

4448
A TRUE
NARRATIVE

OF
GOD's Gracious Dealings
WITH THE
SOUL of Shalome Ben Shalomob
A Jew. With an Account of his Conversion.
As Delivered to the

Church of Christ,

Assembled at Their
Meeting-House in Rosemary-Lane.

With some ADDITIONS made thereunto since;
Being taken from his Mouth by the Subscribers to the
Certificate annexed to the Preface. Septemb. 29. 1699.

Published for Exalting the Free Grace of GOD.

The Second Edition.

With some Additions and Amendments.

*Come and hear all ye that fear God, and I will declare what he hath done
for my Soul, Psal. 66. 16.*

*I say then, Hath God cast away his People? God forbid: For I also am
an Israelite of the Seed of Abraham, &c.*

London: Printed for William Marshal, and Sold by him,
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To the READER.

THE End of Publishing the following Narrative, is, not to ascribe Glory to one particular Party, as if by your own Power or Holiness we had made this Man, who was spiritually dead, to walk; but to obviate such Mistakes which a thing so novel and uncommon may be obnoxious to; and more especially, to magnifie the Riches of Free Grace, which has glorified Jesus Christ, by the Manifestations of his Divine Power and Goodness, displayed to the Soul of this natural Son of *Abraham*: And therefore, to ^{1 Pet. 2. 3.} you who have tasted, that the Lord is gracious, the ensuing Narrative (I presume) will be acceptable: For tho' it pretends not to the captivating Oratory of our Age, yet it may challenge your serious Regard, inasmuch as Salvation is come to his House, who is, according to the Flesh, of the rejected Stock of *Israel*; whom it hath pleased irresistible Grace, to turn from *Darkness to Light*, and from the Power of Satan to Himself. Which ^{Act. 26. 18.} I hope, is an encouraging Presage, of the happy Reingrature of the unbelieving *Jews*, into their own *Olive-Trees*: A thing witnessed to by the Sacred ^{Rom. 11. 24.} Word of God, and confirmed to us by this unusual Act: By the one he has declared, what he will do; and by the other, what he can do. And as the Word of Promise may encourage us to pray, so this Instance of Divine Power to hope, that God will cause *Breath to* ^{Ezek. 37. 5, 9.} enter into those dry Bones, that they may live.

But not to enumerate Particulars (which is foreign to our present Purpose) since there is a profess'd Expectation of the *Jews* Conversion in these Latter Days, among the greatest part of Christians; I shall proceed to obviate

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such Objections, as may possibly be brought against the Truth of this Jew's Conversion.

Object. 1. Is it possible, that a Person so unacquainted with the Christian Religion, and so vicious in his Life and Conversation, should so suddenly arrive to such a strong Persuasion of his Interest in a crucified Saviour?

Ans. In Answer hereunto. Consider,

1. That God, the most Sovereign Agent, is the Sole Worker of Faith in the Hearts of his Elect; wherefore it is called, *Faith, of the Operation of God*: And in his working thereof, he acts like himself, energetically, and instantaneously. He that commanded *Light to shine out of Darkness*, at once, in the first Creation, can in a Moment illuminate a Soul, benighted with its own Darkness, by giving the Light of the Knowledge of his Glory (*Εν παρουσίᾳ*), in the Person of Christ. Why should it be thought then a thing incredible, that he who at the last Trumpet's Sound, will effect such an amazing Change in the Bodies of the Saints, and that (*Εν εἰρήνῃ ὀφθαλμοῦ*), in the twinkling of an Eye, should make one no less admirable in the Soul of a poor despised Jew, the Conversion of whose Brethren in the Flesh, is represented by *Life from the Dead*? There is doubtless a determinate Instant, wherein the Soul of an Elect Sinner is to be delivered from the Power of Darkness, and translated into the Kingdom of God's dear Son; which is called *the Time of Love, the Day of Power*; until which the Soul is polluted in its own Blood, and whatever he doth is displeasing to God, because done in Unbelief, and having undoubtedly the Nature of Sin*: To which agrees several Passages in the Homily of *Good Works*, as follows: **Without Faith, all that is, done of us, is but dead before God; tho' the Works seem never so gay and glorious before Man; Even as a Picture graven, or painted, is but a dead Representation of**

* Art. 13. of
the Church
of Engl.

To the READER.

of the Thing it self, that is without Life, or any manner of Moving; so be the Works of all unfaithful Persons before God, they be as the Course of a horse that runneth out of the Way; which takes Labour, but to no purpose. Thus

Page. 46.
47. dit.
in Octavo,
1687.

far the Homily. Hereby you may see, how the Sentiments in that Age, concerning Works before Faith, differed from those which now obtain amongst us. What they accounted sinful and dead, is now esteemed Righteousness and Life: A superficial Reformation of Manners, passed for Conversion; and a Moral Heathen shall be carested for a Serious Christian: Whilst the poor Publican, who discovers the Depravity of his Nature, by the Enormity of his Actions, is destined to an unpleasant Pilgrimage, before it be allowed him to lay hold of a Gospel-Promise; and to serve the *Egyptian* Task-masters, some Years, (it may be) before permitted to enquire after the Freedom of the Gospel: And if the God of all Grace, heals a Conscience wounded for Sin, with greater Expedition than is by some allowed, who are forwarder to lay Burthens on others Shoulders, than to touch them with one of their Fingers, the Cure immediately must be called into question, because the prescribed Time was not observed in perfecting it; and whilst God is owned to be a Free Agent, they rob him of his Perogative, in confining him to Human Methods; and the Person on whom such an instantaneous Change is wrought, must expect, from them, no better Treatment, than the Blind Man, in the Gospel, did from the blinder Jews, John 9.

