

THE
SAINT'S POCKET BOOK

BEING
A SHORT VIEW OF THE GREAT AND PRECIOUS

PROMISES OF THE GOSPEL.

BY

THE REV. JOSEPH ALLEINE.

AUTHOR OF "AN ALARM TO THE UNCONVERTED," etc.
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A NEW AND REVISED EDITION

WITH

A SKETCH OF HIS LIFE AND WRITINGS,

BY

JAMES NICHOLS,
EDITOR OF FULLER'S "CHURCH HISTORY." etc.

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EDITOR'S PREFACE.

THIS excellent Manual, which contains several of Mr. Alleine's Remains, enumerated by Wood, has been published several times, under the titles of "The Saint's Pocket Book" and "God speaking from Mount Gerizim, or the Gospel in a Map." But the first publication of it in a separate form was undertaken in the year 1766 by the Rev. John Ryland, of Northampton, when it was entitled, "The Voice of God in his Promises, or strong Consolations for true Christians, etc.," and comprised but the first three chapters of this work. He gives the following account of it:

"But, above all, in that gaol he (Mr. Alleine) wrote this glorious 'Synopsis of the Covenant of Grace,' or 'The Voice of the Lord in his Promises,' to which he prefixed the 'Voice of the Herald,' and to which he subjoined the 'Voice of the Redeemed;' all which you have now in your hands. He also added a most rich and copious meditation, entitled, 'A Soliloquy, representing the Believer's Triumph in God's Covenant, and the various Conflicts and glorious Conquests of Faith over Unbelief.'

"These precious and most comfortable pieces were sent from gaol to his beloved flock at Taunton, and were both printed in the year 1666, and inserted in a book written by his father-in-law, Mr.

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Richard Alleine, entitled, 'Heaven Opened; or a Brief and plain Discovery of the Riches of God's Covenant of Grace, being the third part of *Vindiciae Pietatis*, by R. A. London, printed Anno 1666.'

"From this book a worthy and pious lady transcribed that part styled 'The Voice of the Lord in his Promises;' and by her friendly permission I have reprinted it.

"Mr. Hervey, before he died, saw this book in the original, and said it was the richest piece he ever read in his life."

This little book was enriched with many new and appropriate scriptural references by the late Rev. David Simpson, of Macclesfield, who evinced the high estimation in which he held it by causing it to be reprinted, and circulated in that populous town and neighbourhood. In this edition, these references have been corrected and verified, and greatly augmented by several additional passages. The obsolete words have also been explained in the margin.

The greater portion of this small work relates to that solemn covenant, which is virtually made, between every righteous man and his Maker, and which is adverted to and renewed in every solemn act of devotion. No author has written on it with greater clearness and ability than Joseph Alleine.

It is mentioned by his friend Mr. Baxter, as one of his greatest excellences, that "as in all his ministry he was extraordinarily addicted to open to the hearers the *covenant of grace*, and to explain religion in the true notion of *covenanting with God* and *covenant-keeping*, and greatly to urge men to

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deliberate well-grounded resolutions in this holy covenant; so God was pleased to give him a certainty and sense of his divine faithfulness, in fulfilling the promises of his covenant, and a lively sense of all the benefits of it. And his faith in God, for the performance of his part, was as strong and fixed as was his own resolution in the strength of grace to be true to God. And as he was resolved, through grace, never to

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forsake Christ, so Christ did never fail or forsake him. In the valley of the shadow of death he feared no evil. But when his flesh and heart failed, as to natural strength, the Lord was the rock or strength of his heart, and never failed him." See the following Sketch of his Life, p. xxiii.

In some passages of Scripture, Mr. Alleine has given the *marginal* reading, as more significant than that of the *text*, and in others his phraseology varies from *both* of them, being an elucidation of the same sentiments with a little difference of expression. He has also employed a few passages in an accommodated sense.

Some exception will perhaps be taken against the application of Scripture to the "wicked shepherds" (p. 128) who were then appointed over many churches, and (p. 151) to the "affliction and destruction of the enemies." Such allusions seem to savour greatly of the maledictory verses in the Psalms, which are considered to be irreconcilable with the mild and forgiving temper inculcated by the Saviour. But it is evident that these passages were quoted only to show the persecuted that "the needy shall not always be forgotten, the expectation of the poor shall not perish forever." Those are God's people who love their enemies, bless

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those who curse them, and do good to those who hate them. While cultivating these dispositions, should the cry of the righteous be, "O Lord, I am oppressed; undertake for me," their prayer would enter into the ear of the Lord of Sabaoth, and he would not be slack, in his own way, (and that way might be by the discomfiture of their enemies,) to grant them deliverance. That no vindictive personal feelings were at all in his contemplation, is obvious from Mr. Alleine's own words (p. 152), "These promises are to be applied by us, as they are the enemies of God and of his Gospel, and ours for his sake."

J.N.

SKETCH OF THE LIFE AND WRITINGS

OF

THE REV. JOSEPH ALLEINE.

“IN the lives of holy men,” says the venerable Baxter, “we see God’s image, and the beauties of holiness, not only in precept, but in reality and practice; not pictured, but in substance. And holiness in visible realities is apt to affect the world more deeply, than in portraiture and precept only.”

Joseph Alleine was the son of Mr. Tobias Alleine, and was born at Devizes, Wiltshire in the year 1633. His father was an understanding, affectionate, prudent, and signally humble and experienced Christian, who died suddenly, but sweetly, nearly two years before him. He had been in an infirm and languishing state for some time; yet a little before his decease he suddenly began to recruit his strength, and was enabled to walk about his house as in former days. On the morning of his death he rose about four o’clock, and continued to show appearances of returning health. Between ten and eleven he came down out of his closet, and called for something to eat, which being prepared, he gave thanks, but could not eat anything. His

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wife, perceiving a sudden change in him, attempted to persuade him to retire to bed; he meekly answered, “No; I will die in my chair; and I am not afraid to die.” He then sat down, and only said, “My life is hid with Christ in God.” Saying this, with his own hands he gently closed his eyes, and died immediately.

In his infancy Joseph discovered a singular sweetness of disposition, and a remarkable diligence in everything about which he was employed. During his childhood he had deep convictions; and in his eleventh year was noticed by the family as being very zealous for religion. He was of that age, when he began the practice of private prayer. So sincere was he, and fixed in that duty, as not to permit himself to be disturbed or moved by the accidental approach of any person into the places of his retirement.

After this manner had he taken upon himself a goodly profession, and openly begun to run the Christian race, when his thoughts were powerfully directed, and his mind providentially influenced towards the exercise of the ministry, by the death of his elder brother, Mr. Edward Alleine, who was greatly esteemed by those who knew him, as a worthy preacher of the Gospel. While the tender heart of a father was yet suffering under the loss of a beloved son, Joseph earnestly requested permission of him to succeed his deceased brother as one of Christ’s standard-bearers. He prevailed in his importunate application; for his father sent him to a good school, that he might be instructed in classical erudition. His profiting in the course of four years’ study was very great. During that time he had acquired an extensive and accurate

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acquaintance with the Latin and Greek languages; and was declared by his preceptor to be properly qualified for commencing his studies at the university. Being, however, but of the age of fifteen, his father prudently detained him at home in the country another year, in which time, under the instruction of a learned and excellent minister, he went, with great advantage to himself, through a course of logic. He was then entered of Lincoln College, Oxford, a seminary of learning that nearly a century afterwards was the nursery of another of the greatest, most successful, and pious divines that this kingdom has produced.

Many worthy men in former days, and in our own times, from a laudable attachment to the venerable halls in which their education. was completed, have left endowments to different colleges in our two celebrated English universities, for the assistance of those students who have but a small stipend of their own, on which to depend for support. While the benevolent founders of these scholarships have cherished grateful recollections towards the places of their instruction, they have not been unmindful of the claims which kindred and neighbourhood had upon their regards. It is accordingly stipulated in several of their foundation deeds, on a number of young gentlemen presenting themselves as candidates for a scholarship, should there be one of them who can establish any degree of affinity to the founder, or who comes from the same county, that, other things being equal, he shall always have a preference of benefit to the others. In some colleges, if a candidate has merely a coincidence of surname with the founder, he is entitled to this preference.

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In consequence of one of these excellent regulations, Mr. Alleine, a native of Wiltshire, claiming his right, sat (as it is termed) for a vacant Wiltshire scholarship in Corpus Christi college. Having passed an unexceptionable examination, his attainments being his sole friends, he was admitted, Nov. 8th, 1651, on the foundation. By acquitting himself so well at the election, he gave a pledge of his future excellence. One who was a member of the same college says of him: "Never had *learning* a truer drudge since she kept house in Oxford: at her work he was, both day and night; thinking all time too little, no pains too much, that he spent in her service. Seldom it was that he could be found in bed after four in the morning, though he had stayed up, on the same occasion on which he then rose, till almost one overnight. Certain I am that if piety would have suffered him, and they had not been such dear friends, he would have fallen out with God, for tying his soul to such a body as could not subsist without (*what he would often call no better than time-consuming things*) meat, and drink, and sleep. Through his industry, with God's blessing on it, he exceedingly prospered in his studies, and quickly appeared a notable proficient. All that knew him, knew him to be a good linguist, a smart disputant, and an excellent philosopher. Certain I am, his pregnant parts and early accomplishments were so much taken notice of in the college, that so soon almost as he was but Bachelor of Arts, he was even compelled to commence a tutor, and presently entrusted (to speak within compass) with as great a number of pupils as any in the house.

"He had no advancement proportionable to his

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merits while he stayed among us. But if there were any thing to be blamed for that. it was nothing else but his own self-denial: for, a chaplain's place becoming void, he chose that before a fellowship, which, he knew well enough, in a little time would, of course and by right, have been certainly his.

"It was his solemn business to be religious; his main design in all his ways, to approve himself to his Father who saw in secret; and his daily exercise to keep a conscience void of offence, both towards God and towards men. He had always such an affection for prayer, that he and his friend could hardly ever walk and discourse together, but before they parted, at his desire, they must also go and pray together. He was bountiful to the poor. He did not think the little he had so much his own, as that his necessitous brethren might not claim a part in it; and he therefore gave them as if he had been paying debts, and not bestowing alms. But of all, most admirable was his affection to the souls of others and his desire to do good to them. Some there are, to my knowledge, who at this day do verily think they should never have found the way to live, or to live forever, if he had lived unto himself. Eminent was his charity to the poor prisoners in Oxford gaol; among whom first of his own accord he began to preach, and held on constantly, while he remained in town, once a fortnight for a year and upwards, encouraging them to give attendance on his ministry by a considerable allowance of bread that week he preached, at his proper cost

and charges. Frequent visits also was he used to make at other times to persons in the world that were but mean and low; his main design (together with the relieving of their temporal

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wants) being to assist their souls, and help them forward in their way to heaven. Whoever they were that came to visit or to be acquainted with him, it was their own fault if they got not by him so much good, as to be forever the better for him.”

In this enumeration may be perceived a small part of his qualifications for the ministry, before he left the university; from which he retired in the year 1655, being then but in the one-and-twentieth year of his age, to Taunton Magdalen in Somersetshire, as assistant to the Rev. George Newton. He resided with this pious clergyman; and, having remained some time a probationer, was ordained in a public association meeting, after which he was permitted the full exercise of his office in the administration of all its ordinances. On the 4th of October in the same year, he was, at Mr. Newton’s repeated importunity, united in marriage with his cousin, Theodosia Alleine, to whom he had paid his addresses upwards of twelve months prior to his settling at Taunton. He and his wife continued to reside with his friend two years, when they took a large house in the town, and Mrs. Alleine commenced a boarding-school. They were exceedingly prosperous in this undertaking, she having seldom less than twenty-five boarders, and usually fifty or sixty day-scholars belonging to the town and neighbouring places. This was a great assistance to them, his income from the church being but trifling; and with this addition he was enabled to be very charitable. All the scholars called him “Father;” which appellation he well deserved on account of his tender affection to their souls. The Lord was pleased particularly to bless him in his endeavours among them; so that many who had been strangers

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to God before they came under Mrs. Alleine’s tuition, when they beheld the grace of God that was in him, were induced under the influence of the Holy Spirit to forsake their evil ways, and to walk in the delightful paths of religion.

His manner of life after his marriage was, to rise at or before four o’clock every morning, and sooner on the Sabbath. Like the Grecian orator, he was much troubled if he heard the sound of any smiths or shoemakers at their trades before he was engaged with God; often saying. “O how this noise shames me! Does not *my* Master deserve more than *theirs!*” From four to eight he spent in prayer, holy contemplation, and singing of psalms. After half-an-hour’s refreshment, he called his family together for the purposes of praise and prayer, when he retired to his studies till twelve. Having rested himself a little after dinner, he went again to prayer in secret before his going abroad to visit the families in the town; which he was accustomed to do, house by house and street by street, and to speak separately to every person in a family on their spiritual concerns, five afternoons every week, from two o’clock till near seven. He often blessed God for the great success that he had in these exercises, believing that in them he had been even more instrumental to the good of souls than by his public preaching. Social converse, family devotions, private prayer, and sometimes intense ministerial studies occupied the remaining hours of his evenings.

Seven years he thus laid himself out to do all the good in his power, while in his public ministrations he was a pattern of diligence and faithfulness. His work on the Sabbath was to preach once and

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to catechise; yet he had frequently to supply the place of some of his brethren on any exigency, and would at other times go to preach at places where the inhabitants had no minister. Not content with this, on

Tuesday evening in every week he repeated his sermon in the church again, and there called on his young people by turns to give an account of what they could recollect of the heads of it from memory.

Having approved himself in this employment as a man of God, he was now called to exemplify in a different manner the graces which he had received from his heavenly Father. Before the passing of the Act of Uniformity, he was very importunate day and night in prayer with God, that his providential way might be made plain before him; and that he might not, from any scruples about things trifling or indifferent, desist from his appointed work of saving the souls of his hearers. Though he seemed so moderate as to induce his wife and other intimate friends to think that he would conform; yet when he saw the contents of the Act, – the clauses of *assent* and *consent*, and *renouncing the Covenant*, – he was fully satisfied in his mind, and, like his worthy rector, threw in his lot with upwards of two thousand of his pious brethren, who then became Nonconformists.

He did not consider his ejection as a disqualification from preaching the Gospel in places to which he might have access. He resolved that, if he was not suffered to remain in his native country, he would proceed to China, and there spend himself in publishing the glad tidings of salvation. He therefore continued to exercise his ministry, by preaching in private, and visiting the families of

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his parishioners, in rotation, as had been his custom. A great door was opened to him during the few months in which he enjoyed his liberty; for he then went and preached in many villages, and obscure places near large towns, from which many of the appointed ministers had fled, or had dastardly ceased from instructing their people. Wherever he went, the Lord was pleased to give him great success; many were converted, and others encouraged to “hold fast their profession without wavering.” In acting thus, he was narrowly watched and often threatened; but was preserved from danger much longer than he expected. He would sometimes say, in contemplation of his imprisonment, “If it please the Lord to grant me three months’ liberty before I am taken to prison, I shall account myself favoured by him; and shall with greater cheerfulness go, after I have done more work for him.” In this he was indulged; for he was never molested from black Bartholomew’s day till the 26th day of May following, when he was summoned from his own dwelling by a warrant, before three justices, for examination. They charged him with breaking the Act of Uniformity, which he denied, affirming that he had preached neither in any church, nor chapel, nor place of public worship, since the 24th of August; and that what he did was in his own family, with others who came there to hear him. Yet the justices persisted to accuse him of having been at a *riotous assembly*; and after detaining him till they had cracked their low jests against him, and permitting their associates, some ladies and gentlemen, to call him “rogue,” and to tell him that he deserved to be hanged, they committed him to Ilchester gaol to take his trial at the assizes.

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On leaving Taunton, he had a most affectionate parting with his people. Two or three friends had proposed to accompany him to Ilchester; and as they passed through the town, the streets were lined on both sides with people lamenting his departure, many of whom followed him on foot some miles, giving free vent to their sorrow. The sight of their excessive grief was very affecting to him, while he tried by his cheerful countenance and expressions to give them encouragement.

After delivering his *mittimus*¹ to the gaoler at Ilchester, he was put into a close and inconvenient chamber, where he had for company six ministers and fifty Quakers. Other ten ministers were brought in soon afterwards, who were thrust into the same room, which was so near the top of the prison that they could

¹ That is, a warrant to send someone to prison. - WHG

touch the tiles as they lay in their beds. The heat was quite stifling, till they took down some tiles from the roof, and pulled out a few panes of glass. The want of air was a greater privation to Mr. Alleine than to any of his brethren. For he was of a healthful constitution; and from his first setting out in the ways of God, he had accustomed himself, both at Oxford and Taunton, to perform his secret devotions, and converse with his Maker, in the fields or woods, where no human eye could observe his actions.

As soon as he got into the prison, he preached and prayed in it, which he called the consecration of it. He then prevailed with the keeper for one corner of the room, which was more private than the rest, in which to place his bed; and he made a little partition, by means of curtains, around it, for the purposes of retirement; which was a high gratification to his mind. Other indulgences he

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also obtained of his keeper, which were conducive, in some measure, to the better preservation of his health. But it was generally believed by his friends, and asserted by the doctors, that the shock which his constitution received in prison, by his studies, labours, and confinement, was irreparable.

At the end of four months he was indicted at the assizes, August the 24th, before Judge Foster; by whom, when found guilty by the jury, he was sentenced to pay a hundred marks, and to be kept in prison till payment was made. To which he only replied, that he was glad it had appeared before his country, that whatever he was charged with, he was guilty of nothing but doing his duty; and that all which appeared by the evidence, was only that he had sung a psalm, and instructed his family, others being there, and both in his own house: and that if nothing that had been urged would satisfy, he should, with all cheerfulness and thankfulness, accept whatever sentence his lordship should pronounce upon him for so good and righteous a cause. To prison therefore was he remanded, where he was detained a whole year within three days, and continued to preach, sometimes to the felons, and at other times to those who visited him and his brethren in bonds.

