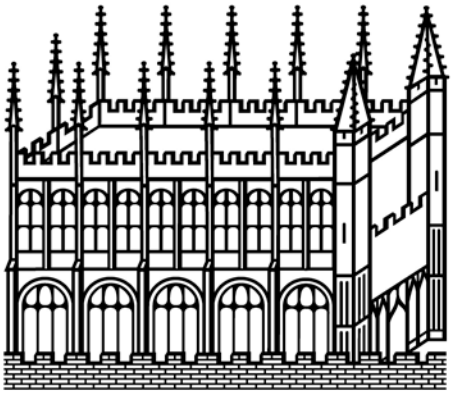

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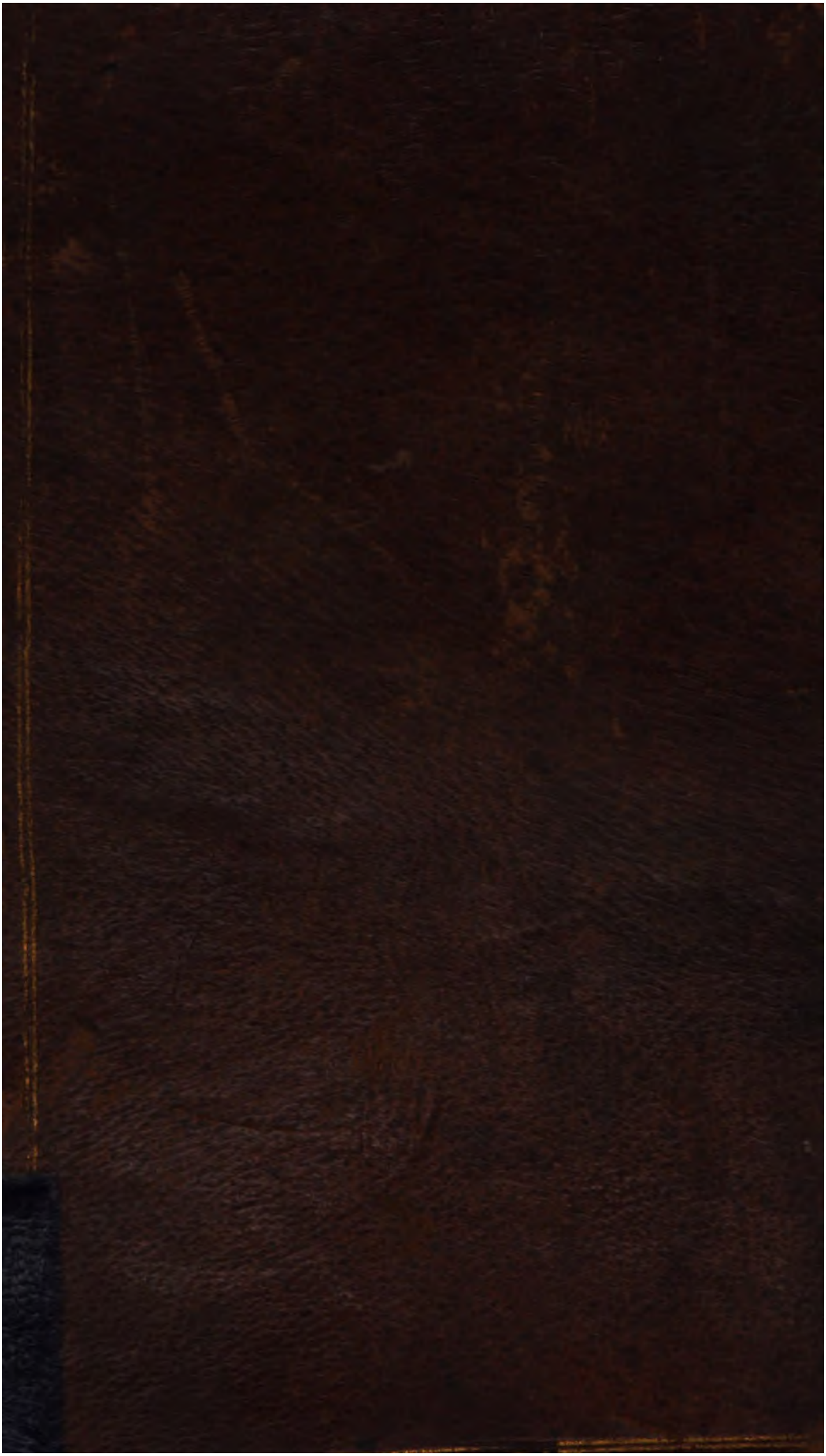

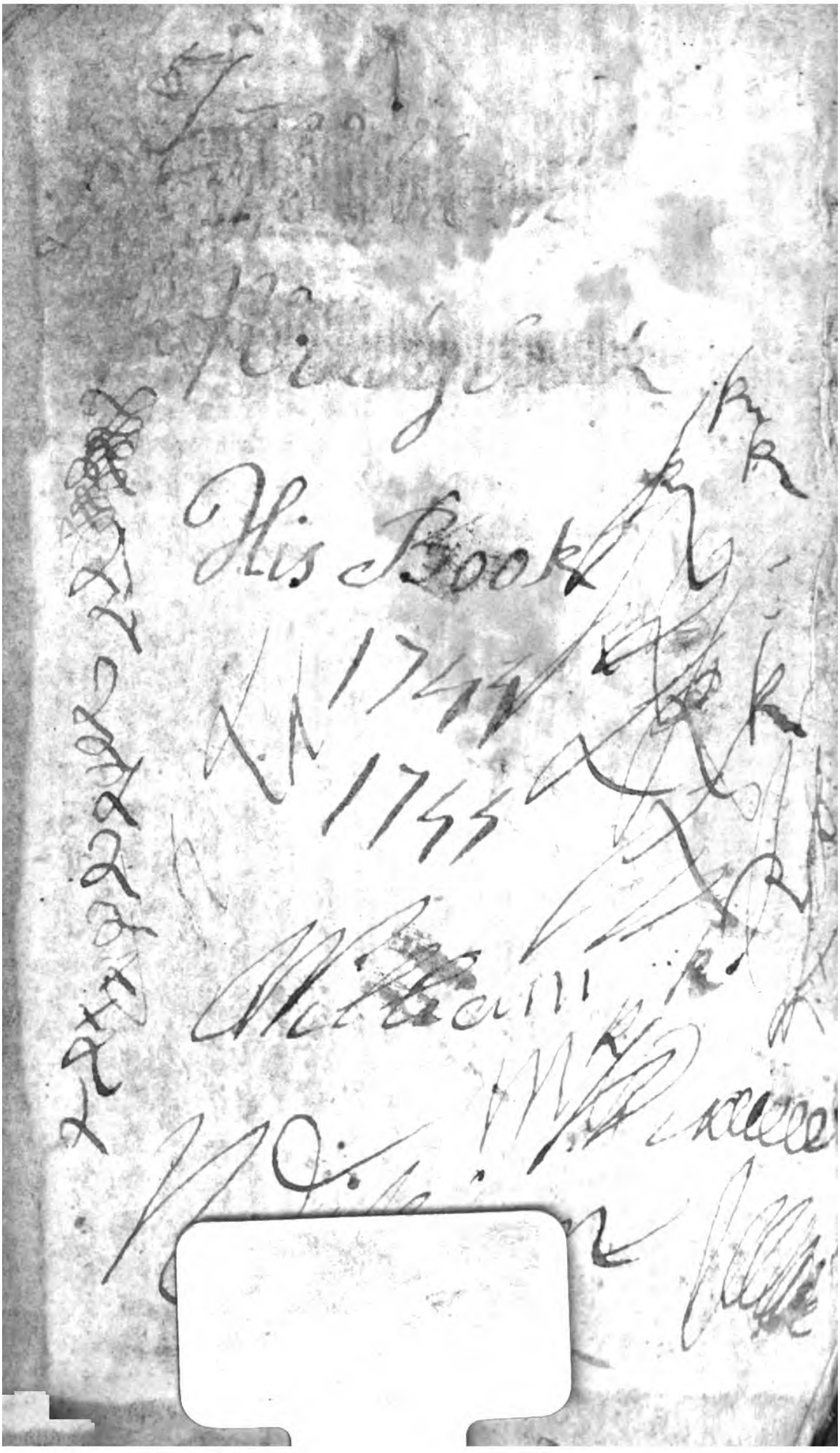

John Bunyan Minister of
Gospel at Bedford Dyed at Londo
August 31st 1688 Aged 60. having written
Printed for John Marshall & Sold by him
Bible in Grace churh Street.

The DOCTRINE OF THE Law and Grace UNFOLDED:

OR, A

Diſcourſe touching the *Law* and *Grace*. The Nature of the One, and the Nature of the Other: Shewing, What they are, as they are the *Two Covenants*; And likewiſe, Who they be, and what their Conditions are, that be under either of theſe *Two Covenants*.

WHEREIN,

For the better Underſtanding of the Reader, there are ſeveral Queſtions anſwered, touching the *Law* and *Grace*, very eaſie to be Read, and as eaſie to be Underſtood, by thoſe that are the Sons of Wiſdom, the Children of the *Second Covenant*.

ALSO,

Several TITLES ſet over the ſeveral Truths contained in this *BOOK*, for thy ſooner finding of them; which are thoſe at the latter End.

By *J. Bunyan*, Author of the *Pilgrims Progreſs*.

The Third Edition, Corrected and Amended.

For the Law made nothing Perfect, but the bringing in of a better Hope did; by the which, we draw nigh to God, Heb. 7. 19.

Therefore we conclude, That a Man is juſtified by Faith, without the Deeds of the Law, Rom. 3. 28.

To him therefore that worketh not, but believeth on him that juſtifieth the Ungodly, his Faith is counted for Righteouſneſs, Rom. 4. 5.

LONDON, Printed for *N. Boddington*, at the *Golden Ball*, in *Duck-Lane*. 1708.

141. m. 232.

THE
Epiſtle to the READER.

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, to the end People ſhould truſt to it, by relying on it as it is a Covenant of Works; but rather that they ſhould be driven further from that Covenant, even to embrace the Tenders and Privileges of the Second) yet, poor Souls, becauſe they are unacquainted with the natures of theſe Two Covenants, or either of them; therefore, ſay they, here is nothing but preaching of the Law, thundring 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 neither to know what they are by Nature, nor what they lie under. Alſo, 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; thro' which, and only thro' which, God can communicate of himſelf, Grace, Glory, yea, even all the good things of another World.

I having conſidered theſe things, together with others, have made bold to preſent yet once more to thy view (my Friend) ſomething of the Mind of God, to the end, if it ſhall be but bleſſed to thee, thou mayeſt be benefited 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 do partake of the Glory of God thro' Jeſus Chriſt, and ſo eſcape the terror and unſupportable vengeance, that will otherwiſe come upon thee thro' 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 thy ſelf happy for the time to come) to give up thy ſelf to the ſtudying of theſe two Covenants, treated of in the enſuing Diſcourſe; and ſo to ſtudy them, until thou, thro' 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.

And the reaſon is this, becauſe 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, and negligent as to the enquiring after the true knowledge of the Goſpel. Before the Commandment came (that is in the ſpirituality of it) Paul was alive (that is) thought himſelf ſafe, which

is clear, Rom. 7. 9, 10. *compared with the* 3*d of* Phil. *the* 5, 6, 7, 8, 9, 10, 11. ver. &c. *But when that came, and was indeed diſcovered unto him by the Spirit of the Lord, then* Paul *dies* (Rom. 7.) *to all his former Life* (Phil. 3.) *and that Man which before could content himſelf to live, tho' ignorant of the Goſpel, crys 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 they will be ignorant of the nature of the Goſpel, and how glorious a thing is it to be found within the bounds of it; for we uſe to ſay, That Man that knoweth not himſelf to be ſick, that Man will not look out for himſelf a Phyſician; and this Chriſt knew full well, where 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 be ſick. That Man alſo, that hath got but a notion of the Law (a notion, 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 Notioniſt 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 Experience of the wounding, cuting, killing nature of the other.*

I ſay, therefore, if thou wouldeſt 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 other. That 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 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, that man doth not know the nature of Sin; and that man that knoweth not the nature of Sin, will not regard to know the nature of a Saviour this is proved, John 8. 31, 32, 33, 34, 35, 36. ver. *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 it ſelf 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 enlightned by the Spirit of Chriſt, to ſee where Remedy is to be had, will not, through Grace, be contented without the real and ſaving Knowledge through Faith, of him.*

If thou wouldeſt 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, (Jam. 1.) *and do not be afraid to ſee thy beſmeared Condition, but look on every Spot thou haſt; for he that looks on the foulneſs of his Face by the halfs, will waſh by the halfs: even ſo, he that looks on his Sins by the halfs, he will ſeek for Chriſt by the halfs. Reckon thy ſelf therefore, I ſay, the biggeſt Sinner in the World, and be perſwaded, that there is none worſe than thy ſelf; then let the Guilt of it ſeize on thy Heart, then alſo go in that caſe and condition to Jeſus Chriſt, and plunge thy ſelf into his Merits, and the vertue 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 Devils 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 thundring Sentences of the Law.

Again, If thou do find in the ſecond part of this Diſcourſe, ſomething of the freeneſs and fulneſs 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 thro', and ſo 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 held forth in their Natures, Ends, Bounds, together with the ſtate and condition of them that are under the one, and of them that are under the other.*

There be ſome that through Ignorancy do ſay, how that ſuch men as preach Terror and Amazement to Sinners, are beſides the Book, and are Miniſters of the Letter, the Law, and not of the Spirit, the Goſpel; but I would anſwer them, citing them to the 16. of Luke, *from the nineteenth Verſe to the end; and the* 1 Cor. 6. 9, 10. *and* Gal. 3. 10. Rom. 3. *from the ninth Verſe to the nineteenth: only this Caution I would give by the way, how that they which preach Terror, to drive Souls to the obtaining of Salvation, by the Works of the Law, that 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 3. *the* 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, &c.*) and he that doth do ſo, he doth the work of a Goſpel Miniſter.*

Again, There *are others that ſay, becauſe we do 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 ſtabliſhed.* Do we through faith, *or preaching of the Goſpel,* make void the law? *nay, ſay, ſaith* Paul, God forbid: We do thereby eſtabliſh the law, *Rom.* 3. 31.

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, they, or 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 boundleſneſs of the Goſpel, tho' 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 at this very time, and in theſe very words, he will preach nothing but the Law, and that as a Covenant of Works.

Readers, I muſt confeſs 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

right

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; for this ſee *Gal.* 4. 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, *verſe* 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 do ſignifie the two Covenants, the one named *Hagar*, ſignifies mount *Sinai*, where the Law was delivered to *Moſes* on two tables of ſtone, *Exod.* 24. 12. *Chap.* 34. 1. *Deut.* 10. 1. Which is that, that whoſoever is under, he is deſtitute of, and altogether without the Grace of Chriſt, in his heart at the preſent. *Gal.* 5. 3, 4. *For I teſtifie 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 not ſuch as ſeek to be under the ſecond Covenant, the Covenant of Grace. Alſo the 2 *Cor.* 3. 7, 8. The Apoſtle ſpeaking again of theſe two Covenants, he 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

he had ſaid, 'Tis 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.

But 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 thou eateſt thereof, thou ſhalt ſurely die*, Gen. 2. 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 had not commanded *Adam* to abſtain from the ſins ſpoken againſt 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

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.* 12. 12.) and blaſphemed their true God; (*Exod.* 7. 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.* 18. 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.* 34. 2.

Again, We find 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.* 21. 23.) the like we ſee between *Abimelech* and *Iſaac*, (*Gen.* 31. 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.* 13. 19.

And we find the Lord rebuking his people for the breach of the fourth commandment, *Exod.* 16. 27, 28, 29.

And for the breach of the fifth, the curſe came upon *Ham*, *Gen.* 9. 25, 26, 27. And *Iſhmael* diſhonouring his father, in mocking *Iſaac*, was caſt out, as we read, *Gen.* 21. 9, 10. The ſons-in-law of *Lot*, for ſlighting their father, periſh'd in the overthrow of *Sodom*, *Gen.* 19. 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. 4. 13.

Again, when *Eſau* threaten'd 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 murther was to be puniſhed with death, *Gen.* 27. 54. Which the Lord himſelf declared likewiſe to *Noah*, *Gen.* 9. 6.

Again, a notable example of the Lord's juſtice in puniſhing murther, we ſee in the *Ægyptians*, and *Pharaoh*, who drowned the *Iſraelites* children in the river, *Exod.* 1. 22. And they themſelves were drowned in the ſea, *Exod.* 14. 27.

The ſin againſt the ſeventh commandment was puniſhed in the *Sodomites*, **&c.** with the utter deſtruction of this city, and themſelves, *Gen.* 19. 24, 25. Yea, they ſuffer the vengeance of eternal fire, *Jude* 7. Alſo the male *Sechemites*, for the ſin committed by *Hamor*'s ſon, were all put to the ſword, *Gen.* 34. 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.* 3. 16.

Again,

Again, the puniſhment due to the breach of this commandment, was by *Jacob* accounted death, *Gen.* 31. 30, 32. and alſo by *Jacob*'s ſons, *Gen.* 44. 9, 10.

Cain ſinning againſt the ninth commandment, as in *Gen.* 4. 9. was therefore curſed to the earth, *verſe* the 11th. And *Abraham*, tho' the friend of God, was blamed for falſe witneſs by *Pharaoh*, and ſent out of *Ægypt*, *Gen.* 12. 18, 19, 20. and both he and *Sarah* reproved by *Abimelech*, *Gen.* 20. 9, 10, 16.

Pharaoh ſinned againſt the tenth commandment, *Gen.* 12. 15. and was therefore plagued with great plagues, *verſe* 17. *Abimelech* coveted *Abraham*'s wife, and the Lord threatened death to him and his, except he reſtored her again, *Gen.* 20. 3. yea, tho' he had not come near her, yet for coveting and taking her, the Lord faſt cloſed up the wombs of his houſe, *verſe* 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 that 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

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 altho' original ſin be laid to the charge of his poſterity, yet it is alſo for their ſins, that they actually committed, that they were plagued: And again ſaith the Apoſtle, *For where there is no law, there is no tranſgreſſion*, Rom. 4. 15. *For ſin is not imputed where there is no law; Nevertheleſs death reigned from Adam to Moſes*, ſaith he, *Rom.* 5. 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.* 6. 23. and ſin is the breach of the Law; an actual breach in our particular perſons, as well as an actual breach in our publick perſon, 1 *John* 3. 4.

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

Again, The conditions of that on *Sinai*, and of that in the garden, are all one, the one ſaying, *Do this and live*, the other ſaying the ſame. Alſo, judgment denounced againſt men in both kinds alike; therefore this Law, it appeareth

to be the very ſame that was given on mount *Sinai*.

Again, 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*, was 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 for 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 were 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.* 5. 20.

Again, We have a notable reſemblance for this at *Sinai*, even in giving the Law; for, firſt, the Law was given twice on *Sinai*, to ſignifie, 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 ſignifie, that though it was the true Law, that

was

was given before, with that given on *Sinai*, yet it was not ſo eaſie 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, tho' 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.

Anſw. That which was given to *Adam* in Paradiſe, you will grant was the Covenant of Works; for it runs thus, *Do thus, 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, it 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.* 3. *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 (he labouring to take them off from truſting in it) he doth plainly tell them, it is that which was given on *Sinai*, *Gal.* 4. 24, 25. Therefore that which was delivered in two tables of ſtone

on

right places, that when he ſpeaks of the one, he doth not juſtle the other out of its place. O, to be ſo well enlightened, as to ſpeak of the one, that is the Law, for to magnifie the Goſpel; and alſo, to ſpeak of the Goſpel, ſo as to eſtabliſh (and yet not to idolize) the Law, nor any particular thereof, it is rare! and to be heard and found but in very few Mens breaſts.

If thou ſhould'ſt 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 magnifie and advance the glory of the other?

To this I ſhall anſwer alſo, Read the enſuing Diſcourſe but with an underſtanding heart, and it is like thou wilt find a Reply therein to the ſame purpoſe, which may be to thy ſatisfaction.

Reader, If thou do find this Book empty of fantaſtical Expreſſions, and without light, vain, whimſical Scholar-like Terms, thou muſt underſtand, it is becauſe 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 do 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 (for I am full of them.) A word or two more, and ſo I ſhall have done with this.*

And 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 that in the firſt place thou 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 thy ſelf 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, thou being ſenſible of thy loſt Condition without him, ſecretly perſwading of the Soul, that Jeſus Chriſt ſtandeth open armed to receive thee, to waſh away thy Sins, to cloath 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. This being thus, in the next place, do not ſatisfie thy ſelf with theſe ſecret and firſt Perſwaſions, which do, or may encourage thee to come to Jeſus Chriſt; but be reſtleſs till thou do find by bleſſed Experience, the glorious Glory of this the 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 in the ſecond place, 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 at thy Heart again or no; but rather ſay, Such a one is joined to Idols; let him alone. *Hoſ.* 4. 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 a going poſt-haſt to Hell,* let him alone. *Though his Damnation will not only be Damnation for Sins againſt the Law, but alſo for ſlighting the Goſpel, yet,* let him alone. *My Spirit, my Miniſters, my Word, my Grace, my Mercy, my Love, my Pity, my common Providences, ſhall no more ſtrive with him,* let him alone. *O ſad! O miſerable! who would ſlight Convictions that are on their Souls, which tend ſo much for their good?*

Secondly,

Secondly, If thou ſhalt not regard how thou do put off Convictions, but put them off without the precious Blood of Chriſt being ſavingly applied to thy Soul; thou are ſure to have the miſpending of that Conviction to prove the hardning of thy Heart againſt the next time thou art to hear the Word preached or read. This is commonly ſeen, that thoſe Souls that have not regarded thoſe Convictions that are at firſt ſet upon their Spirits, do commonly (and that by the juſt Judgments of God upon them) grow more hard, more ſenſleſs, 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 ſenſleſs, ſo ſeared, and hardned in their Conſciences, that certainly if they ſhould have Hell fire thrown in 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. 2. 11, 12.

Thirdly, If thou do ſlight theſe, or thoſe Convictions that may be ſet upon thy Heart, by reading of this Diſcourſe, or hearing of any other 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 thy Sins that are commonly committed by thee in thy Calling and common Diſcourſe, but thou ſhalt be called to a Reckoning for ſlighting Convictions, diſregarding of Convictions, which God uſeth as a ſpecial Means to make poor Sinners ſee their loſt Condition, and the need of a Saviour. Now here I might add many more Conſiderations beſides theſe; to the end thou mayeſt be willing to tend, and liſten to Convictions; as,

Firſt, Conſider thou haſt a precious Soul, more worth than the whole World; and this is commonly worked upon (if ever it be ſaved) by Convictions.

Secondly, This Soul is (for certain) to go to Hell, if thou ſhalt be a ſlighter of Convictions.

Thirdly, If thou go to Hell, thy Body muſt go thither too, and thence never to come out again. Now conſider this, you that (*are apt to*) forget God (*and his Convictions*) leſt he tear you in pieces, and there be none to deliver, *Pſal.* 50, 22.

But if thou ſhalt be ſuch a one, that ſhall, notwithſtanding thy reading of thy Miſery, and alſo of God's Mercy, ſtill 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 ſhould'ſt be ſaved from them. And ſo farewell, I ſhall leave thee, and alſo this Diſcourſe, to God, who I know will paſs a righteous Judgment both upon that and thee. I am yours, tho' 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, that 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 frequently, in all your knocking at y ur 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 my ſelf, keep my ſelf I cannot; Truſt my ſelf 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 aſham'd 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.

THE

THE DOCTRINE OF THE Law *and* Grace *Unfolded:*

OR,

A Diſcovery of the *Law* and *Grace*: The Nature of the One, and the Nature of the Other, as they are the Two Covenants, *&c.*

Rom. 6. 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 did oppoſe 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 doth 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. 5. 12, 13, 14, 15, 16, 17, 18, 19. Now, in the ſixth *Chapter*, he doth, 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 do 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, neither the filthy power, ſo as to deſtroy your ſouls: *For you are not under the Law*, that is, you are not under that, that will damn you for ſin; *But* (you are) *under Grace*, or ſtand thus in relation to God, that though you have ſinned, yet you ſhall be pardoned. *For you are not under the Law*, &c. If any 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 ſo under it, that is, not thus under the Law. Again, *For you 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, otherwiſe called the Covenant of Works, or the firſt, or old Covenant, *Heb.* 8. 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

Covenant of Works, or the Law. I ſay therefore, the word [LAW] and the word [GRACE,] in this ſixth of the *Romans*, do hold forth the two Covenants, which all men are under, that is, either the 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 doth not therefore apply theſe words to all, but to ſome, when he ſaith, *But ye*, mark, [YE] *ye* believers, *ye* converted perſons, *ye* ſaints, *ye* that have been born again. *(Ye) for* ye *are not under the Law*, implying, others are that are in their natural ſtate, that have not been brought into the Covenant of Grace, by faith in Jeſus Chriſt. The words therefore being thus underſtood, there is diſcovered theſe two truths in them:

Doct. 1. Firſt, That there are ſome in Goſpel times, that are under the Covenant of Works.

Doct. 2. Secondly, That there is never a believer under the Law, (as it is the Covenant of Works) but under Grace, through Chriſt. *For ye*, (you believers, you converted perſons, *Ye) are not under the law, but under grace*; or, for you 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, he ſaith, *What 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. 3. 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.* 5. 18. he ſaith, *But if you are led by the Spirit, you are under the law,* implying again, that thoſe which 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.* the 3d, the 10th *verſe*, there 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.* 3. 9. Now I ſhall proceed to what I do 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 that 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.

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 doeſt not do this) *thou ſhalt ſurely die.*

And ſo is this on *Sinai*, as is evident when he ſaith, *The man that doth theſe things ſhall live by them*, Rom. 10. 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. 3. 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, it is, *To be bound, upon pain of eternal Damnation, to fulfil, and that compleatly, 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. 3. 10. That Man that is under the firſt Covenant, ſtands thus, and only 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, they 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 again 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, they 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 Caſe, be compared to the Laws of the *Medes* and *Perſians*, which being once made, cannot be alter'd, *Dan.* 6. 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, (*verſe* 9) *Daniel* breaking of it, let all do whatever they can, *Daniel* muſt into the Lions Den, (*ver.* 16.) So here, I ſay, there being a Law given and ſealed with the Truth, and the Word of God, (how, that the Soul that ſinneth ſhall die, *Ezek.* 18. 4.) whoſoever doth abide under this Covenant, and dieth under the ſame, they muſt and ſhall into the Lions Den: Nay, worſe than that, for they ſhall be thrown into Hell, to the very Devils.

But to ſpeak in a few Particulars, for thy better underſtanding herein, know, firſt, That the Law of God, or Covenant of Works, doth not contain it ſelf in one particular Branch of the Law, but doth extend it ſelf into many, even into all the *Ten Commandments*, and them Ten into very many more, as might be ſhewed: 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 obey'd, by his Subjects,

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 broke 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 ſhips 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*, 2 *Chap.* 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 killeſt, thou art become a tranſgreſſor of the law.* As thus, It may be thou didſt never make to thy ſelf 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 ſtollen, born falſe Witneſs, or luſted after a Woman in thy Heart, *Mat.* 5. 28. thou haſt tranſgreſſed the Law; and muſt for certain, living and dying under that Covenant, periſh for ever by

the Law: For the Law hath reſolved on that before-hand, ſaying, *Curſed is every one that continueth not in ALL things*; mark, I pray you, *in* all *things*, that's the Word, and that ſeals the Doctrine.

3. Again, Though a Man do not covet, ſteal, murther, worſhip gods of Wood and Stone, *&c.* yet if they do take the Lord's Name in vain, they are for ever 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 you live as Holy as ever thou can'ſt, and walk as Circumſpectly as ever any did; yet if thou doeſt 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 never ſo much Danger) *I will not hold him guiltleſs that taketh my Name in vain*, Exod. 20. 7. and ſo likewiſe for any other of the Ten, do but break them, and thy State is irrecoverable, if thou live and die under that Covenant.

4. Though thou ſhouldeſt fulfil this Covenant, or Law, even all of it, for a long time, ten, twenty, forty, fifty, or threeſcore Years, yet if thou do chance to ſlip, and break One of them but once before thou die, thou art alſo gone and loſt by that Covenant; for mark, *Curſed is every one that continueth not in* all *things*; (that is, continueth not in *all things*, mark that) *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, 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

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contained therein; (For, for 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 for ever, 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, ſo, even ſo, they that are under the Covenant of Works and the Law, they ſhall ſurely be damned by it, if continuing there. This is the Covenant of Works, and the Nature of it; Namely, not to bate 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 12. 59.

5. Again, You muſt 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 thorough 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 5th of *Mat.* at the 27th, and 28th *verſes*, where Chriſt ſaith, That tho' 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 there be any Thought that is evil, do but paſs thorough thy Heart, whether it be againſt God, or againſt Man in the leaſt Meaſure, tho' poſſibly not diſcerned of thee, or by thee, yet the Law takes hold of thee therefore, and doth by its Authority, both caſt, condemn, and execute thee for thy ſo doing. *The thought of wickedneſs is ſin*, Prov.

6. Again, The Law is of that Nature and Severity, that it doth not only enquire into the Generality of thy Life, as touching ſeveral Things, whether thou are Upright there or no, but the Law doth alſo follow thee into all thy holy Duties, and watcheth over thee there, to ſee whether thou doeſt do all Things aright there; that is to ſay, whether, when thou doeſt pray, thy Heart hath no wandring 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 doeſt perform, the Law taketh hold on that, and findeth fault with that, ſo as to render all the holy Duties that ever thou didſt, unavailable becauſe of that: I ſay, if when thou art a 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, it doth bring eternal Vengeance upon thee: So that, I ſay, look

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which ways 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 joyned to the Law, and leaves thee there as a curſed Tranſgreſſor againſt God, and a Deſtroyer of thy own Soul.

* Here I would have thee, by the way, for to take Notice, that it is not my Intent, at this time, to enlarge on the ſeveral Commands in particular; for that would be very tedious both for me to write, and thee to read: Only thus much I would have thee to do at the Reading hereof; make a Pauſe, and ſit ſtill one Quarter of an Hour, and muſe a little in thy Mind thus with thy ſelf, and ſay, Did I ever break the Law, yea, or no? Had I ever in all my Life-time one ſinful Thought paſſed thro' my Heart ſince I was born, yea, or no? And if thou findeſt thy ſelf guilty, as I am ſure thou canſt not otherwiſe chuſe but do, unleſs thou ſhut thy Eyes againſt thy every Day's Practice; then, I ſay, conclude thy ſelf guilty of the Breach of the firſt Covenant. And when that this is done, be ſure in the next Place, thou do not ſtraitway forget it, and put it it out of thy Mind, that thou art condemned by the ſame Covenant; and then do not content thy ſelf until thou do find, that God

* *If thou would'ſt have a more full Diſcourſe hereof, read* Dod *upon the Commandments.*

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 do make no Queſtion but theſe Words 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 now 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 Action; and now, before I do proceed to the next Thing, I ſhall anſwer four Objections that do lie in my way; and alſo, ſuch as do ſtumble moſt Part of the World.

The firſt Objection. And firſt, 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?

1. *Anſw.* 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 was to give you a Deſcription of one in a loſt Condition for the preſent, I would brand him out with ſuch a Mark of Ignorance as this is.

2. *Anſw.*

2. *Anſw.* The Law, as it is a Covenant of Works, doth not allow of 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 Repentings, 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, and nothing elſe but curſe every one that doth in any Point tranſgreſs againſt me, *Gal.* 3. 10. *They brake my covenant, and I regarded them not, ſaith the Lord,* Heb. 8. 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 regarded them not*: So that I ſay, If thou break the Law, the firſt Covenant; and thou being found there, God looking on thee thorough that, he hath no regard on 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 doth 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) "Set the caſe 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 expected "on the offender; though there be a promiſe "made to them that do not ſpeak a word a-"gainſt 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 exe-"cuted 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 time, 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 thy ſelf, that Sentence of Death ſhould not be paſſed upon thee? Why, nothing but this, I pray my Lord be merciful:

ciful: 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 out-cries, and ſad condition, muſt according to the tenor of the Law, paſs Judgment upon him, and the Sentence of the Condemnation, muſt be read to the Priſoner, though it makes them fall down dead to hear it, if he executes the Law, as he ought to do. And juſt thus 'tis concerning the Law of God.

Object. 3. I, but ſometimes (for all your haſte) the Judge doth alſo give ſome 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 this 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 Men, and the Law of God do differ; the Law of Man is not ſo irrevokable, but if the Supream 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 compleat 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. 9. 22.

9. 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 of a full ſatisfaction, yet the Law of God cannot be ſo contented, nor at the leaſt give way, that the perſon offending that, ſhould eſcape the curſe, and not be damned, except ſome one do give a full and compleat ſatisfaction to it for him, and bring the Priſoner into another Covenant, (to wit) the Covenant of Grace, which is more eaſie, 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 meer mercy of the King, either becauſe he hath a ranſom, or ſatisfaction ſome other way, or being provoked 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) for to ranſom thee from the Curſe of it, being due to thee for thy Tranſgreſſion, and to ſatisfie the Cries, the doleful Cries thereof, and ever for to preſent thee pure and ſpotleſs before

God

God (notwithſtanding this fiery Law) thou art gone if thou hadſt a thouſand Souls; *For without ſhedding of blood there is no remiſſion*, Heb. 9. 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 do 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 that?

Anſw. Set the caſe thou couldeſt walk like an Angel of God; ſet the caſe thou couldeſt 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, ſet the caſe 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, if ſo, 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 ſo not 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 compleatly, 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 place, 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 fell under the juſtice of God, by theſe words, *Heb.* 12. 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 for ever; as it is clear where he ſaith *Iſa.* 33. 14. *Who among us can dwell with everlaſting burnings, and with devouring fire?* For juſtice 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, 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 (us) the Sons of *Adam.*

Secondly, the faithfulneſs of God calls for irrecoverable ruine, to be poured out on thoſe that ſhall live and die under this Covenant. If thou having ſinned but one Sin againſt this Covenant, and ſhouldeſt 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; 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* 16. 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 gratifie the Sayings of his Enemies: his Prophets ſay he will take vengeance, his Enemies ſay he will not; his Prophets ſay he will remember their iniquities, and recompence 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. 29. 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 was 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 Scriptures cannot be broken.* What doeſt thou think that God, Chriſt, Prophets, and Scriptures, will all lye for thee? and falſifie their words for thee? it will be but ill venturing thy Soul upon that.

And

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, but perfectly continueth the ſame, and can as well ceaſe to be God as to alter or change the Nature of his God-head. 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 irrecoverable Wrath, which is the Execution of the ſame Juſtice. I ſay, this being thus, the Law being broken, Juſtice takes Place, and ſo Faithfulneſs followeth, to ſee that Execution be done, and alſo to teſtifie that he is true, and doth denounce his unſpeakable, unſupportable, and unchangeable Vengeance on the Party offending.

Secondly, Becauſe thou art not as infinite as God, but a poor created Weed, that is here to Day and gone to Morrow; and not able to anſwer God in his Eſſence, Being and Attributes; thou art found to fall under him, for that thy Soul or Body can do nothing that is infinite in ſuch a way as to ſatisfie this God, which 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 to 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 come from *Adam*; Secondly, as they are in their own Perſons particularly under it.

1. 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.* 5. It may be, Drunkard, Swearer, Liar, Thief, thou doſt not think of this.

2. 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. 5. 19. And this is worſe than the firſt.

3. 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!*

4. Fourthly, Not only ſo, but alſo before he left them, he was the Conduit-pipe thro' which the Devil did convey off his poyſon'd Spawn and venomous Nature in the Hearts of *Adam*'s Sons and Daughters, by which they are at this Day ſo ſtrongly and ſo violently carried away, that they flie as faſt to Hell and the Devil, by reaſon of Sin, as Chaff before a mighty Wind.

5. 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 this, and not feel thy Conſcience begin

to

to throb and dagg? If ſo, ſurely it is becauſe thou art either poſſeſſed with the Devil, or beſides thy ſelf. 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, they 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.* 3. 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 condemnation that 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; I, it came on purpoſe to diſcover Sin, *Rom.* 5. 20. *The Law entred*, 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. 3. 10.

