# THE DOCTRINE

OF THE

# LAW AND GRACE

## UNFOLDED:

OR A

## *Diſcourſe concerning Law and Grace.*

SHEWING

Their diſtinct Nature as two different Covenants;

AND

The very diſſimilar Character and Condition of the Perſons who are under theſe *Two Covenants.*

WHEREIN ARE ANSWERED

A Number of important Queſtions reſpecting *Law* and *Grace*, in a Manner eaſy to be underſtood by the Sons of Wiſdom, the Children of the *Second Covenant.*

BY JOHN BUNYAN,
AUTHOR OF THE PILGRIM'S PROGRESS.

*The law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.* Heb. vii. 16.

*Therefore we conclude, that a man is juſtified by faith without the deeds of the law.* Rom. iii. 28.

*To him therefore that worketh not, but believeth on him that juſtifieth the ungodly, his faith is counted for righteouſneſs.* Rom. iv. 5.

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# TO THE READER.

IF at any time there be held forth by the preacher, the freeneſs and fulneſs of the goſpel, together with the readineſs of the Lord of peace to receive thoſe that have any deſire thereto; preſently it is the ſpirit of the world to cry out, Sure this man diſdains the law, ſlights the law, and counts that of none effect; and all becauſe there is not, together with the goſpel, mingled the doctrine of the law, which is not a right diſpenſing of the word according to truth and knowledge. Again, If there be the terror, horror, and ſeverity of the law diſcovered to a people by the ſervants of Jeſus Chriſt (though they do not ſpeak of it, that people ſhould truſt to it, by relying on it as it is a covenant of works, but rather that they ſhould be driven farther from that covenant, even to embrace the tenders and privileges of the ſecond) yet, poſſibly, becauſe they are unacquainted with the nature of either of theſe two covenants, therefore, ſay they, Here is nothing but preaching the law, thundering of the law; when, alas, if theſe two be not held forth, to wit, the covenant of works, and the covenant of grace, together with the nature of the one, and the nature of the other, ſouls will never be able to know what they are by nature, nor what they lie under; neither can they underſtand what grace is, nor how to come from under the law, to meet God, in and through that other moſt glorious covenant; through which, and only through which, God can communicate from himſelf grace and glory, yea, even all the good things of another world.

Having conſidered theſe things, with others, I have made bold to preſent yet once more to thy view, my friend, ſomething of the mind of God, that if it ſhall but be bleſſed to thee, thou mayeſt profit thereby. For verily theſe things are not ſuch as are ordinary, and of ſmall concernment, but do abſolutely concern thee to know, and that experimentally too, if ever thou partake of the glory of God through Jeſus Chriſt, and eſcape the terror and inſupportable vengeance that will otherwiſe come upon thee through his juſtice, becauſe of thy living and dying in thy tranſgreſſions againſt the law of God. And therefore while thou liveſt here below, it is thy duty, if thou wiſh thyſelf happy for the time to come, to give up thyſelf to the ſtudy of theſe two covenants, treated of in the enſuing diſcourſe; and ſo to ſtudy them, until thou, through grace, do not only get the notion of the one and the other in thy head; but until thou do feel the very power, life, and glory of the one and of the other. For take this for granted, he that is dark, as touching the ſcope, intent, and nature of the law, is alſo dark as to the ſcope, nature, and glory of the goſpel; and alſo he that hath but a notion of the one, will hardly have any more than a notion of the other

So long as people are ignorant of the nature of the law, and of their being under it, that is, under the curſe and condemning power of it by reaſon of their ſin againſt it, ſo long they will be careleſs as to inquiring after the true knowledge of the goſpel. Before the commandment came (that is, in the true ſpirituality of it) *Paul* was alive, i. e. thought himſelf ſafe, which is clear, *Rom.* vii. 9, 10. compared with the 3d of *Phil.* verſes 6, 7, 8, 9, 10, 11. *&c.* But when that came, and was indeed diſcovered to him by the Spirit of the Lord, then *Paul* dies (*Rom.* vii.) to all his former life (*Phil.* iii.) and that man who before could not content himſelf to live, though ignorant of the goſpel, cries out now, *I count all things but loſs for the excellency of the knowledge of Jeſus Chriſt my Lord, ver.* 8. Therefore, I ſay, ſo long as they will be ignorant of the nature of the goſpel, and how glorious a thing it is to be found within the bounds of it, they are like a man that knoweth not himſelf to be ſick, who will not look out for himſelf a phyſician; and this Chriſt knew full well; for he ſaith, *The whole have no need of a phyſician, but them that are ſick*; that is, none will in truth deſire the phyſician, unleſs they know they are ſick. That man alſo that hath got but a notion of the law, (that is, the knowledge of it in the head, ſo as to diſcourſe and talk of it) if he hath not felt the power of it, and that effectually too, it is to be feared, will at the beſt be but a notionaliſt in the goſpel; he will not have the experimental knowledge of the ſame in his heart. Nay, he will not ſeek, nor heartily deſire after it, and all becauſe, as I ſaid before, he hath not the experience of the wounding, cutting, killing nature of the law.

Take therefore, if thou would'ſt know the authority and power of the goſpel, labour firſt to know the power and authority of the law; for I am verily perſuaded that the want of this one thing, namely, the knowledge of the law, is one cauſe why ſo many are ignorant of the goſpel. The man that doth not know the law, doth not know in deed and in truth that he is a ſinner; and that man that doth not know that he is a ſinner, doth not know ſavingly that there is a Saviour.

Again, that man that doth not know the nature of the law, doth not know the nature of ſin; and he that knoweth not the nature of ſin, will not regard to know the nature of a Saviour; this is proved, *John* viii. 31, 32, 33, 34, 35, 36. This people were profeſſors, and yet did not know the truth, (the goſpel) and the reaſon was, becauſe they did not know themſelves, and ſo not the law. I would not have thee miſtake me, Chriſtian reader; I do not ſay, that the law of itſelf will lead any ſoul to Jeſus Chriſt; but the ſoul being killed by the law, through the operation of its ſeverity ſeizing on the ſoul, then the man, if he be enlightened by the Spirit of Chriſt to ſee where remedy is to be had, will not, thro' grace, be contented without the real and ſaving knowledge through faith, of him.

If thou would then waſh thy face clean, firſt take a glaſs and ſee where it is dirty; that is, if thou would'ſt indeed have thy ſins waſhed away by the blood of Chriſt, labour firſt to ſee them in the glaſs of the law, (*James* i.) and do not be afraid to ſee thy guilty condition, but look on every ſpot thou haſt; for he that looks on the foulneſs of his face by the halves, will waſh by the halves; even ſo, he that looks on his ſins by the halves, he will ſeek for Chriſt by the halves. Reckon thyſelf, therefore, I ſay, the greateſt ſinner in the world, and be perſuaded that there is none worſe than thyſelf; then let the guilt of it ſeize on thy heart; then alſo go in that caſe and condition to Jeſus

Chriſt, and plunge thyſelf into his merits, and the of his blood; and after that thou ſhalt ſpeak of the things of the law, and of the goſpel, experimentally; and the very language of the children of God ſhall feelingly drop from thy lips, and not till then.

Let this therefore learn thee thus much: He that hath not ſeen his loſt condition, hath not ſeen a ſafe condition; he that did never ſee himſelf in the devil's ſnare, did never ſee himſelf in Chriſt's boſom. *This my ſon was dead, and is alive again, was loſt, and is found. With whom we all had our converſation in time paſt. But now are* (ſo many of us as believe) *returned to Jeſus Chriſt, the chief Shepherd and Biſhop of our ſouls.*

I ſay therefore, if thou do find in this treatiſe, in the firſt place, ſomething touching the nature, end and extent of the law, do not thou cry out therefore all on a ſudden, ſaying, here is nothing but the terror, horror, and thundering ſentences of the law.

Again, if thou do find in the ſecond part of this diſcourſe ſomething of the freeneſs and fullneſs of the goſpel, do not thou ſay then neither, here is nothing but grace, therefore ſurely an undervaluing of the law. No, but read it quite through, and then conſider of it; and I hope thou ſhalt find the two covenants (which all men are under either the one or the other) diſcovered, and the ſtate and condition of them that are under the one, and of them that are under the other.

There be ſome that through ignorance do ſay, that ſuch men as preach terror and amazement to ſinners, are beſide the book, and are miniſters of the letter of the law, and not of the ſpirit, the goſpel; but I would anſwer them, by citing them to *Luke* xvi. from the nineteenth verſe to the end; and 2 *Cor.* vi. 9, 10. *Gal.* iii. 10. *Rom.* iii. from the 9th verſe to the 19th; only this caution I would give by the way, that they who preach terror, to drive ſouls to the obtaining of ſalvation by the works of the law, their preaching is not the right goſpel preaching. Yet when ſaints ſpeak of the ſad ſtate that men are in by nature, to diſcover to ſouls their need of the goſpel, this is honeſt preaching (ſee *Romans* iii. 9, 10, 11, 12, 13, 14, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, *&c.*) and he that doth ſo, doth the work of a goſpel miniſter.

Again, there are others that ſay, becauſe we preach the free, full, and exceeding grace diſcovered in the goſpel, therefore we make void the law; which indeed, unleſs the goſpel be held forth in the glory thereof without confuſion, by mingling the covenant of works therewith, the law cannot be eſtabliſhed. *Do we, through faith*, or preaching of the goſpel, *make void the law?* nay, ſaith *Paul, God forbid; we do thereby eſtabliſh the law.* Rom. iii. 19.

And verily he that will indeed eſtabliſh the law, or ſet it in its own place (for ſo I underſtand the words) muſt be ſure to hold forth the goſpel in its right colour and nature; for if a man be ignorant of the nature of the goſpel, and the covenant of grace, he will be very apt to remove the law out of its place, and that becauſe *they are ignorant, not knowing what they ſay, nor whereof they affirm.*

And let me tell you, if a man be ignorant of the covenant of grace, and the bounds and boundleſſneſs of the goſpel, though he ſpeaks and makes mention of the name of the Father, and of the Son, and alſo of the name of the new covenant, and the blood of Chriſt; yet to this very time, and in theſe very words, he will preach nothing but the law, and that as a covenant of works.

It is a wonderful myſterious thing, and he had need have a wiſer ſpirit than his own that can rightly ſet theſe two covenants in their places, that when he ſpeaks of the one, he doth not joſtle the other out of its place. To be ſo well enlightened, as to ſpeak of the law, and to magnify the goſpel; and alſo, to ſpeak of the goſpel ſo as to eſtabliſh (and yet not to idolize) the law, nor any particular thereof, is rare! and to be heard and found but in very few men.

If thou ſhouldſt ſay, What is it to ſpeak to each of theſe two covenants, ſo as to ſet them in their right places, and alſo to uſe the terror of the one, ſo as to magnify and advance the glory of the other?—— To this I anſwer, read the enſuing diſcourſe with an underſtanding heart, and it is like thou wilt find a reply therein to the ſame purpoſe, which may be to thy ſatisfaction.

If thou find this book empty of fantaſtical expreſſions, and without light, vain, whimſical, ſcholar-like terms, thou muſt underſtand, I never went to ſchool to *Ariſtotle* or *Plato*, but was brought up at my father's houſe, in a very mean condition, among a company of poor countrymen. But if thou find a parcel of plain, yet ſound, true, and home ſayings, attribute that to the Lord Jeſus his gifts and abilities, which he hath beſtowed upon ſuch a poor creature as I am and have been. And if thou, being a ſeeing Chriſtian, doſt find me coming ſhort, though rightly touching at ſome things, attribute that either to my brevity, or if thou wilt, to my weakneſſes. A word or two more, and I ſhall have done with this.

The firſt is, friend, if thou do not deſire the ſalvation of thy ſoul, yet I pray thee to read this book over with ſerious conſideration; it may be it will ſtir up in thee ſome deſires to look out after it, which at preſent thou mayeſt be without.

Secondly, if thou do find any ſtirrings in thy heart, by thy reading ſuch an unworthy man's works as mine are, be ſure thou in the firſt place give glory to God and give way to thy convictions, and be not too haſty in getting them off from thy conſcience; but let them ſo work till thou do ſee thyſelf by nature void of all grace, as faith, hope, knowledge of God, Chriſt, and the covenant of grace.

Thirdly, then in the next place fly in all haſte to Jeſus Chriſt, being ſenſible of thy loſt condition without him, ſecretly perſuading thy ſoul that Jeſus Chriſt ſtandeth open armed to receive thee, to waſh away thy ſins, to clothe thee with his righteouſneſs, and is willing to preſent thee before the preſence of the glory of God, and among the innumerable company of angels with exceeding joy. In the next place, do not ſatisfy thyſelf with theſe ſecret and firſt perſuaſions, which do, or may encourage thee to come to Jeſus Chriſt; but be reſtleſs till thou do find by bleſſed experience, the wonderful glory of this ſecond covenant extended unto thee, and ſealed upon thy ſoul with the very Spirit of the Lord Jeſus Chriſt. And that thou mayeſt not ſlight this my counſel, I beſeech thee to conſider theſe following things.

Firſt. If thou do get off thy convictions, and not the right way (which is by ſeeing thy ſins waſhed away by the blood of Jeſus Chriſt), it is a queſtion whether ever God will knock again at thy heart or no; but rather ſay, ſuch a one is *joined to idols, let him alone. Hoſ.* iv. 17. Though he be in a natural ſtate, *let him alone.* Though he be in or under the curſe of the law, *let him alone.* Though he be in the very hand of the devil, *let him alone.* Though he be going poſt-haſte to hell, *let him alone.* Though his damnation will not only be aggra-

nation for ſins againſt the law, but alſo ſlighting the goſpel, yet, *let him alone*. My Spirit, my miniſters, my word, my grace, my love, my pity, my common providences, ſhall ſtrive no more with him; *let him alone*. O ſad! O miſerable! who would ſlight ſuch convictions that are on their ſouls, which tend ſo much for their good?

Secondly. If thou ſhalt not regard thy convictions, but put them off without the precious blood of Chriſt being ſavingly applied to thy ſoul, thou art ſure to have the miſpending of that conviction to prove the hardening of thy heart againſt the next time thou art to hear the word preached or read. This is commonly ſeen, that thoſe who have not regarded theſe convictions that are firſt ſet upon their ſpirits, do commonly (and by the juſt judgment of God upon them) grow more hard, more ſenſeleſs, more ſeared and ſottiſh in their ſpirits; for ſome who formerly would quake and weep, and relent under the hearing of the word, do now for the preſent ſit ſo ſenſeleſs, ſo ſeared and hardened in their conſciences, that certainly if they ſhould have hell fire before their faces, as it is ſometimes cried up in their ears, they would ſcarce be moved; and this comes upon them as a juſt judgment of God. 2 *Theſſ.* ii. 11, 12.

Thirdly. If thou do ſlight thoſe convictions that may be ſet upon thy heart, by reading this diſcourſe, or by hearing any good man preach the word of God ſincerely, thou wilt have the ſtifling of theſe or thoſe convictions to account and anſwer for at the day of judgment! Not only the ſins that are commonly committed by thee in thy calling and common diſcourſe, but thou ſhalt be called to a reckoning for ſlighting and diſregarding convictions, which God uſes as ſpecial means to make poor ſinners ſee their loſt condition, and the need of a Saviour. I might add many more conſiderations beſides theſe, to the end thou mayeſt be willing to attend and liſten to all convictions; as,

Firſt, Conſider thou haſt a precious ſoul, of more worth than the whole world; and this is commonly wrought upon (if ever it be ſaved) by convictions.

Secondly, This ſoul is certainly to go to hell, if thou ſhalt be a ſlighter of convictions.

Thirdly, If thou go to hell, thy body muſt go thither too, never to come out again. *Now conſider this, ye that* (are too apt to) *forget God* (and his convictions) *leſt he tear you in pieces, and there be none to deliver.* Pſalm l. 22.

But if thou ſhalt, notwithſtanding thy reading of thy miſery, and alſo of God's mercy, perſiſt to go on in thy ſins; know, in the firſt place, that here thou ſhalt be left, by things that thou readeſt, without excuſe; and in the world to come thy damnation will be exceedingly aggravated, for thy not regarding of them, and turning from thy ſins, which was not only reproved by them, but alſo for rejecting of that word of grace that did inſtruct thee how, and which way, thou ſhouldſt be ſaved from them. I leave thee, and alſo this diſcourſe, to God, who I know will paſs a righteous judgment both upon that and thee. I am yours, though not to ſerve your luſts and filthy minds, yet to reprove, inſtruct, and, according to that proportion of faith and knowledge which God hath given me to declare unto you the way of life and ſalvation. Your judgings, railings, ſurmiſings, and diſdaining of me, I ſhall leave till the fiery judgment comes, in which the offender ſhall not go unpuniſhed, be he you or me; yet I ſhall pray for you, wiſh well to you, and do you what good I can. And that I might not write or

ſpeak in vain, Chriſtian, pray for me to our God, with much earneſtneſs, fervency, and frequency, in all your knockings at your Father's door, becauſe I do very much ſtand in need thereof; for my work is great, my heart is vile, the devil lieth at watch, the world would fain be ſaying, *Aha, aha, thus we would have it*; and of myſelf, keep myſelf I cannot, truſt myſelf I dare not; if God do not help me, I am ſure it will not be long before my heart deceive me, and the world have their advantage of me; and ſo God be diſhonoured by me, and thou alſo aſhamed to own me. O therefore be much in prayer for me thy fellow.——I truſt in that glorious grace that is conveyed from Heaven to ſinners, by which they are not only ſanctified here in this world, but ſhall be glorified in that which is to come; unto which the Lord of his mercy bring us all.

JOHN BUNYAN.

# LAW AND GRACE

## UNFOLDED.

ROMANS vi. 14.

*For ye are not under the law, but under grace.*

IN the three former chapters, the apoſtle is pleading for the ſalvation of ſinners by grace, without the works of the law, to the end he might confirm the ſaints, and alſo that he might win over all thoſe that oppoſed the truth of this doctrine, or elſe leave them the more without excuſe: And that he might ſo do, he taketh in hand, Firſt, To ſhew the ſtate of all men naturally, or as they come into the world by generation, ſaying in the third chapter, *There is none righteous, no, not one; there is none that underſtandeth; there is none that doeth good*, &c. As if he had ſaid, It ſeems there is a generation of men that think to be ſaved by the righteouſneſs of the law; but, let me tell them, that they are much deceived, in that they have already ſinned againſt the law: *For, by the diſobedience of one, many, yea, all, were brought into a ſtate of condemnation*, Rom. v. 12—19. Now, in the 6th chap. he appears as if he had turned him round to the brethren, and ſaid, My brethren, you ſee now that it is clear and evident, that it is freely by the grace of Chriſt, that we inherit eternal life. And again, for your comfort, my brethren, let me tell you, that your condition is wondrous ſafe, in that you are under grace; for, ſaith he, *Sin ſhall not have dominion over you*; that is, neither the damning power, nor the filthy power, ſo as to deſtroy your ſouls: *For ye are not under the law*; that is, you are not under that which can condemn you for ſin: *But* you are *under grace*; or ſo ſtanding in relation to God, that though you have ſinned, yet

you ſhall be pardoned, *For ye are not under the law*, &c. If any one ſhould aſk, What is the meaning of the word *under*, I anſwer, It ſignifieth, you are not held, kept, or ſhut up by it, ſo as to appear before God under that adminiſtration, and none but that; or thus, You are not now bound by the authority of the law, to fulfil it and obey it, ſo as to have no ſalvation without you ſo do: or thus, If you tranſgreſs againſt any one tittle of it, you by the power of it muſt be condemned: No, no, for you are not thus under the law. Again, *For ye are not under the law;* what is meant by this word *law?* The word law in ſcripture may be taken more ways than one, as might be largely cleared. There is the law of faith, the law of ſin, the law of men, the law of works, or otherwiſe called the covenant of works, or the firſt or old covenant, Heb. viii. 13. *In that he ſaith, a new covenant,* (which is the grace of God, or commonly called the covenant of grace) *he hath made the firſt old;* that is, the covenant of works, or the law. I ſay therefore the word *law*, and the word *grace*, in this ſixth of the Romans, hold forth the two covenants, which all men are under; that is, either one or the other. *For ye are not under the law;* that is, you to whom I do now write theſe words, who are and have been effectually brought into the faith of Jeſus; you are not under the law, or under the covenant of works. He did not therefore apply theſe words to all, but to ſome, when he ſaid, *But ye*, mark, *ye* believers, *ye* converted perſons, *ye* ſaints, *ye* that have been born again, *ye are not under the law;* implying, that others are in their natural ſtate, who have not been brought into the covenant of grace, by faith in Jeſus Chriſt. Theſe words therefore being thus underſtood, there is diſcovered theſe two truths in them.

*Doct.* Firſt, That there are ſome in goſpel times that are under the covenant of works.

*Doct.* Secondly, That there is never a believer under the law (as it is the covenant of works) but under grace through Chriſt. *For ye* (believers, converted perſons,) *are not under the law, but under grace;* or, ye are delivered and brought into, or under the covenant of grace.

For the firſt, That there are ſome that are under the law, or under the covenant of works, ſee, I pray you, that ſcripture in the third of the Romans, where the apoſtle, ſpeaking before of ſins againſt the law, and of the denunciations thereof againſt thoſe that are in that condition, ſaith, *That*

*things soever the law saith, it saith to them that are under it;* mark, *it saith to them that are under the law, that every mouth may be stopped, and all the world become guilty before God.* Rom. iii. 19; that is, all those that are under the law, as a covenant of works, that are yet in their sins and unconverted, as I told you before. Again, Gal. v. 18, he saith, *But if ye are led by the Spirit, ye are not under the law,* implying again, that those who are for sinning against the law, or the works of the law, either as it is the old covenant, these are under the law, and not under the covenant of grace. Again, Gal. iii. 10, he saith, *For as many as are of the works of the law, are under the curse;* that is, they that are under the law, are under the curse; for mark, they that are under the covenant of grace are not under the curse. Now there are but two covenants; therefore it must needs be that they that are under the curse are under the law; seeing those that are under the other covenant are not under the curse, but under the blessing. *So then they which be of faith are blessed with faithful Abraham,* but the rest are under the law. Gal. iii. 9. Now I shall proceed to what I intend to speak unto.

*First,* I shall shew you what the covenant of works, or the law is, and when it was first given, together with the nature of it.

*Secondly,* I shall shew you what it is to be under the law, or covenant of works, and the miserable state of all those who are under it.

*Thirdly,* I shall shew you who they are that are under this covenant, or law.

*Fourthly,* I shall shew you how far a man may go, and yet be under this covenant, or law.

For the first, what this covenant of works is, and when it was given.

The covenant of works, or the law here spoken of, is the law delivered on Mount Sinai to Moses, in two tables of stone, in ten particular branches or heads, see Gal. iv. The apostle speaking there of the law, and of some also that through delusions of false doctrine, were brought again, as it were, under it, or at least were leaning that way, ver. 21, he saith, As for you that desire to be under the law, I will shew you the mystery of Abraham's two sons, which he had by Hagar and Sarah. These two signify the two covenants; the one named Hagar signifies Mount Sinai,

where the law was delivered to Moſes on two tables of ſtone. Exod. xxiv. 22. chap. xxxiv. 1. Deut. x. 1. Whoſoever is under this law, is deſtitute of, and altogether without, the grace of Chriſt in his heart at the preſent. Gal. v. 3, 4. *For I teſtify again to every man,* (ſaith he, ſpeaking to the ſame people) *that Chriſt is become of none effect unto you, whoſoever of you are juſtified by the law,* (namely, that given on Mount Sinai,) *ye are fallen from grace.* That is, not that any can be juſtified by the law; but his meaning is, all thoſe that ſeek juſtification by the works of the law, they are ſuch as ſeek to be under the ſecond covenant, the covenant of grace. Alſo, 2 Cor. iii. 7, 8. the apoſtle, ſpeaking again of theſe two covenants, ſaith, *For if the miniſtration of death,* (or the law, for it is all one) *written and engraven in ſtones* (mark that) *was glorious, how ſhall not the miniſtration of the Spirit* (or the covenant of grace) *be rather glorious?* As if he had ſaid, It is true, there was a glory in the covenant of works, and a very great excellency did appear in it; namely, in that given in the ſtones on Sinai; yet there is another covenant, the covenant of grace, that doth exceed it for comfort and glory.

Secondly. Though this law was delivered to Moſes from the hands of angels, on two tables of ſtone on Mount Sinai; yet this was not the firſt appearing of this law to man; but even this in ſubſtance (though poſſibly not ſo openly) was given to the firſt man Adam, in the garden of Eden, in theſe words, *And the Lord God commanded the man, ſaying, of every tree in the garden thou mayeſt freely eat: but of the tree of knowledge of good and evil, thou ſhalt not eat of it: for in the day that thou eateſt thereof, thou ſhalt ſurely die.* Gen. ii. 16, 17. Which commandment then given to Adam, did contain in it a forbidding to do any one of thoſe things, that was and is accounted evil, although at that time it did not appear ſo plainly, in ſo many particular heads, as it did when it was delivered on Mount Sinai; but yet the very ſame: And that I ſhall prove thus:

God commanded Adam in paradiſe to abſtain from all evil againſt the firſt covenant, and not from ſome ſins only; but if God hath not commanded Adam to abſtain from the ſins ſpoken againſt in the ten commandments, he had not commanded to abſtain from all, but from ſome; therefore it muſt needs be, that he then commanded to abſtain from all ſins, forbidden in the law given on Mount Sinai. Now-

that God commanded to abſtain from all evil or ſin, againſt any of the ten commandments, when he gave Adam the command in the garden, it is evident in that he did puniſh the ſins that were committed againſt thoſe commands that were then delivered on Mount Sinai, before they were delivered on Mount Sinai, which will appear as followeth :

The firſt, ſecond and third commandments, were broken by Pharaoh and his men ; for they had falſe gods which the Lord executed judgment againſt ; (as in Exod. xii. 12.) and blaſphemed the true God, (Exod. vii. 17, to the end) for their gods could neither deliver themſelves nor their people from the hand of God ; but in the things wherein they dealt proudly, he was above them, Exod. xviii. 11.

Again, Some judge that the Lord puniſhed the ſin againſt the ſecond commandment, which Jacob was in ſome meaſure guilty of in not purging his houſe from falſe gods, with the defiling of his daughter Dinah, Gen. xxxiv. 2.

We find alſo that Abimelech thought the ſin againſt the third commandment ſo great, that he required no other ſecurity of Abraham againſt the fear of miſchief, that might be done to him by Abraham, his ſon, and his ſon's ſon, but only Abraham's oath, Gen. xxi. 23 ; the like we ſee between Abimelech and Iſaac, Gen. xxxi. 53 ; the like we find in Moſes and the Iſraelites, who durſt not leave the bones of Joſeph in Egypt, becauſe of the oath of the Lord, whoſe name by ſo doing would have been abuſed, Exod. xiii. 19.

And we find the Lord rebuking his people for the breach of the fourth commandment, Exod. xvi. 27—29.

And for the breach of the fifth, the curſe came upon Ham, Gen. ix 25—27. And Iſhmael diſhonouring his father, in mocking Iſaac, was caſt out, as we read, Gen. xi. 9, 10. The ſons-in-law of Lot, for ſlighting their father, periſhed in the overthrow of Sodom, Gen. xix. 14, &c.

The ſixth commandment was broken by Cain ; and ſo dreadful a curſe and puniſhment came upon him, that it made him cry out, *My puniſhment is greater than I can bear*, Gen. iv. 13.

Again, When Eſau threatened to ſlay his brother, Rebecca ſent him away, ſaying, *Why ſhould I be deprived of you both in one day ?* hinting unto us, that ſhe knew murder was to be puniſhed with death, Gen. xxvii. 54. Which the Lord himſelf declared likewiſe to Noah, Gen. ix. 6.

A very notable example of the Lord's juſtice in puniſhing murder, we ſee in the Egyptians and Pharaoh, who drowned the Iſraelites' children in the river, Exod. i. 22. and they themſelves were drowned in the ſea, Exod. xiv. 27.

The ſin againſt the ſeventh commandment was puniſhed in the Sodomites, &c. with the utter deſtruction of their city, and themſelves, Gen. xix. 24, 25. Yea, they ſuffer the vengeance of eternal fire, Jude 7. Alſo the male Shechemites, for the ſin committed by Hamor's ſon, were all put to the ſword, Gen. xxxiv. 25, 26.

Our firſt parents ſinned againſt the eighth commandment, in taking the forbidden fruit, and ſo brought the curſe on themſelves and their poſterity, Gen. iii. 16.

Again, The puniſhment due to the breach of this commandment, was by Jacob accounted death, Gen. xxxi. 30, 32; and alſo by Jacob's ſons, Gen. xliv. 9, 10.

Cain, ſinning againſt the ninth commandment, as in Gen. iv. 9, was therefore curſed to the earth, ver. 11; and Abraham, though the friend of God, was blamed for falſe witneſs, by Pharaoh, and ſent out of Egypt, Gen. xii. 18—20; and both he and Sarah reproved by Abimelech, Gen. xx. 9, 16.

Pharaoh ſinned againſt the tenth commandment, Gen. xii. 15; and therefore was plagued with great plagues, ver. 17. Abimelech coveted Abraham's wife, and the Lord threatened death to him and his, except he reſtored her again, Gen. xx. 3; yea, though he had not come near her, yet for coveting and taking her, the Lord faſt cloſed up the wombs of his houſe, ver. 18.

I could have ſpoken more fully to this, but that I would not be too tedious, but ſpeak what I have to ſay, with as much brevity as I can. But before I paſs it, I will beſides this give you an argument or two more for the further clearing of this; that the ſubſtance of the law delivered on Mount Sinai, was before that delivered by the Lord to man in the garden. As, firſt, death reigned over them that had not ſinned after the ſimilitude of Adam's tranſgreſſion, (that is, though they did not take the forbidden fruit, as Adam did) but had the tranſgreſſion been no other, or had their ſin been laid to the charge of none but thoſe that did eat of the fruit, then thoſe that were born to Adam after he was ſhut out of the garden had not had ſin; in that

they did not actually eat of that fruit, and ſo had not been ſlaves to death. But in that death did reign from Adam to Moſes, or from the time of his tranſgreſſion againſt the firſt giving of the law, till the time the law was given on Mount Sinai; it is evident that the ſubſtance of the ten commandments was given to Adam and his poſterity, under that command, *Eat not of the tree that is in the midſt of the garden.* But yet if any ſhall ſay, that it was becauſe of the ſin of their father that death reigned over them; to that I ſhall anſwer, that although original ſin be laid to the charge of his poſterity, yet it was alſo for the ſins they actually committed, that they were plagued. And again, ſaith the apoſtle, *For where there is no law, there is no tranſgreſſion,* Rom. iv. 15. *For ſin is not imputed where there is no law. Nevertheleſs, death reigned from Adam to Moſes,* ſaith he, Rom. v. 13, 14. But if there had been no law, then there had been no tranſgreſſion, and ſo no death to follow after, as the wages thereof; for death is the wages of ſin, Rom. vi. 26, and ſin is the breach of the law; an actual breach in our particular perſons, as well as an actual breach in our public perſon, 1 John iii. 4.

Again, They are no other ſins than thoſe againſt that law given on Sinai, for the which thoſe ſins before-mentioned were puniſhed; therefore the law firſt given by the Lord to Adam and his poſterity is the ſame with that afterwards given on Mount Sinai.

The conditions of that law on Sinai, and of that in the garden, are alike; the one ſaying, *Do this, and live;* and the other ſaying the ſame alſo, judgment denounced againſt men in both kinds alike: therefore this law appeareth to be the very ſame that was given on Mount Sinai.

The apoſtle ſpeaketh but of two covenants, (to wit, grace and works) under which two covenants all are; ſome under one, and ſome under the other. Now this to Adam is one; therefore that on Sinai is one, and all one with this; and that this is a truth, I ſay. I know that the ſins againſt that on Sinai were puniſhed by God, for the breach thereof, before it was given there; ſo it doth plainly appear to be a truth; for it would be unrighteous with God to puniſh for that law that was not broken; therefore it was all one with that on Sinai.

Now the law given on Sinai was for the more clear diſcovery of thoſe ſins that were before committed againſt it;

for though the very ſubſtance of the ten commandments was given in the garden, before they were received from Sinai, yet they lay ſo darkly in the heart of man, that his ſins were not ſo clearly diſcovered, as afterwards they were; therefore, ſaith the apoſtle, the law was added, Gal. 3. 19. (or, more plainly, given on Sinai, on tables of ſtone) *that the offence might abound;* that is, that it might the more clearly be made manifeſt, and appear, Rom. v 20.

Again, We have a notable reſemblance of this at Sinai, even in giving the law; for, firſt, the law was given twice on Sinai, to ſignify, that indeed the ſubſtance of it was given before. And ſecondly, the firſt tables that were given on Sinai, were broken at the foot of the mount, and the others were preſerved whole; to ſignify, that though it was the true law that was given before, with that given on Sinai, yet it was not ſo eaſy to be read, and to be taken notice of, in that the ſtones were not whole, but broken, and ſo the law written thereon ſomewhat defaced and disfigured.

But if any object and ſay, Though the ſins againſt the one be the ſins againſt the other, and ſo in that they do agree; yet it doth not appear, that the ſame is therefore the ſame covenant of works with the other.

*Anſ.* That which was given to Adam in paradiſe you will grant was the covenant of works; for it runs thus, *Do this, and live;* Do it not, and die; nay, *Thou ſhalt ſurely die.* Now there is but one covenant of works: if therefore I prove, that that which was delivered on Mount Sinai is the covenant of works, then all will be put out of doubt. Now that this is ſo is evident:

Firſt, Conſider the two covenants are thus called in ſcripture, the one the adminiſtration of death, and the other the adminiſtration of life; the one the covenant of works, the other of grace; but that delivered on Sinai is called the miniſtration of death; that therefore is the covenant of works, 2 Cor. iii. *For if* (ſaith he) *the miniſtration of death, written and engraven in ſtones, was glorious,* &c.

Secondly, The apoſtle writing to the Galatians doth labour to beat them off from truſting in the covenant of works; but when he comes to give a diſcovery of that law, or covenant, (labouring to take them off from truſting in it) he doth plainly tell them, it is that which was given on Sinai, Gal. iv. 24, 25. Therefore that which was delivered in

two tables of ſtone on Mount Sinai, is the very ſame that was given before to Adam in paradiſe, they running both alike; that in the garden ſaying, *Do this, and live; but in the day thou eateſt thereof,* (or doſt not do this) *thou ſhalt ſurely die.*

And ſo is this on Sinai, as is evident, when he ſaith, *The man that doeth theſe things ſhall live by them,* Rom. x. 5; and in caſe they break them, even any of them, it ſaith, *Curſed is every one that continueth not in all things that are written in the* (whole) *book of the law to do them,* Gal. iii. 10. Now this being thus cleared, I ſhall proceed.

A ſecond thing to be ſpoken to is this, to ſhew what it is to be under the law, as it is a covenant of works; to which I ſhall ſpeak, and that thus:

To be under the law as it is a covenant of works, is, to be bound, upon pain of eternal damnation, to fulfil, and that completely and continually, every particular point of the ten commandments, by doing them; do this, and then thou ſhalt live; otherwiſe, *Curſed is every one that continueth not in all* (in every particular thing or) *things that are written in the book of the law to do them,* Gal. iii. 10. The man that is under the firſt covenant, ſtands thus, as he is under that covenant or law. Poor ſouls, through ignorance of the nature of that covenant of works, the law that they are under, do not think their ſtate to be half ſo bad as it is; when, alas! there is none in the world in ſuch a ſad condition beſides themſelves; for, indeed, they do not underſtand theſe things. He that is under the law, as it is a covenant of works, is like the man that is bound by the law of his king, upon pain of baniſhment, or of being hanged, drawn, and quartered, not to tranſgreſs any of the commandments of the king: ſo here, they that are under the covenant of works, are bound, upon pain of eternal baniſhment and condemnation, to keep within the compaſs of the law of the God of heaven. The covenant of works may in this be compared to the laws of the Medes and Perſians, which, being once made, cannot be altered, Dan. vi. 8. You find, that when there was a law made, and given forth, that none ſhould aſk a petition of any God or man, but of the king only, this law being eſtabliſhed by the king, and (ver. 9.) Daniel breaking it, let all do whatever they can, Daniel muſt go into the lion's den; (ver. 16.) ſo here, I

ſay, there being a law given and ſealed with the truth, and the word of God, that the ſoul that ſinneth ſhall die, Ezek. xviii. 4; whoſoever doth abide under this covenant, and dieth under the ſame, he muſt and ſhall go into the lion's den: nay, worſe than that, they ſhall be thrown into hell, among devils.

But in a few particulars, for thy better underſtanding them, know, firſt, that the law of God, or covenant of works, doth not confine itſelf to one particular branch of the law, but doth extend itſelf into many, even into all the ten commandments, and theſe ten into very many more, as might be ſhewn. So that the danger doth not lie in the breaking of one or two of theſe ten only, but it doth lie even in the tranſgreſſion of any one of them. As you know, if a king ſhould give forth ten particular commands, to be obeyed by his ſubjects, upon pain of death; now if any man doth tranſgreſs againſt any one of theſe ten, he doth commit treaſon, as if he had broken them all, and lieth liable to have the ſentence of the law as certainly paſſed on him, as if he had broken every particular of them.

2. Again, You know that the laws being given forth by the king, which if a man keep and obey a long time; yet if at the laſt he ſlips and breaks thoſe laws, he is preſently apprehended and condemned by that law. Theſe things are clear as touching the law of God, as it is a covenant of works; if a man do fulfil nine of the commandments, and yet breaketh but one, that being broken, will as ſurely deſtroy him, and ſhut him out from the joys of heaven, as if he had actually tranſgreſſed againſt them all; for indeed, in effect, ſo he hath. There is a notable ſcripture for this in the epiſtle of James, chap. ii. at the 10th ver. *For whoſoever ſhall keep the whole law, and yet offend in one point, he is guilty of all;* that is, he hath in effect broken them all, and ſhall have the voice of them all cry out againſt him: and it muſt needs be ſo, ſaith James, becauſe *he that ſaid* (or that law which ſaid) *Do not commit adultery, ſaid alſo, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a tranſgreſſor of the law.* As thus, It may be thou didſt never make to thyſelf a god of ſtone or wood, or at leaſt not to worſhip them ſo really and ſo openly as the heathen do; yet if thou haſt ſtolen, borne falſe witneſs, or luſted after a woman in thy heart, Matt. v. 28, thou haſt tranſ-

greſſed the law; and muſt, certainly, living and dying under that covenant, periſh forever by the law: for the law hath reſolved on that beforehand, ſaying, *Curſed is every one that continueth not in* all *things;* mark, I pray you, *in* all *things;* that is the word, and that ſeals the doctrine.

3. Again, Though a man do not covet, ſteal, murder, worſhip gods of wood and ſtone, &c. yet if he take the Lord's name in vain, he is forever gone, living and dying under that covenant, *Thou ſhalt not take the name of the Lord thy God in vain:* there is the command; but how if we do? then he ſaith, *The Lord will not hold him guiltleſs that taketh his name in vain:* No; though thou live as holy as ever thou canſt, and walk as circumſpectly as ever any did; yet if thou doſt take the Lord's name in vain, thou art gone by that covenant; *for I will not,* mark, *I will not* (let him be in ever ſo much danger) *I will not hold him guiltleſs that taketh my name in vain,* Exod. xx. 7; and ſo likewiſe for any other of the ten, ſhouldſt thou break them, thy ſtate is irrecoverable, if thou live and die under that covenant.

4. Though thou ſhouldſt fulfil this covenant, or law, even all of it, for a long time, ten, twenty, forty, fifty, or threeſcore years, yet if thou chance to ſlip, and break one of them but once before thou die, thou art alſo gone, and loſt by that covenant: for mark that, *Curſed is every one that continueth not in all things, which are written in the book of the law, to do them:* But if a man do keep all the law of God his whole life time, and only ſin one time before he dies, that one ſin is a breach of the law, and he hath not continued in doing the things contained therein; (for, ſo to continue according to the ſenſe of this ſcripture, is to hold on without any failing, either in thought, word, or deed) therefore, I ſay, though a man do walk up to the law all his life-time, but only at the very laſt ſin one time before he die, he is ſure to periſh forever, dying under that covenant. For, my friends, you muſt underſtand, that the law of God is, *yea,* as well as the goſpel; and as they that are under the covenant of grace ſhall ſurely be ſaved by it, even ſo they that are under the covenant of works and the law, ſhall ſurely be damned by it, if continuing there. This is the covenant of works, and the nature of it, namely, not to abate any thing, no, not a mite, to him that lives and dies under it. *I tell thee* (ſaith Chriſt) *thou ſhalt not depart thence*

(that is, from under the curſe,) *till thou haſt paid the very laſt mite*, Luke xii. 59.

5. You muſt alſo conſider, that this law doth not only condemn words and actions, as I ſaid before, but it hath authority to condemn the moſt ſecret thoughts of the heart, being evil; ſo that if thou do not ſpeak any word that is evil, as ſwearing, lying, jeſting, diſſembling, or any other word that tendeth to or ſavoureth of ſin, yet if there ſhould chance to paſs but one vain thought through thy heart but once in all thy life-time, the law taketh hold of it, accuſeth, and alſo will condemn thee for it. You may ſee one inſtance for all in the fifth of Mat. at the 27th and 28th verſes, where Chriſt ſaith, that though a man do not lie with a woman carnally, yet if he do but look on her, and in his heart luſt after her, he is counted by the law, being rightly expounded, ſuch a one that hath committed the ſin, and thereby hath laid himſelf under the condemnation of the law. And ſo likewiſe of all the reſt of the commands; if any thought that is evil do but paſs through thy heart, whether it be againſt God, or againſt man in the leaſt meaſure, though poſſibly not diſcerned of thee, or by thee, yet the law takes hold of thee therefor, and doth by its authority both caſt, condemn, and execute thee for thy ſo doing. *The thought of wickedneſs is ſin*, Prov.

6. The law is of that holy nature and ſeverity, that it doth not only inquire into the generality of thy life, as touching ſeveral things, whether thou art upright there or not, but the law doth follow thee into all thy holy duties, and watcheth over thee there, to ſee whether thou doeſt all things aright there; that is to ſay, whether, when thou doſt pray, thy heart hath no wandering thoughts in it; whether thou do every holy duty thou doeſt perfectly, without the leaſt mixture of ſin: and if it do find thee to ſlip, or in the leaſt meaſure to fail, in any holy duty that thou doſt perform, the law taketh hold on that, and findeth fault at that, ſo as to render all the holy duties that ever thou didſt, unavailable becauſe of that: I ſay, if, when thou art in hearing, there is but one vain thought, or in praying, but one vain thought, or any other thing whatſoever, let it be civil or ſpiritual, one vain thought once in all thy life-time, will cauſe the law to take ſuch hold on it, that for that one thing it doth even ſet open all the flood-gates of God's wrath againſt thee, and irrecoverably by that covenant,

doth bring eternal vengeance upon thee: ſo that, I ſay, look which way thou wilt, fail wherein thou wilt, and do it as ſeldom as ever thou canſt, either in civil or ſpiritual things, as aforeſaid; that is, either in the ſervice of God, or in thy employments of the world, as thy trade or calling, either in buying or ſelling any way, in any thing whatſoever; I ſay, if in any particular it findeth thee tardy, or in the leaſt meaſure guilty, it calleth thee an offender, it accuſeth thee to God, it puts a ſtop to all the promiſes thereof that are joined to the law, and leaves thee there as a curſed tranſgreſſor againſt God, and a deſtroyer of thy ſoul.

Here I would have thee, by the way, to take notice, that it is not my intent, at this time, to enlarge on the ſeveral commandments in particular;* for that would be very tedious, both for me to write and thee to read: only thus much I would have thee do at the reading hereof; make a pauſe, and ſit one quarter of an hour, and muſe a little in thy mind thus with thyſelf, and ſay, Did I ever break the law, yea, or nay? Had I ever in all my life time one ſinful thought paſſed through my heart ſince I was born, yea, or nay? And if thou findeſt thyſelf guilty, as I am ſure thou canſt not otherwiſe do, unleſs thou ſhut thy eyes againſt thy every day's practice; then, I ſay, conclude thyſelf guilty of the breach of the firſt covenant. And when this is done, be ſure in the next place, do thou not ſtraightway forget it, and put it out of thy mind, that thou art condemned by the ſame covenant; and then do not content thyſelf until thou do find, that God hath ſent thee a pardon from heaven, through the merits of our Lord Jeſus Chriſt, the Mediator of the ſecond covenant. And if God ſhall but give thee a heart to take this my counſel, I make no queſtion but theſe things ſpoken by me, will prove an inſtrument for the directing of thy heart to the right remedy for the ſalvation of thy ſoul.

Thus much touching the law, and the ſeverity of it, upon the perſon that is found under it, having offended or broken any one particular of it, either in thought, word, or deed. Now, before I proceed to the next thing, I ſhall anſwer four objections that lie in my way; and alſo, ſuch as do trouble moſt part of the world.

* If thou wouldſt have a more full diſcourſe hereof, read Dodd upon the commandments.

*Objection* 1*ſt.* But, you will ſay, methinks you ſpeak very harſh; it is enough to daunt a body. Set the caſe, therefore, that a man, after he hath ſinned, and broken the law, repenteth of his wickedneſs, and promiſeth to do ſo no more; will not God have mercy then, and ſave a poor ſinner then?

*Anſw.* 1. I told you before, that the covenant once broken, will execute upon the offender that which it doth threaten to lay upon him; and as for your ſuppoſing that your repenting, and promiſing to do ſo no more, may help well, and put you in a condition to attain the mercy of God by the law; theſe thoughts do flow from groſs ignorance, both of the nature of ſin, and alſo of the nature of the juſtice of God. And if I were to give you a deſcription of one in a loſt condition for the preſent, I would brand him with ſuch a mark of ignorance as this is.

*Anſw.* 2. The law, as it is a covenant of works, doth not allow any repentance unto life, to thoſe that live and die under it; for the law being once broken by thee, never ſpeaks good unto thee, neither doth God at all regard thee, if thou be under that covenant, notwithſtanding all thy repenting, and alſo promiſes to do ſo no more. No, ſaith the law, thou haſt ſinned, therefore I muſt curſe thee; for it is my nature to curſe, even nothing elſe but curſe, every one that doth in any point tranſgreſs againſt me, Gal. iii. 10. *They broke my covenant, and I regarded them not, ſaith the Lord,* Heb viii. 9. Let them cry, I will not regard them; let them repent, I will not regard them; they have broken my covenant, and done that in which I delighted not; therefore, by that covenant I do curſe, and not bleſs; damn, and not ſave; frown, and not ſmile; reject, and not embrace; charge ſin, and not forgive it. *They brake my covenant, and I regard them not.* So that, I ſay, if thou break the law, the firſt covenant, and thou being found there, God looking on thee through that, hath no regard to thee, no pity for thee, no delight in thee.

*Object.* 2. But hath not the law promiſes as well as threatenings; ſaying, *The man that doeth theſe things ſhall live* (mark) he *ſhall live by them,* or in them?

*Anſw.* Firſt, To break the commandments is not to keep or fulfil the ſame; but thou haſt broken them, therefore the promiſe doth not belong to thee by that covenant. Secondly, The promiſes that are of the law are conditional,

and ſo not performed, unleſs there be a full and continual obedience to every particular of it, and that without the leaſt ſin. *Do this*, (mark) *do this*, and afterwards *thou ſhalt live;* but if thou break one point of it once in all thy life, thou haſt not done the law; therefore the promiſes following the law do not belong unto thee, if one ſin hath been committed by thee. As thus, I will give you a plain inſtance: "Suppoſe there be a law made by the king, that if any man ſpeak a word againſt him he muſt be put to death, and this muſt not be revoked, but muſt for certain be inflicted on the offender; though there be a promiſe made to them that do not ſpeak a word againſt him, that they ſhall have great love from him; yet this promiſe is nothing to the offender, he is like to have no ſhare in it, or to be ever the better for it; but contrariwiſe, the law that he hath offended muſt be executed on him: for his ſin ſhutteth him out from a ſhare of or in the promiſes." So it is here; there is a promiſe made indeed, but to whom? Why, it is to none but thoſe that live without ſinning againſt the law; but if thou, I ſay, ſin one time againſt it in all thy life, thou art gone, and not one promiſe belongs to thee if thou continue under this covenant. Methinks the priſoners at the bar, having offended the law (and the charge of a juſt judge towards them) do much hold forth the law, as it is a covenant of works, and how it deals with them that are under it. The priſoner having offended, cries out for mercy; Good my lord, mercy, ſaith he, pray my lord, pity me. The judge ſaith, What canſt thou ſay for thyſelf, that ſentence of death ſhould not be paſſed upon thee? Why, nothing but this, I pray my lord be merciful. But he anſwers again, Friend, the law muſt take place, the law muſt not be broken. The priſoner ſaith, Good my lord, ſpare me, and I will never do ſo any more! The judge, notwithſtanding the man's outcries, and ſad condition, muſt, according to the tenor of the law, paſs judgment upon him; and the ſentence of the condemnation muſt be read unto the priſoner, though it makes him fall down dead to hear it, if he executes the law as he ought to do. And juſt thus it is concerning the law of God.

*Object.* 3. But ſometimes the judge doth alſo give pardons and forgive ſome offenders, notwithſtanding their offences, though he be a judge.

*Anſw.* It is not becauſe the law is merciful, but becauſe there is manifeſted the love of the judge, not the love of the law. I beſeech you to mark the diſtinction. For if a man that hath deſerved death by the law, be, notwithſtanding this, forgiven his offence, it is not becauſe the law ſaith, ſpare him; but it is the love of the judge, or chief magiſtrate, that doth ſet the man free from the condemnation of the law. But mark, here the law of man and the law of God do differ; the law of man is not ſo irrevocable, but that if the ſupreme magiſtrate pleaſe, he may ſometimes grant a pardon, without ſatisfaction given for the offence; but the law of God is of this nature, that if the man be found under it, and a tranſgreſſor, or one that hath tranſgreſſed againſt it, before that priſoner can be releaſed, there muſt be a full and complete ſatisfaction given to it, either by the man's own life, or by the blood of ſome other man; *for without ſhedding of blood there is no remiſſion*, Heb. ix. 22; that is, there is no deliverance from under the curſe of the law of God; and therefore, however the law of man may be made of none effect, ſometimes by ſhewing mercy without giving a full ſatisfaction, yet the law of God cannot be ſo contented, nor in the leaſt give way, that the perſon offending ſhould eſcape the curſe, and not be damned, except ſome one do give a full and complete ſatisfaction to it for him, and bring the priſoner into another covenant, to wit, the covenant of grace, which is more eaſy, and ſoul-refreſhing, and ſin-pardoning.

I ſay, therefore, you muſt underſtand, that if there be a law made that reaches the life, to take it away for the offence given by the offender againſt it; then it is clear, that if the man be ſpared and ſaved, it is not the law that doth give the man this advantage; but it is the mere mercy of the king, either becauſe he hath a ranſom, or ſatisfaction ſome other way, or being moved thereto out of his own love to the perſon whom he ſaveth. Now thou alſo having tranſgreſſed and broken the law of God, if the law be not executed upon thee, it is not becauſe the law is merciful, or can paſs by the leaſt offence done by thee; but thy deliverance comes another way. Therefore I ſay, however it be by the laws of men, where they be corrupted and perverted, yet the law of God is of that nature, that if it hath not thy own blood, or the blood of ſome other man, (for it calls for no leſs) to ranſom thee from the curſe of it, which is due

to thee for thy tranſgreſſion, and to ſatisfy the doleful cries thereof, and ever to preſent thee pure and ſpotleſs before God (notwithſtanding this fiery law) thou art gone if thou hadſt a thouſand ſouls; *for without ſhedding of blood there is no remiſſion*, Heb. ix. 22. no forgiveneſs of the leaſt ſin againſt the law.

*Object.* 4. But you will ſay, I do not only repent me of my former life, and alſo promiſe to do ſo no more, but now I labour to be righteous, and to live a holy life; and now, inſtead of being a breaker of the law, I do labour to fulfil the ſame; what ſay you to that?

*Anſw.* Suppoſe thou couldſt walk like an angel of God, and couldſt fulfil the whole law, and live from this day to thy life's end, without ſinning in thought, word, or deed, which is impoſſible; but, I ſay, ſuppoſe it ſhould be ſo, why, thy ſtate is as bad (if thou be under the firſt covenant) as ever it was. For firſt, I know thou dareſt not ſay but thou haſt, at one time or other, ſinned; and if ſo, then the law hath condemned thee; and then I am ſure that thou, with all thy actions and works of righteouſneſs, canſt not remove the dreadful and unreſiſtible curſe that is already laid upon thee, by that law which thou art under, and which thou haſt ſinned againſt. Though thou liveſt the holieſt life that any man can live in this world, being under the law of works, and not ſo under the covenant of grace, thou muſt be cut off without remedy; for thou haſt ſinned, though afterwards thou live never ſo well.

The reaſons for this that hath been ſpoken, are theſe:

*Firſt*, The nature of God's juſtice calls for it, that is, it calls for irrecoverable ruin on them that tranſgreſs againſt this law: for juſtice gave it, and juſtice looks to have it completely and continually obeyed, or elſe juſtice is reſolved to take place, and execute its office, which is, to puniſh the tranſgreſſor againſt it. You muſt underſtand that the juſtice of God is as unchangeable as his love; his juſtice cannot change its nature. Juſtice it is if it be pleaſed, and juſtice it is if it be diſpleaſed. The juſtice of God in this place may be compared to fire; there is a great fire made in ſome places; if thou do keep out of it, it is fire; if thou do fall into it, thou wilt find it fire; and therefore the apoſtle uſeth this as an argument to ſtir up the Hebrews to ſtick cloſe to Jeſus Chriſt, leſt they fall under the juſtice of God,

by theſe words, Heb. xii. 29. *For our God is a conſuming fire*: into which if thou fall, it is not for thee to get out again, as it is with ſome that fall into a material fire; no, but he that falls into this, he muſt lie there forever; as is clear, by this ſcripture, Iſa. xxxiii. 4. *Who among us can dwell with everlaſting burnings, and with devouring fire?* For juſtice, if but once offended, knoweth not how to ſhew any pity or compaſſion to the offender; but runs on him like a lion, takes him by the throat, and throws him into priſon, and there he is ſure to lie, and that to all eternity, unleſs infinite ſatisfaction be given to it, which is impoſſible to be given by any of the ſons of Adam.

*Secondly*, The faithfulneſs of God calls for irrecoverable ruin to be poured out on thoſe that ſhall live and die under this covenant. If thou haſt ſinned but one ſin againſt this covenant, and ſhouldſt afterwards eſcape damning, God muſt be unfaithful to himſelf, and to his word, which both agree as one. Firſt, he would be unfaithful to himſelf; that is, to his juſtice, holineſs, righteouſneſs, wiſdom and power, if he ſhould offer to ſtop the runnings out of his juſtice, for the damning of them that have offended it. And, ſecondly, he would be unfaithful to his word, (his written word) and deny, diſown, and break that, of which he hath ſaid, Luke xvi. 7. *It is eaſier for heaven and earth to paſs away, than for one tittle of the law to fail*, or be made of none effect. Now, if he ſhould not, according to his certain declarations therein, take vengeance on thoſe that fall and die within the threat and ſad curſes denounced in that, his word could not be fulfilled.

*Thirdly*, Becauſe otherwiſe he would diſown the ſayings of his prophets, and gratify the ſayings of his enemies. Prophets ſay he will take vengeance; his enemies ſay he will not. His prophets ſay he will remember their iniquities, and recompenſe them into their boſom; but his enemies ſay, they ſhall do well, and they *ſhall have peace, though they walk after the imagination of their own heart*, Deut. xxix. 19, 20. and be not ſo ſtrict as the word commands, and do not as it ſaith. But let me tell thee, hadſt thou a thouſand ſouls, and each of them worth a thouſand worlds, God would ſet them all on a light fire, if they fall within the condemnings of his word, and thou die without a Jeſus, even the right Jeſus; *for the ſcripture cannot be broken*. What, doſt thou think that God, Chriſt, prophets, and ſcriptures will all lie for

thee, and ſatisfy their words for thee? it will be but ill venturing thy ſoul upon that.

And the reaſons for it are theſe. Firſt, becauſe God is God; and ſecondly, becauſe man is man.

*Firſt*, Becauſe God is perfectly juſt, and eternally juſt; perfectly holy, and eternally holy; perfectly faithful, and eternally faithful; that is, without any variableneſs or ſhadow of turning. He perfectly continueth the ſame, and can as well ceaſe to be God, as to alter or change the nature of his Godhead. And as he is thus the perfection of all perfections, he gave out his law to be obeyed; but if any offend it, then they fall into the hands of this his eternal juſtice, and ſo muſt drink of his interminable wrath, which is the execution of the ſame juſtice; I ſay, this being ſo, the law being broken, juſtice takes place, and ſo faithfulneſs followeth, to ſee that execution be done, and alſo to teſtify that he is true, and doth denounce his unſpeakable, inſupportable, and unchangeable veangeance on the party offending.

*Secondly*, Becauſe thou art not as infinite as God. Thou poor feebie weed, the creature of a day, and not able to anſwer God in his eſſence, being, and attributes; thou art found to fall under him, for thy ſoul or body can do nothing that is infinite, in ſuch a way as to ſatisfy this God, who is an infinite God in all his attributes.

But to declare unto you the miſery of man by this law to purpoſe, I do beſeech you take notice of theſe following particulars, beſides what hath been already ſpoken. Firſt, I ſhall ſhew the danger of them by reaſon of the law, as they came from Adam: Secondly, as they are in their own perſons particularly under it.

*Firſt*, As they come from Adam, they are in a ſad condition, becauſe he left them a broken covenant: Or, take it thus, becauſe they, while they were in him, did with him break that covenant. Oh! this was the treaſure that Adam left to his poſterity, it was a broken covenant, inſomuch that death reigned over all his children, and doth ſtill to this day, as they come from him, both natural and eternal death, Rom. v. It may be, drunkard, ſwearer, liar, thief, thou doſt not think of this.

*Secondly*, He did not only leave them a broken covenant, but alſo made them (himſelf) ſinners againſt it. He made them ſinners; *By one man's diſobedience many were made ſinners*, Rom. v. 19. and this is worſe than the firſt.

*Thirdly*, Not only ſo, but he deprived them of their ſtrength, by which at firſt they were enabled to ſtand, and left them no more than dead men. Oh helpleſs ſtate! Oh how beggarly and miſerable are the ſons of Adam!

*Fourthly*, Not only ſo, but alſo before he left them, he was the conduit pipe through which the devil did convey off his poiſonous and venomous nature into the hearts of Adam's ſons and daughters, by which they are to this day ſo ſtrongly and violently carried away, that they fly as faſt to hell and the devil, by reaſon of ſin, as chaff before a mighty wind.

*Fifthly*, In a word, Adam led them out of their paradiſe, that is one more: and put out their eyes, that is another; and left them to the leading of the devil. O ſad! canſt thou hear this, and not have thy ears to tingle and burn on thy head! Canſt thou read this, and not feel it, and not feel thy conſcience begin to condemn thee? If ſo, ſurely it is becauſe thou art either poſſeſſed with the devil, or beſide thyſelf. But I paſs this, and come to the ſecond thing, which is the cauſe of their being in a ſad condition, which is by reaſon of their being in their particular perſons under it.

*Firſt*, Therefore they that are under the law are in a ſad condition, becauſe they are under that which is more ready (through our infirmity) to curſe than to bleſs; they are under that called the miniſtration of condemnation, 2 Cor. iii. that is, they are under that diſpenſation, or adminiſtration, whoſe proper work is to curſe, and condemn, and nothing elſe.

*Secondly*, Their condition is ſad, who are under the law, becauſe they are not only under that which doth condemn, but alſo that which doth wait an opportunity to condemn. The law doth not wait that it might be gracious, but it doth wait to curſe and condemn; it came on purpoſe to diſcover ſin, Rom. v. 20. *The law entered*, ſaith the apoſtle, *that the offence might abound*; or appear indeed to be that which God doth hate; and alſo to curſe for that which hath been committed, as he ſaith, *Curſed is every one that continueth not in all things that are written in the book of the law to do them*, Gal. iii. 10.

*Thirdly*, They are in a ſad condition, becauſe that adminiſtration they are under, who are under the law, doth always find fault with the ſinner's obedience as well as his diſobe-

dience (if it be not done in a right ſpirit, which they that are under that covenant cannot do, by reaſon of their being deſtitute of faith) therefore, I ſay, it doth control them, ſaying, This was not well done; this was done by halves; this was not done freely, and that was not done perfectly, and out of love to God: and hence it is that ſome men, notwithſtanding they labour to live as holy as ever they can according to the law, do not live a peaceable life, but are full o condemnings, full of guilt and torment of conſcience: finding themſelves to fail here, and fall ſhort there, omitting this good which the law commands, and doing that evil which the law forbids, but never giveth them one good word for all their pains.

*Fourthly*, They that are under the law are in a ſad condition, becauſe they are under that adminiſtration which will never be contented with what is done by the ſinner. If thou be under this covenant, work as hard as thou canſt, the law will never ſay, *Well done, my good ſervant*: no, but it will always be driving thee faſter, haſtening thee harder, giving thee freſh commands, which thou muſt do upon pain of damnation. Nay, it is a maſter that will curſe thee, not only for thy ſins, but alſo becauſe thy good works were not ſo well done as they ought to be.

*Fifthly*, They that are under this covenant or law, their ſtate is very ſad, becauſe this law doth command impoſſible things of him that is under it, and yet doth but right in it, ſeeing man at the firſt, had in Adam ſtrength to ſtand, if he would have uſed it, and the law was given them (as I ſaid before) when man was in his full ſtrength; and therefore no inequality, if it commands the ſame ſtill, ſeeing God who gave thee ſtrength, did not take it away. I will give you a ſimilitude for the clearing of it. If I give to my ſervant ten pounds, with this charge, lay it out for my beſt advantage, that I may have mine own again with profit; now if my ſervant, contrary to my command, go and ſpend my money in a diſobedient way, is it any inequality in me to demand of my ſervant what I gave him at firſt? Nay, and though he have nothing to pay, I may lawfully caſt him into priſon, and keep him there until I have ſatisfaction. So here; the law was delivered to man at the firſt when he was in a poſſibility to have fulfilled it: now then, though man may have loſt his ſtrength, yet God is juſt in commanding the

ſame work to be done; and if they do not the ſame things that are impoſſible for them to do, it is juſt with God to damn them, ſeeing they brought themſelves into this condition: therefore ſaith the apoſtle, *What things ſoever the law ſaith, it ſaith to them that are under the law; that every mouth may be ſtopped, and all the world may become guilty before God*, Rom. iii. 19. and this is thy ſad condition, who art under the law, Gal. iii. 10.

But if any ſhould object and ſay, But the law doth not command impoſſible things of a natural man!

I ſhould anſwer in this caſe as the apoſtle did in another very much like it, ſaying, *They know not what they ſay, nor whereof they affirm:* For doth not the law command thee to love the Lord thy God with all thy ſoul, with all thy ſtrength, with all thy might, &c. And can the natural man do this? Jer. xiii. 23. *How can thoſe that are accuſtomed to do evil, do that which is commanded in this particular? Can the Ethiopian change his ſkin, or the leopard his ſpots?*

Doth the law command thee to do good and nothing but good, and that with all thy ſoul, heart, and mind? (which the law as a covenant of works called for) and canſt thou, being carnal, do that? But there is no man that hath underſtanding, if he ſhould hear thee ſay ſo, but would ſay, that thou waſt either bewitched, or ſtark mad.

*Sixthly*, They that are under the law are in a ſad condition, becauſe, though they follow the law, or covenant of works, it will not lead them to heaven; no, but contrariwiſe, it will lead them under the curſe. *It is not poſſible*, ſaith Paul, *that any ſhould be juſtified by the law; for by that is the knowledge of ſin*, and by it we are condemned for the ſame, which is far from leading us to life, being the miniſtration of death, 2 Cor. iii. and again, *Iſrael that followed after the law of righteouſneſs, hath not attained to the law of righteouſneſs: wherefore? Becauſe they ſought it not by faith, but by the law, and by the works thereof*, Rom. ix. 30, 31, 32.

*Seventhly*, They that are under the law are in a ſad condition, becauſe they do not know whether ever they ſhall have any wages for their work or not; they can have no aſſurance of the pardon of their ſins, nor any hopes of eternal life: but, poor hearts as they are, they work for they not know what, even like a poor horſe that works hard all day, and at night hath a dirty ſtable for his pains; ſo thou mayeſt work hard all the days of thy life, and at the day of death,

inſtead of having a glorious reſt in the kingdom of heaven, thou mayeſt, nay, thou ſhalt have for thy ſins, the damnation of thy ſoul and body in hell to all eternity: for, as I ſaid before, the law, if thou ſinneſt, doth not take notice of any good work done by thee; but takes its advantage to deſtroy and cut off thy ſoul for the ſin thou haſt committed.

*Eighthly*, They that are under the law, are in a ſad condition; becauſe they who are under that adminiſtration, God doth not ſmile on their ſouls, (they dying there) for the adminiſtration that God doth ſmile upon his children through, is the covenant of grace, they being in Jeſus Chriſt, the Lord of life and conſolation: but contrariwiſe to thoſe that are under the law; for they have his frowns, his rebukes, his threatenings, and with much ſeverity they muſt be dealt with. *For they brake my covenant, and I regarded them not, ſaith the Lord*, Heb. viii. 9.

*Ninthly*, They are in a ſad condition, becauſe they are out of the faith of Chriſt. They that are under the law have not the faith of Chriſt in them; for that diſpenſation which they are under, is not the adminiſtration of faith; *the law is not of faith*, ſaith the apoſtle, Gal. iii. 2.

*Tenthly*, Becauſe they have not received the ſpirit; for that is received *by the hearing of faith*, and not by the law, nor the works thereof, Gal. iii. 2.

In a word, if thou live and die under that covenant, Jeſus Chriſt will neither pray for thee, nor waſh away thy ſins by his blood; neither ſhalt thou be ſo much as one of the leaſt in the kingdom of heaven; for all theſe privileges come to ſouls under another covenant, as the apoſtle ſaith, *for ſuch are not under the law, but under grace*; that is, ſuch as have a ſhare in the benefits of Jeſus Chriſt, or ſuch as are brought from under the firſt covenant, into the ſecond; or from under the law, into the grace of Chriſt's goſpel: without which covenant of grace, and being found in that, there is no ſoul can have the leaſt hope of eternal life, no joy in the Holy Ghoſt, no ſhare in the privileges of ſaints, becauſe they are tied up from them by the limits and bounds of the covenant of works. For you muſt underſtand, that theſe two covenants have their ſeveral bounds and limitations, for the ruling and keeping [illegible] ſubjection, or giving of freedom to the parties under the ſaid covenants. Now, they that are under the law are within the compaſs and ju-

riſdiction of that; and living and dying under that, they muſt ſtand and fall to it, as Paul ſaith, *to his own maſter he ſhall ſtand or fall.* The covenant of grace doth admit thoſe that are under it to liberty and freedom, together with commanding of ſubjection to the things contained in it, which I ſhall ſpeak to further hereafter.

But now, that the former things may be further made to appear, that is, what the ſad condition of all them that are under the law is; as I have ſhewn you ſomething of the nature of the law, ſo alſo ſhall I ſhew, that the law was added and given for that purpoſe, that it might be ſo with thoſe that are out of the covenant of grace.

*Firſt*, God gave the law that ſin might abound, Rom. v. 20. not that it ſhould take away ſin in any, but to diſcover the ſin which is already begotten, or that may hereafter be begotten, by luſt and Satan; I ſay this is one proper work of the law, to make manifeſt ſin; it is ſent to find fault with the ſinner, and it alſo watches that it may do ſo, and takes all advantages for the accompliſhing of its work in them that give ear thereto, or do not give ear, if it have the rule over them. It is like a man that is ſent by his lord to ſee and pry into the labours and works of other men, taking every advantage to diſcover their infirmities and failings, and to chide them; yea, to throw them out of the lord's favour for the ſame.

*Secondly*, Another great end why the Lord did add or give the law, was, that no man might have any thing to lay to the charge of the Lord, for his condemning them that do tranſgreſs againſt the ſame. You know that if a man ſhould be had before an officer or judge, and there be condemned, and yet by no law; he that condemns him might be very well reprehended or reproved for paſſing the judgment; yea, the party himſelf might have better ground to plead for his liberty, than the other to plead for the condemning of him; but this ſhall not be ſo in the judgment day, but contrariwiſe; for then every man ſhall be forced to lay his hand on his mouth, and hold his tongue at the judgment of God, when it is paſſed upon him; therefore, ſaith the apoſtle, *What things ſoever the law ſaith, it ſaith to them that are under the law* (that is, all the commands, the curſes and threatenings that are ſpoken by it, are ſpoken) *that every mouth may be ſtopped*; mark, I beſeech you, *that every mouth might be ſtopped, and that all the world might be*

*come guilty before God*, Rom. iii. 19. So that now in caſe any in the judgment day ſhould object againſt the judgment of God, as thoſe in the xxvth of Matthew, ſaying, Lord, when ſaw we thee thus and thus? and why doſt thou paſs ſuch a ſad ſentence of condemnation upon us? ſurely this is injuſtice and not equity! you ſee, that to prevent this objection, God gave it betimes, before either thy firſt father had ſinned, or thou waſt born; ſo that again, if there ſhould be theſe objections offered againſt the proceedings of the Lord in juſtice and judgment, ſaying, Lord, why am I thus condemned; I did not know it was ſin? now againſt theſe two was the law given, and that betimes, ſo that both theſe are anſwered. If the firſt come in and ſay, Why am I judged? Why am I damned? then will the law come in, even all the ten commandments, with every one of their cries againſt thy ſoul; the firſt ſaying, he hath ſinned againſt me, damn him; the ſecond ſaying alſo, he hath tranſgreſſed againſt me, damn him; the third alſo ſaying the ſame, together with the 4th, 5th, 6th, 7th, 8th, 9th, 10th, even all of them will diſcharge themſelves againſt thy ſoul, if thou die under the firſt covenant, ſaying, he, or they have tranſgreſſed againſt us, damn them, damn them. And I tell thee alſo, that theſe ten great guns, the ten commandments, will, with diſcharging themſelves in juſtice againſt thy ſoul, ſo rattle in thy conſcience, that thou wilt be immediately put to ſilence, and have thy mouth ſtopped. And let me tell thee further, that if thou ſhalt appear before God, and have the ten commandments diſcharge themſelves againſt thee, thou hadſt better be tied to a tree, and have ten, yea, ten thouſand of the biggeſt pieces of ordnance in the world, to be ſhot off againſt thee; for theſe could go no further but only to kill the body; but they ſubject both body and ſoul to be tormented in hell with the devil to all eternity.

*Thirdly*, If the ſecond thing ſhould be objected, ſaying, But, Lord, I did not think this had been ſin, or the other had been ſin; for nobody told me ſo: then alſo will the giving of the law take off that, ſaying, Nay, but I was given to thy father Adam before he had ſinned, or before thou waſt born, and have ever ſince been in thy ſoul to convince thee of thy ſins, and to control thee for doing the thing that was not right. Did not I ſecretly tell thee at ſuch a time, in ſuch a place, when thou waſt doing ſuch a thing, with

ſuch a one, or when thou waſt all alone, that this was a ſin, and that God did forbid it; therefore if thou didſt commit it, God would be diſpleaſed with thee for it? And when thou waſt thinking to do ſuch a thing, at ſuch a time, did not I ſay, forbear, do not ſo? God will ſmite thee, and puniſh thee for it, if thou doſt it? And beſides, God did ſo order it, that you had me in your houſes, in your bibles, and alſo you could ſpeak and talk of me. Thus pleading the truth, thou ſhalt be forced to confeſs it is ſo; nay, it ſhall be ſo in ſome ſort with the very gentiles, and barbarous people, that fall far ſhort of that light we have in theſe parts of the world. *For*, ſaith the apoſtle, *when the Gentiles, which have not the law, do by nature the things contained in the law; theſe, having not the law* (that is, not written as we have) *are a law unto themſelves, which ſhew the work of the law written in their hearts*, Rom. ii. 14, 16. That is, they have the law of works in them by nature, and therefore they ſhall be left without excuſe; for their own conſcience ſhall ſtand up for the truth of this; for Paul ſaith, *Their conſcience alſo bearing witneſs, and their thoughts the mean while accuſing or elſe excuſing one another.* But when? *Why, in the day when God ſhall judge the ſecrets of men by Jeſus Chriſt, according to my goſpel*, Rom. ii. 15, 16. So this, I ſay, is another end for which the Lord did give the law, namely, that God might paſs a ſentence in righteouſneſs, without being charged with any injuſtice, by thoſe that ſhall fall under it in the judgment.

*Fourthly*, A fourth end why the Lord did give the law, was, becauſe they that die out of Jeſus Chriſt might not only have their mouths ſtopped, but alſo that their perſons might become guilty before God, Rom. iii. 19. And indeed this will be the ground of ſilencing (as I ſaid before) they finding themſelves guilty, their conſciences breaking the truth of the judgment of God paſſed upon them, *they ſhall become guilty*; that is, they ſhall be fit veſſels for the wrath of God to be poured out into, being filled with guilt by reaſon of tranſgreſſions againſt the commandments. Thus therefore ſhall the parties under the firſt covenant *be fitted for deſtruction*, Rom. ix. 22. Even as wood, or ſtraw, being well dried, is fitted for the fire; and the law was added and given, and ſpeaks to this very end, that ſins might be ſhewn, mouths might be ſtopt from quarrelling, *and that all the world might become guilty before God*, and ſo be in juſtice forever and ever overthrown becauſe of their ſins.