This glorious company of imprisoned ministers attracted the notice and sympathy even of some among the careless and profane in the country around; while the place of their confinement was the especial resort of all the pious. Great multitudes visited them daily, and found no difficulty in gaining admittance. In their small room, one sermon at least was delivered every day, and occasionally two, each of them occupying the homely

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pulpit in rotation. "Lo! I am with you ALWAYS UNTO THE END OF THE WORLD," said our Lord Jesus, who is ever faithful to his word: his presence shed a radiance on their (otherwise) forlorn dwelling, and converted their prison into a place of rejoicing.

But this great concourse of people, among whom were generally some of his flock, occupying much of Mr. Alleine's time in the day, he was forced to dedicate a part of the night to sweet communion with his God, the performance of which duty he would never forego. He relaxed in no part of his former strict habits; but constantly rose about four in the morning, and spent several hours in meditation and prayer. Then falling close to his studies in some corner or other, he could not be easily moved from them, unless by the arrival of friends, or the appointed time of public worship; after which he would, at times, be engaged in them the whole night, and take only an hour or two for repose to his flesh. Had his bones been brass and his sinews iron, such severe exercise and close study would have corroded their strength and have been a weariness to them.

When he recovered his liberty, he entered more earnestly than ever on the work to which he had been called. But the consequences of the hardships which he had endured, soon became apparent in the great weakness felt by him while performing his accustomed ministerial exercises. About three months after his release, he was visited with a grievous sickness, from which, beyond all the hopes of his friends, he partially recovered. Much additional strength he gained by using the mineral waters near Devizes in Wiltshire; and was enabled

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on his return to enter again upon his beloved employment among his own people, and to visit many of the dispersed flocks of Christ that were destitute of pastors. He had also agreed with two of his brethren to accompany them into Wales, to spread the knowledge of Christ; but was prevented in his intentions by a return of his weakness. For his restoration, it was judged proper that he should visit Wiltshire again, that he might derive benefit from the waters. But before he commenced his journey, he was desirous of setting apart a day of thanksgiving to God for all his mercies. Accordingly, on the 10th of July, 1665, many of his brethren in the ministry, and of his friends from Taunton, met together, at his request, in the house of Mr. Mallack, a pious merchant, who resided about a mile out of Taunton. The Five Mile Act had been but recently passed, by which it was made an offence punishable by fine or imprisonment, for a minister who had not taken the oaths which it required, to hold a religious assembly within five miles of any city or parliament borough, or of the church in which he had been minister. Under this Act, Mr. Alleine and his friends were surprised by two justices in Mr. Mallack's house; and were convicted by them of that terrible crime, – holding a conventicle.² Eight ministers, of whom Mr. Alleine was one, and forty private persons, refused to pay their fines, and were on that account committed for six months to the prison of Ilchester. The discourse which he addressed, at the expiration of that period, to his fellow-sufferers who were about to be discharged, is a fine specimen of sacred eloquence: in which he warmly inculcates the practice of the highest Christian duties, – thanks-

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giving to God, humility in their conduct, and forgiveness to their persecutors.

Although he was yet infirm, and suffering under a protracted illness, yet he would always engage in the portion of work assigned to him, in rotation with his brethren. They had preaching twice a day in prison; and by this means, there being but eight of them, the labours of each were more frequent and oppressive than before.

By this second confinement his constitution was broken, his strength impaired, and his disease aggravated. So that when he proceeded into Wiltshire the next autumn, for the purpose of procuring relief by the use of the mineral waters, they appeared to be prejudicial to his frame. For after taking them three days, he was seized with a fever, and brought near unto death. But the Lord mercifully restored him; and strengthened him to reach “the people and the place of his choice.” Finding in himself a great prostration of strength, and an increasing debility in all his limbs, he went to Dorchester to consult Dr. Lose, an eminent and godly physician. He persuaded Mr. Alleine to remain with him two or three weeks, that he might the better prescribe for his complaints, and alter his remedies as he saw occasion. He had not been there five days before he was suddenly deprived of the use of all his limbs; and lay immoveable in bed, for some weeks, in cold sweats, his death being hourly expected. From September the 28th to the 16th of November, it could not be perceived that the remedies, almost hopelessly applied, did at all prevail against his diseases. During all his sicknesses hitherto, he had not felt anything resembling pain, except the lassitude which is occasionally attendant

² [A secret unauthorized meeting for religious worship - WHG](#)

on weakness. When therefore his friends admired his patience, he would say, "God has not yet tried me in anything, but laying me aside out of my work, and keeping me out of heaven. But, through grace, I can submit to his pleasure, waiting for him." On the 18th of December he began to revive; and he soon learnt *to go*, (as he termed it,) first by being led by two people, and afterwards by one. When he had so far recovered as to take one turn in his chamber, though more weakly and with greater fearfulness than the feeblest child, he wonderfully extolled the name of God, for this instance of his goodness towards him.

Being asked by a friend, how he could be so well contented, as he appeared to be, under such great feebleness; he answered, "What is God my Father, Jesus Christ my Saviour, and the Spirit my sweet Friend, my Comforter, and Sanctifier, and heaven my inheritance? And shall I not be content without limbs and health? Through grace I am fully satisfied with my Father's pleasure." An eminent minister who often saw him, says, "Never heard I God so loved and thanked in the highest confluences of pleasing providences by others, as he was by him in his affliction, for not inflicting great pain upon him; though he was other ways a sad spectacle of weakness, and looked like death. Suitably to his high degree of holiness and divine communion, he enjoyed the richest assurance of divine love to himself in particular, and of his saving interest in Christ. I believe few men were ever born, that attained to so clear, satisfied, and powerful evidence that his sins were pardoned, and his person accepted in Jesus unto eternal life, and that had more glorious foretastes of heaven."

In February he was conveyed from Dorchester, in a horse-litter, to Taunton, where he continued to gain strength till the beginning of April. He then seemed much weaker; and, a few days afterwards, was seized with his first convulsion fits, which soon made sad havoc with his frame, and reduced him to a mere skeleton. He had frequent relapses; and lived in the constant expectation of death, often saying to his wife and friends, "It is but a puff, And I am gone." He was removed in July to Bath. The journey and the use of the waters agreed well with him; and his impaired strength began by slow degrees to return. The company of ministers and other friends, of whom great numbers went to Bath to visit him, was one of his greatest enjoyments. In his conversation with them or with strangers, his parts seemed to be more lively than ever; and he would so amplify on all the passages of God's dealings with him, as was very pleasant to all, and seriously affected many who were till then unacquainted with God and religion.

In all his illness, he broke through every obstruction, and kept his appointed seasons (four times in each day) for retirement. Weak though he still was, he busied himself in projecting the noblest designs for promoting the Redeemer's interests among men. And he had already set about performing some of the things which he had purposed, when he was stopped in his course by a return of strong convulsions, with which his body during two days and two nights was unceasingly agitated. Fearing that the sight of his removal by such a severe stroke would harden the wicked, his wife humbly entreated the Lord so far to mitigate his

sufferings as to enable him to utter something of his mind to her before he was pleased to remove him by death. And in this she was graciously answered; for, in a little time, he began to speak with an audible voice, and for sixteen hours together expressed, in rapturous strains, his full assurance of God's love to him, and his highest returns of love to Christ.

About three hours before he expired, he had, as his friends perceived, some conflict with Satan; for he uttered these words: “Away! you foul fiend, you enemy of all mankind, you subtle sophister! Have you come now to molest me, now that I am just going? now that I am so weak, and death is upon me? – Trouble me not, for I am none of yours! I am the Lord’s! Christ is mine, and I am his; his by covenant. I have sworn myself to be the Lord’s; and his I will be! Therefore be gone.” These last words he often repeated; and his wife noticed that his covenanting with God was the means which he employed to expel Satan and his temptations.

His enemy being conquered, he ceased not to praise God till within a few moments of his departure. This eminently holy man died at Bath in November, 1668, in the thirty-sixth year of his age; and was buried in the church of St. Magdalen, Taunton. Over his grave was a Latin epitaph, of which his puny vilifier, Anthony Wood, gives the following translation: –

“Here Mr. Joseph Alleine lies,
To God and you a sacrifice.”

Scarcely any man in the Church of Christ has borne a higher character than Mr. Alleine. Mr.

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Baxter, describing him, says, “So great was his ministerial skilfulness in the public explication and application of the Holy Scriptures; so wise and serious his private dealing with particular families and souls; that it is no wonder if God blessed him with that great success which is yet visible among the people where he lived, and which many of his brethren wanted. He spoke, as one that spoke from God, in the name of Christ, for men’s renovation and salvation, in a manner suitable to the weight and holiness of the matter. He spoke not evil of dignities, nor kindled seditious principles or passions in the people’s minds, nor disaffected them against authority, nor aggravated his own sufferings to exasperate their minds against such as he suffered by. In all, he did in patience possess his soul; and learned still more patience by the things which he suffered, and taught others what he learned himself.”

As an eminent Christian and a powerful and eloquent writer, his praise has long been in all the churches. His unbiassed biographers bear abundant testimony to his exalted piety; and in his literary labours he was, according to the best acceptance of the word, uncommonly *successful*.

The perusal of his “Alarm to the Unconverted” has been blessed to thousands of persons; and the editions through which it has passed have been exceedingly numerous. If a favourable judgment may be pronounced on a work from the popularity which it obtains, and if utility be the proper test of merit, then may the “Alarm” claim a high degree of attention, and its author may be justly ranked among those men of genius whose pious

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exertions have procured them the title of **BENEFACTORS**. For, if we except the “Pilgrim’s Progress” and “Robinson Crusoe,” scarcely has any treatise in the English tongue, whether allegorical or in the form of history, had a circulation more extensive, and proved more beneficial, than this sensible production.³

His “Call to Archippus” is a master-piece of pathetic argumentation. On some of the most useful and pious Nonconformist ministers, it operated as an incentive to continue their labours of love among the

³ It has sometimes been published under the more imposing title of “The Sure Guide to Heaven.”

scattered sheep of their respective flocks, and patiently to take the consequence of it – the suffering for righteousness' sake.

Nor have his “Christian Letters” come down to the present times without receiving some due portion of encomium. They have always since their first publication been regarded as models of ministerial faithfulness and Christian eloquence. In that heavenly unction and moving tenderness which breathe from his letters, he has not been equalled by any of the Christian Fathers: only by the sacred penmen themselves is he excelled in these qualities.

Besides these he wrote “A familiar Explanation of the Assembly’s Shorter Catechism;” and “Cases of Conscience,” which are generally added to his “Alarm.” After his death, appeared his “Remains, being a Collection of sundry Directions, Sermons, Sacramental Speeches, etc.” “The Synopsis of the Covenant,” and “A Form of Words, expressing a Man’s Covenant with God,” have

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been already noticed. He also left a very laborious work in Latin, the whole of which he did not live to complete: its title is, “*Theologia Philosophica*,” of which only one chapter, that “On Providence,” was finished by him as a specimen of the others, and intended for publication.

THE
SAINT’S POCKET BOOK.

GOD SPEAKING FROM MOUNT GERIZIM.

**CHAPTER 1. THE VOICE OF THE HERALD, BEFORE THE GREAT
KING.**

O ALL you inhabitants of the world, and dwellers on the earth, come; see and hear; gather yourselves together unto the proclamation of the Great King. Hear, you that are far off, and you that are near! He that has an ear to hear, let him hear. I am the voice of one crying in the wilderness, “Prepare the way of the Lord. Let every valley be exalted, and every mountain be made low, for the glory of the Lord is to be revealed.” Go through, go through the gates, prepare the way: cast up, cast up the highway; gather out the stones, lift up the standard for the people; for the Lord proclaims salvation to the ends of the earth. Tidings! tidings, O you captives! Hear, all you that look for salvation in Israel; behold, I bring you glad tidings of great joy, which shall be unto all people. Blessed news! Prepare your ears and hearts! The Lord has commanded me, saying,

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“Go unto the people, and sanctify them; let them wash and be ready; for the Lord is coming down upon Mount Sion, in the sight of all nations; not in earthquakes and fire, not in clouds and darkness, not in thunderings or burnings, rending the mountains and breaking the rocks into pieces.” He does not speak to you out of blackness, and darkness, and tempests: you shall say no more, “Let not God speak to us, lest we die.” He comes peaceably; the law of kindness is in his mouth; he preaches peace; peace to him that is far off, and to him that is near. Behold, how he comes, leaping upon the mountains; he has passed mount Ebal; ^{Deut 11.29; 27.12-13} – no more wrath or cursing; he has come to mount Gerizim, where he stands to bless the people. As Mordecai to his nation, he writes “the words of truth and peace, seeking the welfare of his people, and speaking peace to all his seed.”

Behold how he comes clothed with flames of love, with heartfelt compassion, plenteous redemption, and multiplied pardons. O how pregnant is his love! O the rollings of his compassion! O how full are his breasts, even aching till they are eased by the sucking of his hungry children!

Hearken, therefore, O you children, hearken to me. To you it is commanded, O people, nations, and languages, that at what time you hear the joyful sound, the trump of jubilee, the tidings of peace, in the voice of the everlasting Gospel, you fall down before the throne, and worship him that lives forever and ever.

Arise, and come away; prepare, prepare yourself; hear not with an uncircumcised ear; you are not upon a common thing. Behold, the throne is set;

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the throne of grace, where majesty and mercy dwell together. From thence will the Lord meet you; from thence will he commune with you; from the mercy-seat, from between the cherubims, upon the ark of the testimony. Look, the Lord comes out of his pavilion, the mighty God from Sion. *Selah*. His glory covers the heavens; the earth is full of his praise. A fire (of love) goes before him; mercy and truth round about him; righteousness and peace are the habitation of his throne. He rides on his horses and chariots of salvation; the covenant of life and peace is in his mouth. Rejoice, you heavens; make a joyful noise to the Lord, all the earth. Let the sea roar, the floods clap their hands, and the multitudes of the isles rejoice. Stand forth, the host of heaven; prepare your harps, cast down your crowns, be ready with your trumpets; bring forth your golden vials full of aromas, for our voice will jar, our strings will break, we cannot reach the note of our Maker's praise.

Yet let them that dwell in the dust, arise and sing. Bear your part in this glorious service: but consider and attend. Call out your souls, and all that is within you; lift up your voices, fix your eyes, enlarge your hearts, intend all their powers; there is work for them all. Be intent and serious, you cannot strain too high.

Come forth, you graces, beset the way; be all in readiness. Stand forth, faith and hope. Be aflame, O love! Come, you warm desires, and break with longing. Let fear, with all veneration, do its obeisance. Joy, prepare your sons; call up all the daughters of music, to salute the Lord as he passes by. Let the generation of the saints appear, and

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spread the way with boughs and garments of salvation, and songs of deliverance. you stand this day all of you before the Lord your God, your captains, your elders, your officers, with all the men of Israel, your little ones, your wives, and the stranger that is within your camp, from the hewer of wood to the drawer of water, that you should enter into covenant with the Lord your God, ^{Deut. 19.10-13} and into his oath, which the Lord your God makes with you this day, that he may establish you today for a people unto himself, and that he may be unto you a God, as he has said to you, and as he has sworn.

I have done my errand. The messenger of the morning disappears when the orient sun comes forth out of his chambers. I vanish: I put my mouth in the dust. The voice of the Lord! The soft and still voice! O my soul, wrap your face in the mantle, and bow yourself to the ground, and put yourself into the cleft of the rock, while Jehovah proclaims his name, and makes all his goodness to pass before you.

CHAPTER II. INTRODUCTION. – THE PROCLAMATION; OR, THE VOICE OF THE LORD.

HEAR, O you ends of the earth, the mighty God, the Lord has spoken: gather my saints to me, those that have made a covenant with me by sacrifice. ^{Psa 1.1, 5} Behold, I establish my covenant between me and you. ^{Gen. 17.7} By my holiness I have sworn that I will be your covenant friend. I lift up my hand to heaven, I swear I live forever: and because I live, you also shall live. ^{John 14.19} I will be yours, ^{Jer. 31.38, 40} yours to all intents and purposes; your refuge and your rest; ^{Jer. 1.6; Psa. 90.1; 46.1} your patron and your portion; ^{Psa 73.26; Isa. 25.4-5} your heritage and your hope; your God and your guide. ^{Psa 48.14} While I have, you shall never want; and what I am to myself, I will be to you: ^{Psa. 34.9-10} and you shall be my people; ^{Exod. 19.5-6} a chosen generation, a kingdom of priests, a holy nation, a peculiar treasure to me above all people, ^{1Pet. 2.9} I call heaven and earth to witness this day, that I take you for mine forever. My name shall be upon you, and you shall be pillars in the temple of your God, and shall go out no more. ^{Rev. 3.12}

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You shall wear my garment, and you shall carry the stamp of my own face; ^{Ezek. 36.25-26; Eph. 4.24} and I will make you my witnesses and the epistles of Christ to the world; ^{Isa. 44.8; 2Cor. 3.3} and you shall be chosen vessels, to bear my name before the sons of men. ^{Acts 9.15} And so that you may see that I am in earnest with you, look, I make an everlasting covenant with you, ordered in all things, and sure; ^{2Sam. 23.5} and I hereby solemnly deliver it to you as my act and deed, sealed with sacred blood, ^{1Cor. 11.25} and ratified with the oath of a God; ^{Heb. 6.17} a God that cannot lie, that knows no place for repentance. ^{Tit. 1.2; 1Sam. 15.29} Come, blessed; receive the instrument of your salvation: take the writing, behold the seals; here are the conveyances of the kingdom. Fear not; the donation is free and full. See, it is written in blood, founded on the all-sufficient merits of your surety ^{Heb. 9.18} in whom I am well pleased; ^{Mat. 3.17} whose death makes this testament unchangeable forever; ^{Heb. 9.12,14,16,26} so that your names can never be blotted out, nor your inheritance alienated, nor your legacies diminished; nothing may be altered, nothing added, nothing subtracted; no, not forever. ^{Gal. 3.15-17}

The blessings of the covenant are, either its GLORIOUS LIBERTIES and IMMUNITIES, or its ROYAL PRIVILEGES and PREROGATIVES.