Thirdly, they are in a ſad condition; becauſe that adminiſtration they are under, that are under the Law, doth always find fault with the Sinner's obedience, as well as his diſobedience; (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

doth controle 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, yet they do not live a peaceable life, but are full of 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 that will never be contented with what is done by the Sinner; if thou be under this Covenant, work as hard as thou can'ſt, the Law will never ſay, *Well done*; never ſay, *My good ſervant*: No, but always it will be driving of thee faſter, haſtning of thee harder, giving of thee freſh commands, which thou muſt do, and upon pain of damnation not to be left undone. Nay, it is ſuch 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 unequality, if it commands the ſame ſtill, ſeeing God that gave thee ſtrength, did not take it away. I will

will give you a ſimilitude for the clearing of it; ſet the caſe that I give to my Servant ten Pounds, with this charge, lay it out for my beſt Advantage, that I may have my own again with Profit; now if my Servant contrary to my command, goeth and ſpends my Money in a diſobedient way, is it any unequality 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. I, and if they do not do the ſame things, I ſay, that are impoſſible for them to do, it is juſt with God to damn them, ſeeing it was they themſelves that brought themſelves into this condition; therefore ſaith the Apoſtle, *What things ſoever the Law, or Commands 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. 3. 19. and this is thy ſad condition that art under the Law, *Gal.* 3. 10.

But if any ſhould object and ſay, but the Law doth not command unpoſſible things of natural Man.

I ſhould anſwer in this caſe as the Apoſtle did in another, very much like unto 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.* 13. 23. *How can thoſe that are accuſtomed to do evil, do that which is commanded*

manded 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 Delight, (which the Law as a Covenant of Works called for) and can'ſt 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, that though they follow the Law, or Covenant of Works; I ſay, though they follow it, 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*, (or by our following of it) *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.* 3. and again, *Iſrael that followeth 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. 9. 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 no; they ſhall have no aſſurance of the Pardon of their Sins, neither any hopes of Eternal Life: but poor hearts as they are, they work for they do 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 King-

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dom of Heaven, thou may'ſt, nay, thou ſhalt have for thy Sins, the damnation of thy Soul and Body in Hell to all eternity; for as much as I ſay before, that the Law, if thou ſinneſt, it 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 are under that adminiſtration, upon whoſe Souls God doth not ſmile (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 threatnings, and with much ſeverity they muſt be dealt withal. For *they brake my Covenant, and I regarded them not, ſaith the Lord,* Heb. 8. 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.* 3. 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.* 3. 2.

Eleventhly, in a word, if thou live and die under that Covenant, Jeſus Chriſt will neither pray for thee, neither let thee have one drop of his Blood to waſh away thy Sins; 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

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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 privileges of Saints, becauſe they are tied up from them by the limits and bonds of the Covenant of Works. For you muſt underſtand, that theſe two Covenants have their ſeveral Bounds and Limitations, for the ruling and keeping in ſubjection, or giving of freedom to the Parties under the ſaid Covenants: Now they that are under the Law, are within the compaſs and the juriſdiction of that, and are bound to be in ſubjection to that; and living and dying under that, they muſt ſtand and fall to that, as *Paul* ſaith *To his own maſter, he ſhall ſtand or fall.* The Covenant of Grace doth admit to thoſe that are under it, alſo 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 did give the Law, that Sin might abound, *Rom.* 5. 20. not that it ſhould take away Sin in any, but to diſcover the Sin which

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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 doth alſo watch that it may ſo do, and it doth take 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. I ſay, 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, it was that no Man might have any thing to lay to the charge of the Lord, for his condemning of 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 them; therefore ſaith the Apoſtle, *What things ſoever the Law ſaith, it ſaith to them that are under the Law* (that is all the Commands, all the Curſings and Threatnings that are ſpoken by it, are ſpoken ſaith he) *that every mouth may be ſtopped*; mark, I beſeech you, it ſaith, ſaith he, *that every mouth might be ſtopped,*

ped, and that all the World might become guilty before God, Rom. 3. 19. So that now in caſe any in the judgment day, ſhould object againſt the judgment of God, as thoſe in the 25. of *Matthew* do, 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: Now for the preventing of this, the Law was given; I, and that it might prevent thee to purpoſe, God gave it betimes, before either thy firſt father had ſinned? or thou was 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 4, 5, 6, 7, 8, 9, 10. 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 in ſpight of thy teeth, be immediately put to ſilence, and have thy mouth ſtopped; and let me tell thee further, that if thou ſhalt appear before

God, to have the Ten Commandments diſcharg themſelves againſt thee, thou hadſt better b tied to a Tree, and have ten, yea ten thouſan of the biggeſt pieces of Ordnance in the Worl to be ſhot off againſt thee; for theſe could g no further, but only to kill the Body; but the both body and ſoul, to be tormented in Hell wit the Devil to all eternity.

3. Again, if the ſecond thing ſhould be ob jected, ſaying, But Lord, I did not think this ha been ſin, or the other had beed ſin; for no bod told me ſo: Then alſo will the giving of th Law take off that, ſaying, Nay, but I was give to thy father *Adam* before he had ſinned, o before thou waſt born, and have ever ſinc been in thy ſoul to convince thee of thy ſins, an to controul thee for doing the thing that wa not right. Did not I ſecretly tell thee at ſuch time, in ſuch a place, when thou waſt doing o ſuch a thing, with ſuch a one, or when thou wa all alone, that this was a ſin, and that God di forbid it, therefore if thou didſt commit it, Go would be diſpleaſed with thee for it? And whe thou waſt thinking to do ſuch a thing, at ſuc a time, did not I ſay, forbear, do not ſo? Go will ſmite thee, and puniſh thee for it, if tho doeſt do it? And beſides God did ſo order it, tha you had me in your Houſes, in your Bibles, an alſo you could ſpeak and talk of me; thus plead ing the truth, thou ſhalt be forced to confeſs it ſo; nay, it ſhall be ſo in ſome ſort with the ver Gentiles, and barbarous People, that fall fa ſhort of that light we have in theſe parts of th world (for ſaith the Apoſtle) *The Gentiles whic have not the Law, theſe do by nature the thing contained in the Law; theſe having not the La*

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(that is, not written as we have, yet they) *are a Law unto themſelves, which ſheweth the works of the Law is written in their hearts,* Rom. 2. 14, 15. 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, where he ſaith, *Their conſcience alſo bearing witneſs, and their thoughts the mean while accuſing, or elſe excuſing one another.* I but when? *Why, in the day when God ſhall judge the ſecrets of men by Jeſus Chriſt according to my Goſpel,* Rom. 2. 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.

4. A fourth end, why the Lord did give the Law, it 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.* 3. 19.) and indeed this will be the ground of ſilencing, (as I ſaid before) they finding themſelves guilty, their conſciences backing 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 to Deſtruction* (Rom. 9. 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,* mark, *the World might*

beeome guilty before God, and ſo be in Juſtice for ever and ever overthrown, becauſe of their ſins.

And this will be ſo, for theſe reaſons.

Firſt, Becauſe *God*, hath a time to magnifie 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. 1. 13. and then we ſhall find it true. We read in *Scripture*, that he will *magnifie* 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. 3. 9. Pſal. 50. 21, 22. Now therefore look to it *all you* that count the *long ſuffering* and *forbearance* of *Gods ſlackneſs*; and becauſe for the preſent he keepeth *ſilence*, therefore to think that he is like unto *your ſelves*. No, no, but know that *God* hath his ſet time for every *purpoſe* of his, and in its time, it ſhall be advanced moſt marvellouſly, to the *everlaſting aſtoniſhment* and *overthrow* of that *ſoul*, that ſhall be dealt withal 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.

Secondly, Becauſe God will make it appear that *he* will be as good as his *word* to *ſinners*;

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ſinners muſt not look to eſcape *always*, though they may eſcape a *while*, yet they ſhall not go for all ado *unpuniſhed*; no, but they ſhall have their due to a *farthing*, when every *threatning* 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 *lye* 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 ſay: But 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 *groſly prophane*, or ſuch as are *more refined*; which may be two ways, ſome in a *lower ſort*, and ſome in a *more eminent way*.

Firſt, Then they are under the *Law* as a *Covenant* of *Works* who are *open*, *prophane*, 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 of it: now as for ſuch as theſe are, there is a *Scripture* in the firſt *Epiſtle* of *Paul* to *Timothy*, 1 Chap. at the 9. and 10. verſes, which is a notable one to this purpoſe, *The Law* (ſaith he) *is not made for a righteous man* (not as it is a Covenant of Works) *but for the* (unrighteous or) *lawleſs and diſobedient*; *for the ungodly, and for ſinners, for unholy, and prophane, for murderers of fathers; and murderers of mothers, for man-ſlayers: for whoremongers, for them that defile themſelves with man-*

kind, for men-ſtealers, 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 *brim-ful Cup of God's eternal vengeance*, and therefore I beſeech you not to deceive your ſelves. *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. 6. 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 let to go free in the *Judgment-day*: but ſee what *God* ſaith of ſuch in that 9th of *Deutoronomy*, at the 19. and 20. 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 ſaith God) *I will not ſpare them; no, but my anger and my jealouſie 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.* the 3. *Chap.* the 7, 9. *verſes*) and all thoſe, every one of them, that are *open*

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prophane and *ſcandalous wretches*, are under it and have been ſo ever ſince they came into the *World* to this *day*; and they will for certain live and die under the ſame *diſpenſation*, and then be *damned* to all *eternity*, if they be not *converted* from under that *Covenant*, into, and under the *Covenant* of *Grace* (of which I ſhall ſpeak in its place) and yet for all this, how brag and crank are our *poor wantons*, 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 put them into: But Oh! how will they be deceived? when they ſhall ſee *Chriſt* ſitting upon 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 flie than? where will they leave their glory? *Iſa.* 10. 3. O ſad ſtate!

Secondly, They are under the *Law*, alſo, who do not only ſo break and diſobey the *Law*, but follow after the Law, as hard as ever they can, ſeeking *juſtification* thereby? that is, though a *man* ſhould abſtain from the *ſins* againſt the *Law*, and labour to fulfil the *Law*, and give up himſelf to the *Law*; yet if he look no further than the *Law*, he is ſtill under the *Law*, and for all his *obedience* to the *Law*, the *righteous Law* of *God*, he ſhall be deſtroyed by that *Law*. *Friend*, you muſt not underſtand that none but *prophane*

perſons are under the Law: No, but you muſt underſtand that a man may be turned from a vain, looſe, open, prophane *Converſation*, and *ſinning* againſt the *Law*, to a *holy, righteous, religious life*, and yet be in the ſame *ſtate*, under the ſame *Law*, and as ſure to be *damned* as the other that are more *prophane* 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* 9. at the 30, 31. *verſes*, 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 never ſo earneſt, ſo fervent, ſo reſtleſs, 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.* 3. 10. (which ſaith) *For as many as are of the works of the Law, are under the Curſe*; mark, they that are of the *works* of the *Law*: now for to be of the *works* of the *Law*, it is to be of the *works* of the *righteouſneſs* thereof; that is, to abſtain from *ſins* againſt the *Law*, and to do the commands thereof, as near as ever they can for their lives, or with all the might they have; and therefore I beſeech you to conſider it, for mens 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

from the *ſins* againſt the *Law*, who, when all comes to all, 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 men 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 then, the *Law* is thus ſtrict and ſevere, that if a man do *ſin* but once againſt it, he (I ſay) is gone for ever by the *Law*, living and dying under that *Covenant*: If you would be ſatisfied, as touching the truth of this, do but read the third of the *Galatians* at the 10. *verſe*, Where it ſaith, *Curſed is every one* (that is, not a man ſhall miſs by that Covenant) *that continueth not in all* (mark 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 is, continually too, that is without any failing, or one ſlip, as I ſaid before. Now there is never a one in the world but before they did begin to yield obedience to the leaſt command, they in their own perſons did ſin againſt it, by breaking of it: the *Apoſtle* methinks is

very notable for the clearing of this in that 3 of the *Romans*, and alſo in the fifth; in the one he endeavours for 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.* 5. 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, for as much 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 proved* (already) *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 doth good, no not one.* Thirdly, *Their threat is an open Sepulchre, with their tongues they have uſed deceit, the poyſon 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* (All) *to them that are under the Law,*

that

that every mouth may be ſtopped, and all the world may become guilty before God, Rom. 3. 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19. So that here I ſay lieth the ground of 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 can'ſt 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 the Law. (*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 fleſh, (*Rom.* 8. 3.) and ſo notwithſtanding all our obedience to the Law, we are yet through our weakneſs under 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. 3. 10. and this *Paul*

knew

knew full well, which made him throw away all his righteouſneſs, (But you will ſay that was his own. *Anſwer,* But it was even that which while he calls it his own, he alſo calls it the righteouſneſs of the Law, ſee *Phil.* 3. 7, 8, 9, 10) and to account it but dung, but as dirt on his ſhooes, and that, that he might be found in Chriſt, and ſo be ſaved by him without the deeds of the Law, *Rom.* 3. 28.

But thirdly, Set the caſe of 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 of thee blameleſs in the ſight of God. And that I prove by theſe arguments.

The firſt Argument is, That that which is not Chriſt, cannot redeem ſouls from the Curſe, It cannot compleately 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* 4. 12.

The ſecond Argument is, That 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.* 11. 6. *But without faith it is impoſſible to pleaſe him,* mark, it is impoſſible. The ſecond thus, *The Law is not of faith* Gal. 3. 12. Rom. 10. 5, 6. compared with *Gal.* 3. 11. *But that no man is juſti-*

fied

fied 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 hath eternal life, he muſt have it by right of purchaſe, or redemption, (*Heb.* 9. 22. *Eph.* 1. 7.) Secondly, this purchaſe or Redemption, muſt be through the Blood of Chriſt. *You have redemption through his Blood. Without ſheding 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.* 9. 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 follow 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 murther 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) methinks, that giving up your ſelves to live a righteous life, ſhould make God like better on us, and ſo let us be ſaved by Chriſt, becauſe we are ſo willing to obey his Law.

Anſw. The motive that moveth God to have mercy upon ſinners, is not becauſe they are willing

willing to follow the Law, but becauſe he is willing to ſave them. *Not for thy righteouſneſs or for thy uprightneſs of heart doeſt thou poſſeſs the Land*, Deut. 9. 4, 5, 6. Now underſtand this; if they 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 onely the Blood of Chriſt; therefore to allow of ſuch a principle, it is to allow, that grace is to be obtained by the works of the Law, which is ſo 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 our ſelves or done by us (*Rom.* 3. 24.) No, *But by faith, without*; mark that, *without the deeds of the Law*, verſe 28. Again, *not of Works, leaſt any man ſhould boaſt*, Eph. 2. 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. 1. 9.

Object. But you will ſay, then, why did God give the Law, if we cannot have ſalvation by following of 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: Firſt, By ſhewing of thee

what

what a holy God he is that gave the Law; and ſecondly, 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. 5. 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 quarreling at his juſt condemning of 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 ſomething a difficult queſtion, and had need be not only warily, but alſo home 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 thy 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 that in a very heavy and dreadful manner; in ſo much that he may find the

weight

weight of them to be intolerable and too heavy for him to bear, as it was with *Cain*, *Gen.* 4. 13. *My puniſhment*, (ſaith he,) *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 yet be in a damned ſtate, *Mat.* 27. 3. *And when he* (Judas) *ſaw what was done, he repented.*

Thirdly, Men may not only be convinced, and alſo repent for 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.* 10. 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*, 21. 24, 25, 26, 27, 28, 29.

Fifthly, A Man may make reſtitution unto Men for the offence 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 do that which God bid him, 2 *Kings*, 9. 25, 26. and yet God threatneth even *Jehu*, becauſe, tho' he did do 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 avenge the blood of Jezreel upon the houſe of Jehu*, Hoſea, 1. 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 *Mar.* 6. 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, and heard him 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.

2. But, 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.* 25. 1. where he ſaith) *The kingdom of heaven* (that is, a viſible Company of Profeſſors of Chriſt) *is likened to 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

that wait upon him, and for him; and yet when he came, he found half of them (even them 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 ſhould not have done, had they not been under the Covenant of Grace, and ſo, not under the Law.

Secondly, They may attain to a great 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, *Is he 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, (1 *Cor.* 13. 1, 2, 3, 4.) and yet be nothing, and yet 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 in the world; nay, thou mayeſt be ſo gifted, as to propheſie 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.* 2. 16. *Numb.* 24. 16, 17, 18, 19, 20, 21, 22, 23, 24, 25.

Fifthly, They may not only ſtand thus for a while, for a little ſeaſon; but they may ſtand thus *till the coming of our Lord Jeſus Chriſt with his holy Angels*, ay, 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 you out to meet him* (Mat. 25. 1, 2, 3, 4, 5, 6.) and yet was out of the Lord Jeſus Chriſt, and yet was under the Law.

Sixthly, Nay, further, 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 drank in thy preſence? and haſt not thou 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*: Nay, further, they were ſo confident, that they commanded, in a commanding way, ſaying, *Lord, open to us.* See here I beſeech you, how far theſe went; they thought they had had intimate acquaintance with Jeſus Chriſt; they thought he could not chuſe but ſave them; they had eat and drank with him, ſat at the table with him, received power from him, executed the ſame power. In thy *Name*

have

have we done thus and thus; even wrought many *wonderful works*, ſee *Mat.* 7. 22. *Luke* 13. 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, *verſe* 28. Hears you cry, *Lord, open to us*, when he ſaith, *Depart, I know you not*; leſt though you think of having *joy*, you have *weeping and gnaſhing of teeth.*

3. But, 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 ſometimes, for ſome things as they do ſtand in need of. I find in Scripture, that God did hear theſe Perſons, that the Apoſtle ſaith was caſt out; ſee *Gen.* 21. 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.* 4. 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 ſtreights, that they go through in this life, ay, and gives them eaſe and liberty from their trouble. Here this poor

wretch

wretch was almoſt periſhed for a little water, and he cryed, and God heard him, yea, he heard him out of Heaven. Read alſo the 107 *Pſalm*, 23, 24, 25, 26, 27, 28, 29. *Pſal.* 106. 15. *He gave them their deſire, and ſent leanneſs to their ſouls.*

But ſome may ſay, Methinks this is yet more ſtrange, that God ſhould hear the prayers, the cries of thoſe that are under the Law, and anſwered 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.* 5. 45. Nay, he doth give the Beaſts in the field their appointed food, and doth hear the young Ravens when they cry, *Pſal.* 147. 9. which are far inferiour to Man. I ſay therefore, that God doth hear the cries of his creatures, and doth anſwer them too, tho' 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 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.* 21. 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, lift 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,

Thirdly, Nay, 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.* 10. 9.) *another heart*, mark that, and yet an out-caſt, a rejected perſon, 1 *Sam.* 15. 26, 29. Friends, I beſeech you, let not theſe things offend you, but let them rather beget in your hearts an enquiring into the truth of your condition, and be willing to be ſearched to the bottom; and alſo, that every thing which 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 flie open, and the dead come creeping forth out of their holes; when thou ſhalt ſee the Judgment ſet, 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 before the foundation of the world*, Mat. 25. 34.

Object. But, you will ſay, for all this, we cannot believe that we are under the Law; for theſe reaſons: As, firſt, Becauſe we have found a change

change in our hearts. Secondly, Becauſe we do deny that the Covenant of Works will ſave any. Thirdly, Becauſe for our parts, we judge our ſelves 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 this day in *England*, as we judge.

Anſw. Firſt, 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 that man that hath indeed good ground of his eternal ſalvation, his faith is ſettled upon that object which God is well pleas'd, or ſatisfy'd withal, which is that man which 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 ways; but doth willingly and chearfully accept of, and embrace the virtues of Chriſt's death, together with the reſt of his things, done by himſelf on the Croſs as a Sacrifice, and ſince alſo 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. 3. 18. Thus in general, but yet more particular.

Firſt, To think that your condition is good, becauſe there is ſome change in you from a looſe prophane life, to a more cloſe, honeſt, and civil life and converſation; I ſay, to think this teſtimony ſufficient for to ground the ſtreſs of thy

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ſalvation upon, is very dangerous. Firſt, Becauſe ſuch a Soul doth not only lay the ſtreſs of its ſalvation beſides 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 do, and is adoing without you; for certain, as ſure as God is in Heaven, your Souls will periſh: And this muſt not be notionally neither, as with an aſſenting of the underſtanding only: but it muſt be by the wonderful, inviſible, invincible power of the Almighty God, working in your Souls by his Spirit, ſuch a real, ſaving, holy faith, that 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 nnd Conſciencies, 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, the Devil, together with Hell, and all other Evils, throwing your Souls upon the Death, Burial, Reſurrection, and Interceſſion of that Man Jeſus without, *Rom.* 8. 32, 33, 34, 35, 36, 37, 38, 39.

But, Secondly, Do you think that there was no change in the five fooliſh Virgins, ſpoken of in *Mat.*

Mat. 25. 1, 2, 3, yes, there was ſuch a change in them very people, that the five wiſe ones could give them admittance of walking with them, in the moſt pure ways and inſtitutions 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, and 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 your ſelves 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* 7. 27, 41, 42, 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, they think they muſt be ſaved alone by the Saviour: Yet they think there is ſomething to be done on their parts, for the obtaining of the good will of the Saviour, as their humiliation for ſin, their turning from the ſame, their promiſes and Vows, and reſolutions to become a new man, joyn in Church-fellowſhip, and what not; and thus they 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.* 9. 30, 31, 32. The Apoſtle ſaith there, that they that ſought not did obtain, when they that did ſeek fell ſhort. *What ſhall we ſay then*, ſaith he, *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, have 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 ſay not *altogether*: no, *but as it were*, that is, becauſe as they ſought, they did a little by the by 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 is he fain to labour 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 doth ſo hardly down (even with profeſſors) in truth, effectually; it 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 only 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 Chriſts 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.

Again therefore, thoſe that this day profeſs the Goſpel, for the generality of them, they 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 vertue and efficacy of the glorious things of Chriſt held forth by and in the Goſpel, 2 *Cor.* 4. 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, in general, you ſhall have them pretty buſie, and ripe; elſe 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 appearance they have had of the ſweet in-

fluences and vertues on their Souls and conſcien ces, it may be they give you ſuch an an ſwer 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.* 2. 20. where he ſaith, *For if after they have eſcaped the pollutions of the world, through the knowledge of our Lord and Saviour Jeſus Chriſt* (which was not a ſaving knowledge) *they are again intangled therein and overcome, the latter end of that man is worſe than his beginning.* See *Mat.* 25. 1, 2, 3, 4, &c. and alſo *Mat.* 7. 22.

* *But only in Tongue.*

Object. But (you will ſay) is not this a fair declaring of the Work of Grace, or doth it not diſcover that without all gain-ſaying, 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 of the Word preached?

Anſ. A man may in the firſt place be able to talk of all the *Myſteries* of the *Goſpel*, and that like an *Angel* of *God*, and yet be no more in *Gods* account, than the *ſounding* of a *Drum*, *Braſs*, or the tinkling of a *Cimbal*, which are things that notwithſtanding their ſound and great noiſe, are abſolutely void of life and motion, and ſo

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are accounted with God as nothing; that is, no *Chriſtians*, no *Believers*, not under the *Covenant* of *Grace* for all that. See 1 *Cor.* 13. 12, 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 Lords account as to an eternal Bleſſing. Read (2 *Pet.* 2. 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 in enfolded 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 our Lord and Saviour Jeſus Chriſt, they are again entangled therein, and overcome, the laſt end of that man is worſe than his beginning.* Now that they are Reprobates, *Dogs or Sows. Read further, *But* (ſaith he) *it is happened to 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,* v. 21, 22

* *Some profeſſors take them at the beſt, they are but like Dogs. ſpuing out their filth for a time.*

* But (ſay you) our Practices in the Worſhip of God ſhall teſtifie for us, that we are not under the Law; for we have by Gods 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.

* *The laſt part of the Objection.*

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 ſhall vaniſh, and fade like a flower, *when the Lord ſhall come from Heaven in flaming fire, with his mighty Angels*, 2 Theſ. 1. 7, 8. Alas, alas, how will ſuch profeſſors as theſe are, fall before the Judgment-ſeat of Chriſt? then ſuch a queſtion as this, *Friend, how cameſt thou in hither, not having on thy wedding grament?* will make them be ſpeechleſs, and fall down into everlaſting burnings, thouſands on 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 eat and drank 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 enquired 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 enquire 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 out to the thing you took in hand, or a meer moral principle, together with ſome ſhallow and common illuminations into the outward way of the Worſhip of God, according to Goſpel rule.

Queſt. But (you will ſay its like) how ſhould this be made manifeſt, and appear?

Anſw. I ſhall ſpeak briefly in anſwer hereun-

to,

to, 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 Practice 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 Almsſake, 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. And ſo alſo, for Men to think, becauſe they are got into ſuch and ſuch an Ordinance, and have crouded 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, would 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 your ſelves, without the only, harmleſs, undefiled, perfect righteouſneſs of Chriſt; yet there is a day a 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. 22. 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 enquired into, 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 for ever, for ever, for ever, and ever; there 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 the 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* the 6. the three laſt verſes) and 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 do good Duties, he is under the Covenant of the Works of the Law, let his Duties be never ſo eminent, ſo often, ſo fervent, ſo Zealous. I, and I ſay, as I ſaid before, that if any man or men, or multitudes of people, do get into never ſo high, ſo eminent, and clear Practices and Goſpel-order, as to Church-diſcipline, if it be done to this end I have been

ſpeak-

ſpeaking from this principle, they muſt and ſhall have theſe ſad things fall to their ſhare, which I have made mention of.

Object. But (you will ſay) can a man uſe Goſpel-ordinances with a legal Spirit.

Anſw. Yes, as eaſily as the Jews could uſe and Practice 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 of himſelf 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 from that command to be from Legal convictions, or Evangelical principles.

Now herein the Devil is wondrous ſubtle and crafty, in ſuffering People to Practice the ordinances and commands of the Goſpel, if they do but 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 never ſo many duties, he ſhall hold them ſure enough; for he knows full well, that thereby they do 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 thy depending a little upon the one, and ſo thy whole de-

* *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.*

pendance being not upon the other (that is Chriſt, and taking of him upon his own terms) thou wilt fall ſhort of life by Chriſt, though thou do very much buſie thy ſelf 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 did draw 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 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 Practice any command, together with the command by them Practiſed, either Legal or Evangelical.

As for inſtance, prayer, it is a *Goſpel*-command; yet, if he that prays, doth it in a Legal Spirit, he doth make that which in it ſelf is a *Goſpel-command*, an occaſion of leading him into a Covenant of Works, in as much 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

ſubjection to the ordinances of Prayer, hearing reading, Baptiſm, 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.* 2. 28, 29.

Thoſe Men ſpoken of in the 7. of *Matthew,* for certain, for all their great declaration, did not do 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 do, 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 boaſted before the Lord, was not in, and by a right *Evangelical principle* or *Spirit*.

Again, ſaith the Apoſtle, *Whatſoever is not of faith is ſin*, Rom. 14. 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 ſin: Now to do theſe things in ſin, or without faith, it is not to do things in an Evangelical or Goſpel Spirit; alſo they that do theſe thing 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 that do them thus,

do

do even ſet upon againſt the *Covenant* of *Grace*; and the very performance of them is of ſuch *force*, that it is ſufficient to *drown* 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 the end of his doing of any *Duty* or *Command*, or whatſoever it be that he doth do.

Firſt, He thinking this or that to be his *Duty*, and conſidering of the *ſame*, he is alſo preſently *perſwaded* in his own *conſcience*, that *God* will not accept of him, if he leave 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 the *Duty*, to the end he may be able to Pacifie his *conſcience* by doing of the ſame, perſwading of *himſelf* that now the *Lord* is pleaſed with him for doing of it. Thirdly, Having done it, he contents himſelf, ſits down at his caſe, until ſome further *convictions* of his *Duty* to be done, which when he ſeeth and knoweth, he doth do 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*;

Spirit, for thus runs that *Covenant*, *The man that doth theſe things ſhall live in them, or by them*, Levit. 18. 5. Ezek. 20. 11. Gal. 3. 12. Rom. 10. 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* acceptable, 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 or *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 being not the ſame, as ſaith the Apoſtle, *The righteouſneſs of the Law ſaith one thing, and the righteouſneſs of Faith ſaith another*, Rom. 10. 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

that we ſpeak of) is to believe, that my ſins be forgiven me for Jeſus Chriſts ſake, without the works or righteouſneſs of the *Law*, on my part to help forward, *Rom.* 4. 5. *To him that worketh not* (ſaith the Apoſtle) (for ſalvation) *but believeth on him that juſtifieth the ungodly, his faith*; mark, *his faith is counted for righteouſneſs. So that we* (ſaith he) *conclude that a Man is juſtified by faith, without*; mark again, *without the deeds of the Law.* Rom. 3. 28.

But again, there is never a *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 unpoſſible for thee in that ſtate to do them, ſo as to be ever the better, as to thy *Eternal Eſtate*; therefore leaſt thou ſhouldeſt 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*: But 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 meerly for the Mans ſake, that did hang on Mount *Calvary*, between two Thieves, ſome ſixteen hundred years ago and odd: And I ſay, ſee if thou canſt believe that at that time, he did (when he hanged on the Croſs) give full ſatisfaction for all thy ſins, before thou in thy perſon hadſt committed ever a one. I ſay, ſee if thou canſt believe this, and take heed thou deceive not thy ſelf with an Hiſtorical, notional, or traditional acknowledgement of the ſame. And Secondly, See if thou canſt ſo well fulfil this *Condition*, that the very *vertue*

and

and *efficacy* that it hath on thy *Soul*, will ingage thee to fulfil thoſe other *conditions*, really in love to that man, whom thou ſhouldeſt believe, hath frankly, and freely forgiven thee all, without any *condition* acted by thee, to move him thereto, according to that ſaying in the 2 *Cor.* 5. 14, 15. and then thy doing will ariſe from a contrary *principle*, than otherwiſe it will do; that is, then thou wilt 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, but wholly and alone upon another Mans account; for here runs the *Goſpel Spirit* of *Faith*; mark, *We believe, and therefore ſpeak*, So we believe and therefore do. 2 *Cor.* 4. 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 thing 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, they are ſaved by *Grace*, through *faith*, and that not of themſelves; not for any thing that they can do, for they are both the free gift of God, *Eph.* 2. 8. *Not of* (doing, or of *works leſt any man ſhould* (be proud, and) *boaſt*,

verſe

verſe 9. Now ſome people be ſo Ignorant, as to think that *God* will give them *Chriſt*, and ſo all the merits of his Death, if they will be but vigilant, and do ſomething to pleaſe God, that they may obtain him 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 be never 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 thee, *Rev.* 22. 17. *Iſa.* 55. 1, 2. *To him that is athirſt will I give*; he do doth not ſay I will ſell, but *I will give him the water of life freely*, Rev. 21. 6.

Now if Chriſt doth give it, and that freely, then he doth not ſell it for any thing that is in the creature; but *Chriſt* doth give himſelf, as alſo doth his Father, and that 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.* 11. 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 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 no Grace*, or elſe that *Works are Grace*, and not *Works*. Do but read with underſtanding, *Rom.* 11. 6.

Now before I go any further, it may be ne-
Sceſſary to ſpeak a word or two to ſome *poor*
a*ouls* that are willing to cloſe in with *Jeſus Chriſt*,
nd would willingly take him upon his own terms, only they being muddy in their minds, and have not yet attained the underſtanding of the terms and conditions of the two *Covenants*, they are kept off from cloſing with Chriſt; and all is, becauſe they ſee they can do nothing. As for example, come to ſome *Souls*, and ask them how they do, they will tell you preſently, 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 but 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 ſhould they believe with ſuch vile hearts, and 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 blinds them ſo that they cannot ſee the terms of the Goſpel. To clear this, take the ſubſtance of the drift of this poor Soul, which is this: If I was better than 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 quite back again, thou muſt believe, becauſe thou canſt not pray, becauſe thou canſt not do; thou muſt believe, be-

cauſe

cauſe 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; and if ſo, then 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. Thus 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; and therefore by theſe words, there is firſt a contraction to your former ſayings, 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 out what you have ſaid, as 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* that doth command that the *condition* be fulfilled, even he, doth help his *Children* by his *Holy Spirit*, to fulfil the ſame condition; *For it is God that worketh in you*, mark, *in you* (believers) *both to will and to do, of his own good pleaſure*, Phil. 2. 13. *Thou haſt wrought all our works in us, and for us*, *Iſa.* 16. 12. So that the *condition* be fulfilled, it is

not

not done in the Ability of the *Creature.*

But Secondly, 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*; it is not the firſt, nor the ſecond cauſe of our *ſalvation*; but the third, and that but inſtrumentally neither; 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*, which are 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. And 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 our ſins.* Eph. 2. 4. (that is, when we are without faith) and that was the cauſe why we believe; for he thereby hath quickned us together, through the meritorious cauſe, which is *Chriſt*, and ſo hath ſaved us by *Grace*, that is, of his own voluntary *love* and *good will*; the effects of which was this, he gave us *faith* to believe in *Chriſt*; read ſoberly that ſecond of the *Epheſians*, at the 4, 5, 6, 7, 8. verſes. *Faith* as the gift of God is not the Saviour, as our act doth merit nothing. Faith was not the cauſe that *God* give *Chriſt* at the firſt, 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*, that God afore did give for a Ranſom, to redeem ſinners; this faith hath its nouriſhment and ſupplies from the ſame God, that 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

helps the *Soul* to receive comfort from *Chriſt*, when it can get none from it ſelf, beareth up the *Soul* in its progreſs Heaven-wards: But that it is the firſt cauſe of *Salvation*, that I deny; or that it is the ſecond, I deny: But 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 we are men. But if we ſpeak properly, *it was Gods 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 ſo 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 Hell-bred Objection or two, to forewarn ſinners, how they turn the Grace of God into wantonneſs.

And thus you ſee I have briefly ſpoken to you ſomething touching the Law. Firſt, What it is, and when given. Secondly, How ſad thoſe mens *conditions* are that are under it. Thirdly, Who they are that be under it. Fourthly, How far they may go, and what they may do, and receive, and yet be under it, which have 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.

Now in the next place, I ſhall come to ſome application of the truth of that which hath been ſpoken; but I ſhall in the firſt place ſpeak ſomething

thing to the ſecond Doctrine, and then afterwards I ſhall ſpeak ſomething by way of Uſe and Aplication to this firſt *Doctrine*.

The ſecond Doctrine now to be ſpoken to, is to ſhew, that the People of God are not under the Law but under Grace.

For ye are not under the Law, but under Grace, Rom. 6. 14.

YOU may well remember, that from theſe words, I did obſerve 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 there is never a believer under the Law (or Covenant of Works) but under Grace.

I have ſpoken ſomething to the former of theſe truths (to wit) that there are ſome under the Law, together with who they are, and what their condition is, that are under it. Now I am to ſpeak to the ſecond, and to ſhew you who they are, and what their condition is, that are under that.

* 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* 2. 7. *Gen.* 39. 4. Chap. 50.

* *I touched upon this in the firſt* Doctrine.

30. 4, 33, 10.) ſometimes to holy qualifications of Saints (2 *Cor* 8.. 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.* 8. 9. *Phil.* 2. 2. 7.) Again, ſometimes it is taken for the free, rich, and unchangeable Love of God to man, through Jeſus Chriſt; that for our cauſe and ſakes, did make himſelf poor; and ſo it is to be underſtood in theſe words, *For you are not under the Law* (to be curſed, and damned, and ſent headlong to Hell) *but* (you are) *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.* 2. 8. *For by Grace you 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, convinced, judged, Condemned, and Fettered with the chains of our ſins to the Devils, to all Eternity; and all this freely, freely by his Grace (*Rom.* 3. 24.) by rich grace, unchangeable grace; for ſaith he, *I am God, and change not: Therefore ye ſons of* Jacob *are not conſumed*, Mal. 3. 6. This is grace indeed.

The word [*GRACE*] therefore in this Scripture (*Rom.* 6. 14.) is to be underſtood of the free love of God in Chriſt to ſinners, by vertue

of

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 all evident, if you read with underſtanding the words as they lie, *For* (ſaith he) *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 in 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 (which alſo is his own proper gift) unto eternal Glory.

Again, that is a pardon not conditional but freely given; Conſider firſt, it is ſet in oppoſition to works. *You are not under the Law.* Secondly, The promiſe that is made to them (ſaying, *Sin ſhall not have dominion over you*) doth not run with any Condition, as on their part to be done; but meerly 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) For *you are*

not under the Law, but under Grace. The words being thus opened, and the truth thus laid down, how there is never a believer under the Covenant of Works, but under Grace, the free, rich, unchangable love of God; it remaineth, that in the firſt place, we prove the Doctrine, and after that proceed.