And this will be ſo for theſe reaſons.

1. Becauſe God hath a time to magnify his juſtice and holineſs, as well as to ſhew his forbearance and mercy. We read in ſcripture that his eyes are too pure to behold iniquity, Hab. i. 23. and then we ſhall find it true. We read in ſcripture, that he will *magnify the law, and make it honourable*, and then he will do it indeed.

Now becauſe the Lord doth not ſtrike ſo ſoon as he is provoked by ſin, therefore poor ſouls will not know nor regard the juſtice of God; neither do they conſider the time in which it muſt be advanced, which will be when men drop under the wrath of God as faſt as hail in a mighty ſtorm, 2 Pet. iii. 9. Pſalm l. 21, 22. Now therefore look to it, all you that count the long-ſuffering and forbearance of God ſlackneſs; and becauſe for the preſent he keepeth ſilence, therefore think that he is like unto yourſelves. No, no, but recollect that God hath ſet his time for every purpoſe of his, and in its time it ſhall be advanced moſt marvellouſly, to the everlaſting aſtoniſhment and overthrow of the ſoul, that ſhall be dealt with by juſtice and the law. O! how will God advance his juſtice! O! how will God advance his holineſs! Firſt, by ſhewing men that he in juſtice cannot, will not regard them, becauſe they have ſinned; and ſecondly, in that his holineſs will not give way for ſuch unclean wretches to abide in his ſight, his eyes are ſo pure.

2. Becauſe God will make it appear that he will be as good as his word to ſinners. They muſt not look to eſcape always; though they may eſcape a while, yet they ſhall not go unpuniſhed: no, but they ſhall have their due to a farthing, when every threatening and curſe ſhall be accompliſhed and fulfilled on the head of the tranſgreſſor. Friend, there is never an idle word that thou ſpeakeſt, but God will account with thee for it; there is never a lie thou telleſt, but God will reckon with thee for it; nay, there ſhall not paſs ſo much as one paſſage in all thy life-time, but God, the righteous God, will have it in the trial by his law (if thou die under it) in the judgment day.

But you will aſk, Who are thoſe that are thus under the law?

*Anſw.* Thoſe that are under the law may be branched out into three ranks of men; either, firſt, ſuch as are groſsly profane or ſuch as are more refined, which may be two ways, ſome in a lower ſort, and ſome in a more eminent way.

*First*, They are under the law, as a covenant of works, who are openly profane and ungodly wretches, such as delight not only in ſin, but alſo make their boaſt of the ſame, and brag at the thoughts of committing it. Now as for ſuch as theſe are, there is a ſcripture in the firſt epiſtle of Paul to Timothy, chap. i. at the 9th and 10th verſes, which is a notable one to this purpoſe, *The law* (ſaith he) *is not made for a righteous man* (nor as it is a covenant of works;) *but for the* (unrighteous or) *lawleſs and diſobedient, for the ungodly and for ſinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manſlayers, for whoremongers, for them that defile themſelves with mankind, for menſtealers, for liars* (look to it, liars) *for perjured perſons, and* (in a word) *if there be any other thing that is not according to ſound doctrine.* Theſe are one ſort of people that are under the law, and ſo under the curſe of the ſame, whoſe due is to drink up the *brimfull cup of God's eternal vengeance;* and therefore I beſeech you not to deceive yourſelves. *For know you not that the unrighteous ſhall not inherit the kingdom of God? Neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abuſers of themſelves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, ſhall inherit the kingdom of heaven,* 1 Cor. vi. 9, 10. Poor ſouls, you think that you may have your ſins, your luſts and pleaſures, and yet you ſhall do pretty well, and be left to go free in the judgment day: But ſee what God ſaith of ſuch in Deuteronomy, chap. ix. at the 19th and 20th verſes, *Which ſhall bleſs themſelves in their heart, ſaying, I ſhall have peace, I ſhall be ſaved, I ſhall do as well as others, in the day when God ſhall judge the world by Jeſus Chriſt.* (But God ſaith) *I will not ſpare them; no, but my anger and my jealouſy ſhall ſmoke againſt them.* How far? *even to the executing all the curſes that are written in the law of God upon them.* Nay, ſaith God, I will be even with them; *for I will blot out their names from under heaven.* And indeed it muſt of neceſſity be ſo, becauſe ſuch ſouls are unbelievers in their ſins, and under the law, which cannot, will not ſhew any mercy on them; for it is not the adminiſtration of mercy and life, but the adminiſtration of death and deſtruction (as you have it, 2 Cor. chap. iii. verſes 7 and 9.) and all thoſe, every one of them, that are openly profane and ſcandalous wretches, are under it, and have been ſo ever ſince they came into the world to this day; and they will certainly live and die under the ſame diſpenſation, and then be damned to all eter-

ly; if they be not converted from that covenant, into and under the covenant of grace (of which I ſhall ſpeak in its place) and yet for all this, how very bold are our poor wanſons and wicked ones, in this day of forbearance! as if God would never have a reckoning with them; as if there was no law to condemn them; as if there was no hell-fire to caſt them into. But O! how will they be deceived, when they ſhall ſee Chriſt ſitting on the judgment ſeat, having laid aſide his prieſtly and prophetical office, and appearing only as a judge to the wicked! When they ſhall ſee all the records of heaven unfolded and laid open; when they ſhall ſee each man his name out of the book of life, and in the book of the law; when they ſhall ſee God in his majeſty, Chriſt in his majeſty, the ſaints in their dignity; but themſelves in their impurity; what will they ſay then? whither will they fly? where will they leave their glory? Iſa x. 3. O ſad ſtate!

Secondly, They are under the law alſo. who do not only ſo break and diſobey the law, but follow after it, as hard as ever they can, ſeeking juſtification thereby; for though a man ſhould abſtain from the ſins againſt the law, and labour to fulfil it, and give up himſelf to it; yet if he look no further than the law, he is ſtill under it, and for all his obedience to the righteous law of God, he ſhall be deſtroyed by it. Friend, you muſt not think that none but profane perſons are under the law: No, but you muſt underſtand that a man may be turned from a vain, looſe, openly profane converſation, and ſinning againſt the law, to a ſeeming holy, righteous, religious life, and yet be in the ſame ſtate, under the law, and as ſure to be damned as the others that are more profane and looſe. And though you may ſay this is very ſtrange, yet I ſhall both ſay it, and prove it to be true. Read with underſtanding that ſcripture in Romans ix. 30, 31. where the apoſtle ſpeaking of the very ſame thing, ſaith, *But Iſrael which followed after the law of righteouſneſs;* mark, that followed after the *law of righteouſneſs;* they, notwithſtanding their earneſt purſuit, or hunting after the *law of righteouſneſs, fell ſhort of the law of righteouſneſs.* It ſignifies thus much to us, that let a man be ever ſo earneſt, ſo fervent, ſo ſerious, ſo ready, ſo apt and willing to follow the law, and the righteouſneſs thereof, if he be under that covenant, he is gone, he is loſt, he is deprived of eternal life, becauſe he is not under the *miniſtration of life* (if he die there) Read alſo that ſcripture, Gal. iii. 10. *For as many as are of the works of the law are*

*under the curſe.* They that are of the works of the law are depending for righteouſneſs thereon; endeavouring to abſtain from ſins againſt it, and doing its commands, as near as ever they can for their lives, or with all the might they have; therefore I beſeech you to conſider it; for men's being ignorant of this, is the cauſe why ſo many go on, ſuppoſing they have a ſhare in Chriſt, becauſe they are reformed and abſtain from ſome ſins againſt the law. But when all comes to all, they will be damned notwithſtanding, becauſe they are not brought out from under the covenant of works, and put under the covenant of grace.

*Object.* But can you in very deed make theſe things manifeſtly evident from the word of God? Methinks to reaſon thus is very ſtrange, that a man ſhould labour to walk up according to the law of God, as much as ever he can, and yet that man, notwithſtanding this, ſhould be ſtill under the curſe. Pray clear it.

*Anſw.* Truly this doth ſeem very ſtrange, I do know full well, to the natural man, to him that is yet in his unbelief; becauſe he goeth by beguiled reaſon: but for my part, I do know it is ſo, and ſhall labour alſo to convince thee of the truth of the ſame.

Firſt, The law is thus ſtrict and ſevere, that if a man do ſin but once againſt it, he, I ſay, is gone forever by the law, living and dying under that covenant: if you would be ſatisfied, as touching the truth of this, do but read Galatians iii. at the 10th verſe, where it ſaith, *Curſed is every one* (that is, not a man ſhall miſs by that covenant) *that continueth not in all things that are written in the book of the law to do them.* Pray mark; here is a curſe in the firſt place, if all things written in the book of the law be not done, and that continually too, without any failing or one ſlip, as I ſaid before. Now there is no one in the world but before they did begin to yield obedience to the leaſt command, who did not in their own perſons ſin againſt it, by breaking it. The apoſtle, I think, is very notable for the clearing of this in the iiid. of Romans, and alſo in the vth. In the one he endeavours to prove that all had tranſgreſſed in the firſt Adam, as he ſtood a common perſon repreſenting both himſelf and us in his ſtanding and falling, Rom. v. 12. *Wherefore,* (ſaith he) *as by one man ſin entered into the world, and death by ſin: and ſo death paſſed upon all men;* (mark that; but why?) *for that all have ſinned;* that is,

foraſmuch as all naturally are guilty of original ſin, the ſin that was committed by us in Adam; ſo this is one cauſe why none can be juſtified by their obedience to the law, becauſe they have in the firſt place broken it in their firſt parents. But ſecondly, in caſe this ſhould be oppoſed and rejected by quarrelſome perſons, though there be no ground for it, Paul hath another argument to back his doctrine, ſaying, *For we have before proved that both Jews and Gentiles are all under ſin.* Firſt, *As it is written, there is none righteous, no not one.* Secondly, *They are all gone out of the way, they are together* (mark, together) *become unprofitable; there is none that doeth good, no not one.* Thirdly, *Their throat is an open ſepulchre; with their tongues they have uſed deceit; the poiſon of aſps is under their lips.* Fourthly, *Their mouths are full of curſing and bitterneſs.* Fifthly, *Their feet are ſwift to ſhed blood.* In a word, *deſtruction and miſery are in their ways; and the way of peace they have not known.* Now then, ſaith he, having proved theſe things ſo clearly, the concluſion of the whole is this, *That what things ſoever the law ſaith* (in both ſhewing of ſin and curſing for the ſame) *it ſaith to them that are under the law, that every mouth may be ſtopped, and all the world may become guilty before God,* Rom. iii. 9—19. So that here, I ſay, lieth the objection to our being juſtified by the law, even becauſe, in the firſt place, we have ſinned againſt it; for know this for certain, that if the law doth take the leaſt advantage of thee, by thy ſinning againſt it, all that ever thou ſhalt afterwards hear from it, is nothing but curſe, curſe, curſe him, *for not continuing in all things that are written in the book of the law to do them.*

Secondly, Thou canſt not be ſaved by the righteous law of God, the firſt covenant, becauſe that, (together with this thy miſerable ſtate by original and actual ſins, before thou didſt follow the law) ſince thy turning to the law, thou haſt committed ſeveral ſins againſt it. *In many things we offend all:* ſo that now thy righteouſneſs to the law, being mixed with, ſometimes, the luſt of concupiſcence, fornication, covetouſneſs, pride, heart-riſings againſt God, coldneſs of affection towards him, backwardneſs to good duties, ſpeaking idle words, having ſtrife in your hearts, and ſuch like; I ſay, theſe things being thus, the righteouſneſs of the law is become too weak through this our our fleſh (Rom. viii. 3.) and ſo, notwithſtanding all our obedience to the law, we are yet, through our weakneſs, un-

der the curſe of the law; for, as I ſaid before, the law is ſo holy, ſo juſt, and ſo good, that it cannot allow that any failing or ſlip ſhould be done by them that look for life by the ſame. *Curſed is every one that continueth not in every thing*, Gal. iii. 10. And this Paul knew full well, which made him throw away all his righteouſneſs; (but you will ſay that was his own. *Anſw.* But it was even that which, while he calls it his own, he alſo calls it the righteouſneſs of the law, ſee Phil. iii. 7—10.) and to account it but dung, but as dirt on his ſhoes; for this purpoſe, that he might be found in Chriſt, and ſo be ſaved by him without the deeds of the law, Rom. iii. 28.

But, thirdly, Suppoſe the righteouſneſs of the law, which thou haſt, was pure and perfect without the leaſt flaw or fault, without the leaſt mixture of the leaſt ſinful thought; yet this would fall far ſhort of preſenting thee blameleſs in the ſight of God. And that I prove by theſe arguments.

The firſt argument is, That which is not Chriſt, cannot redeem ſouls from the curſe: It cannot completely preſent them before the Lord. Now the law is not Chriſt; therefore the moral law cannot (by all our obedience to it) deliver us from the curſe that is due to us, Acts iv. 2. The ſecond argument is, That righteouſneſs that is not the righteouſneſs of faith (that is, by believing in Jeſus Chriſt) cannot pleaſe God. Now the righteouſneſs of the law as a covenant of works is not the righteouſneſs of faith; therefore the righteouſneſs of the law, as acted by us, being under that covenant, cannot pleaſe God. The firſt is proved in Heb. xi. 6. *But without faith it is impoſſible to pleaſe him* (mark, it is impoſſible). The ſecond thus, *The law is not of faith*, Gal. iii. 12. Rom. x. 5, 6, compared with Gal. iii. 11. *But that no man is juſtified in the ſight of the Lord, by the law, it is evident; for the juſt ſhall live by faith, and the law is not of faith.* But for the better underſtanding of thoſe that are weak of apprehenſion, I ſhall prove it thus:

Firſt, That ſoul that hath eternal life, muſt have it by right of purchaſe or redemption, Heb. ix. 22, Eph. i. 7. Secondly, this purchaſe or redemption muſt be through the blood of Chriſt. *We have redemption through his blood. Without ſhedding of blood there is no remiſſion.* Now the law is not in a capacity to die, and ſo to redeem ſinners by the purchaſe of blood, which ſatisfaction juſtice calls for (read

the ſame ſcriptures, Heb. ix. 22.) Juſtice calls for ſatisfaction, becauſe thou haſt tranſgreſſed, and ſinned againſt it, and that muſt have ſatisfaction: therefore all that ever thou canſt do cannot bring in redemption; though thou followeſt the law up to the nail-head (as I may ſay); becauſe all this is not ſhedding of blood. For believe it, and know it for certain, that though thou hadſt ſinned but one ſin, before thou didſt turn to the law; that one ſin will murder thy ſoul, if it be not waſhed away by blood, even by the precious blood of Jeſus Chriſt, that was ſhed when he did hang upon the croſs on mount Calvary.

*Object.* But, you will ſay, that giving up yourſelves to live a righteous life, ſhould make God think better of us, and let us be ſaved by Chriſt, becauſe we are ſo willing to obey his law.

*Anſ.* The motive that moveth God to have mercy upon ſinners, is not becauſe they are willing to follow the law, but becauſe he is willing to ſave them. *Not for thy righteouſneſs or for thy uprightneſs of heart doſt thou poſſeſs the land,* Deut. ix. 4—6. Now underſtand this; if thy will to do righteouſneſs was the firſt moving cauſe why God had mercy on thee through Chriſt, then it muſt not be freely by grace; I ſay freely: but the Lord loves thee, and ſaves thee upon free terms, having nothing beforehand to make him accept of thy ſoul but only the blood of Chriſt; therefore to allow of ſuch a principle is to allow, that grace is to be obtained by the works of the law, which is as groſs darkneſs as lies in the darkeſt dungeon in popery, and is alſo directly oppoſite to ſcripture. *For we are juſtified freely by his grace, through the redemption that is in Chriſt;* not through the good that is in ourſelves, or done by us, (Rom. iii. 24) no, *but by faith, without* (mark that, *without*) *the deeds of the law,* ver. 28. Again, *Not of works, leſt any man ſhould boaſt,* Eph. ii. 9. No, no, ſaith he, *Not according to our works,* (or righteouſneſs) *but according to his own purpoſe* (mark, *according to his own purpoſe*) *and grace, which was* (a free gift) *given us in Chriſt Jeſus,* (not lately, but) *before the world began,* 2 Tim. i. 9.

*Object.* But you will ſay, then, Why did God give the law, if we cannot have ſalvation by following it?

*Anſw.* I told you before, that the law was given for theſe following reaſons:

Firſt, That thou mighteſt be convinced by it of thy ſins, and that thy ſins might indeed appear very ſinful unto thee; which is done by the law theſe ways: 1ſt. by ſhewing thee what a holy God he is who gave the law; and 2dly. by ſhewing thee thy vileneſs and wickedneſs, in that thou, contrary to this holy God, haſt tranſgreſſed againſt and broken this his holy law; therefore, ſaith Paul, *The law was added, that the offence might abound*, Rom. v. 20; that is, by ſhewing the creature the holineſs of God, and alſo its own vileneſs. Secondly, That thou mayeſt know, that God will not damn thee for nothing in the judgment day. Thirdly, Becauſe he would have no quarrelling at the juſt condemning them at that day. Fourthly, Becauſe he will make thee to know that he is a holy God, and pure.

*Queſt.* But ſeeing you have ſpoken thus far, I wiſh you would do ſo much as to ſhew, in ſome particulars, both what men have done, and how far they have gone, and what they have received, being yet under this covenant, which you call the miniſtration of condemnation?

*Anſw.* This is ſomewhat a difficult queſtion, and had need be not only warily, but alſo fully and ſoundly anſwered. The queſtion conſiſts of three particulars. Firſt, What men have done; ſecondly, How far men have gone; thirdly, What they have received, and yet to be under the law or covenant of works; and ſo in a ſtate of condemnation.

As for the firſt, I have ſpoken ſomething in general to that already, but for the better underſtanding, I ſhall ſpeak yet more particularly. Firſt, A man hath and may be convinced and troubled for his ſins, and yet be under this covenant; and this in a very heavy and dreadful manner; inſomuch that he may find the weight of them to be intolerable, and too heavy for him to bear, as it was with Cain, Gen. iv. 13. *My puniſhment is greater than I can bear.* Secondly, A man living thus under a ſenſe of his ſins, may repent, and be ſorry for them, and yet be under this covenant, and be in a condemned ſtate. Matt. xxvii. 3. *And when he* (Judas) *ſaw what was done, he repented.* Thirdly, Men may not only be convinced, and alſo repent of their ſins, but they may alſo deſire the prayers of the children of God for them too, and yet be under this covenant and curſe: Exod. x. 16. 17. *And Pharaoh called for*

*Moſes and Aaron, and ſaid, I have ſinned; entreat the Lord your God that he may take away from me theſe plagues.* Fourthly, A man may alſo humble himſelf for his offences and diſobedience againſt his God, and yet be under this covenant: See 1 Kings, xxi. 24—29. Fifthly, A man may alſo make reſtitution unto men for the offences he hath done unto them, and yet be under this covenant. Sixthly, A man may do much work for God in his generation, and yet be under this firſt covenant, as Jehu, who did that which God bid him, 2 Kings, ix. 25, 26. and yet God threateneth even Jehu, becauſe, though he did the thing that the Lord commanded him, yet he did it not from a right principle; for had he, the Lord would not have ſaid, *Yet a little while, and I will revenge the blood of Jezreel upon the houſe of Jehu*, Hoſea i. 4. Seventhly, Men may hear and fear the ſervants of the Lord, and reverence them very highly; yea, and when they hear, they may not only hear, but hear and do, and that gladly too, not one or two things, but many (mark, many) things gladly, and yet be loſt, and yet be damned (ſee Mark vi. 20). *For Herod feared John*, (why? not becauſe he had any civil power over him, but) *becauſe he was a juſt man, and holy, and obſerved him; and when he heard him, he did many things gladly.* It may be, that thou thinkeſt that becauſe thou heareſt ſuch and ſuch, therefore thou art better than thy neighbours. But know for certain, that thou mayeſt not only hear, but thou mayeſt hear and do, and that not with a backward will, but gladly; (mark, gladly) and yet be Herod ſtill, an enemy to the Lord Jeſus ſtill. Conſider this, I pray you.

Secondly, To the ſecond thing, which is this, How far may ſuch a one go? To what may ſuch a one attain? Whither may he arrive, and yet be an undone man, under this covenant?

*Anſw.* Firſt, Such a one may be received into fellowſhip with the ſaints, as they are in a viſible way of walking one with another; they may walk hand in hand together. (See Mat. xxv. 1.) *The kingdom of heaven* (that is, a viſible company of profeſſors of Chriſt) *is likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom: five of them were wiſe, and five were fooliſh.* Theſe, in the firſt place, are called virgins; that is, ſuch as are clear from the pollutions of the world: ſecondly, they are ſaid to go forth; that is, from the rudiments and traditions of

men: thirdly, they do agree to take their lamps with them; that is, to profeſs themſelves the ſervants of Jeſus Chriſt, that wait upon him, and for him; and yet when he came, he found half of them (even thoſe virgins) that had lamps, that alſo went forth from the pollutions of the world, and the cuſtoms of men, to be ſuch as loſt their precious ſouls, (ſee verſe 10) which they would not have done, had they been under the covenant of grace, and ſo not under the law. Secondly, They may attain to a deal of honour in the ſaid company of profeſſors (that which may be accounted honour) inſomuch that they may be put in truſt with church affairs, and bear the bag, as Judas did. I ſpeak not this to ſhame the ſaints, but being beloved, I warn them; yet I ſpeak this on purpoſe, that it might (if the Lord will) knock at the door of the ſouls of profeſſors; conſider Demas. Thirdly, They may attain to ſpeak of the word as miniſters, and become preachers of the goſpel of Jeſus Chriſt, inſomuch that the people where they dwell may even take up a proverb concerning them, ſaying, *he is among the prophets.* His gifts may be ſo rare, his tongue may be ſo fluent, and his matter may be ſo fit, that he may ſpeak with a tongue like an angel, and ſpeak of the hidden myſteries, yea of them all; (mark that paſſage, 1 Cor. xiii. 1—4.) and yet be nothing, and yet be none of the Lord's anointed ones, with the Spirit of grace ſavingly, but may live and die under the curſe of the law. Fourthly, They may go yet further; they may have the gifts of the Spirit of God, which may enable them to caſt out devils, to remove the biggeſt hills or mountains; nay, they may be ſo gifted, as to propheſy of things to come, the moſt glorious things, even the coming of the Lord Jeſus Chriſt to reign over all his enemies, and yet be but a Balaam, a wicked and a mad prophet. See 2 Pet. ii. 16. Numb. xxiv. 16—25. Fifthly, They may not only ſtand thus for a while; but they may ſtand thus *till the coming of our Lord Jeſus Chriſt with his holy angels,* and not be diſcovered of the ſaints till that very day. *Then all thoſe virgins aroſe* (the wiſe and the fooliſh) then! when? Why, when this voice was heard, *behold the bridegroom cometh, go ye out to meet him,* Matt. xxv. 1—6, and yet were out of Chriſt, and under the law. Sixthly, They may not only continue in a profeſſion till then (ſuppoſing themſelves to be under the grace of the goſpel, when indeed they are under the curſe of the law) but even when the

bridegroom is come, they may ſtill be ſo confident of their ſtate to be good, that they will even reaſon out the caſe with Chriſt, why they are not let into the kingdom of glory, ſaying, *Lord, Lord, have we not eaten and drunk in thy preſence? and haſt thou not taught in our ſtreets?* nay, further, *have not we taught in thy name? and in thy name caſt out devils?* nay, not only thus, but *done many* (mark, *we have done many*) *wonderful works.* They were ſo confident, that they in a commanding way ſay, *Lord, open to us.* See here I beſeech you, how far theſe went. They thought they had intimate acquaintance with Jeſus Chriſt; they thought he could not chooſe but ſave them; they had eaten and drank with him, ſat at the table with him, received power from him, and executed the ſame power. In thy name *have we done thus and thus*; even wrought many *wonderful works*, (ſee Mat. vii. 22; Luke iii. 25, 26) and yet theſe poor creatures were ſhut out of the kingdom. O conſider this, I beſeech you, before it be too late; leſt you ſay, Lord, let us come in, when Chriſt ſaith, Thruſt him out, ver. 28; leſt you cry, *Lord, open to us*, when he ſhall ſay, *Depart, for I know you not;* leſt when you think of having joy, you have *weeping and gnaſhing of teeth.*

Thirdly, The third thing touched in the queſtion was this, What may ſuch a one receive of God, who is under the curſe of the law?

Firſt, They may receive an anſwer to their prayers from God at ſome times, for ſome things they ſtand in need of. I find in ſcripture, that God did hear theſe perſons that the apoſtle ſaith were caſt out. See Gen. xxi. 17. *And God heard the voice of the lad*, (even of caſt-out Iſhmael.) *And the angel of the Lord called to Hagar*, (which was the bond-woman, and under the law. Gal. iv. 30) *out of heaven, and ſaid unto her, fear not; for God hath heard the voice of the lad where he is.* Friends, it may be you may think, becauſe you have your prayers anſwered in ſome particular things, therefore you may ſuppoſe, that as to your eternal ſtate, your condition is very good; but you muſt know, that God doth hear the cry of a company of Iſhmaelites, the ſons of the bond-woman, who are under the law as a covenant of works. I do not ſay he hears them as to their eternal ſtate, but he heareth them as to ſeveral ſtraits that they go through in this life; aye, and gives them eaſe and liberty from their trouble. Here this poor wretch had almoſt periſhed for a little water, and he cried, and God heard

him, yea, he heard him out of heaven. Read alſo the cviiith. Pſalm, 23—29. Pſalm cvi. 15. *He gave them their deſire, and ſent leanneſs into their ſouls.*

But ſome may ſay, This is yet more ſtrange, that God ſhould hear the prayers, the cries of thoſe that are under the law, and anſwer them.

*Anſw.* I told you before, he doth not hear them as to their eternal ſtate, but as to their temporal ſtate; for God as their creator hath a care of them, and cauſeth the ſun to ſhine upon them, and the rain to diſtil upon their ſubſtance, Mat. v. 45. Nay, he doth give the beaſts in the field their appointed food, and heareth the young ravens when they cry, Pſalm cxlvii. 9; which are far inferior to man. I ſay therefore that God doth hear the cries of his creatures, and doth anſwer them too, though not as to their eternal ſtate; but may damn them nevertheleſs when they die, for all that.

Secondly, They may receive promiſes from the mouth of the Lord. There are many that have had the promiſes made to them by the Lord, in a moſt eminent manner, and yet, as I ſaid before, are ſuch as are caſt out and called the children of the bond-woman (which is the law) ſee Gen. xxi. 17, 18. *And the angel of the Lord called out of heaven to Hagar,* (that was the bond-woman) *ſaying, Fear not; for God hath heard the voice of the lad where he is. Ariſe, liſt up the lad, and hold him in thine hand; FOR I WILL MAKE OF HIM;* mark, there is the promiſe; *For I will make of him* (of the ſon of the bond-woman) *a great nation.*

Thirdly, They may go further; for they may receive another heart than they had before, and yet be under the law. There is no man, I think, but thoſe that do not know what they ſay, that will think or ſay, that Saul was under the covenant of grace; yet after he had talked with Samuel, and had turned his back to go from him, ſaith the ſcripture, *God gave him another heart,* 1 Sam. x. 9. *another heart,* (mark that) and yet an out-caſt, a rejected perſon, 1 Sam. xv. 26, 29. Friends, I beſeech you let not theſe things offend you, but let them rather beget in your hearts an inquiry into the truth of your condition, and be willing to be ſearched to the bottom; and alſo that every thing that hath not been planted by the Lord's right hand may be rejected, and that there may be a reaching after better things, even the things that will not only make thy

ſoul think thy ſtate is good now, but that thou mayeſt be able to look ſin, death, hell, the curſe of the law, together with the Judge, in the face with comfort, having ſuch a real, ſound, effectual work of God's grace in thy ſoul, that when thou heareſt the trumpet ſound, ſeeſt the graves fly open, and the dead come creeping forth out of their graves; when thou ſhalt ſee the judgment-ſeat, the books opened, and all the world ſtanding before the judgment-ſeat; I ſay, that then thou mayeſt ſtand, and have that bleſſed ſentence ſpoken to thy ſoul, *Come, ye bleſſed of my Father, inherit the kingdom prepared for you from the foundation of the world*, Matt. xxv. 34.

*Object.* But you will ſay, for all this, we cannot believe that we are under the law, for theſe reaſons: Firſt, becauſe we have found a change in our hearts. Secondly, becauſe we do deny that the covenant of works will ſave any. Thirdly, becauſe, for our parts, we judge ourſelves far from legal principles; for we are got up into as perfect a goſpel order, as to matter of practice and diſcipline in church affairs, as any in this day, as we judge.

*Anſw.* That man's belief that is grounded upon any thing done in him, or by him only, that man's belief is not grounded upon the death, burial, reſurrection, aſcenſion, and interceſſion of Jeſus Chriſt; for the man that hath indeed good ground for his eternal ſalvation, his faith is ſettled upon that object which God is well pleaſed with, even the man Chriſt Jeſus, who was born of Mary, even her firſt-born Son; that is, he doth apply by faith, to his ſoul, the virtues of his death, blood, righteouſneſs, &c. and doth look for ſatisfaction of ſoul no where elſe than from that; neither doth the ſoul ſeek to give God any ſatisfaction, as to juſtification any other way; but doth willingly and cheerfully accept of, and embrace the virtues of Chriſt's death, together with the reſt of thoſe things done by him on the croſs as a ſacrifice. He alſo truſts in him as a prieſt, advocate, mediator, &c.; and doth ſo really and effectually receive the glories of the ſame, *that thereby* (mark that, *thereby*) *he is changed into the ſame image, from glory to glory*, 2 Cor. iii. 18. Thus in general, but yet more in particular.

1ſt. To think that your condition is good, becauſe there is ſome change in you from a looſe, profane life to a more cloſe, honeſt, and civil life and converſation; I ſay, to think this teſtimony ſufficient, or to ground the ſtreſs of

thy ſalvation on it, is very dangerous. Firſt, becauſe ſuch a ſoul doth not only lay the ſtreſs of its ſalvation beſide the man Chriſt Jeſus that died upon the croſs; but ſecondly, becauſe that his confidence is not grounded upon the Saviour of ſinners; but upon his turning from groſs ſins to a more refined life, (and it may be to the performance of ſome good duties, which is no Saviour;) I ſay, this is very dangerous. Therefore read it, and the Lord help you to underſtand it; for unleſs you lay the whole ſtreſs of the ſalvation of your ſouls upon the merits of another man, namely, Jeſus, and that by what he did, and is doing without you; certainly, as ſure as God is in heaven, your ſouls will periſh. And this muſt not be notionally, with an aſſent of the underſtanding only, but by the wonderful, inviſible, invincible power of the Almighty God, working in your ſouls by his Spirit ſuch a real, ſaving, holy faith, as can, through the operation of the ſame Spirit by which it is wrought, lay hold on, and apply the moſt heavenly, moſt excellent, moſt meritorious benefits of the man Chriſt Jeſus, not only to your heads and fancies, but to your very ſouls and conſciences, ſo effectually, that you may be able by the ſame faith to challenge the power, madneſs, malice, rage, and deſtroying nature, either of ſin, the law, death, or the devil, together with hell, and all other evils; throwing your ſouls upon the death, burial, reſurrection, and interceſſion of the man Jeſus without, Rom. viii. 32—39.

But 2dly, Do you think that there was no change in the five fooliſh virgins, ſpoken of in Matt. xxv. 1—3? Yea, there was ſuch a change in thoſe people, that the five wiſe ones could give them admittance of walking with them, in the moſt pure ways and inſtructions of the goſpel of Chriſt; and yet but fooliſh; nay, they walked with them, or ſhall walk with them, until the Lord Jeſus Chriſt ſhall break down from heaven; and yet but fooliſh virgins, yet but under the law, and ſo under the curſe, as I ſaid before.

*Object.* But, ſay you, we have diſowned the covenant of works, and turned from that alſo.

*Anſw.* This is ſooner ſaid than done. Alas, alas! poor ſouls think, becauſe they can ſay, *grace, grace, it is freely by grace*, therefore they are under the covenant of grace. A very wide miſtake! You muſt underſtand thus much, that

though you be ſuch as can ſpeak of the grace of the goſpel, yet if you yourſelves be not brought under the very covenant of grace, you are yet, notwithſtanding your talk and profeſſion, very far wide of a ſenſe and of a ſhare in the covenant of the grace of God, held forth in the goſpel.

The Jews were of a clearer underſtanding, many of them, than to conclude that the law, and only the law, was the way to ſalvation; for they, even they that received not the Chriſt of God, did expect a Saviour ſhould come, John vii. 27, 41—43. But they were men that had not the goſpel ſpirit, which alone is able to lead them to the very life, marrow, or ſubſtance of the goſpel in right terms; and ſo being muddy in their underſtandings, being between the thoughts of a Saviour, and the thoughts of the works of the law, thinking that they muſt be accompliſhed for the obtaining of a Saviour, and his mercy towards them; I ſay, between theſe, they fell ſhort of a Saviour. As many poor ſouls in theſe days, who think they muſt be ſaved alone by the Saviour; yet they think there is ſomething to be done on their parts, for the obtaining the good will of the Saviour, as their humiliation for ſin, their turning from the ſame, their promiſes and vows, and reſolutions to become new men, join in the church fellowſhip, and what not; and thus bringing this along with them, as a means to help them, they fall ſhort of eternal ſalvation, if they convert not. See that ſcripture, Rom. ix. 30—32. The apoſtle ſaith there, that they that ſought not did obtain, when they that did ſeek fell ſhort. *What ſhall we ſay then? that the Gentiles, which ſought not after righteouſneſs, have attained to righteouſneſs*, yea, *even the righteouſneſs of faith*; and what elſe? Why, *But Iſrael, which followed after the law of righteouſneſs, hath not attained to the law of righteouſneſs*. How came that to paſs? *Becauſe*, ſaith he, *they ſought it not by faith, but as it were*, mark, he doth not ſay altogether; no, *but as it were*, that is, becauſe, as they ſought, they did a little by the bye lean upon the works of the law. And let me tell you, that this is ſuch a hard thing to beat men off of, that though Paul himſelf did take the work in hand, he did find enough to do touching it. How he labours in the ten firſt chapters of his epiſtle to the Romans, for the eſtabliſhing of thoſe that did even profeſs largely in the doctrine of grace; and alſo, in that epiſtle to the Galatians, and yet loſt many, do what he could. Now the reaſon why the

doctrine of grace goes so hardly down (even with professors) in truth, effectually, is because there is a principle naturally in man, that doth argue against the same, and that thus: Why, saith the soul, I am a sinner, and God is righteous, holy, and just; his holy law therefore having been broken by me, I must by all means, if ever I look to be saved, in the first place, be sorry for my sins. Secondly, Turn from the same. Thirdly, Follow after good duties, and practise the good things of the law, and ordinances of the gospel, and so hope that God, for Christ's sake, may forgive all my sins; which is not the way to God, as a Father in Christ, but the way, the very way to come to God by the covenant of works, or the law, which things I shall more fully clear when I speak to the second doctrine.

Those that this day profess the gospel, the generality of them are such, that notwithstanding their profession, they are very ignorant of that glorious influence and lustre of the same; I say they are ignorant of the virtue and efficacy of the glorious things of Christ held forth by and in the gospel, 2 Cor. iv. 3. which doth argue their not being under the covenant of grace, but rather under the law or old covenant. As for instance, if you do come among some professors of the gospel, you may find them pretty busy, and ripe, able to hold you in a very large discourse in several points of the same glorious gospel; but if you come to the same people, and ask them concerning heart-work, or what work the gospel hath wrought on them, and what experience they have had of its sweet influences and virtues on their souls and consciences, it may be they may give you such an answer as this: I do find by the preaching thereof, that I am changed, and turned from my sins in a good measure, and also have learned to distinguish between the law and the gospel; so that for the one, that is, for the gospel, I can plead, and also can shew the weakness and unprofitableness of the other. And thus far it is like they may go, which is not far enough to prove them under the covenant of grace, though they may have their tongues so largely tipt with the profession of the same. See 2 Pet. ii. 20, where he saith, *For if after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ*, (which was not a saving knowledge) *they are again entangled therein, and overcome, the latter end is worse with them than the beginning.* Matt. xxv. 1—4, &c. and Matt. vii. 23,

*Object.* But, you will ſay, is not this a fair declaring of the work of grace? doth it not diſcover, that without gainſaying we are under the covenant of grace, when we are able not only to ſpeak of the glorious goſpel of Jeſus Chriſt, but alſo to tell, and that by experience, that we have been changed from worſe to better, from ſin to a holy life, by leaving of the ſame, and that by hearing the word preached?

*Anſw.* A man may in the firſt place be able to talk of the myſteries of the goſpel, and that like an angel of God, and yet be no more in God's account than the ſounding of a drum, or braſs, or the tinkling of a cymbal, which are things, that notwithſtanding their ſound and great noiſe, are abſolutely void of life and motion, and ſo are accounted with God as nothing; that is, no Chriſtians, no believers, not under the covenant of grace for all that. 1 Cor. xiii. 1, 2, 3, 4.

Secondly, Men may not only do this, but may alſo be changed in reality for a ſeaſon from what they formerly were, and yet be nothing at all in the Lord's account as to an eternal bleſſing. Read 2 Pet. ii. 20, the ſcripture which I mentioned before; for indeed that one ſcripture is enough to prove all that I deſire to ſay, as to this very thing; for if you obſerve, there is included therein theſe following things: Firſt, that reprobates may attain to a knowledge of Chriſt. Secondly, this knowledge may be of ſuch weight and force, that for the preſent it may make them eſcape the pollutions of the world, and this by hearing the goſpel. *For if after they have eſcaped the pollutions of the world, through the knowledge of the Lord and Saviour Jeſus Chriſt, they are again entangled therein, and overcome, the latter end is worſe with them than the beginning.* They that are reprobates are compared to dogs or ſows. *But it is happened unto them according to the true proverb; the dog is turned to his own vomit again, and the ſow that was waſhed, to her wallowing in the mire.* Ver. 21, 22.

But, ſay you, our practices in the worſhip of God ſhall teſtify for us, that we are not under the law: for we have by God's goodneſs attained to as exact a way of walking in the ordinances of God, and as near the examples of the apoſtles, as ever any churches ſince the primitive time, as we judge.

*Anſw.* What then? Do you think that the walking in the order of the churches of old, as to matter of outward worſhip, is ſufficient to clear you of your ſins at the judgment day? Or do you think that God will be contented with a little bodily ſubjection to that which will vaniſh, and fade like a flower, *when the Lord ſhall come from heaven in flaming fire, with his mighty angels*, 2 Theſ i. 7, 8. Alas, alas, how will ſuch profeſſors as theſe fall before the judgment-ſeat of Chriſt! Then ſuch a queſtion as this, *Friend, how cameſt thou in hither, not having on the wedding garment?* will make them ſpeechleſs, and fall down into everlaſting burnings, thouſands in a heap; for you muſt know, that it is not then your crying, Lord, Lord, that will ſtand you in ſtead; nor your ſaying, We have eaten and drunk in thy preſence, that will keep you from ſtanding on the left hand of Chriſt.

It is the principle as well as the practice, that ſhall be inquired into at that day.

*Queſt.* The principle, you will ſay, what do you mean by that?

*Anſw.* My meaning is, the Lord Jeſus Chriſt will then inquire and examine, whether the ſpirit from which you acted was legal, or evangelical; that is, whether it was the ſpirit of adoption, that did draw you to the thing you took in hand, or a mere moral principle, together with ſome ſhallow and common illuminations into the outward way of the worſhip of God, according to goſpel rule.

*Queſt.* But perhaps you will ſay, How ſhould this be made manifeſt, and appear?

*Anſw.* I ſhall ſpeak briefly in anſwer hereunto, as followeth. Firſt then, that man that doth take up any of the ordinances of God, namely, as prayer, baptiſm, breaking of bread, reading, hearing, alms-deeds, or the like; I ſay, he that doth practiſe any of theſe, or ſuch like, ſuppoſing thereby to procure the love of Chriſt to his own ſoul, he doth do what he doth from a legal, and not from an evangelical or goſpel ſpirit: as thus, for a man to ſuppoſe that God will hear him for his prayers' ſake, for his alms' ſake, for his humiliation ſake, or becauſe he hath promiſed to make God amends hereafter; whereas there is no ſuch thing as a ſatisfaction to be made to God by our prayers, or whatever we can do; I ſay, there is no ſuch way to have reconciliation with God in. It is alſo vain, for men to think, be-

cauſe they are got into ſuch and ſuch an ordinance, and have crowded themſelves into ſuch and ſuch a ſociety, that therefore they have got pretty good ſhelter from the wrath of the Almighty; when alas, poor ſouls, there is no ſuch thing: No, but God will ſo ſet his face againſt ſuch profeſſors, that his very looks will make them to tear their very fleſh; yea, make them to wiſh they had the biggeſt mill-ſtone in the world hanged about their neck, and they caſt into the midſt of the ſea. For, friends, let me tell you, though you can now content yourſelves without the only harmleſs, undefiled, perfect righteouſneſs of Chriſt, yet there is a day coming, in which there is not one of you ſhall be ſaved, but thoſe that are and ſhall be found clothed with that righteouſneſs: God will ſay to *all* the reſt, *Take them, bind them hand and foot, and caſt them into outer darkneſs; there ſhall be weeping and gnaſhing of teeth*: Mat. xxii. 13. For Chriſt will not ſay unto men in that day, Come, which of you made a profeſſion of me, and walked in church-fellowſhip with my ſaints? No; but then it ſhall be inquired, who have the reality of the truth of grace wrought in their hearts: And for certain, he that miſſeth of that, ſhall ſurely be caſt into the lake of fire, there to burn with the devils, and damned men and women; there to undergo the wrath of an eternal God, and that not for a day, a month, a year; but forever, forever, forever and ever; this is that which cutteth to the quick. Therefore look to it, and conſider now what you do, and whereon you hang your ſouls; for it is not every pin that will hold in judgment, not every foundation that will be able to hold up the houſe againſt thoſe mighty, terrible, ſoul-drowning floods, and deſtroying tempeſts, which then will roar againſt the ſoul and body of a ſinner (Luke vi. the three laſt verſes.) If the principle be rotten, all will fall, all will come to nothing. Now the principle is this,—not to do things becauſe we would be ſaved; but to do them from this, namely, becauſe we do really believe that we are and ſhall be ſaved. But do not miſtake me; I do not ſay we ſhould ſlight any holy duties (God forbid) but I ſay, he that doth look for life, becauſe he doth good duties, is under the covenant of the works of the law, let his duties be ever ſo eminent, ſo often, ſo fervent, or ſo zealous. Aye, and I ſay, as I ſaid before, that if any man or men, or

multitudes of people, do get into ever ſo high, ſo eminent, and clear practices, and goſpel order, as to church diſcipline, if it be done to the end I have been ſpeaking againſt, they muſt and ſhall have theſe ſad things fall to their ſhare, which I have made mention of.

*Object.* But (you will aſk) can a man uſe goſpel ordinances with a legal ſpirit?

*Anſw.* Yes, as eaſily as the Jews could uſe and practiſe circumciſion, though not the moral or ten commandments. For this I ſhall be bold to affirm, that it is not the commands of the New Teſtament adminiſtration that can keep a man from uſing them in a legal ſpirit; for know this for certain, that it is the principle, not the command, that makes the ſubjecter to the ſame either legal or evangelical, and ſo his obedience to that command to be from legal convictions, or evangelical principles.

Now herein the devil is wondrous ſubtle and crafty, in ſuffering people to practiſe the ordinances and commands of the goſpel, if they do them in a legal ſpirit,* from a ſpirit of works; for he knows then, that if he can but get the ſoul to go on in ſuch a ſpirit, though they do ever ſo many duties, he ſhall hold them ſure enough: for he knows full well, that thereby they ſet up ſomething in the room of, or at the leaſt to have ſome, though but a little ſhare with the Lord Jeſus Chriſt in their ſalvation; and if he can but get thee here, he knows that he ſhall cauſe thee, by depending a little upon the one and ſo thy whole dependence being not upon the other, (that is, Chriſt, and taking of him upon his own terms) to fall ſhort of life by Chriſt, though thou do very much buſy thyſelf in a ſuitable walking, in an outward conformity to the ſeveral commands of the Lord Jeſus Chriſt. And let me tell you plainly, that I do verily believe, that as Satan by his inſtruments drew many of the Galatians by circumciſion, (though I ſay it was none of the commands of the moral law) to be debtors to do, upon pain of eternal damnation, the whole of the moral law; ſo alſo Satan, in the time of the goſpel, doth uſe even the commands laid down in the goſpel (ſome of them) to bind the ſoul over to do the ſame law; the thing being done and

* I beſeech you, do not think that becauſe I ſay this, therefore I am againſt the ordinances of the goſpel; for I do honour them in their places: Yet would not that any of them ſhould be idolized, or done in a wrong ſpirit.

walked in, by and in the ſame ſpirit: For, as I ſaid before, it is not the obedience to the command that makes the ſubjecter thereto evangelical, or of a goſpel ſpirit; but contrariwiſe, the principle that leads out the ſoul to the doing of the command, that makes the perſons that do thus practiſe any command, together with the command by them practiſed, either legal or evangelical.

As for inſtance, prayer is a goſpel command; yet, if he that prays doth it in a legal ſpirit, he doth make that, which in itſelf is a goſpel command, an occaſion of leading him into a covenant of works, inaſmuch as he doth it by and in that old covenant ſpirit.

Again, giving of alms is a goſpel command; yet, if I do give alms from a legal principle, the command to me is not goſpel but legal, and it binds me over, as aforeſaid, to do the whole law. *For he is not a Jew* (not a Chriſtian) *that is one outwardly;* that is, one only by an outward ſubjection to the ordinances of prayer, hearing, reading, baptizing, breaking of bread, &c. *But he is a Jew* (a Chriſtian) *which is one inwardly*, who is rightly principled, and practiſeth the ordinances of the Lord, from the leadings forth of the Spirit of the Lord, from a true and ſaving faith in the Lord, Rom. ii. 28, 29.

Thoſe men ſpoken of in the viith. of Matthew, notwithſtanding all their great declaration, did not what they did from a right goſpel ſpirit; for had they, no queſtion but the Lord would have ſaid, *Well done, good and faithful ſervants.* But in that the Lord Jeſus doth turn them away into hell, notwithſtanding their great profeſſion of the Lord, and of their doing in his name, it is evident, that notwithſtanding all that they did, they were ſtill under the law, and not under that covenant as true believers are, to wit, the covenant of grace; and if ſo, then all their duties that they did, of which they boaſt before the Lord, was not in and by a right evangelical ſpirit or principle.

Again, ſaith the apoſtle, *Whatſoever is not of faith is ſin*, Rom. xiv. 23. But there are ſome that do even practiſe baptiſm, breaking of bread, together with other ordinances, and yet are unbelievers; therefore unbelievers doing theſe things, they are not done in faith, but in ſin. Now to do theſe things in ſin, or without faith, is not to do them in an evangelical or goſpel ſpirit; alſo they that do theſe things in a legal ſpirit, the very practiſing of them renders them not

under the law of Chriſt, as head of his church; but the works they do are of ſo much contradiction to the goſpel of God, or the covenant of grace; that they who do them thus, do even ſet up againſt the covenant of grace; and the very performance of them is of ſuch force, that it is ſufficient to draw them that are ſubject thereunto, even under the covenant of works; but theſe poor ſouls are not aware of it, and there is their miſery.

*Queſt.* But have you no other way to diſcover the things of the goſpel, how they are done with a legal principle, but thoſe you have already made mention of?

*Anſw.* That thou mighteſt be indeed ſatisfied herein, I ſhall ſhew you the very manner and way that a legal or old covenant converted profeſſor (bear with the terms) doth take both in the beginning, middle, and end of his doing of any duty or command, or whatſoever it be that he can do.

First. He thinking this or that to be his duty, and conſidering of the ſame, he is alſo preſently perſuaded in his own conſcience, that God will not accept him, if he leaves it undone; he ſeeing that he is ſhort of his duty (as he ſuppoſeth) while this is undone by him, and alſo judging that God is angry with him, until the thing be done; he in the ſecond place ſets to the doing of his duty, to the end he may be able to pacify his conſcience by the doing of the ſame, perſuading himſelf that now the Lord is pleaſed with him for doing it Thirdly, having done it, he contents himſelf, ſits down at his eaſe until ſome further convictions of his duty is to be done, which when he ſeeth and knoweth, he doth it as aforeſaid, from the ſame principle as he did the former, and ſo goeth on in his progreſs of profeſſion. This is to do things from a legal principle, and from an old covenant ſpirit; for thus runs that covenant, *The man that doth theſe things ſhall live in them, or by them.* Lev. xviii. 5. Ezek. xx. 18. Gal. iii. 12. Rom. x. 5. But more of this in the uſe of this doctrine.

*Object.* But, you will ſay, by theſe words of yours, you do ſeem to deny that there are conditional promiſes in the goſpel, as is clear in that you ſtrike at ſuch practices as are conditional, and commanded to be done upon the ſame.

*Anſw.* The thing that I ſtrike at is this; that a man in or with a legal ſpirit, ſhould not, nay, cannot do any conditional command of the goſpel acceptably, as to his eternal ſtate, becauſe he doth it in an old covenant ſpirit. No

*man putteth new wine into old bottles;* but new wine muſt have new bottles; a goſpel command muſt have a goſpel ſpirit, or elſe the wine will break the bottles, or the principle will break the command.

*Object.* Then you do grant that there are conditional promiſes, in the new teſtament, as in the moral law, or ten commands.

*Anſw.* Though this be true; yet the conditional promiſes in the new teſtament do not call to the ſame people in the ſame ſtate of unregeneracy to fulfil them upon the ſame conditions.

The law and the goſpel being two diſtinct covenants, they are made in divers ways, and the nature of the conditions alſo is not the ſame, as ſaith the apoſtle, *The righteouſneſs of the law ſaith one thing, and the righteouſneſs of faith another*, Rom. x. 4, 5, 6. that is, the great condition in the law is, *If you do theſe things you ſhall live by them:* but the condition, even the greateſt condition, laid down for a poor ſoul to do, as to ſalvation, (for it is that we ſpeak of) is to believe that my ſins be forgiven me for Jeſus Chriſt's ſake, without the works of righteouſneſs of the law on my part to help forward, Rom. iv. 5. *To him that worketh not*, ſaith the Apoſtle (for ſalvation) *but believeth on him that juſtifieth the ungodly, his faith is counted for righteouſneſs: ſo that we*, ſaith he, *conclude that a man is juſtified by faith, without the deeds of the law*, Rom. iii. 28.

But again, there is no condition in the goſpel that can be fulfilled by an unbeliever; and therefore, whether there be conditions, or whether there be none, it makes no matter to thee, who art without the faith of Chriſt: for it is impoſſible for thee in that ſtate to do them, ſo as to be ever the better, as to thy eternal ſtate. Therefore leſt thou ſhould ſplit thy ſoul upon the conditions laid down in the goſpel, as thou wilt do, if thou go about to do them only with a legal ſpirit; I ſay, to prevent this, ſee if thou canſt fulfil the firſt condition; that is, to believe that all thy ſins are forgiven thee not for any condition that hath been, or can be done by thee, but merely for his ſake who did hang on Mount Calvary between two thieves, ſome hundred years ſince: and I ſay, ſee if thou canſt believe that at that time he did, when he hung on the croſs, give full ſatisfaction for all thy ſins, before thou in thy perſon hadſt com-

mitted even one. See if thou canſt believe this, and take heed thou deceive not thyſelf with an hiſtorical, notional, or traditional acknowledgment of it. Secondly, ſee if thou canſt ſo well fulfil this condition, that the virtue and efficacy that it hath on thy ſoul, will engage thee to fulfil thoſe other conditions, really in love to that Jeſus, whom thou ſhouldſt believe hath frankly and freely forgiven thee all, without any condition acted by thee to move him thereto, according to that paſſage, 2 Cor. v. 14, 15. Then thy doing will ariſe from a contrary principle than otherwiſe it would; that is, then thou will not act and do becauſe thou wouldeſt be accepted of God; but becauſe thou haſt ſome good hope in thy heart that thou art accepted of him already, and not on thine own, but wholly and alone upon another man's account: for here runs the goſpel ſpirit of faith; *We believe, and therefore ſpeak:* ſo we believe, and therefore do. 2 Cor. iv. 13. Take heed therefore that you do not, that you may believe; but rather believe ſo effectually that you may do, even all that Jeſus doth require of you, from a right principle, even out of love to your dear Lord Jeſus Chriſt; which I ſhall ſpeak to more fully by and by.

*Object.* But what do you mean by thoſe expreſſions, Do not do that you may believe, but believe ſo effectually that you may do?

*Anſw.* When I ſay, Do not do, that you may believe; I mean, do not think that any of the things that thou canſt do, will procure or purchaſe faith from God unto thy ſoul; for that is ſtill the old covenant ſpirit, the ſpirit of the law, to think to have it for thy doing. They that are ſaved, are ſaved by grace, through faith, and that not of themſelves, nor of any thing they can do; for they are both the free gift of God, Eph. ii. 8. *Not of* (doing) *works, leſt any man ſhould* (be proud) *boaſt*, verſe 9. Now ſome people are ſo ignorant, as to think that God will give them Chriſt, and ſo all the merits of his death, if they will but be vigilant, and do ſomething to pleaſe God, that they may obtain Chriſt at his hands: but let me tell them, they may loſe a thouſand ſouls quickly, if they had ſo many, by going this way to work, and yet never be the better; for the Lord doth not give his Chriſt to any upon ſuch conditions, but he doth give him freely; that is, without having reſpect to any thing that is in ſinners. Rev. xxii. 17. Iſa. lv. 1, 2.

*To him that is a thirſt will I give* (he doth not ſay, I will ſell) *the water of life freely*. Rev. xxi. 6.

Now if Chriſt doth give it, and that freely, then he doth not ſell it for any thing that is in the creature; Chriſt doth give himſelf, as alſo doth his Father, freely; not becauſe there is any thing in us, or done by us, that moves him thereunto. If it were by doing, then, ſaith Paul, *grace is not grace*, ſeeing it is obtained by works; but grace is grace, and that is the reaſon it is given to men without their works. Rom. xi. 6. *And if it be by grace*, that is, if it be a free gift from God, without any thing foreſeen, as done or to be done by the creature, *then it is not of works*, which is clear; therefore it is of grace without the works of the law. But if you ſay, Nay, it is of ſomething in the man, done by him, that moves God thereunto; then you muſt conclude, that either grace is not grace, or elſe that works are grace, and not works. Do but read with underſtanding, Rom. xi. 6.

Now before I go any further, it may be neceſſary to ſpeak a word or two to ſome poor ſouls that are willing to cloſe in with Jeſus Chriſt, and would willingly take him upon his own terms, only they being dark in their minds, and having not yet attained the underſtanding of the terms and conditions of the two covenants, they are kept off from cloſing with Chriſt, only becauſe they ſee they can do nothing. As for example, come to ſome ſouls and aſk them how they do, they will tell you, that they are ſo bad that it is not to be expreſſed. If you bid them believe in Jeſus Chriſt, they will anſwer, that they cannot believe. If you aſk them why they cannot believe, they will anſwer, becauſe their hearts are ſo hard, ſo dead, ſo dull, ſo backward to good duties; and if their hearts were better, if they were more earneſt, if they could pray better, and keep their hearts more from running after ſin, then they could believe; but how ſhall we believe with ſuch vile hearts? What, preſume to believe in Chriſt, and be ſo filthy? Now all this is becauſe the ſpirit of the law ſtill ruleth in ſuch a ſoul, and binds him ſo that he cannot ſee the terms of the goſpel. To clear this, take the ſubſtance of the driſt of this poor ſoul, which is this—If I was better, then I think I could believe; but being ſo bad as I am, that is the reaſon that I cannot. This is juſt to do ſomething that I may believe, to work that I may have Chriſt, to do the

law that I may have the goſpel; or thus, to be righteous that I may come to Chriſt. O man! thou muſt go quickly back again; thou muſt believe, becauſe thou canſt not pray, becauſe thou canſt not do; thou muſt believe, becauſe there is nothing in thee naturally that is good, or deſireth after good, or elſe thou wilt never come to Chriſt as a ſinner; and if ſo, then Chriſt will not receive thee. Thus thou mayeſt ſee, that to keep off from Chriſt becauſe thou canſt not do, is to keep from Chriſt by the law, and to ſtand off from him becauſe thou canſt not buy him. Having ſpoken ſomething by the way for the direction of thoſe ſouls that would come to Chriſt, I ſhall return to the former diſcourſe, wherein ariſeth this objection.

*Object.* But you did but even now put ſouls upon fulfilling the firſt condition of the goſpel, even to believe in Chriſt, and ſo be ſaved; but now you ſay, it is alone by grace, without condition; therefore here is a contradiction to your former ſaying, and alſo that men may be ſaved without the condition of faith; which to me ſeems a very ſtrange thing. I deſire therefore that you would clear what you have ſaid, to my ſatisfaction.

*Anſw.* Though there be a condition commanded in the goſpel, yet he that commands the condition doth not leave his children to their own natural abilities, that in their own ſtrength they ſhould fulfil them, as the law doth; but the ſame God who commands that the condition be fulfilled, helps his children, by his Holy Spirit, to fulfil the ſame. *For it is God that worketh in you* (in you believers) *both to will and to do, of his own good pleaſure.* Phil. ii. 13. *Thou haſt wrought all our works in us,* Iſa. xxvi. 12. So that if the condition be fulfilled, it is not done in the ability of the creature.

True faith, as it is a gift of God, or an act of ours, (take it which way you will) if we ſpeak properly of ſalvation, is not the firſt nor the ſecond cauſe of our ſalvation, but the third, and that only inſtrumentally; that is, it only layeth hold of, and applieth to us that which ſaveth us, which is the love of God, through the merits of Chriſt, the two main cauſes of our ſalvation, without which all other things are nothing, whether it be faith, hope, love, or whatever can be done by us. To this, the great Apoſtle of the Gentiles ſpeaks fully; for, ſaith he, *God, who is rich in mercy, loved us, even when we were dead in ſins,* Eph. ii. 4.

(that is, when we are without faith) and that was the cauſe why we believed; for he thereby hath quickened us together, through the meritorious cauſe, which is Chriſt, and hath ſaved us by grace, that is, of his own voluntary love and good will; the effect of which was this, he gave us faith to believe in Chriſt: read ſoberly the iid. of Epheſians, 4—8. Faith as the gift of God is not the ſaviour, as our act doth merit nothing. Faith was not the cauſe that God gave Chriſt, neither is it the cauſe why God converts men to Chriſt; but faith is a gift beſtowed upon us by the gracious God, the nature of which is to lay hold on Chriſt, whom God before did give for a ranſom to redeem ſinners. This faith hath its nouriſhment and ſupplies from the ſame God, who at the firſt did give it; and is the only inſtrument, through the Spirit, that doth keep the ſoul in a comfortable frame, both to do and ſuffer; for Chriſt helps the ſoul to receive comfort from him, when it can get none from itſelf, bearing up the ſoul in its progreſs heavenward. But that it is the firſt cauſe of ſalvation, I deny; or that it is the ſecond, I deny. It is only the inſtrument, or hand, that receiveth the benefits that God hath prepared for thee before thou hadſt any faith; ſo that we do nothing for ſalvation, as men. But if we ſpeak properly, it was God's grace that moved him to give Chriſt a ranſom for ſinners, and the ſame God, with the ſame grace, that doth give to the ſoul faith to believe, and by believing, to cloſe in with him, whom God out of his love and pity did ſend into the world to ſave ſinners; ſo that all the works of the creature are ſhut out as to juſtification and life, and men are ſaved freely by grace. I ſhall ſpeak no more here, but in my diſcourſe upon the ſecond covenant, I ſhall anſwer a vile objection or two, to forewarn ſinners not to turn the grace of God into wantonneſs.

Thus you ſee I have briefly ſpoken to you ſomething touching the law. Firſt, what it is, and when given. Secondly, how ſad their conditions are that are under it. Thirdly, who they are that are under it. Fourthly, how far they may go, and what they may do and receive, and yet be under it. This has been done by way of anſwers to ſeveral queſtions, for the better ſatisfaction of thoſe that may ſtand in doubt of the truth of what hath been delivered.

I now come to ſome application of the truth of that which hath been ſpoken; but I ſhall in the firſt place ſpeak ſomething to the ſecond doctrine, and then afterwards I ſhall ſpeak ſomething by way of uſe and application to this firſt doctrine.

ROMANS vi. 14.

*For ye are not under the law, but under grace.*

YOU may well remember, that from theſe words I obſerved theſe two great truths of the Lord: Firſt, that there are ſome in goſpel times that are under the law, or covenant of works: Secondly, that no believer is under the law, or covenant of works, but under grace.

I have ſpoken ſomething to the former of theſe truths, I am now to ſpeak to the ſecond, and to ſhew you who they are and what their condition is, that are under grace.

But before I come to that, I ſhall ſpeak a few words, to ſhew you what the word *grace* in this place ſignifies; for the word *grace* in the Scripture referreth ſometimes to favour with men (Eſther ii. 7. Gen. xxxix. 4. Chap. l. 4, xxxiii. 10.) ſometimes to the holy qualifications of ſaints (2 Cor. viii. 7.) and ſometimes to hold forth the condeſcenſion of Chriſt, in coming down from the glory which he had with his Father before the world was, to be made of no reputation, and a ſervant to men (2 Cor. viii. 9. Phil. ii. 2, 7.) Sometimes it is taken for the free, rich and unchangeable love of God to man through Jeſus Chriſt, who for our ſakes did make himſelf poor: and ſo it is to be underſtood in theſe words, *For ye are not under the law* (to be curſed and damned, and ſent headlong to hell) *but under grace*, to be ſaved, to be pardoned, to be preſerved, *and kept by the mighty power of God, through faith* (which alone is the gift of grace) *unto eternal glory*. This one Scripture alone proves the ſame. Eph. ii. 8. *For by grace ye are ſaved*, by free grace, by rich grace, by unchangeable grace. And you are ſaved from the curſe of the law, from the power, guilt, and filth of ſin, from the power, malice, madneſs and rage of the devil, from the wiſhes, curſes, and deſires of wicked men; from the hot, ſcalding, flaming, fiery furnace of hell; from being arraigned as malefactors, con-

victed, judged, condemned, and fettered with the chains of your ſins with devils to all eternity; and all this freely by his grace, (Rom. iii 24.) by rich grace, unchangeable grace. For, ſaith he, *I am God, and change not; therefore ye ſons of Jacob are not conſumed*, Mal. iii. 6. This is grace indeed!

The word *grace* therefore in this Scripture (Rom. vi. 14.) is to be underſtood of the free love of God in Chriſt to ſinners, by virtue of the new covenant, in delivering them from the power of ſin, from the curſe and condemning power of the old covenant, from the deſtroying nature of ſin, by its continual workings; as is evident, if you read with underſtanding the words as they lie; *For ſin ſhall not have dominion over you*, or it ſhall not domineer, reign, or deſtroy you, though you have tranſgreſſed againſt the covenant of works (the law;) and the reaſon is rendered in theſe words, *For ye are not under the law*; that is, under that which accuſeth, chargeth, condemneth, and brings execution on the ſoul for ſin, but under grace; that is, under that which frees you, forgives you, keeps you, and juſtifies you from all your ſins, adverſaries, or whatever may come to lay any thing to your charge to damn you. For that is truly called grace in this ſenſe, that doth ſet a man free from all his ſins, deliver him from all the curſes of the law, and what elſe can be laid to his charge, freely, without any foreſight in God to look at what good will be done by the party that hath offended; and alſo that doth keep the ſoul by the ſame power through faith unto eternal glory.

Again, that it is a pardon not conditional, but freely given; conſider firſt, it is ſet in oppoſition to works; *Ye are not under the law.* Secondly, the promiſe that is made to them, *Sin ſhall not have dominion over you*, doth not run with any condition, as on their part to be done; but merely and alone becauſe they were *under*, or becauſe they had the grace of God extended to them. *Sin ſhall not have dominion over you; for* (mark the reaſon) *ye are not under the law, but under grace.* The words being thus opened, and the truth thus laid down, that no believer is under the covenant works, but under grace, the free, rich, unchangeable love of God, it remaineth, that in the firſt place we prove the doctrine, and after that proceed.

Now in the doctrine there are two things to be conſidered and proved. Firſt, that believers are under grace. Secondly, not under the law as a covenant of works. For theſe

two we need go no further than the very words themſelves; the firſt part of the words proves the firſt part of the doctrine, *Ye are not under the law;* the ſecond part proves the other, *but under grace.* But beſides theſe, conſider with me a few things for the demonſtration of theſe truths: as,

Firſt, they are not under the law, becauſe their ſins are pardoned; which could not be, if they were dealt with according to the law, as being under it; for the law alloweth of no repentance, but accuſeth, curſeth, and condemneth every one that is under it. *Curſed is every one that continueth not in all things written in the book of the law to do them,* Gal. iii. 10. But, I ſay, believers, having their ſins forgiven them, it is becauſe they are under another, even a new covenant, Heb. viii. 8. *Behold the days come, ſaith the Lord, that I will make a new covenant with them: For, I will be merciful to their unrighteouſneſs, and their ſins and iniquities will I remember no more,* ver. 4.

Secondly, they are not under the law, becauſe their ſins and iniquities are not only forgiven, but they are forgiven them freely. They that ſtand in the firſt covenant, and continue there, are to have no ſin forgiven them unleſs they can give God a complete ſatisfaction; for the law calls for it at their hands, ſaying, *Pay me that thou oweſt.* But when God deals with his ſaints by the covenant of grace, it is not ſo; for it is ſaid, *And when he ſaw they had nothing to pay, he frankly forgave them all. I will heal their backſlidings, and love them freely. I will blot out thy tranſgreſſions for mine own ſake, &c.* Luke vii. 42. Hoſ. xiv. 4. Iſa. xliii. 25.

Thirdly, the ſaints are not under the law, becauſe the righteouſneſs that they ſtand juſtified before God in, is not their own actual righteouſneſs by the law, but by imputation; and is really the righteouſneſs of another, namely, of God in Chriſt, 2 Cor. v. 21. Phil. iii. 8, 9, 10. *Even the righteouſneſs of God, which is by faith of Jeſus Chriſt, which is unto all and upon all* (imputed to) *them that believe,* Rom. iii. 22. But if they were under the old covenant, the covenant of works, then their righteouſneſs muſt be their own, or no forgiveneſs of ſins. *If thou doſt well, ſhalt thou not be accepted? but if thou tranſgreſs, ſin lieth at the door,* ſaith the law, Gen. iv. 7.

Fourthly, In a word, whatſoever they receive, whether it be converſion to God, or pardon of ſin, or faith, or hope, or righteouſneſs, or ſtrength, or the Spirit and his fruits, or

victory over ſin, death and hell; or whether it be heaven, everlaſting life, and glory inexpreſſible; whatſoever it be, it comes to them freely, God having no firſt eye to what they would or ſhould do, for the obtaining of the ſame. But to take this in pieces.

1. In a word, are they converted? God finds them firſt; for, ſaith he, *I am found of them that ſought me not*, Iſa. lxv. 1.

2. Have they pardon of ſin? they have that alſo freely. *I will heal their backſlidings, and love them freely*, Hoſ. xiv. 4.

3. Have they faith? it is the gift of God in Chriſt Jeſus, and he is not only the author, that is, the beginning thereof, but he doth alſo perfect the ſame, Heb. xii. 2.

4. Have they hope? God is the firſt cauſe thereof: *Remember thy word unto thy ſervant, wherein thou haſt cauſed me to hope*, Pſal. cxix. 49.

5. Have they righteouſneſs? it is a free gift of God, Rom. v. 17.

6. Have they ſtrength to do the work of God in their generations? or any other thing that God would have them do? that alſo is a free gift from the Lord; for without him we neither do nor can do any thing, John xv. 5.

7. Have we comfort or conſolation? We have it not for what we have done, but from God through Chriſt; for he is *the God of all comfort*, and conſolation, 2 Cor. i. 3.

8. Have we the Spirit, or the fruits thereof? it is the gift of the Father. *How much more ſhall your heavenly Father give the Holy Spirit to them that aſk him?* Luke xi. 13. *Thou haſt wrought all our works in us*, Iſa. xxvi. 12.

Thus, I ſay, whether it be victory over ſin, death, hell or the devil, it is given us by the victory of Chriſt. *But thanks be to God which giveth us the victory, through our Lord Jeſus Chriſt*, 1 Cor. xv. 57. Rom. vii. 24, 25. Heaven and glory are alſo the gift of him, *who giveth us richly all things to enjoy.*

Theſe things, if they be duly and ſoberly conſidered, will give ſatisfaction in this matter. I might have added more for the clearing of theſe things: as firſt, when God came to man to convert him, he found him a dead man, Eph. ii. 1, 2. he found him an enemy to God, Chriſt, and the ſalvation of his own ſoul; he found him wallowing in all manner of wickedneſs; he found him taking pleaſure therein, with all delight and greedineſs.

2. He was pleaſed to quicken him, by putting his Spirit into him, and to tranſlate him *from darkneſs to light* by the mighty operation thereof.

3. He was pleaſed to reveal Chriſt Jeſus unto him, man being altogether ſenſeleſs and ignorant of the bleſſed Jeſus, Matt. xi. 25, 27. 1 Cor. ii. 7—10.

4. He alſo broke the ſnare of the devil, and let poor man, who was bound and fettered, out of the chains of the enemy.

The things that we are to treat upon in the ſecond place are theſe:

Firſt, Why it is a free and unchangeable grace.

Secondly, Who they are that are actually brought into this free and unchangeable covenant of grace, and how brought in.

Thirdly, What are the privileges of thoſe that are actually brought into this free and glorious grace of the gracious God of heaven and glory.

Firſt, Why it is a free and unchangeable grace. For the opening of this, we muſt conſider, firſt, how, and through whom this grace doth come to be, firſt, free to us, and ſecondly, unchangeable. This grace is free to us through conditions in another; that is, by way of covenant or bargain; for this grace comes by way of covenant or bargain to us, yet made with another for us.

Firſt, That it comes by way of covenant, contract, or bargain, though not perſonally with us, be pleaſed to conſider theſe Scriptures, where it is ſaid, Pſal. lxxxix. 3, *I have made a covenant with my choſen: I have ſworn unto David* my ſervant. And as for thee alſo, by the blood of thy covenant* (ſpeaking of Chriſt) *have I ſent forth the priſoners out of the pit wherein was no water*, Zech. ix. 11. Again, *Ye have ſold yourſelves for nought, and ye ſhall be redeemed without money*, Iſa. lii. 3. Ezek. xxxiv. 23, 24. Chap. xxxvii. 24, 25. *Bleſſed be the Lord* (ſaith Zacharias) *for he hath viſited and redeemed his people; and hath raiſed up an horn of ſalvation for us in the houſe of his ſervant David. As he ſpake by the mouth of his holy prophets, which have been ſince the world began: that we ſhould be ſaved from our enemies, and from the hand of all that hate us: to perform the mercy promiſed to our fathers, and to remember his holy covenant*, or bargain, Luke i. 68, 69, 70,

*The word *David* in this place ſignifieth Chriſt, as alſo in theſe other paſſages.

71. And if any ſhould be offended with the plainneſs of theſe words, as ſome poor ſouls may be through ignorance, let them be pleaſed to read ſoberly the 49th chapter of the prophet Iſaiah, from the 1ſt verſe to the 12th, and there they may ſee that it runs as plain a bargain, as if two ſhould be making a bargain between themſelves, and concluding upon ſeveral conditions on both ſides. But more of this hereafter.

Secondly, This covenant was made with one, not with many; and confirmed in the conditions of it with one, not with ſeveral. Firſt, that the covenant was made with one, ſee Gal. iii. 16, *Now to Abraham and his ſeed were the promiſes made; he ſaith not, And to ſeeds, as of many; but as of one, And to thy ſeed, which is Chriſt.* Ver. 17, *And this I ſay, that the covenant that was confirmed before of God in Chriſt, &c.* The covenant was made with the ſeed of Abraham, not the ſeeds, but the ſeed, which is the Lord Jeſus Chriſt, our head and undertaker in the things concerning the covenant.

The condition was made with one, and alſo accompliſhed by him alone, and not by ſeveral; yet in the nature, and for the everlaſting deliverance of many; even by one man, Jeſus Chriſt, as is clear from Rom. v. 15, 16, 19, &c. and in Zech. ix. 11. the Lord ſaith to Chriſt, *As for thee alſo, by the blood of thy covenant*, or, as for thee whoſe covenant was by blood; that is, the condition of the covenant was, that thou ſhouldeſt ſpill thy blood; which having done in the account of God, he ſaith, I, according to my condition, have let go thy priſoners, or ſent them out of the pit wherein was no water. Thoſe Scriptures in Galatians iii. at the 16th and 17th verſes that are above cited, are notable to our purpoſe; the 16th verſe ſaith it was made with Chriſt, and the 17th ſaith it was alſo confirmed in or with God in him. Pray read and underſtand. *Now*, ſaith Paul, *the promiſes were not made unto ſeeds, as of many; but as of one. And to thy ſeed, which is Chriſt—The law which was four hundred and thirty years after, cannot diſannul, that it ſhould make the promiſe of none effect.* Not that the covenant was made with Abraham and Chriſt together, as two perſons who were the undertakers of the ſame; the promiſe was made with or to Abraham afterwards; but the covenant with Chriſt before. Further, the covenant was not perſonally made with Abraham; no, nor with any of the fathers, ſo that they ſhould

ſtand engaged to be the accompliſhers thereof, either in whole or in part; which is very clear.