Happy you are, O Israel! Who is like you, O people! ^{Deut. 33.29} Only believe, and know your

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own blessedness. Attend, O my children, to the blessing of your Father; hear and know the glorious immunities and the royal prerogatives that I confirm upon you here.

SECTION I. The IMMUNITIES and LIBERTIES of the covenant, consisting in,

I. Our general discharge from all our debts.

Here I seal you your pardons. Though your sins be as the sands, and as mighty as the mountains, I will drown them in the depth of my bottomless mercies; ^{Mic. 7.19} I will be merciful to your unrighteousness; I will abundantly pardon. ^{Heb. 8.12; Isa. 55.7} Where your sins have abounded, my grace shall super-abound; though they be as scarlet, they shall be as white as snow; though red like crimson, they shall be as wool. ^{Isa. 1.18} Behold, I declare myself satisfied, and pronounce you absolved; ^{Job 33.24} the price is paid, your debts are cleared, your bonds are cancelled. ^{Col. 2.13-14}

Whatever the law, or conscience, or the accuser has to charge you with, here I exonerate you; I discharge you. I, even I, am the one who blots out your transgressions for my name's sake. ^{Isa. 45.25} Who shall lay anything to your charge when I acquit you? Who shall impeach or implead you when I proclaim you guiltless? ^{Rom. 8.33-34} Sons, daughters, be of good cheer, your sins are forgiven you; ^{1John 1.12; Mat. 9.2}

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I will sprinkle your consciences, and put the voice of peace into your mouths; ^{Ezek. 36.25; Heb 4.14; Isa 57.19} they shall be your registers in which I will record your pardon; and the voice of guile, wrath, and terror shall cease. ^{Heb. 10.22; Isa. 27.4-5}

II. Our release;

1. From the house of bondage.

Here I sign your release from the house of bondage. ^{Rom 6.17-18; 1Cor 7.21} Come forth, you captives; come forth, you prisoners of hope, for I have found a ransom. ^{Job 33.18,24} I proclaim liberty to the captives, and the opening of the prison to those who are bound. ^{Isa 56.1; 47.7} Behold, I have broken your bonds, shaken the foundations of your prisons, and opened the iron gates. ^{Act 12.6,10} By the blood of the covenant, I have sent the prisoners out of the pit in which there is no water. ^{Zech 9.11} Arise, O redeemed of the Lord; put off the raiment of your captivities; ^{Deut 21.13} arise, and come away.

2. From the dark and noisome prison of sin.

The dark and noisome prison of sin shall no longer detain you; ^{John 8.34-36} I will loose your fetters, and knock off your bolts; sin shall not have dominion over you. ^{Rom 6.14}

I will heal your backslidings; I will subdue your iniquities; ^{Mic. 7.19. Jer. 3.12} I will sanctify you wholly, ^{1Thes. 5.23-24} and put my fear in your hearts so that you shall not depart from me. ^{Jer 32.40} Though your corruptions be

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strong and many, yet the aids of my Spirit, the cleansing virtue of my blood, and the medicine of my correction, shall so work together with your prayers and endeavours that they shall not finally prevail against you, but shall surely fall before you. ^{Ezek. 36.37; Eph. 5.29. Isa. 27.9}

3. From the gaol of the grave.

From the strong and stinking gaol of the grave, I deliver you. O death, I will be your plague; O grave, I will be your destruction; ^{Hos. 13.14} my beloved shall never see corruption. ^{Psa 16.10} I will change your rottenness into glory; and make your dust arise and praise me. ^{Dan. 12.2-3; Isa. 26.19} What is sown in weakness, I will raise in power; what is sown in corruption, I will raise in incorruption; what is sown a natural body, I will raise a spiritual body. ^{1Cor. 15.42-44} This very flesh of yours, this corruptible flesh, shall put on incorruption; and this mortal shall put on immortality; ^{1Cor. 15.53} death shall be swallowed up in victory, and mortality of life. ^{2Cor.5.4; 1Cor. 15.54} Fear not, O my children; come and I will show you the enemy that you dreaded: see, here lies the king of terrors, like Sisera in the tent, fastened to the ground with the nails struck through his temples. Behold the grateful present, the head of your enemy in a charger: I bequeath to you your conquered adversary, and make over death as your legacy. ^{1Cor.3.22} O death, where is your sting? Where now is your

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armour in which you trusted? ^{1Cor. 15.55} Come, my people, enter into your chambers; ^{Isa. 26.20} come to your beds of dust, and lay down in peace, and let your flesh rest in hope, ^{Isa. 57.2} for even in this flesh you shall see God. ^{Psa 16.9; 19.25-27} O you slain of death, your carcasses now as loathsome as the carrion in the ditch, I will redeem you from the power of the grave; ^{Psa 49.15} and fashion those vile bodies like the glorious body of your exalted Redeemer. ^{Phil. 3.21} Look, if you can, on the sun when shining in his strength; with such dazzling glory I will clothe you, O you of little faith. ^{Mat. 13.43}

4. From the dungeon of eternal darkness.

From the terrible dungeon of eternal darkness I hereby free you. Fear not, you shall not be hurt by the second death. ^{Rev. 14.11; Rom. 8.1} You are delivered from the wrath to come, and shall never come into condemnation. ^{1Thes. 5.10. John 5.24} The flames of Tophet shall not be able to singe the hairs of your head; no, nor the smell of the fire pass upon you. ^{Dan. 3.27} Stand upon the brink and look down into the horrible pit, the infernal prison from which I have freed you. See how the smoke of their torments ascends forever? ^{Rev. 14.11} Do you hear the cursings and ravings, the roarings and blasphemies? ^{Mat. 25.30} What do you think of those hellish fiends? Would you have been willing to have them for your companions and tormentors? ^{Mat. 25.41} What do you think of those chains of

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darkness, or of the rivers of brimstone, of the instruments of torment for soul and body, of those weepings and wailings, and gnashings of teeth? ^{Mat. 8.12} Can you think of an everlasting banishment, of a “Go you cursed?” Could you dwell with ever-lasting fire? Could you abide with

devouring fire? ^{Isa. 33.14} This is the inheritance you were born to, ^{Eph. 2 3} but I have cut off the entail, and worked a great salvation for you. I have not ordained you to wrath, ^{1Thes. 5.9} but my thoughts towards you are thoughts of peace. ^{Jer. 29.11}

III. Our protection from all enemies:

1. From the arrests of the law.

Here I deliver to you your protection. I will save you from all your enemies; ^{2Kgs 17.39} I grant you protection from the arrests of the law; your surety has fully answered it. ^{Gal. 3.13; Rom. 4.10} My justice is satisfied, my wrath is pacified, my honour is repaired. ^{Dan. 2.24; 2Cor. 5.19-20} Behold, I am near, the one that justifies you; ^{Isa. 1.8} who shall condemn you?

2. From the usurped dominion of the powers of darkness.

I will tread Satan shortly under you, ^{Rom. 16.20} and I will set your feet in triumph upon the necks of your enemies. Do not let your hearts be troubled, though you wrestle with principalities and powers, and the rulers of the darkness of this world: ^{Eph. 6.12} for

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stronger is he that is in you, than he that is in the world: ^{1John 4.4} he may bruise your heel, but you shall bruise his head. ^{Gen. 3.15} Behold your Redeemer, leading captivity captive, spoiling principalities and powers, and triumphing over them openly in his cross. ^{Col. 2.15} See how Satan falls like lightning from heaven; ^{Luke 10.18} and the Samson of your salvation bears away the gates of hell, posts and all, upon his shoulders and sets them up as trophies of his victory! See how he pulls out the throat of the lion, and lifts up the heart of the traitor upon the top of his spear, and washes his hands and dyes his robes in the blood of your enemies! ^{Isa. 63.1-3}

3. From the victory of the world.

Neither its frowns nor its flatteries shall be too hard for your victorious faith. ^{1John 5.4; Gal.1.4} Though it raises up Egypt, and Amalek, and Moab, and its whole militia against you, yet it shall never keep you out of Canaan. Be of good comfort, your Lord has overcome the world. ^{John 16.33} Though its temptations are very powerful, yet I will promise you this upon my faithfulness – that no such thing shall come upon you, except what you shall be able to bear. ^{1Cor. 10.18} But if I see such trials (which you fear) would be too hard for your graces, and overthrow your souls, I will never allow them to come upon you; no, I will make your enemy serve you; and I bequeath the world as part of your dowry to you. ^{1Cor. 3.22}

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4. From the curse of the cross.

Afflictions shall prove a wholesome cup to you; ^{Psa 119.71} your Lord has drunk the venom into his own body; what remains for you is but a healthful potion which, I promise you, shall work for

your good. ^{Rom. 8.28} Do not be afraid to drink, nor desire that the cup should pass from you; I bless the cup before I give it to you; ^{Job 5.17} O drink you all of it, and be thankful; ^{Mat. 26.26-27} you shall find my blessing at the bottom of the cup to sweeten the sharpest afflictions. ^{Jam. 1.11-12; Psa 94.12} I will stand by you in all conditions, and be a fast friend to you in every change: ^{Isa. 43.2} in the wilderness, I will speak comfortably to you; ^{Hos. 2.14} and in the fire and in the water, I will be with you. I will be a strength to the poor, and a strength to the needy in his distress; a refuge from the storm, and a shadow from the heat, ^{Isa. 25.4} when the blast of the terrible ones is like a storm against the wall. Your sufferings shall not be a cup of wrath, but a grace-cup; not a curse, but a cure; not a cup of trembling, but a cup of blessing to you; ^{Heb. 12.6-8} – they shall not hurt you, but heal you. ^{Psa 119.117} My blessing shall attend you in every condition. ^{Gen. 26.3} I say, not only shall you be blessed in your basket and blessed in your store, but you shall be blessed in your poverty, ^{Gen. 28.15} and you shall be blessed in your straits. Not only shall you be blessed in your cities, and blessed in your fields, but blessed in your bonds, and

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blessed in your banishment; ^{Mat. 19.29-30; 1 Pet. 3.14} you shall be blessed when you are persecuted, and when you are reviled, and your name is cast out as evil; yes, then you will be doubly blessed. ^{Mat. 5.10-12} My choicest blessings, greatest good, and richest sweets, I will put into your evil things. ^{1Pet. 4.13-14; Luke 6.20-22} By this immutable charter, I forever place on you these happy IMMUNITIES, these glorious LIBERTIES of the SONS of God; in and with my covenant, I unalterably, irrevocably, and everlastingly convey and confirm them upon you.

SECTION II. The PRIVILEGES and PREROGATIVES of the covenant.

Yes, I will not only free you from your miseries, but I will confer upon you royal privileges and prerogatives, and instate you into higher and greater happiness than you have ever fallen from. Look, I give *myself* to you, and all things with myself.

Behold, O you sons of men! Behold, and wonder! Be astonished, O heavens! Be moved, you strong foundations of the earth! For you shall be my witnesses. This day, by covenant, I do bestow myself upon my servants. ^{Gen. 17.7}

1. He gives himself to us: For our God.

I will be your God forever and ever, ^{Psa 48.14; Jer. 32.38. Rev. 21.3} your own God; ^{Psa 67.6} nothing in the world is so much your own

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as I am. The houses that you have built, that you have bought, are not so much yours as I am. Here you are tenants at will; but I am your eternal inheritance: ^{Psa 16.5; 73.20} these are loans for a season, but I am your dwelling-place in all generations. ^{Psa 90.6} You have nowhere so great a propriety, so sure and unalterable a claim, as you have here. What do you count your own? Do you count your bodies your own, your souls your own? No, these are not your own, they are

bought with a price. ^{1Cor. 6.19-20} But you may boldly make your claim to *me*; you may freely challenge an interest in *me*. ^{Jer. 3.19; Isa. 63.16}

2. Instead of relations, to be our friend.

Come near, and fear not; where should you be free, if not with your own? Where should you be bold, if not at home? You were never, in all the world, so much at home as when you are with me. You may freely make use of me or any of my attributes whenever you have need; ^{Psa 1.15; Jer. 49.11; Psa 145.18} I will be all to you that you can wish; I will be a friend to you. ^{Isa. 41.8; Jam 2.23} My secrets shall be with you, ^{Psa 25.14; John 15.15} and you shall have all freedom and access to me, and liberty to pour out all your hearts into my bosom. ^{Eph. 3.12; Heb. 4.16}

3. Our physician.

I will be a physician to you. I will heal your backslidings, and cure all your diseases. ^{Hos. 14.4; Psa 103.3} Fear not;

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never did a soul miscarry that left itself in my hands, and would but follow my prescriptions.

4. Our shepherd.

I will be a shepherd to you. ^{Psa 23.1; 80.1} Do not be afraid of evil tidings, for I am with you; my rod and my staff shall comfort you. You shall not want, for I will feed you: you shall not wander (to be lost) for I will restore you. I will cause you to lie down in green pastures, and lead you beside the still waters. ^{Psa 23} I will gather you with my arm, and carry you in my bosom; and will lead on softly, as the flock and the children are able to endure. ^{Isa. 40.11; Gen. 33.13-14} If officers are careless, I will do the work myself. I will judge between cattle and cattle. I will seek what was lost, and bring again what was driven away; and bind up what was broken, and strengthen what was sick: but I will destroy the fat and the strong, and will feed them with judgment. ^{Ezek. 34.2-4, 16-17} I will watch over my flock by night. ^{Isa. 27.3} Behold, I have appointed my ministers as your watchmen, and overseers that watch for your souls. ^{Heb. 13.17; Acts 20.28} Yes, my angels shall be your watchers, and shall keep a constant guard upon my flock. ^{Deut.3.28; 6.22} And if, perchance, the servants should sleep, ^{Psa 34.7; Mat. 13.25, 27} my own eyes shall keep a perpetual watch over you, by night and by day. ^{Psa 35.15; 33.18. 2 Chron. 16.9} The keeper of Israel neither slumbers nor

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sleeps, ^{Psa 122.3-4} nor withdraws his eyes from the righteous. ^{Job 36.7} I will guide you with my eye, I will never trust you out of my own sight. ^{Psa 32.8}

5. Our sovereign

I will be a sovereign to you. The Lord is your judge, the Lord is your lawgiver, the Lord is your king. ^{Isa. 33.22} Do not fear the unrighteousness of men; I will judge your cause; I will defend your

rights. ^{Deut. 32.86; Psa 140.12; 9.4} You shall not stand at man's bar, you shall not be cast out by their vote; let them curse, I will bless; let them condemn, I will justify.

When you come to trial for your lives to have your eternal state decided, you shall see your friend, your father, upon the bench. ^{Psa 1.6; Eccl. 3.16-17} Into *my* hands your cause shall be cast, and you shall surely *stand* in the judgment, and be found at the right hand among the sheep, and hear the king say, "Come, you blessed, inherit the kingdom." ^{Mat. 25.33-34; 10.32}

6. Our husband.

I will be a husband to you. ^{Isa. 54.5} In loving-kindness and in mercies I will betroth you to me forever. ^{Hos. 2.19-20} I will espouse your interest, and will be as one with you, and you with me: ^{John 17.11, 22-23; 1John 4.15-16; Rev. 21.3} you shall be for me, and not for another; and I also will be for you. ^{Hos.3.3} Though I found you as a helpless infant exposed in its blood, all your unworthiness does not discourage me.

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Look, I have looked upon you and spread my skirt over you, and put my attractiveness upon you. Moreover, I swear to you and enter into covenant with you, and you shall be mine. ^{Ezek. 16.4-10} Behold, I put myself out of my own power (as it were), and here solemnly, in this my marriage-covenant, give myself away to you; ^{Jer. 24.7; 30.21-22; 31.33-34} and with myself, all things; ^{Rom 8.32; Rev. 21.7} I will be an ever-lasting portion to you. ^{Ezek. 44.28; Jer. 51.19; Psa 119.57} Now lift up your eyes eastward, and westward, and northward, and southward: do you not have a worthy portion, a goodly heritage? Can you cast up your riches, or count your own happiness? Can you fathom immensity, or reach omnipotency, or comprehend eternity? *All this is yours.* I will set open all my treasures to you; I will keep back nothing from you.

SECTION III. He conveys himself to us in all ESSENTIAL PERFECTIONS and PERSONAL RELATIONS.

All the attributes in the Godhead, and all the persons in the Godhead, I hereby convey to you. I will be yours in all my essential perfections, and in all my personal relations.