2. Consider some of those Instances (recorded in Scripture for our Learning) wherein God has exemplified the Power of his Reigning Grace, by making stout-hearted Rebels (who are far from Righteousness) submit to his Righteousness. *Zacheus*, a notorious Sinner, immediately becomes a joyful Receiver of Jesus Christ. He that was Prince of

Isa. 46. 12.
Rom. 10. 3.
Luke 19.

the

Publicans, is suddenly pronounced a Son of *Abraham*; as *Stella*, a Papist, observes on the place: *Qui heri peccator fuit, jam hodie possit divina benignitate justus effici*: He who was Yesterday a Sinner, by Divine Bounty, is to Day made Righteous.

The Jaylor, whom we find Inhumane in his *Act. 16. 24.* Treatment of *Paul* and *Silas*, not long after washing their Wounds, as a genuine Effect of his Believing the Word they spake to him; he who about Midnight designed to be his own Executioner before Day-break was a joyful Believer: And how many of the obstinate *Jews*, who had embrewed their wicked hands in the Blood of Christ, fled for refuge to the hope set before them in the Gospel, and in one days time became Church-Members, whose continuance in the Apostle's Doctrine was as stedfast as their Conversion was sudden, *Acts 2. 23, 41.*

Objection 2. *It may be said these were extraordinary Instances, and therefore nothing to the Purpose in hand.*

Answer. I grant that the Work of Regeneration is not ordinary, but special, if compar'd with the more usual Dispensations of Divine Bounty in his common Providence, as to the things of this life; and tho there are not many Converts in this day who parallel the foregoing Instances; yet they who have the Spirit witnessing with theirs that they are the Sons of God, cannot but set to their Seal, from their own Experience, that the

Doctrina adversariorum qui legem cum Christo docebant, ut justificationis causam concurrere. i. e. The Doctrine of our Adversaries, who hold, That the Law is a Co Adjutor with Christ, in the Justification of a Sinner. Bzra in La.

Lord's Arm is not shortned, tho the Doctrine of his Grace is so clouded by some Self-Justiciaries. The Apostle affirms, That *the Spirit cannot be received by the Works of the Law, but by the Hearing of Faith.* And how far the generality of Preachers deviate from this Doctrine, is too conspicuous; who not allowing the Grace of God to be so powerful and effectual now,

as

as when the Gospel was first promulgated, send us for Life to that Law which hath already condemned us.

Object. 3. Why did not this Convert give some Reasons why he turned from *Judaism*?

Answer. He gave the most perswasive Argument that could be, viz. His believing Jesus Christ to be the true Messiah, upon the naked Testimony, and Record of God, concerning him, expressed in several Texts of Scripture: Which will be a sufficient Reason to those poor blind *Jews*, who are still walking after the Imagination of their own Hearts, to relinquish their Errors, when God in his infinite Wisdom shall think fit to call them by his Grace.

2. Consider, The things he spake, were delivered to a Church of Christ (not to an Auditory at *Lions*), to satisfy them of a Work of Grace in his Soul: And therefore, tho his Speech was rude, yet it is not doubted, from the Certainty of his Conversion, but he had those Divine Impulses on his Soul, whereby he could not but desert *Judaism*, and lay hold of the true Messiah for Life and Salvation.

It only remains (*Reader*) to inform you, That what *Shalome Ben Shalom* spake publicly, has not passed under any material Alteration since; but as far as it consists with Plainness and Perspicuity, his own Expressions are retained, tho through his Deficiency in our *English* Dialect, it was judged proper to alter some of his Words; yet retaining his Sense: Which, with some Additions, forgotten by him when he delivered himself to the Church, and others whereinto God hath since instructed him, are now offered to your serious Consideration (the Glory of God, and your Good, having been primarily consulted herein), by

Your Servant, in our Lord Jesus Christ,

T. H.

WE whose Names are hereto annexed, Pastor, and Members of the Church of Christ, into which Mr. *Shalome* was admitted, do hereby certify, That the following Account is what he delivered *Viva Voce*, to the Church; and that such Additions as are made, were taken from his own Mouth, by

Thomas Humfrey.

Nathaniel Shepard.

Samuel Stratton.

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THE
Narrative of the Conversion

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Shalome Ben Shalomob, the Jew,

DELIVER'D

Unto the Church of Christ, to which
Mr. *Thomas Humfrey* is Pastor.

Mr. *Humfrey*.] **B**RETHREN, I suppose you well remember that Mr. *Shalome* was proposed to this Church in order to Communion therewith? he is now come to give an Account of the Dealings of God with his Soul: I hope you will attend, as those who are sensible of the Grace of God towards you.

Sir, If you please to speak.

Shalome, I wish (Men and Brethren) that what I am about to say might have some such effect, at least if God please, as *Peters* words to the Men of *Judah* and *Jerusalem*, at the hearing of which there was an Universal crying out, *Men and Brethren what shall we do?* Acts 2. 37. If that be your Enquiry, take *Peter's* Answer, *You must believe and be Baptized, that the Holy Ghost may come upon you*, v. 38.

