a tack in the Tabernacle, but had in it an use of Instruction to the Children of *Israel*; so there is not any part, whether more near or more remote to Christ's suffering and Exaltation, but is, could we get into it, full of spiritual Advantage to us.

To instance, the *Matter* that came out of Christ's Side; a thing little taken Notice of, either by Preachers, or Hearers, and yet *John* makes it one of the Witnesses of the Truth of our Redemption, and a Confirmation of the Certainty of that Record that God to the World hath given of the Sufficiency that is in his Son to save, *Joh. 19. 34. 1 Joh. 5. 5, 7, 8, 9. Gal. 3. 17. Rom. 4. 9, 10, 11, 12.*

When I have considered that the very timing of Scripture Expressions, and the Season of administering of Ordinances, has been argumentative to the promoting of the Faith, and way of Justification by Christ; it has made me think that both my self and the most of the People of God, look over the Scriptures too slightly, and take too little Notice of that or of those many Honours that God for our good has conferr'd upon Christ. Shall he be called a King, a Priest, a Prophet, a Sacrifice, an Altar,



*Altar, a Captain, a Head, a Husband, a Father, a Fountain, a Door, a Rock, a Lyon, a Saviour, &c.* and shall we not consider these things? And shall God to all these, add moreover, that he is an *Advocate*, and shall we take no Notice thereof, or jumble things together that we lose some of his Titles and Offices, or so be concerned with one, as not to think we have need of the Benefit of the rest? Let's be ashamed thus to do or think, and let's give to him that is thus exalted the Glory due unto his Name.

*Use 2.* Secondly, As we should consider the Titles and Offices of Christ in general. So we should consider *this* of his being an *Advocate*, in particular: for this is one of the Reasons which induced the Apostle to present him here under that very Notion to us, namely that we should have Faith about it, and consider of it to our Comfort. *If any Man sin, we have an Advocate with the Father, Jesus Christ the righteous.* An *Advocate*. An *Advocate* as I said is one that hath Power to plead for another, in *this*, or *that*, or any Court of Judicature. Be much therefore in the Meditation of Christ as executing of this his Office for thee: For many Advantages will come to thee thereby; As,

1. This will give thee to see, that thou art not forsaken when thou hast sinned; and that

has not in it a little Relief only, but yieldeth Consolation in time of need.

There is nothing that we are more prone unto than to think we are forsaken when we have sinned, when for this very thing, to wit, to keep us from thinking so, is the Lord Jesus become our *Advocate*. If any Man sin, we have an *Advocate*. Christian, thou that hast sinned, and that with the Guilt of thy Sin art driven to the brink of Hell, I bring thee news from God, thou shalt not die but live, for thou hast an *Advocate* with the Father. Let this therefore be considered by thee because it yieldeth this Fruit.

2. *The Study of this Truth will give thee ground to take Courage to contend with the Devil concerning the largeness of Grace*, by Faith; since thy *Advocate* is contending for thee against him at the Bar of God. 'Tis a great Encouragement to a Man to hold up his Head in the Country, when he knows he has a special Friend at the Court. Why our *Advocate* is a Friend at Court, a Friend there ready to give the onset to Satan come he when he will. We have an *Advocate* with the Father. An *Advocate*, or one to plead against Satan for us.

3. *This Consideration will yield Relief when by Satan's abuse of some other of the Offices of Christ, thy Faith is discouraged and made afraid.*

*fraid.* Christ as a Prophet pronounces many a dreadful Sentence against Sin, and Christ as a King is of Power to execute them: And Satan as an Enemy has Subtilty enough to abuse both these to the almost utter Overthrow of the Faith of the Children of God. But what will he do with him as he is an *Advocate*: Will he urge that he will plead against us? He cannot, he has no such Office. Will he plead against thee with his great Power? No, but he would put Strength into thee, Job 23. 3, 4, 5, 6. Wherefore Satan doth all he may to keep thee ignorant of this Office, for he knows, that as *Advocate* when he is so apprehended, the Saints are greatly relieved by him, even by a believing thought of that Office.

4. *This Consideration, or the Consideration of Christ as exercising of this Office, will help thee to put by that vizor wherewith Christ by Satan is misrepresented to thee to the weakning and affrighting of thee.* There is nothing more common among Saints, than thus to be wronged by Satan: For as he will labour to fetch Fire out of the Offices of Christ to burn us, so to present him to us with so dreadful and so ireful a Countenance, that a Man in Temptation and under Guilt, shall hardly be able to lift up his Face to God.

But now, to think really that he is my *Advocate*

*vocate* this heals all. Put a Vizor upon the Face of a Father, and it may perhaps for a while fright the Child, but let the Father speak, let him speak in his own Fatherly Dialect to the Child, and the *Vizor* is gone, if not from the Father's Face, yet from the Child's Mind: Yea the Child, notwithstanding that *Vizor*, will adventure to creep into it's Fathers Bosom. Why thus it is with the Saints when Satan deludes, and abuses them by disfiguring of the Countenance of Christ to their view: Let them but hear their Lord speak in his own natural Dialect, (and then he doth so indeed when we hear him speak as an *Advocate*) and their Minds are calmed, their Thoughts settled, their Guilt made to vanish, and their Faith to revive.

Indeed the *Advocateship* of Jesus Christ is not much mentioned in the Word: And because it is no other made mention of, therefore, perhaps it is that some Christians do so lightly pass it over when on the contrary the rarity of the thing should make it the more admirable. And perhaps it is therefore so little made mention of in the Bible, because it should not by the common sort be abused: But is as it were privately dropped in a corner to be found by them that are finding Relief for their Soul by a diligent search

search of the Scriptures. For Christ in this Office of *Advocateship* is only designed for the Child of God. The World hath nothing therewith to do. Methinks that which alone is proper to Saints, and that which by God is peculiarly designed for them, they should be mightily taken withal. The peculiar *Treasure of Kings*; the peculiar Privilege of Saints! Oh! This should be affecting to us. Why Christ as an *Advocate* is such. Remember me, O Lord, said the Psalmist, with the Favour that thou bearest to thy People: O visit me with thy Salvation: That I may see the good of thy chosen, that I may rejoice in the gladness of thy Nation, that I may glory with thine Inheritance, Psal. 106. 4, 5. The Psalmist you see here is crying out for a share in, and the Knowledge of the peculiar *Treasure of Saints*: And this of Christ as *Advocate* is such, wherefore study it, and prize it so much the more. This *Advocate* is ours.