I. In all his ESSENTIAL PERFECTIONS.

1. His eternity, as the date of our happiness.

My eternity shall be the date of your happiness. I am the eternal God; and while I am, I will

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be life and blessedness to you. ^{Psa 29.10-11; 146.10; 1Tim. 1.17; 1Pet. 5.10} I will be a never-failing fountain of joy, and peace, and bliss to you. ^{Psa 36.7-9; 16.11} I am the first and the last, that was, and is, and is to come; and my eternal power and Godhead shall be bound to you. ^{Isa. 35.10; Jer. 32.40}

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I will be your God, your Father, your friend, while I have any being. ^{Isa. 9.6; Jer. 31.9} I have made my ever-lasting choice in dwelling with you. ^{Psa 132.18, 14; Hos. 2.19} Fear not, for the eternal God is your refuge, and underneath are the everlasting arms. ^{Deut. 33.27} My durable riches and righteousness shall be yours; ^{Pro. 8.10} though all should forsake you, yet I will not forsake you. When the world and all that is in it is burnt up, I will be a standing portion for you. When you are forgotten among the dead, with everlasting loving-kindness I will remember you. ^{Heb. 13.5. Psa 27.10; Isa. 54.10}

2. His unchangeableness, as the rock of our rest.

My unchangeableness is the rock of your rest. ^{Mal. 3.6. Psa 62.6-7; 92.15} When all the world is like the troubled ocean round about you, here you may fix and settle; I am your resting-place. ^{Jer. 1.6; 2Chron. 14.11}

The immutability of my nature, and of my counsel, and of my covenant, are footings for your faith, and a firm foundation for your strong and everlasting consolation. ^{2Tim. 2.19; Heb. 6.17-18} When you are afflicted, tossed with tempests, and not comforted, ^{Isa. 54.11} put into me:

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I am a haven of hope, I am a harbour of rest for you; drop your anchors here and you shall never be moved. ^{Jer. 17.13, 17; Psa 46.1-2, 6; 125.1}

3. His omnipotence, for our guard.

My omnipotence shall be your guard. I am God Almighty, your Almighty Protector, your Almighty Benefactor. ^{Gen. 15.1; 17.1}

What! Are your enemies many? ^{Psa 25.19} More are they that are with you, than they that are against you; for I am with you. ^{2Chron. 22.7-8; 2Kings 6.16} What! Are they are mighty? They are not all-mighty. Your Father is greater than all, and none shall pluck you out of my hands (*though they may try*). ^{John 10.28} Who can hinder my power or obstruct my salvation? ^{Isa. 63.13; Dan. 4.35; 2Pet. 2.9} Who is like the God of Jeshurun, who rides on the heaven for your help, and in his excellency on the sky? I am the sword of your defence, and the shield of your excellency. ^{Deut. 33.26,29} I am your rock and your fortress, your deliverer, your strength, the horn of your salvation, and your high tower. ^{Psa 18.2} I will maintain you against all the power of the enemy: you shall never sink if omnipotency can support you. ^{1Pet. 1.5; Exod. 28.12; Heb.7.25; 9.24} The gates of hell shall not prevail against you: ^{Mat. 16.18} your enemies shall find hard work of it. They must first overcome my victory, or enervate my omnipotency, or corrupt my fidelity, or change my immutability, or else they cannot finally prevail against you;

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either they shall bow, or else they shall break. ^{Rev. 3.9; Isa. 66.4} Though they exalt themselves as the eagle, though they set their nest among the stars, even from there I will bring them down, says the Lord. ^{Obad.4; Jer. 49.16}

4. His faithfulness, for our security.

My faithfulness shall be your security.^{Psa 89.33-35} My truth, yes, my oath would have to fail, if you ever come off as losers by me.^{Isa. 54.9-10; Mark 10.29-30} I will make you confess, when you see the issue and upshot of all my providences, that I was a God worthy to be trusted, worthy to be believed, worthy to be rested in and relied upon.^{Psa 34.4-6, 8; 84.12; 146.5; Jer. 17.7-8; Psa 22.4-5} If you do not walk in my judgments, you must expect my threats and frowns; yes, and blows too; and you shall see that I am not in jest with you, nor will I indulge you in your sins.^{Psa 89.30-32, etc. Amos 3.2; 1Sam. 12.15; 1Pet. 4.17} Nevertheless, I will never take my loving-kindness from you, nor allow my faithfulness to fail. I will not break my covenant, nor alter the thing that has gone out of my lips.

5. His mercies, as our store.

My mercies shall be your store.^{Isa. 47.7; 63.7; Psa 119.41} I am the Father of mercies and I will be such a Father to you.^{2Cor. 1.8} I am the Fountain of mercies; and this Fountain shall ever be open to you.^{Psa 36.9; Rev. 21.6} My mercies are very many, and they shall be multiplied

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towards you;^{Neh 9.17; Isa. 55.7} they are very great, and they shall be magnified upon you;^{1Chron. 21.13; Gen. 19.19} they are very sure, and they shall be forever sure to you;^{Isa. 22.23} they are very tender, and they shall be infinitely tender to you.^{Psa 119.156; 103.4} Though the fig-tree does not blossom, nor the vine bear its fruit, nor the flock reproduce, fear not, for my compassions fail not.^{Hab. 3.17; Lam. 3.22} Surely goodness and mercy shall follow you all the days of your lives.^{Psa 23.6} Even to your old age I am he, and even unto your gray hairs I will carry you. I have made, and I will hear; even I will carry and deliver you.^{Isa 46.4} I will make an everlasting covenant with you that I will not turn away from you, nor fail to do you good.^{Jer. 32.40} I swear that I will show you the kindness of God.^{1Sam. 20.14-15} I can as soon forget to be God, as forget to be gracious.^{Psa 67.9} While my name is “JEHOVAH, merciful, gracious, long-suffering, abundant in goodness and truth,” I will never forget to show mercy to you.^{Psa 103.17; 34.6-7} All my ways towards you shall be mercy and truth.^{Psa 25.10} I have sworn that I would not be angry with you, nor rebuke you; for the mountains shall depart, and the hills be moved; but my kindness shall not depart from you; nor shall the covenant of my peace be removed, says the Lord that has mercy on you.

6. His omniscience, as our overseer.

My omniscience shall be your overseer. My eyes shall be ever open, observing your wants, to

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relieve them, and your wrongs, to avenge them.^{1Pet. 3.12; Exod. 3.7} My ears shall be ever open to hear the prayers of my poor, the cries of my oppressed, the clamours, the calumnies, and reproaches of your enemies.^{Psa 34.15; Exod. 2.24-25; Zeph. 2. 8-10} Surely I have seen your affliction, and known your sorrows: and shall not God avenge his own elect? I will avenge them speedily.^{Luke 18.2,7-8} I see the secret plots and designs of your enemies against you,^{Psa 37.12; 83.3-4; 33.10; Jer. 11.19} and will disannul their counsels;^{Isa. 8.10; 29.14-15; 54.17} I see your secret integrity, and the uprightness of your

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heart towards me, while the carnal and censorious world condemns you as hypocrites. ^{Job 1.8-11; 2Chron. 15.17} Your secret prayers, fasts, and tears, which the world does not know of – I observe them, and I record them. ^{Mat. 4.6,18; Acts 10.4} Your secret care to please me, your secret pains with your own hearts, your secret self-searching and self-denial – I see them all; and your Father, which sees in secret, shall reward them openly. ^{Mat. 25.34-36. 2 Chron. 34.27}

7. His wisdom, as our counsellor.

My wisdom shall be your counsellor. If any lack wisdom, let him ask of me, and it shall be given to him. ^{Jam 1.5} I will be your deliverer. When you are in darkness, I will be a light to you; ^{Mic 7.8} I will make your way plain before you. ^{Isa. 42.16; 57.14} You are short-sighted, but I will be eyes for you. ^{Isa. 42.6-7; 49.6} I will

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watch over you, to bring upon you all the good I have promised, ^{Jer. 31.28; 32.41-42} and to keep off all the evil you fear; or to turn it into good. ^{Psa 91.10, 14; Jer. 24.5} You shall have your food in its season, and your medicine in its season; mercies, afflictions, all suitable and in their season. ^{Psa 23.2-3; 1Pet. 1.6; Isa. 26.7-9}

I will outwit your enemies, and make their oracles to speak but folly. ^{Isa. 19.8-15} The old serpent shall not deceive you; I will acquaint you with his devices. ^{2Cor. 2.11} The deceitful hearts you fear, shall not undo you; I will discover their wiles.

I know how to deliver the godly out of temptation, and to reserve the unjust for the day of judgment to be punished. ^{2Pet. 2.9} Trust in me with all your hearts, and lean not on your own understanding; ^{Pro. 3.5} I am God that performs all things for you. ^{Psa 57.2} I will forfeit the reputation of my wisdom if I do not make you acknowledge when you see the purpose of the Lord, ^{Jam 5.11} (though at present you wonder, and do not reach the meaning of my proceedings ^{Jer. 12.1}) that all my works are in weight, and in number, and in time, and in order; ^{Ecc1 3.1,14} if I do not force you to cry out, “Manifold are your works; in wisdom you have made them all.” ^{Psa 33.4; 145.10; 104.24}

8. His justice, as our avenger and rewarder.

My justice shall be your avenger and rewarder. ^{2Thes. 1.6; 2Tim. 4.8} Do not fear to approach; fury is not in me. ^{Isa. 27.4} My justice is not only appeased towards you, but

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engaged for you. ^{Isa. 12.1} I am so fully satisfied in the sacrifice of my Beloved, that justice itself, like a flaming sword drawn against you, now greatly befriends you; and that which was an amazing, confounding terror, shall now become your relief and consolation. ^{Ecc1 3.17; 5.8; Psa 9.1, 9-14; 97.1; 99.1} Under all your oppressions, here shall be your refuge. ^{Psa 6.9; 103.6} Let me know your grievances, my justice shall right your wrongs and reward your services. ^{Heb. 6.10} You may receive your pardon, receive your crowns, receive reparation for all your injuries, and all from the sweet consideration of my justice; the thought of which, to others, is like the horrors of the shadow of

death. If you sin, do not despair; remember, I am just to forgive you.^{1John 1.9; 2Tim. 4.8; 2Thess. 1.4-5; 1Pet. 2.23} If you are at any pains or cost for me, do not count it lost, for I am not unrighteous to forget you. I am the Righteous Judge that has laid up for you and will set upon you the crown of righteousness. Are you reviled, persecuted, defamed? Do not forget that I am righteous to render tribulation to those who trouble you; and to you that are troubled, rest with me. Though all your services and sufferings deserve not the least good at my hands, yet as I have freely passed my promise to reward them, so I will as justly keep it.

9. His omnipresence, as company for us.

My omnipresence shall be company for you.^{1Chron. 22.18; Josh. 1.5, 9; Isa. 41.10}

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Surely I will be with you, to bless you.^{Gen. 26.24} No bolts, no bars, nor bonds, nor banishment, shall remove you from me, nor keep my presence and the influences of heaven from you.^{Gen 39.21,23} I am always with you:^{Mat. 28.20} in your darkest nights, in your deepest dangers, I am at hand with you, a very present help in the time of trouble.^{Psa 46.1; 34.18} I am not a God who is far off, or asleep, or on a journey when you need my counsel, my ear, or my aid. I am always near to those who fear me.^{Psa 85.9; 145.18}

No Patmos, no prison shall hinder the presence of my grace from you.^{Rev. 1.9-10; Acts 16.25-26} My presence shall perfume the most nauseous wards, and lighten the darkest dungeon where you can be thrust.^{Acts 12.7; Isa. 58.11}

10. His holiness, as a fountain of grace to us.

My holiness shall be a fountain of grace to you.^{John 1.16; 2Pet. 1.4} I am the God of hope,^{Rom. 15.13} the God of love,^{2Cor. 13.11} the God of patience,^{Rom. 15.5} the Author and Finisher of faith,^{Heb. 12.2} the God of all grace;^{1Pet. 5.10} and I will give grace to you.^{Psa 84.11} My design is to make you partakers of my holiness.^{Heb. 12.10}

I will be a constant spring of spiritual life to you.^{Gal. 2.20; John 14.19; 8.12; 10.10; 14.6} The water that I give you shall be like a well of water in you, springing up into everlasting life. The seed of life that I shall put into you, shall be so fed, and cherished, and maintained by

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my power, that it shall be immortal.^{John 4.14; 1John 3.9; 1Pet. 1. 23; Col. 2.19} The unction that you shall receive from the Holy One, shall abide in you, and teach you all things necessary for you; and, as it has taught you, you shall abide in him.^{John 14.16-17; 1 John 2.20,27} If you but keep the pipes open, and ply the means which I have prescribed, then you shall flourish in the courts of your God.^{Pro. 8.34; Psa 92.13} Yes, I will satisfy your soul in drought, and make fat your bones, and you shall be like a watered garden.^{Isa. 58.11} Look, I will be as the dew to you, and you shall grow as the lily, and cast forth your roots like Lebanon; and your branches shall spread, and your beauty shall be as the

olive tree; ^{Hos. 14.5-6} you shall still bring forth fruit in old age; you shall be fat and flourishing. ^{Psa 92.14}

11. His sovereignty, to be, as it were, commanded by us.

My sovereignty shall be commanded by you. ^{Gen. 32.26, 28; Deut. 11.14; Mat. 21.22} You shall be my favourites, men of power to prevail with me. ^{Hos. 12.4; Jam 5.17-18} All my attributes shall be at the command of your prayers. ^{Isa. 45.3,11}

12. His all-sufficiency, to be the lot of our inheritance.

In sum, my all-sufficiency shall be the lot of your inheritance. ^{Gen. 8.1; Psa 16.6} My fulness is your treasure; ^{Numb. 18.20; Deut. 10.9; Psa 16.5-6}

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my house is your home. ^{Psa 91.1, 9} You may come as freely to my store as to your own cupboard; ^{Eph. 3.12} you may have your hand as freely in my treasures as in your own purses.

You cannot ask too much, you cannot look for too much, from me. ^{Eph. 5.20; Mat. 7.7-8} I will give you comforts, or give myself to you instead of all comforts. ^{Gen. 15.1; Psa 84.11} You shall have children, or I will be better to you than ten children; ^{1Sam. 1.8; Isa. 56.5} you shall have riches, or I will be more to you than all riches. ^{2Cor. 6.10}

You shall have friends, if best for you; or else I will be your comforter in your solitude; ^{Isa. 51.5; John 14.18; 2Cor. 1.3-4} your counsellor in your distress. ^{Psa 73.25-26} If you leave father or mother, or houses, or lands, for my sake, you shall have a hundred-fold in me, even in this time. ^{Mark 10.30} When your enemies remove your comforts, it will only be like letting the cistern run dry and opening my fountain; or putting out the candles and letting in the sun. The swelling of the waters shall raise higher the ark of your comfort. ^{Rom. 5.3; Heb. 10.34; Acts 5.41} I will be the staff of bread to you, your life, and the strength of your days. ^{Deut. 30.20; Isa. 33.16} I will be house and home to you; you shall dwell with me; yes, dwell in me, and I in you. ^{Deut. 33.12; John 14.23; 1John 3.24} I will stand and fall with you. ^{Psa 37.17,24; 56.4; Isa. 41.10} I will repair your losses, and relieve your needs. ^{Phil. 4.19; Mark 8.35; Mat. 19.27-29} Can you burn out the lamp of heaven, or scoop out the boundless ocean with your hands?

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Why, the sun will be dark and the sea will be dry before the Father of lights, the Fountain of mercies, is exhausted. Behold, though the world has been spending out of the stock of my mercy ever since I created man upon the earth, yet it still runs with full stream; my sun continues to diffuse its rays and disburse its light, and yet it shines as bright as ever: much more can I dispense of my goodness and fill my creatures brimful and running over, and yet never have less in myself: and till this all-sufficiency is spent, you shall never be undone. I am the God of Abraham, and of Isaac, and of Jacob; ^{Exod. 3.6} whatever I was to them, I will be to you.

Are you in want? You know where to go: I am ever at home; you shall not go away empty from my door. Never distract yourselves with cares and fears, but by prayer and supplication make your requests known to me; ^{Phil. 4.6} I will help when all fail. ^{Psa 73.26; Isa. 63.5; Psa 102.17} When friends fail, and heart fails, ^{Psa 73.26} when your eye-strings crack, and your heart-strings crack, when your acquaintance leaves you, and your soul leaves you, my bosom shall be open to you; ^{Psa 49.14; 2Cor. 5.1; Luke 15.22} I will lock up your dust, I will receive your souls.

13. His infiniteness, to be the extent of our inheritance.

And my infiniteness shall be the extent of your inheritance. Can you, by searching, find out God? Can you find out the Almighty to perfection?

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It is as high as heaven; what can you do? Deeper than hell; what can you know? ^{Job 11.7-8; Psa 1.7}
This incomprehensible height, this unfathomable deep, shall all be yours, forever yours.

I am your inheritance, which no line can measure, no arithmetic can value, no surveyor can describe. ^{Ezek. 44.28; Eph. 3.8; 1Tim. 6.16; Psa 145.3}

Lift up your eyes now to the ancient mountains, and to the utmost bounds of the everlasting hills; all that you can see is yours. ^{Gen. 49.25-26} But your short sight cannot comprehend even one part of what I give you; and when you see and know most, you are no less than infinitely short of the discovery of your own riches. ^{Eph. 3.8; Rom. 11.33; John 17.22, 24}

II. In all his PERSONAL RELATIONS.

Yes, further I will be yours in all my personal relations.

First. God the Father, to be a Father to us.

I am the everlasting Father, and I will be a Father to you. ^{John 20.17} I take you for my sons and daughters. ^{2Cor. 6.18} Behold, I receive you not as servants, but as sons, to abide in my house forever. ^{John 8.35-36} Whatever love or care children may look for from their father, you may expect that from me ^{Mat. 6.31-32} and much more – as I am wiser, and greater, and better than any earthly parents. If earthly fathers give good things to their children, much more will I give to you. ^{Luke 11.13} If such fathers cannot forget their

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children, much less will I forget you. ^{Isa. 49.15} What would my children have? Your father's heart, and your father's house; your father's care, and your father's ear; your father's bread, and your father's rod; – all these shall be yours. ^{Job 7.17; John 14.2; 1Pet. 5.7; Mat. 7.9; Luke 12.30-32; Heb. 12.7}

1. He promised his fatherly affection.

You shall have my fatherly affection. My heart I share among you, my tenderest love I bestow upon you. ^{1John 3.1; Jer. 31.3; Isa.1.8}

2. His fatherly compassion.

My fatherly compassion. As a father pities his children, so will I pity you. ^{Psa 103.13-14} I will consider your frame, and not be extreme to mark what is done amiss by you; but cover all with a mantle of my excusing love. ^{Psa 78.39}

3. His fatherly instruction.

My fatherly instruction will cause you to hear the sweet voice behind you saying, “This is the way, walk in it.” ^{Isa. 30.21} I will be tender with your weakness and inculcate my admonitions line upon line, and feed you with milk when you cannot digest stronger meat. ^{Isa. 28.13; 1Cor. 3.2} I will instruct you, and guide you with my eye. ^{Psa 32.8}

4. His fatherly protection.

My fatherly protection. In my fear is strong confidence,

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and my children shall have a place of refuge. ^{Prov. 14.26} My name shall be your strong tower to which you may fly at all times and be safe. ^{Prov 18.10} To your stronghold, you prisoners of hope! ^{Zech. 9.12} I am an open refuge, a near and inviolable refuge for you. ^{Psa 48.3; Deu. 4.7; Job 11.18-19}

5. His fatherly provision.

My fatherly provision. Do not be afraid of want; in your father’s house there is bread enough. ^{Psa 34.9; Luke 15.17} I will care for your bodies. Do not care for what you shall eat, drink, or put on: let it suffice for you that your Heavenly Father knows that you have need of all these things. ^{Mat. 6.25 ff; Luke 12.22-34} I will provide for your souls; meat for them, mansions for them, and portions for them. ^{John 6.30-59; Psa 146.15; Psa 16.5-6; Lam. 4.24}

Behold, I have spread the table of my Gospel for you, with privileges and comforts that no man takes from you. ^{Isa. 35.6; Mat. 22.4; Prov 9.2} I have set before you the bread of life, and the tree of life, and the water of life: ^{John 6.48. Rev. 2.7; 22.17} Eat, O friends! Drink abundantly, O beloved!