Now in the Doctrine there is two things to be conſidered and proved. Firſt, That believers are under Grace. Secondly, Not under the Law as a Covenant of works (for ſo you muſt not underſtand me :) 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, *You are not under the Law*; the ſecond part proves the other, *But* (ye are) *under Grace.*

But beſides theſe, conſider with me a few things for the demonſtrating of theſe truths; as,

Firſt, They are not under the Law, becauſe their ſins are pardoned; which could not be if they were dealt withal according to the Law, and their 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. 3. 10. But I ſay, believers having their ſins forgiven them, it is becauſe they are under another, even a New Covenant, *Heb.* 8. 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 their iniquities will I remember nò more,* verſe 4.

Secondly, They are not under the Law, becauſe their ſins and iniquities are not only forgiven,

given, but they are forgiven them freely: they that ſtand in the firſt Covenant, and continue there, are to have never a ſin forgiven them unleſs they can give God a compleat ſatisfaction; for the Law calls for it at their hands, ſaying, *Pay me that thou oweſt.* O 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 and freely forgave them all. I will heal their back-ſlidings and love them freely, I will blot out thy tranſgreſſions for mine own ſake,* &c. Luke 7. 42. Hoſea 14. 4. Iſaiah 43. 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.* 5. 21. *Phil.* 3. 8, 9, 10. *Even the righteouſneſs of God, which is by faith of Jeſus Chriſt, which is unto all, and upon all* (that is imputed to) *them that believe,* Rom. 3. 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 do well, ſhalt not thou be accepted? but if thou tranſgreſs, ſin lieth at the door,* ſaith the Law, *Gen.* 4. 7.

* *But it is impoſſible that the righteouſneſs of man by the Law ſhould ſave him.*

Fourthly, In a word, whatſoever they do receive, whether it be converſion to God, whether it be pardon of ſin, whether it be faith or hope, whether it be righteouſneſs, whether it be ſtrength, whether it be the Spirit, or the fruits thereof, whether it be victory over ſin, death or hell, whether it be heaven, everlaſting life, and glory unexpreſſible,

or whatſoever it be, it comes to them freely, God having no firſt eye to what they would do, 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. 65. 1.

2. Have they pardon of ſin? They have that alſo freely, *I will heal their back-ſlidings, and love them freely*, Hoſ. 14. 4.

3. Have they faith? It is the gift of God in Chriſt Jeſus, *and he is not only the author* (that is the beginner thereof) *but he doth alſo perfect the ſame*, Heb. 12. 2.

4. Have they hope? It is God that is the firſt cauſe thereof. *Remember thy word unto thy ſervant, wherein THOU* haſt *cauſed me to hope*, Pſal. 119. 49.

5. Have they righteouſneſs? It is a free gift of God, *Rom.* 5. 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* 15. 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 our comforts, and conſolations*, 2 Cor. 1.

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 11. 13. *Thou haſt wrought all our works for us*, Iſa. 26. 12.

And ſo 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 hath given us the victory through our Lord Je-*

ſus Chriſt, 1 Cor. 15. 57. Rom. 7. 24, 25. Heaven and glory, it is alſo the gift of him *who giveth his richly all things to enjoy*, Mat. 25.

So that theſe things, if they be duly and ſoberly conſidered, will give ſatisfaction in this thing. I might have added many more for the clearing of theſe things: As firſt, when God came to man to convert him, he found him a *dead man*, Eph. 2. 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 fain to *quicken him by putting his Spirit into him, and to tranſlate him by the mighty operation thereof.*

3. He was fain to reveal Chriſt Jeſus unto him *man being altogether ſenſeleſs, and ignorant of his bleſſed Jeſus*, Mat. 11. 25, 27. 1 Cor. 2. 7, 8. 9, 10.

4. He was fain to break the ſnare of the devil, and to let poor man, poor bound and fettered man, out of the chains of the enemy.

Now we are to proceed, and 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 his free and unchangeable Covenant of Grace, and how they are brought in.

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

For the firſt, *Why it is a free and unchangeable grace*; and 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,

* *Beſides the reaſons already given.*

through Conditions in another; that is, by way of Covenant, or Bargain; for this Graee come 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.* 89. 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. 9. 9, 10, 11. Again, *you have ſold your ſelves for nought, and you ſhall be bought without money,* Ezek. 34. 23, 24. Chap. 37. 24, 25. *Bleſſed be the Lord* (therefore ſaith *Zacharias*) *for he hath viſited and* (alſo) *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 hands of all that hate us: To perform his mercy promiſed to our Fathers, and to remember his holy Covenant,* or Bargain, *Luke* 1. 68, 69, 70, 71, 72. 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 that 49. Chapter of the prophet *Iſaiah*, from 1 verſe to the 12. and there they may ſee that it runs as plain

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

I might give you more Scriptures, but pray conſider the ſecond thing.

plain a Bargain, as if two ſhould be making of a Bargain between themſelves, and concluding upon ſeveral conditions on both ſides; but more of this hereafter.

Now ſecondly, This Covenant (I ſay) was made with one, not with many, and alſo confirmed in the conditions of it with one, not with ſeveral. Firſt, that the Covenant was made with one, ſee *Gal.* 3. 16. *Now to* Abraham *and to his ſeed was the promiſe made; he ſaith not to ſeeds, as of many; but as of one; and to thy ſeed, which is Chriſt,* ver. 17. *And this I ſay the Covenant which 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.

4. 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 it is clear from *Rom.* 5. 15, 16, 17, *&c.* and in *Zech.* 9. 11. the Lord ſaith to Chriſt, *And as for thee*; mark, *as for thee alſo, by the blood of the Covenant,* or as for thee whoſe Covenant was by blood; that is the conditions of the Covenant was, that thou ſhouldeſt ſpill thy blood; which having been done in the account of God (ſaith he) I according to my condition, have let go the priſoners, or ſent them out of the pit wherein was no water; thoſe Scriptures in *Galatians* the 3, at the 16. and 17. verſes that are above cited, are notable to our purpoſe; the ſixteenth verſe ſaith it was made with Chriſt, and the ſeventeenth ſaith,

it was alſo confirmed in, or with God in him, pray read and underſtanding. *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 made with *Abraham* and Chriſt together, as two perſons that were the undertakers of the ſame; the promiſe was made with, or, to *Abraham* afterwards: but the Covenant with Chriſt before. Further, that the Covenant was not perſonally made with *Abraham*, no, nor with any of the Fathers, neither ſo as that they were the perſons that ſhould ſtand ingaged, to be the accompliſhers thereof, either in whole or in part: which is very clear,

Firſt, becauſe this Covenant was not made with God and the creature; not with another poor *Adam*, that only ſtood upon the ſtrength of natural abilities: but this Covenant was made with the ſecond perſon, with the eterual Word of God; with him that was every ways as holy, as pure, as infinite, as powerful, and as everlaſting as God, *Prov.* 22, 23, 24, 25, 26, 27, 28, 29, 30. *Zech.* 13. 7. *Rev.* 1. 11, 17. 22. 13. 16. *Iſa.* 9. 6. *Phil.* 2. 6. *Heb.* 1.

Secondly, This Covenant or Bargain was made indeed and in truth, before man was in being. Oh! 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 Plot and Contrivance that was con-

concluded on before time, between the Father and the Son, which may very well be concluded on for 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.

For the Firſt, that the price was agreed upon before the World began; Conſider the word which ſpeaketh of the price that was paid for ſinners, even *The precious Blood of Chriſt*; It ſaith of him, *who verily 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. 1. 19, 20. Mark, it was fore-ordained or concluded on between the Father and his Son, before the world began.

Secondly, The promiſe from God to the Son, was alſo made in the ſame manner, as it is clear, where the Apoſtle ſaith with comfort to his ſoul, that he had *hopes of eternal life, which God that cannot lie, promiſed before the World began*, Tit. 1. 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 he.

Thirdly, The choice was alſo made then, even before man had a being in the world, as it is evident where he ſaith, *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. 1. 3, 4. Nay, * 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.* 1. 3, 4. Chap. 2. 10. and *Rom.* 8. 28. which it may be I may touch upon further anon.

* *Did I think this would meet with any oppoſition, I ſhould be in this more large.*

But thirdly, 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 Mediator alone: but this would be blaſphemy for any one to ſurmize. And therefore by the way, when thou readeſt of the New Covenant in Scripture, as though it was made with *Adam*, *Noah*, *Abraham*, or *David*, thou art to conſider thus with thy ſelf; Firſt, That God ſpake to them in ſuch a way, for to ſhew, or ſignifie unto us, how he did make the Covenant, that he did make 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 He, 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, their ſeed, ſtill aiming at Chriſt; Chriſt the *Seed* of the Woman, was to break the Serpents head, *Gen.* 3. 15. *Gen.* 17. *Pſal.* 87. 36. Now to *Abraham* and his *Seed*, was the promiſe made, his ſeed ſhall endure for ever, and his Throne as the days of Heaven, &c, ſtill pointing at Chriſt. And Thirdly, To ſtir up their faith and expectations to be conſtant unto 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 alſo, as is evident, in that he was always in every age, declaring of that unto them, which before he had 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 Father in the Day in which I brought them out of the Land of* Egypt, &c. Heb. 8. 10, 11, 12. Jer. 31. 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.

1. *Anſw.* Firſt, It can not be meant that the New Covenant was made with Chriſt, and the Houſe of *Iſrael* and *Judah* as the undertaker thereof: for ſo it was made with Chriſt alone,

which is clear, in that it was made long before the Houſe of *Iſrael* and *Judah* had a being, as I ſhewed before.

2. *Anſw.* But Secondly, Theſe words here are ſpoken, firſt to ſhew rather the end of the Ceremonies, than the beginning or riſe of the New Covenant. Mind a little, The Apoſtle is labouring to beat the Jews (to whom he wrote this Epiſtle) off of the Ceremonies of the Law, of the Prieſts, Altar, Offerings, Temple, *&c.* and to bring them to the right underſtanding of the thing and things that they held forth, which was to come, and to put an end to thoſe. If you do but underſtand the epiſtle to the *Hebrews*, 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. *It*, 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*, &c——puts an end to the things and ordinances of the Levitical Prieſt-hood, read the 7, 8, 9, 10. Chapters, 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 type, the ſhadow, the Ceremonies from the Houſe of *Iſrael* and *Judah*, and relieving, by the Birth of Chriſt, and the Death of Chriſt, and the offering of the Body of him, whom the ſhadows and types did point out to be indeed he, whom God the Father had given for a Ranſom by Covenant for the ſouls of the Saints; and alſo to manifeſt

the

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 the world began, and alſo every one in all ages was ſaved by the vertue of that Covenant; yet that Covenant was never ſo clearly made manifeſt, as at the coming death, and reſurrection of Chriſt; and therefore ſaith the Scripture, *He hath brought life and immortality to light through the Goſpel*, 2 Tim. 1. 9, 10. *Who hath ſaved us, and called us with an holy calling, 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 before the world began* (there is the Covenant) *but it was made MANIFEST by the APPEARING of our Saviour Jeſus Chriſt who hath aboliſhed death, and brought life and immortality to LIGHT through the Goſpel.* Therefore I ſay, theſe words are rather to diſcover, that the time was come to change the diſpenſation, to take away the type, and bring in the ſubſtance, and ſo manifeſting that more clearly, which before lay hid in dark ſayings, and figures. And this is uſual with God to ſpeak in this manner.

Again, If at any time you do 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; yet 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 diſcovering

covering 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.

* *Yet the ſecond* Adam, *was before the firſt, and alſo the ſecond Covenant before the firſt This is a Riddle.*

* And in this did Chriſt in time moſt gloriouſly anſwer *Adam*, who was the figure of Chriſt (*Rom.* 5) 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 publick perſons, or repreſentators of the whole 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 H I M*, Pſal. 89. 28, 34, 35. *My mercy, will I keep for H I M for evermore*, ſaith God: *my Covenant ſhall ſtand faſt with H I M* (this *H I M* is Chriſt, if you compare this with *Luke* 1. 32) *My Covenant will I not break*, namely that which was made with *H I M*, *nor alter the thing that is gone out of my mouth: Once have I ſworn by my Holineſs that I will not lie unto* * *D A V I D*, to whom this was ſpoken figuratively in the perſon of Chriſt: for that was Gods uſual way to ſpeak of the glorious things of the Goſpel in the time of the Law, as I ſaid before.

* David *here is to be underſtood Chriſt.*

Secondly, The conditions alſo were concluded on, and agreed to be fulfilled by him; as it is clear, if you underſtand his ſaying in the 12. of *John* at the 27 verſe, where he foretelleth his death, and ſaith, *Now is my ſoul troubled, and what*

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 terms of the Covenant. By this you may ſay, We are under Grace.

Now in a Covenant there is theſe Three things to be conſidered;

Firſt, What it is that is covenanted for.

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

Thirdly, 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.

Firſt, The thing or things covenanted for, was the ſalvation of man, but made good in Chriſt. *The Son of man is come to ſeek and ſave that which was loſt. The Son of man did not come to deſtroy mens lives, but to ſave them. I gave my life a ranſom for many. And this is the will* (or Covenant) *of him that 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 6. 39.

Secondly, As touching the conditions agreed on, they run thus:

Firſt,

Firſt, On the Mediator's ſide, that he ſhou'd 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, Sacrifices and Offerings 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. 13. 20, 21. This doth prove us under Grace.

Secondly, On the Mediator's ſide, that he ſhould be put to death; and on God the Fathers 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 Chriſts ſide, that he ſhould die to give the juſtice of the Father *ſatisfaction*, and ſo to take away the curſe that was due to us *wretched ſinners*, by reaſon of our tranſgreſſions: and that God his Father being every ways fully and compleatly 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 vertue or effectual ſatisfaction that he received from) *the blood* (that was ſhed according to the terms) *of the everlaſting Covenant*, Heb. 13. 21, 22.

Thirdly, On the Mediator's ſide, that he ſhould be made a Curſe; and on the Fathers ſide, that through him ſinners ſhould be inheritors 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.* 3. 13, 14. This is Grace.

Fourthly,

Fourthly, That on the Mediator's ſide, there ſhould be *by him* a victory over Hell, Death, and 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.* 9. 12. *Turn 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 Sons Covenant, *verſe* 11. Which made *Paul* (though ſenſible of a body Death, and of the Sting that Death did ſtrike into the Soul's 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,* that is true, and the terrible Law of God doth aggravate, and ſet it home with unſupportable Torments and Pain. But ſhall I be daunted at this? No, *I thank my God through Jeſus Chriſt, he hath given me the Victory*; ſo that now, though I be a Sinner in my ſelf, yet I can by believing in Jeſus Chriſt the Mediator of this New Covenant, *Triumph* over the Devil, Sin, Death and Hell; and ſay, Do not fear, my Soul, ſeeing the *Victory* is obtained over all my Enemies through my Lord Jeſus, 1 *Cor.* 15. 55, 56, 57. This is the way to prove our ſelves under Grace.

Fifthly, that on the Mediator's ſide he ſhould by thus doing, bring in *everlaſting* righteouſneſs for Saints, *Dan.* 9. 24. And that the Father for this ſhould give them an everlaſting Kingdom, 1 *Pet.* 1. 3, 4, 5. *Eph.* 1. 4. 2 *Tim.* 4. 18. *Luke* 22. 28, 29.

But

* *Chriſt is put into Office by the Father, to do all things contained in the new Covenant.*

* 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 he 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 typed out by the Levitical Law; for this is the way to prove that we are not under the Law but under Grace.

* *His Suretiſhip.*

* And firſt, 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 was 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, for to declare the mind of God, touching the tenor and nature of both the Covenants, eſpecially of the New one; the Scripture ſaith, That Jeſus Chriſt was not only made a *Prieſt* by an *Oath*, but alſo a *Surety*, or *Bonds-man*; as in the 7th of *Hebrews*, at the 21ſt, and 22d *verſes*: In the 21ſt *verſe*, he ſpeaketh 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

ground of eſtabliſhment to all thoſe that 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, ſhould 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 of the Covenant) *confirmed it by an Oath ----That we might have ſtrong Conſolation, who have fled for refuge to lay hold upon the hope ſet before us*, Heb. 6. 13, 14, 15, 16, 17, 18. Heb. 7. 21. Mark, the ſixth Chapter ſaith God confirmed his part by an *Oath*; and the ſeventh ſaith, Chriſt was made, or ſet on his *Office* alſo by an *Oath*. Again, *Once* (ſaith God) *have I ſworn by my holineſs, that I will not lye unto David*, (Pſal. 89. 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 was 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 was conditioned on, between the Father and the Son: The Angels, they

they would have no hand in it; The *world* could not do it; The *Devils* had rather ſee them damned, than they would wiſh them the leaſt good; thus Chriſt looked, and there was none to help; though the burthen lay never 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.* 63. 1, 2, 3, 4, 5, 6.) So that he muſt not be only he, with whom the Covenant was *made*, but he muſt alſo become the *bonds-man*, 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, duely 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 *bargains* making; and ſo was Chriſt. *Then was I by him*, Prov. 8. 30.

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

Now that which he did ingage ſhould be done for ſinners, according to the terms of the Covenant, it was this.

Firſt, That there ſhould be a *compleat* 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.* 10. 5.

Secondly,

Secondly, That Jeſus Chriſt ſhould (as aforeſaid) bring in an everlaſting righteouſneſs to cloath (his body) the Saints withal, *Dan.* 9. 24, 25. Here is grace.

Thirdly, That he ſhould take in *charge* to ſee all thoſe forth-coming without *Spot* or *Wrinkle*, at the day of his glorious appearing from heaven to judgment, and to quit them before the Judgment-ſeat.

Again, 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 *ſureties*, there is a conſenting thereunto.

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

* *How ever it is in other ingagments yet it is thus in this.*

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

Thirdly, 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 time was come, God ſent forth his Son ——— made under the Law, to redeem them that are under the Law* (according to the ſuretiſhip) *Gal.* 4. 4, 5 thus comes grace to Saints.

Fourthly, The *creditor* looks that his *money* ſhould be brought into his houſe, to his own habita-

habitation. Jeſus our ſurety, in this alſo is faithful; for by his own blood, which was the payment, he is entred into the holy place, even into heaven it ſelf, 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.

* *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.*

*Again, fourthly, If the ſurety ſtands bound, the debtor is at liberty, and if the Law do iſſue out any proceſs to take any, it will be the ſurety; and O! how wonderful true was 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 ſo exact upon him, that it would never let him alone, until it had accuſed him, and condemned him, executed him, and ſcrewed his very heart's blood out of his precious heart and ſide; nay, and more than this too, as I ſhall ſhew hereafter.

But, 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, unto the poor world; and this did the Prophet foreſee long before, when he ſaith, *Behold, I will ſend my meſſenger, and he ſhall prepare thy way before thee,* (ſpeaking of *John* the Baptiſt:) *And he ſhall prepare thy way before thee:* (And then he ſpeaketh of Chriſt to the people, ſaying,) *And the Lord whom ye ſeek, ſhall ſuddenly*

come

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. 3. 1.

Now the Covenant being 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 of 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, he 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, or ſuch like. Now what a glorious *meſſage* was that which our Lord Jeſus Chriſt came down from heaven withal to declare unto poor ſinners, and that from God his Father? I ſay, how glorious was it? and how ſweet is it to you that have ſeen your ſelves loſt by nature? and it will alſo appear a glorious one to you, who are a ſeeking after Jeſus Chriſt, if you do but conſider theſe following things about what he was ſent.

Firſt, Jeſus Chriſt was ſent from Heaven, to declare unto the world, from God the Father,

ther, that he was *wonderfully* filled with love to poor ſinners. Firſt, In that he would *forgive* the *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 3. 15, 16, 18.

Secondly, God ſent Jeſus Chriſt to tell the poor world, how that he would do this for poor ſinners, and yet be *juſt*, and yet do his *Juſtice* no wrong; and that was to be done by Jeſus Chriſt his *dying* of a *curſed* death in the *room* of poor ſinners, to ſatisfie *juſtice*, and make way for mercy; to take away the *ſtumbling blocks*, and ſet open *Heavens gates*; to overcome *Satan*, and break off from *ſinners* his chains; to ſet (*Luke* 4. 18.) open the priſon doors, and to let the priſoners go free, *Iſa.* 61. 1, 2, 3. And this was the *meſſage* that Chriſt was to *deliver* to the world by commandment from his Father; and this did he tell us when he came of his *errand*, where he ſaith, *I lay down my life for my Sheep* —— *No man taketh it away from me, but I lay it down of my ſelf: I have power to lay it down, and to take it up again: and this commandment have I received of my Father*, John 10. 15, 16, 17, 18. even this commandment hath my Father given me, that I ſhould both do this thing, and alſo tell it unto you.

Thirdly, He was not only ſent as a *Meſſenger* to *declare* this his Fathers love, but alſo how dearly he himſelf loved ſinners, what a heart he had to do them good, where he ſaith, *All that the Father hath given me ſhall come to*

me

me (and let me tell you my heart too, ſaith Chriſt) *He that cometh unto me, will I 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* tomake 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 of my Father.

Fourthly, His *Meſſage* was further; he came to tell them how, and which way, they ſhould come to enjoy theſe glorious benefits: alſo by laying down motives, to ſtir them up to accept of the benefits: The way is laid down in *John* 3. 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 everlaſting 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, and to certifie thee of it: 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*, that his mercy may be extended to *thy ſoul*, without any wrong to *juſtice*; and this thou art to believe, and not in the notion, but from thy very whole ſoul. Now the motives are many. Firſt, If they do not leave their ſins, and come to Jeſus Chriſt, that their ſins might be *waſhed* away by his blood, they are ſure to be damned in hell; for the

the *Law* hath condemned them *already*, John 3. 18, 19. Secondly, But if they do come, they ſhall have the *boſome* 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 for *ever*, ſhall *ſit* upon the *Thrones* of *Judgment*, *&c.* Here is Grace.

Methinks if I had but time to ſpeak fully to 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 perſwade ſome vile and abominable wretch to lay down his Arms that he hath taken up in defiance againſt God (and is marching hell-wards, poſt haſte with the Devil) I ſay methinks it ſhould ſtop them, and make them willing to look back, and accept of ſalvation for their poor condemned ſouls, before Gods 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 *drudge* 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 came, having taken a command from his Father to damn you, and to ſend you to the Devils in Hell? Sinners hear his *meſſage*, he ſpeaketh *no harm*, his words are eternal life, all men that give ear unto them, they have eternal

nal Advantage by them. Advantage, I ſay, that never hath an end.

Beſides, do but conſider theſe two things, 'tis like they may have ſome ſway upon thy ſoul.

Firſt, 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 (*i. e.*) with his 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 perſwade with 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 curſed 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 blood before I could come at thee, to give thee the fruits of my everlaſting love. But more of this anon.

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 off what ſhall come after, I ſhall paſs by theſe things, not half touched, and come to the other which I promiſed even now; 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.

Firſt, As touching the *Sacrifice*, you find that it was not to be offered up of all kind of beaſts; as of *Lions*, *Bears*, *Wolves*, *Tigers*, *Dragons*, *Serpents*, or ſuch like. To ſignifie, 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 ſignifie, that ſome kind of *Gods Creatures* that had *ſinned*, he would be pleaſed to reconcile them to his ſelf again; as poor fallen *Man* and *Woman*, thoſe miſerable *Creatures*, God the God of Heaven, had a good 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 to, or offerers thereof *perfect*: but the things were to repreſent to the world, what God had in after ages for 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 preparedme; I am come to do thy will*, Heb. 10.

I ſhall therefore ſhew you, *Firſt*, what was *expected* of God in the *Sacrifice*, in the *Type*, and

and then ſhew you how it was anſwered in the *Antitype.* Secondly, I ſhall ſhew you the *manner* of the *offering* of the *type*; and ſo anſwerable thereto, to ſhew you the fitneſs of the *Sacrifice* of the *Body* of Chriſt, by way of anſwering ſome queſtions.

For the firſt of theſe.

Firſt, God did expect that *Sacrifice* which he himſelf had appointed, and not another. To ſignifie that none would ſerve his turn, but the body and ſoul of his appointed Chriſt, the Mediator of the New Covenant, *John* 1. 29.

Secondly, This *Sacrifice* muſt not be *lame* nor *deformed*; it muſt have no *ſcar*, *ſpot* or *blemiſh*, to ſignifie that Jeſus Chriſt was to be a *compleat Sacrifice* by Covenant, 1 *Pet.* 1. 29.

Thirdly, This Sacrifice was to be taken out of the *flock* or *herd*; to ſignifie that Jeſus Chriſt *was* to *come* out of the *race* of *Mankind*, according to the Covenant, *Heb.* 10. 5.

But Secondly, As to the manner of it: *Firſt*, the *Sacrifice*, before it was offered, was to have the ſins of the Children of *Iſrael*, confeſſed over it: to ſignifie that Jeſus Chriſt muſt, *Iſa.* 53. 4, 5, 6, 7. 1 *Pet.* 2. 24. bear the ſins of all his children by Covenant. *As for thee, by the blood of thy Covenant, in his own body on the tree*, Zech. 9. 10, 11.

Secondly, It muſt be had to the place appointed, namely, without the Camp of *Iſrael*: to ſignifie, that Jeſus Chriſt muſt be lead to the Mount *Calvary*, Luke 23. 33.

Thirdly, The Sacrifice was to be killed there; to ſignifie, that Jeſus Chriſt muſt, and did ſuffer without the City of *Jeruſalem* for our ſalvation.

Fourthly, The Sacrifice muſt not only have its life taken away, but alſo ſome of its *fleſh burned* upon the *Altar*: to ſignifie, that Jeſus Chriſt was not only to die a natural death, but alſo that he ſhould undergo the pains, and torments of the damned in hell.

Fifthly, 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.* 14. 3, 4, 5, 6. To ſignifie, that Jeſus Chriſt muſt die, and come to life again.

Sixthly, The goat that was to die, was to be the *ſin-offering*; that is, to be offered as the reſt of the ſin-offerings, 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.* 16. from the 7. verſe to the 22. and then to be let go into the wilderneſs, never to be catched again, to ſignifie that Chriſt's death was to make ſatisfaction for ſin; and his coming to life again, was to bring in everlaſting *Rom.* 4. 25. juſtification, from the power, curſe, and deſtroying nature of ſin.

Seventhly, The ſcape goat was to be carried by a fit man into the wilderneſs. To ſignifie that Jeſus Chriſt ſhould be both fit and able, to carry our ſins quite away from us, ſo as they ſhould never be laid to our charge again. Here is Grace.

Eighthly, The ſacrifices under the Law, commonly part of them muſt be eaten, *Exod.* 12. 5, 6, 7, 8, 9, 10, 11. To ſignifie, 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* 6. 51, 52, 53.

Ninthly,

Ninthly, This Sacrifice muſt be eaten with unleavened bread: To ſignifie, that they which love their ſins, that deviliſh leaven of *wickedneſs*, they do not feed upon Jeſus Chriſt.

Now of what hath 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 ſhew, 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: O 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 meer natural death, but a curſed death; even ſuch a one as men do 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 went under. The pains of his body were not all; no, but the pains of his *ſoul*; for his ſoul was made an offering, as well as his body; yet all but one Sacrifice, *Iſa.* 53. To ſignifie, that the ſuffering of Chriſt was not only a bodily ſuffering but

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 for ever ſaved.

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 torment indeed; his ſoul was that that felt the wrath of God. *My ſoul*, ſaith he, *is exceeding ſorrowful, even unto death*, Mat. 26. 38. *My ſoul is troubled, and what ſhall I ſay?* John 12. 27. The Rock was not ſo rent, as was his precious 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 eclipſings of the divine ſmiles of God, were both upon him, at once; the Devils aſſailing of him, and *God* forſaking of him, and all at once. *My God, my God*, ſaith he, *why haſt thou forſaken me?* Mat. 27. 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. O ſad! Sinners, this was not done in pretence, but in realty; 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, his mighty cries declare the things what, and for what he ſuffered declares. 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 did this bleſſed Jeſus in a little time Sinner, canſt thou read that Jeſus Chriſt was made an offering for ſin, and yet go on in ſin? canſt thou hear that the load of thy ſins did break the very heart of Chriſt, and ſpill his precious Blood? And canſt thou find in thy heart to labour to lay more ſins upon his back?

Canſt

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 of his ſufferings? O hard hearted wretch! How canſt thou deal ſo unkindly with ſuch a ſweet Lord Jeſus?

Q. But why did Chriſt offer himſelf in Sacrifice?

Anſw. That thou ſhouldeſt not be thrown to the very Devils.

Queſt. But why did he ſpill his precious blood?

A. That thou mighteſt enjoy the joys of Heaven.

Queſt. But why did he ſuffer the pains of Hell?

Anſw. That thou mighteſt not fry with the devil and damned ſouls.

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

Anſw. No, for without ſhedding of blood, there is no remiſſion, and beſides, there was no death, that could ſatisfie Gods 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 he.

Queſt. But why did God let him die?

Anſw. He ſtanding in the room of ſinners; and that in their names and natures, Gods juſtice muſt fall upon him; for juſtice takes vengeance for ſin whereſoever it 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.

Q. But did he indeed ſuffer the torments of hell?

Anſw. Yea, 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 of a natural death have ſerved the turn?

Anſw. No, in no wiſe: The ſins, for which he ſuffered, called for the torments of hell; the condition in which he died, did call for the torments of *hell*; for Chriſt did not die the death of a Saint, but the death of a Sinner; of a curſed and damned ſinner (becauſe he ſtood in their rooms, *Gal.* 3. 13.) the Law to which he was ſubjected, called for the torments of hell; the nature of Gods juſtice could not bate 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.

But ſecondly, had he not died and ſuffered the curſed death, the Covenant had been made void, and his ſuretiſhip 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 terms of the Covenant was, that he ſhould ſpill his blood, *Zech.* 9. 10, 11. 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, or believe him, they could not chuſe but break, and bleed at heart, to conſider and to think of him, *Zech.* 12. 10, 11.

Thus, paſſing this, I ſhall now ſpeak ſomething to Chriſt's *Prieſtly Office*: but by the way if any ſhould think, that I do here ſpin my thread

tread too long, in diſtinguiſhing his Prieſtly Office, from his being a Sacrifice; the ſuppoſing that for Chriſt to be a Prieſt and a Sacrifice is all one and the ſame thing, and it may be it is; becauſe they have not thought on this ſo well as they ſhould: Namely, that as he was a Sacrifice, he was paſſive, *Iſa.* 53. 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.* This conſideration being with ſome weight and clearneſs on my ſpirit, I was, and am cauſed to lay them down in two particular heads. And therefore,

The ſecond thing that I would ſpeak ſomething to, it is this; that as there were *Prieſts* under the firſt *Covenant*, ſo there is a Prieſt under this, belonging to this New Covenant, a high *Prieſt*, the chief *Prieſt*: as it is clear, where it is ſaid, *We having an high-Prieſt over the Houſe of God*, Heb. 10. 21. Chap. 3. 1. Chap. 5. 5, 10. and Chap. 7. 24, 25, 26. Chap. 8. 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: I ſay, how he did anſwer the *Types*, and where he went beyond them.

For his Qualifications.

Firſt, they muſt be called thereto of God; *No man takes his honour upon him, but he that is called of God, as* Aaron, *Heb.* 5. 4. Now *Aaron*'s being called of God to be a Prieſt, ſignifies,

that Jeſus Chriſt is a *Prieſt* of Gods appointment ſuch a one that God hath choſen, likes of, and hath ſet on work, *called of God an high-Prieſt*, &c. ver. 10.

Secondly, The Prieſts under the Law, they muſt be men compleat, not deformed; *Speak unto* Aaron, ſaith God to *Moſes*, *ſaying, Whoſoever he he 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* (if he be) *a blind man, or a lame man, or he that hath a flat noſe, or any thing ſuperfluous, or a man that is broken footed, or broken handed, or crook-backt, or a dwarf, or he that hath a blemiſh in his eye, or be ſeurvy, or ſcabbed, or hath his ſtones broken: No man that hath a blemiſh of the ſeed of* Aaron *the Prieſt, ſhall come nigh to offer offerings of the Lord made by fire; he hath a blemiſh, he ſhall not come nigh to offer the bread of his God*, Levit. 21. 17, 18, 19, 20, 21. What doth all this ſignifie, but that, in the firſt place, he muſt not be *lame*, to ſignifie, he muſt not go *haltingly* about the work of our Salvation. 2. He muſt not be blind, to ſignifie 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 ſignifie, that the Prieſt muſt not be *corrupt*, or *filthy* in his Office. 4. In a word, he muſt be every ways compleat, to ſignifie to us, that Jeſus Chriſt was to be, and is moſt compleat, and moſt 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*, will-

willing and ready, with abundance of bowels to offer for the people, and to make an atonement for them, *Heb.* 5. 1, 2. To ſignifie, 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, to offer up for them his precious blood; he muſt be ſuch a one, *who can have compaſſion on* (a company of poor) *ignorant ſouls and on them that are out of the way*, to recover them, and to ſet them in ſafety, *Heb.* 4. 15. and that he might thus do, he muſt be a man that had experience of the diſadvantages that infirmity and ſin did bring unto theſe poor creatures, *Heb.* 2. 17.

Fourthly, The high-Prieſts under the Law were not to be ſhie or *ſqueamiſh*, in caſe there were any that had the *plague* or *leproſie*, *ſcab* or *blotches*; but muſt look on them, go to them, and offer for them (*Levit.* 13. read that whole Chapter) all which is to ſignifie, 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 tending of. This privilege alſo have we under this ſecond Covenant. This is the way to make Grace ſhine.

Fifthly, The high-*Prieſts* under the *Law*, they were to be anointed with very excellent Oil, compounded by art (*Exod.* 29. 7. *Chap.* 30. 30.) to ſignifie, that Jeſus the great 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,

Sixthly, the Prieſt's food and livelihood in the time of his *Miniſtry*, was to be the conſecrated, and holy things, *Exod.* 29. 33. to ſignifie, 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.* 29. 4. to ſignifie, 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 for our Advantage. *For ſuch a high-Prieſt became us, who is holy, harmleſs, undefiled, ſeparate from ſinners, and made higher than the Heavens*, Heb. 7. 26.

Eighthly, The high-Prieſts under the Law, before they went into the holy place, they were to be cloathed with a curious garment, a *breaſt-plate, 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 28. of *Exodus*) and all this was to ſignifie what a Glorious high-Prieſt Jeſus Chriſt ſhould be; and how in the righteouſneſs of God, he ſhould appear before God as our high Prieſt, to offer up the Sacrifice that was to be offered for our ſalvation to God his Father: but I paſs that

Now I ſhall ſpeak to his Office: The Office of the high-Prieſt in general was two-fold. Firſt. To offer the Sacrifice without the Camp.

Secondly, To bring it within the veil, that is, into the holieſt of all, which did type out Heaven.

Firſt, it was the Office of the Prieſt to offer the ſacrifice; and ſo did Jeſus Chriſt, he did offer his own body and ſoul in ſacrifice. I ſay, HE did OFFER it, and not another, as it is written, *No man taketh away my life, but I lay it down of my ſelf; I have power to lay it down, and I have power to take it up again*, John 10. 17, 18. And again it is ſaid, *When he* (Jeſus) *had offered up one ſacrifice for ſins for ever, ſat down on the right hand of God*, Heb. 10. 12.

Secondly, The Prieſts under the Law muſt offer up the Sacrifice that God had appointed, and none elſe, a compleat one without any blemiſh; and ſo did our high-Prieſt, where he ſaith, *Sacrifice and offerings thou wouldeſt not, but a body haſt thou prepared me*, and that will I offer, *Heb.* 10. 5.

Thirdly, the Prieſt was to take of the aſhes of the Sacrifice, and lay them in a clean place: and this ſignifies, that the body of Jeſus after it had been offered, ſhould be laid into *Joſeph's Sepulchre*, as in a clean place, where never any man before was laid, *Levit.* 6. 11. compared with *John* 19. 41, 42.

This being one part of his office, and when this was done, then 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, *Exodus* 28. *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. And this was to ſignifie, that when Jeſus Chriſt was to enter into the holieſt, then he was there to bear the names of his elect, in the tables of his heart, before the *Throne* of God, and the *Mercy-ſeat*, *Heb.* 12. 23.