1. Study it with reference to its Peculiarity. It is for the Children and no body else. For the Children little and great. This is Childrens Bread, this is a mess for Benjamin: This is to be eaten in the holy Place. Children use to make much of that which by way of speciality is by their Relations bestowed on them. And Naboth said to Ahab, the Lord forbid it me, that I should give the Inheri-

tance of my Father to thee, 1 Kin. 21. 3. no truly will I not. Why so? because it was my Father's Gift, not in common to all, but to me in special.

Secondly, Study this Office in the Nature of it. For therein lies the Excellency of any thing, even in the Nature of it. Wrong thoughts of this or that, abuses it, and takes its natural Glory from it, take heed therefore of misapprehending, while thou art seeking to apprehend Christ as thy *Advocate*. Men judge of Christ's Offices, while they are at too great a distance from them, but Let them come near says God, then let them speak, Isa. 41. 1. or as Elihu said to his Friends (when he had seen them judge amiss,) Let us chuse to us Judgment, let us know among our selves what is good, Job 34. 4. So say I, study to know, rightly to know the *Advocate-Office* of Jesus Christ. It is one of the easiest things in the World to miss of the Nature, while we speak of the Name and Offices of Jesus Christ. Wherefore look to it that thou study the Nature of the Office of his *Advocateship*: Of his *Advocateship* for, for so you ought to consider it, there is an *Advocate* for, not against the Children of God, Jesus Christ the righteous.

Thirdly, Study this Office with reference to its efficacy, and prevalency; Job says, After

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*my Words they spake not again, Job 29. 22.* And when Christ stands up to plead, all must keep silence before him. True, Satan had the first Word, but Christ the last in the Business of *Joshua*, and such a last, as brought the poor Man off well, *tho' clothed with filthy Garments, Zech. 3.* Satan must be speechless after a Plea of our *Advocate* how rampant soever he is afore; or as *Elihu* has it, *He was amazed, he answered no more, he left off speaking.* Shall he that speaks in Righteousness give place, and he who has nothing but Envy and Deceit be admitted to stand his Ground? Behold the Angels cover their Faces when they speak of his Glory: How then shall not Satan bend before him? In the Days of his Humiliation he made him cringe and creep, how much more then now he is exalted to Glory, to glory to be an *Advocate*, an *Advocate* for his People? If any Man sin, we have an Advocate with the Father, Jesus Christ the righteous.

Fourthly, Study *The Faithfulness of Christ in his Execution of this Office*: For he will not fail nor forsake them that have entertained him for their *Advocate*. He will thoroughly plead their Cause, *Jer. 50. 34.* Faithful and true, is one of his Titles, and you shall faithfully be served by him. You may boldly commit your Cause unto him, nor shall the bad-

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ness of it, make him fail or discourage him in his work, for it is not the badness of a Cause that can hinder him from prevailing, because he hath wherewith to answer for all thy Sins, and a new Law to plead by, through which he will make thee a Conqueror. He is also for sticking to a Man to the End if he once engages for him, *Job. 13. 1, 2.* He will threaten, and love; he will chastise, and love; he will kill, and love; and thou shalt find it so. And he will make this appear at the last, and Satan knows it is so now, for he finds the Power of his Repulses while he pleadeth for us at the Bar against him. And all this is in very Faithfulness.

Fifthly, Study also the need that thou hast of a Share in the Execution of the Advocateship of Jesus Christ. Christians find that they have need of washing in the Blood of Christ and that they have need of being clothed with the Righteousness of Christ. They also find that they have need that Christ should make Intercession for them and that by him (of Necessity) they must approach God, and present their Prayers and Services to him. But they do not so well see that they need that Christ should also be their *Advocate*. And the Reason thereof is this: They forget that their Adversary makes it his Business to accuse them before the Throne of God; the

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consider not the long Scrowls, and many Crimes wherewith he chargeth them in the Presence of the Angels of God: I say this is the Cause that the *Advocateship* of Christ is so little considered in the Churches. Yea many that have been relieved by that Office of his, have not understood what *thereby* he has done for them.

But perhaps this is to be kept from many till they come to behold his Face, and until all things shall be revealed, that Christ might have Glory given him in the next World for doing of that for them, which they so little thought of in this. But do not thou be content with this Ignorance, because the Knowledge of his *advocating* of it for thee, will yield thee *present* Relief. Study therefore thine own *Weakness*, the *Holiness* of the Judge, the *badness* of thy Cause, the *Subtlety*, *Malice*, and *Rage* of thine Enemy, and be assured that when-ever thou sinnest, by and by thou art for it accused before God at his Judgment-Seat. These things will as it were by way of Necessity instil into thy Heart the need that thou hast of an *Advocate*, and will make thee look, as to the Blood and Righteousness of Jesus Christ to justify thee, so to Christ as an *Advocate* to plead thy Cause, as did holy Job in his Distresses, *Job* 16. 21.

Use 3. Thirdly, Is Christ Jesus not only

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a Priest of, and a King over, but an *Advocate* for his People? Let this make us stand and wonder, and be amazed at his Humiliation and Condescension. We read of his Humiliation on Earth when he put himself into our Flesh, took upon him our Sins: And made them as his own unto Condemnation and Death. And to be an *Advocate*, is an Office reproachful to the malicious, if any Man be such an one for those that are base and unworthy. Yea, and the higher and more honourable the Person is that pleads for such, the more he humbles himself. The Word doth often, in effect, account him, *now* in Heaven as a Servant for us, and Acts of Service are Acts of Condescension. And I am sure some Acts of Service have more of that in them than some. And I think, when all things are considered, that Christ neither doth, nor can do any thing for us there, of a more condescending Nature than to become our *Advocate*. True, he glories in it but that doth not shew that the work is excellent in it self. It is also one of his Titles of Honour. But that is to shew how highly God esteems of, and dignifies all his Acts, and tho this shall tend at last to the greatning of his Honour and Glory in his Kingdom, yet the Work it self is amazingly mean.