1. Becauſe this covenant was not made with God and the creature; nor with another poor Adam, who only ſtood upon the ſtrength of his natural abilities; but this covenant was made with the ſecond perſon, with the eternal Word of God; with him who was every way as holy, as pure, as infinite, as powerful, and as everlaſting as God, Prov. viii. 23—30. Zech. xiii. 7. Rev. i. 11—16. Iſa. ix. 6. Phil. ii. 6. Heb. i.

2. This covenant or bargain was made indeed and in truth before man was in being. God thought of the ſalvation of man before there was any tranſgreſſion of man; for then, I ſay, and not ſince then, was the covenant of grace made with the undertaker thereof; for all the other ſayings are to ſhew unto us that glorious plan and contrivance which was concluded on before time between the Father and the Son, which may very well be termed a truth from the word of God, if you conſider, firſt, that the Scripture doth declare that the price was agreed on by the Son before time; the promiſe was made to him by the Father, that he ſhould have his bargain before time; and the choice, who they were that ſhould be ſaved, was made before time, even before the world began.

Firſt. The price was agreed upon before the world began. Conſider the word which ſpeaketh of the price which was paid for ſinners, even the precious blood of Chriſt. It ſaith of him, *Verily he was fore-ordained before the foundation of the world, but was made manifeſt in theſe laſt times for you, who by him do believe, &c.* 1 Pet. i. 20, 21. Mark, it was fore-ordained or concluded on between the Father and Son before the world began.

Secondly. The promiſe from God to the Son was alſo made in the ſame manner; for the Apoſtle ſaith, with comfort to his ſoul, that he had *hope of eternal life, which God, who cannot lie, promiſed before the world began,* Tit. i. 2. which could be to none but the Mediator of the new covenant, becauſe there was none elſe to whom it ſhould be made but to him.

Thirdly. The choice was alſo made then, even before man had a being in the world, as is evident by the paſſage, *Bleſſed be the God and Father of our Lord Jeſus Chriſt, who hath bleſſed us with all ſpiritual bleſſings in heavenly places in*

*Chriſt: according as he hath choſen us in him before the foundation of the world, that we ſhould be holy and without blame before him in love,* Eph. i. 3, 4. Did I look upon it here to be neceſſary, I ſhould ſhew you very largely and clearly, that God did not only make the covenant with Chriſt before the world began, and the conditions thereof; but I could alſo ſhew you that the very ſaints' qualifications, as part of the covenant, was then concluded on by the Father and the Son, according to theſe Scriptures, Eph. i. 3, 4. chap. ii. 10. and Rom. viii. 28. which it may be I may touch upon hereafter.

This covenant was not made with any of the fathers, neither in whole nor in part, as the undertakers thereof; for then it muſt be alſo concluded, that they are copartners with Chriſt in our ſalvation, and ſo that Chriſt is not the Mediator alone; but this would be blaſphemy for any one to ſurmiſe. Therefore when thou readeſt of the new covenant in ſcripture, as though it was made with Adam, Noah, Abraham, or David, thou art to conſider, firſt, that God ſpake to them in ſuch a way, to ſhew or ſignify unto us how he did make the covenant, that he made with Chriſt before the world began, they being types of him. Secondly, that he thereby might let them underſtand that he was the ſame then as he is now, and now as he was then; and that then it was reſolved on between his Son and himſelf, that in after ages his Son ſhould, in their natures, from their loins, and for their ſins, be born of a woman, hanged on the croſs, &c. for them. For all along you may ſee, that when he ſpeaketh to them of the new covenant, he mentions their ſeed, ſtill aiming at Chriſt the ſeed of the woman, who was to break the ſerpent's head, Gen. iii. 15. Gen. xvii. Pſalm lxxxvii. 36, *Now to Abraham and his ſeed were the promiſes made. His ſeed ſhall endure forever, and his throne as the days of heaven, &c.* ſtill pointing to Chriſt. And thirdly, to ſtir up their faith and expectations to be conſtant to the end in waiting for that which he and his Son had concluded on before time, and what he had, ſince the concluſion, declared unto the world by the prophets. Fourthly, it appeareth that the heart of God was much delighted therein; for he was always, in every age, declaring that unto them which he had before prepared for them. O this good God of heaven!

*Object.* But you will say, perhaps, the scriptures say plainly, that the new covenant was and is made with believers, saying, *The days come, saith the Lord, that I will make a new covenant with the house of Israel, and the house of Judah, not according to the covenant that I made with their fathers in the day in which I brought them out of the land of Egypt, &c.* Heb. viii. 10, 11, 12. Jer. xxxi. 33. So that it doth not run with Christ alone, but with believers also; *I will make a new covenant with the house of Israel and Judah, &c.*

*Answ.* First, It cannot be meant that the new covenant was made with Christ, and the house of Israel and Judah, as the undertakers thereof; for so it was made with Christ alone, having been made long before the house of Israel and Judah had a being, as I shewed before.

*Answ.* Secondly, These words here are spoken, first, to shew rather the end of the ceremonies, than the beginning and rise of the new covenant. The apostle is labouring to beat the Jews, to whom he wrote this epistle, off from the ceremonies of the law, the priests, altar, offerings, temple, &c. and to bring them to the right understanding of the thing and things that they held forth, which were to come, and to put an end to those. If it is a discourse that sheweth that the Son of God being come, there is an end put to the ceremonies, for they were to continue so long and no longer. That dispensation, saith the apostle, stood in meats and drinks, and divers washings, and carnal ordinances imposed on them until the time of reformation; that is, until Christ did come. But Christ being come an high-priest of good things to come, puts an end to the ordinances of the Levitical priesthood. Read the 7th, 8th, 9th, 10th chapters of Hebrews, and you will find this true. So then, when he saith, *The days come in which I will make a new covenant*, it is rather to be meant a changing of the administration, a taking away the types, the shadows, the ceremonies from the house of Israel and Judah, and relieving them from these carnal ordinances by the birth and death of Christ, and the offering of his body, whom the shadows and types did point out to be indeed the person whom God the Father had given for a ransom by covenant for the souls of the saints; and also to manifest the truth of that covenant which was made between the Father and the Son before the world began. For though the new covenant was made before time began, and all who were saved

were ſaved by virtue of it, yet it was never ſo clearly manifeſted as at the coming, death and reſurrection of Chriſt; therefore the ſcripture ſaith, *He hath brought life and immortality to light through the goſpel*, 2 Tim. i. 9, 10. *Who hath ſaved us, and called us with an holy calling, not according to our works of righteouſneſs which we have done; but according to his own purpoſe and grace, which was given us in Chriſt before the world began* (there is the covenant;) *but is now made manifeſt by the appearing of our Saviour Jeſus Chriſt, who hath aboliſhed death, and hath brought life and immortality to light through the goſpel.* Therefore, I ſay, theſe words rather diſcover that the time was come to change the diſpenſation, to take away the type, and bring in the ſubſtance, ſo manifeſting that more clearly which before lay hid in dark ſayings and figures. And it is uſual with God to ſpeak in this manner.

Again, If at any time you find in the ſcripture that the covenant of works is ſpoken of as the firſt covenant that was manifeſted, and ſo before the ſecond covenant; you muſt underſtand that it was ſo only as to manifeſtation; that is, it was firſt given to man, yet not made before that which was made with Chriſt. And indeed it was requiſite that it ſhould be given, or made known firſt, that thereby there might be a way made for the ſecond, by its diſcovery of ſin, and the ſad ſtate that man was in after the fall, by reaſon of that; and again, that the other might be made the more welcome to the ſons of men. * In this did Chriſt in time moſt gloriouſly anſwer Adam, who was the figure of Chriſt (Rom. v.) as well as of other things; for as the firſt covenant was made with the firſt Adam, ſo was the ſecond covenant made with the ſecond; for theſe are and were the two great public perſons, or repreſentatives of the world, as to the firſt and ſecond covenants; and therefore you find God ſpeaking on this wiſe in ſcripture concerning the new covenant, *My covenant ſhall ſtand faſt with him*, Pſalm lxxxix. 28, 34, 35. This *him* is Chriſt, if you compare this with Luke i. 32. *My covenant will I not break*, namely, that which was made with him, nor alter the thing that is gone out of my mouth. *Once have I ſworn by my holineſs, that I will not lie unto David*,† to whom this was ſpoken fig-

* The ſecond Adam was before the firſt, and alſo the ſecond covenant before the firſt. this is a riddle.

† *David* here is to be underſtood as a type of Chriſt.

uratively in the perſon of Chriſt; for that was God's uſual way to ſpeak of the glorious things of the goſpel in the time of the law; as I ſaid before.

The conditions alſo were concluded on, and agreed to be fulfilled by him; as is clear, if you underſtand his ſaying in the xiith of St. John, 27th ver. where he foretelleth his death, and ſaith, *Now is my ſoul troubled; and what ſhall I ſay? Father, ſave me from this hour; but for this cauſe came I* (into the world) *unto this hour.* As if he had ſaid, My buſineſs is now not to ſhrink from my ſufferings that are come upon me; for theſe are the things that are a great part of the conditions contracted in the covenant which ſtands between my Father and I; therefore, I ſhall not pray that this might be abſolutely removed from me: *For this cauſe came I into the world;* even this was the very term of the covenant. By this you may ſee we are under grace.

Now in a covenant there are theſe three things to be conſidered:

1. What it is that is covenanted for.

2. The conditions upon which the perſons who were concerned in it do agree.

3. If the conditions on both ſides be not according to the agreement fulfilled, then the covenant ſtandeth not, but is made void.

And this new covenant, in theſe particulars, is very exactly fulfilled and made out in Chriſt.

The thing or things covenanted for was the ſalvation of man, but made good in Chriſt. *The Son of Man came to ſeek and to ſave that which was loſt.* The Son of Man did not come to deſtroy men's lives, but to ſave them. I gave my life a ranſom for many. *And this is the Father's will* (or covenant) *which hath ſent me, that of all which he hath given me I ſhould loſe nothing, but ſhould raiſe it up again at the laſt day.* John vi. 39.

As touching the conditions agreed on, they run thus:

1. On the Mediator's ſide, that he ſhould come into the world; and then on the Father's ſide, that he ſhould give him a body. This was one of the glorious conditions between the Father and Chriſt. *Wherefore, when he cometh into the world, he ſaith, Sacrifice and offering thou wouldeſt not:* that is, the old covenant muſt not ſtand, but give way to another ſacrifice which thou haſt prepared, which is the giving up my manhood to the ſtrokes of thy juſtice; *for*

*a body haſt thou prepared me*, Heb. x. 5. This doth prove us under grace.

2. On the Mediator's ſide, that he ſhould be put to death; and on God the Father's ſide, that he ſhould raiſe him up again. This was concluded on alſo to be done between God the Father, and his Son Jeſus Chriſt. On Chriſt's ſide, that he ſhould die to give the juſtice of the Father ſatisfaction, and ſo to take away the curſe that was due to wretched ſinners, by reaſon of our tranſgreſſions; and that God his Father, being every way fully and completely ſatisfied, ſhould by his mighty power revive and raiſe him up again. He hath brought again—*our Lord Jeſus*; that is, from death to life, *through* (the virtue or effectual ſatisfaction that he received from) *the blood* that was ſhed according to the terms *of the everlaſting covenant*, Heb. xiii. 20.

3. On the Mediator's ſide, that he ſhould be made a curſe; and on the Father's ſide, that through him ſinners ſhould be inheriters of the bleſſing. What wonderful love doth there appear by this in the heart of our Lord Jeſus, in ſuffering ſuch things for our poor bodies and ſouls! Gal. iii. 13, 14.

4. That on the Mediator's ſide, there ſhould be by him a victory over hell, death, the devil, and the curſe of the law; and on the Father's ſide, that theſe ſhould be communicated to ſinners, and they ſet at liberty thereby. Zech. ix. 10. *Turn you to the ſtrong hold*, ſaith God, *ye priſoners of hope; even to-day do I declare that I will render double unto thee.* Why ſo? It is becauſe of the blood of my Son [illegible] covenant, verſe 11. Which made Paul (though ſenſible of a body of death, and of the ſting that death ſtrikes into the ſouls of all thoſe that are found in their ſins) bold to ſay, *O death, where is thy ſting? O grave, where is thy victory? The ſting of death is ſin*; and the terrible law of God doth aggravate and ſet it home with inſupportable torment and pain. But ſhall I be daunted at this? No, *I thank my God through Jeſus Chriſt that he hath given me the victory*; ſo that now, though I be a ſinner in myſelf, yet, by believing in Jeſus Chriſt, the Mediator of this new covenant, I triumph over the devil, ſin, death and hell; ſaying, Do not fear, my ſoul, ſeeing the victory is obtained over all my enemies through my Lord Jeſus, 1 Cor. xv. 55, 56, 57. This is the way to prove ourſelves under grace.

5. That on the Mediator's ſide he ſhould, by thus doing, bring in an everlaſting righteouſneſs for ſaints, Dan. ix. 24. And that the Father for this ſhould give them an everlaſting covenant kingdom, 1 Pet. i. 4. 2 Tim. iv. 18. Luke xxii. 28, 29.

* But in the next place, this was not all; that is, the covenant of grace, with the conditions thereof, was not only concluded on by both parties to be done, but Jeſus Chriſt muſt be authorized to do what was concluded on touching this covenant by way of office. I ſhall therefore ſpeak a word or two alſo, touching the offices (at leaſt ſome of them) that Chriſt Jeſus did, and doth ſtill, execute as the Mediator of the new covenant, which alſo was typified by the Levitical law; for this is the way to prove that we are not under the law, but under grace.

His firſt office after the covenant was made and concluded upon was, that Jeſus ſhould become bound as a ſurety, and ſtand engaged upon oath to ſee that all the conditions of the covenant, that were concluded on between him and his Father, ſhould, according to the agreement, be accompliſhed by him. And ſecondly, that after that, he ſhould be the meſſenger from God to the world, to declare the mind of God, touching the tenor and nature of both the covenants, eſpecially the new one. The ſcripture ſaith, that Jeſus Chriſt was not only made a prieſt by an oath, but alſo a ſurety or bondſman; as in the viith of Heb. 21ſt and 22d verſes. In the 21ſt verſe he ſpeaks of the prieſthood of Chriſt, that it was with an oath; and ſaith in the 22d verſe, *By ſo much* (alſo) *was Jeſus made the ſurety of a better teſtament*, or covenant.

Now the covenant was not only made on Jeſus Chriſt's ſide with an oath, but alſo on God the Father's ſide, that it might be for the better ground of eſtabliſhment to all thoſe who are, or are to be, the children of promiſe. Methinks it is wonderful to conſider, that the God and Father of our ſouls, by Jeſus Chriſt, ſhould be ſo bent upon the ſalvation of ſinners, that he would covenant with his Son Jeſus for the ſecurity of them; and alſo that there ſhould paſs an oath on both ſides, for the confirmation of their reſolution to do good: as if the Lord had ſaid, My Son, thou and I have here made a covenant, that I, on my part,

* Chriſt was put into office by the Father, to do all things contained in the new covenant.

ſhall do thus and thus; and that thou on thy part ſhouldeſt do ſo and ſo: now that we may give theſe ſouls the beſt ground of comfort that may be, there ſhall paſs an oath on both ſides, that our children may ſee that we do indeed love them. *Wherein God, willing more abundantly to ſhew unto the heirs of promiſe the immutability of his counſel,* (in making the covenant) *confirmed it by an oath; that we might have a ſtrong conſolation, who have fled for refuge, to lay hold upon the hope ſet before us.* Heb. vi. 13—18. Heb. vii. 21. Obſerve, the ſixth chapter ſaith, God confirmed his part by an oath; and the ſeventh ſaith, Chriſt was made, or ſet into his office, alſo by an oath. Again, *Once* (ſaith God) *have I ſworn by my holineſs, that I will not lie unto David,* Pſalm lxxxix. 34, 35. *nor alter the thing that is gone out of my mouth;* as was before cited.

Herein you may ſee, that God and Chriſt were in good earneſt about the ſalvation of ſinners; for ſo ſoon as ever the covenant was made, the next thing was, who ſhould be bound to ſee all thoſe things fulfilled which were conditional between the Father and the Son. The angels could have no hand in it; the world would not do it; the devils had rather ſee them damned, than wiſh them the leaſt good. Thus Chriſt looked, and there was none to help; though the burden lay ever ſo heavy upon his ſhoulder, he muſt bear it himſelf; for there was none beſides himſelf to uphold, or ſo much as to ſtep in to be bound to ſee the conditions before mentioned fulfilled, neither in whole nor in part, Iſa. lxiii. 1—6. So that he muſt not only be him with whom the covenant was made, but he muſt alſo become the bondſman or ſurety thereof; and ſo ſtand bound to ſee that all and every particular thing conditioned for ſhould be, both in manner and matter, at the time and place, according to the agreement, duly and orderly fulfilled. Is not this grace?

Now, as touching the nature of a ſurety, and his work, in ſome things it is well known to moſt men, therefore I ſhall be very brief upon it.

*Firſt,* You know a ſurety is at the bargain making; and ſo was Chriſt, *Then was I by him,* Prov. viii. 30.

*Secondly,* A ſurety muſt conſent to the terms of the agreement or covenant; and ſo did Chriſt Jeſus.

Now that which he did engage ſhould be done for ſinners, according to the terms of the covenant, was this.

1. That there ſhould be a complete ſatisfaction given to God for the ſins of the world; for that was one great thing that was agreed upon, when the covenant was made, Heb. x. 5.

2. That Jeſus Chriſt ſhould, as aforeſaid, bring in everlaſting righteouſneſs to clothe (his body) the ſaints with, Dan. ix. 24, 25. Here is grace.

3. That he would take his charge to ſee all thoſe forth coming without ſpot or wrinkle, at the day of his glorious appearing from heaven to judgment, and to acquit them before the judgment ſeat.

*Thirdly*, In the work of a ſurety, there is required by the creditor that the ſurety ſhould ſtand to what he is bound; and on the ſurety's part, there is a conſenting thereto.

1. The creditor looks, that in caſe the debtor proves a bankrupt, that then the ſurety ſhould engage the payment. Is not this grace?

2. The creditor looks that the ſurety ſhould be an able man; now our ſurety was and is, in this reſpect, very ſuitable, for he is *heir of all things*.

3. The creditor appoints the day, and alſo looks that the covenant ſhould be kept, and the debt paid according to the time appointed; and it is required of ſureties (as well as ſtewards) that they be found faithful, namely, to pay the debt according to the bargain; and therefore it is ſaid, *When the fulneſs of the time was come, God ſent forth his Son, made under the law, to redeem them that were under the law*, (according to the ſuretyſhip,) Gal. iv. 4, 5. Thus comes grace to ſaints.

4. The creditor looks that his money ſhould be brought into his houſe, to his own habitation. Jeſus, our ſurety, in this alſo is faithful; for by his own blood, which was the payment, he is entered into the holy place, even into heaven itſelf, which is God's dwelling place, to render the value and price that was agreed upon for the ſalvation of ſinners. But I ſhall ſpeak more of this in another head; therefore I paſs it.

*Fourthly*, If the ſurety ſtands bound, the debtor is at liberty, and if the law does iſſue out any proceſs to take any, it will be the ſurety;* and O! how wonderful true was

* Though the debtor, together with the ſurety, is liable to pay the debt by the law of man, yet Chriſt our ſurety only by the covenant of grace.

this accompliſhed, in that when Chriſt our ſurety came down from heaven, God's law did ſo ſeize upon the Lord Jeſus, and ſo cruelly handle him, and was ſo exact upon him, that it would never let him alone, until it had accuſed him, and condemned him, executed him, and drew his very blood out of his precious heart and ſide; nay, and more than this too, as I ſhall ſhew hereafter.

*Secondly*, In the next place, after that Jeſus Chriſt had ſtood bound, and was become our ſurety in things pertaining to this covenant, his next office was, to be the meſſenger of God touching his mind, and the tenor of the covenant, to the guilty world; and this did the prophet foreſee long before, when he ſaith, *Behold, I will ſend my meſſenger, and he ſhall prepare the way before me*, (ſpeaking of John the Baptiſt;) and then he ſpeaketh of Chriſt to the people, ſaying, *And the Lord, whom ye ſeek, ſhall ſuddenly come to his temple:* Who is he? *Even the meſſenger of the covenant, whom ye delight in*, (that is, Chriſt;) *behold, he ſhall come, ſaith the Lord of hoſts*, Mal. iii. 1.

Now the covenant made before between the Father and the Son, and Jeſus Chriſt becoming bound to ſee all the conditions fulfilled; this being done, he comes down from heaven to earth, to declare to the world what God the Father and he had concluded on before, and what was the mind of the Father towards the world, concerning the ſalvation of their ſouls. And indeed, who could better come on ſuch an errand than he that ſtood by when the covenant was made? than he that ſhook hands with the Father in making the covenant? than he that was become a ſurety in the behalf of poor ſinners, according to the terms of this covenant?

Now, you know, a meſſenger commonly when he cometh, doth bring ſome errand to them to whom he is ſent, either of what is done for them, or what they would have them, whom they ſend unto, do for them. Now what a glorious meſſage was that which our Lord Jeſus Chriſt came down from heaven to declare unto poor ſinners, and that from God his Father! I ſay, how glorious was it! and how ſweet it is to you that have ſeen yourſelves loſt by nature! and it will alſo appear a glorious one to you, who are ſeeking after Jeſus Chriſt, if you do but conſider theſe following things about which he was ſent.

1. Jeſus Chriſt was ſent from heaven, to declare unto the world, from God the Father, that he was wonderfully filled with love to poor ſinners. Firſt, In that he would forgive their ſins. Secondly, In that he would ſave their ſouls. Thirdly, In that he would make them heirs of his glory. *For God ſo loved the world, that he gave his only begotten Son. For God ſent not his Son into the world to condemn the world; but that the world through him might be ſaved,* John iii. 16, 17.

2. God ſent Jeſus Chriſt to tell the guilty world, that he would do this for poor ſinners, and yet do his juſtice no wrong; and that was to be done by Jeſus Chriſt his dying an accurſed death in the room of poor ſinners, to ſatisfy juſtice, and make way for mercy; to take away the ſtumbling-blocks, and ſet open heaven's gates; to overcome Satan, and break off from ſinners his chains; Luke iv. 18. to ſet open the priſon doors, and to let the priſoners go free, Iſa. lxi. 1, 2, 3. And this was the meſſage that Chriſt was to deliver to the world by commandment from his Father; and this he told us when he came on his errand; for he ſaith, *I lay down my life for my ſheep—no man taketh it from me, but I lay it down of myſelf; I have power to lay it down, and I have power to take it again. This commandment have I received of my Father,* John x. 15—18. even this commandment hath my Father given me, that I ſhould both do this thing, and alſo tell it unto you.

3. He was ſent not only as a meſſenger to declare his Father's love, but alſo how dearly he himſelf loved ſinners, what a heart he had to do them good; for he ſaith, *All that the Father giveth me ſhall come to me; and* (let me tell you my heart too, ſaith Chriſt) *he that cometh to me I will in no wiſe caſt out.* As my Father is willing to give you unto me, even ſo am I as willing to receive you. As my Father is willing to give you heaven, ſo am I willing to make you fit for it, by waſhing you with my own blood. I lay down my life, that you might have life; and this I was ſent to tell you from my Father.

4. His meſſage was further, to tell them how and which way they ſhould enjoy all theſe glorious benefits; alſo by laying down motives to ſtir them up to accept of the benefits. The way is laid down in John iii. 14, 15. where Chriſt ſaith, *As Moſes lifted up the ſerpent in the wilderneſs, even ſo muſt the Son of Man be lifted up,* (or cauſed to be hanged on

the croſs, and die the death) *that whoſoever believeth in him ſhould not periſh, but have eternal life.* The way, therefore, that thou ſhalt have the benefit and comfort of that which my Father and I have covenanted for thee, I am come down from heaven to earth on purpoſe to give thee intelligence of. Know, therefore, that as I have been born of a woman, and have taken this body upon me, it is on purpoſe that I might offer it upon the croſs a ſacrifice to God, to give him ſatisfaction for thy ſins, and that his mercy may be extended to thy ſoul, without any wrong to juſtice; and this thou art to believe, and not in the mere notion, but with thy whole ſoul. Now the motives are many. Firſt, If they do not leave their ſins, and come to Jeſus Chriſt, that their ſins may be waſhed away by his blood, they are ſure to be damned in hell; for the law hath condemned them already, John iii. 18, 19. Secondly, But if they do come, they ſhall have the boſom of Chriſt to lie in, the kingdom of heaven to dwell in, the angels and ſaints for their companions, ſhall ſhine there like the ſun, ſhall be there forever, ſhall ſit upon the throne of judgment, &c. Here is grace.

If I had but time to ſpeak fully of all things that I could ſpeak to, from theſe two heavenly truths, and to make application thereof, ſurely, with the bleſſing of God, I think it might perſuade ſome poor wretch to lay down his arms that he hath taken up in defiance againſt God, and is marching to deſtruction; I ſay, methinks it ſhould ſtop them, and make them willing to look back, and accept of ſalvation for their poor condemned ſouls, before God's eternal vengeance is executed upon them. O, therefore, you that are upon this march, I beſeech you conſider a little! What! ſhall Chriſt become a ſervant for you? and will you be drudges for the devil? Shall Chriſt covenant with God for the ſalvation of ſinners? and ſhall ſinners covenant with hell, death, and the devil, for the damnation of their ſouls? Shall Chriſt come down from heaven to earth to declare this to ſinners? and ſhall ſinners ſtop their ears againſt theſe good tidings? Will you not hear the errand of Chriſt, although he telleth you tidings of peace and ſalvation? How if he had come, having taken a command from his Father to damn you, and to ſend you to dwell with devils in hell? Sinners, hear this meſſage; he ſpeaketh no harm, his words are eternal life; all men that

give ear unto them, have eternal advantage by them; advantage, I say, that never hath an end.

Besides, do but consider these two things; it is like they may have some sway upon thy soul.

1. When he came on his message, he came with tears in his eyes, and did even weepingly tender the terms of reconciliation to them; I say, with tears in his eyes. And when he came near the city, (with the message of peace) beholding the hardness of their hearts, he wept over it, and took up a lamentation over it; because he saw they rejected his mercy, which was tidings of peace. I say, wilt thou then slight a weeping Jesus, one that so loveth thy soul, that rather than he will lose thee, he will with tears persuade thee.

2. Not only so, but also when he came, he came all on a gore of blood, to proffer mercy to thee, to shew thee still how dearly he did love thee; as if he had said, Sinner, here is mercy for thee; but behold my bloody sweat, my bloody wounds, my accursed death; behold, and see what danger I have gone through to come unto thy soul. I am come indeed unto thee, and do bring thee tidings of salvation, but it cost me my heart's blood before I could come at thee, to give thee the fruits of my everlasting love.

Thus have I spoken something concerning Christ's being the messenger of the new covenant; but because I am not willing to cut too short what shall come after, I shall pass by these things, not half touched, and come to the other which I promised; which was to shew you that as there were Levitical ceremonies, in or belonging to the first covenant, so these types or levitical ceremonies did represent the glorious things of the new covenant. In those ceremonies, you read of a sacrifice; of a priest to offer up the sacrifice; the place where and the manner how he was to offer it; of which I shall speak something.

As touching the sacrifice, you find that it was not to be offered up of all kinds of beasts; as lions, bears, wolves, tygers, dragons, serpents, &c. To signify, that not all kind of creatures that had sinned, as devils, the fallen angels, should be saved: But the sacrifice was to be taken out of some kind of beasts and birds; to signify, that some kind of God's creatures that had sinned, he would be pleased to reconcile them to himself again; as poor fallen man and woman, those miserable creatures, God, the God of heaven,

had a kind look for after their fall: but not for the curſed devils, though more noble creatures by creation than we. Here is grace.

Now, though theſe ſacrifices were offered, yet they were not offered to the end they ſhould make the comers thereunto or offerers thereof perfect: but theſe things were to repreſent to the world, what God had in after ages to do; which was even the ſalvation of his creatures, by that offering of the body of Jeſus Chriſt, of which theſe were a ſhadow and a type for the accompliſhing of the ſecond covenant. For Chriſt was by covenant to offer a ſacrifice, and that an effectual one too, if he intended the ſalvation of ſinners: *A body haſt thou prepared me; lo I come to do thy will.* Heb. x.

I ſhall therefore ſhew you, firſt, what was expected of God in the ſacrifice, in the type, and then ſhew you how it was anſwered in the anti-type. Secondly, I ſhall ſhew you the manner of the offering of the type; and as anſwerable thereto, ſhew you the fitneſs of the ſacrifice of the body of Chriſt, by way of anſwering ſome queſtions.

For the firſt.

1. God did expect that ſacrifice which he himſelf had appointed, and not another; to ſignify that none would ſerve his end, but the body and ſoul of his appointed Chriſt, the Mediator of the new covenant, John i. 29.

2. This ſacrifice muſt not be lame nor deformed; it muſt have no ſcar, ſpot, or blemiſh; to ſignify that Chriſt Jeſus was to be a complete ſacrifice by covenant, 1 Pet. i. 29.

3. This ſacrifice was to be taken out of the flock or herd; to ſignify that Jeſus Chriſt was to come out of the race of mankind, according to the covenant, Heb. x. 1.

*Secondly*, As to the manner of this ſacrifice.

1. The ſacrifice, before it was offered, was to have the ſins of the children of Iſrael confeſſed over it; to ſignify that Jeſus Chriſt muſt, (Iſa. liii. 4, 5, 6, 7. 1 Pet. ii. 24.) bear the ſins of all his children by covenant, Zech. ix. 10, 11.

2. It muſt be had to the place appointed, namely, without the camp of Iſrael; to ſignify that Jeſus Chriſt muſt be led to mount Calvary, Luke xxiii. 33.

3. The ſacrifice was to be killed there, to ſignify that Jeſus Chriſt muſt bleed and ſuffer without the city of Jeruſalem for our ſalvation.

4. The ſacrifice muſt not only have its life taken away, but alſo ſome of its fleſh burned upon the altar; to ſignify that Jeſus Chriſt was not only to die a natural death, but alſo that he ſhould undergo the pains and torments due to ſinners.

5. Sometimes there muſt be a living offering, and a dead offering; as the goat that was killed, and the ſcape goat; the dead bird, and the living bird, Levit. xiv. 3, 4, 5, 6. to ſignify that Jeſus Chriſt muſt die, and come to life again.

6. The goat that was to die was to be the ſin-offering; that is, to be offered as the reſt of the ſin-offerings were, to make an atonement as a type; and the other goat was to have all the ſins of the children of Iſrael confeſſed over him, Levit. xvi. from the 7th verſe to the 22d. and then to be let go into the wilderneſs, never to be caught again; to ſignify that Chriſt's death was to make ſatisfaction for ſin; and his coming to life again, was to bring in everlaſting juſtification from the power, curſe, and deſtroying nature of ſin, Rom. iv. 25.

7. The ſcape-goat was to be carried by a fit man into the wilderneſs; to ſignify that Jeſus Chriſt ſhould be both fit and able to carry our ſins quite away from us, that they ſhould never be laid to our charge again. Here is grace.

8. The ſacrifices under the law, commonly part of them muſt be eaten, Exod. xii. 5—11. to ſignify, that they that are ſaved ſhould ſpiritually feed on the body and blood of Jeſus Chriſt, or elſe they have no life by him, John vi. 51, 52, 53.

9. The ſacrifice muſt be eaten with unleavened bread; to ſignify that they who love their ſin, that deviliſh leaven of wickedneſs, do not feed upon Jeſus Chriſt.

Now of what has been ſpoken this is the ſum: That there is a ſacrifice under the new covenant, as there were ſacrifices under the old; and that this ſacrifice did every way anſwer that, or thoſe. Indeed, they did but ſuffer for ſin in appearance, but he in reality; they as the ſhadow, but he as the ſubſtance. O! when Jeſus Chriſt did come to make himſelf a ſacrifice, or to offer himſelf for ſin, you may underſtand that our ſins were indeed charged to purpoſe upon him. And how they ſcared his ſoul, how they

brake his body! inſomuch that they made the blood run down his bleſſed face, and from his precious ſide; therefore thou muſt underſtand theſe following things. Firſt, that Jeſus Chriſt by covenant did die for ſin. Secondly, that his death was not a mere natural death, but a curſed death; even ſuch a one as men undergo from God for their ſins (though he himſelf had none) even ſuch a death, as to endure the very pains and torments of hell. O ſad pains, and inexpreſſible torments, that this our ſacrifice for ſin underwent! The pains of his body were not all: no, but his ſoul was made an offering, as well as his body; yet all but one ſacrifice, Iſa. liii.* to ſignify that the ſuffering of Chriſt was not only a bodily ſuffering, but a ſoul ſuffering; not only to ſuffer what man could inflict upon him, but alſo to ſuffer ſoul torments that none but God can inflict, or ſuffer to be inflicted upon him. O the torments of his ſoul! they were torments indeed; his ſoul was that which felt the wrath of God. *My ſoul*, ſaith he, *is exceeding ſorrowful, even unto death*, Matt. xxvi. 38. *My ſoul is troubled; and, what ſhall I ſay?* John xii. 27. The rock was not ſo rent, as was his ſoul; there was not ſuch a terrible darkneſs on the face of the earth then, as there was on his precious ſoul. O the torments of hell, and the eclipſing of the divine ſmiles of God, were both upon him at once; the devils aſſailing him, and God forſaking him, and all at once. *My God, my God*, ſaith he, *why haſt thou forſaken me?* Matt. xxvii. 46. now in my greateſt extremity; now ſin is laid upon me, the curſe takes hold on me, the pains of hell are claſped about me, and thou haſt forſaken me. Sinners, this was not done in pretence, but in reality; not in ſhew, but in very deed; otherwiſe Chriſt had diſſembled, and had not ſpoken the truth: but the truth of it his bloody ſweat declares, and his mighty cries teſtify the things he ſuffered. Nay, I muſt ſay thus much, that all the damned ſouls in hell, with all their damnations, did never yet feel that torment and pain, that the bleſſed Jeſus did in a little time.† Sinner, Canſt thou read that Jeſus Chriſt was made an

* As Chriſt did not ſuffer in his body without ſuffering in ſoul, nor yet in ſoul without his ſuffering in body; it was becauſe not the body without the ſoul, but both the body and ſoul of the ſaints ſhould be forever ſaved.

† Jeſus Chriſt being God as well as man, it gave an infinite value to his ſufferings. "As he compriſed in his divine nature an infinite quan-

offering for ſin, and yet go on in ſin? Canſt thou hear that the load of thy ſins broke the very heart of Chriſt, and ſpilt his precious blood, and canſt thou find in thy heart to labour to lay more ſins upon him? Canſt thou hear that he ſuffered the pains, the fiery flames of hell, and canſt thou find in thy heart to add to his groans, by ſlighting his ſufferings? O hard-hearted wretch! how canſt thou deal ſo unkindly with ſuch a ſweet Lord Jeſus?

*Queſt.* But why did Chriſt offer himſelf in ſacrifice?

*Anſw.* That thou ſhouldeſt not dwell with devils.

*Queſt.* But why did he ſpill his precious blood?

*Anſw.* That thou mighteſt have the joys of heaven.

*Queſt.* But why did he ſuffer the pains of hell?

*Anſw.* That thou mighteſt not ſuffer them with the devils and damned ſouls.

*Queſt.* But could not we have been ſaved if Chriſt had not died for us?

*Anſw.* No; for without ſhedding of blood there is no remiſſion. Beſides, there was no death that could ſatisfy God's juſtice but his, which is evident; becauſe there was none in a capacity to die, or that was able to anſwer an infinite God by his ſo ſuffering, but him.

*Queſt.* But why did God let him die?

*Anſw.* He ſtanding in the room of ſinners, and that in their names and natures, God's juſtice muſt fall upon him; for God's juſtice takes vengeance for ſin, whereſoever he finds it, though it be on his dear Son; nay, God favoured his Son no more, finding our ſins upon him, than he would have favoured any of us. For, ſhould we have died? ſo did he. Should we have been made a curſe? ſo was he. Should we have undergone the pains of hell? ſo did he.

*Queſt.* But did he indeed ſuffer the torments of hell?

*Anſw.* Yes, and that in ſuch an horrible way too, that it is unſpeakable.

*Queſt.* Could he not have ſuffered without his ſo ſuffering? Would not his dying only a natural death have ſerved the purpoſe?

*Anſw.* No, in no wiſe. The ſins for which he ſuffered called for the torments of hell; the condition in which he died called for them. For Chriſt did not die as a ſaint;

tity of exiſtence, he could in a limited time endure a puniſhment which to a creature would be endleſs. This does not imply that the divine nature ſuffered. This was impoſſible."

but, ſtanding as the mediator between his Father and ſinners, having engaged to magnify and make honourable the law which ſinners had diſhonoured by their rebellion, *to make reconciliation for iniquity, and to bring in everlaſting righteouſneſs*, it was neceſſary that he ſhould ſuffer what they deſerved. Therefore Paul ſays to believers, *Chriſt hath redeemed us from the curſe of the law, being made a curſe for us: for it is written, curſed is every one that hangeth on a tree.* The law to which Chriſt was ſubjected called for theſe ſufferings; the nature of God's juſtice could not abate him any thing; the death which he was to ſuffer had not loſt its ſting. All theſe being put together do irreſiſtibly declare unto us, that he, as a ſacrifice, did ſuffer the torments of hell.

Secondly, Had he not died and ſuffered the accurſed death, the covenant had been made void, and his ſuretyſhip would have been forfeited, and beſides this, the world damned in the flames of hell fire; therefore his being a ſacrifice was one part of the covenant, for the term of the covenant was, that he ſhould ſpill his blood. O bleſſed Jeſus! O bleſſed grace!

*Queſt.* But why then is his death ſo ſlighted by ſome?

*Anſw.* Becauſe they are enemies to him, either through ignorance or preſumption; either for want of knowledge, or out of malice: for ſurely did they love him, or believe in him, they could not but break and bleed at heart to think of him, Zech. xii. 10, 11

Thus, paſſing this, I ſhall now ſpeak ſomething of Chriſt's prieſtly office. But by the way, if any ſhould think that I do here ſpin my thread too long, in diſtinguiſhing his prieſtly office from his being a ſacrifice, they ſuppoſing that for Chriſt to be a prieſt and a ſacrifice is all one and the ſame thing, becauſe they have not thought on it ſo well as they ſhould; I anſwer, that as he was a ſacrifice, he was paſſive, Iſa. liii. that is, led or had away as a lamb to his ſufferings; but as a prieſt, he was active; that is, he did willingly and freely give up his body to be a ſacrifice. *He hath given his life a ranſom for many.* Theſe thoughts being with ſome weight and clearneſs on my ſpirit, I lay them down in two particular heads. And therefore,

The ſecond thing that I would ſpeak ſomething to is this; that as there were prieſts under the firſt covenant, ſo there is a prieſt under this, belonging to the new covenant, a high

prieſt, the chief prieſt: for it is ſaid, *Having an high prieſt over the houſe of God*, Heb. x. 21. iii. 1. v. 5, 10. vii. 24, 25, 26. viii. 1, 4.

Now the things that I ſhall treat upon are theſe: firſt, I ſhall ſhew you the qualifications required of a prieſt under the law; ſecondly, his office; and thirdly, how Jeſus Chriſt did according to what was ſignified by thoſe under the law; how he anſwered the types, and where he went beyond them.

For his qualifications.

Firſt, They muſt be called thereto of God; *no man taketh this honour unto himſelf, but he that is called of God, as was Aaron*, Heb. v. 4. Now Aaron's being called of God to be a prieſt, ſignifies, that Jeſus Chriſt is a prieſt of God's appointment, one that God hath choſen, approves of, and hath ſet on work; *called of God an high prieſt*, &c. ver. 10.

Secondly, The prieſts under the law muſt be men complete, not deformed. Speak unto Aaron, ſaid God to Moſes, ſaying, *Whoſoever he be of thy ſeed, in their generations, that hath any blemiſh, let him not approach to offer the bread of his God: for whatſoever man he be that hath a blemiſh, he ſhall not approach; a blind man, or a lame, or he that hath a flat noſe, or any thing ſuperfluous, or a man that is broken footed, or broken-handed, or crook-backed, or a dwarf, or that hath a blemiſh in his eye, or be ſcurvy, or ſcabbed*, &c.: *no man that hath a blemiſh, of the ſeed of Aaron the prieſt, ſhall come nigh to offer the offerings of the Lord made by fire; he hath a blemiſh, he ſhall not come nigh to offer the bread of his God*, Lev. xxi. 17—21. What doth all this ſignify, but that, in the firſt place, he muſt not be lame, to ſignify he muſt not go haltingly about the work of our ſalvation. 2. He muſt not be blind, to ſignify that he muſt not go ignorantly to work, but he muſt be quick of underſtanding in the things of God. 3. He muſt not be ſcabbed, to ſignify, that the prieſt muſt not be corrupt or filthy in his office. 4. In a word, he muſt be every way complete, to ſignify to us, that Jeſus Chriſt was to be and is moſt complete and perfect every way, an acceptable high prieſt in things pertaining to God, in reference to his ſecond covenant.

Thirdly, The prieſts under the law were not to be hard-hearted, but pitiful and compaſſionate, willing and ready, with abundance of bowels, to offer for the people, and to make an atonement for them, Heb. v. 1, 2. to ſignify, that

Jeſus Chriſt ſhould be a tender-hearted high prieſt, able and willing to ſympathize, and be affected with the infirmities of others, to pray for them, and to offer up for them his precious blood; he muſt be one who can have compaſſion on poor ignorant ſouls, and on them that are out of the way, to recover them, and to ſet them in ſafety, Heb. iv. 15. and that he might thus do, he muſt be a man that had experience of the diſadvantage that infirmity and ſin brought unto theſe poor creatures, Heb. ii. 17.

Fourthly, The high prieſts under the law were not to be ſhy or fearful, in caſe there were any that had the plague or leproſy, ſcab or blotches; but muſt go to them, look on them, and offer for them, (Lev. xiii. read the whole chapter;) all which is to ſignify, that Jeſus Chriſt ſhould not refuſe to take notice of the ſeveral infirmities of the pooreſt people; but to teach them, and to ſee that none of them be loſt, by reaſon of their infirmity, for want of looking to or attending on. This privilege alſo have we under this ſecond covenant. This is the way to make grace ſhine.

Fifthly, The high prieſts under the law were to be anointed with very excellent oil, compounded by art, (Exod. xxix. 7. xxx. 30.) to ſignify, that Jeſus Chriſt, the high prieſt of this new covenant, ſhould be in a moſt eminent way anointed to his prieſtly office by the Holy Spirit of the Lord.

Sixthly, The prieſt's food and livelihood in the time of his miniſtry was to be the conſecrated and holy things, Exod. xxix. 33. to ſignify, that it is the very meat and drink of Jeſus Chriſt to do his prieſtly office, and to ſave and preſerve his poor tempted and afflicted ſaints. O what a new covenant high prieſt have we!

Seventhly, The prieſts under the law were to be waſhed with water, Exod. xxix. 4. to ſignify that Jeſus Chriſt ſhould not go about the work of his prieſtly office with the filth of ſin upon him, but was without ſin to appear as our high prieſt in the preſence of his Father, to execute his prieſtly office there to our advantage. *For ſuch an high prieſt became us, who is holy, harmleſs, undefiled, ſeparate from ſinners, and made higher than the heavens,* Heb. vii. 26.

Eighthly, The high prieſts under the law, before they went into the holy place, were to be clothed with a curious garment, a breaſtplate, and an ephod, and a robe, and a broidered coat, a mitre, and a girdle, and theſe were to be

made of gold, and blue, and purple, and scarlet, and fine linen; and in his garment and glorious ornaments, there must be precious stones, and on those stones there must be written the names of the children of Israel, (read the xxviiith of Exodus;) and all this was to signify what a glorious high priest Jesus Christ should be; and that in the righteousness of God he should appear before him as our high priest, to offer up the sacrifice that was to be offered for our salvation, to God his Father.

Now I shall speak to his office. The office of the high priest in general was two fold. First, To offer sacrifice without the camp. Secondly, To bring it within the vail, that is, into the holiest of all, which represented our heaven.

First, It was the office of the priest to offer the sacrifice, and so did Jesus Christ; he offered his own body and soul in sacrifice. I say, HE OFFERED it, and not another, as it is written, *No man taketh my life from me, but I lay it down of myself: I have power to lay it down, and I have power to take it again*, John x. 18. And again it is said, *After he had offered one sacrifice for sins, forever sat down on the right hand of God*, Heb. x. 12.

Secondly, The priests under the law must offer up the sacrifice that God hath appointed, and none else, a complete one, without any blemish. Thus did our high priest, who said, *Sacrifice and offering thou wouldest not, but a body hast thou prepared me*, and that I will offer, Heb. x. 12.

Thirdly, The priest was to take of the ashes of the sacrifice, and lay them in a clean place. This signifies, that the body of Jesus, after it had been offered, should be laid in Joseph's sepulchre, as in a clean place, where never any man before was laid, Lev. vi. 11. compared with John xix. 41, 42.

This being one part of his office, when this was done, in the next place he was to put on the glorious garment, when he was to go into the holiest, and take of the blood, and carry it thither, &c.; he was to put on the holy garment, which signifieth the righteousness of Jesus Christ.

Secondly, He was in this holy garment, which hath in it the stones, and in the stones the names of the twelve tribes of the children of Israel, to appear in the holy places, Exod. xxviii. *And thou shalt take two onyx stones, and shalt grave on them the names of the children of Israel: six of their names on one stone, and the other six names of the rest on the other stone,*

*according to their birth*, ver. 9, 10. This was to ſignify, that when Jeſus Chriſt was to enter into the holieſt, he was to bear the names of his elect in the tables of his heart, before the throne of God, and the mercy-ſeat, Heb. xii. 23.

Thirdly, With this he was to take off the blood of the ſacrifices, and carry it into the holieſt of all, which was a type of heaven, and there was he to ſprinkle the mercy-ſeat. This was to be done by the high prieſt only, to ſignify, that none but Jeſus Chriſt muſt have this office and privilege to be the people's high prieſt to offer for them. *But into the ſecond went the high prieſt alone once every year, not without blood, which he offered for himſelf, and for the errors of the people*, Heb. ix. 7.

Fourthly, He was there to make an atonement for the people with the blood, ſprinkling it upon the mercy ſeat: but this muſt be done with much incenſe. *And Aaron ſhall bring the bullock of the ſin-offering which is for himſelf, and ſhall make an atonement for himſelf and for his houſe, and ſhall kill the bullock of the ſin-offering which is for himſelf. And he ſhall take a cenſer full of burning coals of fire from off the altar before the Lord, and his hands full of ſweet incenſe beaten ſmall, and bring it within the vail. And he ſhall put the incenſe upon the fire before the Lord, that the cloud of the incenſe may cover the mercy-ſeat that is upon the teſtimony, that he die not. And he ſhall take of the blood of the bullock, and ſprinkle it with his finger upon the mercy-ſeat eaſtward: and before the mercy-ſeat ſhall he ſprinkle of the blood with his finger ſeven times. Then ſhall he kill the goat of the ſin-offering that is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and ſprinkle it upon the mercy-ſeat, and before the mercy-ſeat*, Lev. xvi. 11—14. Now, this was for the prieſt and the people; all which doth ſignify, that Jeſus Chriſt was, after his death, to go into heaven itſelf, of which this holy place was a figure, Heb. ix. and there to carry the ſacrifice that he offered upon the croſs into the preſence of God, to obtain mercy for the people in the way of juſtice. And in that he is ſaid to have his hands full of ſweet incenſe, it ſignifies, that Jeſus Chriſt was to offer up his ſacrifice in the preſence of his Father, in a way of interceſſion and prayers.

The office of the prieſt was to carry the blood into the holy place, and there to preſent it before the mercy-ſeat,

with his heart full of interceſſions for the people for whom he was a prieſt, Luke i. 8—11. This is Jeſus Chriſt's work now in the kingdom of glory, to plead his own blood; the nature and virtue of which is a perpetual interceſſion to the God of mercy, on the behalf of us poor miſerable ſinners, Heb. vii. 24, 25.

Now in the interceſſion of this Jeſus, which is part of his prieſtly office, there are theſe things to be conſidered for our comfort.

Firſt, There is a pleading of the virtue of his blood, for them that are already come in; that they may be kept from the evils of hereſies, deluſions, temptations, pleaſures, profits, or any thing of this world, which may be too hard for them. Father, *I pray not that thou ſhouldeſt take them out of the world*, (ſaith Chriſt,) *but that thou ſhouldeſt keep them from the evil*, John xvii. 15.

Secondly, In caſe the devil ſhould aſpire into the preſence of God, to accuſe any of the poor ſaints, and to plead their backſlidings againſt them, as he will do if he can; then there is Jeſus, our Lord Jeſus, ready in the court of heaven, at the right hand of God, to plead the virtue of his blood, not only for the great and general ſatisfaction that he gave when he was on the croſs, but alſo the virtue that is in it now, for the cleanſing, and freſh purging of his poor ſaints, under their ſeveral temptations and infirmities; as ſaith the apoſtle, *For if, when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we ſhall be ſaved by his life;* that is, by his interceſſion, Rom. v. 10.

Thirdly, The maintaining of grace alſo is by Jeſus Chriſt's interceſſion, being the ſecond part of his prieſtly office. O! had we not a Jeſus at the right hand of God, making interceſſion for us, and to convey freſh ſupplies of grace unto us, through the virtue of his blood, being pleaded at God's right hand, how ſoon would it be with us as it is with thoſe for whom he prays not at all! John xvii. 9. But the reaſon why thou ſtandeſt while others fall, the reaſon why thou goeſt through the many temptations of the world, and ſhakeſt them off from thee, while others are enſnared and entangled therein, is becauſe thou haſt an interceding Jeſus. *I have prayed for thee*, (ſaith he) *that thy faith fail not*, Luke xxii. 32.

Fourthly, It is partly by the virtue of Chriſt's interceſſion that the elect are brought in: there are many that are to come to Chriſt, who are not yet brought in to Chriſt; and it is one part of his work to pray for their ſalvation too; *Neither pray I for theſe alone, but for all thoſe that ſhall believe* (though as yet they do not believe) *on me* (but that they may believe) *through their word*, John xvii. 20. And let me tell thee, ſoul, for thy comfort, who art coming in to Chriſt, panting and ſighing as if thy heart would break, let me tell thee, ſoul, thou would never have come to Chriſt, if he had not firſt, by the virtue of his blood and interceſſion, ſent into thy heart an earneſt deſire after Chriſt; let me tell thee alſo, that it is his buſineſs to make interceſſion for thee, not only that thou mighteſt come in, but that thou mighteſt be preſerved when thou art come in. Compare Heb. vii. 25. Rom. viii. 33, 34, 35, &c.

Fifthly, It is by the interceſſion of Chriſt, that the infirmities of the ſaints in their holy duties are forgiven. Alas! if it was not for the prieſtly office of Chriſt Jeſus, the prayers, alms, and other duties of the ſaints, might be rejected, becauſe of the ſin that is in them; but Jeſus being our high prieſt, he is ready to take away the iniquities of our holy things, perfuming our prayers with the glory of his own perfections; and therefore it is, that there is an anſwer given to the ſaints' prayers, and alſo acceptance of their holy duties, Rev. viii. 3, 4. *But Chriſt being come an high prieſt of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to ſay, not of this building; neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and goats, and the aſhes of an heifer ſprinkling the unclean, ſanctifieth to the purifying of the fleſh; how much more ſhall the blood of Chriſt, who through the eternal Spirit offered himſelf without ſpot to God, purge your conſciences from dead works, to ſerve the living God? And for this cauſe he is the Mediator of the New Teſtament* (or covenant) *that by means of death, for the redemption of the tranſgreſſions that were under the firſt teſtament, they which are called* (notwithſtanding all their ſins) *might receive the promiſe of eternal inheritance*, Heb. ix. 11—15.

The third thing now to be ſpoken to, is to ſhew where and how Jeſus Chriſt out-went and goes beyond theſe prieſts

in all their qualifications and offices for the comfort of poor ſaints.

1. They that were called to the prieſthood under the law, were but men; but he is both God and man, Heb. vii. 28, 3.

2. Their qualifications were in them in a very ſcanty way; but Jeſus was every way qualified in an infinite and full way.

3. They were conſecrated but for a time, Heb. vii. 23, but he for evermore, ver. 24.

They were made without an oath, ver. 20, 21, but he with an oath.

5. They as ſervants; but he as a Son, Heb. iii. 6.

6. Their garments were ſuch as could be made with hands, Ezek. xxviii. but his the very righteouſneſs of God, Rom. iii. 22.

7. Their offerings were the body and blood of beaſts, and ſuch like, Phil. iii. 1. but his offering was his own body and ſoul, Heb. ix. 12, 13. chap. x. 4, 5. Iſa. liii. 10. Heb. x. 5.

8. Thoſe were at beſt but a ſhadow or type, ver. 1. but he the very ſubſtance and end of all thoſe ceremonies, Heb. ix. 10, 11.

9 Their holy place was made by hands, Heb. ix. 24, but his, or that which Jeſus is entered into, is heaven itſelf, Heb. v. 2, 3.

10. When they went to offer their ſacrifice, they were forced to offer for themſelves, as men compaſſed about with infirmity, Heb. vii. 26, but he holy and harmleſs, Heb. x. 11. who never committed the leaſt tranſgreſſion, Heb. vii. 26.

11. They, when they went in to offer, did it ſtanding, Heb. x. to ſignify, that God had no ſatisfaction therein; but he, *When he had offered one ſacrifice for ſin, forever ſat down on the right hand of God*, Jer. xii. to ſignify, that God was very well pleaſed with his offering.

12. They offered oftentimes the ſame ſacrifices, that could never take away ſin; but he by one offering hath perfected for ever them that are ſanctified, Heb. x. 11, 14.

13. Their ſacrifices at the beſt could but ſerve for the cleanſing of the fleſh, Heb. ix. 13, but his for cleanſing both body and ſoul. The blood of Jeſus Chriſt doth purge the conſcience from dead works to live a holy life, ver. 14.

14. Those high priests could not offer but once a year in the holiest of all, ver. 7. but our high priest ever liveth to make intercession for us, Heb. vii. 24, 25.

15. Those high priests, notwithstanding they were priests, were not always to wear their holy garments; but Jesus never puts them off of him, but is in them always.

16. Those high priests could not stand against death, Heb. vii. 23. but our high priest hath vanquished and overcome that cruel enemy of ours, Heb. ii. 15. and brought life and immortality to light, through the glorious gospel, 2 Tim. i. 10.

17. Those high priests were not able to save themselves; but Christ is able to save himself, and all that come to God by him, Heb. vii. 25.

18. Those high priests' blood could not do away sin; but the blood of Jesus Christ, who is our high priest, cleanseth us from all sin, 1 John i. 7.

19. Those high priests sometimes by sin, caused God to reject their sacrifices; but this high priest doth always the things that please him.

20. Those high priests could never convey the Spirit by virtue of their sacrifices or office; but this high priest, our Lord Jesus, he can and doth bestow all the gifts and graces that are given to the sons of men.

21. Those high priests could never by their sacrifices bring the soul of any sinner to glory by virtue of itself; but Jesus hath by one offering (as I said before) perfected forever those that he died for. Thus in brief I have shewn in some particulars, how, and wherein Jesus our high priest doth go beyond those high priests; and many more might be mentioned, but I forbear.

A fifth office of Christ in reference to the second covenant was, that he should be the forerunner to heaven before his saints, that were to follow after. First, he strikes hands in the covenant. Secondly, he stands bound as a surety, to see every thing in the covenant accomplished, that was to be done on his part; then he brings the message from heaven to the world; and before he goeth back, he offereth himself for the same sins that he agreed to suffer for; and as soon as this was done, he goeth in haste to heaven again; not only to exercise the second part of his priestly office, but as our forerunner, to take possession for us, even into heaven itself, as you may see, Heb. vi. 20, where it is said, *whither the forerunner is for us entered.*

1. He is run before to open heaven's gates: Be ye open, ye everlaſting doors, that the King of Glory may enter in.

2. He is run before to take poſſeſſion of glory in our nature for us.

3. He is run before to prepare us our places againſt we come after. *I go to prepare a place for you*, John xiv. 1, 2, 3.

4. He is run thither to make the way eaſy, having firſt trodden the path himſelf.

5. He is run thither to receive gifts for us. All ſpiritual and heavenly gifts had been kept from us, had not Chriſt, as ſoon as the time appointed was come, run back to the kingdom of glory to receive them for us. But I cannot ſtand to enlarge upon theſe glorious things; the Lord enlarge them upon your hearts by meditation.

Here I might begin to ſpeak of his prophetical and kingly office, and the privileges that do and ſhall come thereby, but that I fear I ſhall be too tedious; therefore at this time I ſhall paſs by them. Thus you may ſee how the covenant of grace doth run, and with whom it was made, and alſo what were the conditions thereof.

Now then, this grace, this everlaſting grace of God, comes to be free to us through the ſatisfaction (according to the conditions) given by another for us; for though it be free, and freely given to us, yet the obtaining of it did coſt our head, or public man, a very dear price. (*For ye are bought with a price, even the precious blood of Chriſt*, 1 Cor. vi. 20. 1 Pet. i. 9.) Though it is by another, and not by us, yet it is as ſurely made over to us, even to ſo many of us as do or ſhall believe, as if we had done it and obtained the grace of God ourſelves: nay, ſurer; for conſider, I ſay, this grace is free to us, and comes upon clear ſcore, by virtue of the labour and purchaſe of another for us; obſerve, that which is obtained by another for us, is not obtained for us by ourſelves; for Chriſt hath, not by the blood of goats and calves, obtained eternal redemption for us, (which were things offered under the law;) but by his own blood he entered into the holy place, having obtained eternal redemption for us.

Secondly, It comes to be unchangeable through the perfection of that ſatisfaction that was given to God through the Son of Mary for us: for whatever the divine, infinite and eternal juſtice of God did call for at the hands of man, if ever he intended him to be a partaker of the grace of God,

this Jeſus, this one man, this public perſon, did completely give a ſatisfaction to it, even effectually; which cauſed God not only to ſay, I am pleaſed, but, *I am well pleaſed*, Mat. iii. 17. completely and ſufficiently ſatisfied with thee on their behalf; for ſo you muſt underſtand it. Obſerve theſe following words—*And having made peace* (or completely made up the difference) *through the blood of his croſs, by him to reconcile all things unto himſelf; by him, I ſay, whether they be things in earth, or things in heaven. And you, that were ſome time alienated, and enemies in your mind by wicked works, yet now hath he reconciled in the body of his fleſh through death, to preſent you holy, and unblameable, and unreproveable in his ſight*, Col. i. 20, 21, 22. Thus it is grace, unchangeable grace to us; becauſe it was obtained, yea, completely obtained for us, by Jeſus Chriſt, God-Man.

*Object.* But ſome may ſay, how was it poſſible that one man Jeſus, by one offering, ſhould ſo completely obtain and bring in unchangeable grace for ſuch an innumerable company of ſinners as are to be ſaved?

*Anſw.* Firſt, becauſe he was every way fitted for ſuch a work; and, ſecondly, in that he did every way completely ſatisfy for that offence which was given by our diſobedience to the former covenant. And for the clearing of this, obſerve,

1. Was it man that had offended? He was man who gave the ſatisfaction. ; *For ſince by man came death, by man came alſo the reſurrection of the dead*, 1 Cor xv. 21.

2. Was it God that was offended? He was God who did give a ſatisfaction. *For unto us a child is born, unto us a ſon is given; and his name ſhall be called, The mighty God*, (Iſa. ix. 6.) *He thought it not robbery to be equal with God; but* (for our ſakes, 2 Cor. viii. 9) *made himſelf of no reputation*, &c. Phil. ii. 6, 7, 8.

3. To ſhew you that in every thing he was qualified for this great work, ſee what God himſelf ſaith of him. He calls him in the firſt place man; and ſecondly he owns him to be his fellow, ſaying, *Awake, O ſword, againſt my ſhepherd, and againſt the man that is my fellow, ſaith the Lord of hoſts*, Zech. xiii. 7.

So that now, let divine and infinite juſtice turn itſelf which way it will, it finds one that can tell how to match it. For if it ſay, I will require the ſatisfaction of man, there is a man to ſatisfy its cry; and if it ſay, But I am an infi-

nite God, and muſt and will have an infinite ſatisfaction, here is one alſo that is infinite, even fellow with God; fellow in his eſſence and being, Prov. viii. 22; fellow in his power and ſtrength, 1 Cor. i. 24; fellow in his wiſdom; (ſee again the ſame verſe;) fellow in his mercy and grace, (Titus ii. 11. compared with verſe 13,) together with the reſt of the attributes of God. So that let juſtice turn itſelf which way it will, here is a complete perſon and a complete ſatisfaction. Thus much of the fitneſs of the perſon.

The completeneſs of the ſatisfaction given by him for us is diſcovered in theſe particulars.

1. Doth juſtice call for the blood of the nature that ſinned? Here is the heart's blood of Jeſus Chriſt. *We have redemption through his blood*, Eph. i. 7. 1 Pet. i. 18, 19. Zech. ix. 10, 11.

2. Doth juſtice ſay, that his blood, if it be not the blood of one that is really and naturally God, it will not give ſatisfaction to infinite juſtice; then here is God, purchaſing his church *with his own blood*, Acts xx. 28.

3. Doth juſtice ſay, that it muſt not only have ſatisfaction for ſinners; but they that are ſaved muſt be alſo waſhed and ſanctified with this blood? Then here is one who ſo loved us, that he *waſhed us from our ſins in his own blood*, Rev. i. 5.

4. Muſt there be a righteouſneſs to clothe them with, that are to be preſented before divine juſtice? Then here is the righteouſneſs of Chriſt, which is *even the righteouſneſs of God by faith*, Rom. iii. 22. Phil. iii. 8, 9, 10.

5. Are there any ſins now that will fly upon this Saviour, like ſo many lions, or raging devils, if he take in hand to redeem man? He was content to bear them all himſelf alone, even *in his own body on the tree*, 1 Pet. ii. 24.

6. Is there any law now that will curſe and condemn this Saviour for ſtanding in our perſons, to give ſatisfaction to God for the tranſgreſſions of man? He was willing to be curſed, yea, to be made a curſe for ſinners, rather than they ſhall be curſed and damned themſelves, Gal. iii. 13.

7. Muſt the great and glorious God, whoſe eyes are ſo pure that he cannot behold iniquity; muſt he not only have the blood, but the very life of him that will take in hand to be the Deliverer and Saviour of us poor miſerable ſinners? He willingly laid down his life for his ſheep. John x. 11. Muſt he not only die a natural death, but muſt he alſo de-

ſcend into the grave? (though not to be left there.) He will ſubmit to that alſo, Pſalm xvi. 10. and Acts ii. 3.

9. Muſt he not only be buried, but riſe again from the dead, and overcome death, that he might be the firſt fruits to God of them that ſleep, which ſhall be ſaved? He will be buried alſo, and through the ſtrength of his Godhead, he will raiſe himſelf out of the grave, though death hold him ever ſo faſt, and the Jews lay ever ſo great a ſtone upon the mouth of the ſepulchre, ſealing it ever ſo faſt, 1 Cor. xv. 2. Luke xxiv. 34.

10. Muſt he carry that body into the preſence of his Father, to take poſſeſſion of heaven? Heb. ix. 24. John xiv. 2, 3. And muſt he appear there as a prieſt, (Heb. vi. 20.) as the forerunner, as an advocate, (1 John ii. 1, 2.) as a prophet, as a treaſure-houſe, as an interceder and pleader of the cauſes of his people? He will be all theſe and much more; to the end that the grace of God, by faith in Jeſus Chriſt, might be made ſure to all the ſeed. Who then can condemn? it is God that juſtifieth, becauſe Chriſt died, yea rather, that is riſen again. Who can find the leaſt flaw, the leaſt wrinkle, the leaſt defect or imperfection in this glorious ſatisfaction?

*Object.* But is it poſſible that he ſhould ſo ſoon give infinite juſtice a complete ſatisfaction? For the eternal God doth require an eternal lying under the curſe; to the end he may be eternally ſatisfied.

*Anſw.* Indeed that which is infinite muſt have an eternity to ſatisfy God in; that is, they that fall into the priſon and pit of utter darkneſs, muſt lie there to all eternity, that the juſtice of God may have its full ſatisfaction of them. But he that I am ſpeaking of is as infinite as God. (Iſa. ix. 6. 2 Tim. i. 16. Heb. i. 8, 9. Phil. ii. 4, 5, 6.) Now he who is the true God is able to give in as little a time an infinite ſatisfaction, as Adam was in giving the diſſatisfaction. Adam himſelf might have given ſatisfaction for himſelf as ſoon as Chriſt, had he been God as Chriſt was: for the reaſon why the poſterity of Adam, even ſo many of them as fall ſhort of life, muſt continue in hell to all eternity, is this; they are not able to give the juſtice of God ſatisfaction, not being infinite. *But Chriſt* (who is God-Man) *being come an high prieſt* (to offer and give ſatisfaction) *of good things to come, by a greater and more perfect tabernacle,*

*not made with hands, that is to ſay, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us:* But how? *For if the blood of bulls and of goats, and the aſhes of an heifer ſprinkling the unclean, ſanctifieth to the purifying of the fleſh, how much more ſhall the blood of Chriſt, who through the eternal Spirit* (through the power and virtue of his infinite Godhead) *offered himſelf without ſpot to God, purge your conſciences from dead works, to ſerve the living God? And for this cauſe* (being God as well as Man, and ſo able to give juſtice an infinite ſatisfaction) *he is the Mediator of the new teſtament; that by means of death for the redemption of the tranſgreſſions that were under the firſt teſtament, they which are called might receive the promiſe of eternal inheritance,* Heb. ix. 11—15.

*Object.* This is much; but is God contented with this? Is he ſatisfied now in the behalf of ſinners by this man's thus ſuffering? If he is, then how doth it appear?

*Anſw.* It is evident, yea, wonderfully ſo, that this hath fully pleaſed him, by the following demonſtrations.

Firſt, God admitted him into his preſence, and received him with joy and muſic, even with the ſound of the trumpet, at his aſcenſion into heaven, (Pſa. xlvii. 5.) and Chriſt makes it an argument to his children, that his righteouſneſs was ſufficient, in that he went to his Father, and they ſaw him no more, (John xvi. 10.) *Of righteouſneſs,* ſaith he, *becauſe I go to my Father, and ye ſee me no more.* As if he had ſaid, My Spirit ſhall ſhew to the world that I have brought in a ſufficient righteouſneſs to juſtify ſinners with; for when I go to appear in the preſence of my Father on their behalf, he ſhall give me entertainment, and not caſt me down from heaven, becauſe I did not finiſh my work.

Again, If you conſider the high eſteem that God the Father doth ſet on the death of his Son, you will find that he hath received ſatisfaction thereby. When the Lord Jeſus by way of complaint told his Father, that he and his merits were not valued to the worth, his Father anſwered, it is a light thing that I ſhould give thee, O my ſervant, to bring Jacob again; *I will alſo give thee for a light to the Gentiles, that thou mayeſt be my ſalvation unto the ends of the earth,* Iſa. xlix. 1—6. As if the Lord had ſaid, My Son, I do value thy death at a higher rate than that thou ſhouldeſt ſave the tribes of Iſrael only; behold the Gentiles, the bar-

barous heathens, they alſo ſhall be brought in as the price of thy blood. *It is a light thing that thou ſhouldeſt be my ſervant only to bring or redeem the tribes of Jacob, and to reſtore the preſerved of Iſrael; I will give thee for a light to the Gentiles, that thou mayeſt be my ſalvation to the ends of the earth.*

Again, You may ſee it alſo by the conduct of God the Father to all the great ſinners to whom mercy was proffered. We do not find that God maketh any objection againſt them that come to him for the pardon of their ſins becauſe he wanted a ſatisfaction ſuitable to the greatneſs of their guilt. There was Manaſſeh, who burnt his children in the fire to the devil, 2 Chron. xxxiii. 1—12, who uſed witchcraft, and worſhipped the hoſt of heaven, who turned his back on the word that God ſent unto him; nay, that did worſe than the very heathen, whom God caſt out before the children of Iſrael. Alſo thoſe that are ſpoken of in Acts xix. 19. who ſpent ſo much time in conjuration, Acts viii. that when they came to burn their books, they counted the price thereof to be fifty thouſand pieces of ſilver. Simon Magus alſo who was a ſorcerer, and bewitched the whole city, yet he had mercy proffered to him once and again. It is not therefore the greatneſs of the guilt of theſe ſinners, nor of an innumerable company of others, that made God at all object againſt the ſalvation of their ſouls, which juſtice would have conſtrained him to, had he not had ſatisfaction by the blood of the Lord Jeſus. And becauſe God the Father would not have the merits of his Son undervalued, he doth freely proffer mercy to the greateſt ſinners in the firſt place; for the Jews, who were the worſt of men in that day for blaſphemy againſt the goſpel, yet the apoſtle proffered mercy to them in the firſt place. *It was neceſſary that the word of God ſhould firſt have been ſpoken to you,* Acts xiii. 46. And Chriſt gave them commiſſion ſo to do; for, ſaith he, *let repentance and remiſſion of ſins be preached in my name among all nations, beginning at Jeruſalem,* Luke xxiv. 47. Let thoſe who imbrued their hands in my blood have the firſt proffer of my mercy. And, Paul ſaith, *For this cauſe I obtained mercy, that in me firſt Jeſus Chriſt might ſhew forth all long ſuffering for a pattern to them that ſhould hereafter believe on him to life everlaſting,* 1 Tim. i. 16. Thoſe ſinners that were dead, poſſeſſed with the devil, and the children of wrath, he hath quickened, delivered, and ſaved, Eph. ii. 1—7, *that he might in the ages to come, ſhew forth the exceed-*

*ing riches of his grace in his kindneſs towards us through Jeſus Chriſt.*

Secondly, It is evident that what this man did as a common perſon, he did completely and ſatisfactorily, as appears by the openneſs (if I may ſo call it) which was in the heart of God to him at his reſurrection and aſcenſion. *Aſk of me,* (ſaith he) *and I ſhall give thee the heathen for thine inheritance, and the uttermoſt parts of the earth for thy poſſeſſion,* Pſalm ii. 8. And this was at his reſurrection, Acts xiii. 33. Whereas, had he aſked, and had not given a full and complete ſatisfaction, juſtice would not have given him any thing; for the juſtice of God is ſo pure, that if it be not completely ſatisfied in every particular, it giveth nothing but curſes, Gal. iii. 10.

Thirdly, It is yet more evident, that he hath pleaſed God in the behalf of ſinners, in that God hath given him gifts to diſtribute to ſinners, yea, the worſt of ſinners, as a fruit of ſatisfaction, and that at his aſcenſion, (Pſalm lxviii. 18.) Chriſt hath ſo ſatisfied God, that he hath given him all the treaſures both of heaven and earth to diſpoſe of as he ſeeth good; he hath ſo pleaſed God, that he hath given him a name above every name; a ſceptre above every ſceptre; a crown above every crown; a kingdom above every kingdom, Phil. ii. 9. Rev. xix. 16. he hath given him the higheſt place in heaven, even his own right hand; he hath given him all the power of heaven and earth, and under the earth, in his own hand, to bind whom he pleaſeth, and to ſet free whom he thinks meet; he hath, in a word, ſuch high eſteem in the eyes of his Father, that he hath put into his hand all things that are for the profit of his people, both in this world and that which is to come; and all this as the fruit of his faithfulneſs in doing his work, as the mediator of the new covenant. *Thou haſt aſcended on high, thou haſt led captivity captive: thou haſt received gifts for men; yea, for the rebellious alſo:* and hath ſent forth ſome, furniſhed with theſe gifts, *for the work of the miniſtry,* to the edifying of them that are already called, and alſo for the calling in of all thoſe for whom he covenanted with his Father; *till all come in the unity of the faith, &c.* Eph. iv. 8—13.

Fourthly, It doth ſtill appear far more evident: for will you hear what the Father himſelf ſaith, as to his well pleaſedneſs in theſe two particulars. Firſt, He bids poor ſouls to hear, and to do as Chriſt would have them, Matt. iii. 17.

Luke ix. 35. Secondly, He reſolves to make them that turn their backs upon him, who diſhonour him, (which is done in a very great meaſure by thoſe that lay aſide his merits for juſtification) he hath reſolved to make them his footſtool; for he ſaith, *Sit thou at my right hand, until I make thine enemies thy footſtool.* Are they enemies to thee? ſaith God: I will be even with them. Do they ſlight thy merits, thy groans, thy tears, thy blood, thy death, thy reſurrection, and interceſſion, thy ſecond coming in heavenly glory? I will tear and rend them, and make them as mire in the ſtreets; *I will make thine enemies thy footſtool,* (Pſalm cx. 1. Matt. xxii. 44. Heb. i. 13. x. 15.) *Thou ſhalt daſh them in pieces like a potter's veſſel,* Pſalm ii. 9. Look to it, you that ſlight the merits of the blood of Chriſt!