Thirdly, With this he was to take of 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; and this was to be done by the High-Prieſt only. To ſignifie, that none but Jeſus Chriſt muſt have this office and privilege, to be the peoples High-Prieſt to offer for them. *Heb.* 9. 7. *But into the ſecond went the High-Prieſt alone once every year, yet not without blood, which he offered for himſelf and for the errors of the people.*

Fourthly, He was there to make an atonement for the people with the blood, ſprinkling of it upon the mercy-ſeat; but this muſt be done with much incenſe, *Levit.* 16. *And Aaron ſhall bring the bullock which is for a ſin-offering for himſelf, and for his houſe, and ſhall kill the bullock of the ſin-offering, which is for himſelf. And he ſhall take a cenſor 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 veil: 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

upon the teſtimony, that he die not. And he ſhall take of the blood of the bullock, and ſprinkle it upon the mercy-ſeat eaſt-ward, and before the mercy-ſeat ſhall he ſprinkle the blood with his finger ſeven times. And then he ſhall kill the goat of the ſin-offering which is for the people, and bring his blood within the veil, 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, verſe 11, 12, 13, 14, 15. Now this was for the Prieſt and the People; all which doth ſignifie, that Jeſus Chriſt was after his Death, to go into heaven it ſelf, of which this holy place was a figure, *Heb.* 9. and there to carry the ſacrifice that he offered upon the croſs, into the preſence of God, for to obtain mercy for the people in a way of juſtice. And in that he is ſaid to take 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.

I might have branched theſe things out into ſeveral particulars, but I would be brief.

I ſay, therefore, The office of the Prieſts 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* 1. 8, 9, 10, 11. This is Jeſus Chriſt's work now in the kingdom of glory, to plead his own blood, the nature and virtue of it, with a perpetual interceſſion to the God of mercy, on the behalf of us poor miſerable ſinners, *Heb.* 7. 24.

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,

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 17. 15.

Secondly, in caſe the devil ſhould aſpire up into the preſence of God, to accuſe any of the poor Saints, and to plead their back-ſlidings 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 did give when he was on the Croſs, but alſo the vertue 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 then being reconciled, we ſhall be ſaved by his life*; that is, by his interceſſion, *Rom.* 5. 10.

Thirdly, The maintaining of Grace, alſo, is by *Jeſus Chriſts* 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* 17. 9. But the reaſon why thou ſtandeſt while others fall, the reaſon why thou goeſt through the many temptations

of

of the World, and ſhakeſt them off from thee while others are enſnared, and intangled therein; it is becauſe thou haſt an *interceding Jeſus. I have prayed* (ſaith he) *that thy faith fail not*, Luke 22. 3. 2.

Fourthly, It is partly by the virtue of Chriſts interceſſion that the elect are brought in; there are many that are come to Chriſt, which are not yet brought into 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* 17. 20. And let me tell thee ſoul for thy comfort, who art a coming in to Chriſt, *panting* and *ſighing*, as if thy heart would break; I tell thee, ſoul, thou wouldeſt 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: and let me tell thee alſo, that it is his buſineſs to make interceſſion for thee; not only that thou migheſt come in, but that thou mighteſt be preſerved, when thou art come in. Compare *Heb.* 7. 25. *Rom.* 8. 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

holy duties, *Rev.* 8. 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 entred 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. 9. 11, 12, 13, 14, 15.

The third thing now to be ſpoken to, it 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.

1ſt. They that were called to the prieſthood under the Law, were but men; but he is both *God and Man,* Heb. 7. 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.* 7. 23. but he for evermore, *ver.* 24.

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

5. They as ſervants; but he as a *Son, Heb.* 3. 6.

6. Their

6. Their garments were but ſuch as could be made with hands, *Ez.* 28. but his the very righteouſneſs of God, *Rom.* 3. 22.

7. Their offerings were but the body and blood of beaſts, and ſuch like, *Phil.* 3. 8. but his offering was his own body and ſoul, *Heb.* 9. 12. 13. *Chap.* 10. 4, 5. *Iſa.* 53. 10. *Heb.* 10. 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.* 9. 10, 11.

9. Their holy place was but made by men, *Heb.* 9. 24. but his, or that which Jeſus is entered, is into *heaven it ſelf,* Heb. 5. 2, 3.

10. When they went to offer their ſacrifice, they were forced to offer for themſelves as men compaſſed about with infirmity, *Heb.* 7. 26. but the holy, harmleſs, *Heb.* 10. 11. who did never commit the leaſt tranſgreſſion, *Heb.* 7. 26.

11. They, when they went in to offer, were fain to do it ſtanding, *Heb.* 10. to ſignifie, that God had no ſatisfaction therein; but he, *when he had offered one ſacrifice for ſin, for ever ſat down on the right-hand of God,* Jer. 12. To ſignifie, that God was very well pleaſed with his offering.

12. They were fain *to offer oftentimes the ſacrifice that could never take away ſin; but he by one offering hath perfected for ever them that are ſanctified,* Heb. 10. 11, 14.

13. Their ſacrifices at the beſt could but ſerve for the cleanſing of the fleſh, *Heb.* 9. 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, *verſe* 14.

14. Thoſe High-prieſts could not offer but once a year in the holieſt of all, *ver.* 7. but our high-

high-Prieſt, he ever liveth to make interceſſion for us, *Heb.* 7. 24, 25.

15. Thoſe high-Prieſts, notwithſtanding they were Prieſts, they 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 death would be too hard for them, *Heb.* 7. 21, 23. but our high-Prieſt hath vanquiſhed and overcome that cruel enemy of ours, *Heb.* 2. 15. and brought life and immortality to light, through the glorious Goſpel, 2 *Tim.* 1. 10.

17. Thoſe high-Prieſts were not able to ſave themſelves; but this is able to ſave himſelf, and all that come to God by him, *Heb.* 7. 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 1. 7.

19. Thoſe high-Prieſts ſome times 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 give 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 it ſelf; but Jeſus hath by one offering (as I ſaid before) perfected for ever thoſe that he did die for. Thus in brief I have ſhewed in ſome particulars, how and wherein Jeſus our high Prieſt doth go beyond thoſe high-

Prieſts:

Prieſts: and many more without queſtion might be mentioned, but I forbear.

A fifth Office of Chriſt in reference to the ſecond Covenant, it was that he ſhould be the *Fore-runner*, again 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 ſo ſoon as this was done, he goeth poſt haſt to heaven again; not only to exerciſe the ſecond part of his Prieſtly Office, but as our *Fore-runner*, to take poſſeſſion for us, even into heaven it ſelf, as you may ſee, *Heb.* 6. 20. where it is ſaid, *Whither the fore-runner is for us entred.*

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

Secondly, He is run before to take poſſeſſion of Glory in our natures for us.

Thirdly, He is run before to prepare us our places againſt we come after, *I go to prepare a place for you*, John 14. 1, 2. 3.

Fourthly, He is run thither to make the way eaſie, in that he hath firſt trodden the path himſelf.

Fifthly, He is run thither to receive gifts for us. All ſpiritual and heavenly gifts had been kept from us, had not Chriſt ſo 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 things have I ſpoken to ſhew you, that Saints are under Grace.

on theſe glorious things, the Lord enlarge them upon your hearts by meditation.

Here now 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 them by. 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 thro' the ſatisfaction (according to the conditions) given by another for us; for tho' it be free, and freely given to us, yet the obtaining of it did coſt our *Head*, or *Publick-man*, a very dear price (1 *Cor.* 6. 20.) *For you are bought with a price, even with the precious blood of Chriſt* (1 Pet. 1. 9.) So it is by another, I ſay, not by us; yet it is as ſure 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 our ſelves: Nay, ſurer; for conſider, I ſay, this Grace is free to us, and comes upon a clear ſcore, by virtue of the labour and purchaſe of another for us; mark, that which is obtained by another for us, is not obtained for us by our ſelves: Now, *but Chriſt hath* (Heb. 9. 12.) *not by the blood of goats and calves obtained eternal redemption for us* (which were things offered by men under the Law) *but by his own blood* (meaning Chriſt's) *he enter'd 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

of God did call for at the hands of man, if ever he intended to be a partaker of the grace of God, this Jeſus, this one Man, this publick Perſon, did compleatly give a ſatisfaction to it, even ſo effectually; which cauſed God not only to ſay, I am pleaſed, but, *I am well pleaſed*, Mat. 3. 17. Compleatly and ſufficiently ſatisfied with thee on their behalf; for ſo you muſt underſtand it: Mark there theſe following words, *And having made peace* (or compleatly 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 who were ſometimes alienated, and enemies in your mind by wicked works; yet now hath he reconciled*, how, *in the body of his fleſh, through death, to preſent you holy*; mark, *holy and unblamable, and unreprovable in his ſight*, Coloſ. 1. 21, 22, 23. And thus it is Grace, unchangeable Grace to us; becauſe it was obtained, yea, compleatly 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 compleatly obtain and bring in unchangeable grace, for ſuch an innumerable company of ſinners as are to be ſaved?

Anſw. Firſt, In that he was every way fitted for ſuch a work. And, ſecondly, In that, as I ſaid before, he did every way compleatly ſatisfie that which was offended by our diſobedience to the former Covenant. And for the clearing of this,

Firſt, Conſider, Was it man that had offended? He was man that gave the ſatisfaction. *For asby man came death, even ſo alſo by man did*

come

come the resurrection from the dead, 1 Cor. 15. 21.

Secondly, Was it God that was offended? He was God that did give a satisfaction. *To us a Child is born, to us a Son is given.* —— *And his name shall be called the mighty God* (Isa. 9. 6.) *He thought it no robbery to be equal with God: but* (for our sakes, 2 *Cor.* 8. 9.)) *he made himself of no reputation,* &c. Phil. 2. 5, 6, 7.

Thirdly, For the further clearing of this, to shew you that in every thing he was rightly 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, against the man*; mark, *the man that is my fellow, saith the Lord of Hosts* Zech. 13. 7.

So that now let divine and infinite Justice turn it self which may it will, it finds one that can tell how to match it; for if it say, I will require the satisfaction of man, here is a man to satisfie its cry: but if it say, but I am an infinite 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.* 8. 23. Fellow in his Power and strength, 1 *Cor.* 1. 24. Fellow in his Wisdom, *see again the same verse.* Fellow in his mercy and grace, *Tit.* 2. 10. compared with ver. 11. together with the rest of the attributes of God; so that, I say, let justice turn it self which way it will, here is a compleat person to give a compleat satisfaction: thus much of the fitness of the Person.

Secondly, for the compleatness of the satisfaction given by him for us. And that is discovered in these particulars.

First,

Firſt, Doth juſtice call for the blood of that nature that ſinned? Here is the heart blood of Jeſus Chriſt. *We have redemption through his blood*, Epheſ. 1. 14. 1 Pet. 1. 18, 19. Zech. 9. 10, 11.

2. Doth juſtice ſay, that this 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 20. 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 he that ſo loved us, that he *waſhed us from our ſins in his own blood*, Rev. 1. 5.

4. Is there to be a righteouſneſs to cloth 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. 3. 22. Phil. 3. 8, 9, 10.

5. Is 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, will be content *to bear them all himſelf alone, even in his own body upon the tree?* 1 Pet. 2. 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 tranſgreſſion of man? he will be willing to be curſed, yea to be made a curſe for ſinners, rather than they ſhall be curſed and damned themſelves; *Gal.* 3. 13.

7. Muſt the great and glorious God, whoſe eyes are ſo pure that he cannot behold iniquity: I ſay, 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 is *willing to lay down his life for his ſheep*, John 10. 11.

8. Muſt he not only die a natural death, but muſt his ſoul deſcend into hell (tho' it ſhould not be left there?) he will ſuffer that alſo, *Pſal.* 16. 10. and *Acts* 2. 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, and alſo through the ſtrength of his God-head, he will raiſe himſelf out of the grave, though death hold him never ſo faſt, and the Jews lay never ſuch a great ſtone upon the mouth of the Sepulchre, and ſeal it never ſo faſt, 1 *Cor.* 15. 2. *Luke* 24. 34.

10. Muſt he carry that body into the preſence of his Father, to take poſſeſſion of Heaven, *Heb.* 9. 24. *John* 14. 2, 3. And muſt he appear there as a Prieſt (*Heb.* 6. 20.) as *fore-runner* (ver. the ſame) as an *Advocate* (1 John 2. 1, 2.) as *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, the Grace of God by faith in Jeſus Chriſt, might be made ſurer to all the ſeed. *Who then can condemn? it is God that juſtifieth; becauſe Chriſt hath dyed, yea, rather that is riſen again. Who* (now ſeeing all this is ſo effectually done) *ſhall lay any thing*, the leaſt thing? who can find the leaſt flaw, the leaſt wrinckle, the leaſt defect or imperfection *in this glorious ſatisfaction?*

Object. But is it poſſible that he ſhould ſo ſoon give infinite juſtice a ſatisfaction, a compleat 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 ſatisfie God in; that is, they that fall into the priſon and pit of utter darkneſs, muſt be there to all eternity, to the end, the juſtice of God may have its full blow at them. But now he that I am ſpeaking of, is *God* (*Iſa.*9.6. 2 *Tim.*1 16. *Heb.*1.8,9. *Phil.*2.4, 5, 6. and ſo is infinite: Now he which is 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 very God, as Jeſus Chriſt was: For the reaſon why the poſterity of *Adam*, even ſo many of them as fall ſhort of life, muſt lie broiling in hell to all eternity, is this; They are not able to give the juſtice of God ſatisfaction, they being not infinite, as aforeſaid. *But Chriſt* (that is *God-man*) *being come an high-Prieſt* (that is 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*; mark you that, *but by his own blood he hath entered into the holy place, having* (already) *obtained eternal redemption for us:* But how? *For if the blood of bulls and goats, and the aſhes of an heifer ſprinkling the unclean, ſanctifieth to the purging of the fleſh, how much more ſhall the blood of Chriſt, who through the eternal Spirit* (who through the power and vertue of his infinite *God-head*)

offered himſelf without ſpot to God, purge your conſciences from dead works, to ſerve the living God? And for this cauſe (that is, for that he is God as well as man, and ſo able to give juſtice an infinite ſatisfaction; therefore) *he is the Mediator of the New Covenant, that by the means of his 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. 9. 11, 12, 13, 14, 15. as I ſaid before.

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

Anſw. It is evident, yea, wonderful evident, that this hath pleaſed him to the full, as appeareth by theſe following Demonſtrations.

Firſt, In that God did admit him into his preſence; yea, receive him with joy and muſick, even with the ſound of the *Trumpet* at his aſcenſion into Heaven (*Pſal.* 47. 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* 16. 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 juſtifie ſinners withal, in that when I go to appear in the Preſence of my Father on their behalf, he ſhall give me entertainment, and not throw me down from heaven, becauſe I did not do it ſufficiently.

Again, If you conſider the high eſteem that God the Father doth ſet on the death of his Son,

you

you will find that he hath received good content 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 for ſalvation unto the ends of the earth,* Iſa. 49. 1, 2, 3, 4, 5, 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 barbarous 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 carriage 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 did want a ſatisfaction ſuitable to the greatneſs of their ſins. There was *Manaſſeth*, who was one that burnt his children in the fire to the devil, 2 *Chron.* 33. from 1, to 12. that uſed witchcraft, that uſed to worſhip the hoſt of heaven, that turned his back on the word that God ſent unto him: nay, that did worſe than the very heathen that God caſt out before the Children of *Iſrael*. Alſo thoſe that are ſpoken of *Acts* 19. 19. that did ſpend ſo much time in conjuration, and the like, *Acts* 8. (for ſuch I judge they were) that when they came to burn their books,

they counted the price thereof to be fifty thouſand pieces of Silver. *Simon Magus* alſo that was a Sorcerer, and bewitched the whole City, yet he had mercy proffered to him once and again: I ſay it was not the greatneſs of the ſins of theſe ſinners; no nor of an innumerable company of others that made God at all to object againſt the ſalvation of their ſouls, which juſtice would have conſtrained him to, had he not had ſatisfaction ſufficient, by the blood of the Lord Jeſus. Nay further, I do find that becauſe God the Fether, would not have the merits of his Son to be undervalued; I ſay, he doth therefore freely by his conſent, let mercy be proffered to the greateſt ſinners, in the firſt place, for the Jews, that 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 is neceſſary* (ſaith he) *that the word of God ſhould firſt have been ſpoken to you*, Acts 13. 46. Acts 3. 26. 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, and begin*; mark that, *begin at Jeruſalem*, Luke 24. 47. Let them that but the other day had their hands up to the elbows in my heart blood, have the firſt proffer of my mercy. And ſaith *Paul*, *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. 15. 16. As the Apoſtle ſaith, thoſe ſinners that were dead, poſſeſſed with the devil, and the children of wrath he hath quickned, delivered and ſaved, *Epheſ.* 2. 1, 2, 3, 4, 5, 6, 7. *that he might even in the very ages to come, ſhew forth the exceeding riches*

of

of his grace in his kindneſs towards us (and that) *through Jeſus Chriſt.*

Secondly, It is evident that that which this man did as a common perſon, he did it compleatly and ſatisfactorily, as appears by the openneſs (as 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 will give thee the* (very) *heathen for thine inheritance, and the uttermoſt parts of the earth for thy poſſeſſion*, Pſal. 2. 8. And this was at his reſurrection, *Acts* 13. 33. Whereas, though he had asked, yet if he had not given a full and compleat ſatisfaction, juſtice, would not have given him any thing; for juſtice the juſtice of God is ſo pure, that if it be not compleatly ſatisfied in every particular, it giveth nothing but curſes, *Gal.* 3. 10.

Thirdly, It is yet far more evident that he hath indeed 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 (*Pſal.* 68. 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 *Scepter* above every *Scepter*; a *Crown* above every *crown*; a *Kingdom* above every *Kingdom*, *Phil.* 29. *Rev.* 19. 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 an 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 of his work, as the Mediator of the New Covenant, *Thou haſt aſcended on high, thou haſt led Captivity Captive, thou haſt received gifts*; mark, thou haſt received them, *for men, even for the* (worſt of men, the) *rebellious alſo*: And hath ſent forth ſome, being furniſhed with theſe gifts; ſome I ſay, *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 Faith*, &c. *Eph.* 4. 8, 9, 10, 11, 12, 13.

Fourthly, It doth ſtill appear far more evident: For will you hear what the Father himſelf ſaith for the ſhewing of his well-pleaſedneſs, in theſe two particulars. Firſt, In that he bids poor ſouls to hear, and to do as Chriſt would have them, *Mat.* 3. 17. *Luke* 9. 35. Secondly, In that he reſolves to make them that turn their backs upon him, that diſhonour him, (which is done in a very great meaſure by thoſe that lay aſide his merits done by himſelf for Juſtification) I ſay, he that reſolved to make them his *footſtool*; where 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? Do they ſlight thy groans, thy tears, thy blood, thy death, thy reſurrection, and interceſſion, thy ſecond coming again in heavenly glory? I will tear them, and rend them; I'll make them as mire in the ſtreets; I will make thy enemies thy footſtool (*Pſal.* 110. 1. *Mat.* 22. 44.

22. 44. *Heb.* 1. 13. Chap. 10. 15.) I, ſaith he, *And thou ſhalt daſh them in pieces like a Potters Veſſel*, Pſal. 2. 9. Look to it you that ſlight the merits of the blood of Chriſt.

Fifthly, Again further; yet God will make all the world to know, that he hath been, and is well pleaſed in his Son, in that God hath given (and will make it appear he hath given) the world to come into his hand, *Heb.* 2. And that he ſhall raiſe the dead, bring them before his judgment-ſeat, execute judgment upon them, which he pleaſeth to execute judgment on to their damnation; and to receive them to eternal life whom he doth favour, even ſo many as ſhall be found to believe in his name and merits (*John* 5. 26, 27, 28.) *For as the Father hath life in himſelf; ſo hath he given to the Son life in himſelf; And he hath given him authority to execute judgment alſo; becauſe he is the Son of man*——*For the hour is coming, that 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.* I, and 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*, Romans 14. 11. Phil. 2. 9, 10, 11.

Much more might be added to diſcover the glorious perfection of this mans ſatisfaction: but for you that deſire to be further ſatisfied concerning this, ſearch the Scriptures, and beg of God to give you faith and underſtanding therein: and 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 Potters veſſel: for this hath Chriſt received of his Father to do unto you, *Rev.* 2. 27.

Thus I have ſhewed you in particular, that the Covenant of the grace of God is free and unchangeable to men; that is, in that it hath been obtained for men, and that perfectly, to the ſatisfying of juſtice, and taking all things out of the way, that were any ways an hinderance to our ſalvation, *Col.* 2. 14,

The ſecond thing for the diſcovering of this freeneſs, and conſtancy of the Covenant of the Grace of God, it is manifeſted thus.

Firſt, Whatſoever any man hath of the Grace of God, he hath it as a *free gift* of *God* through Chriſt Jeſus the Mediator of this Covenant, even when they are in a ſtate of enmity to him (mark that *Rom.* 5. 8, 9. *Col.* 1. 21, 22.) whether it be Chriſt as the *Foundation Stone*, or faith to lay hold on him, *Eph.* 28. *For by Grace you are ſaved through Faith, and that not of your ſelves* (not for any thing in you, or done by you for the purchaſing of it) *but it is the free gift of God.* And that beſtowed on you, *even when ye were dead in treſpaſſes and ſins*, Eph. 2. 1, 2, 3, 4, 5, 6, 7, 8, 9. Nay, if thou haſt ſo much as one deſire that is right, it is the gift of God; for of our ſelves, ſaith the Apoſtle, *we are not able to ſpeak a good word, or think a good thought.* 2 Cor. 3. 5.

Was it notGrace, *abſolute* Grace, that God made promiſe to *Adam* after tranſgreſſions? *Gen.* 3. 5.

Was it not free grace in God to ſave ſuch a wretch as *Manaſſeth* was, who uſed inchantments, witchcraft, burnt his children in the fire, and wrought much evil? 1 *Chron.* 33.

Was it not free grace to ſave ſuch as thoſe were that are ſpoken of in the 16 of *Ezekiel*, which 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 proſecute, which converted him, and made him a veſſel of mercy?

And what ſhall I ſay of ſuch that are ſpoken of in the 1 *Cor.* 6. 9, 10. ſpeaking there of *fornicators, idolaters, adulturers, effeminate, abuſers of themſelves with mankind, thieves, covetous, revilers, drunkards, extortioners,* the baſeſt of ſinners in the world, and yet were waſhed, and yet were 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 do go thither, it muſt be freely by Grace.

Secondly, In the next place, it appears to be unchangeable in this. Firſt. Becauſe Juſtice being once ſatisfied, doth not uſe to call for the debt again: No, let never ſuch a ſinner come to Jeſus Chriſt, and ſo to God by him; and Juſtice inſtead of ſpeaking againſt the ſalvation of that ſinner, It will ſay, I am juſt as well as faithful to forgive him his ſins, 1 *John* 1. 9. When Juſtice it ſelf is pleaſed with a man, and ſpeaks on his ſide, inſtead of ſpeaking againſt him, we may well cry out, *Who ſhall condemn?*

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2. Becauſe there is no law to come in againſt the ſinner that believes in Jeſus Chriſt; for he is not under that, and that by right comes in againſt none, but thoſe that are under it: But believers are not under that, that is not their Lord, therefore that hath nothing to do with them; and beſides Chriſts blood hath not only taken away the curſe thereof, but alſo he hath in his own perſon compleatly fulfilled it as a publick perſon in our ſtead, *Rom.* 8. 1, 2, 3. 4.

3. The Devil that accuſed them is deſtroyed, *Heb.* 2. 14, 15.

4. *Death* and the *Grave*, and *Hell* are overcome, 1 *Cor.* 15. 55. *Hoſea* 13. 14.

5. *Sin* that great enemy of *mans* ſalvation, that is waſhed away, *Rev.* 1. 5.

6. The righteouſneſs of God is put upon them that believe, and given to them, and they are found in it, *Phil.* 3. 8, 9, 10. *Rom.* 3. 22.

7. Chriſt is always in Heaven to plead for them, and to prepare a place for them, *Heb.* 7. 24. *John* 14. 1, 2, 3, 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 uſe to take *honeſt men* upon their *bare words*; but God, *willing more abundantly to ſhew unto the heirs of promiſe the immutability of his Counſel* (hath) *confirmed it by an Oath, that by two immutable things* (his promiſe and his Oath) *in which it is impoſſible for God to lye* (or break either of them) *we might have ſtrong conſolation, who have fled for refuge to*

lay hold upon the hope ſet before us (Heb. 6. 13, 17, 18.) I'll warrant you 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.

Again, Thirdly, Not only thus, but Firſt, God hath begotten Believers again to himſelf, to be his *adopted* and *accepted* children, in and through the Lord Jeſus, 1 *Pet.* 1. 3.

Secondly, God hath prepared a Kingdom for them, before the foundation of the world, through Jeſus Chriſt, *Mat.* 25.

Thirdly, He hath given them an earneſt of their happineſs, while they live here in this world (*Eph.* 1. 13, 14.) *After ye believed you were ſealed with the holy Spirit of promiſe, which is the earneſt of our inheritance, until the redemption of the purchaſed poſſeſſion to the praiſe of his glory*, and that through this Jeſus.

Theſe Things are more fully laid down in that part of the Book which containeth the Diſcourſe of the Privileges of the New Covenant.

Fourthly, If his Children ſin thro' weakneſs, or by ſudden temptation; they confeſſing of 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 this freely, without any work done by men as men. *Not for your own ſakes do I do this, O houſe of Iſrael, be it known unto you, ſaith the Lord*, Ezek. 36. 22, 23. but wholly and alone by the blood of Jeſus.

Fifthly, In a word, If you would ſee it altogether, God's love was the cauſe why Jeſus Chriſt was ſent to bleed for ſinners. Jeſus Chriſt's

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bleeding ſtops the crys of divine juſtice: God looks upon them as compleat in him, gives them to him, as his 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. *Thrice happy are the people that are in ſuch a caſe.*

Nay, further, 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 you how dearly, how really, how conſtantly he loveth us, who by the faith of his operation, hath 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, and ſo I ſhall fall upon the next thing.

Firſt, God loves the Saints, as he loves Jeſus Chriſt: And God loves Jeſus Chriſt with an eternal love; therefore the Saints alſo with the ſame. *Thou haſt loved them, as thou haſt loved me*, John 17. 23.

Secondly, That love which is God himſelf, 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 an everlaſting love. There is none dare ſay, that the love of God is mixed with a created mixture: if

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 4. 16.

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not, then it muſt needs be himſelf, 1 *John* 4. 16.

Thirdly, That love which is always pitched upon us, in an Object 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: Therefore it muſt needs be unchangeable.

Fourthly, If he with whom the Covenant of Grace was made, did in every thing, and condition, do, even what the Lord could deſire or require of him, that his love might be extended to us, and that for ever; then his love muſt needs be an everlaſting love, ſeeing every thing required of us, was compleatly accompliſhed for us by him: And all this hath our Lord Jeſus done, and that moſt gloriouſly, even on our behalf: therefore it muſt needs be a love that laſts for ever and ever.

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 unchangeable. And he hath done ſo: therefore it is impoſſible for God to lye; and ſo for his eternal love to be unchangeable (*Heb.* 6. 13, 14, 17, 18.) Here is an argument of the *Spirits* 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.* 2. 8. *Phil.* 1. 28, 29.) So that here is the love unchangeable; here is alſo the condition given by him whoſe love is unchangeable, which may ſerve yet further for a ſtrong argument, that God will have

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his love unchangeable. Sinner, this is better felt and enjoyed, than talked of.

Object. But if this love of God be unchangeable in it ſelf, yet it is not unchangeably ſet upon the Saints, unleſs they behave themſelves the better.

Anſw. As God's love at the firſt was beſtowed upon the Saints, without any thing foreſeen by the Lord in them, as done by them (*Deut.* 9. 4, 5, 6.) So he goeth on with the ſame, ſaying, *I will never leave thee nor forſake thee*, Heb. 13. 5.

Object. But how cometh it to paſs then that many fall off again, from the Grace of the Goſpel, after a profeſſion of it for ſome time, ſome to deluſions, and ſome to their open ſins again?

Anſw. They are all 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 there is no ſuch matter; and that they are the children of God, when the devil is their father; (as it is in *John* 8. 40, 41, 42, 43, 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*, ſo God ſuffereth them to fall, to make it appear that they are not *Sons*, not of the houſhold of God. *They went out from us, for they were not of us; for if they had been of us, no doubt,* (mark that) *no doubt* (ſaith he) *they would have continued with us; but they went out from us, that it might be made manifeſt that they were not all of us* (1 John 2. 19.) And tho' *Hymenæus* 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. 2. 17, 18, 19.

Object. But

Object. But the Scripture ſaith, that there are ſome that had Faith, yet loſt it, and have made ſhipwrack of it: Now God loves no longer than they believe, as is evident; For *he that believes 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 is more ſorts of Faith than one, that is ſpoken of in Scripture.

Firſt, There is a Faith that men may have, and yet be nothing, none of the Saints of God (2 *Cor.* 13. 1, 2, 3, 4.) and yet may do great things therewith.

2. There is a Faith that was wrought meerly by the operation of the miracles that were done in thoſe days 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 hath done?* The great thing that wrought their Faith in them, was only by ſeeing the miracles that he did (*John* 7. 31. *John* 2. 23.) which is not that ſaving Faith, which is called the *Faith of God's Elect,* as is evident: For there muſt not be only miracles wrought upon *outward objects,* to beget that, that being too weak a thing, 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.* 1. 18, 19.) So there is a believing, being taken with ſome marvellous work, viſibly appearing to the outward ſenſe of ſeeing; and there

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is a believing that is wrought in the heart, by an inviſible operation of the Spirit, revealing the certainty of the ſatisfaction of the merits of Chriſt to the ſoul in a more glorious way, both for certainty and for durableneſs, both as to the promiſe and the conſtancy of it, *Mat.* 16. 17, 18.

3. There is a faith of a man's own, of a man's ſelf alſo; but the faith of the operation of God (in Scripture) is ſet in oppoſition to that; for ſaith he, *you are ſaved by grace thro' faith, and that not of your ſelves,* (of your own making, but that which is the free gift of God) *Eph.* 2. 8.

4. We ſay, There is an *hiſtorical faith,* that is, ſuch as is begotten meerly by the *hiſtory* of the *word,* not by the *co-operation* of the *Spirit* by the *word.*

5. We ſay, 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 neither at the day of death, nor 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 full of it.

6. There is a faith that is called (in Scripture) a dead faith, the faith of devils, or of the devil; they alſo that have only this, they are like the devil, and as ſure to be damned as he, notwithſtanding their faith, if they get no better into their hearts; for it is far off from enabling of them to lay effectual hold of Jeſus Chriſt, and ſo to put him on for eternal life and ſanctification *(Jam.* 2. 19, 26.) which they muſt do if ever they be ſaved.

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

7. I do ſuppoſe alſo, That there is a Faith that is wrought upon men through the influence of thoſe gifts and abilities that God gives ſometimes to thoſe that 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; I ſay, they therefore do 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 a conſidering of the great gifts that God hath beſtowed upon them, as to the things before-mention'd:

As thus, Firſt, The poor ſoul conſidering how ignorant it was, and now how knowing it is. Secondly, Conſidering how vain it formerly was, and alſo now how civil it is, preſently makes this concluſion, Surely God loves me, ſurely he hath made me one of his, and will ſave me. This is now a wrong faith, as is evident, in that it is placed upon a wrong object; for mark, 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

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through thoſe things that God hath given it; as of gifts, either to preach or pray, or great works, or the like, which will aſſuredly 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 cauſe 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 Grace with his great love, wherewith he loved us,* (When? when we believed, or before?) *even when we were dead in our ſins* (and ſo, far off from believers) *hath quickned us together with Chriſt (by grace ye are ſaved)* Eph. 2. 4, 5.

Now alſo, I ſuppoſe that thou wilt ſay in thy heart, I would you would ſhew us then, what is ſaving faith; which thing it may be I may touch upon a while hence, in the next thing that I am to ſpeak unto: O they that have that, are ſafe indeed!

The Second Thing.

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.*

Anſw. Indeed now we are come to the pinch of the whole diſcourſe; and if God do but help me to run rightly thorough this, as I do verily believe he will, I may do thee, Reader, good, and bring glory to my God.

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The Queſtion containeth theſe two branches, Firſt, Who are brought in: Secondly, How they are brought in: The Firſt is quickly anſwered: *Chriſt Jeſus came into the world to ſave ſinners, Jewiſh ſinners, Gentile ſinners, old ſinners, young ſinners, great ſinners,* the *chiefeſt* of *ſinners,* 1 Tim. 1. 14, 15. Rom. 5. 7, 8, 9, 10. 1 Cor. 6. 9, 10. Mat. 21. 31. *Publicans* and *Harlots*; that is, Whores, Cheaters and Exactors, ſhall enter into the Kingdom of Heaven. *For I came not* (ſaith Chriſt) *to call the righteous, but ſinners to repentance,* Mark 2. 17.

A ſinner in the Scripture is deſcribed in general to be a tranſgreſſor of the Law. 1 *John* 3. 4. *Whoſoever committeth ſin, tranſgreſſeth the law; for ſin is the tranſgreſſion of the law.*

But particularly, they are deſcribed in a more particular way, as Firſt, Such as in whom dwelleth the devil, *Epheſ.* 2. 2, 3. Secondly, Such as will do the ſervice of him, *John* 8. 44. Thirdly, Such as are enemies to God, *Col.* 1. 21. Fourthly, Such as are (1 *Cor.* 6. 9, 10. 2 *Chron.* 33. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, *&c.* *Acts* 9. 1, 2, 3. 1 *Tim.* 1. 14, 15, 16. *Acts* 19. 19. *Acts* 2. 36, 37.) *Drunkards, Whoremaſters, Lyars, perjured Perſons, Covetous, Revilers, Extortioners, Fornicators, Swearers, poſſeſſed with Devils, Thieves, Idolaters, Witches, Sorcerers, Conjurers, Murderers,* and the like; theſe are ſinners, and ſuch ſinners, that God hath prepared heaven, happineſs, pardon of ſin, and an inheritance of God, with Chriſt, with Saints, with Angels, if they do come in and accept of Grace, as I might prove at large; For God's grace is ſo great, that if they do come to him by Chriſt, preſently all is forgiven them; therefore never object, that thy ſins are too great

to be pardoned; but *come taſt and ſee how good the Lord is to any whoſoever come unto him.*

The ſecond thing is, How are theſe brought into this everlaſting Covenant of Grace?

Come to the touchſtone, ſinner.

2. *Anſw.* When God doth in deed and in truth, bring in a ſinner into this moſt bleſſed Covenant (for ſo it is) he uſually goeth 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 God kills; And, Thirdly, To what God kills thoſe, whom he makes alive in Jeſus Chriſt.

For the Firſt, When God brings ſinners into the Covenant of Grace, he doth firſt kill them with the Covenant of Works, which is the moral Law, or ten Commandments. This is *Paul*'s doctrine, and alſo *Paul*'s 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.* 3. 6, 7, 8, 9. *The letter* (ſaith he) *killeth*, or the Law, or the miniſtration of death which in another place is called a ſound of words, *Heb.* 12. 19. becauſe they have no life in them, but rather death and damnation, through our inability to fulfil them (*Rom.* 8. 3.) doth kill 2 *Cor.* 6.

Secondly, It is his experience, where he ſaith, *I was alive once* (that is, to my own things, *Phil.* 3. 7, 8, 9, 10.) *without the law* (that is, before God did ſtrike him dead by it) *but when the commandment came* (that is, to do and exerciſe its right Office on me, which was to kill me, then)

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ſin revived and I died, (and I was killed,) *and the commandment* (or the Law) *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. 7. 9, 10, 11. And indeed to ſpeak my own experience, together with the experience of all the Saints, they can ſeal with me to this, more or leſs.

Queſt. But how doth God *kill* with this Law or *Covenant?*

Anſw. Firſt, by opening to the Soul the Spirituality of it; *The Law is ſpiritual* (ſaith he) *but I am carnal, ſold under ſin,* Rom. 7. 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. I ſinner, when the Law doth come home indeed upon thy ſoul in the ſpirituality of it, it will diſcover ſuch things to thee to be ſins, that now thou lookeſt over, and regardeſt not; that is a remarkable ſaying of *Paul,* when he ſaith, *Sin revived and I died*; ſin revived, ſaith he, as if he had ſaid, thoſe things that before I did not value nor regard, but looked upon them to be trifles, to be dead and forgotten; but when the Law, was faſtned 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 them, 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, *Mat.* 5. 28.