I speak after the manner of Men: It is accounted so in this World: How ignoble and

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unrespectful doth a Man make himself, specially to his Enemy, when he undertaketh to plead a bad Cause, if it also happeneth to be the Cause of the base and unworthy. And I am sure we are every one so in our selves, for whom he is become an *Advocate with the Father*. True, we are made worthy in *him*, but that's no thanks to *us*; as to our selves, and our Cause, both are yet bad enough. And let us now leave off disputing, and stand amazed at his Condescension. He humbleth himself to behold things that are in Heaven, *Psal.* 113. 4, 5, 6. and Men of old did use to wonder to think that God should so much stoop, as to open his Eyes to look upon Man, or once so much as to mind him, *Job* 14. 1, 2, 3. *Psal.* 144. 3, 4. *Job* 7. 17. *Psal.* 8. 4. And if these be Acts that bespeak a Condescension, what will you count of Christ's standing up as an *Advocate* to plead the Cause of his People? Must not that be much more so accounted. Oh the Condescension of Christ in Heaven! While Cavillers quarrel at such kind of Language, let the Saints stay themselves and wonder at it, and be so much the more affected with his Grace. The Persons are base, the Crimes are base with which the Persons are charged, wherefore one would think, that has but the Reason to think, that it is a great Condescension of Christ

Christ now in Heaven to take upon him to be an *Advocate* for such a People: Specially if you consider the opennes of this Work of Christ, for this thing is not done in a Corner.

This is done in open Court.

First, *with an holy and just God*: for he is the Judge of all, and his Eyes are purer than to behold Iniquity, yea his very Essence, and Presence is a consuming Fire, yet before, and with *this* God, and that for *such* a People, Jesus Christ the King will be an *Advocate*. For one mean Man to be an *Advocate* for the base, with one that is not considerable, is not so much: But for Christ to be an *Advocate* for the base, and for the base too under the basest Consideration, this is to be wondred at. When *Bathsheba* the Queen, became an *Advocate* for *Adonijah* unto King *Solomon*, you see how he flounced at her, for that his Cause was bad, *And why*, saith he, *dost thou ask, Abishai, for Adonijah: Ask for him the Kingdom also*, 1 *Kin.* 2. 16, 17, 18, 19, 20, 21, 22, 23. I told you before, that to be an *Advocate*, did run one upon Hazards of Reproach, and it may easily be thought that the Queen did blush when from the King her Son she received such a Repulse: Nor do we hear any more of her being an *Advocate*; I believe she had enough of this. But  
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Oh! this Christ of God, who himself is greater than *Solomon*, he is become an *Advocate*; an *Advocate* with the Father, who is the eternally just, and holy, and righteous God: And that for a People with Respect to him far worse than could be *Adonijah* in the Eyes of his Brother *Solomon*. Majesty, and Justice are dreadful in themselves, and much more so when approached by any, specially when the Cause, as to matter of Fact, is bad that the Man is guilty of, who is concerned in the *Advocateship* of his Friend. And yet Jesus Christ is still an *Advocate* for us, an *Advocate* with the Father.

Secondly, Consider also before whom Jesus Christ doth plead as an *Advocate*, and that is before or in the Presence and Observation of all the heavenly Host. For while Christ pleadeth with God for his People all the Host of Heaven stands by, *on the right Hand and on the Left*, *Mat. 10. 32*. And tho as yet there may seem to be but little in this Consideration, yet Christ would have us know, and account it an Infinite Kindness of his to us, that he will *confess*, and not be *ashamed* of us before the Angels of his Father, *Mark 8. 38*. Angels are holy and glorious Creatures; and in some Respect may have a greater Knowledge of the Nature and baseness of Sin than we, while here, are capable of, and so may be made

made to stand and wonder while the *Advocate* pleads with God for a People from Head to Foot clothed therewith. But Christ will not be ashamed to stand up for us *before them*, though they know how bad we are, and what vile things we have done. Let this therefore make us wonder.

Thirdly, Add to these how unconcerned, oft-times those are with themselves and their own desolate Condition, for whom Christ as an *Advocate* laboureth in Heaven with God. Alas the Soul is as far off of knowing what the Devil is doing against it at God's Bar, as *David* was when *Saul* was threatening to have his Blood, while he was hid in the Field, *1 Sam. 20. 26, 27, 28, 29, 30, 31, 32*. But O true *Jonathan*! How didst thou plead for *David*? Only here thou hadst the Advantage of our *Advocate*, thou hadst a good Cause to plead, for when *Saul* thy Father said *David shall surely die*: Thy Reply was, *wherefore shall he be slain? What evil hath he done?* But Christ cannot say thus, when he pleadeth for us at God's Bar, nor is our present Senselessness and unconcernedness about his pleading, but an Aggravation to our Sin. Perhaps *David* was praying while *Jonathan* was playing the *Advocate* for him before the King his Father: But perhaps the Saint is sleeping, yea, *sinning* more, while Christ is

is pleading for him in *Heaven*! Oh! This should greatly affect us, this should make us wonder; this should be so considered by us as to heighten our Souls to Admiration of the Grace and Kindness of Christ.

Fourthly, join to these, the Greatness, and Gravity; the highness and glorious Majesty of the Man that is become our *Advocate*, says the Text, 'tis *Jesus Christ*, we have an *Advocate* with the Father, *Jesus Christ*.

Now that he should become an *Advocate*, that he should embrace such an Employ as this of his *Advocateship*, let this be a wonderment and so be accounted. But let us come to the fourth Use.