I *Shalome Ben Shalomob*, was born of Jewish Parents, my Father's Name *Shalomob*, my Mother's *Leah*, was circumcised the eighth Day in *Pishonny* in *Poland*,
B , where

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where I lived till I was twelve Years of Age, at which time it pleased God (who works all things for the good of his Elect) that all our Family (my self alone excepted) died in a great Plague, which had universally spread it self through that Land: Being left thus destitute, I had an Inclination to travel, and in my Travels, a Boy, who was in the Duke of Brandenburg's Army, came and said to me, Why do you not turn a Christian? A Christian, said I, why think you I will worship Images? (for such was my Ignorance that I thought all Christians were Papists, there being none but Papists, who were called Christians, and *Jews*, in the Country where I was born :) do you (said I) believe the Bible, the Old Testament, the five Books of *Moses*, the Psalms of *David*, and the Song of *Solomon*? Yes, said he, we have all these. Do you, said I, worship Images? There are, said he, two sorts of Christians, Protestants, and Papists; we believe no other Saviour but Jesus Christ alone. Well, said I, carry me to a Minister, who accordingly brought me to the Duke of Brandenburg's Minister, who opened to me something concerning Jesus Christ, from the five Books of *Moses*, As ist, that in *Gen. 3. 15. And I will put enmity between thee, and the Woman, and between thy Seed, and her Seed; it shall bruise thy head, and thou shalt bruise his heel;* which appeared to me, when God opened my Eyes, (for I could not see it before) a lively Representation of the Death and Resurrection of Jesus Christ; as also from that in *Numb. 21. 9.* when God commanded *Moses* to lift up a brazen Serpent on a Pole, that every bitten Israelite looking thereto might be healed, did I learn that Jesus Christ was the true brazen Serpent, by believing on whom alone it was that I could obtain Salvation and eternal Life: He also endeavoured to shew me, how that many of the

Psalms

In a Narrative of the Conversion of a Jew. 3
Psalms were Prophetical of Jesus Christ, particularly, *Psalms 2. 7. Thou art my Son, this Day have I begotten thee.* And *Psal. 110. 1. The Lord said unto my Lord, sit thou at my right hand, &c.* And *Psal. 22. 16, 17, 18. The assembly of the wicked have enclosed me, they pierced my hands and my feet, I may tell all my bones, they look and stare upon me, they part my garments among them, and cast lots upon my vesture:* which did to me clear up something of what Jesus Christ underwent as he stood Surety for his Elect, from *Isa. 9. 6. For unto us a Child is born, unto us a Son is given, and the government shall be upon his Shoulders, and his Name shall be called Wonderful, Counsellor, the mighty God, everlasting Father, the Prince of Peace.* I learn'd something of the Humane Nature of Jesus Christ; he also endeavoured from *Gen. 1. 2. וְרוּחַ אֱלֹהִים מְרֻחָף עַל-פְּנֵי הַמַּיִם* And the Spirit of GOD moved upon the Face of the Waters, to evince to me the Being of the Holy Ghost: the Notion of a Trinity I took in from *Gen. 1. 26. וְנָאֵמַר אֱלֹהִים נַעֲשֶׂה אָדָם* Let us make Man. And from *Gen. 11.* where GOD coming down to see the City and the Tower which the Children of Men had built, saith in *Verse 7. הֵבֵא נָרוּחַ וְנִכְלָה שָׁם שָׁפְתָם* Go to, let us go down and confound their Languages. From *Gen. 49. 10. The Scepter shall not depart from Judah, nor a law-giver from between his feet till Shiloh come, &c.* I saw that Jesus Christ was the true *Messiah*, in which I was satisfied, and tho' as yet I had nothing more then the Notion of Things, yet, as the Eunuch said to *Philip*, *Acts 8. 36. so said I, What hinders me to be baptized?* and baptized I was in *Berlijn* in *Bradenburg*, the Duke stood my Godfather: I became not a Christian for Silver, nor Gold, but was constrained thereto by the mighty Power of Jesus Christ; I was beholden to none, but to the Almighty Power of God. After this I was

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recommended to a Minister in the City *Ryneburg* on the *Rhine*, by whom I was further notionally confirmed in the Christian Faith: and from that time had a mind to travel into *England*; where, under the Denomination of a Christian, I lived a great while Revelling in all manner of Wickedness, committing Iniquity with Greediness; as I grew older I thought it was high time to reform, knowing I must give an Account of Deeds done in the Body; I then resolved to lead a new Life, and venture on the Mercy of Christ, which, tho I prayed for Night and Day yet could not find; I made many Resolutions to live better, and broke them as fast, knowing nothing of the Person of Jesus Christ; at length I was by continued Prayer very solicitous for Repentance; yet thought I, should I repent, it will not avail me unless I could forsake my Sins; to Prayer I went, and in an Agony I was, I flung up mine Eyes and Heart to Heaven, Lord Jesus Christ, said I; tho thou wilt not shew Mercy to me, tho I must perish, yet will I trust thee still; Terrors of Conscience still pursued me, so that I often thought through want of Ease in my Conscience, tho I should trust in Jesus Christ, yet I should be Damned; I thought many times, as I passed over the Fields, that I saw the Lord Jesus Christ coming in the Clouds; upon which, when I began to consider my own Condition, I passed Judgment on my self as one that deserved Hell and Damnation; I found (as I thought) the Devil binding me in Chains, which made me cry out, as *Rom. 7. 23, 24. I am carried into Captivity, to the Law of Sin which is in my Members; O wretched Man that I am, who shall deliver me from the Body of this Death?* The Terrors of Hell took hold of me, I thought I saw the Pit of Hell ready to receive me. How to get Peace of Conscience I knew not; nothing