All this is but a taste of what I have prepared. You must have but smiles and hints now; and be contented with glimpses and glances here: but you shall shortly be taken up into your Father’s bosom, and live forever in the fullest views of his glory. ^{1Thes. 4.17}

6. His fatherly approval.

First, my fatherly approval. I will chasten you because I love you,

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so that you may not be condemned with the world. ^{1Cor. 11.32; Prov 3.11-12}

Secondly. God the Son, to be a husband to us. My Son I give to you in a marriage-covenant forever. ^{Isa. 9.6; 42.6; 2Cor. 11.2} I give him to you as wisdom for your illumination; righteousness for your justification; sanctification for the curing of your corruptions; redemption for your deliverance from your enemies. ^{1Cor. 1.30} I bestow him upon you with all his fulness, all his merits, and all his graces.

He shall be yours in all his offices. I have anointed him for a *prophet*. Are you ignorant? Then he shall teach you; he shall be eye-salve to you. ^{Isa. 49.6; 42.16; Rev. 3.18} I have sent him to preach the Gospel to the poor, to recover sight to the blind, and to set at liberty those who are bruised. ^{Luke 4.18}

I have established him by oath as a *priest* forever. ^{Psa 110.4} If any sin, he shall be your advocate; he shall expiate your guilt, and make the atonement. ^{1John 2.1-2; Zech. 13.1} Have you any sacrifice and service to offer? Bring it to him, and you shall receive an answer of peace. ^{1Pet. 2.5; Heb. 13.15} Present your petitions by his hand; I will accept him. ^{John 14.13-14} Having such a high priest over the house of God, ^{Heb. 10.19-22} you may come and be welcome; come with boldness.

I have set him up as a *king* upon my holy hill of Sion. He shall rule you; he shall defend you. ^{Isa. 9.6-7; Mat. 1.21} He is the king of righteousness, king of peace;

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and such a king shall he be to you. ^{Heb. 7.2; Jer. 23.6; Eph. 2.14} I will set up his standard for you; ^{Isa. 49.22} I will set up his throne in you. ^{Psa 110.2; Luke 17.21} He shall reign in righteousness, and rule in judgment. He shall be a hiding-place from the wind, and a covert from the tempest, and the shadow of a great rock in a weary land. ^{Isa. 32.2} He shall hear your causes, judge your enemies, ^{Isa. 11.3-5} and reign till he has put all under his feet; ^{Psa 110.1; 1Cor. 15.25} yes, and under *your* feet: for they shall be as ashes under you, and you shall tread them, says the Lord of hosts. ^{Mal. 4.3} Yes, I will undo those that afflict you; and all those that despised you shall bow themselves down at the soles of your feet. ^{Isa. 60.14; Zeph. 3.19} And you shall go forth, and behold the carcasses of the men that have trespassed against me: their worm shall not die, nor shall their fire be quenched; and they shall be an abhorring to all flesh. ^{Isa. 66.24}

Thirdly. God the Spirit, to be counsellor and comforter to us. My Spirit I give to you for your counsellor and comforter. ^{John 16.7; Rom. 8.14} He shall be a constant inmate with you, and shall dwell in you, and abide with you forever. ^{Ezek. 36.27; John 14.16-17} I consecrate you as temples to his

holiness. ^{Cor. 3.16-17; 6.19} He shall be your guide; he shall lead you into all truth. ^{Gal 5.18; John 14.26} He shall be your advocate, to indite your prayers and make intercession for you, and he shall fill your mouths with the

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arguments that he knows will prevail with me. ^{Rom. 8.26-27} He shall be oil to your wheels, and strength to your ankles, wine to your hearts, marrow to your bones, and wind to your sails. He shall witness your adoption. ^{Rom. 8.16} He shall seal you up to the day of redemption, and be the earnest of your inheritance, until the redemption of the purchased possession. ^{Eph. 1.14; 3.14; 2Cor. 1.22}

SECTION IV. He gives all things with himself, both PRESENT and TO COME.

And as I give you myself, so much more all things with myself; ^{Rom. 8.32; 1Cor. 3.22} earth and heaven; life and death; things present and things to come. ^{John 16.13}

I. THINGS PRESENT are ours.

Things present are yours. Look, I give you Caleb's blessing – the upper springs and the nether springs. I will bless you with all spiritual blessings in heavenly places in Christ. ^{Eph. 1.3}

First. The UPPER SPRINGS, or spiritual blessings, such as:

1. Adoption, access, audience, peace, perseverance.

To you pertains the adoption, and the glory, the covenants, the service of God, and the promises. ^{Rom. 9.4} To you I will give the white stone and the new name, ^{Rev. 2.17} access into my presence, ^{Eph. 3.12} the

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acceptance of your persons, ^{Eph. 1.6} the audience of your prayers. ^{1John 5.14-15; Jam 5. 14-16}

Peace I leave with you; my peace I give to you. ^{John 14.27} I will undertake your perseverance, and keep you to the end; and then I will crown my own gift with eternal life. ^{Jer. 32.40; John 10.28; Phil. 1.6} I have made you heirs of God, and co-heirs with your Lord Jesus Christ, and you shall inherit all things. ^{Rom. 8.17; Rev. 21.7}

2. The protection of his angels.

I have granted you my angels for your guardians. The courtiers of heaven shall attend you; they shall all be ministering spirits for your good. ^{Heb. 1.14} Behold, I have given them charge over you on their fidelity to look after you; and, as tender nurses, to bear you in their arms and keep you

from coming to any hurt! ^{Psa 91.11-12} These shall be like the careful shepherd: to watch over my flock by night, and camp round my fold. ^{Psa 34.7}

3. The inspection of his ministers.

My ministers I give for your guides. ^{Eph. 4.11} Paul, Apollos, Cephas – all are yours. ^{1Cor. 3.22} I am always with them, and they shall be always with you, to the end of the world. ^{Mat. 28.20; Eph. 4.11} You shall have pastors after my own heart; ^{Jer. 3.15; 23.4} and this shall be my covenant with you, that my Spirit, which is upon you,

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and my words, which I have put into your mouth, shall not depart out of your mouth, nor the mouth of your seed, nor of your seed's seed, says the Lord, from henceforth and forever. ^{Isa.59.21}

4. The rod of his discipline.

In short, all my officers shall be for your profit and perfecting; ^{Eph. 4.12} all my ordinances shall be for your edifying and saving. ^{2Cor. 12.19; Rom. 1.16} The severities of my house, admonitions, censures, etc., and the whole discipline of my family, shall be to prevent your infection, to cure your corruption, and to procure your salvation. ^{1Cor. 5.5-7; Mat. 18.15; Jam 5.20}

I have ordained my word for converting your souls, enlightening your eyes, rejoicing your hearts, cautioning you of dangers, cleansing your defilements, and conforming you to my image. ^{Psa 19.7-9, 11; Eph. 5.26; 2Cor. 3.18} To you I commit the oracles of God: ^{Rom. 3.2} here you shall be equipped against temptations; ^{Mat. 4.4; Eph. 6.11, 17} from here you shall be comforted under distresses and afflictions; ^{Psa 119.92-93} here you shall find my whole counsel. ^{Acts 20.27} This shall instruct you in your way, correct you in your wanderings, direct you into the truths to be believed, detect for you the errors to be rejected. ^{2Tim. 3.16; Psa 119.105}

5. The pledges of his sacraments.

My sacraments I give you as the pledges of my love. You shall freely claim them; they are

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children's bread. Look, I have given them as seals to certify all that I have promised you here; ^{Rom. 4.11} and when these sacred signs are delivered to you, then know and remember, and consider in your hearts, that I pledge my troth to you in them, and set my hand to it, and thereby ratify and confirm every article of these indentures, and actually deliver this glorious charter into your own hands, with all its immunities and privileges, as your own forever. ^{1Cor. 11.25; Gen. 17.10}

Secondly. The NETHER SPRINGS, or temporal mercies:

1. The supply of his creatures.

Having so largely sowed to you in spiritual blessings, shall you not much more reap the temporal? Do not be of doubtful mind – all these things shall be added to you. ^{Luke 12.29,31} I grant my creatures to you for your servants and supplies. ^{Psa 8.3 ff} Heaven and earth shall minister to you: all the stars in their courses shall serve you, and (if need be) shall fight for you. ^{Jdg 5.20} And I will make my covenant for you with the beasts of the field, and with the fowls of heaven; and you shall be in league with the stones of the field; and all shall be at peace with you. ^{Job 5.23; Hos. 2.18} I will undertake all your necessities. Do I feed the fowls, and clothe the grass, and do you think that I will neglect my children? ^{Mat. 6.25 ff} I hear the young ravens when they cry; shall I not much more fulfil the desire of those that fear me? ^{Psa 145.19; 147.9} Fear not; you shall be sure to want no good thing. ^{Psa 34.10}

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You would not desire riches, pleasures, or preferment, to your hurt. I will give meat to those that fear me; I will be ever mindful of my covenant. ^{Psa 111.5}

2. The co-operation of his providences.

My providences shall co-operate to your good. ^{Rom. 8.28} The cross wind shall blow you sooner and swifter into your harbour. You shall be preferred when you seem most debased; and then be greatest gainers when you seem to be deepest losers; and most effectually promote your good when you seem most to deny it. ^{2Cor. 4.17; Mark 10.29; Phil 1.29}

II. THINGS TO COME are ours.

Things to come are yours: the perfecting of your souls, the redemption of your bodies, the consummation of your bliss.

1. At death, in glorification initiate.

When you have glorified me for awhile on earth, and finished the work I have given you to do, you shall be caught up into paradise, and rest from your labours, and your works shall follow you. ^{Rev. 14.18; Luke 23.43}

2. The convoy of angels.

I will send of my own lifeguard to conduct your departing souls home, ^{Luke 16.22} and receive you among the spirits of just men made perfect; ^{Heb. 12.23} and you

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shall look back upon Pharaoh, and all his host, and see your enemies dead upon the shore.

3. *Redemption from all afflictions and corruptions.*

Then will be your redemption from all your afflictions and all your corruptions. ^{Luke 21.28; Eph. 4.30}

4. *The thorn in the flesh taken out.*

The thorn in the flesh shall be pulled out, and the hour of temptation shall be over, and the tempter forever out of work.

5. *The sweat wiped off from our brows.*

The sweat shall be wiped off from your brows, and the day of cooling and refreshing shall come; and you shall sit down forever under my shadow. ^{Acts 3.19; Heb. 4.9} For the Lamb that is in the midst of the throne shall feed you, and lead you to the living fountains of waters. ^{Rev. 7.17}

6. *The tears wiped away from our eyes.*

The tears shall be wiped away from your eyes, and there shall be no more sorrow nor crying, nor shall there be any more pain; for the former things are passed away, and, behold, I make all things new. ^{Rev. 21.4-5} I will change Marah into Naomi, and the cup of sorrow into the cup of salvation; and the bread and water of affliction into the wine of eternal consolation. ^{John 6.20, 22; Luke 6.21} You shall take down your harps from the willows, and I will turn your tears into pearls,

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and your penitential psalms into songs of deliverance. You shall change your *Ickabods*¹ into *Hosannahs*, and your *Ejahs*² of sorrow into *Hallelujahs* of joy. ^{Rev. 19.1,4,6.}

7. *The cross taken off our backs.*

The cross shall be taken off from your backs, and you shall come out of your great tribulations, and wash your robes, and make them white in the blood of the Lamb; and you shall be before the throne of God, and serve him night and day in his temple. And he that sits on the throne shall dwell among you; and you shall hunger no more, nor thirst anymore; nor shall the sun beat down on you, nor any heat. ^{Rev. 7.14-16}

¹ *Where is the Glory?* or, *There is no Glory* – An expression used by Eli's daughter-in-law, as a name for the son she delivered a little before her death, when she had heard of the tidings that the ark of God was taken, and that her father-in-law and her husband were dead. 1 Sam. 4.19-21.

² *Ejah*, an exclamation of grief.

8. *The load taken off our consciences.*

The load shall be removed from your consciences; sins and doubts will no longer defile you or distress you. ^{Rev. 22.17. Heb. 12.23} I will make an end of sin, and knock off the fetters of your corruptions; and you shall be a glorious church, not having spot, or wrinkle, or any such thing; but holy, and without blemish. ^{Eph. 5. 27; Rev. 7.9, 13-14}

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9. *The soul's admission into the chamber of presence, and vision of God.*

Thus shall you be brought to the King, all glorious, in raiment of needle-work, and clothing of gold; you shall be brought with gladness and rejoicing, and enter into the King's palace. ^{Psa 45.9, 13-15} So shall the beloved of the Lord dwell safely by him; and you shall stand continually before him, and behold the beauty of the Lord, and hear his wisdom. ^{1Cor. 13.12} Then I will open in you an everlasting spring of joy, and you shall break forth into singing, and never cease, nor rest day or night, saying, "Holy, holy, holy." ^{Rev. 4.8; Psa 16.11}

Thus shall the grand enemy expire with your breath, and the body of death be put off with your dying body; and the day of your death shall be the birthday of your glory. ^{2Cor. 5.6, 8; Phil. 1.20, 23; Luke 23.43}

10. *At the resurrection, consummated in glorification, redemption is complete.*

The return of the Redeemer. The raising of the body. Have faith in God. ^{Mark 11.22} Wait but a little, and sorrow shall cease, and sin be no more: and then a little longer, and death shall be no more; ^{Rev. 20.14; 21.4} but your last enemy shall be destroyed, and your victory completed. Yet a little while, and he that is to come will come, and you also shall appear with him in glory. ^{Heb. 10.37; Col. 3.4} This same Jesus which is taken up from you into heaven, ^{Acts 1.11} shall come just as

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he went up into heaven; and when he comes, he will receive you to himself, so that where he is, there you may be also. ^{John 14.3} Behold his sign: he comes in the clouds of heaven with power and great glory; and every eye shall see him, and all the tribes of the earth shall mourn because of him. ^{Rev. 1.7; Mat. 24.30} But you shall lift up your heads, because the day of your redemption draws near. ^{Luke 21.28; John 5.28} Then shall he sound his trumpet, ^{1Cor. 15.52} and make you hear his voice in your dust; ^{1Thes. 4.16} and he will send his mighty angels to gather you from the four winds of heaven; ^{Mat. 24.31} who shall carry you in the triumphant chariot of the clouds, to meet your Lord; ^{1Thes. 5.17} and you shall be prepared for him. and presented to him, as a bride adorned for her husband. ^{Rev. 21.2}

11. *Full conformity, both in body and soul, to our glorified Saviour.*

And as you have borne the image of the earthly, so shall you bear the image of the heavenly; and you shall be fully conformed, both in body and spirit, to your glorious head. ^{Phil. 3.21; Heb. 12.23}

12. Public approval and absolution.

Then he will confess you before his angels, ^{Rev. 3.5} and you will receive your open absolution before all flesh; and be owned, approved, and applauded in the public audience of the general assembly. ^{Mat. 10.32; 25.32, 34-35}

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13. Solemn espousals.

And with all royal solemnities, you shall be espoused to the King of Glory in the presence of all his shining courtiers; ^{Rev. 19.7-8; 2Cor. 4.14; Mat. 25.31} to the envy, gnashing, and terror of your adversaries. ^{Luke 13.28}

14. The coronation and enthronement of the saints: sitting in judgment upon the world.

So shall your Lord, with his own hand, crown you ^{Rev. 2.10} and set you in thrones; ^{Rev. 3.21; Mat. 19.28} and you shall judge men and angels, ^{1Cor. 6.2-3} and you shall have power over the nations ^{Rev 2.26-27} and you shall set your feet upon the necks of your enemies. ^{Psa 49.14}

Look, I have set the very day for your installment; ^{Acts 17.31} I have provided your crowns; I have prepared the kingdom. ^{2Tim. 4.8; Mat. 25.34} Why do you doubt, O you of little faith? These are the true sayings of God. ^{Rev. 19.9} Are you sure that you are now on earth? So surely will you shortly be in heaven with me. Are you sure that you shall die? So surely will you rise again in glory. Look, I have said it; and who will reverse it? You will see me face to face, and be with me where I am, and behold my glory; ^{1Cor. 13.12; John 17.24} for I will be glorified in my saints, and admired in all those who believe. ^{2Thes. 1.10} And all flesh will know that I have loved you, ^{Rev. 3.9} for I will make you the instances of my grace: ^{Eph. 1.5-6; 2.7} in whom the whole world shall see how unutterably the

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Almighty God can advance the poor worms-meat and dust of the ground. And the despisers shall behold, wonder, and perish; ^{Acts 13.41} for they will witness the richness of my magnificence, and the exceeding greatness of my power. ^{Luke 16.23} These will go away into everlasting punishment, but you will go away into eternal life. ^{Mat. 25.46}

15. Our triumphant ascension into heaven.

For no sooner will their doom be past than the bench will rise; ^{Mat. 25.41,46} and the judge will return with all his glorious train; with the sound of trumpet and incredible shouts he will ascend, and he will lead you to your Father's house. ^{Psa 45.14-15; Mat. 25.43; John 14.2, with 2Cor. 5.1} Then the triumphal arches will lift up their heads, ^{Psa 24.7; 2Pet. 1.11} and the ever-lasting gates will stand open, and the heavens will receive you all; and so you shall be with the Lord forever. ^{John 12.26; 1Thes. 4.17}

And now I will rejoice over you with singing, and rest with my love; and heaven shall ring with joys and acclamations because I have received you safe and sound. ^{Luke 15.27}

In that day, you will know that I am a rewarder of those who diligently seek me; ^{Heb. 11.6} and that I recorded your words, ^{Mal. 3.16} and bottled your tears, and told your wanderings; ^{Psa 56.8} and kept an account, even to giving a cup of cold water, of whatever you said or did for my name. ^{Mat. 10.42}

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16. Blessed eternity.