*Use 4.* Fourthly, Is it so, is *Jesus Christ* the Saviour also become our *Advocate*? Then let us labor to make that Improvement of this Doctrine as tendeth to strengthen our Graces, and us in the management of them. Indeed this should be the Use that we should make of all the Offices of Christ, but let us at this time concern our selves about this. Let, I say, the poor Christian thus expostulate with himself.

1. Is Christ *Jesus* the Lord mine *Advocate* with the Father? Then awake, *my Faith*, and shake thy self like a Gyant: Stir up thy self and be not faint: Christ is the *Advocate* of

of his People, and pleadeth the Cause of the poor and needy. And as for Sin which is one great stumble to thine actings, O my Faith, Christ has not only died for that as a Sacrifice, nor only carried his Sacrifice unto the Father into the holiest of all; but is there to manage that Offering as an *Advocate*, pleading the efficacy and Worth thereof, before God against the Devil for us.

Thus, I say, we should strengthen our Faith, for Faith has to do, not only with the Word, but also with the Offices of Christ. Besides, considering how many the Assaults are that are made upon our Faith, we find all little enough to support it against all the Wiles of the Devil.

Christians too little concern themselves, as I have said with the Offices of *Jesus Christ*, and therefore their Knowledge of him is so little, and their Faith in him so weak. We are bid to have our Conversation in Heaven, and then a Man so hath, when he is there in his Spirit by Faith observing how the Lord *Jesus* doth exercise his Offices there for him. Let us often by Faith go to the Bar of God, there to hear our *Advocate* plead our Cause, we should often have our Faith to God's Judgment-seat, because we are concerned there. There we are accused of the Devil, there we have our Crimes laid open, and there we have

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our *Advocate* to plead. And this is suggested in the Text, for it saith, we have an *Advocate* with the Father. Therefore thither our Faith should go for help and relief in the Day of our straits. I say we should have our Faith to God's Judgment-Seat and shew it there by the Glas of our Text what Satan is doing *against*, and the Lord Jesus *for* our Souls: we should also shew it how the Lord Jesus carries away every Cause from the Devil, and from before the Judgment-Seat, to the Comfort of the Children, the Joy of Angels, and the Shame of the Enemy. This would strengthen, and support our Faith indeed: And would make us more able than for the most part we are to apply the Grace of God to our selves; And hereafter to give more strong Repulses to Satan. 'Tis easie with a Man, when he knows that his *Advocate* has overthrown his Enemy, at the King's Bench Bar, or Court of common Pleas, less to fear him the next time he sees him, and more boldly to answer him when he reneweth his Threats upon him. Let Faith then be strengthened from its being exercised about the *Advocateship* of Jesus Christ.

Secondly, As we should make use of Christ's *Advocateship* for the strengthening of our Faith, so we also should make use thereof to the encouraging of us to Prayer. As

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our Faith is, so is our Prayer, to wit, cold, weak and doubtful if our Faith be so. When Faith cannot apprehend that we have access to the Father by Christ, or that we have an *Advocate* when charged before God for our sins by the Devil, then we flag and faint in our Prayer: But when we begin to take Courage to believe, and then we do so when most clearly we apprehend Christ, then we get up in Prayer: And according as a Man apprehends Christ in his Undertakings, and Offices, so he will wrestle with and supplicate God. Suppose a Man believes that Christ died for his Sins, why then he will plead that in Prayer with God. Suppose also that a Man understands that Christ rose again for his justification, why then he will also plead that in Prayer: But if he knows no further, no further will he go: But when he shall know that there is for him also an *Advocate* with the Father, and that that *Advocate* is Jesus Christ: And when the Glory of this Office of Christ shall shine in the Face of this Man's soul; Oh then he takes Courage to pray with that Courage he had not before, and then is his Faith so supported and made strong that his Prayer is more fervent and importuning abundance.

So that I say the Knowledge of the *Advocateship* of Christ is very useful to strengthen

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then our Graces, and as of Graces in general so of Faith and Prayer in particular. Wherefore our Wisdom is so to improve this Doctrine that Prayer may be strengthened thereby.

Thirdly, As we should make use of the Doctrine to strengthen Faith and Prayer. So we should make use of it to keep us humble. For the more Offices Christ executeth for us with the Father, the greater Sign that we are bad: And the more we see our badness, the more humble should we be. Christ gave for us the Price of Blood, but that is not all. Christ as a Captain has conquered Death at the Grave for us, but that is not all. Christ as a Priest intercedes for us in Heaven, but that is not all: Sin is still in us, and with us, and mixes it self with what-ever we do. Whether what we do be religious or civil. For not only our Prayers and our Sermons, our Hearings, and Preaching and so; but our Houses, our Shops, our Trades and our Beds are all polluted with Sin. Nor doth the Devil, our Night and Day Adversary forbear to tell our bad Deeds to our Father, urging that we might forever be disinherited for this. But what should we now do if we had not an *Advocate*? Yea, if we had not one who would plead in *Forma Pauperis*; yea, if we had not one that could prevail, and that

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would faithfully execute that Office for us? Why we must die. But since we are rescued by him, let us, as to our selves, lay our Hand upon our Mouth, and be silent, or say, *not unto us, Lord, not unto us, but to thy Name give Glory.* And I say again, since the Lord Jesus is fain to run through so many Offices for us before he can bring us to Glory, O! How low, how little, how vile and base in our own Eyes should we be?

'Tis a Shame for a Christian to think highly of himself, since Christ is fain to do so much for him, and he again not at all able to make him Amends; but some whose Riches consist in nothing but *Scabs* and *Lice* will yet have lofty looks.

But are not they much to blame who sit lifting up of lofty Eyes in the House, and yet know not how to turn their Hand to do any things so, but that another, their betters, must come and mend their Work. I say is it not more meet that those that are such, should *look*, and *speak*, and *act* as such that declare their Sense of their *Unhandiness*, and their Shame, and the like for their Unprofitableness? Yea is it not meet that to every one they should confess what sorry ones they are? I am sure it should be thus with Christians, and God is angry when it is otherwise. Nor doth it become these helpless ones

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ones to lift up themselves on high. Let Christ's *Advocateship* therefore teach us to be humble.