Fifthly, God will make all the world to know, that he hath been and is well pleaſed in his Son, for he hath given the world to come into his hand, Heb. ii. Chriſt ſhall alſo raiſe the dead, bring them before his judgment ſeat, and execute judgment upon impenitent ſinners to their damnation; and he will receive to eternal life whom he doth favour, even ſo many as ſhall believe in his name and merits. (John v. 26—29.) *For as the Father hath life in himſelf, ſo hath he given to the Son to have life in himſelf; and hath given him authority to execute judgment alſo, becauſe he is the Son of Man. Marvel not at this: for the hour is coming, in the which all that are in the graves ſhall hear his voice, and ſhall come forth; they that have done good, unto the reſurrection of life; and they that have done evil, unto the reſurrection of damnation.* The worſt enemy that Chriſt hath now, ſhall come at that day with a pale face, with a quaking heart and bended knees, trembling before him, confeſſing the glory of his merits, and the virtue there was in them to ſave, *to the glory of God the Father,* Rom. xiv. 11. Phil. ii. 9, 10, 11.

You that deſire to be further ſatisfied concerning Chriſt's ſatisfaction, ſearch the ſcriptures, and beg of God to give you faith and underſtanding therein. As for you that ſlight theſe things, and continue ſo doing, God hath another way to take with you, even to daſh you in pieces like a potter's veſſel; for this hath Chriſt received of his Father to do unto you, Rev. ii. 27.

Thus I have ſhewed you in particular, that the covenant of the grace of God is free and unchangeable to men; that

is, it hath been obtained for men perfectly, to the satisfying of justice, and taking all things out of the way that were an hindrance to our salvation, Col. ii. 14.

The second thing discovering the freeness and constancy of the covenant of grace, is manifested thus:—

First, Whatsoever any man hath of the grace of God, he hath as a free gift of God through Christ Jesus the mediator of this covenant, even when in a state of enmity to him, (Rom. v. 8, 9. Col. i. 21, 22.) whether it be Christ as the foundation stone, or faith to lay hold on him; *for by grace are ye saved though faith; and that not of yourselves*, (not for any thing in you, or done by you for the purchasing of it) *it is the gift of God*, bestowed on you *even when ye were dead in trespasses and sins*, Eph. ii. 1—9. Nay, if thou hast so much as one desire that is right, it is the gift of God; for of ourselves, saith the apostle, we are not able to speak a good word, or think a good thought, 2 Cor. iii. 5.

Was it not grace, absolute grace, that God made promise to Adam after his transgressions? Gen. iii. 5.

Was it not free grace in God to save such a wretch as Manasseh was, who used enchantments, witchcraft, burnt his children in the fire, and wrought much evil? 2 Chron. xxxiii.

Was it not free grace to save those spoken of in the sixteenth chapter of Ezekiel, whom no eye pitied?

Was it not free grace for Christ to give Peter a loving look, after he had cursed and swore and denied him?

Was it not free grace that met Paul when he was going to Damascus to persecute, which converted him, and made him a vessel of mercy?

And what shall I say of such as are spoken of in 1 Cor. vi. 9, 10. who were fornicators, idolaters, adulterers, effeminate, abusers of themselves with mankind, thieves, covenant breakers, revilers, drunkards, extortioners, the basest of sinners in the world; yet these were washed, and justified: Was it not freely by grace? O saints! you that are in heaven cry out, We came hither by grace; and you that are on earth, I am sure you cry, If ever we go thither, it must be freely by grace.

Secondly, It appears to be unchangeable in these particulars:—

1. Because justice, being once satisfied, doth not call for the debt again: no, let ever so great a sinner come to Jesus

Chriſt, and to God by him; and juſtice, inſtead of ſpeaking againſt his ſalvation, will ſay, I am juſt, as well as faithful, to forgive his ſins, 1 John i. 9. When juſtice itſelf is pleaſed with a man, and ſpeaks on his ſide, inſtead of ſpeaking againſt him, we may well cry out, Who ſhall condemn?

2. Becauſe there is no law to come in againſt the ſinner that believes in Jeſus Chriſt: for he is not under that, and it comes in againſt none but thoſe who are under it. Believers are not under the law; it is not their lord, and hath nothing to do with them. Beſides, Chriſt's blood hath not only taken away the curſe thereof, but alſo he hath, in his own perſon, completely fulfilled it as a public perſon in our ſtead; Rom. viii. 1—4.

3. The devil that accuſed them is deſtroyed, Heb. ii. 14, 15.

4. Death, and the grave, and hell are overcome, 1 Cor. xv. 55. Hoſea xiii. 14.

5. Sin, that great enemy of man's ſalvation, is waſhed away, Rev. i. 5.

6. The righteouſneſs of God is put upon them that believe, and given to them, and they are found in it, Phil. iii. 8, 9, 10. Rom. iii. 22.

7. Chriſt is always in heaven to plead for them, and to prepare a place for them, Heb. vii. 24. John xiv. 1—4.

8. He hath not only promiſed that he will not leave us, nor forſake us; but he hath alſo ſworn to fulfil his promiſe. O rich grace! free grace! Lord, who deſired thee to promiſe? Who compelled thee to ſwear? We take honeſt men upon their bare words; but *God, willing more abundantly to ſhew unto the heirs of promiſe the immutability of his counſel, confirmed it by an oath; that by two immutable things,* (his promiſe and his oath) *in which it was impoſſible for God to lie, we might have a ſtrong conſolation, who have fled for refuge, to lay hold on the hope ſet before us,* Heb. vi. 17, 18. God will never break his oath; therefore we may well have good ground to hope, from ſuch a good foundation as this, that God will never leave us indeed.

Thirdly, Not only ſo, but God hath begotten believers again to himſelf, to be his adopted and accepted children in and through the Lord Jeſus, 1 Pet. i. 3.

He hath alſo prepared a kingdom for them before the foundation of the world, through Jeſus Chriſt, Matt. xxv.

He hath given them an earneſt of their happineſs, while they live here in this world. (Eph. i. 13, 14.) *After ye believed, ye were ſealed with that Holy Spirit of promiſe, which is the earneſt of our inheritance, until the redemption of the purchaſed poſſeſſion, unto the praiſe of his glory,* and that through this Jeſus.

If his children ſin through weakneſs, or by ſudden temptation, and confeſs it, he willingly forgives and heals all their wounds, reneweth his love towards them, waits to do them good, caſteth their ſins into the depths of the ſea, and all freely, without any work done by men as men. Not for your own ſakes do I this, O houſe of Iſrael, be it known unto you, ſaith the Lord, Ezek. xxxvi. 22, 23, but wholly alone by the blood of Jeſus.

In a word, if you would ſee it altogether, God's love was the cauſe why Chriſt was ſent to bleed for ſinners. Jeſus Chriſt's bleeding ſtops the cries of divine juſtice. God looks upon them as complete in him, and gives them to him as by right of purchaſe. Jeſus ever lives to pray for them that are thus given unto him. God ſends his Holy Spirit into them, to reveal this to them; ſends his angels to miniſter for them; and all this by virtue of an everlaſting covenant between the Father and the Son. *Happy are the people that are in ſuch a caſe.*

He hath made them brethren with Jeſus Chriſt, members of his fleſh and of his bones, the ſpouſe of this Lord Jeſus; and all to ſhew how dearly, really and conſtantly he loveth us, who by the faith of his operation have laid hold upon him.

I ſhall now lay down a few arguments for the ſuperabundant clearing of it, and afterwards anſwer two or three objections that may be made againſt it.

Firſt, God loves the ſaints as he loves Chriſt; and he loves Chriſt with an eternal love; therefore the ſaints alſo with the ſame. *Thou haſt loved them as thou haſt loved me,* John xvii. 23.

Secondly, That love which is from God muſt needs be everlaſting love; and that is the love wherewith God hath loved his ſaints in Chriſt Jeſus; therefore his love towards his children in Chriſt muſt needs be everlaſting. There is none dare ſay, that the love of God is a created mixture; if not, then it muſt needs be himſelf.*

* You muſt not underſtand that love in God is a paſſion, as it is in us; but the love of God is the very eſſence or nature of God, 1 John iv. 16.

Thirdly, That love which pitched upon us, from one as holy as God, muſt needs be an everlaſting love. Now, the love of God was, and is pitched upon us, through an object as holy as God himſelf, even our Lord Jeſus; and muſt needs be unchangeable.

Fourthly, If he with whom the covenant of grace was made, did, in every reſpect, all that the Lord could deſire or require of him, that his love might be extended to us forever; then his love muſt needs be an everlaſting love, ſeeing every thing required of us was completely accompliſhed for us by him.

Fifthly, If God hath declared himſelf to be the God that changeth not, and hath ſworn to be immutable in his promiſe, then ſurely he will be. He hath done ſo; and it is impoſſible for him to lie, or for his eternal love to be changeable, Heb. vi. 13, 14, 17, 18. Here is an argument of the Spirit's own making! Who can contradict it? If any object, and ſay, But ſtill it is upon the condition of believing; I anſwer, The condition alſo is his own free gift, and not a qualification ariſing from the ſtock of nature, Eph. ii. 8. Phil. i. 28, 29. So that here is the love unchangeable; here is alſo the condition given by him whoſe love is immutable; which may ſerve yet further as a ſtrong argument for our doctrine. Sinner, this is better felt and enjoyed, than talked of.

*Object.* But if this love of God be unchangeable in itſelf, yet it is not unchangeable upon the ſaints, unleſs they behave themſelves uprightly.

*Anſw.* As God's love at the firſt was beſtowed on the ſaints, without any thing foreſeen by the Lord in them, (Deut. ix. 4, 5, 6.) ſo he goeth on with the ſame, ſaying, *I will never leave thee nor forſake thee*, Heb xiii. 5.

*Object* But how cometh it to paſs then that ſome fall off again from the grace of the goſpel, after profeſſing it for a time, ſome to deluſions, and others to open ſins again?

*Anſw.* They are fallen away, not from the everlaſting love of God to them; but from the profeſſion of the love of God to them. Men may profeſs that God loves them, when it is not ſo, and that they are the children of God, when the devil is their father; as it is in John viii. 40—44. Therefore they that do finally fall away from a profeſſion of the grace of the goſpel, it is, firſt, becauſe they are baſtards and not ſons; ſecondly, becauſe as they are not ſons,

God ſuffereth them to fall, to make it appear that they are not ſons, not of the houſehold of God. *They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifeſt that they were not all of us,* 1 John ii. 19. And though Hymeneus and Philetus do throw themſelves headlong to hell, *nevertheleſs, the foundation of God ſtandeth ſure, having this ſeal, The Lord knoweth them that are his,* 2 Tim. ii. 17, 18, 19.

*Object.* But the ſcripture ſaith, that there are ſome that had faith, yet loſt it, and have made ſhipwreck of it. Now God loves no longer than they believe, as is evident; for *he that believeth not ſhall be damned.* So then, if ſome may have faith, and yet loſe it, and ſo loſe the love of God, becauſe they have loſt their faith, it is evident that God's love is not ſo immutable as you ſay it is to every one that believeth.

*Anſw.* There are more ſorts of faith than one ſpoken of in the ſcripture.

1. There is a faith that men may have, and not be the ſaints of God, (2 Cor. xiii. 1—4.) and yet may do great things therewith.

2. There is a faith that was wrought merely by the operation of the miracles that were done by Chriſt and his followers: *And many of the people believed on him.* How came they by their faith? Why, by the operation of the miracles that he did among them; for, ſaid they, *When Chriſt cometh, will he do more miracles than this man doeth?* The great thing that wrought their faith in them was only by ſeeing the miracles that he did, (John vii. 31. ii. 23.) which is not that ſaving faith, called the faith of God's elect, as is evident: for there muſt not only be miracles wrought upon outward objects, to beget that, but it muſt be by the ſame power that was ſtretched out in raiſing Chriſt from the dead; yea, the exceeding greatneſs of that power, Eph. i. 18, 19. For there is a believing wrought by ſome marvellous work viſibly appearing to the outward ſenſe of ſeeing; and there is a believing that is wrought in the heart by an inviſible operation of the Spirit, revealing the ſatisfaction of the merits of Chriſt to the ſoul in a more glorious way, both for certainty and for durableneſs, Matt. xvi. 17, 18.

3. There is a faith of a man's ſelf alſo; but the faith of the operation of God, is in ſcripture ſet in oppoſition to that. Paul ſaith, *By grace are ye ſaved through faith; and that not of yourſelves*, (not of your own making) *it is the gift of God*, Eph. ii. 8.

4. There is an hiſtorical faith, that is begotten merely by the hiſtory of the word, not by the co-operation of the Spirit by the word.

5. There is a traditional faith; that is, to believe things by tradition, becauſe others ſay they believe them. This is received by tradition, not by revelation, and ſhall never be able to ſtand either at the day of death, or at the day of judgment; though poſſibly men, while they live here, may eſteem themſelves and eſtates to be very good, becauſe their heads are filled with it.

6. There is a faith that is called in ſcripture a dead faith, the faith of devils, or of the devil. They that have only this, are like the devil, and are as ſure to be damned as he, notwithſtanding their belief, if they get no better faith in their hearts; for it is far from enabling them to lay effectually hold of Jeſus Chriſt, and ſo to put him on for eternal life and ſanctification, (James ii. 19, 26) which they muſt do if ever they be ſaved.

But all theſe are ſhort of the ſaving faith of God's elect, Firſt, becauſe theſe may be wrought, and not by that power ſo exceedingly great Secondly, becauſe theſe are wrought, partly by the ſenſe of ſeeing, namely, the miracles (not by hearing) and the reſt is wrought by a traditional or hiſtorical influence of the words in their heads; not by an heavenly, almighty, and ſaving operation of the Spirit of God in their hearts.

7. I ſuppoſe alſo that there is a faith wrought upon men through the influence of thoſe gifts and abilities that God gives ſometimes to thoſe who are not his own by election, though by creation. My meaning is, ſome men finding that God hath given them very great gifts and abilities, as to the gifts of preaching, praying, working miracles, or the like, they conclude that God is their father, and they his children; the ground of which confidence is ſtill begotten not by the glorious operation of the Spirit, but by conſidering the great gifts that God hath beſtowed upon them, in the things before mentioned.

As thus; the poor ſoul conſiders how ignorant it was, and how knowing it is now; alſo how vain it formerly was, and now how civil it is; and makes this concluſion, Surely God loves me; ſurely he hath made me one of his, and will ſave me. This is a wrong faith, as is evident, in that it is placed upon a wrong object; for this faith is not placed aſſuredly on God's grace alone, through the blood and merits of Chriſt being diſcovered effectually to the ſoul, but upon God through theſe things that God hath given it; as of gifts, either to preach or pray, or great works, or the like, which will come to nought, as ſure as God is in heaven; if no better faith, and ground of faith, be found out for thy ſoul ſavingly to reſt upon.

As to the ſecond caſe of the objection, which runs to this effect; God loves men upon the account of their believing; I anſwer, that God loves men before they believe; he loves them, he calls them, and gives them faith to believe. *But God, who is rich in mercy, for his great love wherewith he loved us*, When? when we believed, or before? *even when we were dead in ſins*, (and ſo far off from believers) *hath quickened us together with Chriſt; by grace ye are ſaved*, Eph. ii. 4, 5.

Now I ſuppoſe that thou wilt ſay in thy heart, I wiſh you to ſhew us then what is ſaving faith. This I may touch upon in the next thing that I am to ſpeak unto; for they who have that, are ſafe indeed!

II. The ſecond thing that I am to ſpeak unto is this, Who they are that are actually brought into this free and unchangeable grace; and alſo, how they are brought in?

Now are we come to an important part of the diſcourſe; and if God ſhall help me to run rightly through this, as I verily believe he will, I may do thee, reader, good, and bring glory to my God.

The queſtion containeth theſe two branches, firſt, who are brought in? ſecondly, how they are brought in? The firſt is quickly anſwered: Chriſt Jeſus is come into the world to ſave ſinners, Jewiſh ſinners, Gentile ſinners, young ſinners, old ſinners, the chief of ſinners, 1 Tim. i. 14, 15. Rom. v. 7—10. 1 Cor. vi 9, 10. Matt. xxi. 31. publicans and harlots; that is, whores, cheaters, and exacters ſhall enter into the kingdom of heaven. *For I came not* (ſaith Chriſt) *to call the righteous, but ſinners to repentance*, Mark ii. 17.

A ſinner in the ſcripture is deſcribed in general to be a tranſgreſſor of the law, 1 John iii. 4. *Whoſoever committeth ſin, tranſgreſſeth the law; for ſin is the tranſgreſſion of the law.*

But they are deſcribed in a more particular way, as firſt, thoſe in whom dwells the devil, Epheſ. ii. 2, 3. Secondly, ſuch as will do his ſervice, John viii. 44. Thirdly, enemies to God, Col. i. 21. Fourthly, ſuch as drunkards, whoremongers, liars, perjured perſons, covetous, revilers, extortioners, fornicators, ſwearers, poſſeſſed with devils, thieves, idolaters, witches, ſorcerers, conjurers, murderers, and the like, (1 Cor. vi. 9, 10. 2 Chro. xxxiii. 1—12, &c. Acts ix. 1, 2, 2. 1 Tim. i. 14—16. Acts xix. 19. Acts ii. 36, 37.) Theſe are ſinners to whom God will give heaven, happineſs, pardon of ſin, and an inheritance with Chriſt, ſaints and angels, if they come in and accept of grace, as I might prove at large; for God's grace is ſo great, that if they come to him by Chriſt, all will be forgiven them; therefore never object that thy ſins are too great to be pardoned; but *come, taſte and ſee how good the Lord is.*

The Second thing is, how are theſe brought into this everlaſting covenant of grace?

*Anſw.* When God doth in deed and in truth bring in a ſinner into this moſt bleſſed covenant, he uſually worketh this way.

Firſt, He ſlays or kills the party to all things beſides himſelf, and his Son Jeſus Chriſt, and the comforts of the Spirit.

For the clearing of this, I ſhall ſhew you, firſt, with what God kills. Secondly, how he kills; and thirdly, to what he kills thoſe, whom he makes alive in Jeſus Chrſt.

Firſt, When God brings ſinners into the covenant of grace, he firſt kills them with the covenant of works, which is the moral law or ten commandments. This is Paul's doctrine, and alſo his experience. It is his doctrine, where he ſaith, the miniſtration of death engraven in ſtones, the miniſtration of condemnation (which is the law, in that place called the letter) kills, 2 Cor. iii. 6—9. The letter killeth, or the law, the miniſtration of death, which in another place is called a ſound of words, Heb. xii. 19, becauſe they have no life in them, but rather death and damnation, through our inability to fulfil them, Rom. viii. 3. 2 Cor. vi.

Secondly, It is his experience, where he ſaith, *I was alive once* (to his own things, Phil. iii. 7—10) *without the law*, (before God ſtruck him dead by it) *but when the commandment came*, (to exerciſe its right office on me, to kill me) *ſin revived and I died; and the commandment which was ordained to be unto life, I found to be unto death: For ſin, taking occaſion by the commandment, deceived me, and thereby ſlew me*, Rom. vii. 9—11, and indeed to ſpeak my own experience, and the experience of all the ſaints, it can witneſs to this.

*Queſt.* But how doth God kill with this law or covenant?

*Anſw.* By opening to the ſoul the ſpirituality of it; *the law is ſpiritual, but I am carnal, ſold under ſin*, Rom. vii. 14. Now the ſpirituality of the law is diſcovered this way.

Firſt, By ſhewing to the ſoul that every ſinful thought is a ſin againſt it. Yes, ſinners, when the law comes home upon thy ſoul in its ſpirituality, it will diſcover thoſe things to be ſins, that thou now lookeſt over, and regardeſt not. That is a remarkable ſaying of Paul, *ſin revived, and I died.* As if he had ſaid, thoſe things that before I did not regard, but looked upon as trifles, to be dead and forgotten; when the law was faſtened on my ſoul, it did ſo raiſe them from the dead, call them to mind, ſo muſter them before my face, and put ſuch ſtrength into them, that I was over-maſtered by the guilt of them. *Sin revived*, by the commandment, or my ſins had mighty ſtrength, life, and abundance of force upon me, becauſe of that, inſomuch that it killed me, Matt. v. 28.

Secondly, It ſheweth that every ſuch ſin deſerveth eternal damnation. Friends, I believe but few of you have ſeen the ſpirituality of the law of works; but this is one thing in which it diſcovereth its ſpirituality, and this is the proper work of the law.

Thirdly, God doth alſo diſcover the nature of his own divine and infinite juſtice, of which the law is a deſcription, and by diſcovering its purity and holineſs to be ſo divine, ſo upright, and ſo far off from winking at the leaſt ſin, he doth by that law, without any favour, condemn the ſinner for that ſin, Gal. iii. 10.

When he hath brought the ſoul into this dilemma, then he ſheweth to the ſoul the nature and condition of the law, as to its dealing or forbearing with him that hath ſinned againſt it; which is to paſs an eternal curſe upon the ſoul and body of the offender, ſaying to him, *Curſed be the man*

*that continueth not in every thing that is written in the book of the law to do it:* For, ſaith the law, this is my proper work, firſt, to ſhew thee thy ſins, and when I have done that, to condemn thee for them, and that without all remedy, as from me or any thing within my bounds; for I am not to ſave any, to pardon any, nay, not to favour any in the leaſt thing that have ſinned againſt me. God did not ſend me to pardon, but to diſcover ſin, and to condemn for it. As ſoon as this is preſented to the conſcience, the law alſo doth ſhew, that there are no righteous acts, according to the tenor of that covenant, that can reprieve him, or take off from all this horror and curſe that lies upon him; becauſe that is not a miniſtration of pardon to forgive ſin; but an adminiſtration of damnation, becauſe of tranſgreſſion. The diſcovery of this ſtriketh the ſoul into a deadly ſwoon. But when God doth the work indeed, he ſheweth the ſoul that he is the man who is eternally under this covenant by nature, and that he hath ſinned againſt this law, by right deſerving the curſe of the ſame; and that all that ever he can do will not give ſatisfaction to that glorious juſtice that gave this law. Holy actions, tears of blood, ſelling all and giving it to the poor, or whatever elſe can be done, comes ſhort, and is all to no purpoſe, Phil. iii. He that ſeeth this, will die to that which he was alive to before, though he had a thouſand lives. Ah! ſinners, were you but ſenſible indeed of the ſeverity and truth of this, it would make you look about you to purpoſe. How would it make you ſtrive to ſtop at that, which now you drink down with delight? How many oaths would it make you bite aſunder? Nay, it would make you bite your tongues, to think that they ſhould be uſed as inſtruments of the devil, to bring your ſouls into ſuch unſpeakable miſery. Then you would not hang the ſalvation of your ſouls upon ſuch ſlender things as now you do: No, but you would be of another mind then. O then you would cry out, I muſt have Chriſt; what ſhall I do for Chriſt? How ſhall I come at Chriſt? O that I were truly ſure of Chriſt: My ſoul is damned, caſt away, and muſt forever burn with devils, if I do not have an intereſt in Jeſus Chriſt.

When God hath done this, then he further ſhews the ſoul that the covenant, which it is under by nature is diſtinct from the covenant of grace; and alſo that they who are under it, are by nature without any of the graces which

they have that are under the covenant of grace. As, firſt, that it hath no faith, John xvi. 9. Secondly, no hope, Eph. ii. 12. Thirdly, none of the Spirit, to work theſe things, by nature. Fourthly, neither will that covenant give to them any peace with God. Fifthly, no promiſe of ſafeguard from his avenging law, by that covenant. Sixthly, but lieth by nature liable to all the curſes and condemnings of this moſt fiery covenant. Seventhly, that it will accept of no ſorrow, no repentance, no ſatisfaction as from thee. Eighthly, that it calls for no leſs than the ſhedding of thy blood, and the damnation of thy ſoul and body. And if there be any thing proffered to it by thee, as to making amends, it throws it back again as dirt in thy face, ſlighting all that thou canſt bring. When the ſoul is brought into this condition, then it is indeed dead; killed to that to which it was once alive.

In the next place I will ſhew you to what it is killed.

Firſt, To ſin: O it dares not ſin! it ſees hell is prepared for them that ſin. God's juſtice will not ſpare it if it live in ſin; the law will damn it, if it live in ſin; the devil will have it, if it follow its ſin: it trembles at the very thoughts of ſin. If ſin do but offer to tempt the ſoul, and draw it away from God, it cries, it ſighs, it ſhunneth the very appearance of ſin that is obvious unto it. If God would but ſerve you thus that love your pleaſures, you would not make ſuch a trifle of ſin as you do.

Secondly, It is killed to the law of God as a covenant of works. Oh, ſaith the ſoul, the law hath killed me to itſelf. *I through the law am dead to the law.* The law is another thing than I thought it was! I thought not it would have been ſo ſoul-deſtroying a law! I thought not it would have been ſo ſevere againſt me for my little ſins, for my playing, for my jeſting, for my diſſembling, quarrelling, and the like! I had ſome thoughts, indeed, that it would hurt great ſinners, but let me paſs! And though it condemned great ſinners, yet it would paſs by me! O that I were free from this law! I tell thee, that a ſoul thus wrought upon is more afraid of the covenant of works than he is of the devil; for he ſees it is the law that doth give him up into his hands for ſin; and if he was but clear from that, he ſhould not greatly fear the devil. Every particular command tears the caul of his heart! Every command is as a great gun charged againſt his ſoul! Now he ſees he might as well

run into a fire to keep himſelf from burning, as to run to the law to keep himſelf from damning: and this he really ſees and feels to his ſorrow and perplexity.

Thirdly, The ſoul is alſo killed to his own righteouſneſs, and counts that but dung and droſs. O, ſays he, thou filthy righteouſneſs! (Iſa. lxii. 6.) how haſt thou deceived me? How haſt thou beguiled my poor ſoul? How did I deceive myſelf by giving a little alms? by abſtaining from ſome groſs pollutions? by walking in ſome ordinances, as to their outſide? How hath my good words, good thoughts, good meanings, as the world calls them, deceived my ignorant ſoul? I want the righteouſneſs of faith, the righteouſneſs of God; for I ſee now there is no other will do me any good.

Fourthly, It is alſo killed to its own faith, its own hope, its own repentings, its own promiſes and reſolutions, its own ſtrength, its own virtue, or whatſoever it had before. Now, ſaith the ſoul, that faith I thought I had is but fancy; that hope I thought I had I ſee is but hypocritical, vain and groundleſs. The ſoul ſees it hath by nature no ſaving faith, no ſaving hope, and no grace. Now it crieth out, How many promiſes have I broken? and how many times have I reſolved in vain, when I was ſick at ſuch a time, and in a ſtrait at ſuch a place! I thought myſelf a wiſe man once, but I ſee myſelf a fool now! O how ignorant am I of the goſpel, and of the bleſſed experience of the work of God on a Chriſtian's heart! In a word, it ſees itſelf beſet by nature with all evil, and deſtitute of all good, which is enough to kill the ſtouteſt, hardeſt hearted ſinner that ever lived. O friends! ſhould you underſtand this diſcovery of the dealing of God with a ſinner, when he makes him a ſaint, and would ſeriouſly try yourſelves thereby, as God will try you one day, how few would there be found of you to be taught the work of God in the notion, much leſs in the experimental knowledge of the ſame! And God is pleaſed to take this way with ſinners, thus to kill them with the old covenant, to all things below a crucified Chriſt.

Firſt, Becauſe otherwiſe there would be none in the world that would look after this ſweet Jeſus Chriſt. There is but a few that go to heaven comparatively, and thoſe few God deals with in this manner, or elſe his heaven, his

Chriſt, his glory, and everlaſting happineſs, would be ſlighted by all ſinners. Do you think that Manaſſeh would have regarded the Lord, had he not ſuffered his enemies to have prevailed againſt him? 2 Chron. xxxiii. 1—16. Do you think that Ephraim would have looked after ſalvation, had not God firſt confounded him with the guilt of the ſins of his youth? Jer. xxxi. 18. What do you think of Paul? Acts ix. 4, 5, 6. What do you think of the jailer? Acts xvi. 30, 31, 32. What do you think of the three thouſand? Acts ii. 36, 37. Was not this the way that the Lord took to make them cloſe in with Jeſus Chriſt? Did he not kill them to every thing below Chriſt, inſomuch that they were forced to cry out, *What ſhall we do to be ſaved?* I ſay, God might keep heaven and happineſs to himſelf, if he ſhould not work in this way with ſinners.

Secondly, Becauſe then, and not till then, will ſinners accept of Jeſus Chriſt in God's way. So long as ſinners can make a life out of any thing below Chriſt, they will not cloſe with Chriſt unconditionally; but when the God of heaven hath killed them to every thing below himſelf and his Son, then Chriſt is received. This is the reaſon why ſinners, when they hear of Chriſt, will not cloſe in with him; there is ſomething that they can take content in beſides him. The prodigal, as long as he could content himſelf with the huſks that the ſwine did eat, kept away from his father's houſe; but when he could get no nouriſhment on this ſide his father's houſe, then, and not till then, does he ſay, *I will ariſe, and go to my father*, &c. Luke xv. 18.

This is the reaſon therefore why men come not to the Son of God, but ſtand halting about the terms they muſt have him upon; for, ſaith the drunkard, I look upon Chriſt to be worth having; but yet I am not willing to loſe ALL for him. All but the pot, ſaith the drunkard; and all but the world, ſaith the covetous. I will part with any thing but luſt and pride, ſaith the wanton: but if Chriſt cannot be had without I forſake all, then it muſt be with me as with the young man in the goſpel, ſuch news will make me ſorry at my very heart.

When a man is killed to all his ſins, to all his righteouſneſs, to all his comforts whatſoever, and ſees that there is no way but he muſt be damned in hell, if he be not ſaved by Jeſus Chriſt; then he ſaith, Give me Chriſt, whatſoever he coſt; though he coſt me friends, though he coſt me

comforts, though he coſt me all that I have; yet, like the wiſe merchant in the goſpel, I will ſell all to get that pearl. I tell you, when a ſoul is brought to ſee its want of Chriſt aright, it will not be kept back. Father, mother, huſband, wife, lands, nay, life and all will go, rather than the ſoul will miſs of Chriſt. Aye, and the ſoul counteth Chriſt a cheap Saviour, if he can get him on any terms; for it ſaith, I am a damned man, a caſtaway, if I have not Chriſt. What ſay you, O wounded ſinners? Is not this true? Would you not give ten thouſand worlds, if you had ſo many, to be well aſſured that your ſins ſhall be pardoned, and your ſouls and bodies juſtified and glorified at the coming of the Lord Jeſus?

Thirdly, The Lord worketh this way, to make the ſoul ſenſible what it coſt Chriſt to redeem it from death and hell. When a man feels the ſting and guilt of ſin, death and hell upon his conſcience, then and not till then can he tell what it coſt Chriſt to redeem ſinners. O! ſaith the ſoul, if a few ſins are ſo terrible, and lay the ſoul under ſuch wrath and torment, what did Chriſt undergo, who bare the ſins of thouſands and thouſands all at once!

This alſo is one mean to make ſouls afraid of ſin, to make them humble in a ſenſe of their own vileneſs, to make them count every thing that God giveth them a mercy, to make much of the leaſt glimpſe of the love of God, and to prize it above the whole world. O ſinners, were you thus killed, heaven would be heaven, and hell would be hell indeed; but becauſe you are not wrought upon in this manner, therefore you count the ways of God as bad as a good man counteth the ways of the devil, and the ways of the devil and hell as good as a ſaint doth count the ways of God.

Fourthly, God worketh this way, to make ſinners ſure of heaven. So long as ſouls are ſenſeleſs of ſin, and what a damnable ſtate they are in by nature, ſo long they will trifle with the kingdom of heaven, and the ſalvation of their own poor ſouls; but when God cometh and ſheweth them where they are, and what is like to become of them if they miſs of the crucified Saviour; O then, ſaith the ſoul, would I were ſure of Jeſus; what ſhall I do to get aſſurance of Jeſus? And thus doth God, as I may ſay, whip ſouls to Jeſus Chriſt; they being ſo ſecure, ſo ſenſeleſs, and ſo much their own enemies, as not to look out after their own eternal advantage.

Fifthly, Another reaſon why God dealeth thus with ſinners, is becauſe he would bring Chriſt and the ſoul together in a right way. Chriſt and ſinners would never come together in a beloved poſture, they would not ſo well ſuit each other, if they were not brought together this way.

When the ſinner is killed to every thing below Jeſus, how then doth the ſoul and Chriſt ſuit one another. Then here is a vile ſinner for a righteous Jeſus, a poor ſinner to a rich Jeſus, a weak ſinner to a ſtrong Jeſus, a blind ſinner to a ſeeing Jeſus, an ignorant, careleſs ſinner to a wiſe and careful Jeſus. O! how wiſe is God in dealing thus with a ſinner! He ſtrips him of his knowledge, that he may fill him with Chriſt's: he killeth him for taking pleaſure in ſin, that he may take pleaſure in Jeſus Chriſt, &c.

Sixthly, God worketh thus with ſinners, becauſe he will have the glory of their ſalvation. Should not men and women be killed to their own things, they would do ſacrifice unto them, and inſtead of ſaying to the Lamb, *Thou art worthy*, Rev. v. 9. Job xl. 14. Rom. iii. 27. Eph. ii. 8, 9. Tit. iii. 5. they would ſay, their own arm, their own right hand hath ſaved them: but God will cut off boaſting from ever entering within the borders of eternal glory; for he is reſolved to have the glory of the beginning, the middle and the end, of the contriving and ſaving, and giving ſalvation to them that enter into the joys of everlaſting glory; *that they may be called trees of righteouſneſs, the planting of the Lord, that he might be glorified.*

The ſoul being thus killed to itſelf, its ſins, its righteouſneſs, faith, hope, wiſdom, promiſes, and reſolutions; in the next place, it hath given unto it a moſt glorious, perfect and never-fading life, which is firſt a life imputed to it, yet ſo really, that the very thought of it in the ſoul hath ſo much operation and authority, eſpecially when the meditation of it is mixed with faith, as to make it triumph, and to look its enemies in the face with comfort, notwithſtanding the greatneſs of the multitude, the fierceneſs of their anger, and the continuation of their malice. This imputed life is the obedience of the Son of God, as his righteouſneſs, in his ſuffering, riſing, aſcending, interceding, and thus triumphing over all the enemies of the ſoul, and given to it, as wrought on purpoſe for it. So that the ſoul ſays, Is there righteouſneſs in Chriſt? that is mine. Is there perfection in that righteouſneſs? that is mine. Did he bleed for ſin? it was

for me. Hath he overcome the law, the devil and hell? the victory is mine, and I am counted the conqueror; nay, more than a conqueror, through him that hath loved me. And I count this a moſt glorious life; for by this means I am in the firſt place proclaimed both in heaven and earth guiltleſs, and, as I am in Chriſt, am not under the law, to be condemned, but as holy and righteous as the Son of God himſelf, becauſe he himſelf is my holineſs and righteouſneſs, he having taken all things out of the way that would condemn me.

Sometimes, I bleſs the Lord, my ſoul hath had this life not only imputed to me, but the very glory of it upon my ſoul: for, when I was under many condemnings of heart, and feared becauſe of my ſins that my ſoul would miſs of eternal glory, I felt in my ſoul ſuch a ſecret motion as this, "Thy righteouſneſs is in heaven," together with the ſplendour and ſhining of the Spirit of grace in my ſoul, which gave me to ſee clearly that my righteouſneſs, by which I ſhould be juſtified from all that could condemn, was the Son of God himſelf in his own perſon, now at the right hand of his Father, repreſenting me complete before the mercy-ſeat; ſo that, night and day, wherever I was or whatever I was doing, ſtill there was my righteouſneſs before the eyes of divine glory; ſo that the Father could never find fault with the righteouſneſs of my Head, ſeeing it was complete; neither could he ſay, Where is it? becauſe it was continually at his right hand.

At another time, having contracted guilt upon my ſoul, and having ſome diſtemper of body upon me, I ſuppoſed that death might now ſo ſeize upon me as to take me away from among men; then I thought, What ſhall I do now? Is all right with my ſoul? Have I the right work of God on my ſoul? I anſwered, No ſurely; becauſe there are ſo many weakneſſes in me; yea, in my beſt duties: for, thought I, how can ſuch an one as I find mercy, whoſe heart is ſo prone to evil, and ſo backward to that which is good? Thus filled with fear to die, theſe words came in upon my ſoul, *Being juſtified freely by his grace, through the redemption which is in Chriſt;* as if God had ſaid, Sinner, thou thinkeſt becauſe thou haſt had ſo many infirmities and weakneſſes in thy ſoul, whilſt thou haſt been profeſſing me, therefore now there is no hope of mercy; but be it known unto thee, that it was not any thing done by thee at the

firſt that moved me to have mercy upon thee; neither is it any thing that is done by thee now, that ſhall make me either accept or reject thee; behold my Son, who ſtandeth by me; he is righteous, he hath fulfilled my law, and given me ſatisfaction; on him therefore do I look, and on thee only as thou art in him; and according to what he hath done, ſo will I deal with thee. This having ſtayed my heart, and taken off the guilt through the ſtrength of its coming on my ſoul, ſoon after came in that word as a ſecond teſtimony, *Who hath ſaved us, and called us with an holy calling, not according to our works, but according to his own purpoſe and grace, which was given us in Chriſt Jeſus before the world began.*

Thus is the ſinner made alive from the dead, and juſtified by grace through the righteouſneſs of Chriſt, which is unto all and upon all them that believe, according to the ſcriptures. *And the life which I now live in the fleſh, I live by the faith of the Son of God, who loved me, and gave himſelf for me,* Gal. ii. 20. *I lay down my life for my ſheep. I am come that they might have it more abundantly,* John x. 10, 15. *For if, when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we ſhall be ſaved by his life. That as ſin hath reigned unto death, even ſo might grace reign through righteouſneſs unto eternal life, by Jeſus Chriſt our Lord,* Rom. v. 10, 21.

This life is not only imputed to him that is wrought on by the Spirit of grace, but there is alſo given to the ſoul an underſtanding, enlightened on purpoſe to know the things of God, which is Chriſt and his imputed righteouſneſs, (1 John v. 20.) which it never thought of nor underſtood before, (1 Cor. ii. 9, 10, 11.) The underſtanding being enlightened, and made to ſee ſuch things in Chriſt as it pants after, it is revived in a heavenly meaſure with the application of this righteouſneſs; for thereby it knoweth it ſhall find God ſpeaking peace to itſelf, with fatherly affection, ſaying, *Be of good cheer, thy ſins are forgiven thee,* the righteouſneſs of my Son I beſtow upon thee: *for what the law could not do, in that it was weak through the fleſh, God ſent his own Son, to condemn ſin in the fleſh,* Rom. viii. 3, 4. Though thou haſt gone aſtray like a loſt ſheep, yet on him I have laid thine iniquities; and though thereby thou didſt undo thyſelf forever, yet by his ſtripes I have healed thee. Thus the Lord cauſeth the ſoul by faith to apply that which

he doth by grace impute unto it; and being enlightened, quickened, and made alive from that dead ſtate it was in before, or at leaſt having the beginnings of this life, it hath theſe ſeveral advantages, which they have not that are dead in their ſins, and under the law.

Firſt, it ſeeth what a ſad condition all men by nature are in, they being in that ſtate which itſelf was in but a while ſince; but now by grace it is beginning to riſe out of it; now it ſeeth the whole world lieth in wickedneſs, (John v. 16.) and ſo liable to eternal vengeance, becauſe of their wickedneſs. Ah! friends, let me tell you, though you may be ignorant of your ſtate and condition, yet the poor, groaning, hungering ſaints of God can ſee what a woful, miſerable ſtate you are in, and it makes them tremble to think of your moſt lamentable end (you dying ſo) and cauſes them to fly the faſter to their Lord Jeſus, leſt they ſhould alſo be partakers of that moſt doleful doom. This is the effect of their own experience, knowing they were lately in the ſame condition, under the ſame condemnation. This is a bleſſing of God, that ever he ſhould ſhew the ſoul its ſad condition, and incline it to ſeek after a better. O bleſſed be the Lord! ſaith the ſoul, that ever he ſhould awaken me, ſtir me up, and bring me out of that ſtate I was once in with them. It makes alſo the ſoul to wonder, to ſee how fooliſhly and vainly its neighbours ſpend their precious time, that they ſhould be ſo void of underſtanding, ſo forgetful of their latter end, ſo ſenſeleſs of the damning nature of their ſins. O that their eyes were but enlightened to ſee where they are! ſurely they would be of another mind than they now are. The ſoul wonders to ſee on what ſlender things theſe poor creatures hang the ſtreſs of the eternal ſalvation of their ſouls. Oh! ſaith the ſoul, it makes me mourn that ſome ſhould think that they were born Chriſtians, and others that their baptiſm makes them ſo, others depending barely upon a traditional, hiſtorical faith, which will leave their ſouls in the midſt of perplexity—O that they ſhould truſt to ſuch fables, fancies, and wicked ſleights of the devil, as their good doings, their good thoughts, their civil walkings and living in the world. O baſe profeſſion! the end thereof will be miſerable!

When the ſoul is thus wrought upon it will look for the very gates of hell to be ſet open againſt it, with all their force and might to deſtroy it. Now hell rageth, the devil

roareth, and all the world reſolveth to do all they can to bring the ſoul again into bondage and ruin. The ſoul will alſo have enemies, even in its own heart's luſt, as covetouſneſs, adultery, blaſphemy, unbelief, hardneſs of heart, coldneſs, ignorance, with an innumerable company of attendants, like ſo many weights at its heels, ready to ſink it into hell every moment, together with ſtrange apprehenſions of God and Chriſt, as if now they were abſolutely turned to be its enemies, making it doubt of the certainty of its ſalvation. For though a ſoul may in reality have the righteouſneſs of the Son of God imputed to it, and alſo ſome faith in a very ſtrong manner to lay hold upon it; yet at another time, through temptation, it may fear and doubt again; inſomuch that the ſoul may be put into a very great fear, leſt it ſhould return again to the condition it once was in, Jer. xxxii. 40. O! ſaith the ſoul, when I think of my former ſtate, how miſerable it was, it makes me tremble; and when I think that I may fall into that condition again, how ſad are the thoughts of it to me? I would not be in that condition again for all the world; and this fear riſeth ſtill higher and higher, as the ſoul is ſenſible of Satan's temptations, or of the working of its own corruptions. Theſe filthy luſts and corruptions, O that I were rid of them, that they were conſumed in a moment; for they diſturb my ſoul, diſhonour my God, defile my conſcience, and weaken my hands in the way of God, and comforts in the Lord, Rom. vii. 24. This fear puts the ſoul upon flying to the Lord by prayer, for the covering of his imputed righteouſneſs, and for ſtrength againſt the devil's temptations and its own corruptions; that God will give his Holy Spirit to ſtrengthen it againſt the things that annoy and diſcourage it in its way, with a reſolution through grace never to be contented, till it doth find in itſelf a triumphing over ſin by faith in the blood of a crucified Jeſus.

Secondly, The ſoul that hath been thus killed by the law to the things it formerly delighted in, now cannot be contented with that ſlender, groundleſs faith and hope it once contented itſelf with. No, no, but now it muſt be brought into the ſaving knowledge of Jeſus Chriſt; now it muſt have him diſcovered to the ſoul by the Spirit; now it cannot be ſatisfied, becauſe ſuch and ſuch ſay it is ſo. No, it will cry out, Lord, ſhew me continually, in the light of thy Spirit through thy word, that that Jeſus, who was born in the days

of Ceſar Auguſtus, (when Mary, a daughter of Judah, went with Joſeph to be taxed at Bethlehem) is the very Chriſt. Lord, let me ſee it in the light of thy Spirit, and in the operation thereof, and let me not be contented without ſuch a faith as is wrought by the diſcovery of his birth, crucifixion, death, blood, reſurrection, aſcenſion, interceſſion, and ſecond (perſonal) coming again, that the very faith of it may fill my ſoul with comfort and holineſs. And O how afraid the ſoul is, leſt it ſhould fall ſhort of this faith, and of the hope that is begotten by ſuch diſcoveries as theſe! For the ſoul knoweth, that if it hath not this, it will not be able to ſtand neither in death nor judgment; and therefore ſaith, Lord, whatever other poor ſouls content themſelves with, let me have that which will ſtand me in ſtead, and carry me through a dangerous world; that may help me to reſiſt a cunning devil; that may help me to obtain ſoul ſatisfying conſolation from Jeſus Chriſt through thy promiſes, by the might and power of thy Spirit. And when the poor ſoul at any time hath a diſcovery of the love of God through a bleeding, dying, riſing, interceding Jeſus, becauſe it is not willing to be deceived; O how wary it is of cloſing with it, for fear it ſhould not be right, for fear it ſhould not come from God! The ſoul ſaith, Cannot the devil give one ſuch comfort too? Cannot he transform himſelf thus into an angel of light? So that, becauſe it would be upon ſure ground, it cries out, Lord, ſhew me thy ſalvation, and that not once or twice, but, Lord, let me have thy preſence continually upon my heart, to-day and to-morrow, and every day. For the ſoul, when rightly brought from under the covenant of works into the covenant of grace, cannot be (unleſs it be under ſome deſperate temptation) contented without the preſence of God, teaching, comforting, eſtabliſhing, and helping the ſoul to grow in the things of Chriſt; becauſe it knoweth that if God withdraw his preſence in any way from it, the devil will be ſure to be at hand working with his temptations, trying to get the ſoul into ſlavery and ſin again; alſo the corrupt principle will be joining and combining with the wicked one, as a co-partner with him, to bring the ſoul into miſchief, which puts it upon an earneſt continual panting after more of the ſtrengthening, preſerving, comforting, and teaching preſence of God, and for ſtrong ſupplies of faith, effectually to lay hold on him.

Thirdly, The ſoul is ſo quickened, that it is not ſatisfied now without it do in deed partake of the peace of God's elect; now it is upon the examination of the reality of its joy and peace. Time was indeed that any thing would ſerve its turn; but now all kind of peace and joy will not be accepted with it. Now it muſt joy in God through Jeſus Chriſt, and its peace muſt come through the virtue of his blood, ſpeaking peace to the conſcience, by taking away both the guilt and the filth of ſin. The ſoul is freely accepted with God through Chriſt. He hath completely fulfilled all the conditions of the firſt covenant, and freely placed it in the ſafety of what he hath done, preſenting the ſoul ſpotleſs in the ſight of God through his obedience. The ſoul hath peace through the blood of his croſs, and ſees himſelf reconciled to God by the death of his Son, Col. i. 20, 21. or elſe his comfort will be queſtioned by him. It is not every promiſe that cometh now upon his heart that will ſatisfy him; he muſt ſee whether Jeſus be preſented to the ſoul, in and through that promiſe. Now if he rejoice, it is becauſe the Lord's promiſe ſounds aloud in his heart, coming to him with the love and pardoning grace of God in Chriſt. This is the firſt and principal joy the ſoul hath that is quickened and brought into the covenant of grace.

Fourthly, Now the man finds heavenly ſanctification wrought in his ſoul, through the moſt precious blood of the Man whoſe name is Jeſus Chriſt. *Jeſus, that he might ſanctify the people with his own blood, ſuffered without the gate.* Now he finds a change in the underſtanding, will, affections, judgment, and conſcience: through the inward man a change, and through the outward man a change, from head to foot, as we uſe to ſay. *For he that is in Chriſt*, and in this covenant of grace, *is a new creature*, 2 Cor. v. 17, or hath been made again. Now the ſoul is reſolved for heaven and glory; now it crieth out, Lord, if there be a right eye offenſive to thee, pluck it out; or a right foot, cut it off; or a right hand, take it from me. He ſtudies how he may honour God, and bring praiſe to him. Now the ſoul is for a preparation for the ſecond coming of Chriſt, endeavouring to lay aſide every thing that may hinder; and cloſing in with thoſe things that may make it in a beloved poſture againſt that day.

Fifthly, This is from a goſpel ſpirit, and not from a legal natural principle: for the ſoul hath theſe things as the

fruit and effect of its being ſeparated into the covenant of grace, and ſo poſſeſſed with that Spirit that doth dwell in them who are brought from under the old covenant. Theſe things ſpring forth in the ſoul from another root and ſtock than the actings of other men; for the ſoul that is thus wrought upon, is as well dead to the law and its righteouſneſs as it is to its ſins.

Sixthly, Now the ſoul begins to have ſome bleſſed experience of the things of God, even of the glorious myſteries of the goſpel.

1. It knoweth the meaning of thoſe words, *My fleſh is meat indeed, and my blood is drink indeed*, John vi. 55, and that by experience; for the ſoul hath received peace of conſcience through that blood, effectually applied to it; by feeling the guilt of ſin die off from the conſcience by its operation; by feeling the power thereof to take away the curſe of the law; and by finding the very ſtrength of hell to fail, when once this atonement is received in reality.

2. Now the ſoul knoweth by experience the meaning of that ſcripture, *Our old man is crucified with him, that the body of ſin might be deſtroyed*, Rom. vi. 6. It ſees, that when Jeſus did hang on Mount Calvary, the body of its ſins was there hanged up, dead and buried with him, though it was then unborn, ſo as never to be laid to its charge either here or hereafter, or to carry it captive into perpetual bondage. This is the way both to live comfortably as touching the guilt of ſin, and as to its power and filth; for the ſoul that hath received this in truth, finds ſtrength againſt ſin, through that Saviour who did ſo glorioufly overcome it; ſo that now they are ſaid to be *more than conquerors through him*, Rom. viii. 33—37.

3. Now the ſoul hath received a faith, and a lively hope, ſuch an one as can fetch ſtrength from the fulneſs of Chriſt, and from his merits.

4. The ſoul can now look on itſelf and on Chriſt, and ſay, It is true, I am an empty ſoul, but Chriſt is full; I am a poor ſinner, but Chriſt is rich; I am fooliſh, but Chriſt is wiſe; I am an unholy, unſanctified creature in myſelf; but *Chriſt is made of God unto me, wiſdom, righteouſneſs, ſanctification, and redemption*, 1 Cor. i. 30.

5. That fiery law, which the ſoul could not endure nor delight in, now delights in it after the inward man: it would always be walking in it, being offended with any ſin,

or any corruption, that would be any ways an hindrance to it, Rom. vii. 24, 25. Yet it will not endure that the law ſhould take the work of its ſalvation out of Chriſt's hand: The ſoul that hath the right work of God upon it, cries, Not my prayers, not my tears, not my works, though they come from the Spirit of Chriſt itſelf within me; theſe ſhall not have the glory of my ſalvation. Thus the ſoul gives Chriſt the pre-eminence, Col. i. 18.

I will now ſpeak a few words from my own experience of the things of Chriſt; and the rather, becauſe many in this day of ignorance, either comfort themſelves in the notion without the power, or elſe both reject the notion and the power of this moſt glorious goſpel; therefore for the further conviction of the reader, I ſhall tell him (with David) ſomething of what the Lord hath done for my ſoul. A little of the experience of the things of Chriſt, is far more worth than all the world. It would be too tedious to tell thee all from firſt to laſt, but ſomething I ſhall tell thee, that thou mayeſt not think theſe things are fables.

When it pleaſed the Lord to begin to inſtruct my ſoul, he found me one of the black ſinners of the world; he found me making a ſport of oaths, and alſo of lies, and many a ſoul-poiſoning meal did I make out of divers luſts, as drinking, dancing, &c. with the wicked ones of the world. The Lord finding me in this condition, opened the glaſs of his law unto me, ſhewing me ſo clearly my ſins, both the greatneſs of them, and alſo how abominable they were in his ſight, that I thought the very clouds were charged with the wrath of God, and ready to let fall the fire of his jealouſy upon me;* yet for all this I was ſo wedded to my ſins, that I thought with myſelf, I will have them, though I loſe my ſoul, (wretch that I was); but God, the great, the rich, the infinitely merciful God, did not take this advantage of my ſoul to caſt me away; but followed me ſtill, and won my heart, by giving me ſome underſtanding, not only of my miſerable ſtate, which I was very ſenſible of, but alſo that there might be hopes of mercy; taking away my love to luſt, and placing in the room thereof a holy love to re-

* This conviction ſeized on my ſoul one ſabbath day when I was at play, being one of the firſt that I had; when it came, though it ſcared me with its terror, yet through the temptation of the devil immediately ſtriking in, I caſt it off again, and became as vile for ſome time as I was before.

ligion. Thus the Lord won my heart to ſome deſire to hear the word, to grow a ſtranger to my old companions, and to accompany the people of God, giving me many ſweet encouragements from ſeveral promiſes in the ſcriptures. But after this, the Lord wonderfully ſet my ſins upon my conſcience, thoſe ſins eſpecially that I had committed ſince the firſt convictions; temptations alſo followed me very hard, eſpecially ſuch as tended to make me queſtion the way of ſalvation, whether Jeſus Chriſt was the Saviour or not; and whether I had beſt to venture my ſoul upon him for ſalvation, or take ſome other courſe; and I continued a year and upwards, without any ſound evidence as from God to my ſoul, touching ſalvation as it comes by Jeſus Chriſt; but at the laſt, as I may ſay, when the ſet time was come, the Lord did ſet me down bleſſedly in the truth of the doctrine of Jeſus Chriſt. I believed that Jeſus Chriſt was born of a virgin, walked in the world with his diſciples, afterwards died on the croſs, was buried, roſe again, aſcended above the clouds and heavens, and there lives to make interceſſion; and that he will come again at the laſt day to judge the world, and take his ſaints unto himſelf. Theſe things I ſaw as evidently as if I had ſtood by when he was in the world, and alſo when he was caught up. Having ſuch a change as this upon my ſoul, it made me wonder. The Lord did alſo very gloriouſly give me his precious word to back the diſcovery of the Son of God unto me, ſo that I can ſay, through grace, it was according to the ſcriptures. (1 Cor. xv. 1—4.) And as I was muſing with myſelf what theſe things ſhould mean, I thought I heard ſuch a word in my heart as this, *I have ſet thee down becauſe I have ſomething more than ordinary for thee to do;* which made me the more wonder, ſaying, What, my Lord, ſuch a poor wretch as I? Yet ſtill this continued, *I have ſet thee down, &c.* with more diſcoveries of the Lord Jeſus, and the power of the blood of his croſs upon my ſoul, ſo that I ſaw it was that which did ſave and redeem ſinners, very clearly and ſenſibly with the eyes of my ſoul; which had ſuch an effect upon my ſoul, as I do hope did ſweetly ſeaſon every faculty. Reader, I ſpeak in the preſence of God, and he knows I lie not; many ſuch dealings of his I could tell thee of; but my buſineſs, at this time, is not ſo to do; but only to tell thee what operation the blood of Chriſt

hath had upon my conſcience, at ſeveral times, and in different frames of ſpirit.

Sometimes I have been ſo loaded with my ſins, that I could not tell where to reſt, nor what to do; and at ſuch times I thought it would have taken away my ſenſes; but God, through grace, hath ſo effectually applied the atonement of Jeſus to my poor wounded guilty conſcience, and I have found ſuch a ſweet, ſolid, ſober, heart-comforting peace, that it hath made me rejoice exceedingly; and I have for a time been in a ſtrait and trouble, that I ſhould love and honour him no more, the virtue of whoſe blood hath ſo comforted my ſoul.

My ſins have at times appeared ſo great, that I have thought one of them as heinous as all the ſins of all the men in the world. Reader, theſe things are not fancies, for I have ſmarted for this experience; yet the leaſt believing view of the blood of Jeſus hath made my guilt vaniſh to my aſtoniſhment, and delivered me into ſweet and heavenly peace and joy in the Holy Ghoſt.

Sometimes when my heart hath been hard, ſlothful, blind, and ſenſeleſs, (which are ſad frames for a poor Chriſtian) then hath the precious blood of Chriſt ſoftened, enlivened, quickened, and enlightened my ſoul.

When I have been loaded with ſin, and haraſſed with temptations, I had a trial of the virtue of Chriſt's blood, with a trial of the virtue of other things; and I have found that when tears, prayers, repentings, and all other things could not reach my heart, one ſhining of the virtue of his blood hath in a very bleſſed manner delivered me. It hath come with ſuch life and power, with ſuch irreſiſtible and marvellous glory, as to wipe off all the ſtars, ſilence all the outcries, and quench all the fiery darts and flames of hell-fire, that are begotten by the charges of the law, Satan, and doubtful remembrances of a ſinful life.

Friends, as St. Peter ſaith to the church, ſo I ſay to you, I have not preached to you cunningly deviſed fables, in telling you of the blood of Chriſt, and what authority it hath had upon my conſcience; but as Peter ſaith touching the coming of the Lord Jeſus into the world, ſo in ſome meaſure I can ſay of the blood of the Lord Jeſus Chriſt, that was ſhed when he did come into the world. There is not only my ſingle teſtimony touching this; but all the prophets agree in advancing it in writing, and all the ſaints

declare the ſame, in ſpeaking forth its amiableneſs and powerful virtue. *As for thee, by the blood of thy covenant, I have ſent forth thy priſoners out of the pit wherein was no water,* Zech. ix. 11. *We have redemption through his blood,* Epheſ. i. 7. Col. i. 17. *Our robes are waſhed, and made white in the blood of the Lamb,* Rev. vii. 14. *The devil is overcome through the blood of the Lamb, and conſcience is purged too, through the blood of the Lamb,* Heb. ix. 14. *We have free recourſe to the throne of grace through the blood of Jeſus,* Heb. x. 19. I could bring a cloud of witneſſes out of the types and ſhadows, and out of the prophets, and much more out of the New Teſtament; but I forbear.

I will now ſhew the ſeveral privileges and advantages they have who are under the covenant of grace, over thoſe who are under the law.

Firſt, The covenant of grace is not grounded upon our obedience, but upon God's pardoning [illegible] to us through Chriſt Jeſus. The firſt covenant ſtood to be broken or kept by us, and God's love to be loſt, or enjoyed hereafter, as we behaved ourſelves: but the ground of the covenant of grace is God's mere love through Jeſus Chriſt, Deut. vii. 8, 9. *The Lord did not ſet his love upon you, nor chooſe you, becauſe ye were more in number than other people; for ye were the feweſt of all people; but becauſe the Lord loves you, and becauſe he will keep the oath which he ſware to your fathers.* Again, Iſaiah liii. 9. *In his love, and in his pity he redeemed them, and the angel of his preſence ſaved them,* that is, Jeſus Chriſt. And again, 2 Tim. i. 9. *Who hath ſaved us.——Not according to the works of righteouſneſs which we have done, but according to his own purpoſe and grace, which was given us in Chriſt Jeſus before the world began.*

Secondly, This love is conveyed to us through what he hath done with whom the covenant was made. *According as he hath choſen us in Chriſt, and hath bleſſed us with all ſpiritual bleſſings in heavenly places in Chriſt. God for Chriſt's ſake, hath loved you,* 2 Tim. i. 9. Epheſ. i. 3, 4. Epheſ. iv. 32. Now, if this be but rightly underſtood, it diſcovers abundance of comfort to them who are within the covenant. For,

Here a believer ſeeth he ſhall ſtand, if Chriſt's doings ſtand (which is a ſure foundation); for God dealeth with him through Chriſt; and he will not fall, unleſs the ſufferings and merits of Chriſt be rejected before the eyes of di-

vine juſtice. For with him the covenant was made, and he was the ſurety of it, Zech. ix. 11. Heb. vii. 22. that is, as the covenant was made with him, ſo he ſtood bound to fulfil the ſame: For you muſt underſtand, that the covenant was made between the Father and the Son, long before it was accompliſhed, or manifeſtly ſealed with Chriſt's blood; it was made before the world began, Tit. i. 2. Eph. i. 4. 1 Pet. i. 18, 19, 20. But the conditions thereof were not fulfilled until Chriſt died; and all that while did Jeſus ſtand bound as a ſurety till the payment ſhould be made. And it was by virtue of his ſuretiſhip, that all thoſe of the election that were born before he came, were ſaved, and entered into reſt. The forgiveneſs of ſins that were paſt, though it was through the blood of Chriſt, yet it was alſo through the forbearance of God, Rom. iii. 25. That is, Chriſt becoming ſurety for thoſe that died before his coming, that he would in deed and in truth, (at the time appointed, Gal. iv. 4) give complete and full ſatisfaction for them according to the condition of the covenant.

The ſecond covenant, which believers are under, as the ground and foundation, being ſafe, ſo the promiſes thereof are better, ſurer, and fuller.

Firſt, They are better, if you compare the excellency of the one with that of the other. The firſt hath promiſed nothing but an earthly paradiſe. Do this, and thou ſhalt live; namely, in an earthly paradiſe. But the other brings the promiſe of an heavenly paradiſe.

Secondly, As the covenant of works doth promiſe an earthly paradiſe; yet it is a paradiſe or bleſſing that might be loſt: for no longer than thou doeſt well art thou accepted by that. But the promiſes of the new covenant bring unto us the benefit of eternal inheritance, (Heb. ix. 15.) *That they which are called might receive the promiſe of eternal inheritance.*

Thirdly, The other, as it is not ſo good as this, ſo neither is it ſo ſure; and therefore he calls that ſuch an one as might be ſhaken, (Heb. xii. 27) but this is ſaid to be one that cannot be ſhaken: *And this word*, ſaith Paul, *yet once more, ſignifieth the removing of thoſe things that are ſhaken, as of things that are made; that thoſe things that cannot be ſhaken* (which is the ſecond covenant) *may remain.* Therefore, ye bleſſed ſaints, ſeeing ye have received *a kingdom which can-*

*not be moved, let us have grace whereby we may ſerve God acceptably, with reverence and godly fear.*

Firſt, The promiſes are ſurer, in that they are founded upon God's love, and come to us without calling for thoſe things at our hands, that may be a means of putting a ſtop to our certain enjoying them. The promiſes under the law might eaſily be ſtopped by our diſobedience; but the promiſes under the goſpel ſay, *If heaven above can be meaſured, and the foundations of the earth ſearched out, then will I caſt off all the ſeed of Iſrael, for all that they have done.* Again, *I, even I am he that blotteth out thy tranſgreſſions for my own name's ſake, and will not remember thy ſins,* Iſa. xliii. 25. I will make thee a partaker of my promiſe, and take away that which would hinder; *I will caſt all your ſins into the depths of the ſea,* that my promiſe may be ſure to all the ſeed. The apoſtle, when he would ſhew us that the new covenant promiſes were more ſure than the old, tells us plainly, that the law and works are ſet aſide, and that they are merely made ours through the righteouſneſs of Chriſt. *For the promiſe that Abraham ſhould be heir of the world was not to him or to his ſeed through the law, but through the righteouſneſs of faith: For if they, which are of the law* (or of works) *be heirs, then faith is made void, and the promiſe made of none effect. Therefore it is of faith—that the promiſe might be ſure to all the ſeed,* Rom. iv. 13, 14, 16.

Secondly, The promiſes are committed to a faithful friend of ours in keeping: *For all the promiſes are in Chriſt;* not yea and nay, but *yea and amen,* certain and ſure; being in the hand of our head, our friend, our brother, our huſband, our fleſh and bones, even in the heart and hand of our precious Jeſus.

Thirdly, Becauſe all the conditions of them are already fulfilled by him. Every new covenant promiſe, if there be any condition in it, our undertaker hath accompliſhed it for us, and alſo giveth us grace to receive its ſweetneſs as it ſprings from him.

Fourthly, The promiſes are ſure, becauſe they are grounded upon the love of God; and as Chriſt hath fulfilled every condition, as to juſtification, the Lord hath ſolemnly ſworn with an oath for our better confidence in him. *For when God made promiſe to Abraham* (and ſo to all ſaints) *becauſe he could ſwear by no greater, he ſware by himſelf, ſaying, Surely bleſſing I will bleſs thee, and multiplying I will multiply*

*thee; and ſo after he had patiently endured, he obtained the promiſe. For men verily ſwear by the greater; and an oath for confirmation is to them an end of all ſtrife* (that there might be no doubt concerning the fulfilment of the promiſe); *wherein God, willing more abundantly to ſhew unto the heirs of promiſe the immutability of his counſel,* (or certain, unchangeable decree in making the promiſe, for the comfort of his children) *confirmed it by an oath; that by two immutable things, in which it was impoſſible for God to lie, we might have a ſtrong conſolation, who have fled for refuge to lay hold on the hope ſet before us,* Heb. vi. 13—18.

Fifthly, That the promiſes are better, appears from this, that they are more free and full; for one ſaith, No work, no life: do this, and then thou ſhalt live; if not, thou ſhalt be damned. But the other ſaith, We are ſaved by believing in what another hath done, without the works of the law. *Now to him that worketh not, but believeth on him that juſtifieth the ungodly, his faith is counted for righteouſneſs,* Rom. iv. 4, 5. The one ſaith, Pay me that thou oweſt; the other ſaith, I do frankly and freely forgive thee all. The one ſaith, Becauſe thou haſt ſinned thou ſhalt die; the other ſaith, Becauſe Chriſt lives, thou ſhalt live alſo, John xv.

As the promiſes are more free, ſo they are more full; full of encouragement and comfort. The one (the law) looks like Pharaoh's ſeven ill-favoured kine, more ready to eat one up, than to afford food. The other is like the full grape in the cluſter, which hath a glorious bleſſing in it. The one ſaith, If thou haſt ſinned, turn again; the other ſaith, If thou haſt ſinned, thou ſhalt be damned.

The promiſes of the law convey neither faith, hope, nor the Spirit; but through the promiſes of the goſpel we have all theſe—*Whereby are given unto us exceeding great and precious promiſes, that by theſe ye might be partakers of the divine nature,* 1 Pet. i. 4. Therefore, *let us hold faſt the profeſſion of our faith without wavering; for he is faithful that promiſed,* Heb. x. 23. *In hope of eternal life,* (how ſo?) *which God, that cannot lie, promiſed before the world began,* Titus i. 2.

They that are in this covenant are in a very happy ſtate; for though there be ſeveral things in the goſpel to be done, yet Chriſt Jeſus doth not look that they ſhould be done by man, as man, but by his own Spirit in them, as it is written, *Thou haſt wrought all our works in us.* Is there that condition, they muſt believe? He will be *the author and finiſher*

*of their faith*, Heb. xii. 2, 3. Muſt there alſo be hope in his children? He *hath given them good hope through grace*, 2 Theſ. ii. 16. Are the people of God to live to his glory? Then he will work in them, *both to will and to do of his good pleaſure*, Phil. ii. 13.

As God, he works all our works in us; and we have another nature given unto us, by which we are made willing to glorify God in our bodies, and in our ſpirit, which are his. *Thy people ſhall be willing in the day of thy power*, 1 Cor. vi. 20. Pſalm cx. 3.

All thoſe who are in this ſecond covenant are ſafe; for in caſe they ſhould fall, after their converſion, into ſome ſin or ſins, (for who lives and ſins not? Prov. xxiv. 16.) yet through the merits and interceſſion of Chriſt Jeſus, who is their undertaker in this covenant, they ſhall have their ſins pardoned, their wounds healed, and they raiſed up again. This privilege the children of the firſt covenant have not; for if they ſin, they are never afterwards regarded by that covenant. *They brake my covenant, and I regarded them not*, Heb. viii. 9. But when God ſpeaks of the covenant of grace, and of the public perſon under the name of David, he ſaith thus, Pſalm lxxxix. 26—37. *He ſhall cry unto me, Thou art my Father, my God, and the Rock of my ſalvation. Alſo I will make him my firſt-born, higher than the kings of the earth. My mercy will I keep for him for evermore, and my covenant ſhall ſtand faſt with him. His ſeed alſo will I make to endure forever, and his throne as the days of heaven. If his children forſake my law, and walk not in my judgments; if they break my ſtatutes, and keep not my commandments; then will I viſit their tranſgreſſion with the rod, and their iniquity with ſtripes. Nevertheleſs, my loving-kindneſs will I not utterly take from him, nor ſuffer my faithfulneſs to fail. My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I ſworn by my holineſs, that I will not lie unto David. His ſeed ſhall endure forever, and his throne as the ſun before me. It ſhall be eſtabliſhed forever as the moon, and as a faithful witneſs in heaven.—My covenant ſhall ſtand faſt with him.* As if God had ſaid, I did not make this covenant with man, but with my Son, and with him I will perform it; and ſeeing he hath given me complete ſatisfaction, though his children, through infirmity, tranſgreſs, yet my covenant is not therefore broken, ſeeing he with whom it was made ſtandeth firm, according to the deſire of my

heart: ſo that my juſtice is ſatisfied, and my law hath nothing to ſay; for there is no want of perfection in the ſacrifice of Chriſt.

If, believers, you love your ſouls, and would live in the peace of God, *to the which ye are called in one body*, then, I beſeech you, ſeriouſly ſettle in your ſouls this one thing, that the new covenant is not broken by our tranſgreſſions, becauſe it was not made with us. The reaſon why the ſaints of God have ſo many ups and downs in their travel towards heaven, is becauſe they are ſo weak in the faith of this one thing: for they think, if they fail in this or that particular performance, if their hearts be dead and cold, and their luſts mighty and ſtrong; therefore God now is angry, and now will ſhut them out of his favour; the new covenant is broken, and Chriſt Jeſus will ſtand their friend no longer; now alſo the devil hath power again, and now they muſt have their part in the reſurrection of damnation; when, in truth, the covenant is not for all this any more broken, and ſo the grace of God no more ſtraitened, than it was before. Therefore, when thou findeſt that thou art weak here, and failing there, backward to this good, and thy heart forward to that evil; then be ſure thou keep a ſtedfaſt eye on the Mediator of this new covenant; and remember, that it is not only made with him, and his part fulfilled, but that he doth look upon his fulfilling it ſo as not to lay thy ſins to thy charge, though he may, as a father, chaſtiſe thee for them. *If his children forſake my law, and walk not in my judgments; if they break my ſtatutes, and keep not my commandments; then will I viſit their tranſgreſſion with a rod, and their iniquity with ſtripes. Nevertheleſs, my loving-kindneſs will I not utterly take from him, nor ſuffer my faithfulneſs to fail. My covenant will I not break, nor alter the thing that is gone out of my lips.* And what was that? Why, that *his ſeed ſhall endure forever, and his throne as the days of heaven*, Pſalm lxxxix. 30—34, 36, 29.

Another privilege of the ſaints, by virtue of the new covenant, is, That they have part of the poſſeſſion of heaven and glory already, in two ways: Firſt, The divine nature is conveyed from heaven into them: and, Secondly, The human nature is received up, and entertained in, and hath got poſſeſſion of heaven.

1. They have the firſt-fruits of the Spirit, the earneſt of the Spirit, which is inſtead of the whole. *Which is the*

*earneſt of our inheritance, until the redemption of the purchaſed poſſeſſion, unto the praiſe of his glory*, Rom. viii. 8—11. Eph. i. 13, 14.

2. The nature of man is in glory, as the firſt-fruits of mankind, as a forerunner, to take poſſeſſion till we all go thither, 1 Cor. xv. 20. For the Man born at Bethlehem is aſcended (which is part of the maſs of mankind) into glory, as a public perſon, as the firſt-fruits, repreſenting the whole of the children of God. So that in ſome ſenſe it may be ſaid, that the ſaints have already taken poſſeſſion of the kingdom of heaven, by their Jeſus; he being, in their room, entered to prepare a place for them, John xiv. 1—5.

When Jeſus Chriſt came down from [illegible]y, it was that he might bring us to glory: and that he might be ſure not to fail, he clothed himſelf with our nature, as if one ſhould take a piece out of the whole lump inſtead of the whole, Heb. ii. 14. and inveſted it with that glory which he was in before he came down from heaven. Thus is that ſaying to be underſtood, ſpeaking of Chriſt and his ſaints, *And [illegible] raiſed us up together, and made us ſit together in heavenly [illegible] in Chriſt Jeſus*, Eph. ii. 6.

Not only ſo, but all the power of God, (1 Pet. i. 5.) with the reſt of his glorious attributes, is on our ſide, for they dwell in our nature, which is the man Jeſus, and engage for us poor, ſimple, empty creatures, as to our eternal happineſs. *For in him dwelleth all the fulneſs of the Godhead bodily: and ye are complete in him*, Col. ii. 9, 10. God dwelleth completely in him, and ye alſo are completely implanted in him, *which is the head of all principality and power*; and all this by the conſent of the Father; *for it pleaſed the Father, that in him ſhould all fulneſs dwell*, Col. i. 19. The Godhead doth not dwell in Chriſt Jeſus for himſelf only, but that it may be in a way of righteouſneſs conveyed to us, for our comfort and help in our wants. *All power is given unto me in heaven and in earth*, ſaid Chriſt: *and, lo, I am with you alway, even unto the end of the world*, Matt. xxviii. 18, 20. *He hath received gifts for men, even for the rebellious*, Pſalm lxviii. 18. *Of his fulneſs have all we received, and grace for grace*, John i. 16. Col. i. 9. And this the ſaints cannot be deprived of, becauſe the covenant made with Chriſt, in every tittle of it, was completely fulfilled, ſo that juſtice cannot object any thing; holineſs can find no fault; nay, all the

power of God cannot ſhake any thing that hath been done for us by the Mediator of the new covenant; for there is no covenant of works to a believer, no condemnation, no ſin to be charged, becauſe there is no law to be pleaded, but all is made up by our middle man, Chriſt Jeſus. O bleſſed covenant! O bleſſed privilege! Be wiſe, therefore, O ye poor drooping ſouls, that are the ſons of this ſecond covenant. *Stand faſt in the liberty wherewith Chriſt hath made you free, and be not entangled again* (nor terrified in your conſciences) *with the yoke of bondage*, Gal. v. 1.

*Object.* If it be ſo, then one need not care what they do; they may live in ſin, ſeeing Chriſt hath made ſatisfaction.

*Anſw.* If I were to point out one under the power of the devil, going blindly to hell, I would look no further for ſuch a man, than to him that would make ſuch a uſe as this of the grace of God. What! becauſe Chriſt is a Saviour, thou wilt be a ſinner! becauſe his grace abounds, therefore thou wilt abound in ſin! O wicked wretch! let me tell thee before I leave thee, as God's covenant with Chriſt for his children ſtands ſure, immutable, and unchangeable; ſo alſo hath God taken ſuch a courſe with thee, that unleſs he deny himſelf, it is impoſſible that thou ſhouldſt go to heaven, dying in that condition. They tempted God, proved him, and turned his grace into laſciviouſneſs, *ſo* he *ſware, in* his *wrath, They ſhall not enter into my reſt.* No, ſaith God, if Chriſt and heaven will not ſatisfy them, hell muſt devour them. God hath more places than one, in which to put ſinners; if they do not like heaven, hell muſt be their reſidence; if they do not love Chriſt, they muſt dwell forever with devils.