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thing but Hell and Damnation founded in my Ears; I thought I must be damned, if I turned not to Jesus Christ; In these Agonies of Spirit I read once and again the Book of one *Baxter*, which I thought would have been a great Means of my Salvation. But, alas! that drove me more into Hell, I thought I should by it have sunk into utter Dispair; I could find nothing in it for my Consolation; what Course to take I knew not, I desired the Lord Jesus Christ to do a Miracle upon me, in breathing the Breath of Life into my Soul, who was dead in Sin, as he formerly raised those who were naturally dead from their Graves; I pleaded his Power as he in *Math. 8. 2. Lord if thou wilt, thou canst make me clean*; and cleansing I stood in need of, for I saw my Sin so black, that I abhorred my self in dust; I thought I was not worthy to roul my self on Jesus Christ; yet to venture I resolved, I knew I could but be rejected. as *2 Kings 7. 4. If we say we will enter into the City, then the Famine is in the City, and we shall die there; and if we sit still here, we shall die also: Now therefore come and let us fall into the Host of the Syrians, if they save us alive, we shall live, and if they kill us we shall but die.* I always concluded Prayer after this manner, Lord, tho thou wilt not hear me, yet will I trust to thee; I prayed (as one sensible of my own Insufficiency) that God would by his Spirit teach me to pray; there was yet a secret Hope in me that God would call me; however, I resolved to lean on the Lord Jesus, praying that he would give me the Spirit of him that raised Jesus Christ from the Dead, to raise me from the Death of Sin; such was my Affection to Jesus Christ, that I often wished my self in a Cave so that I might enjoy him, tho I endured the greatest Hardship. In these Conflicts of Spirit the Devil set in upon me, told me, It was impossible for me to be saved; For,

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said he, your Parents have wished a Curse upon you; and insinuated as if I was by that Curse bound over to eternal Damnation: How, said he, can you believe that the Son of God should be born of the Virgin *Mary*? or that he that was born of her, should be the Saviour of your Soul; Know you not what a *Fellow* (which word went through my Soul, God knows) he was? It is impossible, said he, that he should ever save you. To whom I answered and said, Satan, get thee behind me; God (said I) and the Lord Jesus Christ are all One; God at first created the World out of Nothing, created Man out of the Dust, and of a Rib taken out of *Adam* made he a Woman; yea, Christ himself was overshadowed by the Holy Ghost in the Womb of the Virgin *Mary*: And now, O Devil! what is too hard for such an Almighty Power which has done all this? Thou hast no Power over him, nor canst thou Disannul what he hath done. After this, my Inclination stood bent to frequent the Assembly of God's People; tho' whether to go I was at a loss, I heard there was many Churches, One cry'd, Here is Christ; another cry'd, Here is Christ: I knew there was but one Christ, however, I thought I would assemble my self with a sober People; at length I came among the Quakers, but, alas! there I found nothing to my Satisfaction, so that I was at a Loss again, and so continued for many Years, going no where, but lived without Christ, an Alien from the Commonwealth of *Israel*, a Stranger to the Covenant of Promise, without God in the World, at last my Heart began to burn within me, whether thought I, shall I go? I pray'd that the Lord, if he had any Love to me, would shew himself to me in Jesus Christ, (for I always did even when I lived in the Flesh, (as many nominal Christians do) look for God in the Face of

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 Jesus Christ,) and point me out a way; at length I came to *White-chappel*, where my Apprehensions concerning my State were dreadful; I went one Night to bed, and there thought I heard a Voice distinctly, saying, *Arise, arise; if you look not about you, and repent not, you must certainly be damned.* This was a sad Sermon preached to me, which from a slavish Fear and Dread drove me to worship God, not from a Sence of his Love, but, as I said, from a fearful looking for of Judgment and fiery Indignation; my very Heart trembled within me; Lord! thought I, it is high time to repent; what shall I do? Meeting a young Man, I told him my sad Condition; who told me, Unless I was born again of Water and of the Spirit, I could not enter into the Kingdom of God; which new Birth was wholly mysterious to me: What shall I do then, said I? I fell to weeping; I pray, said I, help me to a Minister, a good Gospel-Minister, (I prayed many times that God would direct me to a right Church (tho' with never so much Affliction, the Head whereof is Christ. I have often seen, as I thought, Jesus Christ perfectly at the right Hand of God, who has promis'd to pour out his Spirit on all Flesh, and certainly it cannot be far off; I am sure if I were to dye shortly, it will not be long after my time) who brought me to this Minister, to whom I declared my Mind, who went Evangelically to work with me, he went far beyond *Baxter*, *Baxter* drove me back; but this Gentleman told me there was free Grace for all that came to Jesus Christ: This proved an happy Day to my Soul, he told me the Lord accepts Jew and Gentile, as in *Gal. 3. 28. There is neither Jew, nor Greek, there is neither Bond nor Free, there is neither Male nor Female, for ye are all one in Jesus Christ*; after some Discourse with Mr. *Humfry*, who made some

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some Discovery to me of God's Way of Salvation by free Grace, of the Way of the Work of the Spirit of God, on the Spirit of a Man, in raising him up from the Death of Sin, I read in a Book in which I found the Citation of that Scripture in *John 17. 26. Father, I have declared unto them thy Name, and will declare it, that the Love wherewith thou hast loved me may be in them, and I in them.*