You will surely find that nothing is lost; ^{1 Cor. 15.58} but you will have full measure, pressed down and running over; ^{Luke 6.38} thousands of years in paradise for the least good thought and thousands of thousands for the least good word; then the reckoning will begin again, until all of arithmetic is confounded: for you will be swallowed up in a blessed eternity, and the doors of heaven will be shut behind you, and there will be no more going out. ^{Dan. 12:2-3; Rev. 3.12; Luke 16.26}

17. Glorious company.

The glorious choir of my holy angels, the goodly fellowship of my blessed prophets, the happy society of triumphant apostles, the royal hosts of victorious martyrs – these will be your companions forever. ^{Mat. 8.11-12; Heb. 12.22-23} And you shall come in white robes with palms in your hands, everyone having the harps of God and golden vials full of savory aromas; and you will cast your crowns before me, and join in with the multitude of the heavenly hosts, glorifying God and saying, “ Hallelujah! the Lord God omnipotent reigns! ^{Rev. 12. 9-12; 19.5-6} Blessing, honour, glory, and power be to Him that sits upon the throne, and to the Lamb forever and ever.” ^{Rev. 5.18}

18. Beatific vision.³

In short, I will make you equal to the angels of God, ^{Luke 20.36} and you shall be the everlasting trumpets of my praise. ^{Rev. 12.10-12, 15} You will be abundantly satisfied with

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the exorbitance of my house, and I will make you drink of the rivers of my pleasures. ^{Psa 36.8} You will be an eternal excellency: ^{Isa. 55.15} and if God could die and eternity run out, only then would your joys expire. For you shall see me as I am, ^{1John 3.2} and know me as you are known; ^{1Cor. 13.12} and shall behold my face in righteousness, and be satisfied with my likeness. ^{Psa 17.15} And you will be the vessels of my glory; whose blessed use will be to receive the overflowings of my goodness, and to have my infinite love and glory poured out into you, brimful and running over forevermore. ^{Rom. 9.23; 2Tim. 2.20; Rev. 22.1}

Blessed is the one who has believed; for the things that have been told him will be performed. ^{Luke 1.45} The Lord has spoken it: “You shall see my face, and my name will be written in your

³ [Experiencing celestial joy - WHG](#)

foreheads, and you will no longer need the sun or the moon, for the Lord God will give you light, and you shall reign forever and ever.”^{Rev. 22. 3-5}

19. He takes us for his people.

And as I give myself to you for your God, and all things with myself, so I take you for my covenant-people;^{Heb. 8.10; Isa. 43.1} you shall be mine in the day when I make up my jewels, says the Lord of Hosts; and I will spare you as a man spares his own son that serves him.^{Mat 3.17} The Lord will count when he registers the people – surely they are my children.^{Psa 87.6}

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I not only require you to be mine,^{Lev 20.26. Ezek. 36.28} (if you would have me be for you), but I promise to make you mine, and to work in you⁴ the conditions which I require of you; I will circumcise your hearts to love me;^{Deut. 30.6} I will take out the heart of stone;^{Ezek. 36.26} I will write my laws within you.^{Jer. 31.33}

Yet you must know that I must be sought after for these things;^{Ezek. 36.37} and if you ever expect to partake of the mercies, then I charge you to lie at the pool and wait for my Spirit, and be diligent in the use of my means.^{Prov. 2.3-5; Luke 11.13}

I am⁵ content to abate the rigour of the old terms;^{Rom. 4.4,6} I will not require satisfaction by your hands;^{Luke 7.42} I have received a ransom, and only expect your acceptance;^{Rev. 22.17; 1Tim. 2.6} I will not insist upon perfection.^{1John 1.8-9 - fn} Walk before me and be upright; and sincerity will carry the crown.^{Gen. 17.1; Psa 97, 11 - fn} ⁶ Yes, both the faith and the obedience that I require of you are my own gifts.^{Eph. 2.8}

I require you to accept my Son by believing, but I will give you a hand to take him,^{Phil 1.29; John 6.65} and to submit to and obey him:

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but I must and will guide your hand to write according to him,^{2Pet 1.21} and cause you to walk in my statutes.^{Ezek. 36.27} I will take you by the arms, and teach you to go;^{Hos. 11.3-4} I will order your steps.^{Psa 37.23,31} Yes, I will accept those things of you as the condition of life which,⁷ viewed in the strictness of my justice,⁸ would deserve eternal death.^{Eph. 3.8; 1Thes. 3.10; Heb. 5.9; Eccl. 7.20}

Grace! Grace! *Amen.*

⁴ The edition of Mr. Ryland, 1791, has the passage thus, “to work in you the *graces and duties* which, etc.”

⁵ Mr. Ryland’s edition has in the text, “I do not treat you according to the rigour,” etc.

⁶ Mr. Ryland’s text here is, “... and godly sincerity shall be approved by me.”

⁷ Mr. Ryland’s text is, “... as the graces and actions of a religious life, which,” &c

⁸ Mr. Ryland’s text is, “... and as mixed with sin, would.”

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CHAPTER III. THE VOICE of THE REDEEMED AFTER THE PROCLAMATION

AMEN! Hallelujah! May it be it to your servants according to your word! But who are we, and what is our father's house, that you have brought us here? And now, O Lord God, what shall your servants say to you? For we are silenced with wonder, and must sit down in astonishment; for we cannot utter the least tittle of your praises. What does the height of this strange love mean? And what does it mean to us, that the Lord of heaven and earth should condescend to enter into covenant with dust, and take into his bosom the viperous brood that has so often spit their venom in his face? We are not worthy to be as the handmaids, to wash the feet of the servants of our Lord; how much less are we worthy to be your sons and heirs, and to be made partakers of all these blessed liberties and privileges which you have settled upon us! But for your goodness' sake, and according to your own heart, you have done all these great things. Even so, Father, because it seemed good in your sight.

This is why you are great, O God, for there is none like you; nor is there any God besides you.
2Sam. 7.18 ff

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And what nation on earth is like your people, whom God went to redeem as a people for himself, and to make him a name, and to do great and terrible things for the? For you have confirmed them to yourself, to be a people for you forever; and you, Lord, have become their God.

Wonder, O heavens, and be moved, O earth, at this great thing! ^{Rev. 21.4} For, behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people; and God himself shall be with them, and be their God. Be astonished and ravished with wonder, for the infinite breach is made up, the offender is received, and God and man reconciled; and a covenant of peace entered into, and heaven and earth are all agreed upon the terms and have struck their hands and sealed the indentures. O happy conclusion! O blessed conjunction! Shall the stars dwell with the dust? Or the wide distant poles be brought to mutual embraces and cohabitation?

But here the distance of the terms is infinitely greater. Rejoice, O angels; shout, O seraphim; O all you friends of the bridegroom, prepare an epithalamium;¹ be ready with the marriage-song. Look, here is the wonder of wonders; for Jehovah has betrothed himself forever to his hopeless captives, and he admits the marriage before all the world; and has become one with us and we with him. He has bequeathed to us the precious things of the heaven above, and the precious things of the earth beneath, with the fulness thereof, and has kept back nothing from us.

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¹ A song or ode composed or sung in honour of the marriage of anyone. - WHG

CHAPTER III – VOICE OF THE REDEEMED.

And now, O Lord, you are that God, and your words be true; and you have promised this goodness to your servants, ^{2Sam. 7.25. 28.} and have left us nothing to ask from your hands except what you have freely granted already. Only, the word which you have spoken concerning your servants: establish it forever, and do as you have said; and let your name be magnified forever, saying, “The Lord of hosts, he is the God of Israel.” *Amen, Hallelujah.*

CHAPTER IV. A SOLILOQUY,

REPRESENTING THE BELIEVER'S TRIUMPH IN GOD'S COVENANT, AND THE VARIOUS CONFLICTS AND GLORIOUS CONQUESTS OF FAITH OVER UNBELIEF.

SECTION I. The Soul takes hold of God's covenant.

Has God indeed said, "I will be a God to you?" Is it true indeed? Will the Lord be mine? Will he lay aside the controversy, and conclude a peace with me? Will he receive the rebel to mercy, and open his doors to his prodigal? I will surely go to my Father: I will gather my words and bow myself before his footstool and say, "O Lord, I have heard your words, and may I here lay hold of your covenant?" ^{Isa. 56.4} I accept the kindness of God, and I will venture myself upon your fidelity, and trust my whole happiness here and hereafter upon these your promises."

Farewell. deceitful world! Get under, my feet. Too long have I feared your vain threats; too long I have been deluded by your flattering promises. Can you promise me or deny me such

things as God has covenanted to give me? I know you cannot; and therefore I renounce you forever from being the object of my faith or fear. No longer will I lean on this rotten reed; no longer will I trust this broken idol. Give up, Satan, with your tempting baits. In vain you dress the harlot in her paint and brazenness and tell me, "All this I will give you." ^{Mat. 4.8-9}. Can you show me such a crown, such a kingdom, as God has promised to put on me? Or what will balance the loss of an infinite God who here gives himself to me? Away, deceitful lusts and pleasures, get away! I have enough in Christ and in his promises to fill my soul full: I have lodged these in my heart, and there is no longer room for guests such as you. You will never again be quietly entertained within these doors.

God of truth, I here take you at your word; you require only my acceptance and consent, and here you have it. Good is the word of the Lord which he has spoken; and as my Lord has said, so will your servant do. My soul catches hold of your promises: these have I taken as my heritage forever. Let others carry the preferments and possessions of this world; it will be enough for me to be an heir of your promises.

She makes her boast in God.

O happy soul, how rich you are! What a booty I have gotten! It is all my own; I have the promises of this life and that which is to come. ^{1Tim. 4.8}

O, what more can I wish? How full a character is here! Now my doubting soul may boldly and believingly say with Thomas, “My Lord and my God!” What need do we have of any further witnesses? We have heard his words; he has sworn by his holiness that his decree may not be changed; and he has signed it with his own signet.

Rejoice, you heavens; strike up, you celestial choirs; help, heaven and earth. Sing to the Lord, O you saints of his! Bless the Lord, O my soul! O, if I had the tongues of men and angels, they would be too little to sing with on my own. If I had as many tongues as hairs, the whole choir would not be sufficient to utter my Creator’s praises.

My beloved is mine, and I am his. ^{Cant. 2.16} The grant is clear and my claim is firm. Who dares deny it when God himself admits it? Is it a hard venture to speak according to Christ himself? Why, this is the message that he has sent me: “I ascend to my Father, and your Father; my God, and your God.” ^{John 20.17} He has put words into my mouth, and asks me to say, “Our Father.” ^{Mat 6.9}

I believe, Lord; help my unbelief. ^{Mark 9.24} O my God and my Father, I accept you with all humble thankfulness, and I am bold to take hold of you. O my King and my God, I subject my soul and all its powers to you. O my glory, in you I will boast all day long. O my rock, on you I will build all my confidence and my hopes. O staff of my life and strength of my heart, the life of my joys and the joy of my life, I will sit and sing under your shadow and glory in your holy name. ^{Cant. 2.8}

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O my soul, arise, and take possession: inherit your blessedness, and toss up your riches: yours is the kingdom, yours is the glory, and yours is the victory. The whole Trinity is yours: all the persons in the Godhead, all the attributes in the God-head, are yours. And behold, here is the evidence, and these are the writings by which it is all made sure to you forever.

She quells discontentment and reasons down unbelief in the following.

And now, return to your rest, O my soul, for the Lord has dealt bountifully with you. Say, if your lines have not fallen to you in a pleasant place, and if this is not a goodly heritage. ^{Psa 16.6-7} O blasphemous discontent! How absurd and unreasonable an evil you are, whom all the fulness of the Godhead cannot satisfy because you are denied in some petty comfort, or crossed up in your vain expectations from the world! O most unthankful soul! Shall not a Trinity content you? Shall not all-sufficiency suffice you? Silence your murmuring thoughts forever! I have enough; I abound, and I am full. Infiniteness and eternity is mine, and what more can I ask?

SECTION II. The assaults of unbelief. It questions,

1. The truth of the promise.

But I think I feel some secret dampening upon my joy; and when I would soar aloft and triumph in the riches of my portion, a secret diffidence plucks me back as the string does to the bird;

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unbelief whispers in my ear, “Surely this is too good to be true.”

The triumph of faith in the certainty of God’s truth.

But who are you that disputes against God? The Lord has spoken it, and shall not I believe him? Will he be angry if I give my assent, and speak it confidently based on the credit of his word?

O my Lord, allow me to spread the writing before you. Have not you said, “your Maker is your husband, ^{Isa. 54.5} I will betroth you to me; ^{Hos. 2.19} you shall call me, *My Father?*” ^{Jer. 3.19} I ask you; O Lord, was this not your saying, “I am God, even your God; I will be a Father to you, and you shall be my sons and daughters?” ^{2Cor. 6.18} Why then should I doubt? Is not the truth of the living God sure footing for my faith?

Silence, then, O quarrelling unbelief! I know in whom I have believed: ^{2Tim 1.12} not in friends, though numerous and powerful; for they are men and not God: ^{Isa. 31.3} not in riches; for they make themselves wings: ^{Prov 23.5} not in princes; for their breath is in their nostrils. ^{Psa 146.3-4} But let God be true, and every man a liar. ^{Rom 3.4} I have put my trust in God; I hope in his word. O sure word! Heaven and earth shall pass away, but not one jot or tittle of this. ^{Mat 5.18} I have not built on the sand of mortality: let the rain descend, and the floods come, and the winds blow; nevertheless the foundation of God

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stands sure. ^{Mat. 7.25; 2Tim. 2.19} His everlasting counsel and ever-lasting covenant are my stay. I am built upon his promises; and let hell and earth do their worst to blow up this foundation.

Now my faith shall triumph, and my heart will be glad, and my glory will rejoice. I will shout with the exulting multitude, “The Lord – he is the God!” ^{1Kings 18.39} And he is not ashamed to be called my God. ^{Heb. 11.16} He is not ashamed of my rags or my poverty, of my parentage or my pedigree; and since his infinite condescension will own me, will he take it badly if I own him? Though I have nothing of my own to glory in, ^{1Cor. 1.29,31} (unless I glory in my shame,) yet I will glory in the Lord, and bless myself in him.

For who is like the God of Jeshurun? ^{Deut. 33.26} Bring forth your gods, O you nations: lift up your eyes and behold: who has created all these things? Can any do for their favourites as the Lord can? Or, if he is angry, who is that god that will deliver you out of his hands? Will you set Damon before the ark? Or will Mammon contend with the Holy One? O ambitious Haman, now where is your idol to honour? O rich glutton, that made a god of pleasure, now where is the god whom you served? O sensual worldling who does not know where or how to bestow your goods – do riches profit you? Could Mammon save you? Deceived souls! Go now to the gods that you have chosen. Alas! They cannot forever administer a drop of water to cool your tongues.

But the portion of Jacob is not like them. From everlasting to everlasting he is God! ^{Jer. 10.16} His

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power is my confidence, his goodness is my maintenance, his truth is my shield and my buckler.
Psa 90.2

SECTION III. It confounds the soul,

2. With the amazing greatness and difficulty of the things promised.

But my clamorous unbelief has many wiles, and freshly assaults me with the difficulty of the things promised; and labours to confuse and confound me with their amazing greatness.

The triumph of faith in God's omnipotence and veracity.

But why should I stagger at the promise through unbelief, robbing at once my Master of his glory and my soul of her comfort? It is my great sin to doubt and dispute; and will I still be afraid to believe? O my soul, it is the highest honour you can put upon your Lord, to believe against difficulties; and to look for, and consider great and wonderful things, passing all created power and human faith.

Do not let the greatness, or the strangeness of the benefits bequeathed to you, put you at a standstill. It is God you have to deal with, and therefore you must not look for little things. That would darken the glory of his munificence, and the infiniteness of his power and goodness. Do you not know that it is his design to make his name glorious, and to make you know he is able to do for you above all that you can ask or think? Eph 3.20

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Surely they cannot be any small or ordinary things that will be done for you, when the Lord shows in you what a God can do, and he carries you in triumph before the world, and he makes a proclamation before you that, "Thus it will be done for the man whom the Lord delights to honour!" Est 6.6 Is it any wonder then if you cannot comprehend these things, and if they exceed all your apprehensions and conceptions? This a good argument for your faith: for this is what the Lord has said – "that it has not entered into the heart of man to conceive what things he has prepared for those who love him." 1Cor 2.9 Now, if you could conceive and comprehend them, how would this word be made good? It is enough for you that the Lord has spoken it. Is not the word near you? Deut 30.14 Has God not said, "I will receive you; you shall be kings and priests to God, and inherit all things; and you will sit on thrones and judge angels, and ever be with the Lord"? And would I dare say no to him? Unreasonable unbelief! What! Never satisfied? Still contradicting and blaspheming? False whisperer, no more of your tales! I believe in God, that it will be as he has told me. Acts 27.25

And now thanks be to God, who always causes us to triumph in Christ; 2Cor. 2.14 therefore my lips shall praise you, and my soul which you have redeemed. Psa 71.23 For you have made me glad through your word, and I will triumph in the works of your hands. Psa 92.4 I will praise the Lord while I live; I will sing praises to my God while I have any being. Psa 104.83

CHAPTER IV – A SOLILOQUY.

O my soul, if you could wear out your fingers on the harp,

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and wear your tongue to the roots, you could still never sufficiently praise your Redeemer.

O my enemies, where now is your confidence, and where is your armour in which you trusted? I will set Christ alone against all your multitudes, and all the powers, and malice, and policy with which they are armed. The field is already won, and the Captain of our salvation returned with the spoils of his enemies; having made a show of them openly, triumphing over them in his cross. ^{Col. 2.15} And thanks be to God, who has given us the victory through our Lord Jesus Christ, ^{1Cor. 15.57}

Of whom, then, shall I be afraid? Behold, the one who justifies me is near; who shall plead with me?