*Object.* But if Chriſt hath given God a full and complete ſatisfaction, then, though I go on in ſin, I need not fear; it will be injuſtice in God to puniſh for thoſe ſins for which he is already ſatisfied by Chriſt.

*Anſw.* Rebel, there are ſome in Chriſt, and ſome out of him; they that are in him have their ſins forgiven, and are made new creatures, having the ſpirit of the Son, which is a holy, loving, ſelf-denying ſpirit. And they that are thus in Jeſus Chriſt, are ſo far off from delighting in ſin, that it is the greateſt thing that troubles them. O how willingly would they be rid of the very thoughts of it, Pſa. cxix. 113. It is the grief of their ſouls (when they are in a right frame of ſpirit) that they can live no more to the honour and glory of God than they do; and in all their prayers to God, the

breathing of their ſouls is as much for ſanctifying grace as pardoning grace; they would as willingly live holy here, as they would be happy in the world to come, Phil. iii. 4—21. they would as willingly be cleanſed from the filth of ſin, as to have its guilt taken away; they would as willingly glorify God here, as they would be glorified by him hereafter.

But others are out of Chriſt, being under the law; and as for all thoſe, let them be civil or profane, they are ſuch as God accounts wicked; and if all the angels in heaven can drag them before the judgment-ſeat of Chriſt, they ſhall be brought before it, to anſwer for all their ungodly deeds, Jude 15. and being condemned for them, the fire of hell will burn them, if they die in that condition. Therefore if you love your ſouls, do not give way to ſuch a wicked ſpirit. *Let no man deceive you with* ſuch *vain words*, as to think, becauſe Chriſt hath made ſatisfaction to God for ſin, therefore you may live in ſin: God forbid that any ſhould think ſo, *for becauſe of theſe things cometh the wrath of God upon the children of diſobedience*, Eph. v. 6.

Thus have I given thee, reader, a brief diſcourſe touching the covenant of works, and the covenant of grace. I ſhall now begin with the uſe and application of the whole, in as brief a way as I can, deſiring the Lord to bleſs it to thee.

Let us examine a little touching the covenant you ſtand before God in, whether it be the covenant of works, or the covenant of grace. And for the right doing of this, I ſhall lay down this propoſition; that all men naturally come into the world under the firſt of theſe, which is called the old covenant, or the covenant of works, which is the law; *and were* all *by nature the children of wrath, even as others*; which they could not have been, had they not been under the law; for there are none that are under the other covenant that are ſtill the children of wrath, but the children of faith, the children of the promiſe, accepted children, children not of the bond-woman, but of the free, Gal. iv. 28, 29, 30, 31.

Now here is the queſtion, Which of theſe two covenants art thou under, ſoul?

*Anſw.* I hope I am under the covenant of grace.

*Queſt.* But what ground haſt thou to think that thou art under that bleſſed covenant, and not under the covenant of works, that ſoul-damning covenant?

*Anſw.* What ground? Why, I hope I am.

*Queſt.* But what ground haſt thou for thy hope? for hope without a ground is like a caſtle built in the air, that will never be able to do thee any good, but will prove like theirs ſpoken of in Job viii. 13, 14, 15. *whoſe hope ſhall be cut off, and whoſe truſt ſhall be* like *a ſpider's web. He ſhall lean upon his houſe, but it ſhall not ſtand: he ſhall hold it faſt, but it ſhall not endure.*

*Anſw.* My hope is grounded upon the promiſes; what elſe ſhould it be grounded upon?

*Reply.* Truly to build thy hope upon Jeſus Chriſt, upon God in Chriſt through the promiſe, and to have this hope by the ſhedding abroad of the love of God in the heart, is a right-grounded hope, Rom. v. 1—5.

*Queſt.* But what promiſes in the ſcripture do you find your hope built upon? and how do you know whether you build your hope upon the promiſes in the goſpel, the promiſes of the new covenant; and not on the promiſes of the old covenant; for there are promiſes in that as well as in the other?

*Anſw.* I hope, that if I do well, I ſhall be accepted; becauſe God hath ſaid I ſhall, Gen. iv. 7.

*Reply.* O ſoul, if thy hope be grounded there, thy hope is not grounded upon the goſpel promiſes, or the new covenant, but upon the old; for theſe words were ſpoken to Cain, a ſon of the old covenant, which runs thus; *Do this, and thou ſhalt live. The man which doeth thoſe things ſhall live by them,* Lev. xviii. 5. Ezek. xx. 11. Rom. x. 5. Gal. iii. 12.

*Object.* Why, truly, if a man's doing well, and living well, and his ſtriving to ſerve God as well as he can, will not help him to Chriſt, I do not know what will. I am ſure ſinning againſt God will not.

*Queſt.* Did you never read that ſcripture, *Iſrael, which followed after the law of righteouſneſs, hath not attained to the law of righteouſneſs?* Rom. ix. 30, 31, 32.

*Object.* But doth not the ſcripture ſay, *Bleſſed are they that do his commandments, that they may have right to the tree of life,* Rev. xxii. 14.

*Anſw.* Let us inquire, whether to *do his commandments,* be to ſtrive to keep the law, as a covenant of works, or whether it be meant of the great commandments of the New Teſtament, which are cited, 1 John iii. 22, 23. *And whatſoever we aſk we receive of him, becauſe we keep his com-*

*mandments, and do thoſe things that are pleaſing in his ſight.* But what do you mean, John? Do you mean the covenant of the law, or the covenant of the goſpel? Why, *this is his commandment*, (ſaith he) *that we ſhould believe on the name of his Son Jeſus Chriſt, and love one another*, (as the fruits of this faith,) *as he gave us commandment.* If it be the old covenant, as a covenant of works, then the goſpel is but a loſt thing. If it were of works, then no more of grace; therefore it is not the old covenant, as the old covenant.

*Queſt.* But what do you mean by theſe words, the old covenant, as the old covenant? explain your meaning.

*Anſw.* My meaning is, that the law is not to be looked upon for life, ſo as it was handed out from mount Sinai: though, if ever thou wouldeſt indeed be ſaved, after thou haſt faith in Chriſt, thou mayeſt and muſt ſolace thyſelf in it, and take pleaſure therein, to expreſs thy love to him, who hath already ſaved thee by his own blood, without thy obedience to the law.

*Queſt.* Do you think that I do mean that my righteouſneſs will ſave me without Chriſt's? if ſo, you miſtake me; for I think not ſo: but this I ſay, I will labour to do what I can, and what I cannot do, Chriſt will do for me.

*Anſw.* Ah, poor ſoul, this is the wrong way too; for this is to make Chriſt but a piece of a Saviour. Thou wilt do ſomething, and Chriſt ſhall do the reſt: thou wilt ſet thy own things in the firſt place, and if thou wanteſt at laſt, then thou wilt borrow of Chriſt. Thou art ſuch an one that doeth Chriſt the greateſt injury of all: firſt, in that thou doſt undervalue his merits, by preferring thy own works before his; and ſecondly, by mingling thy works, thy dirty ragged righteouſneſs with his.

*Queſt.* Why, would you have us do nothing? Would you have us make Chriſt do all, and we ſit ſtill?

*Anſw.* Poor ſoul, thou mockeſt Jeſus Chriſt in ſaying thus. I tell thee he counts it a great glory to do all for thee, and it is a great diſhonour to him for thee to think otherwiſe. And this the ſaints of God know, that have experienced the work of grace upon their ſouls, ſaying, *Thou art worthy to take the book, and to open the ſeals thereof. Worthy is the Lamb that was ſlain, to receive power, and riches, and wiſdom, and ſtrength, and honour, and glory, and bleſſing: for thou waſt ſlain, and haſt redeemed us to God by thy blood,*

Rev. v. 9, 12. *To the praiſe of the glory of his grace: in whom we have redemption through his blood,* Eph. i. 6, 7.

*Reply.* All this we confeſs, that Jeſus Chriſt died for us; but he that thinks to be ſaved by Chriſt, and liveth in his ſins, ſhall never be ſaved.

*Anſw.* I grant that: but this I ſay, a man muſt not make his good doings the loweſt round of the ladder, by which to go to heaven; he that ſhall go to heaven muſt wholly, without any of his own doings, venture his precious ſoul upon Jeſus Chriſt and his merits.

*Queſt.* What, and come to Chriſt as a ſinner?

*Anſw.* Yea, with all thy ſins upon thee, even as filthy as thou art.

*Queſt.* But is not this the way to make Chriſt loath us? You know when children fall down in the dirt, uſually, before they go home, they make their clothes as clean as they can, for fear their parents ſhould chide them: and ſo I think ſhould we.

*Anſw.* This compariſon is wrong, if you bring it to ſhew us how we muſt do when we come to Chriſt. He that can make himſelf clean, hath no need of Chriſt; for the whole, the clean and righteous, have no need of Chriſt; but thoſe that are ſick. Phyſicians, who love to be honoured, will not bid their patients firſt to make themſelves whole, and then come to them; no, but bid them come with their ſores, as the woman with her bloody iſſue, Mark v. and as Mary Magdalene, who was full of devils, and the defiled lepers; that is the right coming to Chriſt.

*Reply.* Well, I hope that Chriſt will ſave me; for his promiſes and mercy are very large; and as long as he hath promiſed to give us life, I fear my ſtate the leſs.

*Anſw.* It is true, Chriſt's promiſes are very large, bleſſed be his name, and ſo is his mercy; but notwithſtanding all that, there are many go in at the broad gate; therefore your buſineſs is ſeriouſly to inquire whether you are under the firſt or ſecond covenant; for unleſs you are under the ſecond, you will never be regarded of the Lord, as you are a ſinner, Heb. viii. 9. For if God ſhould give you a ſhare in the ſecond covenant, you will have all your ſins pardoned, and have eternal life, though you have been a great ſinner.

But do not expect that thou ſhalt have any part or ſhare in the large promiſes and mercy of God, for the benefit

and comfort of thy poor ſoul, whilſt thou art under the old covenant; becauſe ſo long thou art out of Chriſt, through whom God conveys his mercy, grace, and love to ſinners. *For all the promiſes of God in him are yea, and in him amen.* Indeed his mercy, grace, and love are very great, but they are treaſured up in him, given forth to him, and through him. *But God, who is rich in mercy, for his great love wherewith he loved us—that he might ſhew the exceeding riches of his grace*; but which way? *in his kindneſs toward us through Chriſt Jeſus.*

But out of Chriſt thou ſhalt find a ſin-avenging God, who will by no means ſpare the guilty: and every one that is found out of Jeſus Chriſt, will be found guilty in the judgment day, upon whom the wrath of God ſhall be poured, to their eternal ruin.

Now therefore conſider, and take the counſel of the apoſtle, 2 Cor. xiii. 5. to examine thyſelf, whether thou art in the faith, and to prove thine own ſelf, whether thou haſt received the Spirit of Chriſt into thy ſoul; whether thou haſt been converted; whether thou haſt been born again, and made a new creature; whether thou haſt had thy ſins waſhed away in the blood of Chriſt; whether thou haſt been brought from under the old covenant into the new. And do not make a ſlight examination; for thou haſt a precious ſoul, either to be ſaved or damned.

That thou mayeſt not be deceived, conſider that it is one thing to be convinced, and another to be converted; one thing to be wounded, and another to be killed; and ſo to be made alive by the faith of Jeſus Chriſt. When men are killed, they are killed to all things they lived to before, both ſin and righteouſneſs, as all their old faith, and ſuppoſed grace. The old covenant will ſhew thee that thou art a ſinner, and a great one; but it will not ſhew thee, without the help of the Spirit, that thou art without all grace by nature: no, but in the midſt of thy troubles, thou wilt keep thyſelf from coming to Chriſt, by perſuading thy ſoul, that thou art come, and haſt ſome grace already. Therefore, be earneſt in begging the Spirit, that thy ſoul may be enlightened, and the wickedneſs of thy heart diſcovered, that thou mayeſt ſee the miſerable ſtate thou art in by reaſon of unbelief, which is the great condemning ſin: and in a ſight and ſenſe of thy ſad condition (if God ſhould deal with thee according to thy deſert) cry to God for faith

in a crucified Jeſus, that thou mayeſt have all thy ſins waſhed away in his blood, and ſuch a work of grace wrought in thy ſoul, as will ſtand in the judgment day.

You know I told you that a man might go a great way in a profeſſion, and have many excellent gifts, ſo as to do many wondrous works, and yet be but under the law; from hence you may learn, not to judge yourſelves to be the children of God, (1 Cor. i.) becauſe you have ſome gifts of knowledge or underſtanding more than others; no, for thou mayeſt have much head knowledge, and yet be but under the law, and conſequently under the curſe.

Seeing it is ſo, that men may have all this, and yet periſh, then what will become of thoſe that do no good at all, and have no underſtanding, neither of their own guilt, nor of Chriſt's mercy? Read with underſtanding, Iſa. xxvii. 11. *Therefore he that made them will not have mercy on them, and he that formed them will ſhew them no favour.* See alſo 2 Theſſ. i. 8, 9.

Many are not able to diſtinguiſh between the nature of the law and the goſpel. Blindneſs as to the knowledge of this, is one great cauſe of the ruin of many: as Paul ſaith, *When Moſes is read*, or while the law is diſcovered, *the vail is upon their heart*, 2 Cor. iii. 15. that is, the vail of ignorance is ſtill upon their heart, ſo that they cannot diſcern the nature of the law, nor the nature of the goſpel, as you may ſee, if you compare it with chap. iv. 3, 4. Were you but well examined, many of you would be found ſo ignorant, that you would not be able to give a word of right anſwer concerning either the law or the goſpel. Nay, my friends, ſuppoſe one ſhould aſk you what time you ſpend, what pains you take, to underſtand the nature and difference of theſe two covenants, would you not ſay (if you ſhould ſpeak the truth) that you did not ſo much as regard whether there were two or more? would you not ſay, I did not think of covenants, or ſtudy the nature of them? I thought that if I lived honeſtly, and did as well as I could, that God would accept of me, and have mercy upon me, as he had on others. Ah, friends, this is the cauſe of the ruin of thouſands; for if they are blinded to the right uſe of the law and goſpel, they will be in danger of periſhing moſt miſerably, unleſs God, of his mere mercy and love, doth rend the vail from off their hearts.

If you would indeed be delivered from the firſt into the ſecond covenant, I admoniſh you to obſerve theſe following particulars.

Firſt, Do not content yourſelves, though you do good works (that is, which in themſelves are good) in and with a legal ſpirit.

If you do any thing commanded in ſcripture, and in doing it, think that God is well pleaſed therewith, becauſe you, as religious men, do the ſame; upon this miſtake was Paul himſelf in danger of being deſtroyed; for he thought, becauſe he was zealous, and one of the ſtricteſt ſects of religion, therefore God would have been good unto him, and have accepted his doings, for he counted them his gain, Phil. iii. 4—8.

When a man thinks he is more ſincere, more liberal, with more difficulty, or to the weakening of his eſtate; I ſay, if a man, becauſe of this, thinks that God accepteth his labour, it is done from an old covenant ſpirit.

Some men may think that they ſhall be heard, becauſe they have prayer in their families, and can pray long, and expreſs themſelves excellently in prayer, and have great enlargements in it; to think that God doth delight in their doings, and accept their work on theſe accounts, this is from a legal ſpirit.

Some men think, becauſe their parents have been religious before them, and have been the people of God, that if they alſo attend to the outward obſerving of that which they learned from them, God will accept them; this alſo is from a wrong ſpirit: and how many are there at this day, who think the better of themſelves merely upon that account! aye, and think the people of God ought to think ſo too; not underſtanding that it is ordinary for an Eli to have a Hophni and a Phineas, both ſons of Belial; a good Samuel to have a perverſe offspring; and David an Abſalom. The ſelf-righteous Jews ſuppoſed they had a privilege with God more than others, when there was in truth no ſuch thing, John viii. 33, 34, 35. Matt. iii. 7, 8, 9. For truly if the ſame faith be not in them, which was in their fathers, to lay hold of the Chriſt of God, in the ſame ſpirit as they did, they muſt utterly periſh, notwithſtanding their high conceit of themſelves.

When perſons come into the preſence of God, without having their eyes upon the Divine Majeſty, through the

flesh and blood of the Son of God, they come before God, and do whatsoever they do from an old covenant spirit. As for instance, some persons will go to prayer, and plead very hard with God that he would grant their desires, pleading their great want; they will also plead his great mercy, and his free promises; but yet neglecting Christ, the righteous Lamb of God, to appear before him in, they go before the Lord no otherwise than in an old covenant spirit; for they go to him only as a merciful Creator, and they as his creatures; not as if he were their Father in Christ, and they his children by regeneration. And though they may call God their father, (not knowing what they say, only having learned such things by tradition,) as the pharisees did, yet Christ will have his time to say to them, even to their faces, as he did to the Jews, Your father, notwithstanding your profession, is the devil, to their grief and everlasting misery, John viii. 44.

Another thing to be observed, if we would not do things in a legal spirit, is, to take care that we do none of the works of the holy law of God for life or acceptance with him; no, nor of the gospel neither. To do the works of the law, to the end we may be accepted of God, or that we may please him, and to have our desires of him, is to act from a legal spirit, and that is expressly laid down, where it is said, *To him that worketh, is the reward not reckoned of grace, but of debt;* that is, he appears before God through the law, and his obedience to it, (Rom. iv. 4, 5.) And though they be in themselves gospel ordinances, as baptism, breaking of bread, hearing, praying, meditation, or the like; yet, if these are not done in a right spirit, they are thereby used as a hand by the devil, to pull thee under the covenant of works, as in former times he used circumcision, which was no part of the covenant of works, the ten commands, but a seal of the righteousness of faith; yet, being done in a legal spirit, the soul was thereby brought under the covenant of works, and so most miserably destroyed unawares to itself, because there was not a right understanding of the nature and terms of the said covenant. Thus it is now; souls being ignorant of the nature of the law, do, by subjecting to several gospel ordinances, fly off from Christ, when they think they are coming to him: if you would know when or how this was done, whether in one particular or more, attend to the following:—

1. A man brings himſelf under the covenant of works by goſpel ordinances, when he cannot be perſuaded that God will have mercy upon him, except he yield obedience to ſuch or ſuch a particular thing commanded in the word; this is the very ſame ſpirit that was in the falſe brethren ſpoken of, (Acts xv. Gal. the whole epiſtle) whoſe judgment was, that unleſs ſuch and ſuch things were done, they could not be ſaved. And now we have alſo ſome who ſay, unleſs your infants be baptized, they cannot be ſaved; and others ſay, unleſs you be rightly baptized, you have no ground to be aſſured that you are believers, or members of churches; which is ſo far off from being ſo good as a legal ſpirit, that it is the ſpirit of blaſphemy; becauſe they imagine that the ſpirit, righteouſneſs, and faith of Jeſus, and the confeſſion thereof, is not ſufficient to declare men to be members of the Lord Jeſus; when, on the other ſide, though they be rank hypocrites, yet if they do yield an outward ſubjection to this or that, they are counted good members: which doth clearly diſcover, that there is not ſo much honour given to the putting on the righteouſneſs of the Son of God as there is to that which a man may do, and yet go to hell within an hour after; nay, in the very doing of it, doth ſhut out himſelf from Jeſus Chriſt.

2. Men may do things from a legal ſpirit, when they content themſelves with doing ſuch and ſuch a thing; as prayers, reading, hearing, baptiſm, breaking of bread, or the like. As for inſtance, ſome men, being perſuaded that ſuch and ſuch a thing is their duty, and that unleſs they do it, God will not be pleaſed with them, nor ſuffer them to be heirs of his kingdom; they, from this ſpirit, ruſh into, and do the thing; which being done, they fancy themſelves in a happy condition; like the phariſee, who, becauſe he had done this and the other thing, ſaid in a bragging way, Lord, I thank thee that I am not as this publican, for I have done thus and thus.

3. That man doth act from a legal ſpirit, who maketh the ſtrictneſs of his walking the ground of his aſſurance for eternal life. All the ground ſome have to believe they ſhall be ſaved is, becauſe they walk not ſo looſe as their neighbours, they are not ſo bad as others, and therefore they queſtion not but that they ſhall do well. This is a falſe ground, and ſavours of ſlight and ſhallow apprehenſions of the old covenant: I call them ſhallow apprehen-

ſions, becauſe they are not right and ſound, and are ſuch as will do the ſoul no good, but beguile it; a true knowledge of the nature of this covenant doth not appear to the ſoul, only ſome commanding power it hath, which the ſoul endeavouring to give itſelf up unto, finds ſome peace and content, and eſpecially if it find itſelf pretty willing to yield to its commands. Is not this the very ground of thy hoping that God will ſave thee from the wrath to come? If one ask thee what ground thou haſt to think thou ſhalt be ſaved, wouldeſt thou not ſay, Becauſe I have left my ſins, and am more inclined to do good, and to get more knowledge: I endeavour to walk in church order, and therefore I hope God hath done a good work for me, and will ſave my ſoul? Alas, this is a trick of the devil, to make ſouls build the ground of their ſalvation upon their ſtrictneſs, and abſtaining from the wickedneſs of their former lives, and becauſe they deſire to be more ſtrict. If you would know ſuch a man or woman, you ſhall find them in this frame; when they think their hearts are good, then they imagine Chriſt will have mercy upon them; but when their corruptions work, they doubt and ſcruple, until again they have their hearts more ready to do the things contained in the law and ordinances of the goſpel. Such men commonly cheer their hearts, and encourage themſelves ſtill to hope all ſhall be well, becauſe they are not ſo bad as the reſt, ſaying, I am glad I am not as this publican, but better than he, more righteous than he, Luke xviii. 11.

4. That is a legal ſpirit, which ſecretly perſuades the ſoul, that if ever it will be ſaved by Chriſt, it muſt firſt be fitted for him by getting a good heart and good intentions to do this and that for Chriſt. This is the very way for the ſoul to turn itſelf from Chriſt, inſtead of turning to him; for ſuch a ſoul looks upon Chriſt rather as a cypher, than a real Saviour. Friend, if thou canſt fit thyſelf, what need haſt thou of Chriſt? If thou canſt get qualifications to carry to Chriſt, that thou mighteſt be accepted, thou doſt not look to be accepted in the Beloved. This is as if a man ſhould ſay, I will make myſelf clean, and then I will go to Chriſt that he may waſh me; or like to a man poſſeſſed, who will firſt caſt the devils out of himſelf, and then come to Chriſt to cure him. Thou muſt therefore come to Chriſt as the baſeſt ſinner in the world, more fit to be damned, if thou hadſt thy right, than to have the leaſt ſmile, hope, or comfort from

him: come with the fire of hell in thy conſcience: come with thy heart hard, dead, cold, full of wickedneſs and madneſs againſt thy own ſalvation; come renouncing all thy tears, prayers, watchings, faſtings; come as a blood-red ſinner. Do not ſtay from Chriſt, till thou haſt greater ſenſe of thy own miſery and of the reality of God's mercy; do not ſtay till thy heart is ſofter, and thy ſpirit in a better frame; but go, againſt thy carnal mind, and againſt the mind of the devil, throw thyſelf at the feet of Chriſt, with a halter about thy neck, and ſay, Lord Jeſus, hear a ſinner, a hard hearted ſinner, a ſinner that deſerveth to be damned, to be caſt into hell; and reſolve never to return, or to give over crying unto him, till thou find that he hath waſhed thy conſcience from dead works with his blood virtually, and clothed thee with his own righteouſneſs, and made thee complete in himſelf. This is the way to come to Chriſt.

II. Now a few words to the ſecond doctrine, and I ſhall draw to a concluſion: The doctrine contains in it very much comfort to thy ſoul, who art a new covenant man, or one under the new covenant.

There is, firſt, pardon of ſin. Secondly, The manifeſtation of it. Thirdly, A power to cauſe thee to perſevere through faith to the end of thy life.

There is, firſt, pardon of ſin, which is not in the old covenant; for in that there is nothing but commands, and condemnation. There is a pardon of ſin, even of all thy ſins, againſt the firſt and ſecond covenant, under which thou art, and that freely upon the account of Jeſus Chriſt the righteous, he having in thy name, nature, and room, fulfilled all the law for thee, and freely given it unto thee. Though the law be a miniſtration of death and condemnation, yet the goſpel, under which thou art, is the miniſtration of life and ſalvation, 2 Cor. iii. 6—9. They who live and die under the firſt covenant, God regardeth them not, Heb. viii. 9. yet they who are under the ſecond, are as the apple of his eye, Deut. xxxii. 10. Pſa. xvii. 8. Though they who are under the law are called to blackneſs, and darkneſs, and tempeſt, the ſound of a trumpet, and a burning mountain, which ſight was ſo terrible, that Moſes ſaid, *I exceedingly fear and quake*, Heb. xii. 18—21. *but ye are come unto mount Sion, and unto the city of the living God, the heavenly*

*Jeruſalem, and to an innumerable company of angels: to the general aſſembly and church of the firſt-born, whoſe names are written in heaven, and to God the judge of all, and to the ſpirits of juſt men made perfect, and to Jeſus the mediator of the new covenant, and to the blood of ſprinkling, that ſpeaketh better things than that of Abel,* Heb. xii. 22, 23, 24, *even the forgiveneſs of ſins,* Eph. i. 7.

2. The covenant that thou art under allows of repentance, in caſe thou ſlip or fall, by ſudden temptations, Rev. ii. 5. but the law allows of none, Gal. iii. 10. The covenant that thou art under, allows thee ſtrength alſo; but the law is only a ſound of words, commanding words, but no power is given by them to fulfil the things commanded, Heb. xii. 19. Thou that art under this ſecond, art made a ſon; but they that are under the firſt, are ſlaves to ſin. Thou that art under this, haſt a Mediator, to ſtand between juſtice and thee, 1 Tim. ii. 5. but they under the other, their mediator is turned an accuſer, and ſpeaketh moſt bitter things againſt their ſouls, John v. 45. The way that thou haſt into paradiſe, is a new and living way, Heb. x. 20; but they that are under the old covenant, their way into paradiſe is a killing and deſtroying way, Gen. iii. 24. Thou haſt the righteouſneſs of Chriſt to appear before God with, Phil. iii. 9; but they under the old covenant, have nothing but the righteouſneſs of the law, which Paul counts dirt and dung, Phil. iii. 7, 8. Thou haſt that which will make thee perfect; but the other will not do ſo, Heb. vii. 19. *The law made nothing perfect, but the bringing in of a better hope* (which is the Son of God) *did; by the which we draw nigh unto God.*

3. The new covenant promiſeth thee a new heart and a new ſpirit, Ezek. xxxvi. 26; but the old covenant promiſeth none. The new covenant conveyeth faith, Gal. iii.; but the old one doth not. Through the new covenant, the love of God is conveyed into the heart, Rom. v.; but through the old covenant there is conveyed none of it ſavingly through Jeſus Chriſt. The new covenant doth not only give a promiſe of life, but with that, the aſſurance of life; but the old one giveth none. The old covenant wrought wrath in us, and to us, Rom. iv. 15; but the new one worketh love, Gal. v. 6. Thus much for the firſt uſe.

Secondly, All theſe and many more privileges come to thee by the new covenant; and that thou mighteſt not

doubt of the certainty of them, God hath ſo ordered it, that they all come to thee by way of purchaſe, being obtained for thee by the one man Jeſus, who is the Mediator, or the perſon that hath principally to do, both with God and thy ſoul, in the things pertaining to this covenant; ſo that now thou mayeſt look on all the glorious things that are ſpoken of in the new covenant, and ſay, All theſe muſt be mine; I muſt have a ſhare in them; Chriſt hath purchaſed them for me, and given them to me. I need not ſay, How ſhall I come by them? God is holy, I am a ſinner; God is juſt, and I have offended; no, but I may ſay, Though I am vile, and deſerve nothing, yet Chriſt is holy, and deſerveth all things; though I have ſo provoked God, by breaking his law, that he could not in juſtice look upon me, yet Chriſt hath ſo glorioufly paid the debt, that now God can ſay, Welcome, ſoul, I will give thee grace, I will give thee glory, thou ſhalt lie in my boſom, and go no more out. My Son hath pleaſed me; he hath ſatisfied the loud cries of law and juſtice, that called for ſpeedy vengeance on thee. He hath fulfilled the whole law; he hath brought in everlaſting righteouſneſs; he hath overcome the devil; he hath waſhed away thy ſins with his moſt precious blood; he hath deſtroyed the power of death, and triumphs over all enemies. This he did in his own perſon, for as many as ſhall come to him; for this victory I give them, his righteouſneſs I give them, his merits I beſtow on them, and look upon them as holy, harmleſs, undefiled, and forever comely, through the victory of the Captain of their ſalvation.

That thou mayeſt in deed and in truth, not only hear and read this glorious doctrine, but be found one that hath the life of it in thy heart, thou muſt be much in ſtudying the two covenants; the nature of the one and of the other, and the ſtates of thoſe that are under them. Alſo, thou muſt be well grounded in the manner of the victory and merits of Chriſt, how they are made thine. Thou muſt believe that Jeſus is the very Chriſt. Thou muſt believe that he was crucified, or hanged on a tree between two thieves. Thou muſt believe, that when he hung on the croſs on Mount Calvary, it was for the ſins * of thoſe who

* This is the doctrine that I will live and die by, and be willing to be damned, if it ſaves me not. *For I am not aſhamed of the goſpel of Chriſt; for it is the power of God unto ſalvation:* therefore *I preach Chriſt crucified, unto the Jews a ſtumbling-block, and unto the Greeks fooliſhneſs,* Rom. i. 16. 1 Cor. i. 23.

died before he was crucified, and for their ſins who were alive at the time of his crucifixion, and that he did, by that one death, give ſatisfaction to God for all thoſe who ſhould be born and believe in him after his death, to the world's end. This thou muſt believe, upon pain of eternal damnation, that by that one death he put an end to the curſe of the law and ſin, and that by his death and reſurrection he brought in a ſufficient righteouſneſs to clothe thee completely. *For by one offering he hath perfected forever them that are ſanctified. Nor that he ſhould offer himſelf often; for then muſt he often have ſuffered ſince the foundation of the world; but now* ONCE, *in the end of the world, hath he appeared, to put away ſin by the ſacrifice of himſelf.* Other prieſts may *offer oftentimes the ſame ſacrifices, which can never take away ſins; but this man, after he had offered* ONE *ſacrifice for ſins, forever ſat down on the right hand of God,* Heb. ix. 25, 26. v. 11, 12, 14.

But becauſe, in thy purſuit after the faith of the goſpel, thou wilt meet with devils, heretics, particular corruptions, unbelief, ignorance, and the ſpirit of works, urged on by falſe ſuggeſtions and damnable doctrines, I ſhall therefore briefly ſpeak a word or two more of further advice, eſpecially concerning theſe two things.

Firſt, How thou art to conceive of the Saviour.

Secondly, How thou art to make application of him.

Firſt, Thou muſt look upon him to be very God, and very man; God and man in one perſon, both natures joined together, for putting him in a capacity to be a ſuitable Saviour, to anſwer both ſides and parties, with whom he had to do in the office of Mediator and Saviour.

Thou muſt believe, that what was done by Jeſus Chriſt, was not done by one nature without the other; but that both natures, the Godhead and the manhood, did glorioufly join together in the ſalvation of our bodies and ſouls; not that the Godhead undertook any thing without the manhood, nor did the manhood do any thing without the virtue and union of the Godhead. Thou muſt believe this, or thou canſt not find any ſound ground and footing for thy ſoul to reſt upon.

If thou look upon either of theſe aſunder, thou wilt conclude, that what was done by the Godhead, was not done for man, being done without the manhood; or elſe, that what was done with the manhood could not anſwer divine

juſtice; for it was the Godhead that gave value to the ſuffering of the manhood, and the manhood being joined therewith, that giveth us an intereſt in the heavenly glory of the Godhead.

What ground can a man have to believe that Chriſt is his Saviour, if he do not believe that he ſuffered for ſin in his nature? And what ground can a man have to think that God the Father is ſatisfied, being infinite, if he believe not alſo, that he who gave the ſatisfaction was equal to him who was offended?

When you read of the offering of the body of the Son of Man for our ſins, remember he did it in union with, and by the help of the eternal Godhead. *How much more ſhall the blood of Chriſt, who through the eternal Spirit offered himſelf without ſpot to God, purge your conſcience from dead works?* &c. Heb. ix. 14.

When thou readeſt of the glorious works and ſplendour of the Godhead in Chriſt, then conſider, that all that was done by the Godhead was done as it had union and communion with the manhood. Thus thou ſhalt ſee that the devil, ſin, death, hell, and the grave, are all overcome by Jeſus, God-Man. They muſt needs be overcome, when God doth it; and we have good ground to hope the victory is ours, when in our nature they are overcome.

The ſecond thing is, how to apply, or to make application of this Chriſt to the ſoul. And for this, there is to be conſidered the following particulars.

1. When Chriſt Jeſus appeared, he was looked upon by the Father, as if the ſin of the whole world was upon him; nay, further, God did account him the ſin of man: *he hath made him to be ſin for us*, 2 Cor. v. 21. that is, God made his Son Jeſus Chriſt our ſin, or reckoned him in the place of ſinners, and condemned him, as if he had been nothing but ſin. *For what the law could not do, in that it was weak through the fleſh, God ſent his own Son in the likeneſs of ſinful fleſh, and for ſin condemned ſin in the fleſh.* That is, for our ſins, condemned his Son Jeſus Chriſt, who in himſelf was altogether without ſin, Rom. viii. 3. Therefore, as to taking away thy curſe, thou muſt reckon him to be made ſin for thee. And as to his being thy juſtification, thou muſt reckon him to be thy righteouſneſs; *for God hath made him to be ſin for us who knew no ſin, that we might be made the righteouſneſs of God in him.*

2. Consider for whose sakes this glorious design of the Father and the Son was brought to pass, and that you will find to be for sinful man, 2 Cor. viii. 9.

3. The terms on which it is made ours; and that you will find to be a free gift, merely arising from the mercy of God. *Ye are justified freely by his grace, through the redemption that is in Christ, whom God hath set forth to be a propitiation through faith in his blood,* &c.

4. Men are to reckon this grace theirs, upon the same terms which God offers it, which is freely, as they are worthless, undeserving creatures, without all good, and indisposed to do any good.

Christian, thou art not in this thing to follow thy sense and feeling, but the very word of God. That which doth the people of God the greatest injury, is their too little hearkening to what the gospel saith, and giving too much credit to what the law, sin, the devil, and conscience saith; and upon this ground conclude, that because guilt is upon the soul, therefore by sin, damnation is to be brought upon the soul. This is to set the word of God aside. But thou must give more credit to one syllable of the written word of the gospel, than to all the saints and angels in heaven and earth; much more to the devil and thy guilty conscience.

Let me give you a parable. There was a certain man that had committed treason against his king; but the king had compassion upon him, and sent him, by the hand of a faithful messenger, a pardon under his own hand and seal. In the country where this poor man dwelt, there were many that sought to trouble him, by often putting him in mind of his treason, and the law that was to be executed on the offender. Now, how could this man so honour his king, as by believing his hand writing, containing the pardon? certainly he would honour him more by so doing, than by regarding the clamours of his enemies.

Just so it is here. Thou hast committed treason against the King of heaven; he, through compassion for Christ's sake, hath sent thee a pardon: but the devil, the law, and thy conscience, continually seek to disturb thee, by bringing thy sins afresh to thy remembrance: but, wouldst thou honour thy King? Then, *He that believeth the record that God hath given of his Son, hath set to his seal that God is true. And this is the record, that God hath given to us eternal life; and*

*this life is in his Son*, 1 John v. 11, 12. Therefore, brethren, seeing God our Father hath sent us, condemned traitors, a pardon from heaven, (even all the promises of the gospel) and hath also sealed the certainty of it with the blood of his dear Son, let us not be daunted, though our enemies, with terrible voices, bring our former life ever so often into our remembrance.

*Object.* But, saith the soul, how if, after I have received a pardon, I should commit treason again? What should I do then?

*Answ.* If thou hast committed abundance of treasons, he hath by him abundance of pardons. *Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and unto our God, for he will abundantly pardon.*

Sometimes I have been in a great strait, under a sight and sense of the greatness of my sins; but calling to mind that God was God in his mercy, pity and love, as well as in his holiness, justice, &c. and considering the satisfaction that was given to holiness and justice, that there might be a way made for sinners to lay hold of his mercy; when tempted to doubt and despair, I have answered in this manner:—"Lord, here is one of the greatest sinners that ever the ground bare. A sinner against the law, and a sinner against the gospel. I have sinned against light, and I have sinned against mercy; and now, Lord, guilt breaks my heart: the devil also would have me despair, telling me that thou art so far from hearing my prayers, in this my distress, that I cannot anger thee worse than to call upon thee; for he saith thou art resolved forever to damn, and not to grant me the least of thy favour; yet, Lord, I would fain have forgiveness. And though much may be inferred from thy word against me, yet it saith, if I come unto thee thou wilt in no wise cast me out, John vi. 37. Lord, shall I honour thee most by believing thou canst pardon my sins, or by believing thou canst not? Shall I honour thee most by believing thou wilt pardon my sins, or by believing thou wilt not? Shall I honour the blood of thy Son by believing that the virtue thereof is not sufficient, or by believing that it is? Surely thou that couldest find so much mercy as to pardon Manasseh, Mary Magdalene, the three thousand murderers, persecuting Paul, murderous and adulterous David, and blaspheming Peter; thou that didst offer

mercy to Simon Magus, and didſt receive the aſtrologers and conjurers, (Acts xix.) thou haſt mercy enough for one poor ſinner. Lord, if my ſins were bigger than all theſe, and I deſerved mercy leſs than any of theſe, yet thou haſt ſaid in thy word, that *him that cometh unto thee thou wilt in no wiſe caſt out.*"

God hath given comfort to my ſoul, even to ſuch a ſinner as I am; and there is no way ſo much to honour God, and to beat out the devil, as to ſtick to the truth of God's word, and the mercy of Chriſt's blood, by believing. When Abraham believed (even againſt hope and carnal reaſon) he gave glory to God, Rom. iv. *And this is the victory, even our faith. Believe, and all things are poſſible to you. He that believeth ſhall be ſaved. He that believeth on the Son hath everlaſting life, and ſhall never periſh; neither ſhall any man pluck them out of my Father's hands.*

If thou doſt indeed believe this, thou wilt confeſs him as the Quakers do; that he was born at Bethlehem of Mary, ſuffered on Mount Calvary, was dead and buried, roſe again, and aſcended, &c. For all this they confeſs, and in the midſt of their confeſſion vainly deny that his death on Mount Calvary gave ſatisfaction to God for the ſins of the world; and that his reſurrection out of Joſeph's ſepulchre, is the cauſe of our juſtification in the ſight of God, angels, and devils. If thou doſt believe, that even before thou waſt born, he did bare thy ſins in his own body on the tree, that thy old man was then crucified with him, (this is nonſenſe to them that believe not,) thou ſeeſt it ſo plain, and yet ſuch a myſtery, that it makes thee wonder.

This glorious doctrine of the new covenant, and the Mediator thereof, will ſerve for maintaining the comfort of the children of God. Every believer may ſay, Chriſt did not only die and riſe again, but he aſcended into heaven, to take poſſeſſion thereof for me, to prepare a place for me. He ſtandeth there in the ſecond part of his ſuretiſhip to bring me ſafe thither, and to preſent me in a glorious manner, *not having ſpot, or wrinkle, or any ſuch thing.* He is there exerciſing his prieſtly office for me, pleading the perfection of his own righteouſneſs, and the virtue of his blood. He is there ready to anſwer the accuſations of the law, the devil, and ſin, for me. Here a believer may through faith look the devil in the face, and rejoice, ſaying, O Satan! I have a precious Jeſus, a ſoul-comforting Jeſus, a ſin par-

doning Jesus. Here he may listen to the thunders of the law, and yet not be daunted. He may say, O law! thou mayest roar against sin, but thou canst not reach me; thou mayest curse and condemn, but not my soul; for I have a righteous Jesus, a holy Jesus, a soul-saving Jesus; and he hath delivered me from thy threats, thy curses, and thy condemnation. I am brought into another covenant; under better promises of life and salvation, freely to comfort me without my merit, through the blood of Jesus; therefore, though thou layest my sins to my charge, and provest me guilty, yet so long as Christ hath brought in everlasting righteousness, and given it to me, I shall not fear thy threats. My Christ is all, hath done all, and will deliver me from thine accusations. Thus also thou mayest say, when death assaulteth thee, *O death, where is thy sting?* Thou canst not devour; I have comfort through Jesus Christ, who hath taken thee captive, and taken away thy strength; he hath pierced thy heart, and let out all thy soul-destroying poison. Though I see thee, I am not afraid of thee; though I feel thee, I am not daunted; for thou hast lost thy sting in the side of the Lord Jesus, through whom I overcome thee. Also, O Satan! though I hear thee make a hellish noise, and though thou threaten me highly, yet my soul shall triumph over thee so long as Christ is alive, and can be heard in heaven; so long as he hath broken thy head, and won the field; so long as thou art in prison, and canst not have thy desire. When I hear thy voice, my thoughts are turned to Christ my Saviour; I hearken to what he will say, for he will speak comfort: he hath gotten the victory, and doth give me the crown, and causeth me to triumph through his most glorious conquest.

The saints under the Levitical law, who had not the new covenant sealed or confirmed any further than by promise, when they thought of the glorious privileges that God had promised should come, though they had not come, but were seen afar off, how confidently they were persuaded of them, and embraced them! They were so fully satisfied as to the certainty of them, that they willingly parted with all for the enjoyment of them, Heb. xi. How many times doth David in the Psalms admire, triumph, and persuade others to do so, through the faith that he had in the thing that was to be done! Also Job, in what faith did he say he should see his Redeemer, though he had not then shed his

blood for him; yet had promiſed ſo to do! This was ſignified * by the blood of bulls and goats. Samuel, Iſaiah, Jeremiah, Zechariah, &c. ſpake glorioufly of Chriſt, and his death, blood, conqueſt, and everlaſting prieſthood, even before he manifeſted himſelf in fleſh. We that have lived ſince Chriſt, have more ground to hope than they under the old covenant had; they had only the promiſes that he ſhould come; but we have the fulfilling of thoſe promiſes, becauſe he is come. They ventured all upon his ſtanding ſurety for them; but we ſee he hath fulfilled his office of ſurety, and hath redeemed us poor ſinners. They ventured on the new covenant, though not actually ſealed, only *becauſe they judged him faithful who had promiſed*, Heb. xi. 11; but we have the covenant ſealed, and all things are completely done by Jeſus Chriſt.

There is as great a difference between their diſpenſation and ours for comfort, as there is between the making of a bond with a promiſe to ſeal it, and the actual ſealing. It was made indeed in their time, but it was not ſealed until the blood was ſhed on Mount Calvary. That we might have our faith mount up with wings as eagles, Paul ſheweth us what encouragement and ground of faith we have to conclude we ſhall be everlaſtingly delivered; Heb. ix. 16, 17, 18. *For where a teſtament is, there muſt alſo of neceſſity be the death of the teſtator. For a teſtament is of force after men are dead; otherwiſe it is of no ſtrength at all whilſt the teſtator liveth. Whereupon, neither the firſt teſtament was dedicated without blood.* As Chriſt's blood was the confirmation of the new covenant, and though it was not ſealed in Abraham, Iſaac, or Jacob's days, to confirm the covenant that God did tell them of, yet they believed; therefore we ought to give the more earneſt heed to believe the things that we have heard, and not in any wiſe to doubt them; and the rather, becauſe you ſee the teſtament is not only now made, but confirmed; not only ſpoken of and promiſed, but verily ſealed by the death and blood of the teſtator thereof.

The Jews had the promiſe of a ſacrifice, of an everlaſting High Prieſt that ſhould deliver them, yet they had but the promiſe. It was with them and their diſpenſation like this: Suppoſe there be two men who make a covenant, that the

* Theſe were as ſo many ſure promiſes, with a remembrance in them, for the better ſatisfaction of them that believed.

one ſhould give the other ten thouſand ſheep, on condition the other give him two thouſand pounds: but as the money is not to be paid down, therefore, if he that buyeth the ſheep will have any of them before the day of payment, the creditor requires a ſurety; and upon the engagement of the ſurety, part of the ſheep are given to the debtor before the day of payment, but the other at and after. So it is here; Chriſt covenanted with his Father for his ſheep—*I lay down my life for my ſheep;* but the money was not to be paid down ſo ſoon as the bargain was made, yet ſome of the ſheep were ſaved before the money was paid, and that becauſe of the ſuretiſhip of Chriſt: as it is written, *Being juſtified* (or ſaved) *freely by his grace, through the redemption* (or purchaſe) *that is in Chriſt Jeſus: whom God hath ſet forth to be a propitiation through faith in his blood, to declare his righteouſneſs for the remiſſion of ſins that are paſt,* (or the ſinners who died in the faith before Chriſt was crucified,) *through the forbearance of God* till the payment was made; *to declare, I ſay, at this time his righteouſneſs; that he might be juſt, and the juſtifier of him which believeth in Jeſus,* Rom. iii. 24, 25, 26.

My ſpeaking of this is to ſhew you, that it is not wiſdom now to doubt whether God will ſave you or not, but to believe, becauſe all things are finiſhed as to our juſtification. The covenant not only made, but alſo ſealed; the debt paid, the priſon doors flung open, with a proclamation from heaven of deliverance to the priſoners of hope; ſaying, *Turn you to the ſtrong hold, ye priſoners of hope: even to-day do I declare, that I will render double unto thee,* Zech. ix. 12. And Chriſt ſaid, *The Spirit of the Lord is upon me, becauſe he hath anointed me to preach the goſpel,* (good tidings to the poor, that their ſins may be pardoned, and their ſouls ſaved): *he hath ſent me to heal the broken hearted, to preach deliverance to the captives, and recovering of ſight to the blind; to ſet at liberty them that are bruiſed; to preach the acceptable year of the Lord,* Luke iv. 18, 19.

Therefore, ſoul, thou mayeſt come to Jeſus Chriſt for any thing thou wanteſt, as to a common treaſure-houſe, being the principal man for the diſtribution of the things mentioned in the new covenant, he having them all in his own cuſtody by right of purchaſe: for he hath bought and paid for them all. Doſt thou want faith? then come for it to Chriſt, Heb. xii. 12. Doſt thou want the Spirit?

then aſk it of Jeſus. Doſt thou want wiſdom and grace? doſt thou want a new heart? doſt thou want ſtrength againſt thy luſts, and the devil's temptations? doſt thou want ſtrength to carry thee through afflictions of body and ſpirit, and through perſecutions? wouldſt thou willingly hold out, ſtand to the laſt, and be more than a conqueror? then be ſure to meditate on the merits of Jeſus, who hath undertaken for thee, who hath done the work of thy ſalvation in thy room, who is filled of God on purpoſe to fill thee, and is willing to communicate whatſoever is in him to thee. Conſider theſe things, and triumph in them.

We ſee the ſafe ſtate of the ſaints, as to their perſeverance; they will ſtand, though hell and Satan rage, and all the world endeavour their ruin. Some ſay, through ignorance of the virtue of the offering of Jeſus Chriſt, that a man may be a child of God to-day, and a child of the devil to-morrow. What? is the death and reſurrection of Chriſt of no more virtue than to bring in for us an uncertain ſalvation? or muſt the efficacy of Chriſt's merits, as to perſeverance, be helped on by the doings of man? Surely they that are predeſtinated are alſo juſtified, and they that are juſtified ſhall be glorified, Rom. viii. 30. Saints, do not doubt of the ſalvation of your ſouls, unleſs you intend to undervalue Chriſt; do not think but that he who hath begun the good work of his grace in you, will perfect it, to the ſecond coming of our Lord Jeſus, Phil. i. 6. Should not we, as well as Paul, ſay, I am perſuaded that nothing ſhall ſeparate us from the love of God which is in Chriſt Jeſus? Rom. viii. Unleſs the devil can pluck Chriſt out of heaven, he cannot pull a true believer out of Chriſt. When I ſay a true believer, I mean ſuch an one as hath the faith of the operation of God in his ſoul.

Is there ſuch mercy as this, and ſuch privileges as theſe? Is there ſo much ground of comfort, and ſo much cauſe to be glad? Is there ſo much ſtore in Chriſt, and ſuch a ready heart in him to give it to me? Hath his bleeding wounds ſo much in them, as that the fruit thereof ſhould be the ſalvation of my ſinful ſoul? Shall not I then be holy? Shall not I lay out myſelf for him that hath laid out himſelf for me? Shall I ever again love a luſt or ſin? Shall I now be aſhamed of the cauſe, ways, or ſaints of Jeſus Chriſt? Shall I not now yield my members as inſtruments of righteouſneſs, ſeeing my end is everlaſting life? Shall Chriſt

think nothing too dear for me, and ſhall I count any thing too dear for him? Shall I grieve him with my fooliſh carriage, and ſlight his counſel by following my own will? The doctrine of the new covenant calls for holineſs, engages to holineſs, and makes its children take pleaſure therein. Let no man therefore conclude, that the doctrine of the goſpel is licentious; but if any do, it is becauſe they are fools, and have not taſted of the virtue of the blood of Jeſus Chriſt; neither did they ever feel the nature and ſway that the love of Chriſt hath in believers' hearts. Thus you may ſee, that the doctrine of the goſpel is of great advantage to the people of God, and to them that ſhall, at the conſideration hereof, be willing to come in and partake of its glorious benefits. But, ſaith the poor ſoul,

*Object.* Alas! this is too good for me.

*Reply.* Why ſo, I pray you?

*Object.* Alas! becauſe I am a ſinner.

*Reply.* Why, all this is beſtowed upon none but ſinners, as it is written, *While we were ungodly, Chriſt died for us*, Rom. v. 6, 8. *He came into the world to ſave ſinners*, 1 Tim. i. 14, 15.

*Object.* But I am one of the chief of ſinners.

*Reply.* Why, this is for the chief of ſinners, (1 Tim. i. 14, 15.) *Chriſt Jeſus came into the world to ſave ſinners; of whom I am chief*, ſaith Paul.

*Object.* My ſins are ſo great, that I cannot conceive how I ſhould have mercy.

*Reply.* Didſt thou ever kill any body? Didſt thou ever burn any of thy children in the fire to idols? Haſt thou been a wizard? Didſt thou ever uſe enchantments? Didſt thou ever curſe and ſwear, and deny Chriſt? And yet if thou haſt, there is yet hope of pardon: yea, ſuch ſinners as theſe have been pardoned, as appears by theſe and the like ſcriptures, 2 Chron. xxxiii. 1—9. compared with ver. 12, 13. Acts xix. 19, 20. Acts viii. 22. compared with verſe 9. Matt. xxvi. 74, 75.

*Object.* Though I have not ſinned ſuch kind of ſins, yet it may be I have ſinned as bad.

*Anſw.* Though thou haſt, ſtill there is ground of mercy for thee, for thou art under the promiſe, John vi. 37.

*Object.* Alas! I am afraid that I have ſinned the unpardonable ſin, and therefore there is no hope for me.

*Anſw.* Doſt thou know what the unpardonable ſin, the ſin againſt the Holy Ghoſt, is? and when it is committed?

*Reply.* It is a ſin againſt light.

*Anſw.* That is true; yet every ſin againſt light is not the ſin againſt the Holy Ghoſt.

*Reply.* Say you ſo?

*Anſw.* Yea, and I prove it thus: If every ſin againſt light had been the ſin that is unpardonable, then had David and Peter, and others, ſinned that ſin: but though they did ſin againſt light, yet they did not commit that ſin; therefore every ſin againſt light is not the unpardonable ſin.

*Object.* But the ſcripture ſaith, *If we ſin wilfully, after that we have received the knowledge of the truth, there remaineth no more ſacrifice for ſins, but a certain fearful looking for of judgment and fiery indignation, which ſhall devour the adverſaries.*

*Anſw.* Do you know what that wilful ſin is?

*Reply.* Why, what is it? Is it not for a man to ſin willingly after enlightening?

*Anſw.* 1. Yes; yet doubtleſs every willing ſin is not that; for then David had ſinned it, when he committed murder and adultery; and Jonah, when he fled from the preſence of the Lord; and Solomon, when he had ſo many concubines.

*Anſw.* 2. But that ſin is of another nature, which is this: For a man, after he hath made ſome profeſſion of ſalvation, as coming alone by the blood of Jeſus, with ſome light and power of it upon his ſpirit, after this, knowingly, wilfully, and deſpitefully to trample upon the blood of Chriſt, and to count it an unholy thing, or no better than the blood of another man; and rather to venture his ſoul any other way, than to be ſaved by this precious blood. This muſt be done after ſome light, (Heb. vi. 4, 5.) deſpitefully, (Heb. x. 29.) knowingly, (2 Pet. ii. 21.) and wilfully, (Heb. x. 26. compared with verſe 29.) and that not in a ſudden fit, as Peter's was; but with ſome time to pauſe upon it firſt, as Judas; and with a continued reſolution never to turn or be converted again. *For it is impoſſible to renew ſuch again unto repentance*, they are ſo reſolved, and ſo deſperate, Heb. vi.

*Queſt.* What ſayeſt thou now? Didſt thou ever, after thou hadſt received ſome bleſſed light from Chriſt, wilfully, deſpitefully, and knowingly ſtamp or trample the blood of

Chriſt Jeſus under thy feet? and art thou forever reſolved ſo to do?

*Anſw.* O no, I would not do that wilfully, deſpitefully, and knowingly, for all the world.

*Inquiry.* But yet I muſt tell you, now you put me in mind of it, ſometimes I have moſt horrible blaſphemous thoughts in me, againſt God, Chriſt, and the Spirit: may not theſe be that ſin too?

*Anſw.* Doſt thou delight in them? Doſt thou take pleaſure in them?

*Reply.* O no; neither would I do it for a thouſand worlds. They make me tremble ſometimes to think of them. But how—if I ſhould delight in them before I am aware?

*Anſw.* Beg of God for ſtrength againſt them; and if at any time thou findeſt thy wicked heart to give way in the leaſt, (for that is likely enough) yet do not deſpair, for as much as Chriſt hath ſaid, *All manner of ſin and blaſphemy ſhall be forgiven unto men. And whoſoever ſpeaketh a word againſt the Son of Man*, as he may do, like Peter, through temptation, yet upon repentance, *it ſhall be forgiven him*, Matt. xii. 31, 32.

*Object.* But I thought it might have been committed all on a ſudden, either by ſome blaſphemous thought, or elſe by committing ſome other horrible ſin?

*Anſw.* The commiſſion of this ſin doth lie in a knowing, wilful, malicious, or deſpiteful act, together with a final trampling of the blood of Jeſus under foot, Heb. x.

*Object.* But it ſeems to be rather a reſiſting of the Spirit, and the motions thereof, than this which you ſay; for its proper title is, the ſin againſt the Holy Ghoſt. And again, *They have done deſpite unto the Spirit of grace.*

*Anſw.* This ſin is committed by them that knowingly, wilfully, and maliciouſly trample under foot the blood of Chriſt. And though it be called the ſin againſt the Spirit, yet every ſin againſt the Spirit is not that; for if it was, then every ſin againſt the light and convictions of the Spirit would be unpardonable; but that is an evident untruth, for theſe reaſons: Firſt, becauſe there are thoſe who have ſinned againſt the movings of the Spirit, and that knowingly too, and yet did not commit the unpardonable ſin; as Jonah, who, when God had expreſsly by his Spirit bid him go to Nineveh, ran quite another way. Secondly,

becauſe they that have ſinned againſt the movings of the Spirit, are yet, if they return, received to mercy. Witneſs Jonah, who, though he had ſinned againſt the movings of the Spirit, in doing contrary thereto, yet when he called to the Lord, out of the belly of hell, the Lord heard him, and gave him deliverance, and ſet him again about his work.

It muſt needs be wilfully, knowingly, and malicioufly rejecting Chriſt Jeſus, as the Saviour; counting his blood, righteouſneſs and interceſſion to be of no value as to ſalvation. This I will ſhew is the unpardonable ſin; and then I will ſhew you why it is called the ſin againſt the Holy Ghoſt.

1. He that rejects Chriſt, rejects that only ſacrifice which God hath appointed for ſalvation. *Behold the Lamb* (or ſacrifice) *of God*, (John i. 29.) *We have redemption through his blood*, (Eph. i. 7.) *That I may be found in him*, in Chriſt's righteouſneſs, with Chriſt's perſonal obedience to his Father's will, Phil. iii. 7—10. By his reſurrection comes juſtification, Rom. iv. 25. His interceſſion now in the heavens, is the cauſe of the ſaints' perſeverance, 2 Cor. vi. 7, 8. Rom. viii 33, &c.

2. They that reject Chriſt's ſacrifice, which he hath brought in for ſinners, reject him through whom alone all the promiſes of the New Teſtament, and all the mercy diſcovered thereby, come unto poor creatures: *for all the promiſes in him are yea, and in him amen, unto the glory of God*, 2 Cor i. 20. and all ſpiritual bleſſings are made over to us through him, Eph. i. 3, 4.

3. He that doth knowingly, wilfully, and deſpitefully reject this man for ſalvation, commits the unpardonable ſin; becauſe there is no other ſacrifice to be offered. *There is no more offering for ſin; there remaineth no more ſacrifice for ſins*, Heb. x. 18, 26. No, but they that ſhall, after light and clear conviction, reject the firſt offering of his body for ſalvation, crucify him the ſecond time, which irrevocably merits their own damnation. *For it is impoſſible for thoſe who were once enlightened, and have taſted of the heavenly gift, and were made partakers of the Holy Ghoſt, and have taſted the good word of God, and the powers of the world to come, if they ſhall fall away, to renew them again unto repentance; ſeeing they crucify to themſelves the Son of God afreſh, and put him to an open ſhame.* O then! how hath the devil deceived ſome, in perſuading them to reject the merits of Chriſt for ſalvation,

and to truſt in a freſh crucifying of him, which unavoidably brings their ſpeedy damnation.

4. They that reject this man, as aforeſaid, commit the unpardonable ſin; becauſe in rejecting him, they make way for the juſtice of God to break out upon them; which will condemn them as ſinners againſt the firſt covenant, and alſo for deſpiſing the ſecond covenant, for as much as they reject the mediator, the prieſt of the ſame, who is the man Jeſus. And he that doth ſo, how can his ſins be pardoned, and his ſoul ſaved, ſeeing the means are rejected? *For, ſaith he, *If ye believe not that I am he, ye ſhall die in your ſins*, John viii. 24. So that the unpardonable ſin, is a knowing, wilful, and deſpiteful rejecting of the ſacrificing of the Son of Man the firſt time for ſin.

I will now ſhow you why it is called the ſin againſt the Holy Ghoſt, as in Matt. xii. Heb. x. Mark iii.

1. Becauſe they ſin againſt the manifeſt light of the Spirit. They have been formerly enlightened into the nature of the goſpel, and the merits of Chriſt, of his blood, righteouſneſs, interceſſion, &c.; and alſo profeſſed and confeſſed the ſame, with ſome life and comfort in and through the profeſſion of him: yet now, againſt all that light, maliciouſly, and with deſpite to all their former profeſſion, turn their backs, and trample upon the ſame.

2. It is called the ſin againſt the Holy Ghoſt, becauſe ſuch a perſon ſets himſelf in oppoſition to, and is reſolved to reſiſt all the motions that do come in from the Spirit to perſuade him to receive Chriſt. For I verily believe that men, in this rejecting of the Son of God after ſome knowledge of him, eſpecially at their firſt reſiſting and refuſing him, have certain motions of the Spirit of God to diſſuade them from ſo great and ſoul-damning an act. But they, being filled with an overpowering meaſure of the ſpirit of the devil, do deſpite to theſe convictions and motions, by ſtudying and contriving how they may anſwer them, and get under a more convincing nature of them; and therefore it is called a deſpite unto the Spirit of grace, Heb. x. 29. Thus they reject the beſeechings of the Spirit, and all its gentle entreatings of the ſoul, to tarry ſtill in the ſame doctrine.

3. They reject the teſtimony of the prophets and apoſtles, and of Chriſt himſelf, through the Spirit, of the power,

ſufficiency, and prevalency of the ſacrifice, reſurrection, aſcenſion, and interceſſion of Chriſt Jeſus, of which the ſcriptures are full, as the apoſtle ſaith, *All the prophets from Samuel, and thoſe that follow after, as many as have ſpoken, have foretold of theſe days*, in which Chriſt ſhould be a ſacrifice for ſin, Acts iii. 24. compared with ver. 6, 13, 14, 15, 18, 26. *He, therefore, that deſpiſeth, deſpiſeth not man, but God, who hath alſo given unto us his Holy Spirit*, 1 Theſ. iv. 8.

4. It is called the ſin againſt the Holy Ghoſt, becauſe he that doth reject and diſown the doctrine of ſalvation by Chriſt Jeſus, through believing in him, doth deſpiſe, reſiſt, and reject the wiſdom of the Spirit; for the wiſdom of God's Spirit did never more appear, than in finding out a way for ſinners to be reconciled to God; and therefore Chriſt, as he is a ſacrifice, is called *the wiſdom of God*. And when the Spirit doth reveal the Lord Jeſus, it is called *the Spirit of wiſdom and revelation in the knowledge of him*, Eph. i. 17.

*Object.* But the ſlighting or rejecting of the Son of Man, Jeſus of Nazareth, cannot be the ſin that is unpardonable, as is clear from that ſcripture in the twelfth of Matthew, where he himſelf ſaith, *Whoſoever ſpeaketh a word againſt the Son of Man, it ſhall be forgiven him: but whoſoever ſpeaketh againſt the Holy Ghoſt, it ſhall not be forgiven him, neither in this world, neither in the world to come*, ver. 32. Now by this it is clear, that the ſin that is unpardonable is one thing, and the ſin againſt the Son of Man another: that ſin that is againſt the Son of Man is pardonable; but if that was the ſin againſt the Holy Ghoſt, it would not be pardonable; therefore the ſin againſt the Son of Man is not the ſin againſt the Holy Ghoſt.

*Anſw.* Firſt, I know that there are ſeveral perſons who have been pardoned, yet have ſinned againſt the Son of Man, and that they have for a time rejected him, as Paul, 1 Tim. i. 13, 14. and the Jews, Acts ii. 36, 37. But that was an ignorant rejecting of him, without the enlightening, and taſte, and feeling of the power of the things of God, mentioned in the ſixth of Hebrews.

Secondly, There is a higher manner of ſinning againſt the Son of Man, which is ſtill pardonable; as in the caſe of Peter, who in a violent temptation, upon a ſudden, denied him, and that after the revelation of the Spirit of God from heaven to him, that he (Jeſus) was the Son of God, Matt.

xvi. 16, 17, 18. This alſo is pardonable, if they come to repentance. O rich grace! wonderful grace! that God ſhould be ſo full of love to his poor creatures, as to pardon them, though they ſin againſt the Son of God, either through ignorance, or ſome ſudden violent charge breaking looſe from hell upon them. Yet if a man, after ſome great meaſure of enlightening by the Spirit of God, and ſome profeſſion of Jeſus Chriſt to be the Saviour, ſhall, after this, knowingly, wilfully, and out of malice and deſpite, reject, ſpeak againſt, and trample that doctrine under foot, reſolving forever ſo to do, and there continue, he hath committed the unpardonable ſin, and ſhall never be forgiven, neither in this world, nor in the world to come; or elſe thoſe ſcriptures that teſtify the truth of this muſt be looked upon as mere fables; which are theſe following:—*For if after they have eſcaped the pollutions of the world, through the knowledge of the Lord and Saviour Jeſus Chriſt, they are again entangled therein, and overcome;* (which muſt be by *denying the Lord that bought them*, 2 Pet. ii. 1.) *the latter end is worſe with them than the beginning*, 2 Pet. ii. 20. *For it is impoſſible for thoſe who were once enlightened, and have taſted of the heavenly gift, and were made partakers of the Holy Ghoſt, and have taſted the good word of God, and the powers of the world to come, if they ſhall fall away*, (that is, finally, Heb. x. 29.) *to renew them again unto repentance;* and the reaſon is rendered, *ſeeing they crucify to themſelves the Son of God afreſh, and put him to an open ſhame*, Heb. vi. 4, 5, 6. Now if you would further know what it is to crucify the Son of God afreſh, it is this; to undervalue and trample under foot the merits and virtue of his blood for remiſſion of ſins, as is clearly manifeſted in Heb. x. 26, 27, 28, 29. *For if we ſin wilfully, after that we have received the knowledge of the truth, there remaineth no more ſacrifice for ſins, but a certain fearful looking for of judgment, and fiery indignation, which ſhall devour the adverſaries. He that deſpiſed Moſes' law, died without mercy under two or three witneſſes; of how much ſorer puniſhment, ſuppoſe ye, ſhall he be thought worthy, who hath trodden under foot the Son of God,* (there is the ſecond crucifying of Chriſt, which the Quakers think to be ſaved by) *and hath counted the blood of the covenant, wherewith he was ſanctified, an unholy thing*; and then followeth, *and hath done deſpite unto the Spirit of grace.* All that kept Paul from this ſin was his ignorance in perſecuting Jeſus Chriſt. *But I obtained mercy*, (ſaith he) *becauſe I*

*did it ignorantly*, 1 Tim. i. 14. And Peter, though he denied him knowingly, yet he did it unwillingly, and in a sudden and fearful temptation, and so by the intercession of Jesus escaped that danger. They that commit this sin do it after light, knowingly, wilfully, and despitefully, and in the open view of the whole world reject the Son of Man as their Lord and Saviour. It is most fit for this sin to be called the sin against the Holy Ghost, for this sin is immediately committed against the motions, and convictions, and light of that Holy Spirit of God, whose business it is to hand forth and manifest the truth and reality of the merits and virtues of the Lord Jesus. Therefore beware, Ranters and Quakers, for I am sure you are the nearest that sin by profession of any persons that I know at this day under the whole heavens, as you will not venture the salvation of your souls on the blood shed on Mount Calvary, Luke xxiii. 33. though formerly you did profess that salvation was by that sacrifice, and also seemed to have some comfort thereby; insomuch that some of you declared the same in the hearing of many, professing yourselves to be believers of the same. It is sad for you, that were once thus enlightened, and have tasted these good things, notwithstanding all your profession, now to turn from the simplicity that is in Christ, to another doctrine, which will be your destruction, if you continue in it; for *without shedding of blood there is no remission*, Heb. ix. 22.

I here give this caution, that if there be any souls who are now willing to venture their salvation upon the merits of Jesus, I do verily believe they have not sinned that sin; because there is still a promise holds forth itself to such a soul, where he saith, *Him that cometh to me I will in no wise* (for any thing that he hath done) *cast out*, John vi. 37. That promise is worthy to be written in letters of gold.

*Object.* But, alas! though I should never sin that sin, yet I have other sins enough to damn me.

*Answ.* What though thou hast the sins of a thousand sinners, yet if thou comest to Christ, he will save thee, John vi. 37. Heb. vii. 25.

*Object.* But how should I come? I do not come as I should do: my heart is nought and dead; and how then should I come?

*Answ.* Recollect all the sins that ever thou didst commit, and lay the weight of them all upon thy heart, till

thou art loaded down with them, and come to him in ſuch a caſe as this, and he will give thee reſt for thy ſoul, Matt. xi. 28, 29, 30.

If thou wouldſt know how thou ſhouldſt come, come as much undervaluing thyſelf as ever thou canſt, ſaying, Lord, here is a ſinner, the baſeſt in all the country; if I had my deſerts, I had been damned in hell-fire long ago. Lord, I am not worthy to have the leaſt concern in the kingdom of heaven: and yet, O that thou wouldſt have mercy! Come like Benhadad's ſervants to the king of Iſrael, 1 Kings xx. 31, 32. with a rope about thy neck, and fling thyſelf down at Chriſt's feet, and lie there a while, ſtriving with him by thy prayers, and I'll warrant thee ſpeed, Matt. xi. 28, 29, 30. John vi. 37.

*Object.* O, but I am not ſanctified.

*Anſw.* He will ſanctify thee, and be made thy ſanctification alſo, 1 Cor. vi. 10, 11. i. 30.

*Object.* O, but I cannot pray.

*Anſw.* To pray, is not for thee to down on thy knees, and ſay over many ſcripture words only; for that thou mayeſt do, and yet do nothing but babble: but if thou, from a ſenſe of thy baſeneſs, canſt groan out thy heart's deſire before the Lord, he will hear thee, and grant thy deſire; for he can tell what is the meaning of the groanings of the Spirit, Rom. viii. 26, 27.

*Object.* O, but I am afraid to pray, for fear my prayers ſhould be counted as ſin in the ſight of the great God.

*Anſw.* That is a good ſign that prayers are more than bare words, and have ſome prevalence at the throne of grace through Chriſt Jeſus, or elſe the devil would never ſeek to beat thee off from prayer, by undervaluing thy prayers, telling thee they are ſin; for the beſt prayers he will call the worſt, and the worſt he will call the beſt, or elſe how ſhould he be a liar?

*Object.* But I am afraid the day of grace is paſt; and if it ſhould be, what ſhall I do then?

*Anſw.* With ſome men indeed, the day of grace is paſt before their lives are at an end: or thus, the day of grace is paſt before the day of death is come; as Chriſt ſaith, *If thou hadſt known, even thou, at leaſt in this thy day, the things which belong unto thy peace!* (the word of grace or reconciliation) *but now they are hid from thine eyes*, Luke xix. 41, 42. But for thy better ſatisfaction, let me aſk, Doth the Lord

knock ſtill at the door of thy heart, by his word and Spirit? If ſo, then the day of grace is not paſt with thy ſoul; for where he doth ſo knock, there he doth alſo proffer, and promiſe to come in and ſup, (that is, to communicate of his love unto them) which he would not do, were the day of grace paſt with the ſoul, Rev. iii. 20

*Object.* But how ſhall I know whether Chriſt doth ſo knock at my heart as to be deſirous to come in, that I may know alſo whether the day of grace be paſt with me or not?

*Anſw.* Doth the Lord make thee ſenſible of thy miſerable ſtate without an intereſt in Jeſus Chriſt? and that naturally thou haſt no ſhare in him, no faith in him, no communion with him, no delight in him, or the leaſt love to him? If he hath, and is doing this, he is knocking at thy heart. Doth he, together with this, put into thy heart an earneſt deſire after communion with him, with holy reſolutions not to be ſatisfied without it? Doth he ſometimes give thee ſome ſecret perſuaſions, though ſcarcely diſcernible, that thou mayeſt attain an intereſt in him? Doth he now and then glance in ſome of the promiſes into thy heart, cauſing them to leave ſome heavenly ſavour, though but for a very ſhort time, on thy ſpirit? Doſt thou at times ſee ſome little excellency in Chriſt? and doth it ſtir up in thy heart ſome breathings after him? If ſo, then fear not; the day of grace is not paſt with thy poor ſoul; for if the day of grace ſhould be paſt with ſuch a ſoul as this, then that ſcripture muſt be broken, where Chriſt ſaith, *Him that cometh to me I will in no wiſe* (upon no terms whatſoever) *caſt out*, John vi. 37.

*Object.* But ſurely if the day of grace was not paſt with me, I ſhould not be ſo long without an anſwer of God's love to my ſoul; this makes me miſtruſt my ſtate the more, becauſe I wait and wait, and yet am not delivered.

*Anſw.* Haſt thou waited on the Lord ſo long as he hath waited on thee? It may be the Lord hath waited on thee twenty, thirty, yea, forty years, or more, and thou haſt not waited on him ſeven years. When Satan tells thee that God doth not love thee, becauſe thou haſt waited ſo long without an aſſurance, (for it is his temptation) ſay to him, I will wait to ſee what the Lord will ſay unto me; and the rather becauſe he will ſpeak peace, for he is the Lord of peace.

It is not thy being under trouble a long time, that will be an argument ſufficient to prove that thou art paſt hope; for Jeſus Chriſt took our nature upon him, and alſo did undertake and bring in deliverance for thoſe, *who were all their lifetime ſubject to bondage*, Heb. ii. 15, 16.

*Object.* But alas! I am not able to wait; all my ſtrength is gone; I have waited ſo long I can wait no longer.

*Anſw.* It may be thou haſt concluded on this long ſince, thinking thou ſhouldeſt not be able to hold out any longer; no, not a year, a month, a week, or a day, it may be not ſo long. Perhaps in the morning thou haſt thought thou ſhouldeſt not hold out till night, and at night not till morning again: yet the Lord hath ſupported thee, and kept thee in waiting upon him many weeks and years; therefore that is the temptation of the devil to make thee think ſo, that he might drive thee to deſpair of God's mercy, and ſo to leave the ways of God, and to cloſe in with thy ſins again. Therefore do not give way unto it, but believe that thou ſhalt *ſee the goodneſs of the Lord in the land of the living. Wait on the Lord; be of good courage, and he ſhall ſtrengthen thine heart: wait, I ſay, on the Lord*, Pſalm xxvii. 13, 14.