And, thought I, now there is an open Door to come to God through Jesus Christ; it came on my Soul with such Power, that it appear'd to me as if a Door had been set open for any to enter in who will, how abominably vile and filthy soever they be. I thought I saw Jesus Christ, yea, the very God-head shining round about me through the Manhood of Jesus, for in him dwells the Fulness of the God-head bodily, *2 Col. 9.* And now I am perswaded whether I direct my Prayer to God the first Person in the Trinity, or to Jesus Christ the Second, it is the same, they being the same in Essence, equal in Power and Glory. The Quakers indeed will suffer no Man to Pray, but as the Spirit moves them, pretending to be guided by a Light within, which is no other than the Devil transforming himself into an Angel of Light; and indeed it proved but a dark Guide to my Soul: But as I was reading the Book above-named, it pleased God to dart in a Beam of Divine Love in Jesus Christ on my Soul tho for about an hour and a half, my Bed shook under me, I quivered and trembled, and thought my very Heart was broken within me; Lord thought I, what shall I do to be saved? But it was soon cleared up to me by the Spirit of the Lord, that I should be saved by Jesus Christ and by him alone; and I am sure there is Salvation in no other than in Jesus Christ; no, there is not. And now I would give my Body to be

burnt,

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burnt, yea, had I a thousand Lives, I would lay them all down, rather than be an unbelieving Jew; For, saith Christ, *unless you believe that I am he, i. e. the Messiah, you shall die in your Sins, and whether I go you cannot come,* *John 8. 21, 24.* This is a miserable Sentence to all Unbelievers. I often wondred when I heard Ministers pray for unbelieving Gentiles, surely thought I the Gentiles all believe in Jesus Christ: But, alas! Believing is quite another thing than I took it to be, a thing of far greater Difficulty than most are aware of; He that comes to God must believe that he is every way such as the Scripture declares him to be, *Heb. 11. 6.* he must believe that all his Attributes are highly exalted, and infinitely advanced in our Salvation, that the Law is much more highly magnified and made honourable, *Isa. 42. 21.* by the Obedience of Jesus Christ God and Man, than it could possibly be by the perfect Obedience of Sinless *Adam*; he must believe that what Christ has done and suffered for us as our Surety in our room and stead, is the only Righteousness whereby we are justified before God and accepted with him; and that this very Righteousness becomes ours, pleadable by us by Vertue of God's Divine Act of Imputation, Jesus Christ is all and in all, *Col. 3. 11.* But, alas, by how few are these Gospel-mysteries really and truly believed? Here you see one in whom the Covenant of *Abraham* is fulfilled, as it is in all those who believe in Jesus Christ; But if you do not believe you must die in your Sins; I am afraid that my Forefathers (tho I must Judge as Charitably of them as I have warrant for) yet I fear least many of them are gone down to the Pit of Eternal Destruction; and yet I am, *a Brand plucked out of the Fire,* *Zec. 3. 2.* Now If God saved not his own Covenant-Children, his own Spouse, those who

were

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were naturally in the Root, what will become of those who are grafted in, and yet believe not that Jesus is the Christ? 1 *John* 2. 22. but I know, and am persuaded, *That Jesus Christ loved me, and gave himself for me*, *Gal.* 2. 20. which is the main Point, and that by his Death and Resurrection my Soul is saved.

Mr. H.] Brethren, you have heard what an account Mr. *Shalome* has given in; If you have any Question to ask on any thing that he has said, you have your Liberty.

Shalome.] Brethren, Come, what will come, I am willing to wait with Patience, flinging my self wholly on Jesus Christ, trusting in him, resolving to die at his Feet, in the Strength of Christ I speak it.

Here it was desired by a Member in the Name of the Church, that Mr. *Humfrey* would propound some Questions to him, that by his Answers, his Insight into, and Experience of the glorious Mysteries of the Gospel might farther appear.

Mr. H.] What do you find in your Soul upon believing in Jesus Christ?

Shalome.] Comfort, Joy, and Peace, as if I saw the Heavens themselves opening ready to receive me; but sometimes I feel a dark Night.

Mr. H.] What Course do you take when you find the Guilt of Sin flying in your Face?

Shalome.] I go to Jesus Christ, I go to Mount *Calvary*, there he gave Satisfaction for my Sins, and is now ascended, and sits at the Right Hand of God, and makes (how call you it in English? It was answered, intercession; Aye,) Intercession, *Heb.* 7. 25.

He was the Lamb of God slain from the Foundation of the World, *Rev.* 13. 8. and I verily believe that God elected me in Christ before ever I was born; yea, before the Foundation of the World was laid,
Ephes.

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Ephes. 1. 4. Or else I should never have come to him, had he not loved me with an everlasting Love, he would never have drawn me with loving Kindness; *Jer.* 31. 13. and now might I be a King, a King of the Jews I value it not, I had rather be a Beggar, and dye in a Dungeon, then be an unbelieving King.

Mr. H.] Well, but what say you to the Devil, when he tells you, your Sins are too great, or too many to be pardoned.

Shal.] Say to him! I tell him Jesus Christ was the great Sacrifice, who upon the Cross gave full Satisfaction for all my Sins be they never so many, or never so great; He obeyed and suffer'd for me; and besides this, Must I believe the Devil?

Mr. H.] And what course do you take when you are down in your Spirit?