Secondly, It ſheweth that every ſuch ſin deſerveth eternal damnation. (Friends, I doubt there

there be but few of you that 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 with a diſcovery of this doth alſo diſcover his own divine and infinite Juſtice, (of which the Law is a deſcription) which backs what is diſcovered by the Law; and that by diſcovering of its purity and holineſs, to be ſo divine, ſo pure, ſo upright, and ſo far off from winking at the leaſt ſin, that he doth by that Law, without any favour, condemn the ſinner for that ſin, *Gal.* 3. 10. Now when he hath brought the ſoul into this præmunire, into this puzzle; Then,

2. He ſheweth to the ſoul the nature and condition of the Law, as to its dealing with, or forbearing of the ſinner, that hath ſinned againſt it: which is to paſs an eternal curſe upon both ſoul and body, of the party ſo offending, 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, then in the next place 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: For God did not ſend me to make alive, but to diſcover ſin, and to condemn for the ſame. Now ſo ſoon as this is preſented to the conſcience, in the next place, the Law alſo by this Law doth ſhew that now there is no righteous act according to the tenor of that Covenant that can reprieve him, or take him off from all

this

this horrour and curſe that lies upon him; becauſe that is not a miniſtration of pardon (as I ſaid before) to forgive the ſin; but an adminiſtration of damnation, becauſe of tranſgreſſion. O the very diſcovery of this, ſtriketh the ſoul into a deadly ſwoon, even above half dead. But when God doth do the work indeed, he doth in the next place ſhew the ſoul that he is the man that is eternally under this Covenant by nature, and that it is thee that hath ſinned againſt this Law, and doth by right deſerve the curſe and diſpleaſure of the ſame; and that all that ever he can do, will not give ſatisfaction to that glorious juſtice that did give this Law; holy actions, tears of blood, ſelling all, and giving it to the poor, or whatever elſe can be done by thee, it comes all ſhort, and is all to no purpoſe, *Phil.* 3. I'll warrant him, he that ſeeth this, it will kill him to that which he was alive unto before, though he had a thouſand lives. Ah! ſinners, ſinners, were you but ſenſible indeed of the ſeverity and truth of this, it would make you look about you to purpoſe. O how would it make you ſtrive to ſtop at that, that 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 an unſpeakable miſery; then alſo, we ſhould not have you hang the ſalvation of your ſouls upon ſuch ſlender pins as now you do: no, no, but you would be in another mind then. O then we ſhould have you cry out, I muſt have Chriſt, what ſhall I do for Chriſt? how ſhall I come at Chriſt? would I was ſure, truly ſure of Chriſt, my ſoul gone, damned, caſt away, and muſt for ever burn

with the devils, if I do not get precious Jeſus Chriſt.

In the next place, when God hath done this, then he the further ſhews the ſoul, that Covenant which it is under by nature is diſtinct from the Covenant of Grace; and alſo they that 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* 16. 9. Secondly, No hope, *Eph.* 2. 12. Thirdly, Nor none of the Spirit to work theſe things firſt by nature. Fourthly, Neither will that Covenant give to them any peace with God. Fifthly, No promiſe of ſafeguard from his revenging Law, by that Covenant. Sixthly, But lieth by nature liable to all the *curſes*, and *condemnings*, and *thunder-claps* 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*. Ninthly, The *damnation* of thy ſoul and body, Tenthly, And if there be any thing proffered to it by thee, as to the making of it amends, it throws it back again as dirt in thy face, ſlighting all that thou canſt bring.

Now when the ſoul is brought into this condition, then it is indeed dead; killed to that to which it was once alive.

And therefore in the next place, to ſhew you to what it is killed; and that is firſt, to ſin: O it dares not ſin! it ſees hell-fire 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: O, I ſay, it trembles at the very thoughts of ſin; Ay, if ſin do but offer to tempt the ſoul to draw away the ſoul from God, it cries, it ſighs, it

ſhun-

ſhunneth the very appearance of ſin, it 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 it is the *Covenant* of *Works*: Oh, ſaith the ſoul, the Law hath killed me to its ſelf, *I through the law am dead to the law* (*Gal.* 2. 19.) The Law is another thing than I did think it was! I thought it would not have been ſo ſoul-deſtroying, ſo damning a Law! I thought it would not 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 hew great ſinners, but let me paſs! and though it condemned great ſinners, yet it would paſs me by! But now, would I were free from this Covenant! would I were free from this Law! I will tell thee, That a ſoul thus worked 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 need to fear the devil. Oh! now every particular command tears the caul of his heart! now every command is as a great gun well charged againſt his ſoul! now he ſees he had as good run into a fire, to keep himſelf from burning, as to run to the Law, to keep himſelf from damning; and this he ſees really, ay, and feels it too, to his own ſorrow and perplexity.

Thirdly, The ſoul alſo now is killed to his own righteouſneſs, and counts that but dung, but droſs, not worth the dirt hanging on his ſhoes. Oh! then ſays he, thou *filthy righteouſneſs!* (Iſa. 64. 6.)

how haſt thou deceived me? how haſt thou beguiled my poor ſoul? How did I deceive my ſelf with giving of a little alms? with abſtaining from ſome groſs pollutions? with walking in ſome ordinances, as to the out-ſide of them? How hath my good words, good thinkings, 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 leſs will do me any good.

Fourthly, It is alſo killed to its own faith, its notion of the Goſpel, its own hope, its own repentings, its own promiſes and reſolutions, to its own ſtrength, its own virtue, or whatſoever it had before: now ſaith the ſoul, That faith I thought I had, it is but fancy; that hope I thought I had, I ſee it is but hypocritical, but vain and groundleſs hope: now the ſoul ſees it hath by nature no ſaving faith, no ſaving hope, no grace at all by nature, by the firſt Covenant. 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 ſuch a ſtreight, at ſuch a place? Indeed I thought my ſelf a wiſe man once, but I ſee my ſelf a very fool now: O how ignorant am I of the Goſpel now? and of the bleſſed experience of the work of God on a Chriſtian's heart? In a word, it ſees it ſelf beſet by nature with all evil, and deſtitute of all good, which is enough to kill the ſtouteſt, hardeſt-hearted ſinner that ever lived on the earth. O Friends! ſhould you be plainly dealt withal, by this diſcovery of the dealing of God with a ſinner, when he makes him a ſaint, and would ſeriouſly try your ſelves thereby (as God will try you one day) how few would there be found of you, to be ſo much

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as acquainted with the work of God in the notion, much leſs in the experimental knowledge of the ſame? And indeed God is fain 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 in all (comparatively) and them few, God is fain to deal with them in this manner, or elſe his *Heaven*, his *Chriſt*, his *Glory*, and *everlaſting Happineſs* muſt abide by themſelves for 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.* 33. from the 1ſt *verſe* to the 16th, *Jer.* 31. 18. 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? what do you think of *Paul*? *Acts* 9. 4, 5, 6. What do you think of the Jailor? *Acts* 16. 30, 31, 32. What do you think of the three thouſand? *Acts* 2. 36, 37. Was not this the way that the Lord was fain to take to make them cloſe in with Jeſus Chriſt? Was he not fain to kill them to every thing below a Chriſt, they that were driven to their wits ends? 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 go this way to work with ſinners. O ſtout-hearted rebel! O tender-hearted God!

* *Six Reaſons of this Diſcourſe.*

Secondly, Becauſe then, and not 'till then, will ſinners accept of Jeſus Chriſt on God's terms.

So long as ſinners can make a life out of any thing below Chriſt, ſo long they will not cloſe with Chriſt without indenting; but when the God of heaven hath killed them to every thing below himſelf, and his Son; then Chriſt will down on any terms in the world. And, indeed, this is the very reaſon why ſinners, when they hear of Chriſt, yet will not cloſe in with him, there is ſomething that they can take content in beſides him. The prodigal ſo long as he could content himſelf with the husks that the ſwine did eat, ſo long he did keep away from his father's houſe; but when he could get no nouriſhment any where on this ſide of his father's houſe, then ſaith he, and not 'till then, *I will ariſe, and go to my father*, &c.

I ſay, This is the reaſon therefore why men come no faſter, and cloſe no realier with the Son of God, but ſtand halting and indenting about the terms they muſt have Chriſt upon; For, ſaith the drunkard, I look on Chriſt to be worth the having; but yet I am not willing to loſe ALL for him; all but my 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 will not be had without, I forſake all, caſt away all; then it muſt be with me as it was with the young man in the Goſpel, ſuch news will make me ſorry at my very heart.

But now when a man is ſoundly killed to all his ſins, to all his righteouſneſs, to all his comforts whatſoever, and ſees that there is no way but the devil muſt have him, but he muſt be damned in hell, if he be not cloathed with Jeſus Chriſt; Oh! then (ſaith he) give me Chriſt on any terms,

terms, whatſoever he coſt; though he coſt me friends, though he coſt me comforts, though he coſt me all that ever I have; yet, like the wiſe merchant in the Goſpel, they 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, livings, nay life and all ſhall go, rather than the ſoul will miſs of Chriſt. Ay, and the ſoul counteth Chriſt a cheap Saviour, if it can get him upon any terms, now the ſoul indents no longer. Now, Lord, give me Chriſt, upon any terms whatſoever he coſt; for I am a dead man, a damned man, a caſt-away, if I have not Chriſt. What ſay you, O you wounded ſinners? Is not this true as I have ſaid? would you not give ten thouſand worlds if you had ſo many, ſo be you might be well aſſured, that your ſins ſhall be pardoned, and your ſouls and bodies juſtified and glorified, at the coming of the Lord Jeſus Chriſt?

Thirdly, The Lord goeth this way for this reaſon alſo, that it might make the ſoul ſenſible what it coſt Chriſt to redeem it from death and hell. When a man cometh to feel 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, and all at once.

This alſo is one means to make ſouls tender of ſin (it is the burned child that dreadeth the fire) 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 killed indeed, then *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. Again, God is fain to go this way, and all to make ſinners make 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 even dally 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*; Oh then, ſaith the ſoul, would I were ſure of *Jeſus*; what ſhall I do to get aſſurance of *Jeſus*? And thus is God forced, as I may ſay, to 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, A fifth reaſon why God doth deal thus with ſinners, it 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 ſuitably ſuit each other, if they were not brought together this way, the ſinner being killed.

O when the ſinner is killed, and indeed ſtruck dead to every thing below a naked Jeſus, how ſuitably then doth the Soul and Chriſt ſuit one with

with another. Then here is a naked 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 the ſinner? he ſtrips him of his own knowledge, that he may fill him with Chriſts; he killeth him for taking pleaſure in ſin, that he may take pleaſure in Jeſus Chriſt, &c.

Sixthly. But ſixthly, God goeth this way with ſinners, becauſe he would 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. 5. 9. Job 40. 14. Rom. 3. 27. Epheſ. 2. 8, 9, Tit. 3. 5. they would ſay their own *arm*, their own *right hand*, hath ſaved them: but God will cut of *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 the trees of righteouſneſs, the planting of the Lord, that he may be glorifyed.* Iſa. 61. 3. I might have run thorow many things as to this: but I ſhall paſs them, and proceed.

Now Secondly, The ſoul being thus killed to it's ſelf, its ſins, its righteouſneſs, faith, hope, wiſdom, promiſes, reſolutions, and the reſt of its things which it truſt-

That ſoul that hath the right work of God upon its heart, is not only killed to its ſelf, but alſo made alive to Chriſt.

ed in by nature. In the next place, it hath alſo 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 (tho' condemned by the Law) to 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, be never ſo hot againſt it.

This imputed life (for ſo it is) is the obedience of the Son of God, as his righteouſneſs, in his ſuffering, riſing, aſcending, interceeding, and ſo conſequently triumphing over all the enemies of the ſoul, and given to me, as being wrought on purpoſe for me. So that, 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 mine: 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 do count this a moſt glorious life; for by this means it is that I am in the firſt place proclaimed both in heaven and earth guiltleſs, and ſuch a one, who, as I am in Chriſt, am not a ſinner, and ſo 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, and ſo likewiſe having by this all things taken out of the way that would condemn me.

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Sometimes I bleſs the Lord my ſoul hath had the life that now I am ſpeaking of, not only imputed to me, but the very glory of it upon my ſoul: For, upon a time, when I was under many condemnings of heart, and feared becauſe of my ſins, my ſoul would miſs of eternal glory; methought 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 compleat before the mercy-ſeat in his own ſelf: ſo that I ſaw clearly, that night and day, where ever I was, or whatever I was doing, ſtill there was my righteouſneſs juſt before the eyes of divine glory; ſo that the Father could never find fault with me for any inſufficiency that was in my righteouſneſs, being it was compleat; neither could he ſay, where is it? becauſe it was continually at his right-hand.

Alſo, At another time having contracted guilt upon my ſoul, and having ſome diſtemper of body upon me, ſuppoſed that death might now ſo ſeize upon, as to take me away from among men: then thought I, what ſhall I do now? is all right with my ſoul? have I the right work of God on my ſoul? Anſwering my ſelf, No ſurely, and that becauſe there were ſo many weakneſſes in me; yea, ſo many weakneſſes in my beſt duties: For, thought I, how can ſuch a one as I find mercy, whoſe heart is ſo ready to evil, and ſo backward to that which is good (ſo far as it is natural). Thus muſing, being filled with fear

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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 hadſt been profeſſing of me, therefore now there is no hopes 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 good 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, anon after came in that word as a ſecond teſtimony: *He hath ſaved us, and called us with a holy calling, 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.*

And thus is the ſinner made alive from the dead, being 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 that I now live, it is by the faith of the Son of God, who loved me, and gave himſelf for me*, Gal. 2. 20. *I lay down my life for my ſheep*, John 10. 10, 15. *I am come that you might have it more abundantly. For if while we were enemies, we were reconciled to God by the death of his Son: much more then being reconciled, we ſhall be ſaved by his life*, Rom. 5. 10. 21.

That

That as ſin reigneth unto death, even ſo might Grace reign through righteouſneſs unto eternal life by Jeſus Chriſt our Lord.

Secondly, This Life is not only imputed to him that is wrought on by the ſpirit of Grace, that is not only counted his; but alſo there is put into the ſoul an underſtanding, enlightened on purpoſe to know the things of God, which is Chriſt and his imputed righteouſneſs (*1 John* 5. 20.) which it never thought of, nor underſtood before (*1 Cor.* 2. 9, 10, 11.) which underſtanding being enlightened, and made to ſee ſuch things that the ſoul cannot be contented without it lay hold of, and apply Chriſt unto it ſelf, ſo effectually; I ſay that the ſoul ſhall be exceedingly revived in a very *heavenly meaſure*, with the application of this imputed *righteouſneſs*; for thereby it knoweth it ſhall find God *ſpeaketh peace* to its *ſelf*, with a *fatherly affection*, ſay, *Be of good chear, 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* (thy) *fleſh, I have ſent forth my only Son, and have condemned thy ſins in his fleſh*, Rom. 8. 3, 4. And though thou haſt gone aſtray like a loſt ſheep, yet on him I have laid thine iniquities; and tho' thou thereby didſt undo and break thy ſelf for ever, yet by his ſtripes I have healed thee. Thus I ſay, The Lord cauſeth the ſoul by faith to apply that which he doth by grace impute unto it (for thus every ſoul more or leſs is dealt withal;) the ſoul being thus enlightned, thus quickned, thus made alive from that dead ſtate it was in before (or at leaſt having the beginnings of this life) it hath theſe ſeveral vertuous advantages, which

they have not that are dead in their ſins and treſpaſſes, and under the Law.

Firſt, It ſeeth what a ſad condition all men by nature are in, they being in that ſtate which it ſelf was in but a while ſince; but now by grace it is beginning to ſcrabble out of it; now it ſeeth the whole world lieth in wickedneſs (1 *John* 5. 19.) and ſo liable to eternal vengeance, becauſe of their wickedneſs. Ah! friends, let me tell you, tho' you may be ignorant of your ſtate and condition, yet the poor groaning, hungering Saints of God do ſee what a ſad, woeful, miſerable ſtate you are in, which ſometimes makes them tremble to think of your moſt lamentable latter end (you dying ſo) and alſo to * *flie* the faſter to their Lord Jeſus, for very fear that they alſo ſhould be partakers of that moſt doleful doom; and this it hath by virtue of its own experience, knowing its ſelf was but a while ago in the ſame condition, under the ſame condemnation. O! there is now a hearty bleſſing of God that ever he ſhould ſhew to it its ſad condition, and that he ſhould encline its heart to ſeek after a better condition. O bleſſed be the Lord! ſaith the ſoul, that ever he ſhould awaken me, ſtir up me, and bring me out of that ſad condition, that I once with them was in. It makes alſo the ſoul to wonder to ſee how fooliſhly and vainly the reſt of its neighbours do 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

Like as the Children of* **Iſrael *who fled for fear, when the ground opened its mouth to ſwallow up* **Corah** *and his company,* **Pſ** 103. 1, 2, 3.

were but enlighten'd to ſee whereabo now it
ſurely they would be of another mi edge
are now in. Now the ſoul wonder ſtr-
ſlender pins thoſe poor creatures
ſtreſs of the eternal ſalvation of thei

Oh! methinks ſaith the ſoul, it makes me mourn to ſee 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 ſlights of the devil, as their good doings, their good thinkings, their civil walking, and living with the world. O miſerable profeſſion! and the end thereof will be a miſerable end.

But now, when the ſoul is thus wrought upon, it muſt be ſure to 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 the beſt they can, to bring the ſoul again into bondage and ruin. Alſo the ſoul ſhall not want enemies, even in its own heart's luſt, as covetouſneſs, adultery, blaſphemy, unbelief, hardneſs of heart, coldneſs, half-heartedneſs, ignorance, with an innumerable company of attendants, hanging, like ſo many blocks, at its heels, ready to ſink it into the fire of hell every moment, together with ſtrange apprehenſions of God, and Chriſt, as if now they were abſolutely turned to be its Enemies, which maketh it doubt of the certainty of its ſalvation: For you muſt underſtand, that though a ſoul may in reality have the righteouſneſs of the Son of God

they h imputed to it, and alſo ſome faith in a very paſſing manner to lay hold upon it: yet at another time, through temptation they may fear and doubt again; inſomuch that the ſoul may be put into a very great fear, leſt it ſhould return again into the condition it once was in, *Jer.* 32. 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 *Satans temptations*, or of its working of its own corruptions. Ha! theſe filthy luſts, theſe filthy corruptions, O that I was rid of them, that they were conſumed in a moment, that I could be quite rid of them, they do ſo diſturb my ſoul, diſhonour my God, ſo defile my conſcience, and ſometimes ſo weaken my hands in the way of God, and my comforts in the Lord; O how glad ſhould I be, if I might be ſtripped of them, *Rom.* 7. 24. Which fear puts the ſoul upon flying to the Lord by prayer, for the covering of his imputed righteouſneſs, and for ſtrength againſt the *Devils temptations* and its own corruptions; that God would give down his holy ſpirit to ſtrengthen it againſt the things that do ſo annoy its ſoul, and ſo diſcourage it in its way, with a reſolution through grace, never to be contented, while it doth find in its ſelf a triumphing over it by faith in the blood of a Crucified Jeſus.

Secondly, The ſoul that hath been thus killed by the Law to its things it formerly delighted in; now, O now it cannot be contented with ſlender groundleſs faith and hope that it once

contented it ſelf withal. No, no, but now it muſt be brought into the right 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 do tell it it is ſo. No, but now it will cry out, *Lord ſhew me continually in the light of thy Spirit through thy word, that Jeſus that was born in the days of* Cæſar Auguſtus, (*when* Mary *a Daughter of* Judah *went with* Joſeph *to be taxed at* Bethlehem) *that he 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 that is ſo wrought even by the diſcovery of his birth, crucifying, death, blood, reſurrection, aſcenſion, interceſſion, and ſecond* (which is his 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 are? 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 the ſoul, *Lord, whatever other poor ſouls content themſelves withal, let me have that which will ſtand me inſtead, and carry me through a dangerous world, that may help me to reſiſt a cunning Devil, that may help me to ſuck true ſoul ſatisfying conſolation from Jeſus Chriſt through thy promiſes by the might and power of thy Spirit.* And now when the poor ſoul at any time hath any diſcovery of the love of God through a bleeding, dying, riſen, interceeding Jeſus, becauſe it is not willing to be deceived; O how * wary is it of cloſing with it, for fear it ſhould not be right, for fear

* *But this may be its temptation taking place through the timorouſneſs of the Soul.*

fear it ſhould not come from God? Saith the ſoul, *Cannot the devil give one ſuch comfort too? Cannot he transform himſelf thus into an angel of light?* So that the ſoul (becauſe that it would be upon a ſure ground) 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 it is rightly brought from under the Covenant of Works, and planted into the Covenant of Grace, then it cannot be (unleſs it be under ſome deſperate temptation) contented without the preſence of God, teaching, comforting, eſtabliſhing, and helping of the ſoul to grow in the things of the Lord Jeſus Chriſt: becauſe it knoweth, that if God hath but withdrawn his preſence in any way from it (as he doth do ſometimes for a while) that then the devil will be ſure to be near at hand, working with his temptations, trying all ways to get the ſoul into ſlavery and ſin again; alſo the corrupt principle that will be joyning and combining with the wicked one, and will be willing to be a co-partner with him, to bring the ſoul into miſchief, which puts a ſoul upon an earneſt continual panting after more of the ſtrengthening, preſerving, comforting, and teaching preſence of God, and for ſtrong ſupplies of faith, that it may effectually lay hold on him.

Thirdly, The ſoul is quickned ſo, that it is not ſatisfied now without it do in deed and in truth 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, any falſe conceits of its ſtate to be good; but now all kind of peace will

not

not ſerve its turn, all kind of joy will not be accepted with it; now it muſt joy in God through Jeſus Chriſt, now its peace muſt come through the virtue of the blood of Chriſt, ſpeaking peace to the conſcience, by taking away both the guilt and the filth of ſin by that blood, alſo by ſhewing the ſoul its free acceptance with God through Chriſt, he hath compleatly fulfilled all the conditions of the firſt Covenant, and freely hath placed it into the ſafety of what he hath done, and ſo preſents the ſoul compleat and ſpotleſs in the ſight of God through his obedience. Now, I ſay, he hath *peace through the blood of his croſs*, and ſees himſelf *reconciled to God by the death of his Son*, Col. 1. 20, 21. or elſe his comfort will be queſtioned by him. It is not every promiſe as cometh now upon his heart that will ſerve his turn; no, but he muſt ſee whether the *Babe* Jeſus be preſented to the ſoul, in and through that promiſe; now if the *Babe leap in his womb*, as I may ſo ſay, it is becauſe the Lord's promiſe ſounds aloud in his heart, coming to him big with the love and pardoning grace of God in Jeſus Chriſt; I ſay, this is the firſt and principal joy that the ſoul hath, that is quickned 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 ſanctifie the people with his own blood, ſuffered without the gate.* Now the ſoul finds a change in the underſtanding, in the will, in the mind, in the affections, in the judgment, and alſo in the conſcience;

through the *inward man* a *change*, and thro' the *outward man* a *change*, from head to foot, as we uſe to ſay, *For he that is in Chriſt*, and ſo in *this Covenant of Grace, is a new Creature*, 2 Cor. 5. 17. or hath been twice made, made, and made again. O 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; now the *ſoul* doth begin to ſtudy how it 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 for the cloſing in with thoſe things that may make it in a *beloved poſture* againſt that day.

Fifthly, And all this is from a Goſpel Spirit, and not from a Legal natural principle, for the ſoul hath theſe things as the fruits and effects of its being ſeparated unto the *Covenant of Grace*, and ſo now poſſeſſed with that ſpirit that doth attend, yea, and dwell in them that are brought into the *Covenant of Grace*, from under the *Old Covenant*; I ſay, theſe things do ſpring forth in the ſoul, from another root and ſtock, than any of the actings as other men do; for the ſoul that is thus wrought upon, is as well dead to the Law and the righteouſneſs thereof (as the firſt Covenant) as well as 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. Now it knoweth the meaning of thoſe words; *My fleſh is meat indeed, and my blood is drink indeed*, John 6. 55. and that by experience; for the ſoul hath received peace of *conſcience*

ſcience through that blood, by the effectual application of it to the ſoul. Firſt, by feeling the guilt of ſin die off from the conſcience, by the operation thereof. Secondly, by feeling the power thereof, to take away the curſe of the Law. Thirdly, By finding the very ſtrength of Hell to fail, when once the blood of the man Jeſus Chriſt is received in reality upon the ſoul.

2. Now, The ſoul alſo knoweth by experience, the meaning of that Scripture that ſaith, *Our old man is crucified with him, that the body of ſin might be deſtroyed*, Rom. 6. 6. Now it ſees that when the man Jeſus did hang on the tree on Mount *Calvary*, that then 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; and alſo, as never to carry it *captive* into *perpetual bondage*, being it ſelf overcome by him, even Chriſt the head of that poor creature. And indeed this is the way for a ſoul, both to live comfortably, as touching the guilt of ſin; and alſo, as touching the power of the filth of ſin; for the ſoul that doth, or hath received this indeed and in truth, finds ſtrength againſt them both, by and through that man that did for him and the reſt of his fellow ſinners, ſo glorioufly overcome it, and hath given the victory unto them, ſo that now they are ſaid to be overcomers, nay, *more than conquerors through him*, the one man Jeſus Chriſt, *Rom.* 8. 33, 34, 35, 36, 37.

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

4. Yea.

4. Yea, now the ſoul can look on it ſelf with one eye, and look upon Chriſt with another, and ſay, Indeed it is true, I am an empty ſoul, but Chriſt is a full Chriſt; I am a poor ſinner, but Chriſt is a rich Chriſt; I am a fooliſh ſinner, but Chriſt is a wiſe Chriſt; I am an unholy, ungodly, unſanctified creature in my ſelf, *But Chriſt is made of God, unto me, wiſdom, righteouſneſs, ſanctification and redemption*, 1 Cor. 1. 30.

5. Now alſo that fiery Law, that it could not once endure, nor could not once delight in; I ſay, now it can delight in it after the inward man, now this Law is its delight, it would always be walked in it, and always be delighted in it, being offended with any ſin, or any corruption, that would be any ways an hinderance to it, *Rom.* 7. 24, 25. And yet it will not endure that even that Law ſhould offer to take the work of its ſalvation, out of Chriſt's hand: no, if it once come to do that, then out of doors it ſhall go, if it was as good again. For that ſoul that hath the right work of God indeed upon it, cries, Not my prayers, not my tears, not my works, not my things, do they come from the work of the Spirit of Chriſt it ſelf within me; yet theſe ſhall not have the glory of my ſalvation: no, it is none but the blood of Chriſt, the death of Chriſt, of the Man Chriſt Jeſus of *Nazareth*, the Carpenter's Son (as they called him) that muſt have the crown and glory of my ſalvation. None but Chriſt, none but Chriſt; and thus the ſoul labours to give Chriſt the pre-eminence, *Col.* 1. 18.

Now before I go any further, I muſt needs ſpeak a word from my own experience of the things of Chriſt; and the rather becauſe we have

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a company of ſilly ones in this day of ignorance, that do either comfort themſelves with a notion without the power, or elſe do 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; and indeed a little of the experience of the things of Chriſt, is far more worth than all the world. It would be too tedious for me to tell thee (here) all from the firſt to the laſt, but ſomething I ſhall tell thee, that thou mayeſt not think theſe things are fables.

Reader, 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 lyes, and many a *ſoul-poyſoning meal* did I make out of divers luſts, as drinking, dancing, playing, pleaſure with the *wicked ones of the world.* The Lord finding of me in this * condition, did open the *glaſs* of his Law unto me, wherein he ſhewed 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 very fire of his jealouſie upon me; yet for all this I was ſo wedded to my ſins, that, thought I with my ſelf, I will have

* *This conviction ſeized on my ſoul, one Sabbath-day, when I was at play, being one of the firſt that I had; which when it came, tho' it ſcared me with its terrour, yet thro' the temptation of the devil, immediately ſtriking in therewith, I did rub it off again, and became as vile for ſome time as I was before, like a wretch that I was.*

have them, though I loſe my ſoul, (O wicked wretch that I was) but God, the great, the rich, the *infinite merciful God*, did not take this advantage of my ſoul to caſt me away, and ſay, then take him Devil, ſeeing he cares for me no more: no, but he followed me ſtill, and won upon my heart, by giving of me ſome underſtanding, not only into my *miſerable ſtate*, which I was very *ſenſible* of; but alſo that there might be hopes of mercy, alſo taking away that love to luſt, and placing in the room thereof a love to religion; and thus the Lord won over my heart to ſome deſire after the means, to hear the word, and to grow a ſtranger to my old companions, and to accompany the people of God together with giving of me many ſweet encouragements from ſeveral promiſes in the Scriptures: but after this, the Lord did 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 temptations as did tend to the making me queſtion the very way of ſalvation, *viz.* whether Jeſus Chriſt was the Saviour or no; and whether I had beſt to venture my ſoul upon his blood for ſalvation, or take ſome other courſe. But being through Grace kept cloſe with God (in ſome meaſure) in prayyer, and the reſt of the ordinances; but went about a year and upwards, without any ſound evidence as from God to my ſoul, touching the ſalvation as comes by Jeſus Chriſt. But, at the laſt, as I may ſay, when the ſet time was come, the Lord (juſt before the men call'd *Quakers* came into the Country) did ſet me down ſo bleſſedly in the truth of the Doctrine of Jeſus Chriſt,

Chriſt, that it made me marvel, to ſee firſt, how Jeſus Chriſt was born of a *Virgin*, walked in the world a while with his Diſciples, afterwards hanged on the Croſs, ſpilt his *blood*, was Buried, Roſe again, Aſcended above the *Clouds* and *Heavens*, there lives to make interceſſion; and that he alſo will come again at the laſt day to judge the World, and take his Saints unto himſelf. Theſe things, I ſay, I did ſee ſo *evidently*, even as if I had ſtood by when he was in the world, and alſo when he was caught up. I having ſuch a change as this upon my ſoul, it made me wonder; and muſing with my ſelf at the great alteration that was in my ſpirit; for the Lord did alſo very gloriouſly give me in 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.* 15. 1, 2, 3, 4.) and as I was muſing with my ſelf what theſe things ſhould mean, methought I heard ſuch a word in my heart as this; *I have ſet thee down on purpoſe, for I have ſomething more than ordinary for thee to do*: which made me the more marvel; ſaying, What, my Lord, ſuch a poor wretch as I? yet ſtill this continued, *I have ſet thee down on purpoſe*, and ſo forth, with more freſh incomes of the Lord Jeſus, and the *power* of the *blood* of his *Croſs* upon my *ſoul*, even ſo evidently, that I ſaw (through grace) that it was the *blood ſhed* on Mount *Calvary* that did *ſave* and *redeem ſinners*. as clearly and as really with the *eyes* of my *ſoul*, as ever (me thoughts) I had ſeen a *penny-loaf* bought with a *penny*; which *things* then *diſcovered*, had ſuch *operation* upon my *ſoul*, that I do hope, they did *ſweetly ſeaſon* every faculty thereof. *Reader*,

I ſpeak in the preſence of God, and he knows I lye not: much of this, and ſuch like *dealings* of his, could I tell thee of; but my *buſineſs* at this time is not ſo to do, but only to tell what *operation* the *blood* of *Chriſt* hath had over and upon my *conſcience*, and that at ſeveral times, and alſo when I have been in ſeveral *frames* of *Spirit*.

As firſt, ſometimes I have been ſo *loaden* with my ſins, that I could not tell where to reſt, nor what to do; yea, at ſuch times I thought it would have taken away my Senſes: yet at that time, God through Grace hath all of a ſudden, ſo effectually applied the blood that was ſpilt at Mount *Calvary*, out of the ſide of *Jeſus*, unto my poor wounded *guilty Conſcience*, that preſently I have found ſuch a ſweet, ſolid, ſober, Heart-comforting peace, that it hath made me, as if it had not been, and withal the ſame (I may ſay, and I ought to ſay, the *power* of it) hath had ſuch a *powerful operation* upon my *ſoul*, that I have for a time been in a *ſtraight* and *trouble*, to think that I ſhould *love* and *honour* him no more, the *vertue* of his *blood* hath ſo conſtrained me.

Again, ſometimes methinks my ſins have appeared ſo big to me, that I thought one of my ſins have been as big as all the ſins of all the men in the Nation. I, and of other Nations too. (*Reader* theſe things be not *fancies*, for I have *ſmarted* for this *experience*) but yet the leaſt *ſtream* of the *heart blood* of this *man Jeſus*, hath vaniſhed all away, and hath made it to flie, to the *aſtoniſhment* of ſuch a *poor ſinner*; and as I ſaid before, hath *delivered* me up into *ſweet* and *heavenly peace* and *joy* in the *holy Ghoſt*

Again,

Again, ſometimes when my heart hath been hard, dead, ſlothful, blind and ſenſeleſs (which indeed are ſad frames for a *poor Chriſtian* to be in) yet at ſuch a time when I have been in ſuch a caſe, then hath the *blood* of *Chriſt*, the precious *blood* of *Chriſt*, the admirable blood of the God of Heaven, that run out of his body when it did hang on the Croſs, ſo ſoftened, livened, quickned, and inlightned my Soul, that truly (*Reader*) I can ſay, O it makes me wonder!

Again, when I have been *loaden* with ſin, and *peſtered* with ſeveral *temptations*, and in a very ſad manner, then have I had the trial of the *virtue* of Chriſt's *blood*, with the trial of the *virtue* of other things: And I have found that when *tears* would not do, *prayers* would not do, *repentings*, and all other things could not reach my *heart*: O then one touch, one drop, one ſhining of the *virtue* of the *blood*, of that *blood* that was let out with a *ſpear*; it hath in a very *bleſſed manner* delivered me, that it hath made me to marvel. O! methinks it hath come with ſuch life, ſuch power, with ſuch irreſiſtible and marvellous glory, that it wipes off all the ſlurs, ſilences all the out-cries, and quenches all the fiery darts, and all the flames of hell fire, that are begotten by the *charges* of the *Law*, *Satan*, and doubtful *remembrances* of my *ſinful life*.

Friends, as *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*: O no, 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; no, but there are all the Prophets do agree, in advancing this in writing, and alſo all the Saints do now declare the ſame, in ſpeaking forth the amiableneſs, and many powerful vertues thereof. *As for thee, by the blood of thy Covenant* (ſaith God to Chriſt) *I have ſent forth thy priſoners out of the pit, wherein was no water*, Zech. 9. 11. *We have redemption through his blood*, Epheſ. 1. 7. Again, Col. 1. 14. *We have redemption through his blood. Our robes are waſhed, and made white in the blood of the Lamb*, Rev. 7. 14. *The Devil is overcome through the blood of the Lamb*, Rev. 12. 11. Yea, *and conſcience is purged too, and that through the blood of the Lamb* Heb. 9. 14. *We have free recourſe to the Throne of grace through the blood of Jeſus*, Heb. 10. 19. I could bring thee a cloud of witneſſes out of all the *types* and ſhadows, and out of the ſundry *Prophets*, and much more out of the *New Teſtament*, but I forbear, becauſe I would not be too tedious to the *Reader*, in making too large a digreſſion, though I have committed here in this Diſcourſe, no tranſgreſſion, for the *blood* of Chriſt is precious *blood*, 1 Pet. 1. 18, 19.

In the next place I ſhall ſhew you the ſeveral *privileges* and *advantages* the *man* or *woman* hath, that is under this Covenant of Grace, over what they have that are under the Covenant of the Law and Works.

As firſt, the Covenant of Grace is not *grounded* upon our *obedience*, but upon God's love, even his *pardoning love* to us through *Chriſt Jeſus*. The firſt Covenant it ſtood to be broken

or

or kept by us, and God's love or anger, to be loſt, or enjoyed hereafter, as we, as creatures, behaved our ſelves: but now the very Ground of the Covenant of Grace is God's love 'tis meer love through Jeſus Chriſt, *Deut.* 7. 8, 9. *The Lord did not ſet his love upon you, nor chuſe you; becauſe you were more in number than other people; for you were the feweſt of all people: but becauſe the Lord loves you, and becauſe he will keep the oath which he ſwore to your fathers,* Again, *Iſa.* 63. 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.* 1. 9. *Who has ſaved us.* ——— *Not according to the works of righteouſneſs which we have done; but according to his own purpoſe and grace, which was given to us in Chriſt Jeſus, before the world began.*

Secondly, This love is not conveyed to us through what we have done (as is afore proved) but through what he hath done with whom the Covenant was made, *which was given us in Chriſt. According as he hath choſen us in Chriſt, Who hath bleſſed us with all ſpiritual bleſſings in heavenly places in Chriſt. God for Chriſts ſake hath loved you* (2 Tim. 1. 9. Eph. 1. 3, 4. Eph. 4. 32.) That is through Chriſt's doings, through Chriſt's ſufferings. Now if this be but rightly underſtood, it doth diſcover abundance of comfort to them that are within the bounds of the Covenant of Grace. For,

First, Here a believer ſeeth he ſhall ſtand, if Chriſt's doings and ſufferings ſtand (which is a ſure Foundation) for God dealeth with him through Chriſt. And ſo Secondly, He ſhall not fall, unleſs the ſuffering and merits of

Chriſt be thrown over the bar, being found guilty (which will never be) before the Eyes of divine Juſtice. For with him the Covenant was made, and he was the ſurety of it, *Zech.* 9. 11. *Heb.* 7. 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.* 1. 2. *Epheſ.* 1. 4. 1 *Pet.* 1. 18, 19, 20.) But the Conditions thereof were not fulfilled, until leſs than Two Thouſand Years ago; and all that while did Jeſus ſtand bound as a ſurety (as I ſaid before) is uſed to do, till the time in which the payment ſhould be made. And it was by vertue of his ſuretiſhip (having bound himſelf by Covenant, to do all things agreed on, by the Father and him) that all thoſe of the Election that were born before he came, that they might be ſaved, and did enter into reſt. For 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.* 3. 25. That is, Chriſt becoming ſurety for thoſe that died before his coming, that he would indeed and in truth, at the fulneſs of time (or at the time appointed, *Gal.* 4. 4.) give a compleat and full ſatisfaction for them according to the tenour, or condition of the Covenant.