[redacted] thou, after thou haſt waited thus long, ſhouldſt now give over, and wait no longer, thou wouldſt loſe all thy time and pains that thou haſt taken in the way of God hitherto, and wilt be like to a man, who, becauſe he ſought long for gold, and did not find it, therefore turned back from ſeeking after it, though he was hard by it, and had almoſt found it; and all becauſe he was loth to look and ſeek a little further. Thou wilt not only loſe thy time, but alſo loſe thy own ſoul; for ſalvation is no where elſe but in Jeſus Chriſt, Acts iv. 12. Thou wilt commit the higheſt ſin that ever thou didſt, in drawing (finally) back, inſomuch, that God may ſay, *My ſoul ſhall have no pleaſure in him*, Heb. x. 38.

But thou ſayeſt, All my ſtrength is gone, and therefore how ſhould I wait? Why, when thou feeleſt and findeſt thy ſtrength quite gone, even that is the time when the Lord will renew, and give thee freſh ſtrength. *The youths ſhall faint and be weary, and the young men ſhall utterly fall: but they that wait upon the Lord ſhall renew their ſtrength; they ſhall mount up with wings as eagles: they ſhall run and not be weary, and they ſhall walk and not faint*, Iſa. xl. 30, 31.

*Object.* But though I do wait, yet if I am not elected to eternal life, what good will all my waiting do me? for *it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy?* If I am not elected, all is vain.

*Answ.* Why, in the first place, to be sure thy backsliding from God will not prove thy election, neither thy growing weary of waiting upon God. But, secondly, thou art, it may be, troubled to know whether thou art elected: and thou sayest, If I did but know that, it would encourage me in my waiting on God. Let me tell thee, thou canst not know thy election in the first place, but in the second. Thou must first get acquaintance with God in Christ, which comes by thy giving credit to his promises and records, which he hath given of Jesus Christ, and his merits. Before thou canst know whether thou art elected, thou must believe in him so really, that by thy faith there shall be life begotten in thy soul. Life from the condemning of the law; life from the guilt of sin; life over its filth; life also to walk with God in his Son and ways; the life of love to God the Father, to Jesus Christ his Son, to his saints, and to his ways, because they are holy, harmless, and altogether contrary to iniquity.

These things must be in thy soul, as a forerunner of thy being made acquainted with thy election. God hath these two ways to shew his children their election.

First, By testimony of the Spirit. The soul being under trouble of conscience, and grieved for sin, the Spirit doth seal up the soul by its comfortable testimony; persuading it that God, for Christ's sake, hath forgiven all those sins that lie so heavy on the conscience, and that so much perplex the soul, by shewing it that the law, which doth utter such horrible curses against it, is by Christ's blood satisfied and fulfilled, Eph. i. 13, 14.

Secondly, By consequence. The soul, finding that God hath been good unto it, and shewed it its lost and miserable condition, and also given it some comfortable hope that he will save it from the same, may draw this conclusion, that if God had not intended to have saved it, he would not have done for it such things as these. But for the more sure dealing with thy soul, it is not good to take any of these apart; that is, it is not good to take what thou mayest suppose the testimony of the Spirit from the fruits thereof, so as to conclude the supposed testimony to be a sufficient

ground without the other; not that it is not, if it be the teſtimony of the Spirit, but becauſe the devil doth deceive ſouls by the workings of his ſpirit in them, pretending that it is the Spirit of God: and thou ſhouldſt not ſatisfy thyſelf, though thou doſt find ſome ſeekings in thee after that which is good, without the Spirit's teſtimony; thou ſhouldſt be much in praying for the Spirit to teſtify aſſurance to thee, and thou ſhouldſt look to the end of it, when thou thinkeſt thou haſt it; which is this, to ſhew thee that it is alone for Chriſt's ſake that thy ſins are forgiven thee, conſtraining thee to glorify him, both by words and works, in holineſs and righteouſneſs all the days of thy life. From theſe things united, thou mayeſt boldly conclude thy election, 1 Theſ. i. 3—7, 10. *Remembering without ceaſing your work of faith, and labour of love, and patience of hope in our Lord Jeſus Chriſt, in the ſight of God, and our Father; knowing, brethren beloved, your election of God.* But how? why, by this; *For our goſpel came not unto you in word only, but alſo in power, and in the Holy Ghoſt, and in much aſſurance—And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghoſt: ſo that ye* [redacted] *enſamples to all that believe in Macedonia and Achaia—to wait for his Son from heaven, whom he raiſed from the dead, even Jeſus, which delivered us from the wrath to come.*

*Object.* But alas! for my part, inſtead of finding in me any thing that is good, I find in me all manner of wickedneſs, hard-heartedneſs, hypocriſy, coldneſs of affection to Chriſt, unbelief, and every thing that is baſe. What hope therefore can I have?

*Anſw.* If thou waſt not ſuch an one, thou wouldſt not need mercy. Doſt thou ſee thyſelf in ſuch a ſad condition as this? thou haſt the more need to come to Chriſt, that thou mayeſt be not only cleanſed from theſe evils, but delivered from that wrath they will bring upon thee (if thou art not pardoned) to all eternity.

*Queſt.* But what courſe ſhall I take to be delivered from this troubleſome condition?

*Anſw.* Doſt thou ſee in thee all manner of wickedneſs? The beſt way that I can direct a ſoul in ſuch a caſe, is to place a ſtedfaſt eye on him that is full, and ſo to look to him by faith, as that thereby thou mayeſt draw his fulneſs into thy heart; for this is the way that was typified by Moſes, when the Lord ſaid unto him, *Make thee a fiery*

*ſerpent, and ſet it upon a pole; and it ſhall come to paſs, that every one that is bitten, when he looketh upon it, ſhall live,* Numb. xxi. 8.—So now in goſpel times, when any ſoul is bitten with fiery ſerpents, (their ſins) the next way to be healed, is to look upon the Son of Man, who, as the ſerpent was, was hanged on a pole, or tree, that whoſoever ſhall indeed look on him by faith, may be healed, John iii. 14, 15.

As for inſtance. 1. Is thy heart hard? Why then, behold how full of compaſſion is the heart of Chriſt towards thee, which may be ſeen in his coming down from heaven to ſpill his heart's blood for thee.

2. Is thy heart ſlothful and idle? Then ſee how active the Lord Jeſus is for thee, in that he did not only die for thee, but alſo hath been, ever ſince his aſcenſion into heaven, making interceſſion for thee, Heb. vii. 25.

3. Doſt thou find in thee iniquity and unrighteouſneſs? Then look up to heaven, and ſee there a righteous perſon, even Jeſus, now preſenting thee in his own perfection before the throne of his Father's glory, 1 Cor. i. 30.

4. Doſt thou ſee that thou art very deſtitute of right ſanctification? Then look up and ſee thy ſanctification in the preſence of God, a complete ſanctification, repreſenting all the ſaints as ſanctified, in the preſence of the great God of heaven. And ſo, whatſoever thou wanteſt, be ſure to exerciſe faith in the Son of God, and behold him ſtedfaſtly, and thou ſhalt find a mighty change in thy ſoul. *We all beholding, as in a glaſs, the glory of the Lord, are changed into the ſame image, from glory to glory, even as by the Spirit of the Lord,* 2 Cor. iii. 18. This is the true way to get both comfort and holineſs in thy ſoul.

Poor ſouls that are under the diſtemper of a guilty conſcience, and the workings of much corruption, do not go the neareſt way to heaven, if they do not in the firſt place look upon themſelves as curſed ſinners by the law: and yet at that time they are bleſſed, forever bleſſed ſaints, by the merits of Jeſus Chriſt. *O wretched man that I am,* ſaith Paul, and yet, O bleſſed man that I am through my Lord Jeſus Chriſt; for that is the ſcope of the ſcripture, Rom. vii. 24, 25.

*Object.* But alas, I am blind, and cannot ſee! What ſhall I do now?

*Answ.* Thou must go to him that can make the eyes that are blind to see, even to our Lord Jesus, by prayer, saying, as the poor blind man did, *Lord, that I might receive my sight*, and so continue begging, till thou do receive sight, even a sight of Jesus Christ. And the rather, because, first, he hath invited thee to come, and buy eye salve of him, that thou mayest see, Rev. iii. 18. Secondly, because thou shalt never have any true comfort, till thou dost thus behold the Lamb of God, that hath taken away thy sins, John i. 29. Thirdly, because thereby thou wilt be able (through grace) to step over the several stumbling-blocks that Satan, and his instruments, hath laid in your way, which otherwise thou wilt not be able to shun, but wilt certainly fall when others stand, to the great prejudice of thy poor soul.

*Object.* But alas, I have nothing to carry with me! how then shall I go?

*Answ.* Hast thou no sins? If thou hast, carry them, and exchange them for his righteousness; because he hath said, *Cast thy burden upon the Lord, and he shall sustain thee*, Psalm lv. 22. and again, he hath said, *Come unto me, all ye that labour and are heavy laden, and I will give you rest*, Matt. xi. 28.

*Object.* But you will say, Satan telleth me that I am cold in prayers, weak in believing, and a great sinner; that I go slothfully on in the way of God; that I am so apt to slip at every temptation, and to be entangled therewith, that I shall never be able to attain those blessed things that are held forth to sinners by Jesus Christ; therefore my trouble is much upon this account, and many times I fear that will come upon me which Satan suggesteth to me; that is, that I shall miss of eternal life.

*Answ.* As to the latter part of the objection, that thou shalt never attain to everlasting life, that is obtained for thee already, without thy doing, thy praying, striving, or wrestling against sin. If we speak properly, it is Christ that hath abolished death on the cross, and brought light, life, and glory to us. But this is the thing that thou [illegible]est at, that thou shalt never have a share in this life, [illegible] obtained for so many as do come by faith to Jesus C[illegible]t; and all because thou art so slothful, so cold, so weak, so great a sinner, so subject to slip and commit sin. Didst thou never learn to out-shoot the devil with his own bow, and to cut off his head with his own sword, as David served Goliath, who was a type of him?

*Quest.* O how can a poor soul do this? This is rare indeed!

*Answ.* If Satan tells thee thou prayest but faintly, and with very cold devotion, answer him thus; I am glad you told me, for this will make me trust the more to Christ's prayers, and the less to my own; also I will endeavour henceforward to groan, to sigh, and to be so fervent in my crying at the throne of grace, that I will, if I can, make the heavens ring with my groans. And whereas thou sayest that I am so weak in believing, I am glad you tell me of it, I hope it will henceforward stir me up to cry the more heartily to God for strong faith, and make me the more restless till I have it. And seeing thou tellest me that I run so softly, and that I shall go near to miss of glory; this also shall be through grace to my advantage, and cause me to press the more earnestly towards the mark, for the prize of the high calling of God in Christ Jesus. Thou also dost tell me that my sins are wondrous great; hereby thou bringest the remembrance of the unsupportable vengeance of God into my mind, if I die out of Jesus Christ, and also the necessity of his help, which shall make me fly the faster, and press the harder, after an interest in him; and the rather because, as thou tellest me, my state will be unspeakably miserable without him. Thus, if he tell thee of thy deadness, dullness, coldness, or unbelief, or the greatness of thy sins, answer him, and say, I am glad you told me, I hope it will be a mean to make me run faster, seek more earnestly, and be the more restless after Jesus Christ. If thou dost but get this art, so as to out-run him in his own shoes, as I may say, and to make his own darts pierce himself, then thou mightest also say, Now do Satan's temptations, as well as all other things, work together for my good, Rom. viii. 28.

*Object.* But I find so many weaknesses in every duty that I perform, as when I pray, read, hear, or any other duty, that it maketh me out of conceit with myself, and to think that my duties are nothing worth.

*Answ.* It may be it is thy mercy, that thou art sensible of infirmities in thy best things; a greater mercy than thou art aware of!

*Quest.* Can it be a mercy for me to be troubled with my corruptions? Can it be a privilege to be annoyed with in-

firmities, and to have my beſt duties infected with ſin? How can this be?

*Anſw.* Thy ſin appearing in thy beſt duties works for thy advantage theſe ways. Firſt, Thou findeſt ground thereby to make thee humble; and when thou haſt done all, yet to count thyſelf but an unprofitable ſervant. Secondly, by this means thou art taken off from leaning on any thing below a naked Jeſus for eternal life. If thou waſt not ſenſible of many ſins in thy beſt performances, thou mighteſt be a proud, abominable hypocrite, or a ſilly, diſſembling wretch at the beſt, ſuch a one as would ſend thy ſoul to hell in a conceit of thy own righteouſneſs; but now, through grace, thou ſeeſt that in every thing thou doſt there is ſin enough to condemn thee. This in the firſt place makes thee not to truſt in thy own doings; and ſecondly, ſheweth thee, that there is nothing in thyſelf which will do thee any good, as to the meritorious cauſe of thy ſalvation: No, but thou muſt have an intereſt in the death and reſurrection of a crucified Jeſus. What ſayeſt thou? doth not thy finding ſin in thee cauſe thee to fly from a dependence on thy own doings? And doth it not alſo make thee more earneſtly to groan after the Lord Jeſus? Yea, and let me tell thee alſo, it will be a cauſe to make thee admire the freeneſs and tender-heartedneſs of Chriſt to thee, when he ſhall lift up the light of his countenance upon thee, becauſe he hath regarded ſuch an one as thou art. In this ſenſe, it is mercy to the ſaints, that they find the relics of ſin ſtill ſtruggling in their hearts. But this is not ſimply the nature of ſin, but the mercy and wiſdom of God, who cauſeth all things to work together for the good of thoſe that love and fear him, Rom. viii.

Secondly, When thou doſt apprehend that thou art defiled, let that ſcripture come into thy thoughts, *Of him are ye in Chriſt Jeſus, who of God is made unto us wiſdom, righteouſneſs, ſanctification, and redemption.* What thou canſt not find in thyſelf, thou ſhalt find in Chriſt. Art thou a fool in thyſelf? Then Chriſt is made of God thy wiſdom. Art thou unrighteous in thyſelf? Chriſt is made of God thy righteouſneſs. Doſt thou find that there is but little ſanctifying grace in thy ſoul? Chriſt is made thy ſanctification; and all this without thy wiſdom or righteouſneſs. So that thou mayeſt believe and ſay, My ſoul, though thou doſt find innumerable infirmities in thyſelf, and in thy actions, yet

look upon thy Jesus, he is wisdom, to govern thee, and to order all things for thy best good. He is also thy righteousness now at God's right hand, always shining before the eyes of his glory; so that though thou art in ever so bad a condition, yet thy righteousness is the Son of God, and is as much accepted of God as ever: This sometimes hath been life to me. Whatever thou, O my soul, findest wanting in thyself, through faith, thou shalt see all laid up for thee in Jesus Christ, whether it be wisdom, righteousness, sanctification, or redemption.

*Object.* If any should say in their hearts, I am one of the old covenant men, that is, I doubt I am not within this glorious covenant of grace. And how if I should not be?

*Answ.* 1. Well, thou feareſt thou art a son of the bondwoman. In the first place, know that thou wast one of them by nature, for all by nature are under that covenant; but suppose that thou art to this day under that, yet let me tell thee in the first place, there is hope of thee; for there is a way made for souls to come from under that covenant by Christ, for he hath broken down the middle wall of partition between us and you, Eph. ii. 14. Therefore if thou wouldst be saved, thou mayest come to Christ.

*Answ.* 2. Thou canst not be so willing to come to Christ, as he is willing thou shouldest come; witness his coming down from heaven, his humiliation, and his sweat under the burden of sin. It appears also by his promises, by his invitations, by his sending forth his messengers to preach the same to poor sinners, and threatening damnation upon the neglect of him. He declares that the thousands of sins in the world should not be able to damn those that believed in him; that he would pardon all, if they would but come unto him. Come unto me all (every one, though you be ever so many, ever so vile, though your load be ever so heavy, and intolerable) yet cast your burden upon me, and you shall find rest for your souls. Come unto me, and I will heal you, love you, teach you, and tell you the way to the kingdom of heaven. Come unto me, and I will succour you, help you, and keep you from all devils and their temptations, from the law and its curses, and from being finally overcome with any evil. Come unto me for what you need, and tell me what you would have me do for you, and all my strength, love, wisdom, and interest that I have with my Father, shall be laid out for you. Come unto

me, your loving, tender-hearted and ſin-pardoning Jeſus. Come unto me, and I will waſh you, and put my righteouſneſs upon you, pray to my Father for you, and ſend my Spirit into you, that you may be ſaved.

Conſider beſides this, what a privilege thou ſhalt have at the day of judgment above thouſands, if thou do indeed and in truth cloſe in with this Jeſus; for thou ſhalt not only have privilege in this life, but in the life everlaſting, at Chriſt's ſecond coming from heaven; for when the whole world ſhall be gathered together, and all the good and bad angels, ſaints, and reprobates, when all thy friends and kindred, with thy neighbours on thy right hand and left ſhall be with thee, beholding the wonderful glory and majeſty of the Son of God; then ſhall the Son of glory, even Jeſus, in the view of them all, ſmile and look kindly upon thee. When a kind look from Chriſt ſhall be worth more than ten thouſand worlds, then thou ſhalt have it. You know it is counted an honour for a poor man to be favourably looked upon by a judge, or a king, in the ſight of lords, earls, dukes, and princes; thus it will be with thee in the ſight of all the princely ſaints, angels, and devils, then thou that cloſeſt in with Chriſt, be thou rich or poor, bond or free, wiſe or fooliſh, he will ſay unto thee, *Well done, good and faithful ſervant*, even in the midſt of the whole world; they that love thee ſhall ſee it, and they that hate thee ſhall to their ſhame behold it; for if thou fear him here in ſecret, he will make it manifeſt even as the day, upon the houſe-top.

Secondly, Thou ſhalt alſo be lovingly received, and tenderly embraced of Chriſt at that day, when he hath thouſands of ſaints, as Abraham, Iſaac, Jacob, David, Iſaiah, Jeremiah, with all the prophets, apoſtles, and martyrs, attending on him; and many thouſands of glittering angels miniſtering before him. When the ungodly ſhall appear there with their pale faces, with their guilty conſciences, and trembling ſouls, who would then give thouſands of worlds (if they had ſo many) if they could enjoy but one loving look from Chriſt, then ſhalt thou have the hand of Chriſt reached to receive thee, ſaying, Come, thou bleſſed, ſtep up hither; thou waſt willing to leave all for me, and now I will give all to thee. Here is a throne, a crown, a kingdom; take them. Thou waſt not aſhamed of me when thou waſt in the world among my enemies, and now will

not I be aſhamed of thee before thine enemies, but will, in the view of all theſe devils and damned reprobates, promote thee to honour and dignity. *Come, ye bleſſed of my Father, inherit the kingdom prepared for you from the foundation of the world.* Thou ſhalt ſee that thoſe who have ſerved me in truth ſhall loſe nothing; but they ſhall be as pillars in my temple, and inheriters of my glory, and ſhall have place to walk in among my ſaints and angels, Zech. iii. 7. O! who would not be in this condition? who would not be in this glory? It will be ſuch a ſoul-raviſhing glory, that I am ready to think the whole reprobate world will be ready to run mad, Deut. xxviii. 34. to think that they ſhould miſs of it; then will the vileſt drunkard, ſwearer, liar, and unclean perſon willingly cry, *Lord, Lord, open unto us*, yet be denied entrance, and thou wilt be embraced, entertained, made welcome, have a fair mitre ſet upon thy head, and clothed with immortal glory, Zech. iii. 5. O therefore let all this move thee, and be of weight upon thy ſoul to cloſe in with Jeſus. Yet if, for all that I have ſaid, thy ſins do ſtill ſtick with thee, and thou findeſt thy helliſh heart loth to let them go, think within thyſelf in this manner; Shall I have my ſins, and loſe my ſoul? Will they do me any good when Chriſt comes? Would not heaven be better to me than my ſins? And the company of God, Chriſt, ſaints and angels, be better than the company of Cain, Judas, Balaam, with the devils in the furnace of fire? Canſt thou now, who readeſt or heareſt theſe lines, turn thy back, and go on in thy ſin? Canſt thou ſet ſo light by heaven, God, Chriſt, and the ſalvation of thy poor, yet precious ſoul? Canſt thou hear of Chriſt, his bloody ſweat and death, and not be melted by it, and grieved for it, and alſo converted by it? If ſo, I might lay down ſeveral conſiderations to ſtir thee up to mend thy pace towards heaven; but I ſhall not. There is enough written already to leave thy ſoul without excuſe, and to bring thee down with vengeance into hell fire, devouring fire, the lake of fire, eternal fire; and to make thee ſwim and roll up and down in its flames.

END.

*Grace abounding to the chief of Sinners.*

A

# FAITHFUL ACCOUNT

OF THE

# LIFE

OF

# *JOHN BUNYAN:*

OR,

A brief Relation of the exceeding Mercy of GOD in CHRIST to him.

Here is alſo particularly ſhewed,

What Sight of, and what Trouble he had for Sin; and alſo what various Temptations he met with, and how God carried him through them all.

WRITTEN BY HIMSELF.

*Come and hear, all ye that fear God, and I will declare what he hath done for my ſoul.* Pſalm lxvi. 16.

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# THE AUTHOR'S PREFACE;

## Dedicated to thoſe whom God hath counted him worthy to beget to Faith, by his Miniſtry in the Word.

CHILDREN, grace be with you. Amen. I being taken from you in preſence, and ſo tied up that I cannot perform that duty that doth from God lie upon me to you ward, for your farther edifying and building up in faith and holineſs, &c., yet, that you may ſee my ſoul hath fatherly care and deſire after your ſpiritual and everlaſting welfare, I now once again, as before *from the top of Shenir and Hermon*, ſo now *from the lion's den*, and *from the mountain of the leopards*, (Sol. Song iv. 8.) do look yet after you all, greatly longing to ſee your ſafe arrival into the deſired haven.

I thank God upon every remembrance of you; and rejoice, even while I ſtick between the teeth of the lions in the wilderneſs, that the grace and mercy, and knowledge of Chriſt our Saviour, which God hath beſtowed upon you, with abundance of faith and love; your hungerings and thirſtings after farther acquaintance with the Father, in the Son, your tenderneſs of heart, your troubling at ſin, your ſober and holy deportment alſo, before both God and men, is a great refreſhment to me; *for you are my glory and joy*, 1 Theſſ. ii. 20.

I have ſent you here incloſed a drop of that honey that I have taken out of the carcaſs of a lion, Judges xiv. 5—9. I have eaten thereof myſelf, and am much refreſhed thereby. (Temptations, when we meet them at firſt, are as the lion that roared upon Samſon; but if we overcome them, the next time we ſee them, we ſhall find a neſt of honey within them.) The Philiſtines underſtood me not. It is ſomething of a relation of the work of God upon my ſoul, even from the very firſt, till now, wherein you may perceive my caſtings down and riſings up; for he woundeth, and his hands make whole. It is written in the ſcripture, Iſaiah xxxviii. 19. *The father to the children ſhall make known the truth of God.* Yea, it was for this reaſon I lay ſo long at Sinai, to ſee the fire, and the cloud, and the darkneſs, that I might fear the Lord all the days of my life upon earth, and tell of his wonderous works to my children, Pſalm lxxviii. 3, 4, 5.

Moſes, Numb. xxxiii. 1, 2. wrote of the journeyings of the children of Iſrael, from Egypt to the land of Canaan; and commanded alſo, that they did remember their forty years travel in the wilderneſs. *Thou ſhalt remember all the way which the Lord thy God led thee theſe forty years in the wilderneſs, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldeſt keep his commandments or no*, Deut. viii. 2, 3. Wherefore, this I have endeavoured to do; and not only ſo, but to publiſh it alſo; that, if God will, others may be put in remembrance of what he hath done for their ſouls, by reading his work upon me.

It is profitable for Chriſtians to be often calling to mind the very beginnings of grace with their ſouls. *It is a night to be much obſerved unto the Lord, for bringing them out from the land of Egypt: this is that night of the Lord, to be obſerved of all the children of Iſrael in their generations*, Exod. xii. 42. *My God*, ſaith David, Pſalm xlii. 6. *my ſoul*

*is caſt down within me; but I will remember thee from the land of Jordan, and of the Hermonites, from the hill Mizar.* He remembered alſo the lion and the bear, when he went to fight with the giant of Gath, 1 Sam. xvii. 36, 37.

It was Paul's accuſtomed manner, Acts xxii. and that when tried for his life, Acts xxiv. even to open before his judges the manner of his converſion: he would think of that day, and that hour, in which he did firſt meet with grace; for he found it ſupported him. When God had brought the children of Iſrael out of the Red Sea, far into the wilderneſs, yet they muſt turn quite about thither again, to remember the drowning of their enemies there, Numb. xiv. 25. for though they ſang his praiſe before, yet they ſoon forgot his works, Pſalm cxvi. 11, 12.

In this diſcourſe of mine, you may ſee much; much, I ſay, of the grace of God towards me: I thank God, I can count it much, for it was above my ſins and Satan's temptations too. I can remember my fears and doubts, and ſad months, with comfort; they are as the head of Goliath in my hand. There was nothing to David like Goliath's ſword, even that ſword that ſhould have been ſheathed in his bowels; for the very ſight and remembrance of that did preach forth God's deliverance to him. Oh! the remembrance of my great ſins, of my great temptations, and of my great fear of periſhing forever! They bring afreſh into my mind the remembrance of my great help, my great ſupports from heaven, and the great grace that God extended to ſuch a wretch as I.

My dear children, call to mind the former days, and years of ancient times: remember alſo your ſongs in the night, and commune with your own heart, Pſalm lxxvii. 5—12. Yea, look diligently, and leave no corner therein unſearched for that treaſure hid, even the treaſure of your firſt and ſecond experience of the grace of God towards you. Remember, I ſay, the word that firſt laid hold upon you: remember your terrors of conſcience, and fear of death and hell: remember alſo your tears and prayers to God; yea, how you ſighed under every hedge of mercy. Have you never an hill Mizar to remember? Have you forgot the cloſe, the milk-houſe, the ſtable, the barn, and the like, where God did viſit your ſouls? Remember alſo the word; the word, [illegible], upon which the Lord hath cauſed you to hope. If you have [illegible]ed againſt light, if you are tempted to blaſpheme, if you are drowned in deſpair, if you think God fights againſt you, or if heaven is hid from your eyes, remember it was thus with your father; *but out of them all the Lord delivered me.*

I [illegible] have enlarged much in this my diſcourſe, of my temptations and troubles for ſin; as alſo of the merciful kindneſs and working of God with my ſoul; I could have ſtepped into a ſtyle much higher than this, in which I have here diſcourſed, and could have adorned all things more than here I have ſeemed to do; but I dare not. God did not play, in tempting of me; neither did I play, when I ſunk as into a bottomleſs pit, when the pangs of hell caught hold upon me; wherefore I may not play in relating of them, but be plain and ſimple, and lay down the thing as it was. He that liketh it, let him receive it; and he that doth not, let him produce a better. Farewell.

My dear children, the milk and honey is beyond this wilderneſs. God be merciful to you, and grant that you be not ſlothful to go in to poſſeſs the land.

JOHN BUNYAN.

# LIFE OF JOHN BUNYAN.

IN this my relation of the merciful working of God upon my ſoul, it will not be amiſs, if, in the firſt place, I do, in a few words, give you a hint of my pedigree and manner of bringing up; that thereby the goodneſs and bounty of God towards me, may be the more advanced and magnified before the ſons of men.

2. For my deſcent, then, it was, as is well known by many, of a low and inconſiderable generation; my father's houſe being of that rank that is meaneſt and moſt deſpiſed of all the families of the land. Wherefore I have not here, as others, to boaſt of noble blood, and of any high-born ſtate, according to the fleſh; though, all things conſidered, I magnify the heavenly Majeſty, for that by this door he brought me into the world, to partake of the grace and life that is in Chriſt by the goſpel.

3. But notwithſtanding the meanneſs and inconſiderableneſs of my parents, it pleaſed God to put it into their hearts, to put me to ſchool, to learn me both to read and write; the which I alſo attained, according to the rate of other poor men's children; though, to my ſhame, I confeſs I did ſoon loſe that I had learned, even almoſt utterly, and that long before the Lord did work his gracious work of converſion upon my ſoul.

4. As for my own natural life, for the time that I was without God in the world, it was indeed, according to the courſe of this world, and the ſpirit that now worketh in the children of diſobedience, Eph. ii. 2, 3. It was my delight to be taken captive by the devil at his will, 2 Tim. ii. 26. being filled with all unrighteouſneſs: the which did alſo ſo ſtrongly work, and put forth itſelf, both in my heart and

life, and that from a child, that I had but few equals, (especially considering my years, which were tender, being but few) both for cursing, swearing, lying, and blaspheming the holy name of God.

5. Yea, so settled and rooted was I in these things, that they became as a second nature to me; the which, as I have also with soberness considered since, did so offend the Lord, that even in my childhood he did scare and frighten me with fearful dreams, and did terrify me with fearful visions: for often, after I had spent this and the other day in sin, I have in my bed been greatly afflicted, while asleep, with the apprehensions of devils and wicked spirits, who still, as I then thought, laboured to draw me away with them, of which I could never be rid.

6. Also I should, at these years, be greatly afflicted and troubled with the thoughts of the fearful torments of hell-fire; still fearing that it would be my lot to be found at last among those devils and hellish fiends, who are there bound down with the chains and bonds of darkness, unto the judgment of the great day.

7. These things, I say, when I was but a child, but nine or ten years old, did so distress my soul, that then, in the midst of my many sports and childish vanities, amidst my vain companions, I was often cast down and afflicted in my mind therewith, yet could I not let go my sins: yea, I was also then so overcome with despair of life and heaven, that I should often wish, either that there had been no hell, or that I had been a devil, supposing they were only tormentors; that if it must needs be that I went thither, I might be rather a tormentor, than be tormented myself.

8. A while after these terrible dreams did leave me, which also I soon forgot; for my pleasures did quickly cut off the remembrance of them, as if they had never been: wherefore, with more greediness, according to the strength of nature, I did still let loose the reins of my lust, and delighted in all transgressions against the law of God: so that until I came to the state of marriage, I was the very ring-leader of all the youth that kept me company, in all manner of vice and ungodliness.

9. Yea, such prevalency had the lusts and fruits of the flesh on this poor soul of mine, that had not a miracle of precious grace prevented, I had not only perished by the stroke of eternal justice, but had also laid myself open, even

to the ſtroke of thoſe laws which bring ſome to diſgrace and open ſhame before the face of the world.

10. In theſe days the thoughts of religion were very grievous to me; I could neither endure it myſelf, nor that any other ſhould; ſo that when I have ſeen ſome read in thoſe books that concerned Chriſtian piety, it would be as it were a poiſon to me. Then ſaid I unto God, *Depart from me, for I deſire not the knowledge of thy ways*, Job xxi. 14, 15. I was now void of all good conſideration; heaven and hell were both out of ſight and mind; and as for ſaving and damning, they were leaſt in my thoughts. O Lord, thou knoweſt my life, and my ways are not hid from thee.

11. But this I well remember, that though I could myſelf ſin with the greateſt delight and eaſe, and alſo take pleaſure in the vileneſs of my companions; yet, even then, if I had at any time ſeen wicked things, by thoſe who profeſſed goodneſs, it would make my ſpirit tremble. As once, above all the reſt, when I was in the height of vanity, yet hearing one to ſwear that was reckoned a religious man, it had ſo great a ſtroke upon my ſpirit, that it made my heart ache.

12. But God did not utterly leave me, but followed me ſtill, not with convictions, but judgments; yet ſuch as were mixed with mercy. For [illegible] I fell into a creek of the ſea, and hardly eſcaped drowning. Another time I fell out of a boat into Bedford river, but mercy yet preſerved me alive: beſides, another time, being in the field, with one of my companions, it chanced that an adder paſſed over the highway, ſo I, having a ſtick in my hand, ſtruck her over the back; and having ſtunned her, I forced open her mouth with my ſtick, and plucked her ſting out with my fingers; by which act, had not God been merciful to me, I might, by my deſperateneſs, have brought myſelf to my end.

13. This alſo I have taken notice of, with thankſgiving: When I was a ſoldier, I, with others, were drawn out to go to a certain place, to beſiege it; but when I was juſt ready to go, one of the company deſired to go in my room; to which, when I had conſented, he took my place, and coming to the ſiege, as he ſtood centinel, he was ſhot in the head with a muſket bullet, and died.

14. Here, as I ſaid, were judgments and mercy, but neither of them did awaken my ſoul to righteouſneſs;

wherefore I ſinned ſtill, and grew more and more rebellious againſt God, and careleſs of my own ſalvation.

15. Preſently after this, I changed my condition into a married ſtate, and my mercy was to light upon a wife whoſe father was counted godly: this woman and I, though we came together as poor as poor might be, (not having ſo much houſehold ſtuff as a diſh or ſpoon betwixt us both) yet this ſhe had for her part, *The plain Man's Path-way to Heaven*, and *The Practice of Piety*, which her father had left her when he died. In theſe two books I would ſometimes read with her, wherein I alſo found ſome things that were ſomewhat pleaſing to me; (but all this while I met with no conviction.) She alſo would be often telling of me what a godly man her father was, and how he would reprove and correct vice, both in his houſe, and among his neighbours; what a ſtrict and holy life he lived in his days, both in word and deed.

16. Wherefore theſe books, with the relation, though they did not reach my heart, to awaken it about my ſad and ſinful ſtate, yet they did beget within me ſome deſires to reform my vicious life, and fall in very eagerly with the religion of the times; to wit, to go to church twice a day, and that too with the foremoſt; and there very devoutly both ſay and ſing, as others did, yet retaining my wicked life; but withal, I was ſo over-run with the ſpirit of ſuperſtition, that I adored, and that with great devotion, even all things (both the high place, prieſt, clerk, veſtment, ſervice, and all things) belonging to the church; counting all things holy that were therein contained, and eſpecially, the prieſt and clerk moſt happy, and without doubt, greatly bleſſed, becauſe they were the ſervants, as I then thought, of God, and were principal in the holy temple, to do his work therein.

17. This conceit grew ſo ſtrong in a little time upon my ſpirit, that had I but ſeen a prieſt (though never ſo ſordid and debauched in his life) I ſhould find my ſpirit fall under him, reverence him, and knit unto him; yea, I thought, for the love I did bear unto them, (ſuppoſing they were the miniſters of God) I could have laid down at their feet, and have been trampled upon by them; their name, their garb, and work, did ſo intoxicate and bewitch me.

18. After I had been thus for ſome conſiderable time, another thought came into my mind; and that was, whether

we were of the Iſraelities, or no: for, finding in the ſcripture that they were once the peculiar people of God, thought I, if I were one of this race, my ſoul muſt needs be happy. Now again, I found within me a great longing to be reſolved about this queſtion, but could not tell how I ſhould: at laſt I aſked my father of it, who told me, No, we were not. Wherefore, then I fell in my ſpirit, as to the hope of that, and ſo remained.

19. But all this while, I was not ſenſible of the danger and evil of ſin; I was kept from conſidering that ſin would damn me, what religion ſoever I followed, unleſs I was found in Chriſt: nay, I never thought of him, nor whether there was ſuch an one, or no. Thus man, while blind, doth wander, but wearieth himſelf with vanity, for he knoweth not the way to the city of God, Eccleſ. x. 15.

20. But one day (amongſt all the ſermons our parſon made) his ſubject was, to treat of the ſabbath day, and of the evil of breaking that, either with labour, ſports, or otherwiſe; (now I was, notwithſtanding my religion, one that took much delight in all manner of vice, and eſpecially that was the day I did ſolace myſelf therewith) wherefore I fell in my conſcience, under his ſermon, thinking and believing that he made that ſermon on purpoſe to ſhew me my evil doing. And at that time I felt what guilt was, though never before, that I can remember; but then I was for the preſent greatly loaded therewith, and ſo went home when the ſermon was ended, with a great burden upon my ſpirit.

21. This, for that inſtant, did benumb the ſinews of my beſt delights, and did embitter my former pleaſures to me; but hold, it laſted not, for before I had well dined, the trouble begun to go off my mind, and my heart returned to its old courſe. But oh! how glad was I, that this trouble was gone from me, and that the fire was put out, that I might ſin again without control! Wherefore, when I had ſatisfied nature with my food, I ſhook the ſermon out of my mind, and to my old cuſtom of ſports and gaming I returned with great delight.

22. But the ſame day, as I was in the midſt of a game of cat, and having ſtruck it one blow from the hole, juſt as I was about to ſtrike it the ſecond time, a voice did ſuddenly dart from heaven into my ſoul, which ſaid, Wilt thou leave

thy ſins and go to heaven, or have thy ſins and go to hell? At this I was put to an exceeding maze; wherefore, leaving my cat upon the ground, I looked up to heaven, and was as if I had, with the eyes of my underſtanding, ſeen the Lord Jeſus look down upon me, as being very hotly diſpleaſed with me, and as if he did ſeverely threaten me with ſome grievous puniſhment for thoſe and other ungodly practices.

23. I had no ſooner thus conceived in my mind, but ſuddenly this concluſion was faſtened on my ſpirit, (for the former hint did ſet my ſins again before me) that I had been a great and grievous ſinner, and that it was now too late for me to look after heaven; for Chriſt would not forgive me, nor pardon my tranſgreſſions. Then I fell to muſing on this alſo; and while I was thinking of it, and fearing leſt it ſhould be ſo, I felt my heart ſink in deſpair, concluding it was too late; and therefore I reſolved in my mind to go on in ſin: for, thought I, if the caſe be thus, my ſtate is ſurely miſerable; miſerable if I leave my ſins, and but miſerable if I follow them: I can but be damned; and if I muſt be ſo, I had as good be damned for many ſins, as be damned for few.

24. Thus I ſtood in the midſt of my play, before all that then were preſent; but yet I told them nothing: but, I ſay, having made this concluſion, I returned deſperately to my ſport again; and I well remember, that preſently this kind of deſpair did ſo poſſeſs my ſoul, that I was perſuaded I could never attain to other comfort than what I ſhould get in ſin; for heaven was gone already, ſo that on that I muſt not think: Wherefore I found within me great deſire to take my fill of ſin, ſtill ſtudying what ſin was yet to be committed, that I might taſte the ſweetneſs of it; and I made as much haſte as I could to fill myſelf with its delights, leſt I ſhould die before I had my deſires; for that I feared greatly. In theſe things, I proteſt before God, I lie not, neither do I frame this ſort of ſpeech; theſe were really, ſtrongly, and with all my heart, my deſires: The good Lord, whoſe mercy is unſearchable, forgive my tranſgreſſions!

25. And I am very confident, that this temptation of the devil is more uſual among poor creatures, than many are aware of, even to overrun the ſpirits with a ſcurvy and leared frame of heart, and benumbing of conſcience; which frame he ſecretly and ſlily ſupplieth with ſuch deſpair, that

though not much guilt attendeth ſouls, yet they continually have a ſecret concluſion within them, that there are no hopes for them; for they have loved ſins, therefore after them they will go, Jer. ii. 25, and xviii. 12.

26. Now therefore I went on in ſin with great greedineſs of mind, ſtill grudging that I could not be ſatisfied with it as I would. This did continue with me about a month, or more; but one day, as I was ſtanding at a neighbour's ſhop-window, and there curſing and ſwearing, and playing the mad-man, after my wonted manner, there ſat within, the woman of the houſe, and heard me; who, though ſhe was a very looſe and ungodly wretch, yet proteſted that I ſwore and curſed at that moſt fearful rate, that ſhe was made to tremble to hear me; and told me farther, that I was the ungodlieſt fellow for ſwearing, that ſhe ever heard in all her life; and that I, by thus doing, was able to ſpoil all the youth in the whole town, if they came but in my company.

27. At this reproof I was ſilenced, and put to ſecret ſhame; and that too, as I thought, before the God of heaven; wherefore, while I ſtood there, and hanging down my head, I wiſhed with all my heart that I might be a little child again, that my father might learn me to ſpeak without this wicked way of ſwearing; for, thought I, I am ſo accuſtomed to it, that it is in vain for me to think of a reformation, for I thought that could never be.

28. But how it came to paſs I know not, I did from this time forward ſo leave my ſwearing, that it was a great wonder to myſelf to obſerve it; and whereas before I knew not how to ſpeak unleſs I put an oath before and another behind, to make my words have authority; now I could, without it, ſpeak better, and with more pleaſantneſs than ever I could before. All this while I knew not Jeſus Chriſt, neither did leave my ſports and plays.

29. But quickly after this, I fell into company with one poor man that made profeſſion of religion; who, as I then thought, did talk pleaſantly of the ſcriptures, and of the matter of religion; wherefore falling into ſome love and liking to what he ſaid, I betook me to my Bible, and began to take great pleaſure in reading, but eſpecially with the hiſtorical part thereof; for as for Paul's Epiſtles, and ſuch like ſcriptures, I could not away with them, being as yet

ignorant, either of the corruptions of my nature, or of the want and worth of Jeſus Chriſt to ſave us.

30. Wherefore I fell to ſome outward reformation both in my words and life, and did ſet the commandments before me for my way to heaven; which commandments I alſo did ſtrive to keep, and, as I thought, did keep them pretty well ſometimes, and then I ſhould have comfort; yet now and then would break one, and ſo afflict my conſcience; but then I would repent, and ſay, I was ſorry for it, and promiſe God to do better next time, and there got help again; for then I thought I pleaſed God as well as any man in England.

31. Thus I continued about a year; all which time our neighbours did take me to be a very godly man, a new and religious man, and did marvel much to ſee ſuch great and famous alteration in my life and manners; and indeed ſo it was, though I knew not Chriſt, nor grace, nor faith, nor hope; for as I have well ſince ſeen, had I then died, my ſtate had been moſt fearful.

32. But, I ſay, my neighbours were amazed at this my great converſion, from prodigious profaneneſs, to ſomething like a moral life; and truly, ſo they well might; for this my converſion was as great, as for *Tom of Bedlam* to become a ſober man. Now therefore they began to praiſe, to commend, and to ſpeak well of me, both to my face and behind my back. Now I was, as they ſaid, become a right honeſt man. But oh! when I underſtood thoſe were their words and opinions of me, it pleaſed me mighty well. For though as yet I was nothing but a poor painted hypocrite, yet I loved to be talked of as one that was truly godly. I was proud of my godlineſs; and indeed, I did all I did, either to be ſeen of, or well ſpoken of by men: and thus I continued for about a twelvemonth, or more.

33. Now you muſt know, that before this I had taken much delight in ringing, but my conſcience beginning to be tender, I thought ſuch practice was but vain, and therefore forced myſelf, to leave it; yet my mind hankered; wherefore I would go to the ſteeple-houſe, and look on, though I durſt not ring: but I thought this did not become religion neither; yet I forced myſelf and would look on ſtill. But quickly after, I began to think, How if one of the bells ſhould fall? Then I choſe to ſtand under a main beam, that lay overthwart the ſteeple, from ſide to ſide, thinking

here I might ſtand ſure: but then I thought again, ſhould the bell fall with a ſwing, it might firſt hit the wall, and then rebounding upon me, might kill me for all this beam. This made me ſtand in the ſteeple-door; and now, thought I, I am ſafe enough; for if a bell ſhould fall, I can ſlip out behind theſe thick walls, and ſo be preſerved notwithſtanding.

34. So after this I would go to ſee them ring, but would not go any farther than the ſteeple-door; but then it came into my head, How if the ſteeple itſelf ſhould fall? And this thought (it may, for aught I know, when I ſtood and looked on) did continually ſo ſhake my mind, that I durſt not ſtand at the ſteeple-door any longer, but was forced to flee, for fear the ſteeple ſhould fall upon my head.

35. Another thing was my dancing: I was a full year before I could quite leave that. But all this while, when I thought I kept this or that commandment, or did, by word or deed, any thing I thought was good, I had great peace in my conſcience; and would think with myſelf, God cannot but be now pleaſed with me; yea, to relate it in mine own way, I thought no man in England could pleaſe God better than I.

36. But, poor wretch as I was, I was all this while ignorant of Jeſus Chriſt, and going about to eſtabliſh my own righteouſneſs; and had periſhed therein, had not God, in his mercy, ſhewed me more of my ſtate by nature.

37. But upon a day, the good providence of God called me to Bedford, to work at my calling: and in one of the ſtreets of that town, I came where there were three or four poor women ſitting at a door, in the ſun, talking about the things of God; and being now willing to hear their diſcourſe, I drew near to hear what they ſaid, for I was now a briſk talker, myſelf, in the matters of religion; but I may ſay, *I heard, but underſtood not;* for they were far above, out of my reach. Their talk was about a new birth, the work of God in their hearts, as alſo how they were convinced of their miſerable ſtate by nature; they talked how God had viſited their ſouls with his love in the Lord Jeſus, and with what words and promiſes they had been refreſhed, comforted and ſupported, againſt the temptations of the devil: moreover, they reaſoned of the ſuggeſtions and temptations of Satan in particular; and told to each other, by

what means they had been afflicted; and how they were borne up under his aſſaults. They alſo diſcourſed of their own wretchedneſs of heart, and of their unbelief; and did contemn, ſlight and abhor their own righteouſneſs, as filthy, and inſufficient to do them any good.

38. And methought they ſpake, as if you did make them ſpeak; they ſpake with ſuch pleaſantneſs of ſcripture language, and with ſuch appearance of grace in all they ſaid, that they were to me as if they had found a new world; as if they were *people that dwelt alone, and were not to be reckoned among their neighbours*, Numb. xxiii. 9.

39. At this I felt my own heart began to ſhake, and miſtruſt my condition to be naught; for I ſaw that in all my thoughts about religion and ſalvation, the new birth did never enter into my mind; neither knew I the comfort of the word and promiſe, nor the deceitfulneſs and treachery of my own wicked heart. As for ſecret thoughts, I took no notice of them; neither did I underſtand what Satan's temptations were, nor how they were to be withſtood and reſiſted, &c.

40. Thus, therefore, when I had heard and conſidered what they ſaid, I left them, and went about my employment again, but their talk and diſcourſe went with me; alſo my heart would tarry with them, for I was greatly affected with their words, both becauſe by them I was convinced that I wanted the true tokens of a truly godly man, and alſo becauſe by them I was convinced of the happy and bleſſed condition of him that was ſuch a one.

41. Therefore I would often make it my buſineſs, to be going again and again into the company of theſe poor people, for I could not ſtay away; and the more I went among them, the more I did queſtion my condition; and as I ſtill do remember, preſently I found two things within me, at which I did ſometimes marvel; eſpecially conſidering what a blind, ignorant, ſordid and ungodly wretch but juſt before I was. The one was a very great ſoftneſs of heart, which cauſed me to fall under the conviction of what by ſcripture they aſſerted; and the other was a great bending in my mind, to a continual meditating on it, and on all other good things, which at that time I heard or read of.

42. By theſe things my mind was ſo turned that it lay like a horſe-leach at the vein, ſtill crying out, *Give, give*, Prov. xxx. 15, which was ſo fixed on eternity, and on the things

about the kingdom of heaven, (that is, ſo far as I knew, though as yet, God knows, I knew but little) that neither pleaſures, nor profits, nor perſuaſions, nor threats, could looſe it, or make it let go its hold; and though I may ſpeak it with ſhame, yet it is in very deed a certain truth, it would then have been as difficult for me to have taken my mind from heaven to earth, as I have found it often ſince, to get it again from earth to heaven.

43. One thing I may not omit: There was a young man in our town, to whom my heart before was knit more than to any other, but he being a moſt wicked creature for curſing and ſwearing, and uncleanneſs, I now ſhook him off, and forſook his company; but about a quarter of a year after I had left him, I met him in a certain lane, and aſked him how he did: he, after his old ſwearing, and mad way, anſwered, He was well. But, Harry, ſaid I, why do you curſe and ſwear thus? What will become of you, if you die in this condition? He anſwered me in a great chafe, What would the devil do for company, if it was not for ſuch as I am?

44. About this time I met with ſome Ranters' books, that were put forth by ſome of our country men, which books were alſo highly in eſteem by ſeveral old profeſſors; ſome of theſe I read, but was not able to make any judgment about them; wherefore as I read in them, and thought upon them, ſeeing myſelf unable to judge, I would betake myſelf to hearty prayer in this manner: "O Lord, I am a fool, and not able to know the truth from error; Lord, leave me not in my own blindneſs, either to approve of, or condemn this doctrine. If it be of God, let me not deſpiſe it; if it be of the devil, let me not embrace it. Lord, I lay my ſoul in this matter, only at thy foot; let me not be deceived, I humbly beſeech thee." I had one religious intimate companion all this while, and that was the poor man I ſpoke of before; but about this time, he alſo turned a moſt vile Ranter, and gave himſelf up to all manner of filthineſs, eſpecially uncleanneſs: he would alſo deny that there was a God, angel, or ſpirit; and would laugh at all exhortations to ſobriety. When I laboured to rebuke his wickedneſs, he would laugh the more; and pretend that he had gone through all religions, and could never hit upon the right till now. He told me alſo, that in a little time I ſhould ſee all profeſſors turn to the ways of the Ranters. Wherefore,

abominating thoſe curſed principles, I left his company forthwith, and became to him as great a ſtranger as I had before been a familiar.

45. Neither was this man only a temptation to me, but my buſineſs lying in the country, I happened to come into ſeveral people's company, who, though ſtrict in religion formerly, yet were alſo drawn away by theſe Ranters. Theſe would alſo talk with me of their ways, and condemn me as illegal and dark; pretending that they only had attained to perfection, and could do what they would, and not ſin. Oh! theſe temptations were ſuitable to my fleſh, I being but a young man, and my nature in prime; but God, who had, as I hope, deſigned me for better things, kept me in the fear of his name, and did not ſuffer me to accept ſuch curſed principles. And bleſſed be God, who put it into my heart to cry to him, to be kept and directed, ſtill diſtruſting mine own wiſdom; for I have ſince ſeen even the effects of that prayer, in his preſerving me, not only from ranting errors, but from thoſe alſo that have ſprung up ſince. The Bible was precious to me in thoſe days.

46. And now methought I began to look into the Bible with new eyes, and read as I never did before; and eſpecially the epiſtles of the Apoſtle St. Paul were ſweet and pleaſant to me; and indeed, then I was never out of the Bible, either by reading or meditation; ſtill crying out to God, that I might know the truth and way to heaven and glory.

47. And as I went on and read, I hit upon that paſſage, *To one is given by the Spirit the word of wiſdom, to another the word of knowledge by the ſame Spirit; and to another faith, &c.* 1 Cor. xii. And though, as I have ſince ſeen, that by this ſcripture the Holy Ghoſt intends, in ſpecial, things extraordinary, yet on me it did then faſten with conviction, that I did want things ordinary, even that underſtanding and wiſdom that other Chriſtians had. On this word I muſed, and could not tell what to do, eſpecially this word *faith* put me to it, for I could not help it, but ſometimes muſt queſtion, whether I had any faith, or no; but I was lothe to conclude I had no faith; for if I do ſo, thought I, then I ſhall count myſelf a very caſt-away indeed.

48. No, ſaid I, with myſelf, though I am an ignorant ſot, and though I want thoſe bleſſed gifts of knowledge and underſtanding that other people have; yet at a venture I will conclude I am not altogether faithleſs, though I know

not what faith is; for it was ſhewn me, and that too (as I have ſeen ſince) by Satan, that thoſe who conclude themſelves in a faithleſs ſtate, have neither reſt nor quiet in their ſouls: and I was loath to fall quite into deſpair.

49. Wherefore, by this ſuggeſtion, I was for a while made afraid to ſee my want of faith; but God would not ſuffer me thus to undo and deſtroy my ſoul, but did continually, againſt this my ſad and blind concluſion, create ſtill within me ſuch ſuppoſitions, inſomuch that I could not reſt [illegible]ent, until I did now come to ſome certain knowledge whether I had faith or no, this always running in my mind, "But how if you want faith indeed? but how can you tell you have faith?" And beſides, I ſaw for certain, if I had not, I was ſure to periſh forever.

50. So that though I endeavoured at the firſt to look over the buſineſs of faith, yet in a little time, I better conſidering the matter, was willing to put myſelf upon the trial whether I had faith or no. But alas, poor wretch! ſo ignorant and brutiſh was I, that I knew not to this day no more how to do it, than I know how to begin and accompliſh that rare and curious piece of art which I never yet ſaw or thought of.

51. Wherefore while I was thus conſidering, and being put to a plunge about it, (for you muſt know, that as yet I had not in this matter broken my mind to any one, only did hear and conſider) the tempter came in with this deluſion—That there was no way for me to know I had faith, but by trying to work ſome miracles; urging thoſe ſcriptures that ſeemed to look that way, for the enforcing and ſtrengthening his temptation. Nay, one day, as I was between Elſtow and Bedford, the temptation was hot upon me, to try if I had faith, by doing ſome miracle; which miracle at this time was this—I muſt ſay to the puddles that were in the horſe-pads, Be dry; and to the dry places, Be you puddles: and truly one time I was going to ſay ſo indeed; but juſt as I was about to ſpeak, this thought came into my mind—But go under yonder hedge, and pray firſt that God would make you able. But when I had concluded to pray, this came hot upon me; that if I prayed, and came again, and tried to do it, and yet did nothing notwithſtanding, then to be ſure I had no faith, but was a caſtaway, and loſt. Nay, thought I, if it be ſo, I will not try yet, but will ſtay a little longer.

52. So I continued at a great loſs; for I thought, if they only had faith, who could do ſo wonderful things, then I concluded, that for the preſent I neither had it, nor yet, for time to come, were ever like to have it. Thus I was toſſed betwixt the devil and my own ignorance, and ſo perplexed, eſpecially at ſome times, that I could not tell what to do.

53. About this time, the ſtate and happineſs of theſe poor people at Bedford, was thus, in a kind of a viſion, preſented to me. I ſaw, as if they were on the sunny ſide of ſome high mountain, there refreſhing themſelves with the pleaſant beams of the ſun, while I was ſhivering and ſhrinking in the cold, afflicted with froſt, ſnow, and dark clouds. Methought alſo, betwixt me and them, I ſaw a wall, that did compaſs about this mountain: now through this wall my ſoul did greatly deſire to paſs; concluding, that if I could, I would even go into the very midſt of them, and there alſo comfort myſelf with the heat of their ſun.

54. About this wall I bethought myſelf to go again and again, ſtill prying as I went, to ſee if I could find ſome way or paſſage, by which I might enter therein; but none could I find for ſome time: at the laſt, I ſaw, as it were, a narrow gap, like a little door-way in the wall, through which I attempted to paſs: now the paſſage being very ſtrait and narrow, I made many offers to get in, but all in vain, even until I was well nigh quite beat out, by ſtriving to get in; at laſt, with great ſtriving, methought I at firſt did get in my head, and after that, by a ſideling ſtriving, my ſhoulders, and my whole body; then was I exceeding glad, and went and ſat down in the midſt of them, and ſo was comforted with the light and heat of their ſun.

55. Now this mountain and wall, &c. was thus made out to me—The mountain ſignified the church of the living God; the ſun that ſhone thereon, the comfortable ſhining of his merciful face on them that were therein; the wall I thought was the world, that did make ſeparation betwixt the Chriſtians and unbelievers; and the gap which was in the wall, I thought was Jeſus Chriſt, who is the way to God the Father, John xiv. 6. Matt. vii. 14. But foraſmuch as the paſſage was wonderful narrow, even ſo narrow that I could not but with great difficulty enter in thereat, it ſhewed me, that none could enter into life, but thoſe that were in downright earneſt, and unleſs alſo they left that wicked

world behind them; for here was only room for body and ſoul, but not for body and ſoul and ſin.

56. This reſemblance abode upon my ſpirit many days; all which time I ſaw myſelf in a forlorn and ſad condition, but yet was provoked to vehement hunger and deſire to be one of that number that did ſit in the ſunſhine: now alſo would I pray, wherever I was; whether at home or abroad, in houſe or field; and would alſo often, with lifting up of heart, ſing that of the fifty-firſt pſalm, "O Lord, conſider my diſtreſs" for as yet I knew not where I was.

57. Neither as yet could I attain to any comfortable perſuaſion that I had faith in Chriſt. But inſtead of having ſatisfaction here, I began to find my ſoul to be aſſaulted with freſh doubts about my future happineſs; eſpecially with ſuch as theſe—Whether I was elected—But how if the day of grace ſhould now be paſt and gone?

58. By theſe two temptations I was very much afflicted and diſquieted; ſometimes by one, and ſometimes by the other of them. And firſt, to ſpeak of that about my queſtioning my election, I found at this time, that though I was in a flame to find the way to heaven and glory, and though nothing could beat me off from this, yet this queſtion did ſo offend and diſcourage me, that I was, eſpecially ſometimes, as if the very ſtrength of my body alſo had been taken away by the force and power thereof. This Scripture did alſo ſeem to me to trample upon all my deſires; *It is not of him that willeth, nor of him that runneth, but of God that ſheweth mercy*, Rom. ix. 16.

59. With this ſcripture I could not tell what to do; for I evidently ſaw, unleſs that the great God, of his infinite grace and bounty, had voluntarily choſen me to be a veſſel of mercy, though I ſhould deſire, and long, and labour, until my heart did break, no good could come of it. Therefore this would ſtick with me, How can you tell that you are elected? and what if you are not? how then?

60. O Lord, thought I, what if I am not indeed! It may be you are not, ſaid the tempter: it may be ſo indeed thought I. Why then, ſaid Satan, you had as good leave off, and ſtrive no farther; for if indeed you are not elected and choſen of God, there is no hope of your being ſaved; *For it is not of him that willeth, nor of him that runneth, but of God that ſheweth mercy.*

61. By theſe things I was driven to my wit's-end, not knowing what to ſay, or how to anſwer theſe temptations. Indeed, I little thought that Satan had thus aſſaulted me, but that rather it was my own prudence thus to ſtart the queſtion; for that the elect only obtained eternal life, I believed without ſcruple; but that myſelf was one of them, there lay the queſtion.

62. Thus therefore, for ſeveral days, I was greatly aſſaulted and perplexed, and was often, when I have been walking, ready to ſink with faintneſs in my mind; but one day, after I had been ſo many weeks oppreſſed and caſt down therewith, and as I was now quite giving up the ghoſt of all my hopes of ever attaining life, that ſentence fell with weight upon my ſpirit, *Look at the generations of old, and ſee; did ever any truſt in God, and were confounded?*

63. At which I was greatly enlightened, and encouraged in my ſoul; for thus, at that very inſtant, it was expounded to me: begin at the beginning of Geneſis, and read to the end of the Revelation, and ſee if you can find, that there was ever any that truſted in the Lord, and was confounded. So coming home, I preſently went to my Bible, to ſee if I could find that ſaying, not doubting but to find it preſently; for it was ſo freſh, and with ſuch ſtrength and comfort on my ſpirit, that it was as if it talked with me.

64. Well, I looked, but I found it not; only it abode upon me: then did I aſk firſt this good man, and then another, if they knew where it was, but they knew no ſuch place. At this I wondered, that ſuch a ſentence ſhould ſo ſuddenly, and with ſuch comfort and ſtrength, ſeize and abide upon my heart; and yet that none could find it (for I doubted not but that it was in the Holy Scripture.)

65. Thus I continued above a year, and could not find the place; but at laſt, caſting my eye upon the Apocrypha books, I found it in Eccleſiaſticus ii. 16. This at the firſt, did ſomewhat daunt me: but becauſe by this time I had got more experience of the love and kindneſs of God. it troubled me the leſs, eſpecially when I conſidered that though it was not in thoſe texts that we call holy and canonical; yet, foraſmuch as this ſentence was the ſum and ſubſtance of many of the promiſes, it was my duty to take the comfort of it; and I bleſs God for that word, for it was good to me; and it doth ſtill oftimes ſhine before my

66. After this, that other doubt did come with ſtrength upon me, But how if the day of grace ſhould be paſt and gone? How if you have overſtood the time of mercy? Now I remember, that one day, as I was walking in the country, I was much in the thoughts of this, But how if the day of grace is paſt? And to aggravate my trouble, the tempter preſented to my mind thoſe good people of Bedford, and ſuggeſted thus unto me—That theſe being converted already, they were all that God would ſave in thoſe parts; and that I came too late, for thoſe had got the bleſſing before I came.

67. Now was I in great diſtreſs, thinking in very deed that this might well be ſo; wherefore I went up and down bemoaning my ſad condition; counting myſelf far worſe than a thouſand fools for ſtanding off thus long, and ſpending ſo many years in ſin as I have done: ſtill crying out, Oh! that I had turned ſooner! Oh! that I had turned ſeven years ago! It made me alſo angry with myſelf, to think that I ſhould have no more wit, but to trifle away my time, till my ſoul and heaven were loſt.

68. But when I had been long vexed with this fear, and was ſcarce able to take one ſtep more, about the ſame place where I received my other encouragement, theſe words came to my mind, *Compel them to come in, that my houſe may be filled; and yet there is room*, Luke xiv. 22, 23. Theſe words, but eſpecially thoſe, *And yet there is room*, were ſweet words to me; for truly, I thought that by them I ſaw there was place enough in Heaven for me; and moreover, that when the Lord Jeſus did ſpeak theſe words, he then did think of me; and that he knowing that the time would come, that I ſhould be afflicted with fear, that there was no place left for me in his boſom, did before ſpeak this word, and leave it upon record, that I might find help thereby againſt this vile temptation This I then verily believed.

69. In the light and encouragement of this word, I went a good while; and the comfort was the more, when I thought that the Lord Jeſus ſhould think on me ſo long ago, and that he ſhould ſpeak thoſe words on purpoſe for my ſake; for I did think verily, that he did on purpoſe ſpeak them to encourage me withal.

70. Yet I was not without my temptations to go back again; temptations I ſay, both from Satan, mine own heart,

and carnal acquaintance; but I thank God these were outweighed by that good sense of death, and of the day of judgment, which abode, as it were, continually in my view; I would often, also, think on Nebuchadnezzar; of whom it is said, *He had given him all the kingdoms of the earth*, Dan. v. 18, 19. Yet, thought I, if this great man had all his portion in this world, one hour in hell-fire would make him forget all. Which consideration was a great help to me.

71. I was almost made, about this time, to see something concerning the beasts that Moses counted clean and unclean: I thought those beasts were the types of men; the clean, types of them that were the people of God; but the unclean, types of such as were the children of the wicked one. Now I read, that the clean beasts chewed the cud; that is, thought I, they shew us, we must feed upon the word of God; they also parted the hoof, I thought that signified, we must part, if we would be saved, with the ways of ungodly men. And also, in farther reading about them, I found, that though we did chew the cud, as the hare; yet if we walked with claws, like a dog; or if we did part the hoof, like the swine, yet if we did not chew the cud, as the sheep, we are still, for all that, but unclean: for I thought the hare to be a type of those that talk of the word, yet walk in the ways of sin; and that the swine was like him that parted with his outward pollution, but still wanteth the word of faith, without which there could be no way of salvation, let a man be ever so devout, Deut. xiv. After this, I found by reading the word, that those that must be glorified with Christ in another world, must be called by him here; called to the partaking of a share in his word and righteousness, and to the comforts and first fruits of his Spirit; and to a peculiar interest in all those heavenly things, which do indeed prepare the soul for that rest, and the house of glory, which is in heaven above.

72. Here again I was at a very great stand, not knowing what to do, fearing I was not called; for, thought I, if I be not called, what then can do me good? None but those who are effectually called, inherit the kingdom of heaven. But oh! how I now love the words that speak of a Christian's calling! as when the Lord said to one, Follow me; and to another, Come after me: and oh, thought I, that he would say so to me too; how gladly would I run after him!

73. I cannot now expreſs with what longings and breathings in my ſoul, I cried to Chriſt to call me. Thus I continued for a time, all on a flame to be converted to Jeſus Chriſt; and did alſo ſee at that day, ſuch glory in a converted ſtate, that I could not be contented without a ſhare therein. Gold! could it have been gotten for gold, what would I have given for it! Had I had a whole world, it had all gone ten thouſand times over for this, that my ſoul might have been in a converted ſtate.

74. How lovely now was every one in my eyes, that I thought to be converted men and women! They ſhone; they walked like a people that carried the broad ſeal of heaven about them. Oh! I ſaw the lot was fallen to them in pleaſant places, and they had a goodly heritage, Pſal xvi. But that which made me ſick, was that of Chriſt, in Mark iii. 13 *He went up into a mountain, and called unto him whom he would; and they came unto him.*

75. This ſcripture made me faint and fear, yet it kindled fire in my ſoul. That which made me fear, was this—Leſt Chriſt ſhould have no liking to me; for he called *whom he would* But oh! the glory that I ſaw in that condition, did ſtill ſo enrage my heart, that I could ſeldom read of any that Chriſt did call, but I preſently wiſhed, Would I had been in their clothes; would I had been born Peter; would I had been born John; or, would I had been by, and had heard him when he called them, how would I have cried, O Lord, call me alſo? But, oh! I feared he would not call me.

76. And truly, the Lord let me go thus many months together, and ſhewed me nothing; either that I was already, or ſhould be called hereafter: but at laſt, after much time ſpent, and many groans to God, that I might be made partaker of the holy and heavenly calling, that word came in upon me, *I will cleanſe their blood that I have not cleanſed; for the Lord dwelleth in Zion,* Joel iii. 21. Theſe words I thought were ſent to encourage me to wait ſtill upon God; and ſignified unto me, that if I were not already, yet time might come, I might be in truth converted unto Chriſt.

77 About this time I began to break my mind to thoſe poor people in Bedford, and to tell them my condition; which [illegible] they had heard, they told Mr. Gifford of me, who himſelf alſo took occaſion to talk with me, and was willing to be well perſuaded of me, though I think from

little grounds: but he invited me to his house, where I should hear him confer with others, about the dealings of God with their souls; from all which I still received more convictions; and from that time began to see something of the vanity and inward wretchedness of my wicked heart; for as yet I knew no great matter therein; but now it began to be discovered unto me, and also to work at that rate as it never did before. Now I evidently found, that lusts and corruptions put forth themselves within me, in wicked thoughts and desires, which I did not regard before; my desires also for heaven and life began to fail; I found also, that whereas before my soul was full of longing after God, now it began to hanker after every foolish vanity; yea, my heart would not be moved to mind that which was good; it began to be careless, both of my soul and heaven; it would now continually hang back, both to and in every duty; and was as a clog on the leg of a bird, to hinder him from flying.

78. Nay, I thought—Now I grow worse and worse; now I am farther from conversion than ever I was before: wherefore I began to sink greatly in my soul, and began to entertain such discouragement in my heart, as laid me as low as hell. If now I should have burned at the stake, I could not believe that Christ had a love for me: alas! I could neither hear him, nor see him, nor feel him, nor savour any of his things; I was driven as with a tempest; my heart would be unclean, and the Canaanites would dwell in the land.

79. Sometimes I would tell my condition to the people of God; which, when they heard, they would pity me, and would tell me of the promises; but they had as good have told me, that I must reach the sun with my finger, as have bidden me receive or rely upon the promises; and as soon I should have done it. All my sense and feeling was against me; and I saw I had a heart that would sin, and that lay under a law that would condemn.

80. These things have often made me think of the child which the father brought to Christ, who, while he was yet a coming to him, was thrown down by the devil, and also so rent and torn by him, that he lay and wallowed foaming, Luke ix. 42. Mark ix. 20.

81. Further, in these days, I would find my heart to shut itself up against the Lord, and against his holy word: I

of this life, as if they ſhould live here always: The other was, when I found profeſſors much diſtreſſed and caſt down, when they met with outward loſſes; as of huſband, wife, child, &c. Lord, thought I, what ado is here about ſuch little things as theſe! What ſeeking after carnal things, by ſome, and what grief in others for the loſs of them! If they ſo much labour after, and ſhed ſo many tears for the things of this preſent life, how am I to be bemoaned, pitied, and prayed for! My ſoul is dying, my ſoul is damning. Were my ſoul but in a good condition, and were I but ſure of it, ah! how rich ſhould I eſteem myſelf, though bleſſed but with bread and water! I ſhould count thoſe but ſmall afflictions, and ſhould bear them as little burdens. *A wounded ſpirit who can bear!*

86. Though I was much troubled, and toſſed, and affrighted with the ſight and ſenſe, and terror of my own wickedneſs, yet I was afraid to let this ſight and ſenſe go quite off my mind: for I found, that unleſs guilt of conſcience was taken off the right way, that is, by the blood of Chriſt, a man grew rather worſe for the loſs of his trouble of mind, than better. Wherefore if my guilt lay hard upon me, then ſhould I cry that the blood of Chriſt might take it off: And if it was going off without it (for the ſenſe of ſin would be ſometimes as if it would die, and go quite away) then I would alſo ſtrive to fetch it upon my heart again, by bringing the puniſhment in hell-fire upon my ſpirit; and would cry, 'Lord, let it not go off my heart, but the right way, by the blood of Chriſt, and the application of thy mercy through him to my ſoul;' for that Scripture did lay much upon me, *without ſhedding of blood there is no remiſſion*, Heb. ix. And that which made me the more afraid of this, was, becauſe I had ſeen ſome, who, though when they were under the wounds of conſcience, would cry and pray; yet feeling rather preſent eaſe for their trouble, than pardon for their ſin, cared not how they loſt their guilt, ſo they got it out of their mind: Now having got it off the wrong way, it was not ſanctified unto them; but they grew harder and blinder, and more wicked after their trouble. This made me afraid, and made me cry to God the more, that it might not be ſo with me.

87. And now I was ſorry that God had made me man, for I feared I was a reprobate: I counted man as unconverted the moſt wretched of all creatures. Thus being a-

ſicted and toſſed about with my ſad condition, I counted myſelf alone, and above the moſt of men unbleſſed.

88. Yea, I thought it impoſſible that ever I ſhould attain to ſo much godlineſs of heart, as to thank God that he had made me a man. Man, indeed, is the moſt noble by creation, of all creatures in the viſible world; but by ſin he had made himſelf the moſt ignoble. The beaſts, birds, fiſhes, &c. I bleſſed their condition; for they had not a ſinful nature; they were not obnoxious to the wrath of God; they were not to go to hell-fire after death; I could therefore have rejoiced, had my condition been as any of theirs.

89. In this condition I went a great while; but when the comforting time was come, I heard one preach a ſermon on theſe words, in Sol. Song iv. 1. *Behold thou [illegible] fair, my love; behold thou art fair:* But at that time he [illegible] words, *my love*, his chief and ſubject matter; [illegible] after he had a little opened the text, he obſerved [illegible] ſeveral concluſions; "1. That the church, and ſo every ſaved ſoul, is Chriſt's love, when loveleſs. 2. Chriſt's love without a cauſe. 3. Chriſt's love, which hath been hated of the world. 4. Chriſt's love, when under temptation and under deſtruction. 5. Chriſt's love from firſt to laſt."

90. But I got nothing by what he ſaid at preſent; only when he came to the application of the fourth particular, theſe were the words he ſaid; "If it be ſo, that the ſaved ſoul is Chriſt's love, when under temptation and deſtruction; then, poor tempted ſoul, when thou art aſſaulted and afflicted with temptations, and the hidings of his face, yet think on theſe two words, *my love*, ſtill.

91. So, as I was going home, theſe words came again into my thoughts; and I well remember, as they came in, I ſaid thus in my heart, what ſhall I get by thinking on theſe two words? This thought had no ſooner paſſed through my heart, but theſe words began thus to kindle in my ſpirit, *Thou art my love, thou art my love*, twenty times together, and ſtill as they ran in my mind, they waxed ſtronger and warmer, and began to make me look up; but being as yet between hope and fear, I ſtill replied in my heart, But is it true? but is it true? At which that ſentence fell upon me, *He wiſt not that it was true, which was done unto him of the angel*, Acts [illegible] 9.

92. The[illegible] began to give place to the word, which with power did over and over make this joyful ſound within my

ſoul, Thou art my love, thou art my love, and nothing ſhall ſeparate thee from my love. And with that my heart was filled full of comfort and hope, and now I could believe that my ſins would be forgiven me; yea, I was now ſo taken with the love and mercy of God, that I remember I could not tell how to contain till I got home: I thought I could have ſpoken of his love, and have told of his mercy to me, even to the very crows that ſat upon the ploughed lands before me, had they been capable to have underſtood me: Wherefore I ſaid in my ſoul, with much gladneſs, Well, would I had a pen and ink here, I would write this down before I go any farther; for ſurely I will not forget this forty years hence: but, alas! within leſs than forty days I [illegible] all again; [illegible] made me begin to queſ-

[illegible] at times I was helped to believe, that it was [illegible] manifeſtation of grace unto my ſoul, though I had loſt much of the life and ſavour of it. Now about a week or a fortnight after this, I was much followed by this Scripture, *Simon, Simon, behold Satan hath deſired to have you*, Luke xxii. 31; and ſometimes it would ſound ſo loud within me, yea, and as it were, call ſo ſtrongly after me, that once, above all the reſt, I turned my head over my ſhoulder, thinking verily that ſome man had, behind me, called me; being at a great diſtance, methought he called ſo loud: It came, as I have thought ſince, to have ſtirred me up to prayer and to watchfulneſs; it came to acquaint me, that a cloud and a ſtorm was coming down upon me; but I underſtood it not.

94. Alſo, as I remember, that time that it called to me ſo loud, was the laſt time that it ſounded in mine ears; but methinks I hear ſtill with what a loud voice theſe words, *Simon, Simon*, ſounded in mine ears. I thought verily, as I have told you, that ſomebody had called after me, that was half a mile behind me: and although that was not my name, yet it made me ſuddenly look behind me, believing that he that called ſo loud, meant me.

95. But ſo fooliſh was I, and ignorant, that I knew not the reaſon of this ſound; (which as I did both ſee and feel ſoon after, was ſent from heaven as an alarm, to awaken me to provide for what was coming) only I would muſe and wonder in my mind, to think what ſhould be the reaſon of this ſcripture, and that at this rate, ſo often and ſo loud, it

that God had, in very wrath to my ſoul, given me up to them, to be carried away with them, as with a mighty whirlwind.