Shal.] I have Hope in the Lord, and stay my self on God still; when in my own Conscience I was under the greatest Sence of Condemnation, when the Law, Conscience, Sin and the Devil all condemned me, my Cry was as now it is, *I trust in Jesus Christ*; when I had no Strength, and knew not where to go, still I resolved to trust in Jesus Christ, with whom there is free Grace, and to whom there is an open Door; and I could chearfully undergo the Destruction of this Body, might it be, in declaring the Name of Jesus Christ to my Brethren, in discovering something to them of the Riches of the free Grace of God in Jesus Christ, which has pulcked me as a Brand out of the Fire, that it might redound to the Praise, and the Honour of Jesus.

Mr. H.] And what is it that moves you to pray?

Shal.] The Spirit of God setting home to my Soul the Sence of the Pardon of my Sin, what is it that keeps me in the Ways of Jesus Christ (of which I was ignorant till God by his Providence made you an In-

The Free Grace of God Exalted

strument in directing me thereto) but the Spirit? And now I see it is a Way so plain, that wayfaring Men, tho' Fools, shall not Err therein, *Isaiah* 53. 8. I am, since God has called me out of Darkness into his marvellous Light, made to admire the infinite Wisdom of God in taking Flesh upon him, a Mystery so strange, so odious to the Jews, that they could kill him who should affirm it.

Mr. H.] Did you not find your Soul drawn by hearing the Gospel?

Shal.] Yes, by that it was that the Love of God wonderfully appeared to my Soul; By that I was made to see my self an adopted Child of God, an Heir of Glory; so that, when under a Cloud, I could then cry, Thou art my Father, I am thy Child, leave me not therefore utterly, take not thine Holy Spirit from me. but act as a Father towards me; If thy Spirit leaves me, I am like a Child whose Leeding-strings if you let go, down it falls: We have continual daily need to feed on Jesus Christ; the Manna we had Yesterday will not serve us to Day. Gentlemen, Do not look upon me as a righteous Man in my self, for so I am a Sinner, and altogether unclean, *Isaiah* 1. 6. But yet in Jesus Christ I am without Spot, Sin, or Stain, and blameless before the Throne, *Cant.* 4. 7. By Grace I am what I am, *1 Cor.* 15, 10. In the imputed Righteousness of Jesus Christ, *Gen.* 3. 21.

Mr. H.] Then you do not think to be saved by your own Righteousness?

Shal.] No, it is as filthy Rags, I might better have continued a Jew, then seek Salvation by my own Righteousness; they who have received Grace, cannot do otherwise then praise, and glorifie the Lord; but when we have done all we can, it is but filthy Rags, Dross and Dung; It is Jesus Christ alone that

saves

In a Narrative of the Conversion of a Jew. 13
saves me when all is done; Grace laid the Foundation, and when the Top-stone is laid, it will be with shouting forth, Grace; Grace, *Rach.* 4. 7.

Mr. H.] And what alteration did you find upon discoursing of the Gospel? You believed in a general Way, you said; that the Messiah was come.

Shal.] I did so; and had but a common Work of the Spirit; I desired to be let further into the Mysteries of the Gospel, that I might be found One of those Worshipers, who worship the Father in Spirit and in Truth; that is, the true Worship, not at Mount Samaria, nor yet at Jerusalem.

Mr. H.] I well remember when you first came to me, you was much troubled with the Burthen of Sin.

Shal.] Aye, There appeared the Mercy of God, now you put me in mind: I was always cast down, my Heart was broke. I was just as a broken Reed; I could not tell what to do; Oh! Sin did load me, I saw my self even in the Pit of Hell, I thought I was not worthy to come to Jesus Christ; but such was his Grace, that he was pleased to lay hold of me; and since I am come to him, I have Peace in Conscience, and Joy in the Holy Ghost; Glory be to his Name for ever.

Mr. H.] Well, what, do you believe that God has forgiven you all your Sins at once?

Shal.] Yes, I believe he has forgiven all at once, past, present, and to come; and now Christ will not leave me, tho' I fall, I shall rise again.

Mr. H.] You see what Ground you stand upon.

Shal.] I hope I stand upon the Rock; the true Rock, upon Peter's Confession of Faith.

Mr. H.] As to your being chosen of God, and elected, what do you believe touching that?

Shal.] Elected, had I not been Elected, I am assured God would never have wrought such a Work upon

upon

The Free Grace of God Exalted

upon me ; He has Elected me before the Foundation of the World was laid, and when I was young, my Heart was opened within me ; when I heard my Parents speak any thing of the *Messiah*, tho' they would not tell me that he who was slain without the Walls of *Jerusalem* was the *Messiah* ; they talked of two *Messiahs*, one that should come to be slain, the other to deliver : It may be that both Jews and Gentiles will in a short time be called in, the Lord will call them. And I wish that at this Day, God would turn the Hearts of all People, that they may all come to Jesus Christ ; Oh ! the Joy, the Comfort, the Happiness that is to be found there ! *There is a Salvation in none other but in him ; whether shall we go ?* (saith *Peter*,) *Thou hast the Words of eternal Life*. Indeed there is no other Way, we must have no Confidence in the Flesh, we must deny all our Comforts, and come to Jesus Christ, all must be laid down but Jesus Christ.

Mr. H.] If you have (Brethren) any other Question to propound, Mr. *Shalome* is very free to answer them.

It was desired by the Church, that something might be asked him concerning his Conviction of Original Sin.

Mr. H.] What do you think about the Pollution of your Nature ?

Shal.] What do you mean by Pollution ?

Mr. H.] Do you find any Evil workings in your Heart ?