Again, Secondly, The ſecond Covenant, which Believers are under, as the ground and foundation, if it is ſafe, ſo the promiſes thereof are better, ſurer, freer and fuller, &c.

First,

Firſt, They are better, if you compare the excellency of the one with the excellency of the other. The firſt hath promiſed nothing but an Earthly Paradiſe. *Do this and thou ſhalt live.* Namely, here in an Earthly Paradiſe. But the other doth bring the Promiſe of an Heavenly Paradiſe.

Secondly, As the Covenant of Works doth promiſe an Earthly Paradiſe; yet it is a Paradiſe or Bleſſing, though once obtained, yet might be loſt again (for no longer than thou doeſt well, no longer art thou accepted by that.) O but the promiſes of the New Covenant, do bring unto us the benefit of eternal inheritance, (*Heb.* 9. 15.) *That they which are called might receive the promiſe of eternal inheritance.* O rare! it is an eternal inheritance.

Thirdly, The other, as it is not ſo good as this, ſo neither is it ſo ſure as this, and therefore he calls the one, ſuch a one as might be, and was ſhaken (*Heb.* 12. 27.) but this is ſaid to be ſuch a one that cannot be ſhaken. *And this word,* ſaith he, treating of the two Covenants from verſe the 18. to the 24. *And this word, yet once more, ſignifies the removing of thoſe things that are* (or may be) *ſhaken, as of things that are made, that thoſe things that cannot be ſhaken* (which is the ſecond Covenant) *may remain*; for ſaith he, verſe the 28. *which cannot be moved.* Therefore ye bleſſed Saints, ſeeing you have received a Kingdom which cannot, *which cannot be moved*; (therefore) *Let us have grace whereby we may ſerve* (our) *God acceptably, with reverence and godly fear.* Thus in general, but more particularly,

Firſt, They are ſurer, in that they are founded upon God's love alſo, and they come to us without calling for thoſe things at our hands, that may be a means of putting of a ſtop to our certain enjoying of them. The promiſes under, or of the Law, they might eaſily be ſtopped by our diſobedience: but the promiſes under the Goſpel ſay, *If heaven above can be meaſured, and the foundation of the earth ſearched out, then* (and not till 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 Names ſake, and will not remember thy ſins,* Iſa. 43. 25. I will make thee a partaker of my promiſe; and that I may ſo do, I will 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, and therefore ſaith the Apoſtle, when he would ſhew us that the New Covenant promiſes were more ſure than the Old; he tells us plainly that the Law and Works are ſet aſide, and they are meerly made ours through the righteouſneſs of Faith, which is the righteouſneſs of Chriſt. *For the promiſe that* Abraham *ſhould be heir of the World* (ſaith he) *was not to him, or to his ſeed through the Law,* (or Works) *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 —— *to the end the promiſe might be ſure to all the ſeed,* Rom. 4. 13, 14, 16.

Secondly ſurer, becauſe that as that is taken away that ſhould hinder, ſo they are committed to a faithful friend of ours in keeping:

For

For all the promiſes of God are in Chriſt ; not yea and nay, but yea and Amen ; certain and ſure ; ſure becauſe they are 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 for us by Jeſus Chriſt, as aforeſaid ; every promiſe that is a New Covenant promiſe, if there be any condition in it, our undertaker hath accompliſhed that for us, and alſo giveth us ſuch grace as to receive the ſweetneſs as doth ſpring from them through his obedience to every thing required in them.

Fourthly, ſurer, becauſe that as they are grounded upon the love of God ; every thing taken out of the way, in the hand of a ſure friend : And as Chriſt hath fulfilled every condition as to juſtification that is contained therein ; ſo the Lord hath ſolemnly ſworn with an oath for our better confidence in this particular, *For when God made a 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 more doubt or ſcruple concerning the certain fulfilling of the promiſe) *wherein God willing more abundantly to ſhew unto the heirs of promiſe the immutability of his counſel,* (or certain, conſtant, unchangeable decree of God in making of the promiſe, for the comfort of his children) *confirmed it by an Oath,*

that by two immutable things, his promiſe (back'd with an Oath) *wherein it is impoſſible for God to lye, we might have ſtrong conſolation, who have fled for refuge to lay hold upon the hope ſet before us,* Heb. 6. 13, 14, 15, 16, 17, 18.

Fifthly, That they are better it appears alſo, in that they are freer and fuller; that they are freer, it is evident, in that the one ſaith, no works, 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 iuſtifieth the ungodly, his faith is counted for righteouſneſs,* Rom. 4. 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 15.

Secondly, and as they are freer, ſo they are fuller; fuller of encouragement, fuller of comfort; the one (to wit the Law) looks like *Pharaoh*'s ſeven ill-favoured kind, more ready to eat one up, than to afford us any food. The other is like the full grape in the cluſter, which for certain 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, for all I have a promiſe in me.

Thirdly, they that are of the ſecond, are better than they that are of the firſt; and it alſo appeareth in this. The promiſes of the Law, through them we have neither faith, nor hope, nor the Spirit conveyed: But through the promiſes of the Goſpel there is all theſe, 1 *Pet.*

1. 4.

1. 4. *Whereby are given unto us exceeding great and precious promiſes, that by theſe we might be partakers of the Divine nature.* O therefore *let us hold faſt the profeſſion if our faith without wavering; for he is faithful that promiſed,* Heb. 10. 23. *In hope of eternal life* (how ſo) *becauſe God that cannot lye, promiſed it before the world began,* Tit. 1. 2.

Fourthly, They that are in this Covenant are in a very happy ſtate; for though there be ſeveral conditions 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 and for us.* Is there that condition, they muſt believe? why then, he will be both the *Author and finiſher of their faith,* Heb. 12. 2, 3. Is there alſo hope to be in his Children, he alſo doth, and hath given them *good hope through his Grace,* 2 Theſ. 2. 26. Again, are the people of God to behave themſelves to the glory of God the Father? Then he will work in them *both to will and to do of his own good pleaſure,* Phil. 2. 13.

Fifthly, Again, as he works all our works in us and for us, ſo alſo by virtue of this Covenant, we have another nature given unto us. Whereby, or by which we are made willing to be glorifying of God both in our bodies, and in our ſpirit, which are his, *Thy people ſhall be willing in the day of thy power,* 2 Cor. 6. 20. Pſal. 110. 3.

Sixthly, In the next place, all thoſe that are under this ſecond Covenant, are in a wonderful ſafe condition: For in caſe they ſhould ſlip or fall, after their converſion into ſome

ſin.

ſin or ſins, (For who lives and ſins not *Prov.* 24. 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; which 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. 8. 9. But when he comes to ſpeak of the Covenant of Grace, ſpeaking firſt of the publick perſon under the name of *David,* he ſaith thus, *Pſal.* 89. from the 26. verſe to the 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 ever, and my Covenant ſhall ſtand faſt with him. His ſeed alſo will I make to endue for evermore, and his throne as the days of Heaven. If his Children forſake my Law, and walk not in my judgment: 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 break, nor alter the thing that is gone out of my lips. Once have I ſworn by my holineſs, that I will not lye unto David: His ſeed ſhall endure for ever, and his throne as the ſun before me; it ſhall be eſtabliſhed for ever, as the moon, and as a faithful witneſs in heaven. My covenant ſhall ſtand faſt with him;* mark that: As if God had ſaid, I did not make this Covenant

with

with man, but with my Son, and with him I will perform it; and ſeeing he hath given me compleat ſatisfaction, though his children do, 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 you love your ſouls and would have them live in the peace of God, to the which you are called in one body, even all believers; then, I beſeech you, ſeriouſly to ponder and labour to ſettle in your ſouls this one thing, that the New Covenant is not broken by our tranſgreſſions, and that becauſe it was not made with us. The reaſon why the very ſaints of God have ſo many up's and down's in this their travel towards heaven; it is becauſe they are ſo weak in the faith of this one thing; for they think that if they fail of this or that particular performance, if their hearts be dead and cold, and their luſts mighty and ſtrong; therefore now God is angry, and now he will ſhut them out of his favour, now the New Covenant is broken, and now 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, alas! the Covenant is not for all this ever the more broken, and ſo the Grace of God no more ſtraightened than it was before. Therefore, I ſay, when thou findeſt that thou art w

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 be perſuaded, that it is not only made with him, and his part alſo fulfilled, but that he doth look upon his fulfilling of it, ſo as not to lay thy ſins to thy charge, though he may as a father chaſtize thee for the ſame. *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 tranſgreſſions with a rod, and their iniquities with ſtripes. Nevertheleſs,* mark, *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 mouth.* And what was that? Why, That *his ſeed ſhall endure for ever, and his throne as the days of heaven,* Pſal. 89. 30, 31, 32, 33, 34, 35, 36.

Seventhly, Another privilege that the ſaints have, by virtue of the New Covenant, is, That they have part of the poſſeſſion or hold of heaven and glory already; and that two manner of ways: Firſt, The divine nature is conveyed from heaven into them. And Secondly, The humane nature (*i. e.*) the nature of man is received up, and entertained in, and hah got poſſeſſion of heaven.

1. We have the firſt-fruits of the ſpirit (ſaith the man of God) we have 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. 8. 8, 9, 10, 11. Eph. 1. 13, 14.

2. The

2. The nature of man: OUR nature is got into glory as the firſt-fruits of mankind, as a fore-runner to take poſſeſſion 'till we *all come thither*, 1 *Cor.* 15. 20. For the Man born at *Bethlem* is aſcended (which is part of the lump of mankind) into glory, as a publick 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, their publick perſon; he being in their room entered to prepare a place for them, *John* 14. 1, 2, 3, 4, 5.

I beſeech you conſider, When Jeſus Chriſt came down from glory, it was that he might bring us to glory: And that he might be ſure not to fail, he cloathed himſelf with our nature, as if one ſhould take a piece out of the whole lump inſtead of the whole, *Heb.* 2. 14, 15. (until the other comes) and inveſteth in that glory which he was in before he came down from heaven: And thus is that ſaying to be underſtood, ſpeaking of Chriſt and his ſaints, which ſaith, *And* (he) *hath raiſed us up together, and made us ſit together in heavenly places in Chriſt Jeſus*, Eph. 2. 6.

Eighthly, Again, not only thus, but all the power of God, (1 *Pet.* 1. 5.) together with the reſt of his glorious attributes, are on our ſide, in that they dwell in our nature, which is the Man Jeſus, and doth engage for us, poor, ſimple, empty, nothing creatures, as to our eternal happineſs. *For in him* (that is in the Man Chriſt, who is our nature, our head, our root, our fleſh, our bone) *dwelleth all the fulneſs of the God-head bodily*, Col. 2. 9, 10. Mark how they are

are joined together, *In whom dwelleth the fulneſs of the God-head. And ye are compleat in him.* God dwelleth compleatly in him, and you alſo are compleatly implanted in him, which is the head of all principality and power, and all this by the conſent of the Father. *For it hath pleaſed the Father, that in him ſhould all fullneſs dwell.* Now mark, the God-head 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 earth,* ſaith he, *Mat.* 28. 18. And then followeth, *And lo I am with you alway, even unto the end of the world,* Pſal. 68. 18. 20. *He hath received gifts for men, even for the rebellious,* John 1. 16. *Of his fulneſs have we all received, and grace for grace,* Col. 1. 9. And this the ſaints cannot be deprived of, becauſe the Covenant made with Chriſt, in every tittle of it was ſo compleatly fulfilled as to righteouſneſs, both active and paſſive, that juſtice cannot object any thing, holineſs now can find fault with nothing; nay, all the power of God cannot ſhake any thing that hath been done for us by the *Mediator* of the New Covenant; ſo that now there is no Covenant of Works to a believer, none of the commands, accuſations, condemnations, or the leaſt tittle of the Old Covenant to be charged on any of thoſe that are the children of the ſecond Covenant, 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. And *ſtand faſt*

faſt in the liberty wherewith CHRIST hath made you free, and be not again entangled (nor terrified in your conſciences) *with the Yoke of bondage*; neither the commands, accuſations, or condemnations of the Law of the Old Covenant, *Gal.* 5. 1, 2.

Object. If it be ſo, then one need not care what they do, they may ſin and ſin again, ſeeing Chriſt hath made ſatisfaction.

Anſw. If I was to point out one that was under the power of the devil, and going poſthaſt to hell (for my life) 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 it. O wicked wretch! rake-hell all over, and ſurely I think thy fellow will ſcarce be found! And let me tell thee this before I leave thee, as God's Covenant with Chriſt for his children (which are of faith) ſtands ſure, immutable, unrevocable, and unchangeable; ſo alſo hath God taken ſuch a courſe with thee, that unleſs thou canſt make God forſwear himſelf, it is impoſſible that thou ſhouldeſt go to heaven, dying in that condition. *They tempted me, proved me,* and turned the grace of God into laſciviouſneſs (Compare *Heb.* 3. 9, 10, 11 *ver.* with 1 *Cor.* 10 *Chap.* from the 5th *verſe* to the 10th) *ſo I ſware,* mark that, *ſo I ſware* (and that in my wrath too) *that they ſhould never enter into my reſt.* No, ſaith God, if Chriſt will not ſerve their turns, but they muſt have their ſins too, take them devil; if heaven will not ſatisfie them, take them hell, devour them hell, ſcald them, fry them, burn them, hell. God hath more

places

ces than one to put ſinners into; if they do not like of Heaven, he will fit them with Hell; if they do not like Chriſt, they ſhall be forced to have the Devil. Therefore we muſt and will tell of the truth of the nature of the Covenant of the grace of God to his poor Saints, for their encouragement, and for their comfort, who would be glad to leap at Chriſt upon any terms: yet therewith we can tell how through grace, to tell the hogs and ſons of this world, what a hog-ſty there is prepared for them, even ſuch a one that God hath prepared to put the Devil and his Angels into, is fitly prepared for them, *Mat.* 25. 41.

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

Anſw. Rebel, rebel, there are ſome in Chriſt, and ſome out of him; they that are in him have their ſins forgiven, and they themſelves made new creatures, and have 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 ſin is the greateſt thing that troubleth them; and O how willingly would they be rid of the very thoughts of it, *Pſal.* 119. 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 breathings of their Souls is as much for ſanctifying grace as pardoning grace, that they might live a holy Life; they would as willingly live holy here, as they would be happy in the world to come,

come, *Phil.* 3. 6, 7, 8, 9, 10, 11, 12, 13. 14, 15, 16, 17, 18, 19, 20, 21. they would as willingly be cleanſed from the filth of ſin, as to have the guilt of it taken away; they would as willingly glorifie God here, as they would be glorified by him hereafter.

2. But there are ſome that are out of Chriſt, being under the Law; and as for all thoſe, let them be civil or prophane, they are ſuch as God accounts wicked; and I ſay, as for thoſe, 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, *Judge* 15. and being condemned for them, if all the fire in Hell will burn them, they ſhall be burned there (if they die in that condition.) And 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 your ſins. O no, God forbid that any ſhould think ſo) *for becauſe of theſe things cometh the wrath of God upon the children of diſobedience*, Epheſ. 5. 6.

Thus have I (*Reader*) given thee a brief diſcourſe, touching the Covenant of Works, and the Covenant of Grace, alſo the nature of the one together with the nature of the other. I have alſo in this Diſcourſe, endeavoured to ſhew you the condition of them that are under the Law, how ſad it is, both from the nature of the Covenant they are under, and alſo by the carriage of God unto them by that Covenant. And now becauſe I would bring all into as little a compaſs as I can, I ſhall 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. And

And firſt of all, Let us here begin to 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; namely, 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 be, 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, the accepted children, the children not of the bond-man, but of the free, *Gal.* 4. the 4 laſt *verſes.*

Now here lieth 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 rather under the Covenant of Works, that ſtrict, that ſoul-damning Covenant?

Anſw. What ground? Why, I hope I am.

Queſt. But what ground haſt thou for this thy hope? For a 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 unto that ſpoken of in the eighth of *Job, 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* (as thou wouldeſt thy hope it's like) *but it ſhall not endure,* Job 8. 13, 14, 15.

Anſw.

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

Anſw. Indeed, to build my hope upon Chriſt Jeſus, upon God in Chriſt, through the promiſe, and to have this hope rightly, by the ſhedding abroad of the love of God in the heart, it is a right-grounded hope, *Rom.* 5. 1, 2, 3, 4, 5.

Queſt. But what promiſes in the Scripture do you find your hope built upon? And how do you know whether you do build your hope upon the promiſes in the Goſpel, the promiſes of the New Covenant; and not rather 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.* 4. 7.

Rep. O ſoul, if thy hope be grounded there, thy hope is not grounded upon the Goſpel promiſes, or the New Covenant, but verily upon the Old; for theſe words were ſpoken to *Cain*, a ſon of the Old Covenant; and they themſelves are the tenor and ſcope of that; for that runs thus, *Do this, and thou ſhalt live. The man that doth theſe things ſhall live by them. If thou do well, thou ſhalt be accepted*, Levit. 18. 5. Ezek. 20. 11. Rom. 10. 5. Gal. 3. 12. Gen. 4. 7.

Rep. 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, which ſaith, *Iſrael which followed after the law of righteouſneſs, hath not attained to the law of righteouſneſs?* Rom. 9. 30, 31, 32.

Object.

Object. But doth not the Scripture ſay, *Bleſſed are they that keep his Commandments, that they may have right to the tree of Life?* Rev. 22. 14.

Anſw. There is firſt therefore to be enquired into, whether to keep his *Commandments*, be to ſtrive to keep the Law, as it is a *Covenant* of *Works*; or whether it be meant of the great *Commandments* of the *New Teſtament*, which are cited, 1 *John* 3. 22, 23. *And whatſoever we ask we receive of him, becauſe we keep his Commandments, 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 to 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*; if ever thou wouldeſt indeed be ſaved, though after thou haſt faith in Chriſt, thou mayeſt and muſt ſolace thy ſelf 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, either from *Sinai*, or elſewhere.

Queſt. Do you think that I do mean that my righteouſneſs will ſave me, without Chriſt's? if

ſo

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 ſome thing, 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 a one that doeſt *Chriſt* the greateſt injury of all. Firſt, in that thou doeſt undervalue his Merits, by prefering of thy own works before his. And ſecondly, by mingling of his works, thy dirty ragged righteouſneſs with his.

Queſt. Why, would you have us do nothing? would you have us make Chriſt ſuch a drudge as to do all, while we ſit idling ſtill?

Anſw. Poor ſoul, thou miſtakeſt Jeſus Chriſt, in ſaying thou makeſt him a drudge, in letting him do all: I tell thee he counts it a great glory to do all for thee, and it is a great diſhonour unto him, for thee ſo much as to think otherwiſe. And this the Saints of God that have experienced the work of Grace upon their ſouls do count it alſo the ſame, *Rev.* 5. 9. *Saying, thou art worthy to take the book, and to open the ſeals thereof,* ver. 12. *Worthy is the Lamb that was ſlain, to receive power and riches, and wiſdom, and ſtrength, and honour, and glory, and bleſſing*: *And* why ſo? read again the 9*th.* ver. *For thou waſt ſlain and haſt redeemed us to God by thy* (own) *blood.* See alſo Epheſ. 1. 6, 7. *To the praiſe of the glory of his grace*: *In whom we have redemption through his blood.*

Rep.

Rep. 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 again, a man muſt not make his good doings the loweſt round of the ladder, by which he goeth to heaven; that is, he that will, and ſhall go to heaven, muſt wholly and alone, without any of his own things, 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 ever thou canſt.

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

Anſw. This compariſon is wrongly applied, 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 foul and ſick. Phyſicians, you know, if they love to be honoured, they will not bid the patients firſt make themſelves whole, and then come to them; no, but bid them come with their ſores all running on them; as the woman with her bloody iſſue, *Mark* 5. and as *Mary Magdalen* with her belly full of devils, and the lepers all ſcabbed, and that is the right coming to Jeſus Chriſt.

Reply. Well I hope that Chriſt will ſave me; for his promiſes and mercy are very large, and as

long

long as he hath promiſed to give us life, I fear my ſtate the leſs.

Anſw. It is very true, Chriſt's promiſes are very large, bleſſed be the Lord for ever, and alſo ſo is his mercy; but notwithſtanding all that, there are many go in at the broad gate; and therefore I ſay your buſineſs is ſeriouſly to enquire whether you are under the firſt or ſecond *Covenant*; for unleſs you are under the ſecond, you will never be regarded of the Lord, for as much as you are a ſinner, *Heb.* 8. 9. And the rather, becauſe if God ſhould be ſo good to you as to give you a ſhare in the ſecond, you ſhall have all your ſins pardoned, and for certain 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 conveyed 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, is very great, but it's treaſured up in him, given forth in him, 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 towards us through Chriſt Jeſus.*

But out of *Chriſt* thou ſhalt find God, a juſt God, a ſin-revenging God, a God that will by no means ſpare the guilty; and be ſure, that every one that is found out of Jeſus Chriſt, will be found guilty in the Judgment day, upon whom the wrath of God ſhall ſmoke to their eternal ruine.

Now therefore conſider of it, and take the counſel of the Apoſtle in 2 *Cor.* 13. 5. Which is, to *examine thy ſelf, whether thou art in the faith,* and to prove thy 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.

And 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, that they thought they had. Indeed the *Old Covenant* will ſhew thee that thou art a ſinner, and that a great one too; but the *Old Covenant*, the Law, 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 thy ſelf from coming to *Chriſt*, by perſwading thy ſoul, that thou art come already, and haſt ſome grace already. O therefore be earneſt in begging the Spirit, that thy ſoul may be enlightned, and the wickedneſs of thy heart diſcovered, that thou mayeſt ſee the miſerable ſtate that thou art in, by reaſon of ſin and unbelief, which is the great condemning ſin: and ſo in a ſight and ſenſe of they ſad condition (if God ſhould

deal

deal with thee in ſeverity according to thy deſervings) do thou cry to God for faith in a *Crucified Chriſt*, that thou mayeſt have all thy ſins waſhed away in his blood, and ſuch a right work of grace wrought in thy ſoul, that may ſtand in the Judgment-day.

Again ſecondly, In the next place, 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 your ſelves to be the Children of God, 1 *Cor.* 1. becauſe you may have ſome gifts of knowledge or underſtanding more than others: no, for thou mayeſt be the knowingeſt Man in all the Country, as to head-knowledge, and yet be but under the Law, and ſo conſequently under the curſe, notwithſtanding that.

Now 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 ſadneſs, nor of Chriſt's mercy? O ſad! Read with underſtanding, *Iſa.* 27. 11. *Therefore he that made them, will have no mercy on them; and he that formed them, will ſhew them no favour.* See alſo 2 *Theſ.* 1. 8, 9.

Now there is one thing, which for want of, moſt People do miſcarry in a very ſad manner; and that is, becauſe they are not able to diſtinguiſh between the nature of the Law, and the Goſpel. O people, people, your being blinded here, as to the knowledge of this, is one great cauſe of the ruining of many: As *Paul* ſaith, *While Moſes is read*, or while the Law is diſcovered, *the veil is over their hearts*, 2 Cor. 3. 15. that is, the veil of ignorance is ſtill upon

their hearts, ſo that they cannot diſcern neither the nature of the Law, nor the nature of the Goſpel, they being ſo dark and blind in their minds, as you may ſee, if you compare it with Chap. 4. 3, 4. And truly I am confident, that were you but well examined, I doubt 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, ſet the caſe one ſhould ask you what time you ſpend, what pains you take, to the end you may 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 had 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 ruine of thouſands, for if they are blinded to this, both the right uſe of the Law, and alſo of the Goſpel, is hid from their Eyes; and ſo for certain they will be in danger of periſhing moſt miſerably, (poor ſouls that they are) unleſs God of his meer mercy and love, doth rend the vail from off their hearts; the vail of ignorance, for that is it which doth keep theſe poor ſouls in this beſotted and blindfolded condition, in which if they die, they may be lamented for, but not helped; they may be pitied, but not preſerved from the ſtroak of God's everlaſting vengeance.

In the next place, if you would indeed be delivered from the firſt into the ſecond Covenant,

nant, I do admoniſh you to the obſerving of theſe following particulars.

Firſt, Have a care that you do not content your ſelves, though you do good works (that is, which in themſelves are good) in, and with a Legal Spirit, which are done theſe ways as follow.

Firſt, If you do any thing commanded in Scripture, and in your doing of it, do think that God is well pleaſed therewith, becauſe you, as you are 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 for Religion, therefore God would have been good unto him, and have accepted his doings, as it is clear, for he counted them his gain, *Philippians* 3. 4, 5, 6, 7, 8.

Now this is done thus. When a Man doth think, that becauſe he thinks he is more ſincere, more liberal, with more difficulty, or to the weakning of his eſtate; I ſay, if a Man becauſe of this, doth think that God accepteth his labour, it is done from an *Old Covenant Spirit.*

Again, Some Men they think, that they ſhall be heard, becauſe they have prayer in their Families, becauſe they can pray long, and ſpeak expreſſions, or expreſs themſelves excellently in prayer, that becauſe they have great enlargements in prayer: I ſay that therefore to think that God doth delight in their doings, and accept their work, this is from a Legal Spirit.

Again, ſome Men think, that becauſe their Parents have been religious before them, and

have been indeed the people of God, they think if they alſo do as to the outward obſerving *of* that which they learned from their fore-runners, that therefore God doth accept them: but this alſo is from a wrongſpirit; and yet how many are there in *England* at this day, that think the better of themſelves, meerly upon that account, I, and think the People of God ought to think ſo too; not underſtanding that it is ordinary, for an *Eli* to have an *Hophni* and a *Phinehas*, both ſons of *Belial*: Alſo a good *Samuel* to have a perverſe off-ſpring; likewiſe *David* an *Abſalom*. I ſay their being ignorant of, or elſe negligent in regarding this, they do think that becauſe they do ſpring from ſuch and ſuch, as the Jews in their *generations* did, that therefore they have a privilege with God more than others, when there is no ſuch thing, *John* 8. 33, 34, 35. *Mat.* 3. 7, 8, 9. but for certain, if the ſame faith be not in them, which was in their fore-runners, to lay hold of the Chriſt of God, in the ſame ſpirit as they did, they muſt utterly periſh, for all their high conceits that they have of themſelves.

Secondly, When People come into the preſence of God, without having their eye upon their Divine Majeſty, through the fleſh and blood of the Son of *Mary*, the Son of God; then alſo do they come before God and do whatſoever they do from a Legal Spirit, an old Covenant Spirit. As for inſtance, you have ſome people, it's true, they will go to Prayer (in appearance very fervently) and will plead very hard with God, that he would grant them their deſires, pleading their want, and the abundance thereof; they will alſo

plead

plead with God his great mercy, and alſo his free promiſes; but yet they neglecting the aforeſaid Body, or Perſon of Chriſt, the righteous Lamb of God, to appear before him in. I ſay, in thus doing, they do not appear before the Lord, no otherways than in an old Covenant Spirit; for they go to God only as a merciful Creator, and they themſelves as his Creatures: not as he is their Father in the Son, and they his children by Regeneration through the Lord Jeſus. I, and though they may call God their Father in the Notion (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 once to the Jews: Your Father (for all this your profeſſion) is the Devil to their own grief and everlaſting miſery, *John* 8. 44.

The third thing that is to be obſerved, if we would not be under the Law, or do things in a Legal Spirit is this: to have a 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 do things from a Legal or old Covenant Spirit, and that is expreſly 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.* 4. 4, 5.) And again, though they be in themſelves Goſpel-Ordinances, as baptiſm, breaking of bread, hearing, praying, meditating, or the like: yet, I ſay, if

they be 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, I ſay, they being done in a Legal Spirit, the Soul was thereby brought under the Covenant of Works, and ſo moſt miſerably deſtroyed unawares to it ſelf, and that becauſe there was not a right underſtanding of the nature and terms of the ſaid Covenant. And ſo it is now, Souls being ignorant of the nature of the old Covenant, do even by their ſubjecting to ſeveral Goſpel-ordinances, run themſelves under the old Covenant, and fly off from Chriſt, even when they think they are a coming cloſer to him: (O miſerable!) If you would know when or how this was done, whether in one particular or more, I ſhall ſhew you as followeth.

1. That Man doth bring himſelf under the Covenant of Works, by Goſpel-Ordinances, when he cannot be perſwaded that God will have mercy upon him, except he do 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* 15. *Gal.* the whole Epiſtle) whoſe judgment was, that unleſs ſuch and ſuch things were done, *they could not be ſaved.* As now-a-days we have alſo ſome that 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

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it is the Spirit of Blaſphemy; as is evident, becauſe they do reckon 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, tho' they be rank hypocrites, yet if they do yield an outward ſubjection to this or that, they are counted preſently communicable 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 given 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 himſelf for ever from Jeſus Chriſt.

2. Men may do things from a Legal or Old Covenant-Spirit, when they content themſelves with their doing of ſuch and ſuch a thing; as prayers, reading, hearing, baptiſm, breaking of bread, or the like; I ſay, when they can content themſelves with the thing done, and ſit down at eaſe and content, becauſe the thing is done. As for inſtance, ſome Men, they being perſwaded that ſuch and ſuch a thing is their Duty, and that unleſs they do do it, God will not be pleaſed with them, nor ſuffer them to be heirs of his Kingdom; they from this ſpirit do ruſh into, and do the thing, which being done, they are content, as being perſwaded, that now they are without doubt in a happy condition, becauſe they have done ſuch things, like unto the Phariſee, who becauſe he had done this and the other thing, ſaid therefore, in a bragging way, *Lord, I thank thee that I am not as this Publican; for I have done thus and thus:* when alas, the Lord gives him never a good word for his labour, but rather a reproof.

3. That man doth act from a Legal Spirit, who maketh the ſtrictneſs of his walking the ground of his aſſurance for eternal Life. Some men, all the ground they have to believe that they ſhall be ſaved, it is, becauſe they walk not ſo looſe as their Neighbours, they are not ſo bad as others are, and therefore they queſtion not but that they ſhall do well; now this is a falſe ground, and a thing that is verily Legal, and ſavours only of ſome ſlight and ſhallow apprehenſions of the Old Covenant: (I call them ſhallow apprehenſions,) becauſe they are not right and ſound, and are ſuch as will do the Soul no good, but beguile it, in that the knowledge of the nature of this Covenant doth not appear to the Soul, only ſome commanding power it hath on the Soul, which the ſoul endeavouring to give up it ſelf unto, it doth find ſome peace and content, and eſpecially if it find it ſelf to be pretty willing to yield it ſelf to its commands; and is not this the very ground of thy hoping that God will ſave thee from the wrath to come? If one ſhould ask thee what ground thou haſt to think thou ſhalt be ſaved? wouldeſt thou not ſay, truly becauſe I have left my ſins, and becauſe I am more inclinable to do good, and to learn, and get more knowledge: I endeavour to walk in Church-order (as they call it) and therefore I hope God hath done a good work for me, and I hope will ſave my ſoul? Alas, alas, this is a very trick of the Devil, to make ſouls build the ground of their ſalvation upon this their ſtrictneſs, and abſtaining from the wickedneſs of their former lives,

Do not think that I am againſt the order of the Goſpel.

lives, and becauſe they deſire to be ſtricter and ſtricter. Now if you would know ſuch a man or woman, you ſhall find them in this frame; namely, when they think their hearts are good: then they think alſo that Chriſt will have mercy upon them: but when their corruptions work, then 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. Again, ſuch men do commonly chear up their hearts, and encourage themſelves ſtill to hope all ſhall be well, and that becauſe they are not ſo bad as the reſt, but more inclinable than they, ſaying, *I am glad I am not as this Publican, but better than he, more righteous than he*, Luke 18. 11.

4. That is a Legal and Old Covenant-Spirit, that ſecretly perſuades the Soul, that if ever it will be ſaved by Chriſt, it muſt firſt be fitted for Chriſt, by its getting of a good heart and good intentions to do this, and that for Chriſt: I ſay, that the Soul when it comes to Chriſt may not be rejected, or turned off, when indeed and in truth, this is the very way for the Soul to turn it ſelf from Jeſus Chriſt, inſtead of turning to him; for ſuch a ſoul looks upon Chriſt, rather to be a painted Saviour or a Cypher, than a very, and real Saviour. Friend, if thou canſt fit thy ſelf, what need haſt thou of Chriſt? If thou canſt get qualifications to carry to Chriſt, that thou mighteſt be accepted, thou doeſt not look to be *accepted in the beloved.* Shall I tell thee? thou art as if a man ſhould ſay, I will make my ſelf clean, and then I will go to Chriſt that he may waſh me; or like to a man poſſeſſed, that will firſt caſt the Devils out of himſelf, and

then

then come to Chriſt for cure for him. Thou muſt therefore, if thou wilt ſo lay hold of Chriſt, as not to be rejected by him; I ſay thou muſt come to him as the baſeſt in the world, more fitter 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 as renouncing all thy tears, prayers, watchings, faſtings; come as a blood-red ſinner; do not ſtay from Chriſt, till thou haſt a greater ſenſe of thy own Miſery, nor of the reality of God's mercy; do not ſtay while thy heart is ſofter, and thy ſpirit in a better frame, but go againſt thy mind, and againſt the mind of the Devil and Sin, throw thy ſelf down at the foot 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 do find that he hath waſhed thy Conſcience from dead works with his blood vertually, and cloathed thee with his own righteouſneſs, and made thee compleat in himſelf; this is the way to come to Chriſt.

The Uſe for the ſecond Doctrine.

Now a few words to the ſecond Doctrine, and ſo I ſhall draw towards a concluſion; The Doctrine doth contain in it very much comfort to thy Soul, who art a New-Covenant Man, or one of thoſe who art under the New Covenant.

There is firſt pardon of ſin. And ſecondly, the manifeſtation of the ſame. And thirdly, a power to cauſe thee to perſevere through Faith to the very 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 if not obey'd, condemned. O, but there is 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 in the room of thy Perſon, fulfilled all the whole Law in himſelf for thee, and freely giveth it unto thee: O, 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.* 3. 6, 7, 8, 9. Though they that live and dye under the firſt Covenant, God regardeth them not, *Heb.* 8. 9. Yet they that are under the ſecond are as the Apple of his Eye, *Deut.* 32. 10. *Pſal.* 17. 8. *Zech.* 2. 8. Though they that are under the firſt, 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. 12. 18, 19, 20, 21. *Yet you are come unto 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, 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* (to bleſſed Jeſus) *the Mediator of the New Covenant, and to the blood of ſprinkling, which ſpeaketh better things than that of* Abel. Heb. 12. 22, 23, 24. even forgiveneſs of ſins. *Eph.* 1. 7.

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2. The Covenant that thou art under doth allow of Repentance, in caſe thou chance to ſlip or fall, by ſudden Temptation, (*Rev.* 2. 5.) but the Law allows of none, (*Gal.* 3. 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.* 12. 19. Thou that art under this ſecond, art made a Son; but they that are under that firſt, are Slaves and Vagabonds, *Gen.* 4. 12. Thou that art under this, haſt a Mediator, that is to ſtand between Juſtice and thee, 1 *Tim.* 2. 5. But they under the other, their Mediator is turned an Accuſer, and ſpeaketh moſt bitter things againſt their Souls, *John* 5. 45. Again, the way that thou haſt into Paradiſe, is a new and living way; mark, a living way, *Heb.* 10. 20. But they that are under the Old Covenant, their way into Paradiſe, is a new and living way; mark, a living way, *Heb.* 10. 20. But they that are under the Order the Old Covenant, their way into Paradiſe is a killing and deſtroying way, *Gen.* 3. 24. Again, thou haſt the Righteouſneſs of God to appear before God withall, *Phil.* 3. 9. But they under the Old Covenant, have nothing but the Righteouſneſs of the Law which *Paul* counts dirt and dung, *Phil.* 3. 7, 8. Thou haſt that which will make thee perfect; but the other will not do ſo, *Heb.* 7. 19. *The Law makes nothing perfect; but the bringing in of a better Hope* (which is the Son of God) *did, by which we draw nigh to God.*

3. The New Covenant promiſeth thee a new Heart, (as I ſaid before) *Ezek.* 36. 26. but the Old Covenant promiſeth none; and

a new Spirit, but the Old Covenant promiſeth none. The New Covenant conveyeth Faith, *Gal.* 3. but the Old one conveyeth none. Through the New Covenant the Love of God is conveyed into the Heart, *Rom.* 5. 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 alſo with that, the aſſurance of Life; but the old one giveth none. The old Covenant wrought Wrath in us, and to us, *Rom.* 4. 15. but the new one worketh Love, *Gal.* 5. 6. Thus much for the firſt uſe.