100. Only by the diſtaſte that they gave unto my ſpirit, I felt there was ſomething in me, that refuſed to embrace me. But this conſideration I then only had when God gave me leave to ſtop and reflect; otherwiſe the noiſe, and ſtrength, and force of theſe temptations would drown and overflow, and as it were bury all ſuch thoughts, or the remembrance of any ſuch thing. While I was in this temptation. I often found my mind ſuddenly put upon it to curſe and ſwear, or to ſpeak ſome grievous thing againſt God, or Chriſt his Son, and of the Scriptures.

101. Now I thought, ſurely I am poſſeſſed of the devil. Anon again I thought I ſhould be bereft of my wits. Inſtead of lauding and magnifying God the Lord [illegible] if I have but heard him ſpoken of, preſently ſome moſt horrible blaſphemous thoughts or other would bolt out of my heart againſt him; ſo that whether I did think that God was, or again did think there were no ſuch being, no love, nor peace, nor gracious diſpoſition could I feel within me.

102. Theſe things did ſink me into very deep deſpair; for I concluded, that ſuch things could not poſſibly be found amongſt them that loved God. I often, when theſe temptations had been with force upon me, did compare myſelf to the caſe of ſuch a child, whom ſome gypſey hath by force took up in her arms, and is carrying from friend and country: worry ſometimes I did, and alſo ſhriek and cry; but yet I was bound in the wings of the temptation, and the wind would carry me away. I thought alſo of Saul, and of the evil ſpirit that did poſſeſs him; and did greatly fear that my condition was the ſame with that of his. 1 Sam. xvi. 14.

103. In theſe days, when I have heard others talk of what was the ſin againſt the Holy Ghoſt, then would the tempter ſo provoke me to deſire to ſin that ſin, that I was as if I could not, muſt not, neither ſhould be quiet until I had committed it; now no ſin would ſerve but that: if it were to be committed by ſpeaking of ſuch a word, then I have been as if my mouth would have ſpoken that word, whether I would or no: and in ſo ſtrong a meaſure was this temptation upon me, that often I have been ready to

clap my hands under my chin, to hold my mouth from opening; and to that end alſo I have had thoughts at other times, to leap with my head downward, into ſome muck-hill hole or other, to keep my mouth from ſpeaking.

104. Now again I beheld the condition of the dog and toad, and counted the ſtate of every thing that God had made, far better than this dreadful ſtate of mine, and ſuch as my companions was: yea, gladly would I have been in the condition of a dog or horſe; for I knew they had no ſouls to periſh under the everlaſting weight of hell, or ſin, as mine was like to do. Nay, and though I ſaw this, felt this, and was broken to pieces with it; yet that which added to my ſorrow was, that I could not find, that with all my ſoul I did deſire deliverance. That ſcripture did alſo tear and rend my ſoul in the midſt of theſe [illegible]ctions, *The wicked are like the troubled ſea, which cannot reſt, whoſe waters caſt up mire and dirt. There is no peace to the wicked, ſaith my God,* Iſaiah lvii. 20, 21.

105. And now my heart was, at times, exceeding hard; if I would have given a thouſand pounds for a tear, I could not ſhed one; no nor ſometimes ſcarce deſire to ſhed one. I was much dejected, to think that this would be my lot. I ſaw ſome could mourn and lament their ſin; and others again could rejoice and bleſs God for Chriſt; and others alſo could quietly talk of and with gladneſs remember the word of God; while I only was in the ſtorm or tempeſt. This much ſunk me. I thought my condition was alone: I would therefore much bewail my hard hap; but from theſe things I could not deliver myſelf.

106. While this temptation laſted, which was about a year, I could attend upon none of the ordinances of God but with ſore and great affliction. Yea, then was I moſt diſtreſſed with blaſphemies: if I had been hearing the word, then uncleanneſs, blaſphemies and deſpair would hold me a captive there; if I have been reading, then ſometimes I had ſudden thoughts to queſtion all I read; ſometimes again, my mind would be ſo ſtrangely ſnatched away, and poſſeſſed with other things, that I have neither known, nor regarded, nor remembered ſo much as the ſentence that but now I have read.

107. In prayer alſo I have been greatly troubled at this time; ſometimes I have thought I have felt Satan behind me, pull my clothes: he would be alſo continually at me in

time of prayer, to have done, break off, make haſte, you have prayed enough, and ſtay no longer; ſtill drawing my mind away. Sometimes alſo he would caſt in ſuch wicked thoughts as theſe, that I muſt pray to him, or for him: I have thought ſometimes of that, *Fall down*; or, *if thou wilt fall down and worſhip me*, Matt. iv. 9.

108. Alſo, when becauſe I have had wandering thoughts in the time of this duty, I have laboured to compoſe my mind, and fix it upon God; then with great force hath the tempter laboured to diſtract and confound me; and to turn away my mind, by preſenting to my heart and fancy the form of a buſh, a bull, a beſom, or the like, as if I ſhould pray to theſe: to theſe he would alſo (at ſometimes eſpecially) ſo hold my mind, that I was as if I could think of nothing else, or pray to nothing elſe but to theſe, or ſuch as they.

109. Yet at times I ſhould have ſome ſtrong and heart-affecting apprehenſions of God, and the reality of the truth of his goſpel: but oh! how would my heart, at ſuch times, put forth itſelf with inexpreſſible groanings. My whole ſoul was then in every word. I ſhould cry with pangs after God, that he would be merciful unto me: but then I ſhould be daunted again with ſuch conceits as theſe; I ſhould think that God did mock at theſe my prayers, ſaying, and that in the audience of the holy angels, This poor ſimple wretch doth hanker after me, as if I had nothing to do with my mercy, but to beſtow it on ſuch as he. Alas, poor ſoul! how art thou deceived! it is not for ſuch as thee to have favour with the Higheſt.

110. Ther hath the tempter come upon me alſo with ſuch diſcouragements as theſe: You are earneſt for mercy, but I will ſtop you; this frame ſhall not laſt always: many have been as warm as you for a time, but I have quenched their zeal; (and with this, ſuch and ſuch, who were fallen off, would be ſet before mine eyes.) Then I would be afraid that I ſhould do ſo too: but, thought I, I am glad this comes into my mind: well, I will watch, and take what care I can. Though you do, (ſaith Satan) I ſhall be too hard for you; I will cool you inſenſibly, by degrees, by little and little. What care I, (ſaith he) though I be ſeven years in chilling your heart, if I can do it at laſt? continually rocking will lull a crying child aſleep: I will ply it cloſe, but I will have my end accom-

laid upon my conſcience, but alſo from the very filth thereof; for the temptation was removed, and I was put into my right mind again, as other Chriſtians were.

115. I remember that one day, as I was travelling into the country, and muſing on the wickedneſs and blaſphemy of my heart, and conſidering the enmity that was in me to God, that ſcripture came into my mind, *He hath made peace by the blood of his croſs*, Col. i. 20. by which I was made to ſee both again and again, that God and my ſoul were friends by his blood; yea, I ſaw that the juſtice of God and my ſinful ſoul could embrace and kiſs each other, through his blood. This was a good day to me; I hope I ſhall never forget it.

116. At another time, as I ſat by the fire in my houſe, and muſing on my wretchedneſs, the Lord made that alſo a precious word unto me—*Foraſmuch then as the children are partakers of fleſh and blood, he alſo himſelf likewiſe took part of the ſame; that through death he might deſtroy him that had the power of death, that is, the devil; and deliver thoſe who, through fear of death, were all their lifetime ſubject to bondage*, Heb. ii. 14, 15. I thought that the glory of theſe words was then ſo weighty on me, that I was both once and twice ready to ſwoon as I ſat; yet not with grief and trouble, but with ſolid joy and peace.

117. At this time I alſo ſat under the miniſtry of holy Mr. Gifford, whoſe doctrine, by God's grace, was much for my ſtability. This man made much his buſineſs to deliver the people of God from all thoſe falſe and unſound teſts, that by nature we are prone to. He would bid us take ſpecial heed that we receive not any truth upon truſt; as from this, or that, or any other man or men; but cry mightily to God, that he would convince us of the reality thereof, and ſet us down therein by his own Spirit in the holy word: for, ſaid he, if you do otherwiſe, when temptation comes, if ſtrongly upon you, you not having received them with evidence from heaven, will find you want that help and ſtrength now to reſiſt, that once you thought you had.

118. This was as ſeaſonable to my ſoul, as the former and latter rains in their ſeaſons; for I had found, and that by ſad experience, the truth of theſe his words; (for I had felt, no man can ſay, eſpecially when tempted by the devil, that Jeſus Chriſt is Lord, but by the Holy Ghoſt.) Where-

fore I found my ſoul, through grace, very apt to drink in this doctrine, and to incline to pray to God, that in nothing that pertained to God's glory, and my own eternal happineſs, he would ſuffer me to be without the confirmation thereof from heaven; for now I ſaw clearly, there was an exceeding difference betwixt the notion of the fleſh and blood, and the revelation of God in heaven: alſo a great difference betwixt that faith which is feigned and according to man's wiſdom, and of that which comes by a man's being born thereto of God, Matt. xvi. 15. 1 John v. 1.

119. But, oh! now, how was my ſoul led from truth to truth by God! even from the birth and cradle of the Son of God, to his aſcenſion and ſecond coming from heaven to judge the world.

120. Truly, I then found, upon this account, the great God was very good unto me; for, to my remembrance, there was not any thing that I then cried unto God to make known, and reveal unto me, but he was pleaſed to do it for me; I mean, not one part of the goſpel of the Lord Jeſus, but I was orderly led into it. Methought I ſaw with great evidence, from the four evangeliſts, the wonderful works of God, in giving Jeſus Chriſt to ſave us, from his conception and birth, even to his ſecond coming to judgment. Methought I was as if I had ſeen him born; as if I had ſeen him grow up; as if I had ſeen him walk through this world, from the cradle to the croſs; to which alſo, when he came, I ſaw how gently he gave himſelf to be hanged, and nailed on it, for my ſins and wicked doing. Alſo, as I was muſing on this his progreſs, that dropped on my ſpirit—He was ordained for the ſlaughter, 1 Pet. i. 19, 20.

121. When I have conſidered alſo the truth of his reſurrection, and have remembered that word, *Touch me not, Mary*, &c. I have ſeen, as if he had leaped out of the grave's mouth, for joy that he was riſen again, and had got the conqueſt over our dreadful foes, John xx. 17. I have alſo, in the Spirit, ſeen him a man, on the right hand of God the Father, for me; and have ſeen the manner of his coming from heaven to judge the world with glory; and have been confirmed in theſe things by theſe ſcriptures following, Acts i. 9, 10. and vii. 56. and x. 42. Heb. vii. 24. and viii. 38. Rev. i. 18. 1 Theſ. iv. 17, 18.

122. Once I was troubled to know whether the Lord Jeſus was man as well as God, and God as well as man: and truly, in thoſe days, let men ſay what they would, unleſs I had it with evidence from heaven, all was nothing to me; I counted myſelf not ſet down in any truth of God. Well, I was much troubled about this point, and could not tell how to be reſolved; at laſt, that in Rev. v. came into my mind, *And I beheld, and, lo, in the midſt of the throne, and of the four beaſts, and in the midſt of the elders, ſtood a Lamb.* In the midſt of the throne, thought I, there is the Godhead; in the midſt of the elders, there is his manhood: but oh! methought this did gliſter! it was a goodly touch, and gave me ſweet ſatisfaction. That other ſcripture did alſo help me much in this; *Unto us a child is born, unto us a ſon is given, and the government ſhall be upon his ſhoulder; and his name ſhall be called Wonderful, Counſellor, The mighty God, The everlaſting Father, The Prince of Peace,* &c. Iſaiah ix. 6.

123. Alſo, beſides theſe teachings of God in his word, the Lord made uſe of two things to confirm me in this truth; the one was the errors of the Quakers, and the other was the guilt of ſin: for as the Quakers did oppoſe the truth, ſo God did the more confirm me in it, by leading me into the ſcripture that did wonderfully maintain it.

124. The errors that this people then maintained, were— 1. That the Holy Scriptures were not the word of God. 2. That every man in the world had the ſpirit of Chriſt, grace, faith, &c. 3. That Chriſt Jeſus, as crucified, and dying, did not ſatisfy divine juſtice for the ſins of the people. 4. That Chriſt's fleſh and blood were within the ſaints. 5. That the bodies of the good and bad, that are buried in the church yard, ſhall not riſe again. 6. That the reſurrection is paſt with good men already. 7. That that man Jeſus, who was crucified between two thieves on Mount Calvary, by Jeruſalem, in the land of Canaan, was not aſcended above the ſtarry heavens. 8. That he ſhould not, even the ſame Jeſus that died by the hand of the Jews, come again at the laſt day, and as man, judge all nations, &c.

125. Many more vile and abominable things were in thoſe days held by them, by which I was driven to a more narrow ſearch of the ſcriptures, and was, through their light and teſtimony, not only enlightened, but greatly confirmed and comforted in the truth; and as I ſaid, the guilt of ſin did help me much; for ſtill as that would come

the ſtrength of their wits and parts, ſtudied to anſwer ſuch objections as they perceived others were perplexed with, without going down themſelves into the deep. Well, after many ſuch longings in my mind, the God, in whoſe hands are all our days and ways, did caſt into my hand (one day) a book of Martin Luther's; it was his comment on the Galatians; it alſo was ſo old, that it was ready to fall piece from piece, if I did but turn it over. Now I was pleaſed much, that ſuch an old book had fallen into my hands; the which, when I had but a little way peruſed, I found my condition in his experience, ſo largely and profoundly handled, as if this book had been written out of my heart. This made me marvel; for thus thought I--This man could not know any thing of the ſtate of Chriſtians now, but muſt needs write and ſpeak the experience of former days.

130. Beſides, he doth moſt gravely alſo, in that book, debate of the riſe of theſe temptations, namely, blaſphemy, deſperation, and the like; ſhewing that the law of Moſes, as well as the devil, death, and hell, hath a very great hand therein: the which, at firſt, was very ſtrange to me; but, conſidering and watching, I found it ſo indeed. But of particulars here I intend nothing; only this methinks I muſt let fall before all men, I do prefer this book of Martin Luther upon the Galatians, (excepting the Holy Bible) before all the books that ever I have ſeen, as moſt fit for a wounded conſcience.

131. And now I found, as I thought, that I loved Chriſt dearly: oh! methought my ſoul cleaved unto him, my affections cleaved unto him: I felt my love to him as hot as fire; and now, as Job ſaid, I thought I ſhould die in my neſt; but I did quickly find that my great love was but too little; and that I, who had, as I thought, ſuch burning love to Jeſus Chriſt; could let him go again for a very trifle. God can tell how to abaſe us, and can hide pride from man.

132. Quickly after this my love was tried to purpoſe: for, after the Lord had, in this manner, thus graciouſly delivered me from this great and ſore temptation, and had ſet me down ſo ſweetly in the faith of his holy goſpel, and had given me ſuch ſtrong conſolation and bleſſed evidence from heaven, touching my intereſt in his love through Chriſt; the tempter came upon me again, and that with a more grievous and dreadful temptation than before; and

that was, to ſell and part with the moſt bleſſed Chriſt, to exchange him for the things of this life, or for any thing.

133. The temptation lay upon me for the ſpace of a year, and did follow me ſo continually, that I was not rid of it one day in a month; no, ſometimes not one hour in many days together, unleſs when I was aſleep.

134. And though, in my judgment, I was perſuaded, that thoſe who were once effectually in Chriſt, (as I hoped, through his grace, I had ſeen myſelf) could never loſe him forever; (*The land ſhall not be ſold forever; for the land is mine*, ſaith God, Lev. xxv. 23) yet it was a continual vexation to me, to think that I ſhould have ſo much as one ſuch thought within me againſt a Chriſt, a Jeſus, that had done for me as he had done; and yet then I had almoſt none but ſuch blaſphemous ones.

135. But it was neither my diſlike of the thought, nor yet any deſire and endeavour to reſiſt it, that in the leaſt did ſhake or abate the continuation or force and ſtrength thereof; for it did always, in almoſt whatever I thought, intermix itſelf therewith, in ſuch ſort, that I could neither eat my food, ſtoop for a pin, chop a ſtick, or caſt mine eye to look on this or that, but ſtill the temptation would come, Sell Chriſt for this, or ſell Chriſt for that; ſell him, ſell him.

136. Sometimes it would run in my thoughts, not ſo little as a hundred times together, Sell him, ſell him, ſell him. For whole hours together, I have been forced to ſtand continually leaning and exerting my ſpirit againſt it, leſt haply, before I were aware, ſome wicked thought might ariſe in my heart, that might conſent thereto: and ſometimes the tempter would make me believe I had conſented to it; but then I ſhould be as tortured upon a rack for whole days together.

137. This temptation did put me to a ſtrait, leſt I ſhould at ſometimes, I ſay, conſent thereto, and be overcome therewith, that by the very force of my mind, in labouring to gainſay and reſiſt this wickedneſs, my very body would be put into action or motion, by way of puſhing or thruſting with my hands or elbows; ſtill anſwering, as faſt as the deſtroyer ſaid, Sell him: I will not, I will not, I will not; no, not for thouſands, thouſands, thouſands of worlds. Thus reckoning, leſt I ſhould, in the midſt of theſe aſſaults, ſet too low a value on him; even until I ſcarce well knew where I was, or how to be compoſed again.

138. At theſe ſeaſons he would not let me eat my food at quiet; but, forſooth, when I was ſet at the table at my meat, I muſt go hence to pray; I muſt leave my food now, and juſt now, ſo counterfeit holy would this devil be. When I was thus tempted, I ſhould ſay in myſelf, Now I am at meat, let me make an end. No, ſaid he, you muſt do it now, or you will diſpleaſe God, and deſpiſe Chriſt. Wherefore I was much afflicted with theſe things; and, becauſe of the ſinfulneſs of my nature (imagining that theſe were impulſes from God) I ſhould deny to do it, as if I denied God; and then ſhould I not be as guilty, becauſe I did not obey a temptation of the devil, as if I had broken the law of God indeed?

139. But, to be brief—One morning, as I did lie in my bed, I was, as at other times, moſt fiercely aſſaulted with this temptation, to ſell and part with Chriſt; the wicked ſuggeſtion ſtill running in my mind, Sell him, ſell him, ſell him, ſell him, ſell him, as faſt as a man could ſpeak: againſt which alſo, in my mind, as at other times, I anſwered, No, no, not for thouſands, thouſands, thouſands, at leaſt twenty times together: but at laſt, after much ſtriving, even until I was almoſt out of breath, I felt this thought paſs through my heart, Let him go if he will; and I thought alſo, that I felt my heart freely conſent thereto. Oh, the diligence of Satan! Oh, the deſperateneſs of man's heart!

140. Now was the battle won, and down fell I, as a bird that is ſhot from the top of a tree, into great guilt, and fearful deſpair. Thus, getting out of my bed, I went moping into the field; but God knows, with as heavy a heart as mortal man, I think, could bear; where, for the ſpace of two hours, I was like a man bereft of life; and, as now, paſt all recovery, and bound over to eternal puniſhment.

141. And withal, that ſcripture did ſeize upon my ſoul—*Or profane perſon, as Eſau, who for one morſel of meat ſold his birthright. For ye know how that afterward, when he would have inherited the bleſſing, he was rejected: for he found no place of repentance, though he ſought it careſully with tears,* Heb. xii. 16, 17.

142. Now was I as one bound; I felt myſelf ſhut up unto the judgment to come. Nothing now, for two years together, would abide with me, but damnation, and an expectation of damnation: I ſay, nothing now would abide

into the word of God, if I could in any place eſpy a word of promiſe, or any encouraging ſentence, by which I might take relief. Wherefore I began to conſider that of Mark iii. *All manner of ſins and blaſphemies ſhall be forgiven unto the ſons of men, wherewithſoever they ſhall blaſpheme.* Which place, methought, appeared to contain a large and glorious promiſe for the pardon of high offences; but conſidering the place more fully, I thought it was rather to be underſtood, as relating more chiefly to thoſe who had, while in a natural ſtate, committed ſuch things as there are mentioned; but not to me, who had not only received light and mercy, but that had both after, and alſo contrary to that, ſo ſlighted Chriſt as I had done.

148. I feared therefore that this wicked ſin of mine, might be that unpardonable, of which he there thus ſpeaketh: *But he that blaſphemeth againſt the Holy Ghoſt, hath never forgiveneſs, but is in danger of eternal damnation*, Mark iii. And I did the rather give credit to this, becauſe of that ſentence in Hebrews: *For ye know how that afterwards, when he would have inherited the bleſſing, he was rejected; for he found no place of repentance, though he ſought it carefully with tears.* And this ſtuck always with me.

149. And now was I both a burden and a terror to myſelf; nor did I ever ſo know, as now, what it was to be weary of my life, and yet afraid to die. Oh! how gladly now would I have been any body but myſelf! any thing but a man, and in any condition but my own! for there was nothing did paſs more frequently over my mind, than that it was impoſſible for me to be forgiven my tranſgreſſion, and to be ſaved from the wrath to come.

150. And now I began to labour to call again time that was paſt; wiſhing a thouſand times twice told, that the day was yet to come, when I ſhould be tempted to ſuch a ſin; concluding with great indignation, both againſt my heart, and all aſſaults, how I would rather have been torn in pieces, than be found a conſenter thereto. But alas, theſe thoughts, and wiſhings, and reſolvings, were now too late to help me; this thought had paſſed my heart, God hath let me go, and I am fallen. Oh! thought I, *that it was with me as in months paſt, as in the days when God preſerved me!* Job xxix. 2.

151. Then again, being loth and unwilling to periſh, I began to compare my ſin with others, to ſee if I could find

that any of thoſe that were ſaved, had done as I had done. So I conſidered David's adultery and murder, and found them moſt heinous crimes; and thoſe too committed after light and grace received: But yet, by conſidering, I perceived that his tranſgreſſions were only ſuch as were againſt the law of Moſes, from which the Lord Chriſt could, with the conſent of his word, deliver him: but mine was againſt the goſpel; yea againſt the Mediator thereof; for I had ſold my Saviour.

152. Now again ſhould I be as if racked upon the wheel, when I conſidered, that, beſides the guilt that poſſeſſed me, I ſhould be ſo void of grace, ſo bewitched! What, thought I, muſt it be no ſin but this? muſt it needs be the *great tranſgreſſion?* Pſalm xix. 13. Muſt that wicked one touch my ſoul? 1 John v. 18. Oh! what ſtings did I find in all theſe ſentences!

153. What, thought I, is there but one ſin that is unpardonable? But one ſin that layeth the ſoul without the reach of God's mercy; and muſt I be guilty of that? Is there but one ſin among ſo many millions of ſins, for which there is no forgiveneſs; and muſt I commit this? Oh, unhappy man! Theſe things would ſo break and confound my ſpirit, that I could not tell what to do. I thought at times, they would have ſunk my ſpirit; and ſtill, to aggravate my miſery, that would run in my mind, *Ye know how that afterwards, when he would have inherited the bleſſing, he was rejected.* Oh! no one knows the terrors of thoſe days but myſelf.

154. After this I began to conſider of Peter's ſin, which he committed in denying his Maſter: and indeed this came nigheſt to mine of any that I could find, for he had denied his Saviour, as I, after light and mercy received; yea, and that too after warning given him. I alſo conſidered, that he did it once and twice; and that, after time to conſider betwixt. But though I put all theſe circumſtances together, that, if poſſible, I might find help, yet I conſidered again, that his was but a denial of his Maſter, but mine was a ſelling of my Saviour. Wherefore I thought with myſelf, that I came nearer to Judas than either to David or Peter.

155. Here again my torment would flame out and afflict me; yea, it would grind me as it were to powder, to conſider the preſervation of God towards others, while I fell into the ſnare; for in my thus conſidering of other men's

ſins, and comparing them with my own, I could evidently ſee, God preſerved them notwithſtanding their wickedneſs, and would not let them, as he had let me, become a ſon of perdition.

156. But oh! how did my ſoul at this time prize the preſervation that God did ſet about his people! Ah, how ſafely did I ſee them walk, whom God had hedged in! They were within his care, protection, and ſpecial providence. Though they were full as bad as I by nature; yet, becauſe he loved them, he would not ſuffer them to fall without the range of mercy. But as for me I was gone, I had done it; he would not preſerve me, nor keep me; but ſuffered me, becauſe I was a reprobate, to fall as I had done. Now did thoſe bleſſed places that ſpeak of God's keeping his people, ſhine like the ſun before me, though not to comfort me, yet to ſhew me the bleſſed ſtate and heritage of thoſe whom the Lord hath bleſſed.

157. Now I ſaw, that as God had his hand in all the providences and diſpenſations that overtook his elect, ſo he had his hand in all the temptations that they had to ſin againſt him; not to influence them to wickedneſs, but to chooſe their temptations and troubles for them; and alſo to leave them, for a time, to ſuch things only as might not deſtroy, but humble them; as might not put them beyond, but lay them in the way of his renewing his mercy. But oh! what love, what care, what kindneſs and mercy did I now ſee, mixing itſelf with the moſt ſevere and dreadful of all God's ways to his people! He would let David, Hezekiah, Solomon, Peter, and others fall, but he would not let them fall into the ſin unpardonable, nor into hell for ſin. O! thought I, theſe be the men that God hath loved; theſe be the men that God, though he chaſtiſeth them, keeps in ſafety by him; and whom he makes to abide under the ſhadow of the Almighty. But all theſe thoughts added ſorrow, grief, and horror to me, as, whatever I now thought of, it was killing to me. If I thought how God kept his own, that was killing to me; if I thought how I was fallen myſelf, that was killing to me. As all things wrought together for the beſt, and to do good to them that were the called, according to his purpoſe; ſo I thought that all things wrought for my damage, and for my eternal overthrow.

ment been in my view! as if the Judge ſtood at the door. I was as if he had come already; ſo that ſuch things could have no entertainment. But methinks I ſee by this, that Satan will uſe any means to keep the ſoul from Chriſt; he loveth not an awakened frame of ſpirit; ſecurity, blindneſs, darkneſs, and error, is the very kingdom and habitation of the wicked one.

163. I found it a hard work now to pray to God, becauſe deſpair was ſwallowing me up; I thought I was as with a tempeſt driven away from God; for always when I cried to God for mercy, this would come in, 'Tis too late, I am loſt, God hath let me fall; not to my correction, but my condemnation: my ſin is unpardonable; and I know concerning Eſau, how that after he had ſold his birthright, he would have received the bleſſing, but was rejected. About this time I did light on the dreadful ſtory of that miſerable mortal Francis Spira; a book that was to my troubled ſpirit, as ſalt, when rubbed into a freſh wound. Every ſentence in that book, every groan of that man, with all the reſt of his actions in his deſpair, as his tears, his prayers, his gnaſhing of teeth, his wringing of hands, his twiſting, and languiſhing, and pining away under the mighty hand of God that was upon him, was as knives and daggers in my ſoul; eſpecially that ſentence of his was frightful to me, "Man knows the beginning of ſin, but who bounds the iſſues thereof?" Then would the former ſentence, as the concluſion of all, fall like a hot thunderbolt again upon my conſcience; *For ye know how that afterwards, when he would have inherited the bleſſing, he was rejected; for he found no place of repentance, though he ſought it carefully with tears.*

164. Then ſhould I be ſtruck into a very great trembling, inſomuch, that at ſometimes I could, for whole days together, feel my very body, as well as my mind, to ſhake and totter under the ſenſe of this dreadful judgment of God, that would fall on thoſe that have ſinned that moſt fearful and unpardonable ſin. I felt alſo ſuch a clogging and heat at my ſtomach, by reaſon of this my terror, that I was eſpecially at ſome times, as if my breaſt-bone would ſplit aſunder; then I thought of that concerning *Judas, who by his falling headlong, burſt aſunder, and all his bowels guſhed out.* Acts i.

165. I feared alſo that this was the mark that God did ſet on Cain, even continual fear and trembling, under the

heavy load and guilt that he had charged on him for the blood of his brother Abel. Thus did I mourn, and twine, and ſhrink under the burden that was upon me; which burden alſo did ſo oppreſs me, that I could neither ſtand nor go, nor lie either at reſt or quiet.

166. Yet that ſaying would ſometimes come into my mind, *He hath received gifts for the rebellious*, Pſal. lxviii. 18. *The rebellious*, thought I! Why, ſurely they are ſuch as once were under ſubjection to their prince; even thoſe who, after they have ſworn ſubjection to his government, have taken up arms againſt him; and this, thought I, is my very condition: I once loved him, feared him, ſerved him; but now I am a rebel; I have ſold him, I have ſaid, *Let him go if he will*; but yet he has gifts for rebels; and then why not for me?

167. This ſometimes I thought of, and ſhould labour to take hold thereof, that ſome, though ſmall refreſhment, might have been conceived by me; but in this alſo I miſſed of my deſire; I was driven with force beyond it; I was like a man going to execution, even by that place where he would fain creep in and hide himſelf, but may not.

168. Again, after I had thus conſidered the ſins of the ſaints in particular, and found mine went beyond them, then I began to think with myſelf, Suppoſe I ſhould put all theirs together, and mine alone againſt them, might I not then find encouragement! For if mine, though bigger than any one, yet ſhould be but equal to all, then there is hopes; for that blood that hath virtue enough in it to waſh away all theirs, hath virtue enough in it to waſh away mine, though this one be full as big if not bigger than all theirs. Here again I would conſider the ſin of David, of Solomon, of Manaſſeh, of Peter, and the reſt of the great offenders; and ſhould alſo labour, what I might with fairneſs, to aggravate and heighten their ſins by ſeveral circumſtances.

169. I would think with myſelf that David ſhed blood to cover his adultery, and that by the ſword of the children of Ammon; a work that could not be done, but by continuance, deliberate contrivance, which was a great aggravation to his ſin. But then this would turn upon me: Ah! but theſe were but ſins againſt the law, from which there was a Jeſus ſent to ſave them; but yours is a ſin againſt the Saviour, and who ſhall ſave you from that?

170. Then I thought of Solomon, and how he ſinned in loving ſtrange women, in falling away to their idols, in building them temples, in doing this after light, in his old age, after great mercy received. But the ſame concluſion that cut me off in the former conſideration, cut me off as to this; namely, That all thoſe were but ſins againſt the law, for which God had provided a remedy; *but I had ſold my Saviour*, and there remained no more ſacrifice for ſin.

171. I would then add to theſe men's ſins, the ſins of Manaſſeh; how that he built altars for idols in the houſe of the Lord; he alſo obſerved times, uſed inchantments, had to do with wizards, was a wizard, had his familiar ſpirits, burned his children in the fire, in ſacrifice to devils, and made the ſtreets of Jeruſalem run down with the blood of innocents. Theſe, thought I, are great ſins, ſins of a bloody colour, but yet it would turn again upon me; *They are none of them of the nature of yours; you have parted with Jeſus, you have ſold your Saviour.*

172. This one conſideration would always kill my heart, my ſin was point-blank againſt my Saviour; and that too at that height, that I had in my heart ſaid of him, *Let him go if he will.* Oh! methought this ſin was bigger than the ſins of a country, of a kingdom, or of the whole world; no one pardonable, nor all of them toget[illegible] was able to equal mine; mine outwent them every one.

173. Now I found my mind to flee from God, as from the face of a dreadful judge; yet this was my torment, I could not eſcape his hand; (*It is a fearful thing to fall into the hands of the living God*, Heb. x.) But, bleſſed be his grace, that ſcripture, in theſe flying fits, would call, as running after me, *I have blotted out, as a thick cloud, thy tranſgreſſions; and as a cloud thy ſins: return unto me, for I have redeemed thee*, Iſai. xliv. 22. This, I ſay, would come in upon my mind, when I was fleeing from the face of God; for I did flee from his face; that is, my mind and ſpirit fled before him; by reaſon of his highneſs, I could not endure. Then would the text cry, *Return unto me;* it would cry aloud with a very great voice, *Return unto me, for I have redeemed thee.* Indeed, this would make me ſtop a little, and, as it were, look over my ſhoulder behind me, to ſee if I could diſcern that the God of grace did follow me with a pardon in his hand; but I could no ſooner do that, but all would be clouded and darkened again by that ſentence, *For*

my ſoul had yet the bleſſed privilege to flee to Jeſus Chriſt for mercy. But I ſay concerning this diſpenſation, I know not what to ſay unto it yet; which was alſo, in truth, the cauſe, that at firſt I did not ſpeak of it in the book: I do now alſo leave it to be thought on by men of ſound judgment. I lay not the ſtreſs of my ſalvation thereupon, but upon the Lord Jeſus, in the promiſe; yet ſeeing I am here unfolding of my ſecret things, I thought it might not be altogether inexpedient to let this alſo ſhow itſelf, though I cannot now relate the matter as there I did experience it. This laſted in the ſavour of it for about three or four days, and then I began to miſtruſt, and to deſpair again.

175. Wherefore ſtill my life hung in doubt before me, not knowing which way I ſhould tip! only this I found my ſoul deſire, even to caſt itſelf at the foot of grace, by prayer and ſupplication. But oh! 'twas hard for me now, to have the face to pray to this Chriſt for mercy, againſt whom I had thus moſt vilely ſinned: 'twas hard work, I ſay, to offer to look him in the face, againſt whom I had ſo vilely ſinned; and indeed I have found it as difficult to come to God by prayer, after backſliding from him, as to do any other thing. Oh! the ſhame that did now attend me! eſpecially when I thought, I am now going to pray to him for mercy, that I had ſo lightly eſteemed but a while before! I was aſhamed; yea, even confounded, becauſe this villany had been committed by me: but I ſaw that there was but one way with me; I muſt go to him, and humble myſelf unto him, and beg that he, of his wonderful mercy, would ſhew pity to me, and have mercy upon my wretched ſinful ſoul.

176. Which, when the tempter perceived, he ſtrongly ſuggeſted to me, that I ought not to pray to God; for prayer was not for any in my caſe; neither could it do me good, becauſe I had rejected the Mediator, by whom all prayers came with acceptance to God the Father; and without whom, no prayer could come into his preſence: wherefore now to pray, is but to add ſin to ſin: yea, now to pray, ſeeing God has caſt you off, is the next way to anger and offend him more than you ever did before.

177. For God (ſaith he) hath been weary of you for theſe ſeveral years already, becauſe you are none of his; your bawlings in his ears hath been no pleaſant voice to him; and therefore he let you ſin this ſin, that you might

be quite cut off; and will you pray ſtill? This the devil urged, and ſet forth that in Numbers, when Moſes ſaid to the children of Iſrael, that becauſe they would not go up to poſſeſs the land, when God would have them, therefore forever after he did bar them out from thence, though they prayed they might with tears. Num. xiv. 36, 37, &c.

178. As it is ſaid in another place, Exod. xxi. 14., *The man that ſins preſumptuouſly ſhall be taken from God's altar, that he may die;* even as Joab was by king Solomon, when he thought to find ſhelter there, 1 Kings, ii. 27, 28, &c. Theſe things did pinch me very ſore; yet my caſe being deſperate, I thought with myſelf, I can but die; and if it muſt be ſo, it ſhall once be ſaid, that ſuch an one died at the foot of Chriſt in prayer. This I did, but with great difficulty, God doth know; and that becauſe, together with this, that ſaying about *Eſau* would be ſet at my heart, even like a flaming ſword, to keep the way of the tree of life, leſt I ſhould take thereof and live. Oh! who knows how hard a thing I found it to come to God in prayer!

179. I did alſo deſire the prayers of the people of God for me, but I feared that God would give them no heart to do it; yea, I trembled in my ſoul to think, that ſome or other of them would ſhortly tell me, that God had ſaid thoſe words to them, that he once did ſay to the prophet, concerning the children of Iſrael; *Pray not for this people, for I have rejected them*, Jer. xi. 14. So, pray not for him, for I have rejected him. Yea, I thought that he had whiſpered this to ſome of them already, only they durſt not tell me ſo; neither durſt I aſk them of it, for fear if it ſhould be ſo, it would make me quite beſide myſelf. Man knows the beginning of ſin, ſaid Spira, but who bounds the iſſues thereof?

180. About this time I took an opportunity to break my mind to an ancient Chriſtian, and told him all my caſe: I told him alſo that I was afraid that I had ſinned the ſin againſt the Holy Ghoſt; and he told me, he thought ſo too. Here therefore I had but cold comfort; but talking a little more with him, I found him, though a good man, a ſtranger to much combat with the devil. Wherefore I went to God again, as well as I could, for mercy ſtill.

181. Now alſo did the tempter begin to mock me in my miſery, ſaying, that ſeeing I had thus parted with the Lord Jeſus, and provoked him to diſpleaſure, who would

have ſtood between my ſoul and the flame of devouring fire, there was now but one way, and that was, to pray that God the Father would be the mediator betwixt his Son and me; that we might be reconciled again, and that I might have that bleſſed benefit in him, that his bleſſed ſaints enjoyed.

182. Then did that ſcripture ſeize upon my ſoul, *He is of one mind, and who can turn him?* Oh! I ſaw, it was as eaſy to perſuade him to make a new world, a new covenant, or new bible beſides that we have already, as to pray for ſuch a thing. This was to ſay to him, that what he had done already was mere folly, and to perſuade him to alter, yea, to diſannul the whole way of ſalvation: And then would that ſaying rend my ſoul aſunder, *Neither is there ſalvation in any other; for there is none other name under heaven, given among men, whereby we muſt be ſaved*, Acts iv. 12.

183. Now the moſt free, and full, and gracious words of the goſpel, were the greateſt torment to me; yea, nothing ſo afflicted me as the thoughts of Jeſus Chriſt, the remembrance of a Saviour; becauſe having caſt him off, it brought forth the villany of my ſin, and my loſs by it, to mind. Nothing did twinge my conſcience like this. Every thing that I thought of the Lord Jeſus, of his grace, love, goodneſs, kindneſs, gentleneſs, meekneſs, death, blood, promiſes, and bleſſed exhortations, comforts, and conſolations, it went to my ſoul like a ſword; for ſtill, unto theſe my conſiderations of the Lord Jeſus, theſe thoughts would make place for themſelves in my heart,—Aye, this is the Jeſus, the loving Saviour, the Son of God, whom you have parted with, whom you have ſlighted, deſpiſed, and abuſed. This is the only Saviour, the only Redeemer, the only one that could ſo love ſinners, as to waſh them from their ſins in his own moſt precious blood; but you have no part nor lot in this Jeſus; you have put him from you; you have ſaid in your heart, Let him go if he will. Now therefore you are ſevered from him; you have ſevered yourſelf from him! Behold then his goodneſs, but yourſelf to be no partaker of it! Oh! thought I, what have I loſt! What have I parted with! What has diſinherited my poor ſoul! Oh! it is ſad to be deſtroyed by the grace and mercy of God; to have the lamb, the Saviour, turn lion and deſtroyer, Rev. vi. I alſo trembled, as I have ſaid, at the ſight of the ſaints of God, eſpecially at thoſe that greatly loved him, and that made it their buſineſs to walk continually with him in this

188. Then breaking out in the bitterneſs of my ſoul, I ſaid to myſelf, with a grievous ſigh, How can God comfort ſuch a wretch? I had no ſooner ſaid it, but this returned upon me, as an echo doth anſwer a voice, 'This ſin is not unto death.' At which I was as if I had been raiſed out of the grave, and cried out again, Lord, how couldſt thou find out ſuch a word as this? for I was filled with admiration at the fitneſs, and at the unexpectedneſs of the ſentence; the fitneſs of the word, the rightneſs of the timeing of it; the power, and ſweetneſs, and light, and glory that came with it alſo was marvellous to me to find. I was now, for the time, out of doubt, as to that about which I ſo much was in doubt before; my fears before were, that my ſin was not pardonable, and ſo that I had no right to pray, to repent, &c. or that if I did, it would be of no advantage or profit to me. But now, thought I, if this ſin is not unto death, then it is pardonable; therefore from this I have encouragement to come to God by Chriſt for mercy, to conſider the promiſe of forgiveneſs as that which ſtands with open arms to receive me, as well as others. This therefore was a great eaſement to my mind, to wit, that my ſin was pardonable, that it was not the ſin unto death, 1 John v. 16, 17. None but thoſe who know what my trouble (by their own experience) was, can tell what relief came to my ſoul by this conſideration: it was a releaſe to me from my former bonds, and a ſhelter from my former ſtorms: I ſeemed now to ſtand upon the ſame ground with other ſinners, and to have as good right to the word and prayer as any of them.

189. Now, I ſay, I was in hopes that my ſin was not unpardonable, but that there might be hopes for me to obtain forgiveneſs. But oh! how Satan did now lay about him for to bring me down again; but he could by no means do it, neither this day, nor the moſt part of the next, for this ſentence ſtood like a mill-poſt at my back: yet towards the evening of the next day, I felt this word begin to leave me, and to withdraw its ſupport from me, and ſo I returned to my old fears again, but with a great deal of grudging and peeviſhneſs, for I feared the ſorrow of deſpair; nor could my faith now long retain this word.

190. But the next day at evening, being under many fears, I went to ſeek the Lord, and as I prayed, I cried, and my ſoul cried to him in theſe words, with ſtrong cries;

O Lord, I beſeech thee, ſhew me that thou haſt loved me with everlaſting love, Jer. xxxi. I had no ſooner ſaid it, but with ſweetneſs this returned upon me, as an echo, or ſounding again, *I have loved thee with an everlaſting love.* Now I went to bed in quiet; alſo when I awaked the next morning, it was freſh upon my ſoul; and I believed it.

191. But yet the tempter left me not, for it could not be leſs than an hundred times, that he that day did labour to break my peace. Oh! the combats and conflicts that I did then meet with! As I ſtrove to hold by this word, that of *Eſau* would fly in my face like lightning: I would be ſometimes up and down twenty times in an hour; yet God did bear me out, and keep my heart upon this word; from which I had alſo, for ſeveral days together, very much ſweetneſs, and comfortable hopes of pardon: for thus it was made out to me: 'I loved thee whilſt thou waſt committing this ſin; I loved thee before; I love thee ſtill, and I will love thee forever.

192. Yet I ſaw my ſin moſt barbarous and a filthy crime, and could not but conclude, with great ſhame and aſtoniſhment, that I had horridly abuſed the Holy Son of God; wherefore I felt my ſoul greatly to love and pity him, and my bowels to yearn towards him; for I ſaw he was ſtill my friend, and did reward me good for evil; yea, the love and affection that then did burn within me to my Lord and Saviour Jeſus Chriſt, did work at this time ſuch a ſtrong and hot deſire of revengement upon myſelf for the abuſe I had done unto him, that, to ſpeak as I then thought, had I a thouſand gallons of blood within my veins, I could freely then have ſpilt it all, at the command and feet of this my Lord and Saviour.

193. And as I was thus muſing, and in my ſtudies, conſidering how to love the Lord, and to expreſs my love to him, that ſaying came in upon me, *If thou, Lord, ſhouldeſt mark iniquities, who ſhould ſtand? But there is forgiveneſs with thee that thou mayeſt be feared,* Pſalm cxxx. 3, 4. Theſe were good words to me, eſpecially the latter part thereof; to wit, That there is forgiveneſs with the Lord, that he might be feared; that is, as I then underſtood it, That he might be loved, and had in reverence; for it was thus made out to me, *That the great God did ſet ſo high an eſteem upon the love of his poor creatures, that rather than he would go without their love, he would pardon their tranſgreſſion.*

194. And now was that word fulfilled on me, and I was alſo refreſhed by it; *Then ſhall they be aſhamed and confounded, and never open their mouths any more, becauſe of their ſhame, when I am pacified towards them for all that they have done, ſaith the Lord God*, Ezek. xvi. 36. Thus was my ſoul at this time (and as I then did think forever) ſet at liberty from being afflicted with my former guilt and amazement.

195. But before many weeks were gone, I began to deſpond again, fearing, leſt, notwithſtanding all that I had enjoyed, that I might be deceived and deſtroyed at the laſt; for this conſideration came ſtrong into my mind, *That whatever comfort and peace I thought I might have from the word of the promiſe of life, yet unleſs there could be found in my refreſhment, a concurrence and agreement in the Scriptures, let me think what I will thereof, and hold it never ſo faſt, I ſhould find no ſuch thing at the end; for the Scriptures cannot be broken*, John x. 35.

196. Now began my heart again to ache, and to fear I might meet with a diſappointment at laſt. Wherefore I began with all ſerioufneſs to examine my former comfort, and to conſider whether one that had ſinned as I had done, might with confidence truſt upon the faithfulneſs of God, laid down in thoſe words, by which I had been comforted, and on which I had leaned myſelf: But now were brought theſe ſayings to my mind, *For it is impoſſible for thoſe who were once enlightened, and have taſted the heavenly gift, and were made partakers of the Holy Ghoſt, and have taſted the good word of God, and the powers of the world to come, if they ſhall fall away, to renew them again unto repentance*, Heb. vi. *For, if we ſin wilfully, after we have received the knowledge of the truth, there remains no more ſacrifice for ſin, but a fearful looking for of judgment, and fiery indignation, which ſhall devour the adverſaries*, Heb. x. *even as Eſau, who for one morſel of meat ſold his birth-right. For ye know how that afterwards, when he would have inherited the bleſſing, he was rejected; for he found no place of repentance, though he ſought it carefully with tears*, Heb. xii.

197. Now was the word of the Goſpel forced from my ſoul; ſo that no promiſe or encouragement was to be found in the Bible for me: and now would that ſaying work upon my ſpirit to afflict me, *Rejoice not, O Iſrael, for joy, as other people*, Hoſea ix. 1. For I ſaw indeed there was cauſe of

Even as if one had clapped me on the back, as I was on my knees before God; yet I was not able to believe this, that this was a prayer of faith, till almoſt ſix months after; for I could not think that I had faith, or that there ſhould be a word for me to act faith on; therefore I was ſtill as in the jaws of deſperation, and went mourning up and down in a ſad condition.

202. There was nothing now that I longed for more than to be put out of doubt, as to this thing in queſtion; and as I was vehemently deſiring to know, if there was indeed hope for me, theſe words came rolling into my mind: *Will the Lord caſt off forever? And will he be favourable no more? Is his mercy clean gone forever? Doth his promiſe fail forevermore? Hath God forgotten to be gracious? Hath he in anger ſhut up his tender mercies?* Pſal. lxxvii. 7, 8, 9. And all the while they run in my mind, methought I had ſtill this as the anſwer, *'Tis a queſtion whether he hath or no: it may be he hath not.* Yea, the interrogatory ſeemed to me to carry in it a ſure affirmation that indeed he had not, nor would ſo caſt off, but would be favourable: that his promiſe doth not fail, and that he hath not forgotten to be gracious, nor in anger ſhut up his tender mercy. Something alſo there was upon my heart at the ſame time, which I now cannot call to mind, which, with this text, did ſweeten my heart, and make me conclude that his mercy might not be quite gone, nor gone forever.

203. At another time I remember I was again much under this queſtion, *Whether the blood of Chriſt was ſufficient to ſave my ſoul?* In which doubt I continued from morning till about ſeven or eight at night; and at laſt, when I was, as it were, quite worn out with fear, leſt it ſhould not lay hold on me, theſe words did ſound ſuddenly within my heart, *He is able.* But methought, this word *able*, was ſpoke loud unto me; it ſhewed a great word, it ſeemed to be writ in great letters, and gave a joſtle to my fear and doubt (I mean for the time it tarried with me, which was about a day) as I never had from that, all my life, either before or after, Heb. vii. 25.

204. But one morning as I was again at prayer, and trembling under the fear of this, *That no word of God could help me*, that piece of a ſentence darted in upon me, *My grace is ſufficient.* At this methought I felt ſome ſtay, as if there might be hopes. But, oh! how good a thing it is

for God to ſend his word! for about a fortnight before, I was looking on this very place, and then I thought it could not come near my ſoul with comfort; therefore I threw down my book in a pet: then I thought it was not large enough; but now it was as if it had arms of grace ſo wide, that it could not only incloſe me, but many more beſides.

205. By theſe words I was ſuſtained, yet not without exceeding conflicts for the ſpace of ſeven or eight weeks; for my peace would be in and out, ſometimes twenty times a day; comfort now, and trouble preſently; peace now, and before I could go a furlong as full of fear and guilt as ever a heart could hold: and this was not only now and then, but my whole ſeven weeks' experience: for this about the ſufficiency of grace, and that of *Eſau's* parting with his birth-right, would be like a pair of ſcales within my mind; ſometimes one end would be uppermoſt, and ſometimes again the other; according to which would be my peace or trouble.

206. Therefore I did ſtill pray to God that he would come in with his ſcripture more fully to my heart; to wit, that he would help me to apply the whole ſentence, for as yet I could not: what he gave, that I gathered; but further I could not go, for as yet it only helped me to hope there might be mercy for me, *My grace is ſufficient:* and though it came no farther, it anſwered my former queſtion; to wit, that there was hope; yet becauſe *for thee*, was left out, I was not contented, but prayed to God for that alſo. Wherefore, one day as I was in a meeting of God's people, full of ſadneſs and terror, (for my fears again were ſtrong upon me) and as I was now thinking, my ſoul was never the better, but my caſe moſt ſad and fearful, theſe words did with great power ſuddenly break in upon me; *My grace is ſufficient for thee, my grace is ſufficient for thee, my grace is ſufficient for thee*, three times together: And oh! methought that every word was a mighty word unto me; as *my*, and *grace*, and *ſufficient*, and *for thee*; they were then, and ſometimes, are ſtill far bigger than others.

207. At which time my underſtanding was ſo enlightened, that I was as though I had ſeen the Lord Jeſus look down from heaven in great mercy upon me, and direct theſe words unto me. This ſent me mourning home; it broke my heart, and filled me full of joy, and laid me low as the duſt; only it ſtayed not long with me, I mean in

this choice and refreſhing comfort; yet it continued with me for ſeveral weeks, and did encourage me to hope; but as ſoon as that powerful operation of it was taken from my heart, that other about *Eſau* returned upon me as before; ſo my ſoul did hang as in a pair of ſcales again, ſometimes up, and ſometimes down; now in peace, and again in terror.

208. Thus I went on for many weeks, ſometimes comforted, and ſometimes tormented; and eſpecially at ſometimes my torment would be very ſore, for all thoſe ſcriptures aforenamed in the *Hebrews*, would be ſet before me, as the only ſentences that would keep me out of heaven. Then again I would begin to repent that ever that thought went through me; I would alſo think thus of myſelf: 'Why, how many ſcriptures are there againſt me? there are but three or four; and cannot God miſs them, and ſave me for all them?' Sometimes again I would think, 'Oh! if it were not for theſe three or four words, now how I might be comforted!' I could hardly for bear at ſome times to wiſh them out of the book.

209. Then methought I could ſee as if both *Peter* and *Paul*, and *John*, and all the writers did look with ſcorn upon me, and hold me in deriſion; and as if they had ſaid unto me, "All our words are truth, one of as much force as the other: it is not we that have cut you off, but you have caſt away yourſelf: there is none of our ſentences that you muſt take hold upon, but theſe, and ſuch as theſe:" *It is impoſſible, there remains no more ſacrifice for ſin*, Heb. vi. *And it had been better for them not to have known the will of God, than, after they had known it, to turn from the holy commandment delivered unto them*, Heb. x. *For the ſcriptures cannot be broken*, 2 Pet. ii. 21.

210. Theſe, as the elders of the city of refuge, I ſaw were to be the judges both of my caſe and me, while I ſtood with the *avenger of blood* at my heels, trembling at their gate for deliverance; alſo with a thouſand fears and miſtruſts, I doubted that he would ſhut me out forever, *Joſhua* xx. 3, 4.

211. Thus was I confounded, not knowing what to do, or how to be ſatisfied in this queſtion, Whether the ſcriptures could agree with the ſalvation of my ſoul? I quaked at the apoſtles; I knew their words were true, and that they muſt ſtand forever.

and I did ſtrive for any word of God in all my life, it was for this good word of Chriſt; he at one end and I at the other. Oh! what work we made! it was for this in *John*, I ſay, that we did ſo tug and ſtrive; he pulled, and I pulled; but God be praiſed, I overcame him; and got ſweetneſs from it.

216. But, notwithſtanding all theſe helps, and bleſſed words of grace, yet that of Eſau's ſelling his birth-right would ſtill at times diſtreſs my conſcience; for though I had been moſt ſweetly comforted, and that but juſt before, yet when that came into my mind, it would make me fear again; I could not be quite rid thereof, it would every day be with me: wherefore now I went another way to work, even to conſider the nature of this blaſphemous thought; I mean, if I ſhould take the words at the largeſt, and give them their natural force and ſcope, even every word therein: ſo when I had thus conſidered, I found, that if they were fairly taken, they would amount to this: That I had freely left the Lord Jeſus Chriſt to his choice, whether he would be my Saviour or not; for the wicked words were theſe, Let him go if he will. Then that Scripture gave me hope, *I will never leave thee, nor forſake thee*, Heb. viii. 5. O Lord, ſaid I, but I have left thee. Then it anſwered again, But I will not leave thee. For this I thanked God alſo.

217. Yet I was greatly afraid he would, and found it exceeding hard to truſt him, ſeeing I had ſo offended him: I ſhould have been exceeding glad that this thought had never been; for then I thought I could, with more eaſe and freedom in abundance, have leaned on his grace. I ſaw it was with me as it was with *Joſeph's* brethren; the guilt of their own wickedneſs did often fill them with fears that their brother would at laſt deſpiſe them, Gen. l. 15, 16, *&c.*

218. Yet above all the ſcriptures that I yet did meet with, that in *Joſhua* xx. was the greateſt comfort to me, which ſpeaks of the ſlayer that was to flee for refuge: *And if the avenger of blood purſue th ſlayer, then*, ſaith *Moſes, they that are the elders of the city of refuge ſhall not deliver him into his hands, becauſe he ſmote his neighbour unwittingly, and hated him not aforetime.* Oh! bleſſed be God for this word: I was convinced that I was the ſlayer; and that the avenger of blood purſued me, I felt with great terror; only now it remained that I inquire whether I have a right to enter the

city of refuge: ſo I found, that he muſt not, *who lay in wait to ſhed blood:* it was not the *wilful murderer*, but he who *unwittingly* did it, he who did it unawares; not out of ſpite, or grudge, or malice, he that ſhed it *unwittingly;* even he who did not *hate his neighbour before.* Wherefore,

219. I thought verily I was the man that muſt enter, becauſe I had ſmitten my neighbour *unwittingly, and hated him not aforetime.* I hated him not aforetime; no, I prayed unto him, was tender of ſinning againſt him; yea, and againſt this wicked temptation I had ſtrove for twelve months before; yea, and alſo when it did paſs through my heart, it did in ſpite of my teeth; wherefore I thought I had a right to enter the city, and the elders, which are the apoſtles, were not to deliver me up. This therefore was great comfort to me, and gave me much ground of hope.

220. Yet being very critical, for my ſmart had made me that I knew not what ground was ſure enough to bear me, I had one queſtion that my ſoul did much deſire to be reſolved about; and that was, *Whether it be poſſible for any ſoul that hath ſinned the unpardonable ſin, yet after that to receive though but the leaſt true ſpiritual comfort from God through Chriſt?* The which, after I had much conſidered, I found the anſwer was, *No, they could not;* and that for theſe reaſons:

221. *Firſt*, Becauſe thoſe that have ſinned that ſin, they are debarred a ſhare in the blood of Chriſt, and being ſhut out of that, they muſt needs be void of the leaſt ground of hope, and ſo of ſpiritual comfort, *For to ſuch there remains no more ſacrifice for ſin*, Heb. x. 26, 27. *Secondly*, Becauſe they are denied a ſhare in the promiſe of life: *They ſhall never be forgiven, neither in this world, nor in that which is to come*, Matt. xii. 31. *Thirdly*, The Son of God excludes them alſo from a ſhare in his bleſſed interceſſion, being forever aſhamed to own them, both before his holy Father, and the bleſſed angels in heaven, Mark viii.

222. When I had with much deliberation conſidered of this matter, and could not but conclude that the Lord had comforted me, and that too after this my vile ſin; then methought I durſt venture to come nigh unto thoſe moſt fearful and terrible ſcriptures, with which all this while I had been ſo greatly affrighted, and on which indeed before I durſt ſcarce caſt mine eye, (yea, had much ado, an hundred times, to forbear wiſhing them out of the Bible)

I thought they would deſtroy me; but now, I ſay, I began to take ſome meaſure of encouragement, to come cloſe to them, to read them, and conſider them, and to weigh their ſcope and tendency.

223. The which when I began to do, I found their viſage changed; for they looked not ſo grimly, as before I thought they did; and firſt I came to the 6th of Hebrews, yet trembling for fear it ſhould ſtrike me; which when I had conſidered, I found that the falling there intended, was a falling *quite away*; that is, as I conceived, a falling from, and an abſolute denying of the goſpel, of remiſſion of ſins by Jeſus Chriſt; for, from them the apoſtle begins his argument, ver. 1, 2, 3. *Secondly*, I found that this falling away muſt be openly, even in the view of the world, even ſo as *to put Chriſt to an open ſhame*. *Thirdly*, I found that thoſe he there intended, were forever ſhut up of God, both in blindneſs, hardneſs, and impenitency: *It is impoſſible they ſhould be renewed again unto repentance*. By all theſe particulars, I found to God's everlaſting praiſe, my ſin was not the ſin in this place intended.

*Firſt*, I confeſſed I was fallen, but was not fallen away; that is, from a profeſſion of faith in Jeſus unto eternal life.

*Secondly*, I confeſſed that I had put Jeſus Chriſt to *ſhame* by my ſin, but not to open *ſhame*; I did not deny him before men, nor condemn him before the world.

*Thirdly*, Nor did I find that God had ſhut me up, or denied me to come (though I found it hard work indeed to come) to him by ſorrow and repentance. Bleſſed be God for unſearchable grace!

224. Then I conſidered that in the 10th chapter of Hebrews, and found that the wilful ſin there mentioned, is not every wilful ſin, but that which doth throw off Chriſt, and then his commandments too. *Secondly*, That muſt be done alſo openly, before two or three witneſſes, to anſwer that of the law, verſe 28. *Thirdly*, This ſin cannot be committed, but with great deſpite done to the Spirit of grace.

225. And as touching that in the 12th chapter of the Hebrews, about *Eſau's* ſelling of his birth-right; though this was that which killed me, and ſtood like a ſpear againſt me, yet now I conſidered, *Firſt*, That his was not a haſty thought againſt the continual labour of his mind, but a thought conſented to, and put in practice likewiſe, and that too after ſome deliberation, Gen. xxv. *Secondly*, It was a public and

right hand; there, I ſay, was my righteouſneſs; ſo that wherever I was, or whatever I was doing, God could not ſay of me, He wants my righteouſneſs, for that was juſt before him. I alſo ſaw moreover, that it was not my good frame of heart that made my righteouſneſs better, nor yet my bad frame that made my righteouſneſs worſe; for my righteouſneſs was Jeſus Chriſt himſelf, *the ſame yeſterday, to-day, and forever*, Heb. xiii. 8.

230. Now did my chains fall off my legs indeed: I was looſed from my afflictions and irons; my temptations alſo fled away; ſo that from that time thoſe dreadful ſcriptures of God left off to trouble me; now went I alſo home rejoicing, for the grace and love of God. So when I came home, I looked to ſee if I could find that ſentence, Thy righteouſneſs is in heaven, but could not find ſuch a ſaying; wherefore my heart began to ſink again, only that was brought to my remembrance, 1 *Cor.* i. 33. *He is made unto us of God, wiſdom, righteouſneſs, ſanctification, and redemption;* by this word I ſaw the other ſentence true.

231. For by this ſcripture I ſaw that the man Jeſus Chriſt, as he is diſtinct from us, as touching his bodily preſence, ſo he is our righteouſneſs and ſanctification before God: Here therefore I lived, for ſome time, very ſweetly at peace with God through Chriſt: Oh! methought Chriſt! Chriſt! there was nothing but Chriſt that was before my eyes; I was not now only for looking upon this and the other benefits of Chriſt apart, as of his blood, burial, or reſurrection, but conſidering him as a whole Chriſt! as he in whom all theſe, and all other his virtues, relations, offices, and operations, met together, and that he ſat on the right hand of God in heaven.

232. 'Twas glorious to me to ſee his exaltation, and the worth and prevalency of all his benefits, and that becauſe I could look from myſelf to him, and ſhould reckon, that all thoſe graces of God that now were green on me were yet but like thoſe cracked groats and four-pence half-pennies that rich men carry in their purſes, when their gold is in their trunks at home: Oh! I ſaw my gold was in my trunk at home! in Chriſt my Lord and Saviour. Now Chriſt was all; all my wiſdom, all my righteouſneſs, all my ſanctification, and all my redemption.

233. Further, the Lord did alſo lead me into the myſtery of union with the Son of God; that I was joined to

him, that I was fleſh of his fleſh, and bone of his bone; and now was that a ſweet word to me, in Epheſ. v. 30. By this alſo was my faith in him, as my righteouſneſs, the more confirmed in me; for if he and I were one, then his righteouſneſs was mine, his merits mine, his victory alſo mine. Now could I ſee myſelf in heaven and earth at once: In heaven by my Chriſt, by my head, by my righteouſneſs and life, though on earth by my body or perſon.

234. Now I ſaw Chriſt Jeſus was looked upon of God, and ſhould alſo be looked upon by us, as that common or public perſon, in whom all the whole body of his elect are always to be conſidered and reckoned; that we fulfilled the law by him, died by him, roſe from the dead by him, got the victory over ſin, death, the devil, and hell, by him; when he died, we died, and ſo of his reſurrection. *Thy dead men ſhall live, together with my dead body ſhall they ariſe,* ſaith he, Iſaiah xxvi. And again, *after two days he will revive us, and the third day we ſhall live in his ſight,* Hoſea vi 2. which is now fulfilled by the ſitting down of the Son of Man on the right hand of the Majeſty in the heavens, according to that to the Epheſians, *He hath raiſed us up together, and made us ſit together in heavenly places in Chriſt Jeſus,* Eph. ii. 6.

235. Ah! theſe bleſſed conſiderations and ſcriptures, with many others of like nature, were in thoſe days made to ſpangle in mine eye, ſo that I have cauſe to ſay, *Praiſe ye the Lord God in his ſanctuary; praiſe him in the firmament of his power; praiſe him for his mighty acts; praiſe him according to his exellent greatneſs,* Pſalm cv. 1, 2.

236. Having thus in few words given you a taſte of the ſorrow and affliction that my ſoul went under, by the guilt and terror that theſe my wicked thoughts did lay me under; and having given you alſo a touch of my deliverance therefrom, and of the ſweet and bleſſed comfort that I met with afterwards, which comfort dwelt about a twelvemonth with my heart, to my unſpeakable admiration; I will now, (God willing) before I proceed any farther, give you in a word or two, what, as I conceive, was the cauſe of this temptation; and alſo after that, what advantage, at the laſt, it became unto my ſoul.

237. For the cauſes I conceived were principally two; of which two alſo I was deeply convinced all the time this trouble lay upon me. The firſt was, For that I did not, when I was delivered from the temptation

that went before, ſtill pray to God to keep me from the temptations that were to come; for though, as I can ſay in truth, my ſoul was much in prayer before this trial ſeized me; yet then I prayed only, or at moſt principally, for the removal of preſent troubles, and for freſh diſcoveries of his love in Chriſt, which I ſaw afterwards was not enough to do; I alſo ſhould have prayed that the great God would keep me from the evil that was to come.

238. Of this I was made deeply ſenſible by the prayer of holy David, who when he was under preſent mercy, yet prayed that God would hold him back from ſin and temptation to come; *For then*, ſaith he, *ſhall I be upright, and I ſhall be innocent from the great tranſgreſſion*, Pſalm xix. 13. By this very word was I galled and condemned quite through his long temptation.

239. That was alſo another word that did much condemn me for my folly, in the neglect of this duty, Heb. iv. 16. *Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.* This I had not done, and therefore was thus ſuffered to ſin and fall, according to what is written, *pray that ye enter not into temptation.* And truly this very thing is to this day of ſuch weight and awe upon me, that I dare not, when I come before the Lord, go off my knees, until I entreat him for help and mercy againſt the temptations that are to come; and I do beſeech thee, reader, that thou learn to beware of my negligence, by the afflictions that for this thing I did for days, and months, and years, with ſorrow undergo.

240. Another cauſe of this temptation was, That I had tempted God; and on this manner did I do it: upon a time my wife was great with child, and before her full time was come, her pangs, as of a woman in travail, were fierce and ſtrong upon her, even as if ſhe would have immediately fallen in labour, and been delivered of an untimely birth. Now at this very time it was, that I had been ſo ſtrongly tempted to queſtion the being of a God; wherefore, as my wife lay crying by me, I ſaid, but with all ſecrecy imaginable, even thinking in my heart, Lord, if now thou wilt remove this ſad affliction from my wife, and cauſe that ſhe be troubled no more therewith this night,

glory of the holiness of God did at times break me to pieces; and the bowels and compassion of Christ did break me as on a wheel; for I could not consider him but as a lost and rejected Christ, the remembrance of which was as the continual breaking of my bones.

245. The scriptures also were wonderful things unto me; I saw that the truth and verity of them were the keys of the kingdom of heaven; those that the scriptures favour, they must inherit bliss; but those that they oppose and condemn, must perish forevermore. Oh! this word, *For the scriptures cannot be broken*, would rend the caul of my heart. And so would that other, *Whose sins ye remit, they are remitted; but whose sins ye retain, they are retained.* Now I saw the Apostles to be the elders of the city of refuge, Joshua xx. 4. Those that they were to receive in, were received to life; but those that they shut out, were to be slain by the avenger of blood.

246. Oh! one sentence of the scripture did more afflict and terrify my mind, I mean those sentences that stood against me (as sometimes I thought every one did) more, I say, than an army of forty thousand men that might have come against me. Wo be to him against whom the scriptures bend themselves!

247. By this temptation I was made to see more into the nature of the promises than ever I had before; for lying now trembling under the mighty hand of God, continually torn and rent by the thundering of his justice; this made me, with careful heart, and watchful eye, with great fearfulness to turn over every leaf, and with much diligence, mixed with trembling, to consider every sentence, together with its natural force and latitude.

248. By this temptation also I was greatly holden off from my former foolish practice of putting by the word of promise when it came into my mind; for now, though I could not suck that comfort and sweetness from the promise, as I had done at other times, yet, like a man sinking, I should catch at all I saw. Formerly I thought I might not meddle with the promise, unless I felt its comfort, but now it was no time thus to do; the avenger of blood too did hardly pursue me.

249. Now therefore was I glad to catch at that word which yet I feared I had no ground or right to own; and even to leap into the bosom of that promise that I yet fear-

ed did ſhut itſelf againſt me. Now alſo I would labour to take the word as God hath laid it down, without reſtraining the natural force of one ſyllable thereof. O! what did I now ſee in that bleſſed 6th chapter of St. John: *And him that cometh to me, I will in no wiſe caſt out*, John vi. 30. Now I began to conſider with myſelf, that God hath a bigger mouth to ſpeak with, than I had a heart to conceive with; I thought alſo with myſelf, that he ſpake not his words in haſte, or in an unadviſed heat, but with infinite wiſdom and judgment, and in very truth and faithfulneſs, 2 Sam. iii. 28.

250. I would in theſe days, often in my greateſt agonies, even flounce towards the promiſe, (as the horſes do towards ſound ground, that yet ſtick in the mire) concluding (though as one almoſt bereft of his wits through fear) on this will I reſt and ſtay, and leave the fulfilling of it to the God of heaven that made it. Oh! many a pull hath my heart had with Satan, for that bleſſed 6th chapter of St. John. I did not now, as at other times, look principally for comfort, (though, O how welcome would it have been unto me!) but now a word, a word to lean my weary ſoul upon, that it might not ſink forever! 'twas that I hunted for.

251. Yea, often when I have been making to the promiſe, I have ſeen as if the Lord would refuſe my ſoul forever; I was often as if I had run upon the pikes, and as if the Lord had thruſt at me, to keep me from him, as with a flaming ſword. Then would I think of Eſther, who went to petition the king contrary to the law, Eſther iv. 16. I thought alſo of Benhadad's ſervants, who went with ropes upon their heads to their enemies for mercy, 1 Kings xx. 31, &c. The woman of Canaan alſo, that would not be daunted, though called *dog* by Chriſt, Matt. xv. 22, &c. and the man that went to borrow bread at midnight, *Luke* i. 5—8, &c. were alſo great encouragements unto me.

252. I never ſaw thoſe heights and depths in grace, and love, and mercy, as I ſaw after this temptation. Great ſins draw out great grace; and where guilt is moſt terrible and fierce, there the mercy of God in Chriſt, when ſhewed to the ſoul, appears moſt high and mighty. When Job had paſſed through his calamity, *he had twice as much as he had before*, Job xlii. 10. Bleſſed be God for Jeſus Chriſt our Lord! Many other things I might here make obſervation of, but I would be brief, and therefore ſhall at this time

omit them; and do pray God that my harms may make others fear to offend, leſt they alſo be made to bear the iron yoke as I did.

I had two or three times at or about my deliverance from this temptation, ſuch ſtrange apprehenſions of the grace of God, that I could hardly bear up under it. It was ſo out of meaſure amazing, when I thought it could reach me, that I do think if that ſenſe of it had abode long upon me, it would have made me incapable of buſineſs.

253. Now I ſhall go forward to give you a relation of other of the Lord's dealings with me at ſundry other ſeaſons, and of the temptations I then did meet withal. I ſhall begin with what I met with when firſt I did join in fellowſhip with the people of God in Bedford. After I had propounded to the church, that my deſire was to walk in the order and ordinances of Chriſt with them, and was alſo admitted by them; while I thought of that bleſſed ordinance of Chriſt, which was his laſt ſupper with his diſciples before his death, that ſcripture, *Do this in remembrance of me*, Luke xxii. 19. was made a very precious word unto me. For by it the Lord did come down upon my conſcience with the diſcovery of his death for my ſins, and as I then felt, did as if he plunged me in the virtue of the ſame. But behold, I had not been long a partaker at that ordinance, but ſuch fierce and ſad temptation did attend me at all times therein, both to blaſpheme the ordinance, and to wiſh ſome deadly thing to thoſe that then did eat thereof; that leſt I ſhould at any time be guilty of conſenting to theſe wicked and fearful thoughts, I was forced to bend myſelf all the while, to pray God to keep me from ſuch blaſphemies; and alſo to cry to God to bleſs the cup and bread to them, as it were from mouth to mouth. The reaſon of this temptation, I have thought ſince, was, becauſe I did not with that reverence that became me, at firſt approach to partake thereof.

254. Thus I continued for three quarters of a year, and could never have reſt or eaſe. But at the laſt the Lord came in upon my ſoul with that ſame ſcripture, by which my ſoul was viſited before. And after that, I have been uſually very well and comfortable in the partaking of that bleſſed ordinance; and have, I truſt, therein diſcerned the Lord's body, as broken for my ſins, and that his precious blood hath been ſhed for my tranſgreſſions.

259. And as I was thus in a muſe, that ſcripture alſo came with great power upon my ſpirit, *Not by works of righteouſneſs that we have done, but according to his mercy he ſaved us*, &c. 2 Tim. i. 9. Tit. iii. 5. Now was I got on high; I ſaw myſelf within the arms of grace and mercy; and though I was before afraid to think of a dying hour, yet now I cried, Let me die: now death was lovely and beautiful in my ſight, for I ſaw we ſhould never live indeed, till we reach the other world. Oh! methought, this life is but a ſlumber, in compariſon of that above. At this time alſo I ſaw more in theſe words, *Heirs of God*, Rom. viii. 17. than ever I ſhall be able to expreſs while I live in this world. *Heirs of God!* God himſelf is the portion of the ſaints. This I ſaw and wondered at, but cannot tell you what I ſaw.

260. Again, as I was at another time very ill and weak, all that time alſo the tempter did beſet me ſtrongly, (for I find he is much for aſſaulting the ſoul when it begins to approach towards the grave; then is his opportunity) labouring to hide from me my former experience of God's goodneſs; alſo ſetting before me the terrors of death and the judgment of God, inſomuch that at this time, through my fear of miſcarrying forever (ſhould I now die) I was as one dead before death came, and was as if I had felt myſelf already deſcending into the pit; methought I ſaid, There was no way, but to hell I muſt go: but behold, juſt as I was in the midſt of thoſe fears, theſe words of the angel's carrying Lazarus into Abraham's boſom darted in upon me, as who ſhould ſay, "So it ſhall be with thee when thou doſt leave this world." This did ſweetly revive my ſpirits, and help me to hope in God; which when I had with comfort muſed on a while, that word fell with great weight upon my mind, *O death, where is thy ſting! O grave, where is thy victory!* 1 Cor. xv. 55. At this I became well, both in body and mind at once; for my ſickneſs did preſently vaniſh, and I walked comfortably in my work for God again.

261. At another time, though juſt before I was pretty well and ſavoury in my ſpirit, yet ſuddenly there fell upon me a great cloud of darkneſs, which did ſo hide from me the things of God and Chriſt, that I was as if I had never ſeen or known them in my life: I was alſo ſo over-run in my ſoul with a ſenſeleſs, heartleſs frame of ſpirit, that I could not

feel my ſoul to move or ſtir after *grace* and *life* by *Chriſt*; I was as if my loins were broken, or as if my hands and feet had been tied or bound with chains. At this time alſo I felt ſome weakneſs to ſeize upon my outward man, which made ſtill the other affliction the more heavy and uncomfortable to me.