Shal.] Yes, but Jesus Christ takes them off.

Mr. H.] Whence do you think you received this Corruption and Pollution ?

Shal.] From the first *Adam*, for in Sin I was conceived, and born in Iniquity ; and the Corruption of my Nature is such, that it hath rendred me utterly

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terly unable to keep the Law in its Demands, and therefore by the Law was I drove to Jesus Christ, *i.e.* when I saw the Law to be so holy, just, and good, so Spiritual, and I so Carnal, that it required so much, and I was able to perform so little, and the Gospel making a Discovery of one who had kept the Law and satisfied Justice to the full, I fled for Refuge from the Law as a Covenant of Works, to lay hold of the Hope that is set before me in the Gospel, as a Covenant of Grace ; this is what I intend by the Law driving me to Christ.

Mr. H.] What do you, when you find these evil Thoughts stirring in you ?

Shal.] What ? Why then I fly to Jesus Christ, to that Blood which hath washed me from all my Sins, and roud my self wholly on Christ.

Mr. H.] Think you, that you stand Righteous before God ?

Shal.] In Jesus Christ I do, tho not in my self, for in my self I am a condemned Creature ; but yet I am fully satisfied that there is no Condemnation to me being in Jesus Christ ; tho I may slip and fall through the stirring of the Old Man in me, which in themselves are sufficient Matter for Condemnation, yet seeing my self in Jesus Christ, I know there is no Condemnation to me for these Facts.

Mr. H.] What think you of Jesus Christ's keeping the Commandments ?

Shal.] He kept them perfectly for me, had he broke the Law in the least Point, he had been no better than the first *Adam* was, and we had been utterly undone ; Had he broke one Commandment, he had been guilty of all.

M. H.] Wherefore desire you Communion with this Church ?

Shal.]

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Shal.] 1st. Because Christ hath made it my Duty. And 2d. To Renew the Actings of my Faith on Jesus Christ.

Mr. Shalome withdrew.

Mr. H.] Brethren, you have heard the Account of God's Dealing with the Soul of *Mr. Shalome*. Let me acquaint you, that I have occasionally had a considerable Acquaintance with him, perhaps as much as any one Man here; I must needs say, I think he hath given as uncontrollable a Proof of God's Dealing with his Soul by way of Conversion, as any one I have conversed with since I came into the Ministry; altho his Language may be broken, and his Phraseology unusual, yet I have observed a true Strain of Faith run through his discourse, and he hath given me sufficient Reason to conclude that he is a stronger Believer than most of us Gentiles.

According to the usual Custom observed by the Congregational Churches, in their Admission of Members, the Question was put affirmatively and negatively whether *Mr. Shalome Ben Shalom* should be admitted a Member of this Church, and it passed *Nemine Contradicente* in the former.

Afterwards *Mr. Shalome* was called in, and acquainted that the Church was fully satisfied with the Account he had given; *Mr. Hunfrey* then asked him, *Whether he gave himself up to walk with the Church in all the Order of the Gospel observed therein*; *Mr. Shalome* agreed, and the Church on their part promised, *to watch over him in the Lord.*

After he came to the Lord's Supper he said to the Subscribers of the Certificate, I found much Joy and Comfort, as if I lived out of the World, nothing but Joy and Rejoycing: I see that Jesus Christ, as he is God, is my Father; but as Man, he is my elder Brother; It hath pleased God to discover something
to

In a Narrative of the Conversion of a Jew: 17

to me of the Glory of that Covenant that he made with *Abraham*, in *Gen. 17*. I am assur'd its a Covenant of Grace Ratified and Confirmed in the Blood of Jesus, and doth belong to me and my Seed in their Generations; so that I am perswaded, and assured, that my Children have as just a Right to Baptism, as the Seed of *Abraham* of old had to Circumcision, or as Believers have now to the Lord's Supper, in as much as it is an external Sign of the Washing away of Sin by the Blood of Jesus Christ: God hath made himself over to me in an absolute Covenant made to *Abraham*, and to my Seed as a part of me; and when I take the Lord's Supper, in Faith, I see that as really as the Bread is broken, and the Wine poured forth, the Body of Christ was broken, and his Blood poured forth for the Remission of my Sins; when I recollect my former State that when I lay in my Blood, and was led away Captive by Sin, when I thought not on Jesus Christ, yea, before I was born Jesus Christ thought of me, and laid down his Life for me, and made Satisfaction for my Sin; when, I say, I consider these things, I am made to pray for the Spirit of Praise that I may glorifie God for ever, who by the Riches of his Grace hath brought me in, as the First-fruits of that great harvest of the *Jews* when a Nation shall be born in a Day; which I firmly believe is at hand.

D

The

The following PROOFS out of the Old and New Testament concerning the Godhead, Manhood, Doctrine, Death and Resurrection of the Messiah being transmitted to us, we thought good to publish it, which by the Divine Blessing may tend to the Conviction of the Jews, and to the Building up many in their most Holy Faith, who profess a Belief in the Name of Jesus Christ.

Psal. 110. 1. **T**He Lord said to my Lord,
Sit thou at my right hand
till I make thine Enemies
thy foot-stool.

Psal. 2. 7. *The Lord hath said unto me,
Thou art my Son, this day
have I begotten thee.*

*For 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, Counsell-
our, the mighty God, the E-
verlasting Father, the Prince
of Peace.*

Isaiah 9. 6.

The eternal and true
God.

Heb. 5. 6.
John 1. 14.
John 3. 16.

John 10. 36.