O you powers of hell, you are but chained captives; and we have a sure word that the gates of hell shall not prevail against us. ^{Mat. 16.18} Though the world be in arms against us, and the devil at their head as their champion; yet who is this uncircumcised Philistine, that he should defy the armies of the living God? Behold, I come out to you, as the stripling against Goliath; with sword and with spear, but in the name of the Lord of hosts in whose strength I am more than a conqueror. ^{1Sam. 17.45-47; Rom 8.37}

O grave, where is now your victory? ^{1Cor 15.55} Christ is risen, and has broken up your prison, and rolled away the stone; so that all your prisoners have made an escape. Do not rejoice against me, O my enemy; though I fall, I shall rise again; though I lie in darkness, the Lord shall be a light unto me. ^{Mic. 7.8}

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Do not enlarge your desires, O Tophet,¹ but close your flaming mouth; for there is now no condemnation for those who are in Christ Jesus. ^{Rom. 8.1}

O deceitful world, you are already overcome, ^{John 16.33} and the conquered enemy has become my servant; ^{1Cor. 3.22} and I am fed with honey taken out of the carcass of the slain lion. I do not fear your threats, nor the enchantments of your siren songs, being kept by the power of God, through a victorious faith, unto salvation. ^{1Pet. 1.5; 1John 5.4}

O my sins, you are already buried, never to have any resurrection; and the remembrance of you shall be no more. ^{Heb. 8.12} I see my sins nailed to the cross, and their dominion is taken away, though their lives are still prolonged for a little season. Awake, therefore, O my glory; awake, psaltery and harp, and meet the Deliverer with triumph; for his right band, and his holy arm, have gotten us the victory; ^{Psa 98.1-2} and all the ends of the earth have seen the salvation of our God.

¹ Isa 30.33 – Tophet is the burial place – a funeral pyre. - WHG

SECTION IV. It upbraids the trembling soul,

3. With its unworthiness.

Yet, I think my unworthiness flies in my face, and I hear a cavilling unbelief upbraiding me as it cries out, “O proud presumption! That you, who are conscious of your own great unworthiness, should pretend a claim to God and glory! Shall such daring dust think to share with

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the Almighty, and say of his endless perfections, *They are my right?* Bold sinner, stand off and tremble at your presumptuous arrogance!”

Faith subscribes to the charge, and triumphs in God’s free grace.

O my God, I lay my hand upon my mouth; I confess the charge of my unworthiness. My guilt and shame are such that I cannot cover them; but you can and do. You have thrown a cloak over my nakedness, and have promised that my transgressions shall not be mentioned, and that you will multiply pardons: And will I dig up what you have buried, and frighten myself with the ghosts that infidelity has raised? Is it presumption to take the pardon that you offer, or to receive and claim you as mine when it is only what you have promised? I would not have dared to pretend a title, except upon your grant. I should have thought it diabolical pride to have pled an interest in you, and claimed kinship to you, except that you showed me the way.

And you, my soul, are you ignorant of God’s great design? Do you not know that it is his purpose to glorify free grace? And how should grace appear to be grace indeed if there were any worthiness in the subject? Your unworthiness is but a foil to set off the beauty and riches of free grace and mercy.

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SECTION V. It questions the believer’s title,

4. To God’s grace and an interest in the promise.

But I cannot shake off this brayer.²-Alas! what a cavilling sophister is unbelief; and it will never be answered! Now it is ready to tell me, “What! If the promise should be a sure foundation, you still may not build on another man’s ground. What! Though the grace and mercies of God are infinite, dogs still may not snap at the children’s bread; you have no right or title to the promise; therefore cease your pretended claim.”

The triumph of faith, in the clearness of the believer’s evidences.

But, O my soul, why should you doubt? Whose image and superscription is this? Do you not bear upon yourself the marks of the Lord Jesus? I have given up my name to him, and taken hold of his covenant; ^{Isa. 66.4} and therefore I may claim an interest.

² This enemy that brays, or makes a noise like an ass. It also signifies one who strikes. - WHG

CHAPTER IV – A SOLILOQUY.

I have accepted the matter, and closed with the Mediator, and subscribed to the conditions of the covenant; and therefore I cannot question that it is mine.

The Lord has offered to be my God, and I have taken hold of his offer; I have taken him as my God, and I have given him the supremacy. O my soul, look around you,

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in heaven and earth; is there any you esteem or value more in comparison to God? ^{Psa. 73.25-26} Is there any you love like him; or in whom you take more contentment or felicity than in him? Are your chief desires and designs not to glorify and enjoy him? You cannot deny that it is truly this way. I am sure nothing but God will content me. I am never so well in all the world, as in his company. My soul seeks him above all, and rests in him alone as my satisfactory portion. He offers to take me as one of his people; and I have resigned myself accordingly to him, as his; and I have put both my inward and outward man under his government; I have given up everything to his disposal, and am resolved to be content with him, as my all-sufficient happiness.³

Besides, I have taken him in his own way through Christ, whom he has tendered to me as my head and husband; and I have taken him accordingly, solemnly and deliberately. O my soul, do you not know your usual debates? ^{Luke 14.26 ff} Have you not put Christ and all the world into the balance? Have you not weighed the cost, and reckoned on the cross, and willingly put your neck under Christ's yoke; ^{Mat. 11.29} and risked your salvation on Christ alone; ^{Phil. 3.9} and trusted him with all your happiness and all your hopes? ^{2Tim. 1.12} Have you not over and over resolved to take him with whatever comes; and that he shall be enough, though in the loss of all things? ^{Phil. 3.8}

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You cannot but know that these have been the transactions between Christ and you; and therefore He is yours, and all the promises YEA AND AMEN, to you, through him.

As for the terms of the covenant, I love and like them; my soul embraces them: nor do I desire to be saved in any other way than by repentance towards God, and faith towards our Lord Jesus Christ, ^{Acts 20.21} and sincere obedience to his Gospel.

I am willing to go out of my flesh; I look to Jesus for righteousness and strength; and I trust my salvation wholly on this basis. I am content to deal upon trust, and risk all in hopes of what is to come; and to wait till the next world for my preferment; ^{Rom. 2.7} I am willing to wait till the coming of our Lord Jesus Christ, and I have laid up my happiness on the other side of the grave.⁴

And though my sins are many, yet I would belie my own knowledge if I were to say they were not my constant trouble and burden, the enemies against which I daily watch and with whom my soul has no peace. My own heart knows that I hate them, and that I desire and endeavour toward

³ Phil. 3.8; 1.26; Psa 86.8; 84.1-3; Psa 27.4; Psa 119.57; 124.8; 2Cor. 5; Acts 24.18 with Rom. 6.19; Luke 14.33; Psa 16.5-6; John 1.12.

⁴ Phil. 3.8-10; 2Cor. 5.7; 2Cor. 4.18; 1Thes. 1.9-10; Tit. 2.13.; Heb. 10. 34; 11.35.

their utter destruction. I resolve against them all, and I am willing to use all God's means (that I know) to mortify them. It is too true that I often fall, and fail; yet my conscience bears me witness that I confess and bewail my sin, and I do not ordinarily and deliberately allow myself any sin whatever against my knowledge. And though my obedience is miserably lame,

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yet, O Lord, you know, that I have respect for all your commandments, and I strive to come up to what you require. The Holy Spirit is witness, and my conscience also, that I first seek the kingdom of God, and its righteousness; ^{Mat 6.33} and that it is my chief care to please God, and to keep from sin. Speak, O my soul, is not holiness your intent? Do you not thirst for it, and follow after it? Do you not, in your settled choice, prefer the holy ways of God before all the pleasures and delights of sin? You know it is this way, and therefore there is no disputing! You have sincerely taken hold of God's covenant; and without controversy, it must be yours.⁵

O my God, I see you have been at work with my soul; I find the prints; I see the footsteps. Surely this is the finger of God. I am your servant, O Lord; truly, I am your servant: ^{Psa 116.16} and my soul has said to the Lord, "You are my Lord." ^{Psa 16.2} It must be so. Would you ever put your mark on another's goods? Or would God disown his own workmanship? My name is written in heaven. You have written your name upon my heart; and therefore I cannot question that you have my name on your heart. I have chosen you, O Lord, as my happiness and heritage; and therefore I am sure you have chosen me; for I could not have loved you, unless you loved me first. ^{1John 4.19} O my Lord, discern I pray, whose these are: the signet, the bracelets, and the staff?

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I know you will acknowledge them.

And now blessed be God, and the Father of our Lord Jesus Christ who, of his abundant mercy, has begotten me again to a lively hope. ^{1Pet 1.3}

SECTION VI. Faith makes its claim to all the benefits of the Covenant, and stirs up the soul to joy and thankfulness, in the following:

And you, my soul, believe and wait; look through the window, and cry through the lattice, and rejoice in the hope of the glory of God. The vision is for an appointed time; wait for it. It will come in the end, and will not tarry. ^{Hab. 2.3} Behold, the husbandman waits for the precious fruits of the earth; ^{Jam 5.7} you also be patient. *He* has long patience, and will *you* not have a little patience? He is patient for the fruits of the earth, but you are patient for the joys of heaven: he waits upon mere probabilities, but you wait upon infallible certainties: he is patient for a crop of corn, but you are patient for a crown of glory. Were he but sure that every corn would bear a crown, how plentifully he would sow, how joyfully he would wait! Why, such is your harvest: as sure as the summer's delights follow the winter's severities; as sure as the wished-for harvest follows the toilsome and costly seed-time; so sure shall your Lord return and bring your reward

⁵ Rom. 7.24; Gal. 5.17; Psa 39.1; 17.3; Psa 119.5-6, 14-16, 30, 101, 104, 111-112, 133, 173; Rom. 7.15-16, etc.; 1Cor. 9.26-27; 1John 1.9; Rom. 6.16; 2 Cor. 5. 9; Psa 18.23; 19.13; Mat. 5.6.

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with him. ^{Rev. 22.12} Therefore, my soul, love and long for the approaching jubilee; and wait all the days of my appointed time, until my change shall come.

O blessed state that my Lord has translated me into!

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O happy change that he has made! I was a stranger and he took me in, and made me an heir, and promoted me from the dunghill to the throne; and from a hewer of wood, and drawer of water, to attend his court, and to know his counsels, and to do his pleasure. I am happy I was ever born to partake of this endless dignity!

O my Lord, it is no little thing that you have given me in hand. I have already come to mount Zion, and the city of the living God, the heavenly Jerusalem, and to the innumerable company of angels, to the general assembly and church of the first-born, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling. ^{Heb. 12.22-24} My heart revives like Jacob's when I behold the tokens which you have sent me: the Spirit of adoption, ^{Gal. 4.6} the pardon of my sins, ^{Luke 5.20} my patent for heaven, the chain of your graces, the Son of your bosom, and the new testament in his blood, and the letters of his love. My Lord has said that he will love me, and manifest himself to me; and that the Father will love me, and both will come to me, and make their abode in me. But is it true indeed? Will the Lord dwell on earth? Or, if he will, shall so foul a stable, so unclean a sty as my heart has been – shall this be the place that the Lord of life will take up his lodging, and keep his court in? Will he indeed come with all his train of graces, and live and walk in me? How can these things be? But he has said it; and I do – and I *will* – believe it. ⁶

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Yet all this is but the earnest of what is to come. O how great is your goodness, laid up for those who fear you! ^{Psa 31.19} Yet a little while and my warfare shall be accomplished, and the heavens must receive me, till the time of restitution of all things. It is but for a short term that I shall dwell in the flesh, in an earthen tabernacle. ^{2Pet 1.14} My Lord has shown me that where he is, there shall his servant be. ^{John 12.26} Now the living is tied to the dead; and my heart is a stage of strife, and a field of war. But it is but a little moment, and that which is perfect shall come; ^{1Cor 13.10} perfect holiness and perfect peace; eternal security and a serene eternity.

O my sins, I am going where you cannot come; where no unclean thing shall enter, ^{Rev 21.4} or any thing that defiles. I think I see all my afflictions and temptations, all my infirmities and corruptions falling off me, like Elijah's mantle at his translation.

O my soul, do you not see the chariots of fire and the horses of fire come to take you up? If you were as poor as Lazarus, ^{Luke 16.25} yet God will not disdain to send a party of angels to conduct you home. How can you doubt your ready reception when you have such a friend in court, who will lead you with boldness to his father's presence? If there were joy in Pharaoh's court when it

⁶ 1Cor. 11.25; Luke 12.32; Cant.1.10; John 3.16; John 14.21, 23

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was said, “Joseph’s brothers have come,” ^{Gen 45.16} surely it will be welcome news in heaven when it is told, “Jesus’ brothers have come.”

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My soul, do not fear to enter though the Lord is clothed with terror and majesty: for your Redeemer will procure you favor, and plead your right. I am sure of welcome, for the Father himself loves me. ^{John 16.27} I have tasted and tried his love; and when I had played the wicked prodigal, ^{Luke 15} yet he did not despise my rags, but fell on my neck and kissed me; and heaven itself made merry over me. Much more will he receive me gladly and let out his love upon me, when presented to him by his Son, in his perfect likeness, as a fit object for his everlasting delight. Do not fear O my soul, as if you were going to a strange place. Why, heaven is your country and your home. Will you doubt to be able to leave, or fear to be welcomed, when it is your own home? Why, my soul, you were born from above, and there are your kindred, and your Father’s house; and therefore you will surely be admitted. And then I shall see the glorious preparations of eternal love, and the blissful mansions of the heavenly inhabitants.

Doubtless it will be so. These are not dreams or children’s hopes. The living God cannot deceive me. And may I not certainly promise myself what the Lord has promised me? I will sooner think that all my senses are deluded, and what I see and feel and taste is only a fancy, than think that the living God will deceive me, or that his unchangeable covenant will fail. Now I am a son of God, but it does not yet appear what I shall be: but this I know, I shall be like him, and see him as he is. ^{1John 3.2}

I know it shall be so. Why, what security should I ask from God? He has given me all the assurance in the world. And though the word of God is enough, yet being willing to show more

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abundantly to the heirs of promise the immutability of his counsel, he confirmed it by an oath so that by two immutable things in which it was impossible for God to lie, I might have strong consolation. ^{Heb 6.17-18} O unreasonable unbelief! What! Shall the oath of a God not put an end to your strife?

O my God, I am satisfied; it is enough! Now I may be bold without presumption, and boast without pride; and I will no longer call my duty “arrogance,” nor my faith “fancy.”

O my soul, there is but a short life between you and glory, where holy angels and glorified saints will be my associates, and love and praise will be my only employment. I think I hear already how the morning-stars sing together, and all the sons of God shout for joy. ^{Job 38.7} O that I could come in for one! But it was said to me that I should rest yet for a little season, but I shall stand in the lot at the end of the days. ^{Dan 12.13}

It is well, Lord – your word is enough: your bond is as good as ready payment. The Holy Spirit tells me that life and glory abide for me; that whatever day I am loosed from the body, the same day I will be landed in paradise. Amen! ^{Luke 23.48} It is just as I would have it.

But this is not all: when my body has slept a short nap in the dust, Christ will call to it: “Come up here.” Ah true yoke-fellow! It will be hard parting, but a welcome meeting. I could not leave you except to live with Christ. But he will raise you to a glorious temple; and when he appears, he will bring me with himself in glory, ^{Col. 3.40} and then I

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shall re-enter you as a royal mansion in which I will abide with the Lord forever. For as we have served our Redeemer together, so we must be glorified together with him. And when the Lord has married us both together again, then will he marry us both to himself. For I know that my Redeemer lives, and that he shall stand at the last day upon the earth: and though worms will destroy this body, being after my skin, yet in my flesh I shall see God. I shall see him for myself, and my eyes shall behold him and not another, even though my reins are consumed within me. ^{Job 19.25} My Lord has already told me how it will be; he has set down the time, and showed me the robes of immortality and the crown of life that I must put on: and the throne of glory, and the seat of judgment that I must sit in. He has told me the manner in which I shall be presented to him and espoused by him: he has told me where he will set me, and what he will say to me; and how he will acknowledge my mean services, and remember what I have forgotten: ^{Mat. 25.35,37} how he will praise the works that I have been ashamed of, and reward me openly for what I have buried in secrecy; ^{Mat. 6.4} and not forget the poorest alms that I have given for his name. Then he will confess me before his Father, and before the angels of God. Thus says the true and faithful witness; and we know that his testimony is true. ^{Rev 3.14; John 21.24}

Ah, my soul, see that you do not make God a liar. ^{1John 5.10}

O my God, I have believed your report; and I do look for all these things according to your promise.

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I know you intend for me to be in this lower region but a very little while. This world is but the house of my pilgrimage, and my soul is now only like a bird in the shell; but when the shell is cracked, then she will take wings like a dove, and soar aloft to you, and flee away, and be at rest.

Yet I do not doubt your care for my despicable dust. I know that nothing will be lost. I do not know where they will lay me; but your wakeful eye observes, and will not be seeking which door to knock at, nor which grave to call for me at. ^{John 6.39} I believe, and I am sure, that I shall come out of your hands a glorious piece: fair as the moon, clear as the sun, crowned with honour and glory. And when my absolution is read, and when sentence passed on the world, then I must be taken up to dwell with you.

Do not let my Lord be angry, that your dust and ashes speaks to you this way. You, Lord, have raised my expectations and made me look for all these great things from you. You would have written all these things to me in vain, if I were not to believe them; and a distrustful diffidence would put a high dishonour upon your truth.

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O Lord, my jealousies and my doubtful thoughts about you sorrow me, they sorrow me. I know you love a humble confidence, and you delight in nothing more than to see your children trust you. I know the building of my hopes does not lie a hair's breadth beyond the foundation of your promises; indeed, it is sure that my expectations are infinitely short of what I shall find.

O my God, my heart trusts safely in you; and here I set my seal, that you are true. ^{John 3.33}

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Christ is my foundation on which I venture, ^{Eph 2.20} and the cornerstone on which I build; ^{Mat. 7.25} and therefore my freight is ensured, and my building shall challenge the winds and floods.