Secondly, As all theſe, and many more Privileges, do come to thee, through, or by the New Covenant; and that thou mighteſt not doubt of the Certainty of theſe glorious Privileges, God hath ſo ordered it, that they do all come to thee by way of Purchaſe, being obtained for thee, ready to thy hand, by that 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. Now I need not to ſay, O! but how ſhall I come by them? God is holy, I am a ſinner; God is juſt, and I have offended: no, but thou mayeſt ſay, though I am vile and deſerve nothing, yet Chriſt is holy, and he 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

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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 the 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 the Enemies. This he did in his own Perſon, as a common Jeſus, for all perſons, in their ſtead, even as for ſo many as ſhall come in to him; for his victory I give to them, his righteouſneſs I give to them, his merits I beſtow on them, and look upon them holy, harmleſs, undefiled, and for ever comely in my Eye, through the Victory, of the Captain of their Salvation.

Dan. 9. 24, 25.

1 Cor. 15. 55, 56, 57.

And 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 of the two Covenants; the nature of the one, and the nature of the other, and the conditions of them that are under them both. Alſo thou muſt be well grounded in the manner of the Victory and Merits of Chriſt, how they are made thine. And here thou muſt in the firſt place believe, *that the Babe that was born of* Mary, *lay in a Manger at* Bethlehem, *in the time of* Cæſar Auguſtus; *that he, that Babe, that Child, was the very Chriſt.* Secondly, thou muſt believe that

that in the Days of *Tiberius Cæſar*, when *Herod* was *Tetrarch* of *Galilee*, and *Pontius Pilate* Governour of *Judæa*, that in thoſe days he was crucified, or hanged on a Tree between two Thieves, which by computation, or according to the beſt account, is above ſixteen hundred years ſince. Thirdly, thou muſt alſo believe, that when he did hang upon that Croſs of Wood, on Mount *Calvary*, that then he did die there * for the ſins of thoſe that did die before he was Crucified, alſo for their ſins that were alive at the time of his Crucifying, and alſo, that he did by that one death give ſatisfaction to God for all thoſe that ſhould be born and believe in him after his Death, even unto the Worlds end. I ſay, this thou muſt believe upon pain of eternal Damnation, that by that one death, that when he did die, he did put an end to the curſe of the Law and Sin, and at that time by his death on the Croſs, and by his Reſurrection out of *Joſeph*'s Sepulchre, he did bring in a ſufficient Righteouſneſs to cloth thee withal compleatly. *For by one offering he hath for ever perfected them that are ſanctified, not that he ſhould often offer himſelf; 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* (or do) *away Sin by the ſacrifice of himſelf*, Namely, when he hanged on the Croſs, For it

* *This is the Doctrine that I will live and die by, and be willing to be damned if it ſaves me not.* I am not aſham'd of the Goſpel of Chriſt, for it is the power of God to Salvation; *Therefore I preach Chriſt Crucified, to the Jews a ſtumbling-block, and to the Greeks fooliſhneſs*, Rom. 1. 16. 1 Cor. 1. 23.

it is by the offering up of the Body of (this bleſſed) *Jeſus Chriſt* ONCE *for all.* Indeed, *other Prieſts may offer often times Sacrifices and Offerings which can never take away Sins; but this Man* (this Jeſus, this anointed and appointed ſacrifice) *when he had offered* ONE *ſacrifice for ſins, for ever ſat down on the right hand of God.*

Heb. 10. 14.
Heb. 9. 24, 25.

But becauſe thou in thy purſuit after the faith of the Goſpel, wilt be ſure to meet with devils, hereticks, particular corruptions, as unbelief, ignorance, the ſpirit works, animated on by ſuggeſtions, falſe concluſions, with damnable doctrines, I ſhall therefore briefly, beſides what hath been already ſaid, ſpeak a word or two more before I leave thee, 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, For the Saviour, thou muſt look upon him to be very God, and very man; not man only, nor God only, but God and man in one Perſon, both natures joyned together, for the putting of him in a capacity to be a ſuitable Saviour: Suitable, I ſay, to anſwer both Sides and Parties, with whom he hath to do in the Office of his Mediatorſhip, and being of a Saviour.

Secondly, Thou muſt not only do this, but thou muſt alſo conſider and believe, that even what was done by Jeſus Chriſt, *it was not done by one nature, without the other; but thou muſt conſider, that both natures, both the God-head and the man-hood did glorioufly concur and join together*

ther in the undertaking of the Salvation of our Bodies and Souls; not that the God-head undertook any thing without the Manhood, neither did the Manhood do any thing without the Vertue and Union of the God-head; and thou muſt of neceſſity do this, otherwiſe thou canſt not find any ſound ground and footing for thy Soul to reſt upon.

For if thou look upon any of theſe aſunder; that is to ſay, the God-head without the man-hood, or the man-hood without the God-head, thou wilt conclude, that what was done by the God-head, was not done for man, being done without the man-hood; or elſe, that that which was done with the man-hood, could not anſwer Divine Juſtice, in not doing what it did, by the Vertue, and in Union with the God-head; for it was the God-head that gave Vertue and Value to the ſuffering of the Man-hood, and the Man-hood being joined therewith, that giveth us an Intereſt into the Heavenly Glory and Comforts of the God-head.

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 alſo 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?

Therefore, Beloved, when you read of the offering of the Body of the Son of Man for our Sins, then conſider that he did it in Union with, and by the help of the Eternal God-head. *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?* &c.

And when thou readeſt of the glorious works and ſplendor of the God-head in Chriſt, then conſider that all that was done by the God-head, it was done as it had Union and Communion with the Man-hood. And then thou ſhalt ſee that the Devil is overcome by God-man, Sin, Death, Hell, the Grave, and all overcome by Jeſus, God-man, and then thou ſhalt find them overcome indeed. They muſt needs be overcome, when God doth overcome them; and we have good ground to hope the Victory is ours, when in our Nature they are overcome.

2. 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.

Firſt, That when Jeſus Chriſt did thus appear, being born of *Mary*, he was looked upon by the Father, as if the ſin of the whole world was upon him; nay, further, God did look upon him, and account him the Sin of Man. *He hath made him to be Sin for us*, 2 Cor. 5. 21. That is, God made his Son Jeſus Chriſt our Sin, or reckoned him to be, not only a Sinner, but the very bulk of Sin in the whole World, and condemned him ſo ſeverely 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 forth his 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: as if he had indeed and in truth been our very Sin, and yet altogether without Sin, 2 *Cor.* 5. 21. *Rom.* 8. 3. Therefore, as to the taking away of thy Curſe, thou muſt reckon him to be made Sin for thee. And as to his being thy

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Juſtification, thou muſt reckon him to be thy Righteouſneſs: for, ſaith the Scripture, *He* (that is God) *hath made HIM to be SIN for us, though he knew no Sin, that WE might be made the RIGHTEOUSNESS of God in HIM.*

Secondly, Conſider for whoſe ſakes all this glorious deſign of the Father and the Son was brought to paſs, and that you ſhall find to be for Man, for ſinful Man, 2 *Cor.* 8. 9.

Thirdly, The terms on which it is made ours; and that you will find to be a free gift, meerly ariſing from the tender-heartedneſs of God. *You 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.

Fourthly, How Men are to reckon it theirs, and that is upon the ſame terms which God doth offer it, which is freely, as they are worthleſs and undeſerving Creatures, as they are without all good, and alſo unable to do any good. This, I ſay, is the right way of applying the merits of Chriſt to thy Soul, for they are freely given to thee a poor Sinner, not for any thing that is in thee, or done by thee; but freely, as thou art a Sinner, and ſo ſtandeſt in abſolute need thereof.

And Chriſtian, thou art not in this thing to follow thy ſenſe and feeling, but the very Word of God. The thing that doth do the People of God the greateſt Injury; it is their too little hearkning to what the Goſpel ſaith, and their too much giving credit to what the Law, Sin, the Devil, and Conſcience ſaith: and upon this very ground to conclude, that becauſe there is the certainty of guilt upon the

Soul

Soul, therefore there is alſo for certain, by Sin, Damnation to be brought upon the Soul. This is now to ſet the Word of God aſide, and to give credit to what is formed by the contrary: but thou muſt give more credit to one ſyllable of the written Word of the Goſpel, than thou muſt give to all the Saints and Angels in Heaven and Earth; much more than to the Devil and thy own guilty Conſcience.

Let me give you a Parable. There was a certain man that had committed Treaſon againſt his King; but for as much as the King had Compaſſion upon him, he ſent him by the hand of a faithful Meſſenger, a Pardon under his own Hand and Seal: but in the Country where this poor man dwelt, there was alſo many that ſought to trouble him, by often putting of him in mind of his Treaſon, and the Law that was to be executed on the Offender. Now which way ſhould this Man ſo honour his King, but as believing his Hand-writing, which was the Pardon: certainly he would honour him more by ſo doing, than to regard all the Clamours of his Enemies continually againſt him.

Juſt thus it is here, thou having 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, do continually ſeek to diſturb thee, by bringing thy Sins afreſh into thy remembrance: But now, wouldeſt thou honour thy King, why 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

eternal Life, and this Life is in his Son. 1 Joh. 5. 11, 12. And therefore, my Brethren, ſeeing God our Father hath ſent us damnable Traitors a Pardon from Heaven (even all the Promiſes of the Goſpel) and alſo hath ſealed to the certainty of it with the heart-blood of his dear Son: let us not be daunted, though our Enemies with terrible Voices do bring our former life never 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. Set the caſe thou haſt committed abundance of Treaſon, he hath by him abundance of Pardons. *Let the wicked forſake his way, and the unrighteous man his thoughts, and let him return to the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon.*

Sometimes I my ſelf have been in ſuch a ſtraight, that I have been (almoſt) driven to my Wits ends with 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 again, conſidering the ability of the ſatisfaction that was given to Holineſs and Juſtice, to the end there might be way made for Sinners to lay hold of this Mercy; I ſay, I conſidering this, 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 a- " gainſt the Law, and a Sinner againſt the " Goſpel. I have ſinned againſt Light, and I have " ſinned againſt Mercy; and now, Lord, the " guilt of them breaks my heart, the Devil alſo

" he

" he would have me deſpair, telling of 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, ſaith he, " thou art reſolved for ever to damn, and not " to grant me the leaſt of thy favour: yet " Lord, I would fain have forgiveneſs. And thy " word, though much may be inferred from it " againſt me; yet it ſaith, *If I come unto thee* " *thou wilt in no wiſe caſt me out.* 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 alſo by deſpairing, that the ver- " tue thereof is not ſufficient, or by believing " that it is ſufficient to purge me from all my " blood-red and crimſon Sins? ſurely, thou " that couldeſt find ſo much Mercy as to par- " don *Manaſſeth*, *Mary Magdalen*, the three " Thouſand Murderers, perſecuting *Paul*, " Murderous and Adulterous *David*, and " blaſpheming *Peter*, thou that offeredſt Mer- " cy to *Simon Magus*, a Witch, and didſt re- " ceive the Aſtrologers and Conjurers in the " nineteenth of *Acts*, thou haſt Mercy enough " for one poor ſinner. Lord, ſet the caſe my " Sins were bigger than all theſe, and I leſs " deſerved mercy than any of theſe: yet thou " haſt ſaid in thy word, that he that *cometh* *to thee, thou wilt in no wiſe caſt out.* And God hath given comfort to my Soul, even to ſuch a Sinner as I am: and I tell you, there is no way ſo to honour God, and to beat out the Devil, as to ſtick to the truth of God's Word,

Word, and the Merits of Chriſt's Blood by believing. *When Abraham believed* (even againſt hope and reaſon) *he gave glory to God*; Rom. 4. *And this is our 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 Fathers Hands.* 1 Joh. 5. 4.

And if thou doſt indeed believe this, thou wilt not only confeſs him as the Quakers do; That is, that he was born at *Bethlehem* of *Mary*, ſuffered on Mount *Calvary* under *Pontius Pilate*, was Dead and Buried, roſe again, and Aſcended, *&c.* For all this they confeſs, and in the midſt of their confeſſion they do verily deny that his Death on that Mount *Calvary* did give 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: But, I ſay, if thou doſt believe theſe things indeed, thou doſt believe that then, ſo long ago, even before thou waſt born, he did bear thy ſins in his own Body, which then was hanged on the Tree, (and never before nor ſince) that thy old Man was then Crucified with him, namely, in the ſame Body then Crucified, (ſee 1 *Pet.* 2. 24. and *Rom.* 6. 6.) This is nonſenſe to them that believe not: but if thou do indeed believe thou ſeeſt it ſo plain, and yet ſuch a Myſtery, that it makes thee wonder.

But in third Place, this glorious Doctrine of the New Covenant, and the Mediator thereof, will ſerve for the comforting, and the maintaining of the comfort of the Chil-

dren of the New Covenant this way alſo; that is, that he did not only die and riſe again, but that he did aſcend in his own Perſon into Heaven, to take poſſeſſion thereof for *me*, to prepare a Place there for *me*, ſtandeth there in the ſecond part of his Suretiſhip to bring *me* ſafe in *my* coming thither, and to preſent *me* in a glorious manner, *without ſpot or wrinkle, or any ſuch thing*; that he is there exerciſing of his Prieſtly Office for me, pleading the perfection of his own Righteouſneſs for me, and the vertue of his Blood for me. That he is there ready to anſwer the Accuſations of the Law, Devil, and Sin for me. Here thou mayeſt through Faith look the very devil in the Face, and Rejoyce, ſaying, O Satan! I have a precious Jeſus, a Soul-comforting Jeſus, a Sin pardoning Jeſus. Here thou mayeſt hear the bigeſt thunder-crack that the Law can give, and yet not be daunted. Here thou mayeſt 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, from thy Curſes, from thy Condemnations; I am out of thy reach, and out of thy bounds, I am brought into another Covenant, under better promiſes of Life and Salvation, free promiſes to comfort me without my Merit, even through the Blood of Jeſus the ſatisfaction given to God for me by him; therefore, though thou lay'ſt my Sins to my charge, and ſayeſt thou wilt prove me Guilty: yet ſo long as Chriſt is above ground, and hath brought in everlaſting righteouſneſs, and given that to me, I ſhall not fear thy

threats,

threats, thy charges, thy Soul-Scaring Denunciations; my Chriſt is all, hath done all, and will deliver me from all that thou, and whatſoever elſe can bring an Accuſation againſt me. Thus alſo thou may'ſt ſay, when death aſſaulteth thee, *O Death, where is thy ſting?* Thou may'ſt bite indeed, but thou canſt not devour; I have comfort by and through the one Man Jeſus; Jeſus Chriſt, he hath taken thee Captive, and taken away thy ſtrength, he hath pierced thy Heart, and let out all thy Soul deſtroying Poyſon; therefore, 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 him I overcome thee, and ſet foot upon thee. Alſo, O Satan! though I hear thee grumble, and make a helliſh Noiſe, and tho' thou threaten me very 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 of thee; ſo long as thou art in Priſon, and canſt not have thy deſire. I therefore, when I hear thy Voice, do pitch my Thoughts on Chriſt my Saviour, and do hearken what he will ſay, for he will ſpeak comfort; he ſaith, he hath got the Victory, and doth give to me the Crown, and cauſeth me to Triumph through his moſt glorious Conqueſt.

Nay, my Brethren, the Saints under the Levitical Law, who had not the New Covenant ſealed, or confirmed any further than by promiſe that it ſhould be; * I ſay, they, when they

* *Shall not we then that ſee all things already done before us, make it a ſtrong Argument to increaſe our Faith?*

thought of the glorious Privileges that God had promiſed ſhould come, though at that time they were not come, but ſeen afar off, how confidently were they perſwaded of them, and embraced them, and were ſo fully ſatisfied as touching the certainty of them, that they did not ſtick at the parting with all for the enjoying of them. *Heb.* 11. How many times doth *David* in the *Pſalms* admire, triumph, and perſwade others to do ſo alſo, through the Faith that he had in the thing that was to be done? Alſo *Job*, in what Faith doth he ſay he ſhould ſee his Redeemer, though he had not then ſhed one drop of Blood for him: yet becauſe he had promiſed ſo to do; and this was ſignified * by the blood of Bulls and Goats? Alſo *Samuel*, *Iſaiah*, *Jeremiah*, *Zechariah*, *&c.* how gloriouſly in confidence did they ſpeak of Chriſt and his Death, Blood, Conqueſt, and everlaſting Prieſt-hood, even before he did manifeſt himſelf in the fleſh which he took of the Virgin? We that have lived ſince Chriſt, have more ground to hope than they under the Old Covenant had, (though they had the Word of the Juſt God for the ground of their Faith.) Mark, they had only the Promiſes, that he ſhould and would come; but we have the aſſured fulfilling of thoſe Promiſes, becauſe he is come: they were told that he ſhould ſpill his Blood, but we do ſee he hath ſpilt his Blood: They ventured all upon his ſtanding Surety for them, but we ſee he hath fulfilled, and that faithfully too,

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

too, the Office of his Suretiſhip, in that, according to the Engagement, he hath redeemed us poor Sinners. They ventured on the New Covenant, though not actually ſealed, only *becauſe they judged him faithful that had promiſed, Heb.* 11. 11. but we have the Covenant ſealed, all things are compleatly done, even as ſure as the Heart-blood of a crucified Jeſus can make it.

There is as great a difference between their Diſpenſation and ours for comfort, even as much as there is between the making of a Bond with a promiſe to ſeal it, and the ſealing of the ſame. It was made indeed in their time, but it was not ſealed until the time the Blood was ſhed on the Mount *Calvary*; and that we might have our Faith Mount up with Wings like an Eagle, he ſheweth us what encouragement, and ground of Faith we have to conclude we ſhall be everlaſtingly delivered; ſaying, *Heb.* 9. 16, 17, 18. *For where a Teſtament* (or Covenant) *is, there muſt 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 while the Teſtator liveth; whereupon neither the firſt Teſtament was dedicated without Blood.* As Chriſt's Blood was the Confirmation of the New Covenant, yet it was not ſealed in *Abraham*, *Iſaac*, or *Jacob*'s days, to confirm the Covenant that God did tell them of, and 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 let them be queſtioned; 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 Jeſus, which is the Teſtator thereof.

My Brethren, I would not have you ignorant of this one thing, that though the Jews had the promiſe of a Sacrifice, of an everlaſting high Prieſt that ſhould deliver them, yet they had but the Promiſe; for Chriſt was not ſacrificed, and was not then come an High Prieſt of good things to come: only the Type, the Shadow, the Figure, the Ceremonies they had, together with Chriſt's engaging as Surety to bring all things to paſs that were promiſed ſhould come, and upon that account received and ſaved.

It was with them and their diſpenſation as this ſimilitude gives you to underſtand. "Set "the caſe that there be two Men who make "a Covenant, that the one ſhould give the "other ten thouſand Sheep, on Condition the "other give him two thouſand Pound: but "for as much as the Money is not to be paid "down preſently; therefore if he that buyeth "the Sheep will have any of them before the "day of payment, the Creditor requeſteth "a Surety, and upon the engagement of the "Surety, there is part of the Sheep given to "the Debtor, even before the day of pay-"ment, 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*, ſaith he) but the Money was not to be paid down ſo ſoon as the bargain was made, (as I have already ſaid) yet ſome of the Sheep were ſaved, even 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) *of Jeſus Chriſt, whom God hath ſet forth*

to

to be a Propitiation through Faith in his blood to declare himſelf righteous, in his forgiving the Sins that are paſt, (or the Sinners who died in the Faith, before Chriſt was Crucified) *through Gods forbearing till the payment was paid; to declare, I ſay, at this time his Righteouſneſs, that he might be Juſt, and the Juſtifier of him that believeth in Jeſus,* Rom. 3. 24, 25, 26.

The end of my ſpeaking of this, is, to ſhew you that it is not wiſdom now to doubt whether God will ſave you or no, 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 off of the Hooks, with a Proclamation from Heaven of Deliverance to the Priſoners of Hope; ſaying, *Return to the ſtrong hold, ye Priſoners of Hope, even to day do I declare* (ſaith God) *that I will render unto thee double.* Zech. 9. 12. And, ſaith Chriſt, when he was come, *The Spirit of the Lord is upon me, becauſe he hath anointed me to preach the Goſpel; (that is, good Tidings to the Poor, that their ſins ſhould be pardoned, that their Souls ſhall be ſaved.) He hath ſent me to bind up the broken hearted, to preach deliverance to the Captives, and recovering of the Sight of the blind, to ſet at liberty them that are bruiſed, and to comfort them that mourn, to preach the acceptable Year of the Lord,* Luke 4. 18, 19.

Therefore, here Soul, thou mayeſt come to Jeſus Chriſt, for any thing thou wanteſt, as to a common Treaſure-houſe, being the principal Man for the diſtributing of the thing made mention of in the New Covenant, he having them all in his own cuſtody by right of Purchaſe:

for he hath bought them all, paid for them all. Doſt thou want Faith? Then come for it to the Man Chriſt Jeſus, *Heb.* 12. 2. Doſt thou want the Spirit? Then ask it of Jeſus. Doſt thou want Wiſdom? Doſt thou want Grace of any ſort? Doſt thou want a new Heart? Doſt thou want ſtrength againſt thy Luſts, againſt the Devils Temptations? Doſt thou want ſtrength to carry thee through afflictions of Body, and affliction of Spirit, through Perſecutions? Wouldeſt thou willingly hold out, ſtand to the laſt, and be more than a Conquerour? Then be ſure thou meditate enough on the Merits of the Blood of Jeſus, how he hath undertaken for thee, that he hath done the work of thy Salvation in thy room, that he is filled of God on purpoſe to fill thee, and is willing to communicate whatſoever is in him, or about him, to thee. Conſider this, I ſay, and Triumph in it.

Again, This may inform us of the ſafe ſtate of the Saints, as touching their Perſeverance that they ſhall ſtand though Hell rages, tho' the Devil roareth, and all the World endeavoureth the ruine of the Saints of God; tho' ſome, through ignorance of the vertue of the offering of the Body of Jeſus Chriſt, do ſay, a man may be a child of God to day, and a child of the Devil to morrow, which is groſs ignorance; for, what, is the Blood of Chriſt, the Death, the Reſurrection of Chriſt, of no more vertue than to bring in for us an uncertain Salvation? or muſt the effectualneſs of Chriſt's Merits, as touching our Perſeverance, be helped on by the doings of Man? Surely they that are predeſtinated, are alſo juſtified; and they that are juſtified, they ſhall be glorified, *Rom.* 8. 30. Saints, do not doubt of the ſalvation of your Souls, unleſs you do intend

to undervalue Chriſt's Blood; and do not think but that he that hath begun the good work of his grace in you, will perfect it, to the ſecond coming of our Lord Jeſus, *Phil.* 1. 6. Should not we, as well as *Paul*, ſay, I am perſwaded that nothing ſhould ſeparate us from the love of God which is in Chriſt Jeſus; *Rom.* 8. O let the Saints know! that 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 do mean ſuch a one as hath the Faith of the Operation of God in his Soul.

Laſtly, Is there ſuch Mercy as this? 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 Fruits thereof ſhould be the Salvation of my Soul, of my ſinful Soul, as to ſave me, ſinful me, rebellious me, deſperate me? what then? ſhall not I now be Holy? ſhall not I now ſtudy, ſtrive, and lay out my ſelf for him that hath laid out himſelf Soul and Body for me? ſhall I now love ever a Luſt or ſin? ſhall I now be aſhamed of the Cauſe, Ways, People, or Saints of Jeſus Chriſt? ſhall I not now yield my Members as Inſtruments of Righteouſneſs, ſeeing my end is everlaſting Life? *Rom.* 6. 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? ſhall I ſlight his Counſel by following of my own Will? Thus therefore the Doctrine of the New Covenant doth call for Holineſs, engage to Holineſs, and maketh the Childre

of that Covenant to take Pleaſure therein. Let no man therefore conclude on this, that the Doctrine of the Goſpel is a licentious Doctrine: but if they do, it is becauſe they are fools, and ſuch as have not taſted of the Vertue of the Blood of Jeſus Chriſt; neither did they ever feel the Nature and ſway that the Love of Chriſt hath in the Hearts of his. And thus alſo you may ſee that the Doctrine of the Goſpel is of great Advantage to the People of God, that are already come in, or to them that ſhall at the conſideration hereof be willing to come in to partake of the glorious Benefits of this glorious Covenant. But ſaith the poor ſoul,

Object. Alas I doubt this is too good for me.

Inquire. 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. 5. 6. 8. *He came into the World to ſave Sinners,* 1 Tim. 1. 14, 15.

Object. O, but I am one of the chief Sinners.

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

Object. O, but my Sins are ſo big, that I cannot conceive how I ſhould have Mercy.

Reply. Why Soul? Didſt thou ever kill any Body? Didſt thou ever burn any of thy Children in the Fire to Idols? Haſt thou been a Witch? Didſt thou ever

You that are reſolved to go on in your Sins, meddle not with this.

uſe Enchantments and Conjuration? Didſt thou ever curſe and ſwear, and deny Chriſt? And yet if thou haſt, there is yet hopes of Pardon; yea, ſuch Sinners as theſe have been pardoned, as appears by theſe and the like Scriptures, 2 *Chron.* 33. 1, 2, 3, 4, 5, 6, 7, 8, 9. Verſes, compared with the 12, and 13. Again, *Acts* 19. 19, 20. *Acts* 8. 22. compared with Verſe 9. *Matth.* 26. 74, 75.

Object. But though I have not ſinned ſuch kind of Sins, yet it may be I have ſinned as bad.

Anſw. That cannot likely be; yet though thou haſt, ſtill there is ground of Mercy for thee, for as much as thou art under the Promiſe, *John* 6. 37.

Object. Alas man, 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 ſin that ſin; therefore every ſin againſt Light is not the Sin againſt the Holy Ghoſt, the unpardonable Sin.

Object. But the Scripture ſaith, *If we ſin wilfully after we have received the knowledge of the Truth, there remaineth no more ſacrifice*

for Sin : 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 enlightning?

1. *Anſw.* Yes, yet doubtleſs every willing Sin is not that; for then *David* had ſinned it, when he lay with *Bathſheba*; and *Jonah*, when he fled from the Preſence of the Lord; and *Solomon* alſo, when he had ſo many Concubines.

2. *Anſw.* But that ſin is a ſin that is of another nature, which is this; *For a Man after he hath made ſome Profeſſion of Salvation to come alone by the Blood of Jeſus, together with ſome Light and Power of the ſame upon his Spirit: I ſay, for him after this, knowingly, wilfully, and deſpitefully, to trample upon the Blood of Chriſt ſhed on the Croſs, 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.* And this muſt be done I ſay, after ſome light, (*Heb.* 6. 4, 5.) *Deſpitefully*, (Heb. 10. 29.) *Knowingly* (2 Pet. 2. 21.) *and wilfully* (Heb. 10. 26, compared with ver. 29.) and that not in a hurry and ſudden fit, as *Peter*'s was: but with ſome time before-hand to pauſe upon it firſt, with *Judas*; and alſo with a continued Reſolution never to turn or be converted again. *For it is impoſſible to renew ſuch again to Repentance*, they are ſo reſolved, and ſo deſperate, *Heb.* 6.

Queſt. And how 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 the man Chriſt Jeſus under thy Feet? and art thou for ever reſolved ſo to do?

Anſw. O no, I would not do that wilfuliy, deſpitefully, and knowingly, not for all the World.

Inqui. But yet I muſt tell you now you put me in mind of it, ſurely 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? are they ſuch things as thou takeſt pleaſure in?

Reply, O no, neither would I do it for a thouſand Worlds. O, methinks they make me ſometimes tremble to think of them: But how and 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 thereto (for that is likely enough) and though thou find it may on a ſudden give way to that hell-bred Wickedneſs that is in it: yet do not deſpair, for as much as Chriſt hath ſaid, *All manner of Sins and Blaſphemies ſhall be forgiven to the Sons of Men. And whoſoever ſhall ſpeak a word againſt the Son of Man,* (that is Chriſt) *as he may do with Peter,* through Temptation, yet upon Repentance, *it ſhall be forgiven him.* Mat. 12. 32.

Object. But I thought it might have been committed all on a ſudden, either by ſome blaſph-

blaſphemous Thought, or elſe by committing ſome other horrible Sin.

Anſw. For certain this Sin and the commiſſion of it, doth lie in a knowing, wilful, malicious, or deſpiteful, together with a final trampling the Blood of ſweet Jeſus under Foot, *Heb.* 10.

Object. But it ſeems to be rather a reſiſting of the Spirit, and motions thereof, than this which you ſay; for firſt, its proper Title is the ſin againſt the Holy Ghoſt. And again, *They have done deſpite unto the Spirit of Grace.* So that it rather ſeems to be, I ſay, that a reſiſting of the Spirit, and the movings thereof, is that Sin.

1 *Anſw.* For certain the Sin is committed by them that do as before I have ſaid, that is, by a final, knowing, wilful, malicious trampling under foot the Blood of Chriſt, which was ſhed on Mount *Calvary*, when Jeſus was there crucified. And though it be called the Sin againſt the Spirit, yet (as I ſaid before) 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 be thoſe who have ſinned againſt the movings of the Spirit, and that knowingly too, and yet did not commit that. As *Jonah*, who when God had expreſly by his Spirit bid him go to *Nineveh*, he runs thereupon quite another way. Secondly, becauſe the very People that have ſinned againſt the movings of the Spirit, are yet, if they do return, received to Mercy. Witneſs alſo *Jonah*, who though he had

had ſinned againſt the movings of the Spirit of the Lord, in doing contrary thereunto, *Yet when he called* (as he ſaith) *to the Lord, (out of the Belly of Hell) the Lord heard him, and gave him deliverance, and ſet him again about his work.* (Read the whole ſtory of that Prophet.)

2. *Anſw.* But ſecondly, I ſhall ſhew you that it muſt needs be wilfully, knowingly, and a malicious rejecting of the Man Chriſt Jeſus as the Saviour: That is, counting his Blood, his Righteouſneſs, his Interceſſion in his own Perſon (for he that rejects one, rejects all) to be of no value, as to ſalvation. I ſay, this I ſhall ſhew you is the unpardonable Sin. And then afterwards in brief ſhew you why it is called the Sin againſt the Holy Ghoſt.

Firſt, That Man that doth reject, as aforeſaid, the Blood, Death, Righteouſneſs, Reſurrection, Aſcenſion, and Interceſſion of the Man Chriſt, doth reject that Sacrifice, that Blood, that Righteouſneſs, that Victory, that Reſt, that God alone hath appointed for Salvation, (John 1. 29.) *Behold the Lamb* (or ſacrifice) *of God, We have Redemption through his Blood,* Epheſ. 1. 7.) *That I may be found in him,* (to wit) in Chriſt's Righteouſneſs, with Chriſts own perſonal obedience to his Fathers Will, *Phil.* 3. 7, 8, 9, 10. By his Reſurrection comes Juſtification, *Rom.* 4. 25. His Interceſſion now in his own Perſon in the Heavens, now abſent from his Saints, is the cauſe of the Saints Perſeverance, 2 *Cor.* 6. 7, 8. alſo *Rom.* 8. 33, 34, 35, 36, *&c.*

Secondly, They that reject this Sacrifice and the Merits of this Chriſt, which he by himſelf

himſelf hath brought in for ſinners, hath rejected him through whom alone all the Promiſes of the New Teſtament, together with all the Mercy diſcovered thereby, doth come unto poor Creatures; *For all the promiſes in him are Yea, and in him Amen, unto the glory of God*, 2 Cor. 1. 20. And all ſpiritual Bleſſings are made over to us through him, *Epheſ.* 1. 3, 4. That is, through and in this Man (which is Chriſt) we have all our ſpiritual, Heavenly, and eternal Mercies.

Thirdly, He that doth knowingly, wilfully, and deſpitefully reject this man for Salvation, doth ſin the unpardonable ſin; becauſe there is never another ſacrifice to be offered, Heb. 10. 26. *There is no more offering for Sin; there remaineth no more ſacrifice for Sin*, Heb. 10. 18. (namely, than the offering of the body of Jeſus Chriſt a Sacrifice *once for all*, Heb. 10. ver. 10. and 14. compared with ver. 18. and 26.) No, but they that ſhall after light, and clear conviction, reject the firſt offering of his Body for Salvation, do Crucifie him the ſecond time, which irrecoverably merits their own Damnation: *For it is impoſſible for thoſe who were once enlightned, 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 Crucifie to themſelves the Son of God afreſh, and put him to an open Shame. If they fall away to renew them again unto Repentance*: And why ſo? ſeeing, ſaith the Apoſtle, they do crucifie to themſelves the Son of God afreſh, and

do

do put him to open ſhame. O then! how miſerably hath the Devil deceived ſome, in that he hath got them to reject the merits of the firſt offering of the Body of Chriſt; (which was for Salvation) and got them to truſt in a freſh Crucifying of Chriſt, which unavoidably brings their ſpeedy Damnation?

Fourthly, They that do reject this Man, as aforeſaid, do ſin the unpardonable Sin; becauſe in rejecting him, they do make way for the Juſtice of God to break out upon them, and to handle them as it ſhall find them: which will be in the firſt place, ſinners againſt the firſt Covenant, which is the Soul-damning Covenant; and alſo deſpiſing of (even the Life, and Glory, and Conſolations, Pardon, Grace, and Love, that is diſcovered in) the ſecond Covenant, foraſmuch as they reject the Mediator and Prieſt of the ſame, which is the Man Jeſus. And the Man that doth ſo, I would fain ſee how his Sins ſhould be pardoned, and his Soul ſaved, ſeeing the means (which is the Son of Man, the Son of *Mary*, and his Merits) is rejected. For ſaith he, *If you believe not that I am he, you ſhall*, mark, *you ſhall*, do what you can, *you ſhall*, appear where you can, *you ſhall*, follow *Moſes*'s Law, or any holineſs whatſoever, *you ſhall dye in your Sins*, Joh. 8. 24. So that, I ſay, the Sin that is called the unpardonable Sin, is a knowing, wilful, and deſpiteful rejecting of the ſacrificing of the Son of Man the firſt time for Sin. And now to ſhew you why it is called the Sin againſt the Holy Ghoſt, as in theſe Scriptures, *Mat.* 12. *Heb.* 10. *Mark.* 3.

Firſt, Becauſe they Sin againſt the manifeſt light of the Spirit, (as I ſaid before) it is a Sin againſt the light of the Spirit: That is, they have been formerly enlightned into the nature of the Goſpel, and the Merits of the Man Chriſt, and 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.

Secondly, It is called the Sin againſt the Holy Ghoſt, becauſe ſuch a Perſon doth (as I may ſay) lay violent hands on it; one that ſets himſelf in oppoſition to, and is reſolved to reſiſt all the motions that do come in from the Spirit to perſwade the contrary. For I do verily believe, that Men, in this very rejecting of the Son of God, after ſome knowledge of him, eſpecially at their firſt reſiſting and refuſing of him, they have certain motions of the Spirit of God to diſſwade them from ſo great a Soul-damning Act. But they, being filled with an over-powering meaſure of the Spirit of the Devil, do deſpite unto theſe Convictions and Motions, by ſtudying and contriving how they may Anſwer them, and get from under the convincing nature of them; and therefore it is called a doing deſpite unto the Spirit of Grace, *Heb.* 10. 29. And ſo,

Thirdly, In that they do reject the beſeechings of the Spirit, and all its gentle intreatings of the Soul, to tarry ſtill in the ſame Doctrine.