I and the Father are one.
Micah.

Mat. 22. 43. *The same Words as in the Old
Mark 22. 36. Testament.*
Luke 20. 42.

The only begotten
Son of God.

To which of the Angels
said he at any time, thou art
my Son, this day have I be-
gotten thee? And again, I
will be to him a Father and he
shall be to me a Son.

And the Word was made
Flesh, and dwelt among us,
and we beheld his Glory, the
Glory as of the only Begotten
of the Father, full of Grace
and Truth.

Micah 5. 2. *Out of thee shall come forth
unto me to be Ruler in Israel,
whose goings forth have been
from of old, from everlasting,
I was set up from everlasting,
from the beginning or
ever the Earth was.*

Prov. 8. 22. 32.

*Behold, a Virgin shall con-
ceive and bear a Son, and
shall call his Name Immanuel.*

Psal. 7. 14.

*In thy Seed shall all the Na-
tions of the Earth be blessed.*

Gen. 22. 18.

Gen. 12. 3.

Isa. 11. 1.

Jer. 23. 5.

Hosea 11. 1.

Isa. 40. 3.

Mal. 3. 1.

Isa. 40. 3.

Mal. 3. 1.

Isa. 40. 3.

Mal. 3. 1.

1 John 1. 2, 3.

*The same was in the begin-
ning with God; all things
were made by him, and with-
out him was not any thing
made that was made.*

Col. 1. 13, 16.

Heb. 1. 3.

Mat. 1. 23.

John 1. 14.

1 Tim. 3. 16.

Luke 1. 31, 34.

Rom. 1. 3.

Rev. 5. 5.

Mat. 1. 16.

Mat. 2. 5.

Mat. 3. 4.

Luke 3. 4.

Mark 1. 3.

John 1. 23.

Mat 17. 10, 12.

Mark 9. 11, 12.

Coeternal, and Coe-
qual with the Father.

That he should take
our humane Nature,
and be born of a
Virgin.

That he shall be of the
stock of Abraham,
Isaac, Jacob, Judah
and David.

That he should flee in-
to Egypt.

That one in the Spirit
and Power of Elias

should prepare
his Way.

Isa. 9. 1, 2. *The People that walked in Darkness have seen a great Light, &c.*

Isa. 35. 4, 5, 6. *The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.*

Zech. 9. 9. *Behold thy King cometh unto thee, he is just, and having an Afs, and on a Colt the Foal of an Afs.*

Psal. 41. 9. *Yea, mine own familiar friend in whom I trusted, which did eat of my bread hath lift up his heel against me.*

Zech. 11. 12. *And the Lord said to me, cast it unto the Potter, a goodly price that I was prized at of them, and I took the 30 pieces of silver and cast them unto the Potter in the House of the Lord.*

Then one of the twelve Judas Iscariot, went unto the Chief Priests, and said, What will ye give me, and I will betray him unto you? And they covenanted with him for thirty pieces of Silver.

Matth. 27. 7. *And they took Counsel, and bought with them the Potters Field to bury Strangers in.*

Zech.

Zech. 13. 7. *Awake, O Sword, against my Shepherd, against the Man That is my Fellow, saith the Lord of Hosts, smite the Shepherd, and the Sheep shall be scattered.*

Isaiah 50. 6. *I gave my back to the smiters, and my cheeks to them who plucked off the hair, I hid not my Face from shame and spitting.*

Isaiah 52. 12. *And he was numbered with the Transgressors.*

Isaiah 53. 4. *Surely he hath born our griefs, and carried our sorrows.*

Psal. 22. 1. *My God, my God, why hast thou forsaken me, &c.*

Psal.

Mark 15. 24.

[22]

Psalms 22. 16. *The wicked have enclosed That he should die an* John 19. 34. *But one of the soldiers with*
 Numb. 21. 8, 9 *me, they pierced my hands accursed Death, and be* John 3. 14. *a spear pierced his side.*
crucified, as he was ti-
pified by the brazen
Serpent.

Psalms 69. 21. *And they gave me also*
Galls for meat, and in my That Vinegar and Gall
thirst they gave me Vinegar should be offer'd him
to drink. to drink.

Psalms 22. 18. *They part my garments a-* That Lots should be
mong them, and cast lots up- cast for his Garments.
on my Vesture.

Exodus 12. 46 *Neither shall ye break a* That not a Bone of him
 Numb. 9. 12. *Bone thereof.* should be broken, as
 was tipified by the
 Paschal Lamb.

Zech. 12. 10. *They shall look on me whom* That he should be
they have pierced. pierced.

John 19. 23. *They filled a sponge with*
 Matth. 27. 48. *vinegar, and put it to his*
mouth.

Luke 23. 24. *And they parted his gar-*
ments, and cast Lots.

John 19. 33, 36 *When they came to Jesus,*
and saw he was dead already,
they brake not his legs.

John. 19. 34, 37 *One of the soldiers with a*
spear pierced his side. Psalm

[23]

Psalms 16. 10. *Thou wilt not suffer thine* That he should not see Luke 24. from
holy one to see corruption. Corruption, but rise 13 to the end.
 the third Day.

Joel 2. 28, 29. *on all Flesh.* I will pour out my Spirit
 That the Spirit should
 be poured forth.

John 16. 7. *But if I depart, I will send*
him (i. e. the Comforter) to
you.

Acts 2. 3, 4. *There appeared to th. m clo-*
ven Tongues, and they were
all filled with the Holy Ghost

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