262. After I had been in this condition ſome three or four days, as I was ſitting by the fire, I ſuddenly felt this word to ſound in my heart, *I muſt go to Jeſus*: at this my former darkneſs and atheiſm fled away, and the things of heaven were ſet in my view. While I was on this ſudden thus overtaken with ſurpriſe, Wife, ſaid I, is there ever ſuch a ſcripture, *I muſt go to Jeſus?* She ſaid, ſhe could not tell; therefore I ſat muſing ſtill, to ſee if I could remember ſuch a place. I had not ſet above two or three minutes, but that came bolting in upon me; *And to an innumerable company of angels*: and withal the xiith chapter of Hebrews, about the Mount Sion, was ſet before mine eyes, Heb. xii. 22, 23, 24.

263. Then with joy I told my wife, O! now I know, I know! but that was a good night to me, I never had but few better; I longed for the company of ſome of God's people, that I might have imparted unto them what God had ſhewed me. Chriſt was a precious Chriſt to my ſoul that night; I could ſcarce lie in bed for joy, and peace, and triumph through Chriſt. This great glory did not continue upon me until morning, yet the xiith chapter of the epiſtle to the Hebrews, Heb. xii. 22, 23. was a bleſſed ſcripture to me for many days together after this.

264. The words are theſe: *Ye are come to Mount Sion, to the city of the living God, to the heavenly Jeruſalem, and to an innumerable company of angels, to the general aſſembly and church of the firſt-born, which are written in heaven; to God the judge of all, and to the ſpirits of juſt men made perfect, and to Jeſus the mediator of the New Teſtament, and to the blood of ſprinkling, that ſpeaketh better things than that of Abel.* Through this ſentence the Lord led me over and over, firſt to this word, and then to that; and ſhewed me wonderful glory in every one of them. Theſe words alſo have oft ſince that time been great refreſhment to my ſpirit. Bleſſed be God for having mercy on me!

## *A brief Account of the Author's Call to the Work of the Miniſtry.*

265. AND now I am ſpeaking my experience, I will in this place ſay a word or two concerning my preaching the word, and of God's dealing with me in that particular alſo. After I had been about five or ſix years awakened, and helped to ſee both the want and worth of Jeſus Chriſt our Lord, and alſo enabled to venture my ſoul upon him; ſome of the moſt able among the ſaints with us for judgment and holineſs of life, thought they did perceive that God had counted me worthy to underſtand ſomething of his will in his holy and bleſſed word, and had given me utterance in ſome meaſure, to expreſs what I ſaw to others, for edification; therefore they deſired me, and that with much earneſtneſs, that I would be willing, at ſome times, to take in hand, in one of the meetings, to ſpeak a word of exhortation unto them.

266. The which, though at the firſt it did much daſh and abaſh my ſpirit, yet being ſtill by them deſired and entreated, I conſented to their requeſt, and did twice at two ſeveral aſſemblies, (but in private) though with much weakneſs and infirmity diſcover my gift amongſt them; at which they not only ſeemed to be, but did ſolemnly proteſt, as in the ſight of the great God, they were both affected and comforted; and gave thanks to the Father of Mercies, for the grace beſtowed on me.

267. After this, ſometimes, when ſome of them did go into the country to teach, they would alſo that I ſhould go with them; where though as yet I did not nor durſt not make uſe of my gift in an open way, yet more privately ſtill, as I came amongſt the good people in thoſe places, I did ſometimes ſpeak a word of admonition unto them alſo; the which they, as the other, received with rejoicing at the mercy of God to me ward, profeſſing their ſouls were edified thereby.

268. Wherefore, to be brief, at laſt, being ſtill deſired by the church, after ſome ſolemn prayer to the Lord, with faſting, I was more particularly called forth, and appointed to a more ordinary and public preaching of the word, not only to and amongſt them that believed, but alſo to offer

273. But I firſt could not believe that God ſhould ſpeak by me to the heart of any man, ſtill counting myſelf unworthy; yet thoſe who were thus touched, would love me, and have a particular reſpect for me; and though I did put it from me, that they ſhould be awakened by me, ſtill they would confeſs it, and affirm it before the ſaints of God: they would alſo bleſs God for me, (unworthy wretch that I am!) and count me God's inſtrument that ſhewed to them the way of ſalvation.

274. Wherefore ſeeing them in both their words and deeds to be ſo conſtant, and alſo in their hearts ſo earneſtly preſſing after the knowledge of Jeſus Chriſt, rejoicing that ever God did ſend me where they were; then I began to conclude it might be ſo, that God had owned in his work ſuch a fooliſh one as I; and then came that word of God to my heart, with much ſweet refreſhment. *The bleſſing of them that were ready to periſh, is come upon me; yea I cauſed the widow's heart to ſing for joy,* Job xxix. 13.

275. At this therefore I rejoiced; yea the tears of thoſe whom God did awaken by my preaching, would be both ſolace and encouragement to me. I thought on thoſe ſayings: *Who is he that maketh me glad, but the ſame that is made ſorry by me?* 2 Cor. ii. And again, *Though I be not an apoſtle to others; yet doubtleſs, I am unto you; for the ſeal of my apoſtleſhip are ye in the Lord,* 1 Cor. vi. 2. Theſe things, therefore, were as another argument unto me, that God had called me to, and ſtood by me in this work.

276. In my preaching of the word, I took ſpecial notice of this one thing, namely, That the Lord did lead me to begin where his word begins with ſinners; that is, to condemn all fleſh, and to open and allege, that the curſe of God by the law doth belong to, and lay hold on all men as they come into the world, becauſe of ſin. Now this part of my work I fulfilled with great feeling; for the terrors of the law, and guilt for my tranſgreſſions, lay heavy on my conſcience; I preached what I felt, what I ſmartingly did feel; even that under which my poor ſoul did groan and tremble to aſtoniſhment.

277. Indeed, I have been as one ſent to them from the dead; I went myſelf in chains, to preach to them in chains, and carried that fire in my own conſcience, that I perſuaded them to be aware of. I can truly ſay, and that without diſſembling, that when I have been to preach, I have gone

full of guilt and terror, even to the pulpit-door, and there it hath been taken off, and I have been at liberty in my mind until I have done my work; and then immediately, even before I could get down the pulpit-ſtairs, I have been as bad as I was before; yet God carried me on, but ſurely with a ſtrong hand, for neither guilt nor hell could take me off my work.

278. Thus I went on for the ſpace of two years, crying out againſt men's ſins, and their fearful ſtate becauſe of them. After which the Lord came in upon my ſoul, with ſome ſure peace and comfort through Chriſt; for he did give me many ſweet diſcoveries of his bleſſed grace through him: wherefore now I altered my preaching, (for ſtill I preached what I ſaw and felt) now therefore I did much labour to hold with Jeſus Chriſt in all his offices, relations and benefits unto the world, and did ſtrive alſo to diſcover, to condemn, and remove thoſe falſe ſupports and props on which the world doth both lean, and by them fall and periſh. On theſe things alſo I ſtaid as long as on the other.

279. After this, God led me into ſomething of the myſtery of the union of Chriſt; wherefore that I diſcovered and ſhewed to them alſo. And when I had travelled through theſe points of the word of God, about the ſpace of five years or more, I was caught in my preſent practice, and caſt into priſon, where I have lain above as long again, to confirm the truth by way of ſuffering, as I was before in teſtifying of it according to the ſcriptures, in a way of preaching.

280. When I have been preaching, I thank God, my heart hath often all the time of this and the other exerciſe, with great earneſtneſs cried to God that he would make the work effectual to the ſalvation of the ſoul; ſtill being grieved leſt the enemy ſhould take the word away from the conſcience, and ſo it ſhould become unfruitful: wherefore I ſhall labour to ſpeak the word, as that thereby, if it were poſſible, the ſin and perſon guilty might be particularized by it.

281. And when I have done the exerciſe, it hath gone to my heart, to think the word ſhould now fall as rain on ſtony places; ſtill wiſhing from my heart, Oh! that they who have heard me ſpeak this day, did but ſee as I do, what ſin, death, hell, and the curſe of God is; and alſo what the grace, and love, and mercy of God is, through

Chriſt, to men in ſuch a caſe as they are, who are yet eſtranged from him. And indeed, I did often ſay in my heart before the Lord, That if I be hanged up preſently before their eyes, it would be a mean to awaken them, and confirm them in the truth; and I gladly ſhould be contented.

282. For I have been in my preaching, eſpecially when I have been engaged in the doctrine of life by Chriſt, without works, as if an angel of God had ſtood at my back to encourage me: Oh! it hath been with ſuch power and heavenly evidence upon my own ſoul, while I have been labouring to unfold it, to demonſtrate it, and to faſten upon the conſciences of others; that I could not be contented with ſaying, I believe, and am ſure. Methought I was more than ſure (if it be lawful thus to expreſs myſelf) that thoſe things which then I aſſerted, were true.

283. When I firſt went to preach the word abroad, the doctors and prieſts of the country did open wide againſt me: but I was perſuaded of this, Not to render railing for railing; but to ſee how many of their carnal profeſſors I could convince of their miſerable ſtate by the law, and of the want and worth of Chriſt: for, thought I, *that ſhall anſwer for me in time to come, when they ſhall be for my hire before their face*, Gen. xxx. 33.

284. I never cared to meddle with things that were controverted, and in diſpute among the ſaints, eſpecially things of the loweſt nature; yet it pleaſed me much to contend with great earneſtneſs for the word of faith, and the remiſſion of ſins by the death and ſufferings of Jeſus: But I ſay, as to other things, I would let them alone, becauſe I ſaw they engendered ſtrife; and becauſe that they neither in doing, nor in leaving undone, did commend us to God to be his: beſides I ſaw my work before me did run into another channel, even to carry an awakening word; to that therefore I did ſtick and adhere.

285. I never endeavoured to, nor durſt make uſe of other men's lines, Rom. xv. 18. though I condemn not all that do; for I verily thought, and found by experience, that what was taught me by the word and Spirit of Chriſt could be ſpoken, maintained and ſtood to, by the ſoundeſt and beſt eſtabliſhed conſcience; and though I will not ſpeak all that

tentimes, when the wicked world hath raged moſt, there hath been ſouls awakened by the word: I could inſtance particulars, but I forbear.

289. My great deſire in my fulfilling my miniſtry, was to get into the darkeſt places of the country, even amongſt thoſe people that were fartheſt from profeſſion: yet not becauſe I could not endure the light, (for I feared not to ſhew my Goſpel to any) but becauſe my ſpirit did lean moſt after awakening and converting work, and the word that I carried did lean itſelf moſt that way alſo: *Yea, ſo have I ſtrived to preach the Goſpel, not where Chriſt was named, leſt I ſhould build upon another man's foundation*, Rom. xv. 20.

290. In my preaching I have really been in pain, and have, as it were, travailed to bring forth children to God: neither could I be ſatisfied unleſs ſome fruits did appear in my work: if I were fruitleſs, it mattered not who commended me; but if I were fruitful, I cared not who did condemn. I have thought of that, *Lo! children are an heritage of the Lord; and the fruit of the womb is his reward. As arrows are in the hand of a mighty man, ſo are children of the youth. Happy is the man that hath his quiver full of them; they ſhall not be aſhamed, but they ſhall ſpeak with the enemies at the gate.* Pſal. cxxvii. 3, 4, 5.

291. It pleaſed me nothing to ſee people drink in opinions, if they ſeemed ignorant of Jeſus Chriſt, and the worth of their own ſalvation, ſound conviction for ſin, eſpecially unbelief, and an heart ſet on fire to be ſaved by Chriſt, with ſtrong breathings after a truly ſanctified ſoul: it was that which delighted me; thoſe were the ſouls I counted bleſſed.

292. But in this work, as in all other, I had my temptations attending me, and that of divers kinds; as ſometimes I ſhould be aſſaulted with great diſcouragement therein, fearing that I ſhould not be able to ſpeak a word at all to edification; nay, that I ſhould not be able to ſpeak ſenſe to the people; at which times I ſhould have ſuch a ſtrange faintneſs and weakneſs ſeize upon my body, that my legs have hardly been able carry me to the place of exerciſe.

293. Sometimes again, when I have been preaching, I have been violently aſſaulted with thoughts of blaſphemy, and ſtrongly tempted to ſpeak the words with my mouth before the congregation. I have alſo at ſome times, even when I have begun to ſpeak the word, with much clearneſs, evidence, and liberty of ſpeech, yet been, before the ending

of that opportunity, ſo blinded, and ſo eſtranged from the things I have been ſpeaking, and have been alſo ſo ſtraitened in my ſpeech, as to utterance before the people, that I have been as if I had not known or remembered what I have been about, or as if my faculties were abſent all the time of my exerciſe.

294. Again, when at ſometimes I have been about to preach upon ſome ſmart and ſearching portion of the word, I have found the tempter ſuggeſt, "What! will you preach this? This condemns yourſelf; of this your own ſoul is guilty; wherefore preach not of this at all; or if you do, ſo mince it, as to make way for your own eſcape; leſt, inſtead of awakening others, you lay that guilt upon your own ſoul, that you will never get from under."

295. But, I thank the Lord, I have been kept from conſenting to theſe ſo horrid ſuggeſtions, and have rather, as Samſon, bowed myſelf with all my might, to condemn ſin and tranſgreſſion, wherever I found it; yea, though therein alſo I did bring guilt upon my own conſcience: *Let me die*, thought I, *with the* Philiſtines, Judges xvi. 29, 30, rather than deal corruptly with the bleſſed word of God. "Thou that teacheſt another, teacheſt thou not thyſelf?" It is far better then to judge thyſelf, even by preaching plainly unto others, than that thou, to ſave thyſelf, impriſon the truth in unrighteouſneſs. Bleſſed be God for his help alſo in this.

296. I have alſo, while found in this bleſſed work of Chriſt, been often tempted to pride and liftings up of heart; and though I dare not ſay, I have not been affected with this, yet truly the Lord, of his precious mercy, hath ſo carried it towards me, that for the moſt part I have had ſmall deſire to give way to ſuch a thing; for it hath been my every day's portion to be let into the evil of my own heart, and ſtill made to ſee ſuch a multitude of corruptions and infirmities therein, that it hath cauſed hanging down of the head under all my gifts and attainments: I have felt this thorn in the fleſh (2 Cor. xii. 8, 9.) the very mercy of God to me.

297. I have alſo had, together with this, ſome notable place or other of the word preſented before me, which word hath contained in it ſome ſharp and piercing ſentence concerning the periſhing of the ſoul, notwithſtanding gifts and parts: as for inſtance, that hath been of great uſe to me;

*Though I ſpeak with the tongues of men and angels, and have not charity, I am become as ſounding braſs, and a tinkling cymbal,* 1 Cor. xiii. 1, 2.

298. A tinkling cymbal is an inſtrument of muſic, with which a ſkilful player can make ſuch melodious and heart-inflaming muſic, that all who hear him play, can ſcarcely hold from dancing; and yet behold the cymbal hath not life, neither comes the muſic from it, but becauſe of the art of him that plays therewith; ſo then the inſtrument at laſt may come to nought and periſh, though in times paſt ſuch muſic hath been made upon it.

299. Juſt thus I ſaw it was, and will be, with them that have gifts, but want ſaving grace; they are in the hand of Chriſt, as the cymbal in the hand of David; and as David could with the cymbal make that mirth in the ſervice of God, as to elevate the hearts of the worſhippers, ſo Chriſt can uſe theſe gifted men, as with them to affect the ſouls of his people in his church; yet when he hath done all, hang them by, as lifeleſs, though ſounding cymbals.

300. This conſideration, therefore, together with ſome others, were for the moſt part, as a maul on the head of pride, and deſire of vain glory. What, thought I, ſhall I be proud becauſe I am a ſounding braſs? Is it ſo much to be a fiddle? Hath not the leaſt creature that hath life, more of God in it than theſe: beſides, I knew that love would never die, but theſe muſt ceaſe and vaniſh; ſo I concluded, a little grace, a little love, and a little of the true fear of God, is better than all the gifts; yea, and I am fully convinced of it, that it is poſſible for ſouls that can ſcarce give a man an anſwer, but with confuſion as to method; I ſay, it is as poſſible for them to have a thouſand times more grace, and ſo to be more in the love and favour of the Lord, than ſome who by the virtue of the gift of knowledge, can deliver themſelves like angels.

301. Thus therefore I came to perceive, that though gifts in themſelves were good, to the thing for which they are deſigned, to wit, the edification of others, yet empty, and without power to ſave the ſoul of him that hath them, if they be alone; neither are they, as ſo, any ſign of a man's ſtate to be happy, being only a diſpenſation of God to ſome, of whoſe improvement or non-improvement they muſt, when a little time has paſſed, give an account to him that is ready to judge the quick and the dead.

309. But that which was reported with the boldeſt confidence, was, That I had my *miſſes*, my *whores*, my *baſtards*; yea, *two wives at once*, and the like. Now theſe ſlanders (with the others) I glory in, becauſe but ſlanders, fooliſh, or knaviſh lies, and falſehoods caſt upon me by the devil and his ſeed; and ſhould I not be dealt with thus wickedly by the world, I ſhould want one ſign of a ſaint, and a child of God. *Bleſſed are you* (ſaid the Lord Jeſus) *when men ſhall revile you and perſecute you, and ſhall ſay all manner of evil againſt you falſely for my ſake; rejoice and be exceeding glad, for great is your reward in heaven; for ſo perſecuted they the prophets which were before you*, Matt. v. 11.

310. Theſe things therefore, upon mine own account, trouble me not; no, though they were twenty times more than they are. I have a good conſcience; and whereas they ſpeak evil of me as an evil-doer, they ſhall be aſhamed that falſely accuſe my good converſation in Chriſt.

311. So then, what ſhall I ſay to thoſe who have thus beſpattered me? Shall I threaten them? Shall I chide them? Shall I flatter them? Shall I entreat them to hold their tongues? No, not I. Were it not for that theſe things make them ripe for damnation, that are the authors and abettors, I would ſay unto them, *Report it*, becauſe it will increaſe my glory.

312. Therefore I bind theſe lies and ſlanders to me as an ornament: it belongs to my Chriſtian profeſſion to be vilified, ſlandered, reproached and reviled; and ſince all this is nothing elſe, as my God and my conſcience do bear me witneſs, I rejoice in reproaches for Chriſt's ſake.

313. I alſo call all thoſe fools and knaves that have thus made it any thing of their buſineſs to affirm any of theſe things aforenamed of me; namely, That I have been naught with other women, or the like. When they have uſed the utmoſt of their endeavours, and made the fulleſt inquiry that they can, to prove againſt me truly, that there is any woman in heaven, earth, or hell, that can ſay, I have at any time, in any place, by day or night, ſo much as attempted to be naught with them; and ſpeak I thus, to beg mine enemies into a good eſteem of me? No, not I. I will in this beg belief of no man: believe or diſbelieve me in this, it is all the ſame to me.

314. My foes have miſſed their mark in this their ſhooting at me. I am not the man. I wiſh that they them-

ſelves be guiltleſs. If all the fornicators and adulterers in England were hanged up by the neck till they be dead, *John Bunyan*, the object of their envy, would be ſtill alive and well. I know not whether there be ſuch a thing as a woman breathing under the copes of heaven, but by their apparel, their children, or by common fame, except my wife.

315. And in this I admire the wiſdom of God, that he [redacted] me ſhy of women from my firſt converſion until now. [redacted] know, and can bear me witneſs, with whom I have been moſt intimately concerned, that it is a rare thing to ſee me carry it pleaſantly towards a woman; the common ſalutation of women I abhor, 'tis odious to me in whomſoever I ſee it. Their company alone, I cannot away with; I ſeldom ſo much as touch a woman's hand, for I think theſe things are not ſo becoming me. When I have ſeen good men ſalute thoſe women that they have viſited, or that have viſited them, I have at times made my objection againſt it; and when they have anſwered that it was but a piece of civility, I have told them, it is not a comely ſight: ſome indeed have urged the holy kiſs; but then I have aſked why they made baulks, why then did they ſalute the moſt handſome, and let the ill-favoured go? thus, how laudable ſoever ſuch things have been in the eyes of others, they have been unſeemly in my ſight.

316. And now for a winding up in this matter, I call not only men, but angels, to prove me guilty of having carnally to do with any woman, ſave my wife; nor am I afraid to do it a ſecond time, knowing that I cannot offend the Lord in ſuch a caſe, to call God for a record upon my ſoul, that in theſe things I am innocent. Not that I have been thus kept, becauſe of any goodneſs in me, more than any other; but God has been merciful to me, and has kept me, to whom I pray that he will keep me ſtill, not only from this but every evil way and work, and preſerve me to his heavenly kingdom. Amen.

317. Now as Satan laboured by reproaches and ſlanders, to make me vile among my countrymen, that if poſſible, my preaching might be made of none effect, ſo there was added thereto, a long and tedious impriſonment, that hereby I might be frightened from my ſervice for Chriſt, and the world terrified, and made afraid to hear me preach; of which I ſhall in the next place give you a brief account.

*A brief Account of the Author's Impriſonment.*

318. HAVING made profeſſion of the glorious goſpel of Chriſt a long time, and preached the ſame about five years, I was apprehended at a meeting of good people in the country, among whom, had they let me alone, I ſhould have preached that day, but they took me away from amongſt them, and had me before a juſtice; who, after I had offered ſecurity for my appearance the next ſeſſions, yet committed me, becauſe my ſureties would not conſent to be bound that I ſhould preach no more to the people.

319. At the ſeſſions after, I was indicted for an upholder and maintainer of unlawful aſſemblies and conventicles, and for not conforming to the national worſhip of the church of England; and after ſome conference there with the juſtices, they taking my plain dealing with them for a confeſſion (as they termed it) of the indictment, did ſentence me to a perpetual baniſhment, becauſe I refuſed to conform. So being again delivered up to the gaoler's hands, I was led home to priſon, and there have lain now a complete twelve years, waiting to ſee what God would ſuffer theſe men to do with me.

320. In which condition I have continued with much content, through grace, but have met with many turnings and goings upon my heart, both from the Lord, Satan and my own corruption; by all which (glory be to Jeſus Chriſt) I have alſo received among many things much conviction, inſtruction, and underſtanding, of which at large I ſhall not here diſcourſe; only give you a hint or two, a word that may ſtir up the godly to bleſs God, and to pray for me; and alſo to take encouragement, ſhould the caſe be their own, not to fear what man can do unto them.

321. I never had in all my life, ſo great an inlet into the word of God as now. Thoſe ſcriptures that I ſaw nothing in before, were made in this place and ſtate to ſhine upon me! Jeſus Chriſt alſo was never more real and apparent than now: here I have ſeen and felt him indeed; Oh! that word, *We have not preached unto you cunningly deviſed fables*, 2 Pet. i. 16. and that, *God raiſed Chriſt from the dead, and gave him glory, that our faith and hope might be in God*, 1 Pet. i. 2. were bleſſed words unto me in this impriſoned condition.

322. Theſe three or four ſcriptures alſo have been great refreſhments in this condition to me; John xiv. 1—4. John

tence of death upon every thing that can properly be called a thing of this life, even to reckon myſelf, my wife, my children, my health, my enjoyments and all, as dead to me, and myſelf as dead to them.

326. The ſecond was to live upon God that is inviſible, as Paul ſaid in another place; the way not to faint, is, *to look not on the things that are ſeen, but the things that are not ſeen; for the things that are ſeen are temporal, but the things that are not ſeen are eternal.* And thus I reaſoned with myſelf, If I provide only for a priſon, then the whip comes at unawares, and ſo doth alſo the pillory. Again, If I only provide for theſe, then I am not fit for baniſhment: Further, If I conclude that baniſhment is the worſt, then if death comes, I am ſurpriſed: ſo that I ſee, the beſt way to go through ſufferings, is to truſt in God, through Chriſt, as touching the world to come; and as touching this world, *to count the grave my houſe, to make my bed in darkneſs, to ſay to corruption, thou art my father, and to the worm, thou art my mother and ſiſter:* that is, to familiarize theſe things to me.

327. But notwithſtanding theſe helps, I found myſelf a man encompaſſed with infirmities; the parting with my wife and poor children, hath often been to me in this place as the pulling the fleſh from the bones, and that not only becauſe I am ſomewhat too fond of theſe great mercies, but alſo becauſe I ſhould have often brought to my mind the many hardſhips, miſeries and wants that my poor family was like to meet with, ſhould I be taken from them, eſpecially my poor blind child, who lay nearer my heart than all beſide: Oh! the thoughts of the hardſhips which my poor blind one might undergo, would ſeem to break my heart in pieces.

328. Poor child! thought I, what ſorrow art thou like to have for thy portion in this world! thou muſt be beaten, muſt beg, ſuffer hunger, cold, nakedneſs, and a thouſand calamities, though I cannot now endure the wind ſhould blow upon thee. But yet, recalling myſelf, thought I, I muſt venture you all with God, though it goeth to the quick to leave you: Oh! I ſaw in this condition I was as a man who was pulling down his houſe upon the heads of his wife and children; yet, thought I, I muſt do it, I muſt do it: and now I thought on thoſe *two milch kine that were to carry the ark of God into another country, and to leave their calves behind them,* 1 Sam. vi. 10.

329. But that which helped me in this temptation, was divers conſiderations, of which, three in ſpecial here I will name: The firſt was the conſideration of thoſe two ſcriptures, *Leave thy fatherleſs children, I will preſerve them alive; and let thy widows truſt in me:* and again, *The Lord ſaid, Verily it ſhall go well with thy remnant; verily I will cauſe the enemy to entreat them well in the time of evil,* &c. Jer. xlix. 11. chap. xv. 11.

330. I had alſo this conſideration, That if I ſhould venture all for God, I engaged God to take care of my concernments; but if I forſook him in his ways, for fear of any trouble that ſhould come to me or mine, then I ſhould not only falſify my profeſſion, but ſhould count alſo that my concernments were not ſo ſure, if left at God's feet, whilſt I ſtood to and for his name, as they would be if they were under my own care, though with the denial of the way of God. This was a ſmarting conſideration, and as ſpurs unto my ſtaw. That ſcripture alſo greatly helped it to faſten the more on me, where Chriſt prays againſt Judas, that God would diſappoint him in his ſelfiſh thoughts, which moved him to ſell his maſter. Pray read it ſoberly, Pſal. cix. 6, 7, 8, &c

331. I had alſo another conſideration, and that was the dread of the torments of hell, which I was ſure they muſt partake of, that for fear of the croſs do ſhrink from their profeſſion of Chriſt, his words and laws before the ſons of men: I thought alſo of the glory he had prepared for thoſe that in faith, and love, and patience, ſtood to his ways before them. Theſe things, I ſay, have helped me, when the thoughts of the miſery that both myſelf and mine might, for the ſake of my profeſſion, be expoſed to, hath lain pinching on my mind.

332. When I have indeed conceited that I might be baniſhed for my profeſſion, then I have thought of that ſcripture, *They were ſtoned, they were ſawn aſunder, were tempted, were ſlain with the ſword; they wandered about in ſheep-ſkins, and goat-ſkins, being deſtitute, afflicted, tormented, of whom the world was not worthy,* for all they thought they were too bad to dwell amongſt them. I have alſo thought of that ſaying, *The Holy Ghoſt witneſſeth in every city, that bonds and afflictions abide me.* I have ſometimes reaſoned about the ſore and ſad eſtate of a baniſhed and exiled condition, how the ancient ſaints were expoſed

to hunger, to cold, to perils, to nakedneſs, to enemies, and a thouſand calamities; and at laſt, it may be, to die in a ditch, like a poor and deſolate ſheep; and have ſaid to myſelf, perhaps this may be my condition. But I thank God, hitherto I have not been moved by theſe moſt delicate reaſonings, but have rather by them more approved my heart to God.

333. I will tell you a pretty buſineſs: I was once above all the reſt, in a very ſad and low condition for many weeks; at which time alſo, I being but a young priſoner, and not acquainted with the laws, had this laid much upon my ſpirit, That my impriſonment might end at the gallows for aught that I could tell. Now therefore Satan laid hard at me, to beat me out of heart, by ſuggeſting thus unto me—But how if, when you come to die, you ſhould be in this condition; that is, as not to ſavour the things of God, nor to have any evidence upon your ſoul for a better ſtate hereafter? (for indeed at this time all the things of God were hid from my ſoul.)

334. Wherefore, when I at firſt began to think of this, it was a great trouble to me; for I thought with myſelf, That in the condition I now was in, I was not fit to die, neither indeed did I think I could, if I ſhould be called to it: beſides, I thought with myſelf, if I ſhould make a ſcrambling ſhift to climb up the ladder, yet I ſhould either with quaking, or other ſymptoms of fainting, give occaſion to the enemy to reproach the way of God and his people for their timorouſneſs. This therefore lay with great trouble upon me; for methought I was aſhamed to die with a pale face, and tottering knees, in ſuch a caſe as this.

335. Wherefore I prayed to God that he would comfort me, and give me ſtrength to do and ſuffer what he ſhould call me to; yet no comfort appeared, but all continued hid. I was alſo at this time ſo really poſſeſſed with the thought of death, that oft I was as if on the ladder with a rope about my neck; only this was ſome encouragement to me, I thought I might now have an opportunity to ſpeak my laſt words unto a multitude, which I ſuppoſed would come to ſee me die; and thought I, if it muſt be ſo, if God will but convert one ſoul by my laſt words, I ſhall not count my life thrown away, nor loſt.

336. But yet all the things of God were kept out of my ſight, and ſtill the tempter followed me with, But whither

*The Concluſion.*

340. OF all the temptations that ever I met with in my life, to queſtion the being of God, and truth of his Goſpel is the worſt, and the worſt to be borne: when this temptation comes, it takes away my girdle from me, and removeth the foundation from under me. Oh! I have often thought of that word, *Have your loins girt about you with truth;* and of that, *When the foundations are deſtroyed, what can the righteous do?*

341. Sometimes, when after ſin committed, I have looked for ſore chaſtiſement from the hand of God, the very next that I have had from him hath been the diſcovery of his grace. Sometimes, when I have been comforted, I have called myſelf a fool for my ſo ſinking under trouble. And then again, when I have been caſt down, I thought I was not wiſe, to give ſuch way to comfort; with ſuch ſtrength and weight have both theſe come upon me.

342. I have wondered much at this one thing, That though God doth viſit my ſoul with never ſo bleſſed a diſcovery of himſelf, yet I have found again, that ſuch hours have attended me afterwards, that I have been in my ſpirit ſo filled with darkneſs, that I could not ſo much as once conceive what that God and that comfort was, with which I have been refreſhed.

343. I have ſometimes ſeen more in a line of the Bible, than I could well tell how to ſtand under; and yet at another time, the whole Bible hath been to me as a dry ſtick; or rather, my heart hath been ſo dead and dry unto it, that I could not perceive the leaſt portion of refreſhment, though I have looked it all over.

344. Of all fears, they are beſt that are made by the blood of Chriſt; and of all joy, that is the ſweeteſt that is mixed with mourning over Chriſt: Oh! it is a goodly thing to be on our knees, with Chriſt in our arms, before God: I hope I know ſomething of theſe things.

345. I find to this day ſeven abominations in my heart. 1. Inclining to unbelief. 2. Suddenly to forget the love and mercy that Chriſt manifeſteth. 3. A leaning to the works of the law. 4. Wanderings and coldneſs in prayer. 5. To forget to watch for that I pray for. 6. Apt to murmur becauſe I have no more, and yet ready to abuſe what

I have. 7. I can do none of thoſe things which God commands me, but my corruptions will thruſt in themſelves. *When I would do good, evil is preſent with me.*

346. Theſe things I continually ſee and feel, and am afflicted and oppreſſed with; yet the wiſdom of God doth order them for my good. 1. They make me abhor myſelf. 2. They keep me from truſting my heart. 3. They convince me of the inſufficiency of all inherent righteouſneſs. 4. They ſhew me the neceſſity of flying to Jeſus. 5. They preſs me to pray unto God. 6. They ſhew me the need I have to watch and be ſober. 7. And provoke me to pray unto God, through Chriſt, to help me, and carry me through this world.

*A Continuation of Mr.* BUNYAN'S *Life; beginning where he left off, and concluding with the Time and Manner of his Death and Burial: Together with his true Character, &c.*

READER,

THE painful and induſtrious Author of this book has already given you a faithful and very moving relation of the beginning and middle of the days of his pilgrimage on earth; and ſince there yet remains ſomewhat worthy of notice and regard, which occurred in the laſt ſcene of his life, the which, for want of time, or from fear that ſome over cenſorious people ſhould impute to him an earneſt coveting of praiſe from men, he has not left behind him in writing. Wherefore, as a true friend, and long acquaintance of Mr. Bunyan's, that his good end may be known, as well as his evil beginning, I have taken upon me from my knowledge, and the beſt account given by other of his friends, to piece this to the thread too ſoon broke off, and ſo lengthen it out, to his entering upon eternity.

He has told you at large, of his birth and education; the evil habits and corruptions of his youth; the temptations he ſtruggled and conflicted ſo frequently with; the mercies, comforts, and deliverances he found; how he came to take upon him the preaching of the Goſpel; the ſlanders, reproaches and impriſonments that attended him, and the progreſs he notwithſtanding made (by the aſſiſtance of God's grace) no doubt to the ſaving of many ſouls. Therefore take theſe things, as he himſelf hath methodically laid them down in the words of verity; and ſo I paſs on to what remains.

After his being freed from his twelve years' impriſonment and upwards, for nonconformity, wherein he had time to furniſh the world with ſundry good books, &c. and by his patience, to move Dr. Barlow, the then biſhop of Lincoln, and other churchmen, to pity his hard and unreaſonable ſufferings, ſo far as to ſtand very much his friends, in procuring his enlargement, or there perhaps he had died, by the noiſomeneſs and ill uſage of the place. Being now, I ſay, again at liberty, and having through mercy ſhaken off his bodily fetters, for thoſe upon his ſoul were broken before by the abounding grace that filled his heart, he went to viſit thoſe that had been a comfort to him in his tribulation, with a Chriſtian-like acknowledgment of their kindneſs

gathered his congregation at Bedford, where he moſtly lived, and had ſpent the greateſt part of his life; and there being no convenient place for the entertainment of ſo great a confluence of people as followed him, he conſulted with them for building a meeting-houſe, to which they made their voluntary contributions with all cheerfulneſs and alacrity; and the firſt time that he appeared there to edify, the place was ſo thronged, that many were conſtrained to keep without, though the houſe was very ſpacious; every one ſtriving to partake of his inſtructions, that were of his perſuaſion, and ſhew their good will towards him, by being preſent at the opening of the place. Here he lived in much peace and quiet of mind, contenting himſelf with that little God had beſtowed upon him, and ſequeſtering himſelf from all employments, to follow that of his miniſtry; for as God ſaid to Moſes, *He that made the lips and heart can give eloquence and wiſdom*, without extraordinary acquirements in an univerſity.

When he was at leiſure from writing and teaching he came up to London, and went among the congregations of the Nonconformiſts, to the great good-liking of the hearers; and even ſome to whom he had been miſrepreſented, on account of his education, were convinced of his knowledge in ſacred things, perceiving him to be a man of ſound judgment, delivering himſelf plainly and powerfully; inſomuch that many who came ſpectators for novelty, rather than to be edified and improved, went away well ſatisfied with what they heard, and wondered, as the Jews did at the Saviour, *Whence this man ſhould have theſe things.*

In imitation of his great Lord and Maſter, the ever bleſſed Jeſus, he went about doing good; ſo that even malice herſelf is deſied to find any ſtain upon his reputation, with which he may be juſtly charged.

After he was ſenſibly convicted of the wicked ſtate of his life, and converted, he was baptized into the congregation, and admitted a member thereof, viz. in the year 1655, and became ſpeedily a very zealous profeſſor; but upon the return of King Charles to the crown in 1660, he was the 12th of November taken, as he was edifying ſome good people that were got together to hear the word, and confined in Bedford gaol for ſix years, till the Act of Indulgence to Diſſenters being allowed, he obtained his freedom, by the interceſſion of ſome in truſt and power, that took pity on

his ſufferings: but within ſix years afterwards he was was again taken up (viz. in the year 1666) and was then confined for ſix years more; when the gaoler took ſuch pity of his rigorous ſufferings, that he did as the Egyptian gaoler did to Joſeph, put all the care and truſt in his hand. When he was taken this laſt time, he was preaching on theſe words, viz. *Doſt thou believe on the Son of God?* And this impriſonment continued ſix years; and when this was over, another impriſonment of half a year fell to his ſhare. During theſe confinements, he wrote theſe following books, viz. Of prayer by the ſpirit: The Holy City's Reſurrection: Grace Abounding: Pilgrim's Progreſs, the Firſt Part.

In the laſt year of his twelve years impriſonment, the paſtor of the congregation at Bedford died, and he was choſen to that cure of ſouls, on the 12th of December 1671. And in this charge, he often had diſputes with ſcholars that came to oppoſe him, as ſuppoſing him an ignorant perſon; and though he argued plainly, without phraſes and logical expreſſions, yet he nonpluſſed one who came to oppoſe him in his congregation, by demanding, Whether or no we had the true copies of the original ſcriptures; and another, when he was preaching, accuſed him of uncharitableneſs, for ſaying, "it was very hard for moſt to be ſaved;" ſaying, By that he went about to exclude moſt of his congregation; but he confuted him, and put him to ſilence with the parable of the ſtony ground, and other texts out of the 13th chapter of St. Matthew, in our Saviour's ſermon out of a ſhip; all his methods being to keep cloſe to the Scriptures, and what he found not warranted there, himſelf would not warrant nor determine.

But not to make any further mention of this kind, it is well known that he managed all his affairs with ſuch exactneſs, as if he had made it his ſtudy, above all other things, not to give occaſion of offence. He was never heard to reproach or revile any, what injury ſoever he received, but rather to rebuke thoſe that did; and as it was in his converſation, ſo it is manifeſted in thoſe books he has cauſed to be publiſhed to the world.

In his family he kept up a very ſtrict diſcipline in prayer and exhortation; being in this like Joſhua, viz. *Whatſoever others do, as for me and my houſe, we will ſerve the Lord:* and indeed a bleſſing waited on his labours and endeav-

ours, ſo that his wife *was like a pleaſant vine upon the walls of his houſe, and his children like olive branches round his table:* And though by reaſon of the many loſſes he ſuſtained by impriſonment and ſpoil, of his chargeable ſickneſs, &c. his earthly treaſure ſwelled not to exceſs, he always had ſufficient to live decently and creditably, and with that he had the greateſt of all treaſures, which is content; for where content dwells, even a poor cottage is a kingly palace; and this happineſs he had all his life long; not ſo much minding this world, as knowing he was here as a pilgrim and ſtranger, and had no tarrying city, but looked for one not made with hands. At length, being worn out with ſufferings, age, and often teaching, the day of his diſſolution drew near; and death, that unlocks the priſon of the ſoul, to enlarge it for a more glorious manſion, put a ſtop to his acting his part on the ſtage of mortality; heaven, like earthly princes, when it threatens war, being always ſo kind as to call home its ambaſſadors before it be denounced. Even the laſt undertaking of his, was a labour of love and charity; for a young gentleman, a neighbour of Mr. Bunyan, happening to fall into the diſpleaſure of his father, and being much troubled in mind on that account, as alſo for that he heard his father purpoſed to diſinherit him; he pitched upon Mr. Bunyan as a fit man to make way for his ſubmiſſion, and prepare his father's mind to receive him; and he, willing to do any good office, readily undertook it. So riding to Reading, in Berkſhire, he uſed ſuch preſſing arguments and reaſons againſt anger and paſſion, as alſo for love and reconciliation, that the father was reconciled to his ſon.

But Mr. Bunyan, returning to London, being overtaken with exceſſive rains, and coming to his lodgings extremely wet, fell ſick of a violent fever; which he bore with much conſtancy and patience, and expreſſed himſelf as if he deſired nothing more than to be diſſolved, and be with Chriſt, in that caſe eſteeming death as gain, and life only as a tedious delaying of felicity expected; and finding his vital ſtrength decay, having ſettled his mind and affairs, as well as the ſhortneſs of time, and the violence of his diſeaſe would permit, with a conſtant and Chriſtian patience, he reſigned his ſoul into the hands of his moſt merciful Redeemer, following his Pilgrim from the *City of Deſtruction*

## POSTSCRIPT.

IN this his pilgrimage, God bleſſed him with four children, one of which, named *Mary*, was blind and died, ſome years before him; his other children were *Thomas*, *Joſeph*, and *Sarah*; his wife, *Elizabeth*, having lived to ſee him overcome his labour and ſorrow, and paſs from this life to receive the reward of his work, long ſurvived him not; for in 1692 ſhe died, to follow her faithful *Pilgrim* from *this world* to the *other*, whither he was gone before her; whilſt his works, which conſiſt of ſixty books, remain for the edifying of the reader, and praiſe of the author. Farewell.

*FINIS.*

THE

# WATER OF LIFE:

OR, A

# *DISCOURSE*

SHEWING

The Richneſs and Glory of the Grace and Spirit of the Goſpel, as ſet forth in Scripture by this Term, *The Water of Life.*

By JOHN BUNYAN.

Rev. xxii. 1.

*And he ſhewed me a pure river of water of life, clear as cryſtal, proceeding out of the throne of God, and of the Lamb.*

THESE words are part of that deſcription that one of the ſeven angels, which had the ſeven vials full of the ſeven laſt plagues, gave unto John of the New Jeruſalem, or of the ſtate of that goſpel church that ſhall be in the latter days.

In the text we have theſe things to conſider:

I. The ſubject matter of the text, the water of life.

II. The quantity of this water ſhewed to him, 'he ſhewed me a river of water of life.'

III. The head, or well-ſpring from whence this river of water of life proceeds, 'the throne of God and of the Lamb.'

IV. The nature and quantity of this water, 'clear as cryſtal.'

We will begin with the firſt of theſe, to wit, the water of life. Theſe words are metaphorical, or words by which a thing moſt excellent is preſented before our faces; and that is the Spirit of grace, the Spirit and grace of God.

Firſt, the Spirit of grace is in other places compared to water: ſecondly, it is alſo called the Spirit of life.

1. The Spirit of grace is compared to water. 'Whoſoever,' ſaith the Lamb, "drinketh of the water that I ſhall give him, ſhall never thirſt; but the water that I ſhall give him, ſhall be in him a well of water ſpringing up into everlaſting life." What can here by water be intended, but the Spirit of grace, that this poor woman of Samaria wanted, although ſhe was ignorant of the excellency thereof? which water alſo is here ſaid to be ſuch as will ſpring up in them that have it, as a well into everlaſting life.

Again, in the laſt day, that great day of the feaſt, Jeſus ſtood and cried, ſaying, 'If any man thirſt, let him come unto me and drink.' But of what? why, of his river of living waters. But what are they? why, he anſwers, 'this he ſpake of the Spirit, which they that believe in him ſhould receive.'

The prophets and ſervants of God in the Old Teſtament, did take this water of life for the Spirit of grace that ſhould in the latter days be poured out into the church. Hence Iſaiah calls water God's Spirit and bleſſing, and Zechariah, the Spirit of grace.

'I will pour water upon him that is thirſty, and floods upon the dry ground. I will pour my Spirit upon thy ſeed, and my bleſſing upon thy offſpring.' Zechariah ſaith, 'I will pour upon the houſe of David, and upon the inhabitants of Jeruſalem, the Spirit of grace and ſupplication, and they ſhall mourn,' &c.

2. It is alſo called the Spirit of life; 'living water, and water ſpringing up to everlaſting life.'

In Revelation it is ſaid, And after three days and an half, 'the Spirit of life from God entered into them, and they ſtood upon their feet.'

By theſe terms is meant the Spirit of grace, or the Spirit and grace of the goſpel. And the terms are ſuch as are moſt apt to ſet forth the Spirit and grace of the goſpel. By this term WATER, an oppoſition to ſin is preſented unto us. Sin is compared to water, to deadly waters, and man is ſaid to drink it, as one that drinketh water. 'How much more abominable and filthy is man, which drinketh iniquity like water?' grace, and the Spirit of grace being compared to water, is to ſhew what an antidote grace is againſt ſin; it is, as I may call it, counter poiſon to it. It

Thirdly, It is alſo called the water of life, to ſhew, that by the grace of God men may live, how dead ſoever their ſins have made them. When God will ſay to a ſinner, 'live;' though he be dead in his ſins, he ſhall live. 'When thou waſt in thy blood, I ſaid unto thee, live;' 'the dead ſhall hear the voice of the Son of God, and they that hear ſhall live.'

When God ſpeaks words of grace, and mixeth thoſe words with the Spirit and grace of the goſpel, then men ſhall live; for ſuch words, ſo attended, and ſuch words only, are ſpirit and life. 'The words that I ſpeak unto you,' ſaith Chriſt, 'they are ſpirit, and they are life.'

Fourthly, This grace of God is here preſented us under the terms of water of life, to ſhew that ſome are ſick of that diſeaſe which nothing can cure but that. This is intimated by the invitation: 'Let him take the water of life freely.' And again, 'I will give to him that is athirſt, of the fountain of the water of life freely.' This is ſpoken to them that are ſick of the diſeaſe that only Chriſt as a phyſician with his water of life can cure.

We come now to diſcourſe of the quantity that there is of this water of life. It is a river.

1. It is a deep river. Sin-ſick ſinner, thou that art ſick of that diſeaſe that nothing can cure but a portion of this river of the water of life; here is a river for thee. Thoſe that at firſt are coming to God by Chriſt for life are for nothing ſo inquiſitive, as whether there is grace enough in him to ſave them. But for their comfort, here is abundance, abundance of grace: a river, a deep river of the water of life for them to drink.

2. As the river is deep, ſo it is wide and broad. It is broader than the ſea: 'a river that cannot be paſſed over.' The waters proceed out of the throne of God and of the Lamb. Hence this grace is called the 'unſearchable riches of Chriſt.' Sinner, ſin-ſick ſinner, what ſayeſt thou to this? wouldeſt thou wade, wouldſt thou ſwim? here thou mayeſt; it is deep, yet fordable at firſt entrance. And when thou thinkeſt that thou haſt gone through it, yet turn again and try once more, and thou ſhalt find it deeper than hell, and a river that cannot be paſſed over. If thou canſt ſwim, here thou mayeſt roll up and down, as the fiſhes do in the ſea. Nor needeſt thou fear drowning in this river: it will bear thee up and carry thee over the higheſt hills, as Noah's waters did the ark.

3. As this river of water of life is deep and large, ſo it is a river that is full of waters. A river may be deep, and not full; it may be broad, and not deep; but here is a river deep, and broad, and full. Thou watereſt it; thou greatly enricheſt it with the river of God which is full of water; full of grace and truth. The waters of a full cup the wicked ſhall have; and a river full of the water of life, is provided for thoſe who indeed have a deſire thereto.

4. As this river is deep, broad, and full, ſo it ſtill aboundeth with water. The waters, ſays the prophet, were riſen. Hence the Holy Ghoſt ſaith, 'God cauſeth the waters to flow:' and again, 'It ſhall come to paſs in that day (the day of the goſpel) that the mountains ſhall drop with new wine, and the hills ſhall flow with milk, and all the rivers of Judah ſhall flow with waters, and a fountain ſhall come forth of the houſe of the Lord, and ſhall water the valley of Shittim.' When a river flows, it has more water than its banks can bound. Behold, he ſmote the rocks, that the waters guſhed out, and the ſtream overflowed.

This river of water of life, which is alſo ſignified by theſe waters, is a river that abounds, and that overflows its banks in an infinite and unſpeakable manner. Thus much for the river, to wit, what a river of water of life it is. It is a river deep, broad, full, and abounding with this water, with this ſpirit and grace of the goſpel.

I ſhall draw ſome inferences from this term, a river.

Firſt, A river is water that is common in the ſtreams, though otherwiſe in the head. This river proceeds out of the throne, and as to its riſe, is ſpecial; it is alſo called the water of life; and as it is ſuch, it is ſpecial; but as it is a river, it is common, and for common uſe, and for common good. Hence the grace of God is called, the common ſalvation, for that by the word there is no reſtraint, no denial to, or forbidding of any that will, from receiving thereof.

'And whoſoever will, let him take the water of life freely.' What can more fully declare the commonneſs of a thing? Yea, this river is called at the very head of it, an open fountain, 'a fountain open to the houſe of Judah, and inhabitants of Jeruſalem.' And by Judah and Jeruſalem is comprehended every ſoul that would drink of the water

of life, or living water. And hence it is, that this river is ſaid to 'go down to the deſert and to the ſea,' where all kinds of fiſhes are. By ſea is meant the world, and by fiſh the people, and thither ſhall run this river of water of life.

Secondly, Though a river, in the ſtreams of it, is common, yet, as it paſſes through a country or province, will chooſe its own way. It will go about and reach hither and thither; and according to its courſes, it will miſs by its turnings, what places and people it liſts; yet it is common as it lies open; it is common for all the beaſts of the field. There is therefore a difference to be put betwixt the commonneſs of a thing and its preſence. A thing may be common, yet far enough off. Epſom, Tunbridge waters, and the Bath may be common, but yet a great way off of ſome that have need thereof. The ſame may be ſaid of this river; it is common in the ſtreams, but it runs its own circuit, and keeps its own water courſes. 'He ſendeth the ſprings into the valleys which run among the hills.' Indeed he openeth his river in high places, but ſtill it runs in the midſt of the vallies to water the humble and the lowly. Wherefore they that thirſt, and would drink, are bid to come down to the waters; 'Ho, every one that thirſteth, come ye to the waters; and he that hath no money, come ye, buy, &c.' And again, 'If any man thirſt, let him come unto me and drink.' The waters are common, but you muſt come to them where they are, or you will be nothing the better for them. 'Come ye to the waters.'

Thirdly, This water of life is called a river, to intimate to you, by what ſtore it is ſupplied. All rivers have the ſea for their original. This river of water of life is ſaid to proceed out of the throne, as out of a place where it breaketh out, but the original is the ſea, the ocean of grace, which is an infinite Deity. 'Thou wilt caſt all our ſins into the depth of the ſea,' into the depth of the ſea of thy grace. Rivers, when they are broken up, do with their gliding ſtreams carry away a great deal of the filth which from all parts of the countries through which they run, is conveyed into them; and they carry it into the ſea, where it is everlaſtingly ſwallowed up. And oh! the filth that is caſt into this river of God! how many ſinners are waſhed white therein; for by their continual gliding away, they carry that filth into the midſt of the ſea.

dieth if it be taken out of the water, unleſs it be timely put in again: the ſaint dieth if he be not in this river. Take him from this river, and nothing can make him live; let him have water, water of life enough, and nothing can make him die.

I know that there are ſome things beſides fiſh, that can make a ſhift to live in the water; but the water is not their only proper element. The frog can live in the water, but not in the water only. Give ſome men grace and the world, grace and ſin; admit them to make uſe of their luſts for pleaſure, and of grace to remove their guilt, and they will make a pretty good ſhift, as we ſay; they will finely ſcrabble on in a profeſſion; but hold them to grace only, confine their *life* to grace, put them into the river, and let them have nothing but this, and they die; the word and way and nature of grace is to them as light bread, and their ſoul can do nothing but loath it; for they are not ſuited and tempered for that element. They are fiſh, not frogs, that can live in the river, as in their only proper element: wherefore the grace of God, and Spirit of grace is compared to a river, to ſhew that none but thoſe can live thereby, whoſe ſouls and ſpirits are ſuited and fitted thereto.

6. The grace of God is called or compared to a river, to anſwer thoſe inſatiable deſires, and to waſh away thoſe mountainous doubts, which attend thoſe that indeed do thirſt for that drink. The man that thirſteth with ſpiritual thirſt, fears nothing more than that there is not enough to quench his thirſt: all the promiſes and ſayings of God's miniſters to ſuch a man, ſeem but as thimbles inſtead of bowls. I mean ſo long as his thirſt and doubts walk hand in hand together. There is not enough in this promiſe. I find not enough in that promiſe to quench the drought of my thirſting ſoul. He that thirſteth aright, nothing but God can quench his thirſt. 'My ſoul thirſteth for God, for the living God.' Well, what ſhall be done for this man? Will his God humour him, and anſwer his deſires? Mark what follows: When the poor and needy ſeek water, and there is none, (and they can find none, when all the promiſes ſeem to be dry, and like clouds that return after the rain) 'and their tongue fails for thirſt, I the Lord will hear them, I the God of Iſrael will not forſake them.' Aye, but, Lord, what wilt thou do to quench their thirſt? 'I will open rivers,' ſaith he, 'in high places, and fountains in the midſt of the val-

leys. I will make the wilderneſs a pool of water, and the dry land ſprings of water.' Behold! here are rivers and fountains, a pool, and ſprings, and all to quench the thirſt of them that thirſt for God.

Right ſpiritual thirſt is not to be ſatisfied without abundance of grace. 'And they ſhall be abundantly ſatisfied with the fatneſs of thy houſe; and thou ſhalt make them drink of the river of thy pleaſure!'

7. The grace of God is compared to a river, 'to ſhew the greatneſs of the family of God.' He has a great family, and therefore it is not a little that muſt be provided for them. When Iſrael went out of Egypt, and thirſted by the way, God provided for them a river, he made it guſh out of the rock: for alas! what leſs than a river could quench the thirſt of more than ſix hundred thouſand men, beſides women and children?

When the people luſted for fleſh, Moſes ſaid, ſhall the flocks and herds be ſlain for them to ſuffice them; or ſhall all the fiſh of the ſea be gathered together for them to ſuffice them? even ſo could not leſs than a river ſuſtain and ſuffice that great people: now his people in goſpel days are not to be diminiſhed but increaſed; and if then they had need of a river, ſurely now of a ſea.

8. The grace of God is compared to a river, perhaps to ſhew of what a low eſteem it is with the rich and full. The deſtitute indeed embrace the rock inſtead of a ſhelter, and the poor and needy ſeek water; but the wicked can drink wine in bowls, and ſolace themſelves with, as they think, better things; they come not to this river to drink; they never ſay, they ſhall die if they drink not of this water. It is therefore for the poor and needy; God will lead them to his living fountains of waters, and will wipe away all tears from their eyes.

I come to the third particular, to ſhew the head and ſpring from whence this river proceeds. 'He ſhewed me a pure river of water of life, clear as cryſtal, proceeding out of the throne of God, and of the Lamb.'

1. God is here to be taken for the whole Godhead, Father, Son, and Spirit, for that grace proceeds from them all: the grace of the Father, the grace of the Son, and the grace of the Spirit is here included. Hence, as the Father is called 'the God of Grace;' ſo the Son is ſaid to be full of grace grace to be communicated; and the Holy Ghoſt is called

'the Spirit of grace.' By this we perceive whence grace comes. Were all the world gracious, if God were not gracious, what was man the better? If the Father, or the Son, or the Holy Ghoſt are gracious, if they were not all gracious, what would it profit? But now God is gracious, the three perſons in the Godhead are gracious, and they that ſeek grace are provided for: there proceeds from them a river, or grace like a flowing ſtream. The original of grace to ſinners is the good-will of God. None can imagine how loving God is to ſinful man. A little of it is ſeen, but they that ſee moſt, ſee but a little.

But there is added, 'and of the Lamb.' The Lamb is, Jeſus as ſacrificed, Jeſus as man, and ſuffering. Hence you have the Lamb, at the firſt viſion of the throne, ſet forth unto us thus, that is, 'as ſlain; and I beheld, and lo in the midſt of the throne and of the four beaſts, and in the midſt of the elders, ſtood a Lamb as it had been ſlain.'

By this word Lamb, we are to underſtand, by what means grace doth now run from the throne of God, like a river to the world. It is through the Lamb. 'We are juſtified freely by the grace of God through the redemption that is in Jeſus Chriſt,' whom God hath ſet forth to be a propitiation through faith in his blood. And again, 'we have redemption through his blood, even the forgiveneſs of ſins, according to the riches of God's grace.'

Nor doth the Lamb of God, by becoming a means through death of the conveyance of grace to us, at all darken the nature or glory of grace, but rather doth ſet it off the more. For wherein can grace or love more appear, than in his laying down his life for us? I ſpeak now of the grace of the Son. And wherein could the nature and glory of grace in the Father more appear than in giving his Son to death for us, that grace might, in a way of juſtice as well as mercy, be beſtowed upon the world? Wherefore, as the river of water of life proceedeth from God, ſo he adds, from the Lamb, becauſe he would have us, while we are entangled and overcome with this river of God's pleaſure, not to forget what it coſt the Lamb of God that his grace might come to us.

The Lamb then is he through whom the grace of God doth come to us. It proceeds from the throne of God and of the Lamb. And it proceeds from him now as a donor; not only as a means of conveyance, but as one that has power to give grace; power as he is the Son of Man. 'The

1. A throne is the ſeat of majeſty and greatneſs. Since this river of water of life proceeds from the throne, it intimates that in grace and mercy there is great majeſty; for grace, as it proceeds, has a voice from the throne. And indeed there is nothing in heaven or earth that can ſo awe the heart, as the grace of God. 'Tis that which makes a man fear, 'tis that which makes a man bow and bend, and break to pieces. Nothing has that majeſty, and commanding greatneſs in, and upon the hearts of the ſons of men, as has the grace of God.

When Moſes went up to the mount the firſt time to receive the law, he did exceedingly fear and quake. Why? becauſe of the fire and ſmoke, thick darkneſs and thunder, &c. But when he went up the ſecond time thither, 'he made haſte and bowed his head towards the earth and worſhipped.' But why? becauſe it was before proclaimed, that 'the Lord was gracious and merciful, long ſuffering, and abundant in goodneſs and truth: keeping mercy for thouſands, forgiving iniquity, tranſgreſſion and ſin, &c.'

There is nothing over-maſtereth the heart like grace, and ſo obligeth to ſincere and unfeigned obedience as that. 'Examine me, O Lord,' ſaid David, 'prove me and try my reins and my heart, for thy loving kindneſs is before my eyes, and I have walked in thy truth.' Therefore he ſaith again, 'O Lord, our God, how excellent is thy loving kindneſs in all the earth!' and that loving kindneſs is marvellous, for it has that majeſty, and that excellent glory in it, as to command the heart and ſubdue ſin. And therefore grace has given to it the title of ſovereignty, or of one that reigns. The throne is called, 'the throne of grace,' that on which it ſits and reigns, as well as that from whence it proceeds. 'Grace reigns through righteouſneſs to eternal life, by Jeſus Chriſt our Lord.'

2. As a throne is a ſeat of majeſty and greatneſs; ſo it is the ſeat of authority and legiſlative power; this is confirmed from what was ſaid but now, grace reigns. Wherefore it is expected, that they that hear the word of God's grace, ſhould ſubmit thereto, and that at their peril. 'He that believeth not ſhall be damned,' is a word of power, of law and authority; and the contemner ſhall find it ſo. Wherefore, ſinner, here is laid a neceſſity upon thee; either thou muſt accept of God's grace, and be content to be ſaved freely thereby, notwithſtanding all thy undeſervings,

and unworthineſs, or elſe thou muſt be damned for thy rebellion, and for thy rejecting of this grace. Wherefore conſider what is beſt to be done. Is it better that thou ſubmit to the grace and mercy of God, and accept of grace to reign for thee, in thee, and over thee, than that thou ſhouldeſt run the hazard of eternal damnation, becauſe thou wouldeſt not be ſaved by grace? Conſider this, I ſay, for 'grace is now in authority, it reigns and proceeds from the throne.' If the wrath of a king 'is as meſſengers of death;' if the wrath of the king 'is as the roaring of a lion,' what is the wrath of God? and you know, to deſpiſe grace, to refuſe pardon, to be unwilling to be ſaved from the guilt and puniſhment due to treaſons, how will that provoke? how hot will that make wrath? But to accept of grace, eſpecially when 'tis free grace, grace that reigns, grace from the throne; how ſweet is it? 'His favour is as dew upon the graſs.'

This therefore calls for thy moſt grave and ſedate thoughts. Thou art in a ſtrait; wilt thou fly before Moſes, or with David fall into the hands of the Lord? Wilt thou go to hell for ſin, or to life by grace? One of the two, as was ſaid afore, muſt be thy lot; for grace is king, is upon the throne, and will admit of no other way to glory. In and by it thou muſt ſtand, if thou haſt any hope, or canſt at all rejoice in hope of the glory of God.

3. As the throne is the ſeat of majeſty and authority, ſo it is the higheſt ſeat of authority. There is none above the throne, there is no appeal from the throne. There are inferior courts of judicature, there are under-governors, and they may ſometimes perhaps be faulty; wherefore in ſome caſes an appeal from ſuch may be lawful or permitted; but from the throne none can appeal. 'Now grace is upon the throne, reigns upon the throne, proceeds from the throne.' A man may appeal from the law to the throne, from Moſes to Chriſt, from him that ſpake on earth, to him that ſpeaks from heaven; but from heaven to earth, from Chriſt to Moſes, none can appeal: Moſes himſelf has forbid it. 'Moſes truly ſaid unto the fathers, a prophet ſhall the Lord your God raiſe up unto you, of your brethren, like unto me, him ſhall ye hear in all things whatſoever he ſhall ſay unto you; and it ſhall come to paſs, that every ſoul which will not hear that prophet, ſhall be deſtroyed from among the people.'

This new prophet judges; in the higheſt court he is maſter of grace, the throne by which grace reigns; and even Moſes admits, that from himſelf an appeal may be made to this prophet: yea, he allows that men may flee from himſelf to this prophet for refuge; but there muſt be no appeal from him. Thou muſt hear him or die. 'How ſhall we eſcape, if we turn away from him, that ſpeaketh from heaven?'

'Tis not a ſaint, nor a miniſter, nor a prophet, nor an angel that ſpeaks, for all theſe are but ſervants; no, it is a 'voice from the throne,' from authority, from the higheſt authority; it is the Lord from heaven. He that comes not hither to drink, ſhall die thirſty. He that refuſes this water now, ſhall not have ſo much as will hang upon the tip of his finger (if 'twould ſave his ſoul) hereafter. 'How ſhall we eſcape, if we neglect ſo great ſalvation?'

Apoſtates will therefore from hence find griping pangs and burning coals, for they have turned themſelves away from this throne, and from the grace that proceeds therefrom; nor is it to any purpoſe whatever they plead for themſelves. They are fallen from grace, and what can help them? Chriſt is become of none effect unto ſuch, whoſoever it is that ſeeks to be juſtified by the law, 'they are fallen from grace.'

4. The throne is the ſeat of glory; when the Son of Man ſhall come in his glory, and all the holy angels, with him, then he ſhall ſit upon the throne of his glory. And if the throne of judgment is the ſeat of glory, much more the throne of grace.—We will venture then to ſay, that the throne of grace is the throne of God's glory, as the throne of judgment will be the throne of Chriſt's glory, and that grace proceedeth from his throne, that both it and he might have glory, in a way of mercy.

That it might have glory; therefore has he defined, that grace ſhall be effectual in and to the ſalvation of ſome; even to the 'praiſe of the glory of his grace, wherein he has made us accepted in the Beloved.'

He has deſigned, not the glory of man's works, but the glory of his own grace; and therefore has put man's works, as to juſtification before God, under his feet, and counts them as filthy rags; but has ſet his grace up above, has made it a king, given it authority to reign, has provided for it a throne, and called that throne, the throne of

and ſure way. Therefore it is of faith that it might be by grace, to the end the promiſe might be ſure to all the ſeed.

Forgiveneſs is according to the riches of his grace, wherein he has abounded towards us in all wiſdom and prudence. Grace can continue to pardon, favour, and ſave from falls, in falls, and out of falls. Grace can comfort, relieve and help thoſe that have hurt themſelves; and grace can bring the unworthy to glory. This the law cannot do; this man cannot do; this angels cannot do; this God cannot do, but only by the riches of his grace, through the redemption that is in Jeſus Chriſt.

He that comes to, and drinks of this water, glorifies God for his wiſdom. Such a one ſaith, bowing his head, to God only wiſe be glory, both now and forever, Amen.

But he that ſhall contemn this grace, confronts the higheſt wiſdom, even wiſdom upon the throne; he ſaith of himſelf, I am wiſer than Daniel, wiſer than the judgment of God. I could have found out a more ſafe way to heaven myſelf; and had I been of God's council, I would have told him ſo. All this horrible blaſphemy naturally proceeds from him that liketh not that grace ſhould be king on the throne; but ſhall he that contendeth with the Almighty, inſtruct him? he that reproveth God, let him anſwer it.

The text ſays, that this very doctrine to the Greeks, to the wiſe, is fooliſhneſs, and the preaching of it a fooliſh thing; but it will appear, when the concluſion of all things is come, and when theſe wiſe ones by their wiſdom have fooled themſelves to hell, that this fooliſhneſs of God is wiſer than men, and the weakneſs of God ſtronger than men.

Chriſt Jeſus, becauſe he was low in the world, is trampled upon by ſome, but he is a glorious throne to his Father's houſe. Wherefore, I will conclude this with both comfort and caution; with comfort, becauſe of the ſecurity they are under that indeed have ſubmitted to grace—'ſin ſhall not have dominion over you; for ye are not under the law, but under grace.' And let it be a caution to thoſe that deſpiſe. Take heed, it is danger us affronting the wiſdom of God. It pleaſed God for the glory of his wiſdom, to make this the way. I have often thought, and ſometimes ſaid, If God will be pleaſed with any way, ſurely he will be pleaſed with his own. Now this is the

way of his own deviſing, the fruit and effect of his own wiſdom: wherefore, ſinners, come to the waters, caſt thyſelf into them, and fear not drowning; let God alone cauſe them to carry thee into his paradiſe, that thou mayeſt ſee his throne.

6. The throne is the ſeat of faithfulneſs, the place of performing engagements and promiſes. 'When I ſhall receive the congregation, ſaith Chriſt, I will judge uprightly,' that is faithfully; and now he has received it, and is made head over all things to it. This river then is nothing elſe but the fulfilling of promiſes. 'If I go not away, the Comforter will not come; but if I depart, I will ſend him unto you. This is that which was ſpoken of by the prophet Joel. And it ſhall come to paſs in the laſt days (ſaith God) I will pour out my Spirit upon all fleſh,' &c. 'Chriſt being now by the right hand of God exalted, and having received of the Father the promiſe of the Spirit, he hath ſhed forth that which ye now ſee and hear.'

It is not exaltation, nor a crown, nor a kingdom, nor a throne, that ſhall make Chriſt neglect his poor ones on earth: yea, becauſe he is exalted and on the throne, therefore it is that ſuch a river with its golden ſtreams, proceeds unto us. And it ſhall proceed to be far higher than ever were the ſwellings of Jordan. True, it runs not ſo high now, as in former days, becauſe of the curſe of God upon antichriſt, by whoſe means the land of God's people is full of briars and thorns; but when the tide is at the loweſt, then it is neareſt the riſing; and this river will riſe, and be a broad river to ſwim in. 'For there the glorious Lord ſhall be unto us a place of broad rivers and ſtreams,' and there ſhall be no more curſe in the church, but the throne of God and of the Lamb ſhall be in it, and his ſervants ſhall ſerve him without moleſtation.

Theſe ſayings are faithful and true. Faithfulneſs in him that rules, is that which makes Sion rejoice; becauſe thereby the promiſes yield milk and honey. For now the faithful God, that keepeth covenant, performs to his church that which he told her he would. Wherefore our rivers ſhall run, and our brooks yield honey and butter.

Let this teach all God's people to expect and wait for good things. Oh, this throne, out of which good comes like a river! who would not but be ſubject to it? who would not but worſhip before it?

7. A throne is the ſeat of juſtice. Juſtice and judgment are the habitation of thy throne. And it is alſo from juſtice that this river of grace flows to us; juſtice to Chriſt, and juſtice to thoſe that are found in him. The river that guſhed out of the rock in the wilderneſs ran after the people there. They drank of the rock that followed them; the rock was not removed out of his place, but the flood followed them whither they went. 'He opened the rock and the waters guſhed out, they ran in dry places like a river.'

This rock, ſaith he, was Chriſt, that is, figuratively, and this throne is Chriſt really, and the water guſhing out of the rock, and following them in the wilderneſs, was to ſhew that when Chriſt became a throne, grace and goodneſs ſhould follow us in this wilderneſs. Wherefore David, conſidering this, ſaid 'ſurely goodneſs and mercy ſhall follow me all the days of my life, and I will dwell in the houſe of the Lord forever.'

8. This throne is the ſeat of grace and mercy; and therefore it is called the mercy-ſeat and throne of grace. This throne turns all into grace, all into mercy! This throne makes all things work together for good, by the grace of God through Chriſt. O grace! O happy church of God! All things that happen to thee for Chriſt's ſake are turned into grace. They talk of the philoſopher's ſtone, and how if one had it, it would turn all things into gold; but it cannot turn all things into grace.

It is a dangerous thing for a man to have the notions of grace, while his heart is void of the Spirit and holy principles of grace; for ſuch a man can do no other than abuſe the grace of God.

Though grace is pure, and not hurtful at all; yet one altogether carnal, by the force of his luſts which tamper with it, will unavoidably bring himſelf into ruin thereby.

Whatever it be that this water of life waſheth not, is evil and given to the curſe, as the prophet intimates where he ſaith, 'but the miry places thereof, and the marſhes thereof, ſhall not be healed, they ſhall be given to ſalt.'

Moſt men are ignorant of the goodneſs of this pure water of life. The reaſon is, becauſe though it is good in the higheſt degree, yet it is not ſuch a good as is ſuited to a carnal appetite. Good is of two ſorts; either ſuch as is ſpiritual, or ſuch as is temporal. That which is ſpiritual, is deſired only of them that are ſpiritual; for temporal good will ſatisfy a carnal mind. Grace is ſpiritual good.

membrance, let us plead together, declare thou (if thou canſt) that thou mayeſt be juſtified. What iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity, and are become vain?' So Chriſt, 'which of you convinceth me of ſin? And if I have ſpoken evil, bear witneſs of the evil.' So Paul, 'we have renounced the hidden things of diſhoneſty, not walking in craftineſs, not handling the word of God deceitfully; but by the manifeſtation of the truth, commending ourſelves to every man's conſcience in the ſight of God.' All theſe ſentences are chiefly to be applied to doctrine, and ſo are an offer to any, if they can, to find a ſpeck or ſpot, or any ſuch thing in this river of water of life.

Some men fly from it, as from a bear; and ſome are afraid to drink of it, for fear it ſhould be poiſon unto them. Some again, dare not take, becauſe it is not mixed, qualified, and made toothſome by a little of that which is called the wiſdom of this world. Thus one and another will have none of God. But they that look into this river, ſhall find it harmleſs and as clear of miſchief as is the ſun of ſpots.

John ſaw this river clear as cryſtal. Cryſtal is a very clear ſtone, as clear as the cleareſt glaſs. It is as if God ſhould ſay, Look, ſinners, look to the bottom of theſe my cryſtal ſtreams. I have heard of ſome ſeas that are ſo pure and clear, that a man may ſee to the bottom, though they may be forty feet deep. But though it is ſaid to be deep, it is not ſaid we can ſee no bottom; nay, the compariſon implies, that a man with good eyes may ſee to the bottom. It is clear, as clear as cryſtal. So then we will look down to the bottom, and ſee through theſe cryſtal ſtreams, what is at the bottom of all.

Firſt, then, the bottom of all is, that we might be ſaved. 'Theſe things I ſay,' ſaith Chriſt, 'that ye might be ſaved;' and again, 'I am come that ye might have life, and that ye might have it more abundantly.' What a ſound bottom is here! but few deep rivers have a good bottom. Mud is at the bottom of moſt waters in the world; even the ſea itſelf, when it worketh, caſts up mire and dirt, and ſo do the hearts of ſinners. This river has a good bottom; a bottom of ſalvation by grace; and a man need not cry out when he is here, that he ſinks, or that he is in danger of being drowned in mud or mire.

We read that there is a city that has foundations; grace is one, Chriſt another, and the truth of all the prophets and

the apoſtles, as to their true doctrine, another, &c. and again, all theſe are the very bottom of this goodly river of the water of life.

There is another thing to be ſeen at the bottom of this holy river, and that is, the glory of God: we are ſaved by grace, through the redemption that is in Chriſt, to the praiſe and glory of God. And what a good bottom is here. Grace will not fail; Chriſt has been ſufficiently tried, and God will not loſe his glory; therefore they that drink of this river ſhall doubtleſs be ſaved. Let us be more free in making uſe of this water. It has been proved times without number: it never fails, but where it is not taken. No diſeaſe comes amiſs to it; it cures blindneſs, deafneſs, dumbneſs. 'It makes the lips of them that are aſleep to ſpeak.' This is the right holy water (all other is counterfeit) it will drive away devils and ſpirits, cure inchantments, and witchcrafts; it will heal the mad and lunatick; it will cure the moſt deſperate melancholy; diſſolve doubts and miſtruſts, though they are grown as hard as ſtone in the heart.

I adviſe therefore in the next place that thou get thee a dwelling place by theſe waters: 'the beloved of the Lord ſhall dwell in ſafety by him, and the Lord ſhall cover him all the day long.' If thou aſk where that dwelling is? I anſwer, in the city of God, and among the tabernacles of the Moſt High.

Nothing has been more common to many, than to doubt of the grace of God; the moſt unbecoming a ſinner of any thing in the world. To break the law is a fact foul enough; but to queſtion the ſufficiency of the grace of God to ſave therefrom, is worſe. Wherefore, deſpairing ſoul, for it is to thee I ſpeak, forbear thy miſtruſts, caſt off all laviſh fears, hang thy miſgivings as to this upon the hedge; and believe, thou haſt an invitation ſufficient there-for: a river is before thy face. And as for thy want of holineſs and works, let that by no means daunt thee, for it is a river of water of life; ſtreams of grace and mercy. There is enough therein to help thee. Thou haſt nothing to do as to the curing of thy ſoul of its doubts and fears, and deſpairing thoughts, but to drink and live for ever. Alas, what is all this to the dead world? to them that will be dead? They toſs their vanities about as the boys do ſhuttle-cocks in the air, till their foot ſlips, and they deſcend into the pit!

*FINIS.*