Fourthly, as we should improve this Doctrine to strengthen Faith, to encourage Prayer, and to keep us humble: *So we should make Use of it to encourage to Perseverance*; that is, to hold on, to hold out to the end. For, for all those Causes the Apostle setteth Christ before us as an *Advocate*: There is nothing doth more discourage the truly Godly than the Sense of their own Infirmities (as has been hinted at all along); consequently, nothing can more encourage them to go on than to think that Christ is an *Advocate* for them. The Services also that Christ has for us to do in this World, are full of Difficulty, and so apt to discourage: But, when a Christian shall come to understand that (if we do what we can) 'tis not a failing either in *Matter* or *Manner* that shall render it wholly unserviceable, or give the Devil that Advantage as, to plead thereby to prevail for our Condemnation and Rejection; but that Christ by being our *Advocate* saves us from our falling short, and also from the Rage of Hell: This will encourage us to hold on, though we do but *hobble* in all our goings, and *fumble* in all our doings. For we have Christ for an *Advocate* in case we sin in the Manage-

ment of any Duty. If any Man sin we have an *Advocate* with the Father, Jesus Christ the righteous.

Let us therefore go on in all God's Ways, as well as we can for our Hearts, and when our Foot slips let us tell God of it, and his Mercy in Christ shall hold us up, *Psal.* 84. 18.

Darkness, and to be shut up in Prison is also a great Discouragement to us; But our *Advocate* is for giving us Light and for fetching us out of our Prison. True, he that *Joseph* chose to be his *Advocate* to *Pharaoh* remembered not *Joseph* but forgot him, *Gen.* 40. 14, 23. but he that has Jesus Christ to be his *Advocate* shall be remembered before God. *He remembered us in our low Estate, for his Mercy endureth forever, Mich.* 7. 8, 9, 10. *Psal.* 136. 23. Yea, he will say to the Prisoners shew your selves, and to them that are in the Prison-House go forth.

Satan sometimes gets the Saints into the Prison, when he has taken them Captive by their Lusts, *Rom.* 7. 23. but they shall not be always there; and this should encourage us to go on in godly Ways: For we must through many Tribulations enter into the Kingdom of Heaven.

Obj. But I cannot pray, says one, therefore how should I persevere? When I go to Prayer, in-

stead of praying my Mouth is stopt: What would you have me do?

Well, Soul, tho Satan may baffle thee, he cannot so serve thine Advocate. If thou must not speak for thy self, Christ thine Advocate can speak for thee. Lemuel was to open his Mouth for the Dumb, to wit, for the Sons of Destruction, and to plead the Cause of the poor and needy, Prov. 31. 8, 9. If we knew the Grace of our Lord Jesus Christ so as the Word reveals it, we would believe, we would hope, and would, notwithstanding all Discouragements, wait for the Salvation of the Lord. But there are many things that hinder; wherefore Faith, and Prayer, and Perseverance are made difficult things unto us. But if any Man sin, we have an Advocate with the Father, Jesus Christ the righteous. And, God shall fight for you and you shall hold your Peace, was once a good Word to me, when I could not pray.

Fifthly, As we should improve this Doctrine for the Improvement and Encouragement of these Graces: So we should improve it to the Driving of Difficulties down before us, to the getting of Ground upon the Enemy. Resist the Devil, drive him back; this is it for which thy Lord Jesus is an Advocate with God in Heaven, and this is it for the Sake of which thou art made a Believer, on Earth,

Earth, 1 Pet. 5. 9. Heb. 12. 4. wherefore has God put this Sword [we have an Advocate] into thy Hand, but to fight thy way through the World. Fight the good Fight of Faith, lay hold on eternal Life: And say I will go in the Strength of the Lord God: And since I have an Advocate with the Father Jesus Christ the righteous, I will not despair tho the Iniquity of mine Heels should compass me about, Psal. 49. 5.

Use 5. Fifthly, Doth Jesus Christ stand up to plead for us with God, to plead with him for us against the Devil. Let this teach us to stand up to plead for him before Men, to plead for him against the Enemies of his Person and Gospel. This is but reasonable: For if Christ stands up to plead for us, why should not we stand up to plead for him? He also expecteth this at our Hands, saying, who will rise up for me against the evil Doers? Who will stand up for me against the Workers of Iniquity? The Apostle did it and counted himself engaged to do it, where he saith he preached the Gospel of God with much Contention, 2 Thes. 2. 2. Nor is this the Duty of Apostles, or Preachers only, but every Child of God should earnestly contend for the Faith once delivered to the Saints, Jud. 3.

And, as I said, there is Reason why we should do this. He standeth for us: And if we

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1. Consider the Disparity of Persons, to plead, it will seem far more reasonable. He stands up to plead *with God*, we stand up to plead *with Men*. The Dread of God is greater, yea greater than the Dread of Men.

2. If we consider the Persons pleaded for: He pleads for *Sinners*, for the inconsiderable, vile, and base: We plead for *Jesus*, for the Great, Holy, and Honourable. 'Tis an Honour for the Poor to stand up for the Great and Mighty: But what Honour is it for the Great to plead for the base? Reason therefore requireth that we stand up to plead for him, tho there can be but little rendered why he should stand up to plead for us.

3. He standeth up to plead for us in the most Holy Place, tho we are *vile*: And why should we not stand up for him in this vile World, since he is *holy*?

4. He pleads for us though our Cause is *bad*, why should not we plead for him since his Cause is *good*?

5. He pleads for us against fallen *Angels*, why should we not plead for him, against *sinful Vanities*?

6. He pleads for us to save our *Souls*, why should not we plead for him, to sanctifie his *Name*?

7. He pleads for us before the Holy *Angels*, why should not we plead for him before *Princes*?

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8. He is not ashamed of us, tho now in Heaven, why should we be ashamed of him before this Adulterous and sinful Generation?