Fourthly,

Fourthly, In that they do reject the very Teſtimony of the Prophets and Apoſtles, with Chriſt himſelf: I ſay, their Teſtimony through the Spirit, of the Power, Vertue, Sufficiency, and Prevalency of the Blood, Sacrifice, Death, Reſurrection, Aſcenſion, and Interceſſion of the Man Chriſt Jeſus, of which the Scriptures are full both in the Old and New Teſtament, as the Apoſtle ſaith, *For all the Prophets from* Samuel, *with them that follow after, have ſhewed of theſe days.* That is, in which Chriſt ſhould be a ſacrifice for Sin, *Acts* 3. 24. compared with Ver. 6. 13, 14, 15, 18, 26. Again, ſaith he, *He therefore that deſpiſeth, deſpiſeth not Man, but God; who hath alſo given unto us his Holy Spirit.* 1 Theſ. 4. 8. That is, he rejecteth or deſpiſeth the very Teſtimony of the Spirit.

Fifthly, It is called the Sin againſt the Holy Ghoſt, becauſe he that doth reject and diſown the Doctrine of Salvation by the Man 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 its finding out a way for Sinners to be reconciled to God, by the Death of this Man; and therefore Chriſt, as he is a Sacrifice, is called *the Wiſdom of God.* And again, when it doth reveal the Lord Jeſus, it is called *the Spirit of Wiſdom and Revelation in the Knowledge of him,* Epheſ. 1. 17.

Object. But (ſome may ſay) the ſlighting, or rejecting of the Son of Man, (Jeſus of *Nazareth* the Son of *Mary*) cannot be the Sin that is unpardonable, as is clear from that Scripture

Scripture in the Twelfth of *Matthew*, where he himſelf ſaith, *He that ſhall ſpeak a Word againſt the Son of Man, it ſhall be forgiven him: But he that ſhall ſin againſt the Holy Ghoſt, it ſhall not be forgiven him, neither in this World, nor 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, the unpardonable ſin.

Anſw. Firſt, I do know full well that there are ſeveral Perſons that have been pardoned, yet have ſinned againſt the Son of Man; and that have for a time rejected him, as *Paul*, 1. *Tim.* 1. 13, 14. Alſo the Jews. *Acts* 2. 36, 37. But there was an ignorant rejecting of him without the Enlightning, and Taſte, and Feeling of the Power of the things of God, made mention of in the ſixth of the *Hebrews*, the 3, 4, 5, 6. Verſes.

Secondly, There is, and hath been a higher manner of ſinning againſt the Son of Man, which alſo hath been, and is ſtill pardonable; as in the caſe of *Peter*, who in a violent temptation, in a mighty hurry, 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, *Matth.* 16. 16, 17, 18. This alſo is pardonable, if there be a coming up again to repentance: (O rich Grace! O wonderful Grace! that God ſhould be ſo full of Love to his poor Creatures, that though they

they do ſin againſt the Son of God, either through ignorance, or ſome ſudden violent charge breaking looſe from Hell upon them) but yet take it for certain, that if a man do ſlight and reject the Son of God, and the Spirit, in that manner as I have before hinted, that is, for a man after ſome great meaſure of the enlightning by the Spirit of God, and ſome Profeſſion of Jeſus Chriſt to be the Saviour, and his Blood that was ſhed on the Mount without the Gates of *Jeruſalem* to be the Atonement; I ſay, he that ſhall after this knowingly, wilfully, and out of malice and deſpite, reject, ſpeak againſt, and trample that Doctrine under foot, reſolving for ever ſo to do: And if he there continue, I will pawn my Soul upon it, he hath ſinned the unpardonable Sin, and ſhall never be forgiven, neither in this World nor in the World to come; or elſe thoſe Scriptures that teſtifie the Truth of this muſt be ſcrabled out, and muſt be looked upon for meer Fables; which are theſe following. *For if after they have eſcaped the pollutions of the World, through the knowledge of our Lord and Saviour Jeſus Chriſt,* (which is the Son of Man, *Matth.* 16. 13.) *and are again intangled therein, and overcome;* (which muſt be by denying this Lord that bought them, 2 *Pet.* 2. 1.) *the latter end is worſe with them than the beginning,* 2 *Pet.* 2. 20. *For it is impoſſible for thoſe who were once enlightened, and have taſted of the Heavenly Gift.* ——— *And have taſted the good Word of God, and the powers of the World to come: If they ſhall fall away* (not only fall, but fall away; that is, finally, *Heb.* 10. 19.) *it is impoſſible to renew*

them

them again unto Repentance; and the Reaſon is rendred, *ſeeing they have crucified to themſelves the Son of God* (which is the Son of Man) *afreſh, and put him to an open ſhame*, Heb. 6. 4, 5, 6. Now if you would further know what it is to Crucifie the Son of God afreſh: It is this. For to undervalue and trample under foot the Merits and Vertue of his Blood for Remiſſion of Sins, as is clearly manifeſted in the Tenth of the *Hebrews*, 26, 27, 28, Verſes, where it's ſaid, *For if we Sin wilfully after we have received the knowledge of the Truth, there remaineth no more Sacrifice for Sins; But a certain fearful looking for of Judgment, and the fiery Indignation, which ſhall devour the Adverſaries. He that deſpiſed* Moſes's *Law died without Mercy; of how much ſorer Puniſhment ſuppoſe ye, ye ſhall be thought worthy, that have 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*, Verſe the Twenty Ninth. All that *Paul* had to keep him from this Sin, it was his ignorance in perſecuting the Man, and Merits of Jeſus Chriſt, *Acts* 9. But I obtained Mercy (ſaith he) becauſe I did it ignorantly, 1 *Tim.* 1. 14. And *Peter*, though he did deny him knowingly, yet he did it unwillingly, and in a ſudden and fearful Temptation, and ſo by the Interceſſion of Jeſus eſcaped that Danger. So, I ſay, they that commit this Sin, they do it after Light, knowingly, wilfully, and deſpitefully, and in the open view of

the

the whole World, reject the Son of Man for being their Lord and Saviour, and in that it is called the Sin againſt the Holy Ghoſt. It is a Name moſt fit for this Sin to be called the Sin againſt the Holy Ghoſt, for theſe Reaſons but now laid down; for this Sin is immediately committed againſt the Motions and Convictions, and Light of that Holy Spirit of God, that makes it its buſineſs to hand forth, and manifeſt the Truth and Reality of the Merits and Vertues of the Lord Jeſus, the Son of Man. And therefore beware Ranters and Quakers, for I am ſure you are the neareſt that Sin by profeſſion (which is indeed the right committing of it) of any Perſons that I do know at this day under the whole Heavens; for as much as you will not venture the Salvation of your Souls on the Blood ſhed on Mount *Calvary*, *Luke* 23. 33. out of the ſide of that Man that was offered up in Sacrifice for all that did believe, in that his offering up of his Body at that time (either before he offered it, or that have, do, or ſhall believe on it for the time ſince, together with that time that he offered it) though formerly you did profeſs that Salvation was wrought out that way, by that Sacrifice then offered, and alſo ſeemed to have ſome comfort thereby; yea, inſomuch that ſome of you declared the ſame in the hearing of many, profeſſing your ſelves to be believers of the ſame. O therefore! it is ſad for you that were once thus enlightned, and have taſted theſe good things; and yet notwithſtanding all your Profeſſion, you are now turned from the ſimplicity that is in Chriſt to another Doctrine which will be to your Deſtruction, if

you

you continue in it; for without Blood there is no Remiſſion, *Heb.* 9. 22.

Many other Reaſons might be given, but that I would not be too tedious: Yet I would put in this Caution, that if there be any ſouls that be but now willing to venture their Salvation upon the Merits of a Naked Jeſus, I do verily for the preſent believe, they have not ſinned that Sin; becauſe there is ſtill a promiſe holds forth it ſelf to ſuch a ſoul, where Chriſt ſaith, *He that comes to me, I will in no wiſe* (for nothing that he hath done) *caſt him out*, *John* 6. 36. 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 had'ſt the ſins of a thouſand ſinners; yet if thou come to Chriſt he will ſave thee, *Joh.* 6. 36. ſee alſo *Heb.* 7. 25.

Object. Alas! but how ſhould I come? I doubt I do not come as I ſhould do; my Heart is naught and dead; and alas, then how ſhould I come?

Anſw. Why bethink thy ſelf of all the ſins that ever thou did'ſt commit, and lay the weight of them all upon thy Heart, till thou art down loaden with the ſame, and come to him in ſuch a caſe as this, and he will give thee reſt for thy ſoul, *Mat.* 11. the three laſt Verſes.

And again, if thou wouldeſt know how thou ſhouldeſt come, come as much undervaluing thy ſelf 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

Hell fire long ago: Lord, I am not worthy to have the leaſt corner in the Kingdom of Heaven: and yet, O that thou wouldeſt have mercy! Come like *Benhadad*'s ſervants to the King of *Iſrael*, 1 *King*. 20. 31, 32. with a Rope about thy Neck, and fling thy ſelf down at Chriſt's feet, and lie there a while, ſtriving with him by thy Prayers, and I'll warrant thee ſpeed, *Mat* 11. 28, 29, 30. *John* 6. 37.

Object. O, but I am not ſanctified.

Anſw. He will ſanctifie thee, and be made thy ſanctification alſo, 1 *Cor*. 6. 10, 11. 1 *Cor*. 1. 30.

Object. O, but I cannot pray.

Anſw. To pray, is not for thee to down on thy knees, and ſay over a many Scripture words only; for that thou may'ſt 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*. 8. 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 thy 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 labour 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 ſo, what ſhould I do then?

Anſw. Truly, with ſome men indeed it doth fare thus, that the day of Grace is at an end

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 that belong unto thy peace,* (that is the word of Grace or Reconciliation) *but now it is hid from thine eyes,* Luke 19. 41, 42. But for the better ſatisfying of thee, as touching this thing, conſider theſe following things:

Firſt, 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 things unto them) which he would not do, was the day of Grace paſt with the ſoul, *Rev.* 3. 20.

Object. But how ſhould I know whether Chriſt do 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 no?

Anſw. Conſider theſe things;

Firſt, 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 love in the leaſt to him? If he hath, and is doing of this, he hath, and is knocking at thy heart.

Secondly, Doth he, together with this, put into thy heart an earneſt deſire after communion with him, together with holy reſolutions not to be ſatisfied without real communion with him.

Thirdly, Doth he ſometimes give thee ſome ſecret perſuaſions (tho' not ſcarcely diſcernable) that thou mayeſt attain, and get an intereſt in him?

Fourthly,

Fourthly, Doth he now and then glance in ſome of the promiſes into thy heart, cauſing them to eave ſome heavenly ſavour (tho' but for a very ſhort time) on thy ſpirit?

Fifthly, Doſt thou at ſome time ſee ſome little excellency in Chriſt? and doth all this 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, *He that cometh unto me, I will in no wiſe* (for nothing, by no means, upon no terms whatſoever) *caſt out*, John 6. 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; that therefore doth make me miſtruſt my ſtate the more, is, that I wait and wait, and yet am not delivered.

Anſw. Haſt thou waited on the Lord ſo long as the Lord hath waited on thee? It may be the Lord hath waited on thee this twenty, or thirty, yea, forty years, or more, and thou haſt not waited on him ſeven years: Caſt this into thy mind therefore when ſatan tells thee, that God doth not love thee, becauſe thou haſt waited ſo long without an aſſurance; (for it is his temptation) for God did wait longer upon thee, and was fain to ſend to thee by his Ambaſſadors time after time: And therefore, ſay thou, *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 thereof.

But, Secondly, Know, that it is not thy being under trouble a long time, that will be an argument ſufficiently to prove that thou art paſt hopes;

Nay, contrariwiſe; for Jeſus Chriſt did take our nature upon him, and alſo did undertake deliverance for thoſe, and bring it in for them *who were all their life-time ſubject to bondage*, Heb. 2. 14, 15.

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 ago, thinking thou ſhouldeſt not be able to hold out any longer; no not a year, a month, or a week; nay, it may be not ſo long. It may be in the morning thou haſt thought thou ſhouldeſt not hold out 'till night, and at night 'till morning again: Yet the Lord hath ſupported thee, and kept thee in waiting upon him many weeks and years; therefore that is but 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 off following the ways of God, and to cloſe in with thy ſins again. O 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*, Pſal. 27. 23, 24. And that thou mayeſt ſo do, conſider theſe things:

Firſt, If thou, after thou haſt waited thus long, ſhouldeſt now give over, and wait no longer, thou wouldeſt loſe all thy time and pains that thou haſt taken in the way of God hitherto, and wilt be like to a Man that becauſe he ſought long for Gold, and did not find it, therefore turned back from ſeeking after it, tho' he was hard by it, and had almoſt found it; and all becauſe he was loth to look and ſeek a little further.

Secondly,

Secondly, Thou wilt not only loſe thy time, but alſo loſe thy own ſoul; for ſalvation is no where elſe but in Jeſus Chriſt, *Acts* 4. 12.

Thirdly, Thou wilt ſin the higheſt ſin that ever thou didſt ſin before, in drawing (finally) back, inſomuch that God may ſay, My ſoul ſhall have no pleaſure in him, *Heb.* 10. 38.

But, ſecondly, conſider, thou ſayeſt, All my ſtrength is gone, and therefore how ſhould I wait? why at that time 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 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, they ſhall walk and not be faint,* Iſa. 40. 30, 31.

Object. But though I do wait, yet if I be not elected to eternal Life, what good will all my waiting do me? *For it is not in him that willeth, nor in him that runneth, but of God that ſheweth mercy.* Therefore I ſay, if I ſhould not be elected, all is in vain.

1 *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.

2 *Anſw.* But, ſecondly, Thou art it may be troubled to know whether thou art elected: And, ſayeſt thou, if I did but know that, that would encourage me in my waiting on God.

Anſw. I believe thee; but mark, thou ſhalt not know thy election in the firſt place, but in the ſecond. That is to ſay, thou muſt firſt get acquaintance with God in Chriſt, which doth come by thy giving credit to his promiſes, and records

which he hath given of Jeſus Chriſt, his blood and righteouſneſs, together with the reſt of his Merits.

That is, before thou canſt know whether thou art elected, thou muſt believe in Jeſus Chriſt ſo really that thy faith laying hold of, and drinking and eating the fleſh and blood of Chriſt, even ſo, that there ſhall be life begotten in thy ſoul by the ſame. Life from the condemnings of the Law; life from the guilt of ſin; life over the filth of the ſame; life alſo to walk with God in his Son and ways; the life of love to God the Father, and Jeſus Chriſt his Son, ſaints and ways; and that becauſe they are holy, harmleſs, and ſuch that are altogether contrary to iniquity.

For theſe things muſt be in thy ſoul as a forerunner of thy being made acquainted with the other; God hath theſe two ways to ſhew to his children their election.

Firſt, By teſtimony of the Spirit. That is, the ſoul being under trouble of Conſcience, and grieved for ſin, the Spitit doth ſeal up the ſoul by its comfortable teſtimony; perſuading of the ſoul, that God, for Chriſt's ſake, hath forgiven all thoſe ſins that lye ſo heavy on the Conſcience, and that do ſo much perplex the ſoul, by ſhewing it that that Law which doth utter ſuch horrible curſes againſt it, is by Chriſt's blood ſatisfied, and fulfilled, *Eph.* 1. 13, 14.

Secondly, By conſequence; that is, the ſoul finding that God hath been good unto it, in that he hath ſhewed it its loſt ſtate and miſerable condition: and alſo that he hath given it ſome comfortable hope that he will ſave it from the ſame: I ſay, the ſoul, from a right ſight thereof, doth, or may, draw this concluſion, that if God had

not

not been minded to have ſaved it, he would not have done for it ſuch things as theſe. But for the more ſurer dealing with thy ſoul, it is not good to take any of theſe apart; that is, it is not good to take the teſtimony of the Spirit, (as thou ſuppoſeſt thou haſt) from the fruits thereof, ſo as to conclude the teſtimony thou haſt received, 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 alſo deceive ſouls by the workings of his Spirit in them, pretending that it is the Spirit of God. And again, thou ſhouldeſt not ſatisfie thy ſelf, though thou do find ſome ſeekings in thee after that which is good, without the teſtimony of the other; that is to ſay, of the Spirit; for it is the teſtimony of two that is to be taken for truth: Therefore ſay I, as thou ſhouldeſt be much in praying for the Spirit to teſtifie aſſurance to thee, ſo alſo thou ſhouldeſt 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, and alſo thereby a conſtraining of thee to advance him, both by words and works, in holineſs and righteouſneſs all the days of thy life. From hence thou mayeſt boldly conclude thy election, 1 *Theſſ.* 3. 4, 5, 6. *Remembring without ceaſing your work of faith, and labour of love, and patience, of hope in our Lord Jeſus Chriſt, in the ſight of God our Father: Knowing, brethren* (ſaith the Apoſtle) *beloved, your election of God.* But how? why by this, *For our Goſpel came not to 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 you were*

enſamples to all that believe in Macedonia *and* Achaia. *And to wait for his Son from Heaven, whom he raiſed from the dead, even Jeſus which* (hath) *delivered us from the wrath to come,* ver. 10.

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, Hypocriſie, coldneſs of Affection to Chriſt, very great unbelief, together with every thing that is Baſe, and of an ill Savour. What hope therefore can I have?

Anſw. If thou waſt not ſuch a one, thou hadſt no need of Mercy. If thou waſt whole, thou hadſt no need of the Phyſician; doeſt thou therefore ſee thy ſelf 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 alſo that thou mayeſt be delivered from that Wrath they will bring upon thee (if thou do not get rid of them) to all Eternity.

Queſt. But how ſhould I do? and what courſe ſhould I take to be delivered from this ſad and 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 pitch a ſtedfaſt Eye on him that is full, and to look ſo ſtedfaſtly upon him by Faith, that thereby thou mayeſt even draw down of his fulneſs into thy Heart; for that is the right way, and the way that was typed out (before Chriſt came in the Fleſh) in the time of *Moſes*, when the Lord ſaid unto him, *Make thee a Serpent of Braſs,* (which was a Type of Chriſt) *and ſet it upon a Pole; and it ſhall come to paſs that when a Serpent hath bitten any Man, that he may look thereon and live,* Num. 21. 8.

Even

Even ſo now in Goſpelltimes, when any Soul is bitten with the fiery Serpents (their Sins) that then the next way to be healed, is, for the Soul 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 of all their Diſtempers whatſoever, *John* 3. 14, 15.

As now to inſtance in ſome things. Firſt, is thy Heart hard? Why then, behold how full of Bowels and Compaſſion is the Heart of Chriſt towards thee, which may be ſeen in his coming down from Heaven to ſpill his Heart-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 in that he hath been ever ſince his Aſcenſion into Heaven, making Interceſſion for thee, *Heb.* 7. 25.

3. Doſt thou ſee and find in thee Iniquity and Unrighteouſneſs? Then look up to Heaven, and ſee there a Righteous Perſon, even thy righteous Jeſus Chriſt, now preſenting thee in his own Perfections before the Throne of his Fathers Glory, 1 *Cor.* 1. 30.

4. Doſt thou ſee that thou art very much void of right Sanctification? then look up and thou ſhalt ſee that thy Sanctification is in the preſence of God a compleat Sanctification, repreſenting all the Saints as (Righteous, ſo) ſanctified ones in the preſence of the great God of Heaven. And ſo whatſoever thou wanteſt, be ſure to ſtrive to pitch thy Faith upon the Son of God, and behold him ſtedfaſtly, and thou ſhalt by ſo doing find a mighty change in thy Soul. *For when we behold him, as in a Glaſs, even the Glory of the*

Lord, we are changed (namely by beholding) *from Glory to Glory, even as by the Spirit of the Lord*, 2 Cor. 7. 18. This is the true way to get both Comfort to thy ſoul, and alſo Sanctification and right Holineſs into thy ſoul.

Poor Souls that are under the Diſtemper of a guilty conſcience, and under 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, for ever 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.* 7.24,25.

Object. But alas, I am blind and cannot ſee, what ſhall I do now?

Anſw. Why truly 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 with him, till thou do receive ſight, even a ſight of Jeſus Chriſt, his Death, Blood, Reſurrection, Aſcenſion, Interceſſion, and that for thee, even for thee.

And the rather, becauſe firſt, he hath invited thee to come and buy ſuch Eye-ſalve of him that may make thee ſee. *Rev.* 3. 18. Secondly, becauſe thou ſhalt never have any true comfort till thou doſt thus come to ſee, and behold the Lamb of God that hath taken away thy Sins. *John* 1. 29. Thirdly, becauſe that thereby thou wilt be able (through Grace) to ſtep over, and turn aſide from the ſeveral ſtumbling-blocks, that Satan, together with his Inſtruments hath laid in our way, which otherwiſe thou wilt not be able to ſhun, but wilt certainly fall when others ſtand, and grope and ſtumble, when others go upright, to the great

Object. But alas I have nothing to carry with me, how then ſhould I go?

Anſw. Haſt thou no ſins? If thou haſt, carry them, and exchange them for his Righteouſneſs; becauſe he hath ſaid, *Caſt thy Burthen upon the Lord, and he will ſuſtain thee,* Pſal. 55. 22. and again, becauſe he hath ſaid, though thou be heavy laden, yet if thou do but come to him, he will give thee reſt, *Mat.* 11. 28.

Object. But (you will ſay) Satan telleth me that I am ſo cold in Prayers, ſo weak in believing, ſo great a ſinner, that I do go ſo ſlothfully on in the way of God, that I am ſo apt to ſlip at every Temptation, and to be entangled therewith, together with other things, ſo that I ſhall never be able to attain thoſe bleſſed things that are held forth to ſinners by Jeſus Chriſt: and therefore my trouble is much upon this account alſo, and many times I fear that will come upon me which Satan ſuggeſteth to me; that is, I ſhall miſs of eternal Life.

1. *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, either thy praying, ſtriving, or wreſtling againſt ſin. If we ſpeak properly, it is Chriſt that hath in his own Body aboliſhed Death on the Croſs, and brought Light, Life and Glory to us, through this his thus doing. But this is the thing that thou aimeſt at, that thou ſhalt never have a ſhare in this Life already obtained for ſo many as do come by Faith to Jeſus Chriſt: and all becauſe thou art ſo ſlothful, ſo cold, ſo weak, ſo great a Sinner, ſo ſubject to ſlip and commit Infirmities.

2 *Anſw.* I anſwer, Did'ſt thou never learn for to outſhoot the devil in his own bow, and to cu-off his head with his own ſword, as *David* ſerv-ed *Goliath*, who was a type of him ?

Queſt. O how ſhould a poor ſoul do this ? this is rare indeed.

Anſw. Why truly thus, doth ſatan tell thee thou prayeſt but faintly, and with very cold Devotion ? anſwer him thus, and ſay, 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 henceforwad 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 rattle again, with the mighty Groans thereof. And whereas thou ſayeſt that I am ſo weak in believing, I am glad you mind me of it, I hope it will henceforward ſtir me up to cry the more heartily to God for ſtrong Faith, and 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 price of the high calling of God in Chriſt Jeſus. And ſeeing thou doeſt tell me that my ſins are wonderous 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 the Blood, Death, and Merits of Chriſt to help me ; I hope it will 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 unſpeakable miſerable without him. And ſo all along, if he tell thee of thy deadneſs, dulneſs, cold-

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 means to make me run faſter, ſeek earneſtlier, and to be the more reſtleſs after Jeſus Chriſt. If thou didſt but get this art, as to out-run him in his own ſhooes, (as I may ſay) and to make his own darts to pierce himſelf, then thou mighteſt alſo ſay, now doth ſatan's temptations, as well as all other things, work together for my good, for my advantage, *Rom.* 8.28.

Object. But I do find ſo many weakneſſes in every duty that I do perform, as when I pray, when I read, when I hear, or any other duty, that it maketh me out of conceit with my ſelf, it maketh me think that my duties are nothing worth.

Anſw. I anſwer, It may be it is thy mercy, that thou art ſenſible of infirmities in thy beſt things thou doeſt, ay, 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 for me to be annoyed with infirmities, and to have my beſt duties infected with it? How can it poſſibly be?

Anſw. Verily thy ſin appearing in thy beſt duties, do work for thy advantage theſe ways. Firſt, In that thou findeſt ground enough thereby to make thee humble; and when thou haſt done all, yet to count thy ſelf but an unprofitable ſervant. And Secondly, Thou by this means art taken off from leaning on any thing below a naked Jeſus for eternal life. It is like, if thou waſt not ſenſible of many by-thoughts and wickedneſſes in thy beſt performances, thou wouldeſt go near to be ſome proud, abominable hypocrite,

or

or a filly, proud, diſſembling wretch at the beſt, ſuch a one as would ſend thy ſoul to the devil in a bundle of thy own righteouſueſs: but now thou, through Grace, ſeeſt that in all and every thing thou doeſt, there is ſin enough in it to condemn thee. This in the firſt place makes thee have a care of truſting in thy own doings. And ſecondly, ſheweth thee, that there is nothing in thy ſelf which will do thee any good, by working in thee, as to the meritorious cauſe of thy Salvation: No, but thou muſt have a ſhare in the Birth of Jeſus, in the Death of Jeſus, in the Blood, Reſurrection, Aſcenſion, and Interceſſion of a crucified Jeſus: And how ſayeſt thou? doth not thy finding of this in thee cauſe thee to flie from a depending 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 a one as thou, ſinful thou: And therefore in this ſenſe, it will be a mercy to the ſaints, that they do find the reliques 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 God*, Rom. 8. And therefore whatever thou findeſt in thy ſoul, though it be ſin of never ſo black a ſoul-ſcaring nature, let it move thee to run the faſter to the Lord Jeſus Chriſt, and thou ſhalt not be aſhamed, that is of thy running to him.

But ſecondly, When thou doeſt apprehend that thou art defiled, and alſo thy beſt duties annoyed with

with many weakneſſes, let that Scripture come into thy thoughts, which ſaith, *Of him are ye in Chriſt Jeſus, who of God is made unto us Wiſdom, Righteouſneſs, Sanctification and Redemption:* And if thou ſhalt underſtand that, what thou canſt not find in thy ſelf, thou ſhalt find in Chriſt. Art thou a Fool in thy ſelf? then Chriſt is made of God thy Wiſdom. Art thou Unrighteous in thy ſelf? Chriſt is made of God thy Righteouſneſs. Doeſt thou find that there is but little ſanctifying Grace in thy ſoul? Still here is Chriſt made thy Sanctification; and all this in his own Perſon without thee, without thy Wiſdom, without thy Righteouſneſs, without thy Sanctification, without in his own Perſon in thy Father's preſence, appearing there perfect Wiſdom, Righteouſneſs, and Sanctification in his own Perſon, I ſay, as a publick Perſon for thee: So that thou mayeſt believe and ſay to thy ſoul, My ſoul, though thou doeſt find innumerable Infirmities in thy ſelf, and in thy Actions; yet look upon thy Jeſus, the Man Jeſus, he is Wiſdom, and that for thee, to govern thee, to take care for thee, and to order all things for the beſt for thee. He is alſo thy Righteouſneſs now at God's right Hand, always ſhining before the Eyes of his Glory: So that there it is unmoveable; though thou art in never ſuch a ſad Condition, yet thy Righteouſneſs, which is the Son of God, God-man, ſhines as bright as ever, and is as much accepted of God as ever: (O this ſometimes hath been Life to me.) And ſo, whatever thou, O my Soul, findeſt wanting in thy ſelf, through Faith, thou ſhalt ſee all laid up for thee in Jeſus Chriſt, whether it be Wiſdom, Righteouſneſs, Sanctification, or Redemption. Nay, not only ſo: but as I ſaid before, he is all theſe in his own Perſon

without thee in the preſence of his Father for thee.

Object. But now, if any ſhould ſay in their Hearts, O, but I am one of the Old Covenant-men I doubt, that is, I doubt I am not within this glorious Covenant of Grace. And how if I ſhould not?

Anſw. Well, thou fear'ſt that thou art one of the Old Covenant, a Son of the Bond-woman. In the firſt place, know that thou waſt one of them by Nature, for all by Nature are under that Covenant; but ſet the caſe that thou art to this day under that, yet let me tell thee in the firſt place, there is hopes for thee; for there is a gap open, a way made for Souls to come from under the Covenant of Works, by Chriſt, *For he hath broken down the middle Wall of Partition between us and you*, Epheſ. 2. 14. And therefore if thou wouldeſt be ſaved thou mayeſt come to Chriſt. If thou wanteſt a righteouſneſs (as I ſaid before) there is one in Chriſt. If thou wouldeſt be waſhed, thou mayeſt come to Chriſt, and if thou wouldeſt be juſtified, there is juſtification enough in the Lord Jeſus Chriſt. That's the firſt.

Anſw. 2. And ſecondly, thou canſt not be ſo willing to come to Chriſt, as he is willing thou ſhouldeſt come to him; witneſs his coming down from Heaven, his Humiliation, his ſpilling of his Blood from both his Cheeks, *Luke* 23. 44. by ſweat under the burden of ſin, and his ſhedding of it by the Spear, when he hanged on the Croſs. It appears alſo by his Promiſes, by his Invitations, by his ſending forth his Meſſengers to preach the ſame to poor Sinners, and threateneth Damnation upon this very account, namely, the neglect of him; and declares that all the thouſands,

and

and ten thouſands of ſins in the World, ſhould not be able to damn thoſe that believed in him; that he would pardon all, forgive and paſs by all, if they would but come unto him: moreover, promiſeth to caſt out none, no, not the pooreſt, vileſt, contemptibleſt Creature in the whole World. *Come unto me all* (every one, though you be never ſo many, never ſo vile, though your Load be never ſo heavy and intolerable, though you deſerve no help, not the leaſt help, no Mercy, not the leaſt compaſſion) yet *caſt your Burthen 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 for ever overcome with any evil whatever. Come unto me for what you need, and tell me what you would have, or 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 ſweet Jeſus, your loving and tender-hearted Jeſus, everlaſting 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 might be ſaved. Therefore,

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 and accept of him; for thou ſhalt not only have Privilege in this Life, out in the Life Everlaſting, even at the time of Chriſt's ſecond coming from Heaven; for then when there

there ſhall be the whole world gathered together, and all the good Angels, bad Angels, Saints, and Reprobates, when all thy Friends and Kindred, with thy Neighbours on thy Right-hand and on the left ſhall be with thee, beholding of the wonderful Glory and Majeſty of the Son of God; then ſhall the Son of Glory, even Jeſus, in the very view and ſight of them all, ſmile and look kindly upon thee; when a ſmile or 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; why, thus it will be with thee in the ſight of all the Princely Saints, Angels, and Devils, in the ſight of all the great Nobles in the world: then even thou that cloſeſt in with Chriſt, be thou rich or poor, be thou bond or free, wiſe or fooliſh, if thou cloſe in with him, 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 all 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, not only thus; but thou ſhalt alſo be lovingly received, and tenderly embraced of him at that day, when Chriſt hath thouſands of gallant Saints, as old *Abraham*, *Iſaac*, *Jacob*, *David*, *Iſaiah*, *Jeremiah*, together with all the Prophets and Apoſtles, and Martyrs, attending on him; together with many thouſands of glittering Angels miniſtering before him: beſides, when the ungodly ſhall appear there with their pale Faces, with their guilty Conſciences, and trembling

bling Souls, that would then give thouſands and ten thouſands of worlds, (if they had ſo many) if they could enjoy but one loving look from Chriſt. I ſay then, then ſhalt thou have the hand of Chriſt reached to thee kindly to receive thee, ſaying, Come thou bleſſed, ſtep up hither; thou waſt willing to leave all for me, and now will I 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 VVorld 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 by the means: No, but ye ſhall be as Pillars in my Temple, and Inheritors of my Glory, and ſhall have place to walk in among my Saints and Angels, *Zech.* 3. 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.* 28. 34. to think that they ſhould miſs of it; then will the vileſt Drunkard, Swearer, Liar, and unclean Perſon willingly cry, *Lord, Lord, open to us*; yet be denied of entrance, and thou in the mean time embraced, entertained, made welcome, have a fair Mitre ſet upon thy Head, and clothed with immortal Glory, *Zech.* 3. 5. O therefore let all this move thee, and be of weight upon thy Soul to cloſe in with Jeſus, this tender hearted Jeſus. And if yet for all what I have ſaid, thy Sins do ſtill ſtick with thee, and

thou

thou findeſt thy Helliſh Heart loath to let them go, think with thy ſelf 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 that readeſt or heareſt theſe Lines, turn thy Back, and go on in thy Sins? Canſt thou ſet ſo light of Heaven, of God, of Chriſt, and the Salvation of thy poor, yet precious Soul? Canſt thou hear of Chriſt, his bloody Sweat and Death, and not be taken with it, and not be 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 a Vengeance into Hell-fire, devouring Fire, the Lake of Fire, eternal, everlaſting Fire; O! to make thee ſwim and roul up and down in the Flames of the Furnace of Fire.

FINIS.

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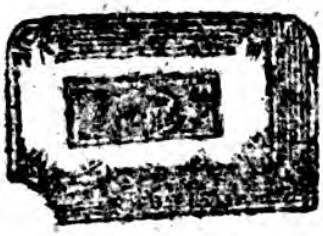
BOOKS printed for JOHN MARSHALL, *at the* Bible *in* Grace-church-  ſtreet.

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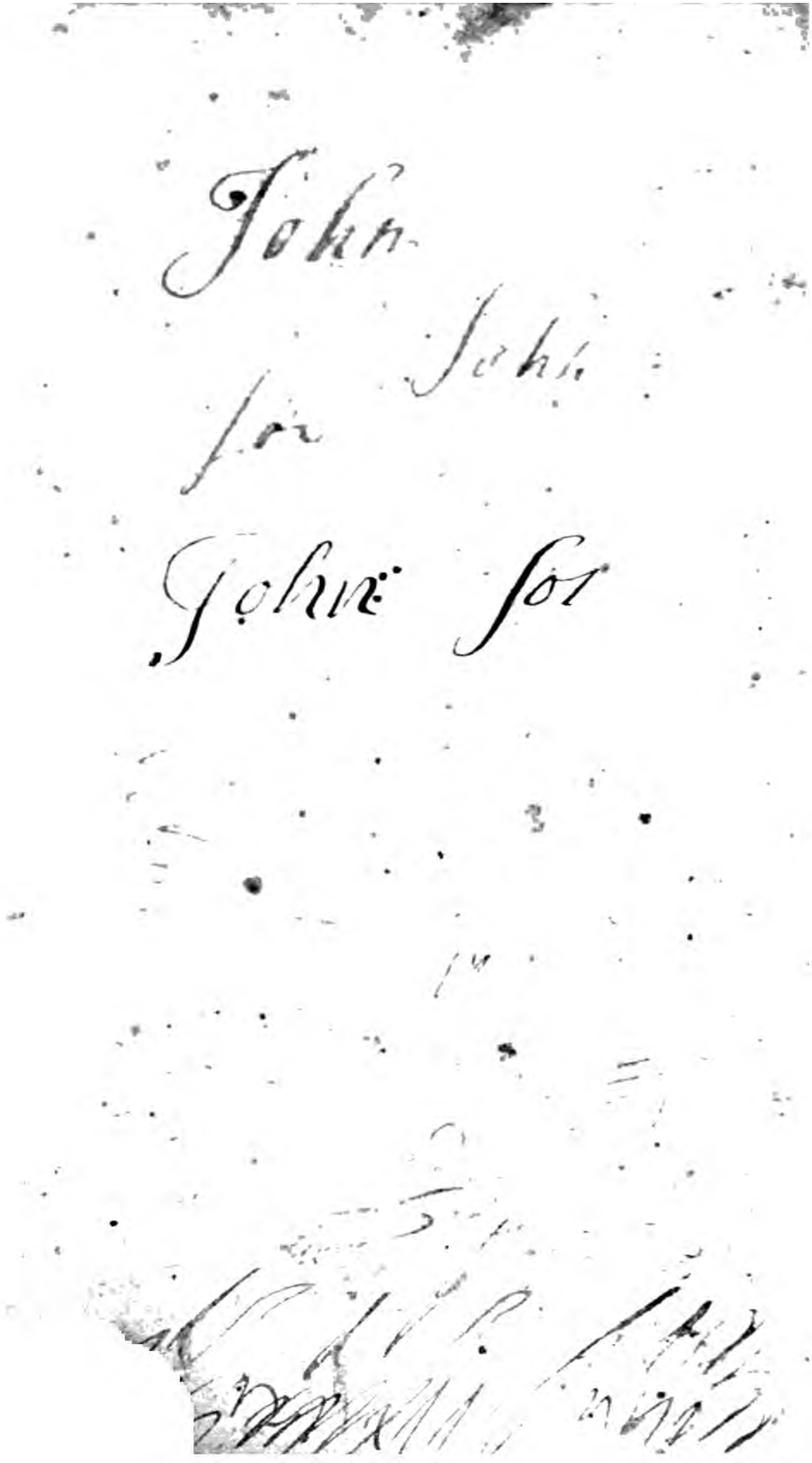
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