9. He is unwearied in his pleading for us, why should we faint and be dismayed while we plead for him?

My Brethren, is it not reasonable that we should stand up for him in this World? Yea, is it not Reason that in all things we should study his Exaltation here since he in all things contrives our Honour, and Glory in Heaven? A Child of God should study in every of his Relations to serve the Lord Christ in this World, because Christ by the Execution of every one of his Offices seeks our Promotion hereafter.

If these be not sufficient Arguments to bow us to yield up our *Members*, our *selves*, our *whole selves* to God, that we may be Servants of Righteousness unto him: Yea if by these and such like we are not made willing to stand up for him before Men; 'tis a Sign that there's but little, if any of the Grace of God in our Hearts.

Yea, further that we should have now, at last, in Reserve, Christ as authorized to be our *Advocate* to plead for us, for this is the last of his Offices for us while we are here: And is to be put in practice for us when there are

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more than ordinary Occasions. This is to help as we say, *at a dead lift*. Even then when a Christian is taken for a Captive: Or when he sinks in the mire where is no standing; or when he is cloathed in filthy Garments; or when the Devil doth desperately plead against us our evil Deeds; or when by our Lives we have made our Salvation questionable, and have forfeited our Evidences for Heaven: And why then should not we have also in reserve for Christ? And when Profession, and Confession, will not do: When Loss of Goods and a Prison will not do: When Loss of Country and of Friends will not do: Then to bring it in; then to bring it in as the Reserve, and as that which will do: To wit, willingly to lay down our Lives for his Name, *Isa. 24. 15. Joh. 21. 19.* and since he doth his part without grudging for us, let us do ours with rejoicing for him.

*Use 6.* Sixthly, Doth Jesus Christ stand up to plead for us and that of his meer Grace and Love? *Then this should teach Christians to be watchful and wary how they sin against God.* This Inference seems to run *Retrograde*; but who so duly considers it will find it fairly fetch'd from the Premises. Christianity teaches Ingenuity, and aptness to be sensible of Kindnesses, and doth instruct us to a lothness to be *over-hard* upon him from whom we have  
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all a free-cost, Shall we sin that Grace may abound? God forbid. Shall we do evil that good may come? God forbid. Shall we sin because we are not under the Law, but under Grace? God forbid, *Rom. 6. 1, 2, 15.*

It is the most *disingenious* thing in the World not to care how chargeable we are to that Friend that bestows all upon us *gratis*. When *Mephibosheth* had an Opportunity to be yet more chargeable to *David*, he would not, because he had his Life and his All from the meer Grace of the King, *2 Sam. 19. 24, 25, 26, 27, 28.* also *David* thought it too much for all his Household to go to *Absalom's* Feast because 'twas made of free-cost. Why, Christ is our *Advocate of free-cost*, we pay him neither *Fee* nor *In-come* for what he doth, nor doth he desire ought of us, but to accept of his free doing for us thankfully. Wherefore let us put him upon this Work as little as may be, and by so doing we shall show our selves Christians of the right make and stamp. We count him but a Fellow of a very gross Spirit, that will therefore be lavishing of what is his Friends, because 'tis prepared of meer Kindness for him. *Esau* himself was loth to do this, and shall Christians be *disingenious*?

I dare say, if Christians were sober, watchful and of a more self-denying Temper, they  
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need not put the Lord Jesus to that to which for the want of these things they do so often put him. I know he is not unwilling to serve us; but I know also that the Love of Christ should constrain us, to live not to our Selves but to him that loved us; that died for us, and rose again, 2 Cor. 5. 14. we shall do that which is naught too much, even then when we watch and take care what we can to prevent it. Our Flesh, when we do our utmost Diligence to resist it, will defile both us and our best Performances. We need not lay the reins on its Neck, and say what care we, the more Sin the more Grace, and the more we shall see the Kindness of Christ, and what Virtue there is in his *Advocates* Office to save us. And should there be any such here I would present them with a Scripture or two. The first is this, *Do ye thus requite the Lord, O foolish People and unwise? Dent. 32. 6.* and if this gentle check will not do, then read the other, *Shall we say, let us do evil that good may come? their Damnation is just, Rom. 3. 8.* besides, as nothing so swayeth with us as Love, so there is nothing so well pleasing to God as it. Let a Man love, tho he has Opportunity to do nothing, 'tis accepted of the God of Heaven: But where there is *no Love*, let a Man *do what he will*, it is not at all regarded, 1 Cor. 13. 1, 2, 3. Now to be careless, and negligent,

negligent, and that from a supposed Understanding of the Grace of Christ in the Exercise of his *Advocateship* for us, in Heaven, is as clear a Sign as can be that in thy Heart there is no Love to Christ, and that consequently thou art a just nothing instead of being a Christian.

Talk then what thou wilt, and profess never so largely, Christ is *no Advocate* of thine, nor shalt thou, thou so continuing, be ever the better for any of those Pleas that Christ at God's Bar, puts in against the Devil, for his People.

Christians, Christ Jesus is not unwilling to lay out himself for you in Heaven, nor to be an *Advocate* for you in the Presence of his Father: But yet he is unwilling that you should render him evil for good; I say that you should do so by your remissness and carelessness. For want of such a thinking of things, as may affect you Hearts therewith. 'T would be more comely in you, would please him better, would better agree with your Profession, and also better would prove you gracious, to be found in the Power and Nature of these Conclusions. *How shall we that are dead to sin live any longer therein? Rom. 6. 2. Col. 3. 1, 3, 5, 6, If ye be risen with Christ seek those things that are above where Christ sitteth at the right Hand of God. For ye are dead and your*

*Life is hid with Christ in God. Mortifie therefore your Members which are upon the Earth; Fornication, Uncleanneſs, inordinate Affection, Evil Coꝛcupiſcence, and Covetouſneſs which is Idolatry, for which things ſake the Wrath of God cometh upon the Children of Diſobedi-  
ence.*

I ſay 'twould be more comely for Chriſtians to ſay, we will not ſin, becauſe God will pardon, we will not commit Iniquity, 'cauſe Chriſt will *advocate* for us: *I write unto you that you ſin not*, tho if any Man ſins we have an *Advocate* with God the Father. Why the brute will conclude, I will not do ſo 'cauſe my Maſter will beat me: I will do thus, for then my Maſter will love me: And Chriſtians ſhould be above Men, brutiſh Men.

And for a Concluſion as to this, let me preſent you with three Conſiderations.

1. Know, that it is the Nature of Grace, to draw holy Arguments to move to goodneſs of Life, from the Love and Goodneſs of God: But not thence to be remiſs, 1 Cor. 5. 14.

2. Know therefore that they have no Grace that find not theſe Effects of the Discoveries of the Love and Goodneſs of God.

3. Know alſo that among all the Swarms of Profeſſors that from Age to Age make mention of the Name of Chriſt, they only

only muſt dwell with him in Heaven that depart from Iniquity and are zealous of good Works, 2 Tim. 2. 19. *He gave himſelf for theſe*; Tit. 2. 11, 12, 13, 14 not that they were ſo antecedent to this Gift: But thoſe that he hath redeemed to himſelf, are thus ſanctified by the Faith of him, *Acts* 26. 18.

Seventhly, Is it ſo? Is Jeſus Chriſt an *Advocate* with the Father for us? Then this ſhould encourage ſtrong Chriſtians to tell the weak ones, where, when they are in their Temptations and Fears through Sin, they may have one to plead their Cauſe. Thus the Apoſtle doth, by the Text; and thus we ſhould do one to another. Mark, he telleth the weak of an *Advocate*. *My little Children, I write unto you, &c.*

Chriſtians, when they would comfort their dejected Brethren talk too much at *rovers*, or in *generals*: They ſhould be more at the Mark. *A Word ſpoke in ſeaſon, how good is it?* I ſay, Chriſtians ſhould obſerve and enquire that they may obſerve, the Cauſe or ground of their Brothers Trouble; and having firſt taken Notice of that, in the next place conſider under which of the Offices of Jeſus Chriſt this Sin or Trouble has caſt this Man; and ſo labour to apply Chriſt in the Word of the Goſpel to him. Sometimes

we are bid to consider him as an *Apostle*, and *High Priest*, and sometimes as a *fore-runner* and an *Advocate*. And he has, as was said afore, these divers Offices with others that we by the Consideration of him might be relieved under our manifold Temptations. This, as I said, I perceive *John* teaches us here, as he doth a little before of his being a Sacrifice for us; for he presenteth them that after Conversion shall sin, with Christ as an *Advocate* with the Father. As who should say, my Brethren are you tempted, are you accused, have you sinned, has Satan prevailed against you? We have an *Advocate* with the Father, Jesus Christ the righteous.

Thus we should do, and deliver our Brother from Death, there is nothing that Satan more desires than to get good Men into his Sive to sift them as Wheat that if possible he may leave them nothing but bran, no Grace, but the very husk and shell of Religion: And when a Christian comes to know this, should Christ as Priest, or *Advocate* be hid from him, what could bear him up? But let him now remember and believe that we have an *Advocate* with the Father, Jesus Christ the righteous, and he forthwith conceiveth Comfort. For an *Advocate* is to plead for me according as has been shewed afore, that

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I may be delivered from the Wrath and Accusation of my Adversary, and still be kept safe under Grace.

Further, by telling of my Brother that he hath an *Advocate*: I put things into his Mind that he has not known, or do bring them to Remembrance which he has forgot: To wit, that tho he hath sinned he shall be saved in a way of Justice. For an *Advocate* is to plead Justice and Law, and Christ is to plead these for a Saint that has sinned: Yea so to plead them that he may be saved: This being so, he is made to perceive that by Law he must have his Sins forgiven him: That by Justice he must be justified. For Christ as an *Advocate* pleadeth for Justice, Justice to himself, and this Saint is of himself, a Member of his Body, of his Flesh and of his Bones.

Nor has Satan so good a Right to plead Justice against us tho we have sinned, that we might be damned, as Christ has to plead it tho we have sinned that we might be saved. For Sin cannot cry so loud to Justice, as can the Blood of Christ: And he pleads his Blood as *Advocate* by which he has answered the Law, wherefore the Law having nothing to object, must needs acquit the Man for whom the Lord Jesus pleads. I conclude this with that of the Psalmist: Surely his Salvation is

nigh

nigh them that fear him, that Glory may dwell in our Land. Mercy and Truth are met together: Righteousness and Peace have kissed each other. Truth shall spring out of the Earth, and Righteousness shall look down from Heaven: Yea the Lord shall give that which is good, and our Land shall yield her Increase. Righteousness shall go before him, and shall lead us the Way of his Steps.

Use 8. Eighthly, But what is all this to you that are not concerned in this Privilege? The Children indeed have the Advantage of an Advocate, but what is this to them that have none to plead their Cause? Jer. 30. 12, 13. They are as we say left to the wide World, or to be ground to Powder between the Justice of God and the Sins which they have committed. This is the Man that none but the Devil seeks after, that is pursued by the Law, and Sin, and Death, and has none to plead his Cause. 'Tis sad to consider the plight that such an one is in. His Accuser is appointed, yea ordered to bring in a Charge against him [let Satan stand at his right Hand] Ps. 109 6, 7. in the Place where Accusers stand, And when he shall be judged let him be condemned, let there be none to plead for his Deliverance. If he cries or offereth to cry out for Mercy or Forgiveness [let his Prayer become Sin:] This is the Portion of a wicked Man. Terrors take hold

on him as Waters, a Tempest stealeth him away in the Night, the East Wind carrieth him away and he departeth, and as a Storm hurleth him out of his Place. For God shall cast upon him and not spare: he would fain flee out of his Hand. Men shall clap their Hands at him and shall hiss him out of his Place, Job 27. 20, 21, 22, 23. And what shall this Man do? Can he over-stand the Charge, the Accusation, the Sentence, and Condemnation? No, he has none to plead his Cause. I remember that somewhere I have read, as I think, concerning one, who when he was carrying upon Mens Shoulders to the Grave, cried out as he lay upon the Bier, *I am accused before the just Judgment of God*; and a while after, *I am condemned before the just Judgment of God*. Nor was this Man but strict as to the Religion that was then on Foot in the World, but all the Religion of the World amounts to no more than nothing, I mean as to eternal Salvation, if Men be denyed an Advocate to plead their Cause with God. Nor can any Advocate, save Jesus Christ the righteous, avail any thing at all: Because there is none appointed, but him to that Work, and therefore not to be admitted to enter a Plea for their Client at the Bar of God.

Obj. But some may say there is God's Grace, the Promise, Christ's Blood, and his second Part of Priesthood now in Heaven: Can none of these severally,

*severally, nor all of them jointly save a Man from Hell, unless Christ also become our Advocate?*

Answer : All these, his *Advocates Office* not excluded, are few enough, and little enough to save the Saints from Hell; *For the righteous shall scarcely be saved, 1 Pet. 4. 18.* There must then be the Promise, God's Grace, Christ's Blood, and him to *advocate* too, or we cannot be saved. What's the Promise, without God's Grace; and what's that Grace without a Promise to bestow it on us? I say what Benefit have we thereby? Besides, if the Promise, and God's Grace without Christ's Blood would have saved us, wherefore then did Christ die? Yea, and again I say, if all these without his being for us an *Advocate*, would have delivered us from all those Disadvantages that our Sins and Infirmities would bring us to, and into; surely in vain and to no purpose was Jesus made an *Advocate*. But, Soul, there is need of all, and therefore be not thou offended that the Lord Jesus is of the Father made so much to his, but rather admire and wonder that the Father and the Son should be so concerned with so sorry a lump of Dust and ashes as thou art. And I say again, be confounded to think that Sin should be a thing so horrible, of Power to pollute, to captivate and detain us from God,

God, that without all this ado (I would speak with Reverence of God and his Wisdom) we cannot be delivered from the everlasting Destruction that it hath brought upon the Children of Men.

But I say what is this to them that are not admitted to a Privilege in the *Advocates Office* of Christ? Whether he is an *Advocate* or no the Case to them is the same. True, Christ as a Saviour is not divided: He that hath him not in all, shall have him in none at all of his Offices in a saving manner. Therefore he for whom he is not an *Advocate*, he is *nothing*, as to eternal Life.

Indeed Christ by some of his Offices is concerned for the Elect, before by some of them he is. But such shall have the Blessing of them all before they come to Glory. Nor hath a Man ground to say Christ is here or there mine, before he hath ground to say he also is mine *Advocate*. Tho that Office of his as has been already shewed stands in the last place and comes in as a Reserve. But can any imagine that Christ will pray for them *as Priest*, for whom he will not plead *as Advocate*? Or that he will speak for them, to God for whom he will not plead *against the Devil*? No; no; they are his own that he loveth to the end, *Joh. 13.* to the end of their Lives, to the end of their Sins, to the end



end of their Temptations, to the end of their Fears and of the Exercise of the Rage and Malice of Satan against them. To the end may also be understood, even until he had given them the Profit and Benefit of all his Offices in their due Exercise and Administration: But I say, what is all this to them that have him not for their *Advocate*?

You may remember that I have already told you that there are several who have not the Lord Jesus for their *Advocate*. To wit, those that are still in their Sins pursuing of their Lusts, those that are ashamed of him before Men, and those that are never otherwise but lukewarm in their Profession: And let us now for a Conclusion make further enquiry into this matter.

Is it likely that those should have the Lord Jesus for their *Advocate* to plead their Cause, who despise and reject his Person, his Word and Ways? Or those either who are so far off from Sense of and Shame for Sin, that it is the only thing they hug and embrace? True he pleadeth the Cause of *his* People, both with the Father and against the Devil, and all the World besides; but open Profaneness, Shame of good, and without Heart or Warmth in Religion are no Characters of his People.

It is irrational to think that Christ is an *Advocate*

*Advocate* for, or that he *pleadeth* the Cause of such, who in the self same Hour and before his Enemies are throwing dirt in his Face, by their profane Mouths and unsanctified Lives and Conversions.

If he pleads as an *Advocate* for *any*, he must plead against *Satan* for them, and so consequently must have some special bottom to ground his Plea upon: I say a bottom better than that upon which the carnal Man stands. Which bottom is, either some special Relation that this Man stands in to God, or some special Law he hath Privilege by: That he may have some ground for an Appeal if need be, to the Justice and Righteousness of God: But none of these things belong to them that are dead in Trespasses and Sins. They stand in no special Relation to God; they are not privileged by the Law of Grace.

Obj. *But doth not Christ as Advocate plead for his Elect, tho not called as yet?*

Ans. He died for all his Elect, he prayeth for all his Elect as a Priest: But as an *Advocate* he *pleadeth* only for the Children, the called only. Satan objecteth not against God's Election, for he knows it not: But he objecteth against the called, to wit, whether he be truly godly or no, *Job* 1. 9, 10. *Zech* 3. or whether they ought not to die for their Transgressions. And for these things he has some

some colour to frame an Accusation against us: (And now 'tis time enough for Christ to stand up to plead,) I say for these things he has some Colour to frame a Plea against us, for there is Sin and a Law of Works, and a Judge too that has not respect of Persons. Now to overthrow this Plea of Satan is Jesus Christ our *Advocate*: Yea to overthrow it by pleading Law and Justice, and this must be done with respect to the Children only. *My little Children, I write unto you that ye sin not: And if any Man sin, we have an Advocate with the Father, Jesus Christ the righteous.*

7 AP 53

F I N I S.

E R R A T A.

PAGE 31 Line 22 for *acknowledgeth* read *acknowledged*, p. 65 l. 13 f. *gout* r. *you*, p. 70. l. 2 r. *his Office is*, p. 77. l. 19 f. *world* r. *word*, p. 87 l. 13 f. *defers* r. *defers*, p. 102 l. 24 f. *groundes* r. *groundless*, p. 108 l. 15 f. *thes* r. *the*, p. 118. l. 27 f. *affliction* r. *affecti-*  
*on*. p. 127 l. 10 f. *matter* r. *water*.

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