And now, O Lord, what do I wait for? My hope is in you. ^{Psa 39.7} O my blessedness, let me enjoy you: O my life, let me possess you: O desire of my eyes, let me see your face and hear your voice; for your voice is sweet, and your countenance is pleasant. ^{Cant. 2.1} I ask only what you have promised: for you have told me that I shall see God, ^{Mat. 5.8} and you will speak to me mouth to mouth; even plainly and not in dark speeches; ^{John 16.29} and I shall behold the likeness of God.

So shall my knowledge be perfected; ^{1Cor. 13.9-10} and I shall see the inaccessible light; and my tender eye shall not water, nor my sight dazzle: but I shall, with open face, look steadfastly at the Sun of righteousness, and behold his glory. Then faith shall be turned into fruition, and hope into possession, and love shall arise like the full moon in her brightness, and never wax or wane any more. O you God of my hopes, I do look for a new body and a new soul, for new heavens and for a new earth, according to your promise: when my whole soul shall be wholly taken up with you, and all my affections strained to the highest pitch; and all the wheels of my raised powers set in most vigorous and perpetual motion towards you; still letting in, and still laying out; and thus there shall be an everlasting communication of joy and glory from you, and of love and praise from me.

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O my soul, you are rich indeed, and increased in goods. You have no reason to envy the glory or grandeur of the mightiest on earth; for their glory shall not descend with them: like sheep, they shall be laid in their graves, ^{Psa 49.14} and death shall feed upon them, and there will be an eternal end to all their pomp and excellency. But my kingdom is an ever-lasting kingdom: my robes shall never wear, my crown shall never totter, my throne shall never be vacant, my bread shall never mold, my garland shall never wither, my house shall never rot, my wine shall never sour; but everlasting joy shall be upon my head, and sorrow and sighing will fly away.

O my God, how happy have you made me! It is better than I could have wished; you have done all things well: you have settled them forever. The whole earth cannot show any such heritage or tenure. The world can stake out her possessions only for years; and she cannot make a good title for that either: but my inheritance is forever, and none can put me out of possession. The thing is established in heaven, and it is written of me in the volume of the book. My evidence cannot be

lost; it is recorded in the court above, and enrolled in the sacred leaves of the word, and entered upon the book of my conscience; and in this I do and I will rejoice.

Now, my soul, wipe your eyes and go away with Hannah, and be sad no more. What! Is it as though my house is not so happy or prosperous with God as I could wish? What! Is it as though those who trouble me are increased, and my temptations and

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afflictions are like the roaring billows, riding on one another's backs for haste? Even if it were so, my soul shall be like a rock unmoved, and it will sit down satisfied in the security and amplitude of my portion: for God has made an everlasting covenant with me, ordered in all things and sure; and in this is all my salvation, and all my desire.

And now what remains, O Lord, but that I spend the remainder of my days in loving, praising, and admiring you? But with what shall I come before the Lord, or bow myself to the most high God? What shall I give you to express my thankfulness, though not to requite your bounty? Alas, my poor little soul! Alas, that you are so little! How narrow are your capacities! How disproportionate are your powers! Alas, that my voice cannot reach a higher note! But shall I do nothing, because I cannot do all?

Lord, I resign to you. With the poor widow, I toss my two mites (my soul and body) into your treasury. All my powers shall love and serve you; all my members shall be weapons of righteousness for you. Here is my good will. Behold, my substance is your stock; my interest is for your service: I lay all at your feet. There you have them; they are yours. My children I enroll as your servants; my possessions I resign as your right. I will call nothing mine but you. All mine are yours. I can say, "My Lord, and my God," and that is enough; I thankfully quit my claim to everything else. I will no longer say, "My house is mine," or "My estate is mine;" I myself am not my own: yet it is infinitely better for me to be yours, than if I were my own. This is my happiness: that I can say, "My own God, my own Father," And O what a

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blessed exchange you have made with me! – to give me yourself, you who are an infinite sum, for myself, who am but an insignificant cipher!⁷

And now, Lord, please accept and own my claim. I am not worthy of anything of yours, much less of you. But since I have a deed to show, I bring your word in my hand, and I am bold to take possession. Do you not know this hand? Will you not own this name? Will you not confirm your own grant? It would be infidelity to doubt it. I will not disparage the faithfulness of my Lord, nor am I afraid to aver and stand on what he has said and sworn. Have you said you are my God; and shall I fear that you are my enemy? Have you told me you are my Father; and shall I stand aloof, as if I were a stranger? I will *believe*. Lord, silence my fears; and as you have given me the claim and title of a child, so give me the *confidence* of a child. Let my heart be kept alive daily by your promises, and let me pass over Jordan with this staff. May these be my undivided companions

⁷ That is, nothing worth counting; of no value or importance. - WHG

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and comforters; when I go, let them lead me; when I sleep, let them keep me; when awake, let them talk with me. And please keep these things forever upon the imaginations of the thoughts of the hearts of your people, and prepare their hearts for you. And let the heart of your servant be the ark of your testament in which the sacred records of what has passed between you and my soul may forever be preserved. Amen.

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CHAPTER V. A TREASURE OF GOSPEL PROMISES,

LEFT IN LEGACY BY JESUS CHRIST FOR THE STRENGTH AND ENCOURAGEMENT
OF BELIEVERS ON THEIR JOURNEY TO THE HEAVENLY CANAAN.

TO THE READER.

MAN, who at the beginning was created happy, ^{Gen. 1.26; Eph. 2.10} having now lost God and his image, is, of all earthly creatures, become most miserable; no less than a slave of the devil, a child of wrath, and an heir of eternal damnation. ^{Eph. 2.2-3} This is not the estate of a few only, but of all mankind out of Christ; for we are all by nature under the curse. ^{2Cor. 5.4; Rom 5.19; Gal. 3.10} The best before their conversion were, by nature, children of wrath, even as others; ^{Eph. 2.3; Rom 5.12} for every woman's child fell equally in Adam. Hence it comes to pass that no man by nature is now in better esteem with God than another. Cain and Abel, as children of the first Adam, were equally miserable! The same may be said of us all; for both Jews and Gentiles have come under sin. ^{Rom. 3.9} And as the Psalmist says, "We have all gone astray; we have all together become filthy; there is none righteous, no not one." ^{Psa 14.8} O that men and women had their

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eyes enlightened, and their judgments convinced of that woeful plight in which they naturally exist; if their hearts were thoroughly laden with this! – Surely they would not be content with themselves in this for long.

The truth is, most in the world are spiritually blind, and cannot discern their own misery; and spiritually dead too, ^{1John 5.19; Eph. 2.1,5} and cannot be affected by it. The Holy Spirit says this of them: "They walk in the vanity of their mind, having their understanding darkened; and are strangers from the life of God through the ignorance which is in them, because of the hardness of their hearts: who, being past feeling, have given themselves up to wantonness, and to working all kinds of uncleanness with greediness." ^{Eph. 4.18-19} Such as these are so far from having any right to God's promises, that for the present they are under the curse; and consequently in the thrust of all the plagues and threats in God's book. ^{Deut. 28.27,56,63}

Therefore, do not let such, as yet, challenge any comfort that may be had from the promises; rather, let them labour to the utmost of their power, using all good means to be made capable and fit subjects to receive the mercy revealed in the promises. Is it not a pity that so many sweet promises of life should be made, and yet you die and are damned notwithstanding? Pray fervently to God, that he would touch your heart with grief for all your sins, and work in you a clear apprehension of your own unworthiness; ^{Acts 2.37; Luke 15.19} and that he would bestow faith on you, so that by it you may be able to go entirely out of yourself to God,

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through Jesus Christ, for salvation.

Having departed from the God of all grace and consolation, we have fallen into an estate of complete baseness, desolation, and misery. We cannot be recovered again to the former estate of spiritual life and happiness unless we are brought again to the one who is the foundation of life and happiness: the living God. And we can never be brought to him except by faith, ^{Heb. 6.6} which is nothing but the soul going out to God, through Christ, to fetch a new principle of spiritual life and grace: what we once lost in Adam, we now need. The work of faith is not wrought except by the promises; and being wrought in our hearts, it gives us a most sure right and interest to all the promises of grace. Thus, through faith and patience we are said “to inherit the promises:” therefore we are called “The heirs of the promise.” ^{Rom. 10.8, 17; Heb 6.12,17} The promises are as well ours, who truly believe, as heaven itself. Now, by these heavenly promises, God our Father has engaged himself as a debtor to us, his poor children, for all things necessary for life and godliness, ^{2Pet. 1, 3} until that blessed time comes when we shall be put into full possession of all those things which we now have only in promise. At that time, faith shall end in fruition, and promises shall end in performance.

As the soul is the life of the body, and faith is the life of the soul, so are God’s promises the life of faith. For where does faith have this efficacy from unless it lays hold all the free promises?

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But from where do the promises have their strength? From the constant nature of Jehovah who always gives being to his word. ^{2Cor 1.20} Do you desire faith? Then take notice of God’s promises. Do you want to have faith like the light in the Lord’s sanctuary, never to go out? Then acquaint yourself with God’s promises; know them well, meditate on them, confer about them: let them be continually in your mind, memory, heart, and tongue. Satan labours in nothing more than he labours to keep us in unbelief, especially of particular promises. For he knows if we believe them, we shall have the victory in all things, come before God with boldness, carry peace in our own hearts to our graves, and do and suffer anything for God. ^{1John 5; Eph. 2; Rom 15; Heb 11} O the abundance of sweet cordial comfort which all humble believers draw by faith out of every promise!

Now, beloved, these precious promises upon which our happiness so much depends (our breasts of consolation), lie hidden in the holy Scripture like veins of gold on earth. ^{Isa 66.11-12} Surely those who searched those mines to bring to light these treasures, are worthy of great commendation. Which is why I do not doubt that the good pains of this blessed and faithful servant of God will be entertained by all the children of the promises; who likewise hope to entertain those who have discovered and compiled the variety and use of all the promises in temporal, spiritual, and eternal matters, and have done so with great care and good evidence of spiritual understanding. So that here is a medicine for every disease, and a salve for every sore. Read them carefully, ponder them seriously,

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and apply them faithfully. And I beseech the good Lord who is the Author of them, that by his Holy Spirit he would make them powerful and effectual in us.

Consider what is said, and may the Lord give us understanding in all things. ^{2Tim. 2.7}

RULES

To be observed in the reading of Promises.

1. Whatever promise is made in general to all the faithful, everyone must apply it to themselves particularly; as the Messiah is promised to all, so everyone must apply him to themselves. ^{Gen. 3.15}

2. Unless it is tied to a specific person for some reason (as the promise was tied to Abraham for a son, and his seed was to inherit the land of Canaan) if a promise is made to any one of the faithful, then every child of God has a right to it; such as, “I will not leave you or forsake you.” ^{Josh 1.5} Everyone may apply this to themselves because we know the Holy Spirit applies it: for he said, “I will never leave you or forsake you.” ^{Heb. 13.5} This teaches us that we may do the same with the rest of the promises.

3. Under the temporal promises to the Jews, are set forth the excellent promised graces which God will give to his people after the coming of Christ. ^{Ezek. 34.25-27}

4. When we read the conditions of the promises, they are not like the duties of the law – made only to those who perfectly fulfill them. The promises are evangelical;

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they are made to those who *endeavour* to keep them; and their main condition is faith.

5. In all the promises for an increase of grace, or a means of grace, or for any earthly things, we must know that we shall have them performed only so far as the Lord sees good for us.

6. In our weak endeavours to keep the promises made to us, we must believe their performance is in, by, and through Christ in whom all the promises of God are YEA and AMEN: ^{2Cor. 1.20} that is, as I conceive it, “confirmed and made good to us in him.” When we can see nothing in ourselves as to why they should be performed, even then we are to claim them for Christ’s sake, if you are in Christ. For if you are not in him, no promise belongs to you; rather, threats and judgments are your portion, and we can claim nothing else as our due. Sorrow, weeping, and howling is what God requires of us; we cannot rely upon his comfortable promises till we hunger after Christ – which God grant we may do more and more, till we come to be satisfied with his image in the life to come. ^{Psa 17.15}

CHAPTER VI. PROMISES CONCERNING SPIRITUAL THINGS.

THESE PROMISES ARE APPLICABLE TO BELIEVERS
ON THE FOLLOWING OCCASIONS.

OF SIN.

If you find nothing in yourself that may move the Lord to have mercy.

“I, EVEN I, am he that blots out your transgression for my own sake, and will not remember your sins. ^{Isa. 43.25} I have blotted out your transgressions like a thick cloud, and your sins like a cloud: return to me, for I have redeemed you. ^{Isa. 44.22}

“I will forgive their iniquity, and remember their sin no more. ^{Jer. 31.34}

“I will sprinkle clean water on you, and you shall be clean from all your filthiness. ^{Ezek. 36.25}

“I have seen his ways, and I will heal him; I will lead him also, and restore comfort to him and to his mourners.” ^{Isa 57.18}

These promises are free; made by the Lord not for anything that is in man; for the Lord says

they had not called upon him, but wearied the Lord; brought him no offering, indeed, wearied him with their sins; and yet for his own sake, he would forgive their sins. ^{Isa. 43.22-25}

These promises we shall always need; as at our conversion, so afterwards, many times, we shall, in our own feeling, find nothing in ourselves to persuade us of the pardon of our sins. Then we must fly to these free promises. When you see nothing in yourself why the Lord should pardon your sins, and therefore doubt their pardon, apply this: “I am the one who puts away your sins *for my own sake.*”

When your sins rise up like a cloud so that you can see nothing, then apply this: “I have put away *your sins like a cloud.*”

When you fear the multitude of your sins, then apply, “You shall be clean from *all* your sins.”

If you fear God will remember your sins committed before, to punish you for them.

“I will remember his sin no more. ^{Jer 31.34} His transgressions which he has committed shall not be mentioned to him; but he shall live in the righteousness which he has done. ^{Ezek 18.22} “None of his sins that he has committed shall be mentioned to him.” ^{Ezek 33.16}

If often-sinning causes you to doubt your pardon

“He looks upon men, and if any say, *I have sinned and perverted what was right, and it does not profit me*, he will deliver his soul from going into the pit, and his life shall see the light. Behold,

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God often works all these things with man.” ^{Job 33.27-29}

Therefore, do not believe Satan who persuades you to the contrary: nor let your corruptions make you bold to presume a pardon; for although God promises pardon, yet it is to the penitent, and not to the presumptuous.

If you despair.

When you are at the pit’s brink of despair, and dried up with sorrow, go to some faithful preacher who is able to preach Christ to you; and apply this: “Then he is gracious to him, and says, Deliver him from going down to the pit; I have found a ransom. His flesh shall be fresher than a child’s; he shall return to the days of his youth. He will pray to God, and God will be favourable to him, and he shall see his face with joy: for he will render to man his righteousness.” ^{Job 33.24-26}

When you come to the extremity for sin, apply, “I will have mercy on him, and deliver him, so that he will *not go down to the pit.*”

“I create the fruit of the lips; peace, peace to him that is far off, and to him that is near, says the Lord, and I will heal him.” ^{Isa 57.19} When you fear that God or his ministers will not speak peace to you, apply, “I have received a reconciliation; I create the fruit of the lips, *to be peace* to those who are far off, and to those that are near.”

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When your sorrows have withered you up, apply, “He shall return as in the days of *his youth*; and his flesh shall be like the flesh of a child.”

If in this estate you fear that God will not hear prayers for you, apply, “He shall pray to God, and *he will be favourable* to him.”

When you fear that you shall not be able to look upon the Lord with joy, apply, “He shall see his face *with joy.*”

When you do not see anything in yourself that would cause you not to believe this, apply, “He will render to man his righteousness;” which (I think) is Christ’s righteousness, for whose sake he will do it.

If you find sin a heavy burden and Satan pursuing.

When you feel sin is a heavy burden, and Satan is pursuing you with many fears because of it, fly to Christ and apply, “Come to me, all you that labour and are heavy laden, and I will give you rest.” ^{Mat. 11.28-29} He shall save his people from their sins. ^{Mat.1.21}

“And the God of peace shall bruise Satan under your feet shortly.” ^{Rom.16.20}

“And a man shall be like a hiding-place from the wind, and a covert from the tempest; like rivers of water in a dry place, like the shadow of a great rock in a weary land.” ^{Isa 32.2}

This is what Christ does for the soul that flies to him.

If Satan pursues you, apply, “He is a *hiding-place*.”

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If storms of temptations and afflictions arise, apply, “He is a refuge against *the tempest*.”

If your soul is ready to faint with weakness, apply, “He is a river of *water* in a dry place,” to revive your spirits; “and like the shadow of a great rock,” – under which you may safely repose yourself.

When you find your sins very heavy, apply, “I will *ease* you.”

When you have no rest in your soul because of sin, apply, “You shall find *rest* for your souls. He shall save his people from their sins,” – both from the punishment and the power.

If you fear the length of time spent in temptations, apply, “The God of peace shall bruise Satan under your feet *shortly*.”

If you turn from sin, and yet doubt your pardon.

“Though your sins are as scarlet, they shall be as white as snow; though they are red like crimson, they shall be as wool.” ^{Isa 1.18}

“Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return to the Lord, and he will have mercy on him; and to our God, for he will abundantly pardon.” ^{Isa 55.7}

“Who is a God like you, that pardons iniquity, and passes by the transgression of the remnant of his heritage? He does not retain his anger forever, because he delights in mercy. He will turn

again; he will have compassion on us; he will subdue our iniquities and cast our sins into the depths of the sea. ^{Micah 7.18-19}

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The one that confesses and forsakes his sins shall find mercy. ^{Prov 28.13} If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” ^{1John 1.9}

When you see your soul has a sinful colour, apply, “Though they are as red as crimson, they shall be *white* as wool.”

If you fear that God will hardly be entreated, apply, “He will have mercy, for he is *ready to forgive*.”

If we fear that our sins have taken such a strong hold on us that we will never be free of them, apply, “He will cleanse us from all our unrighteousness.” Seeing that God promises to be the cleanser, do not fear the hardness of the work.

If you would have your manifold rebellions subdued.

When you feel many rebellions in your heart and life, and you want them not only pardoned but subdued, apply, “I will heal their backslidings;” ^{Hosea 14.4} This promise (I think) contains this much – that God will not only pardon, but heal us; and, instead of rebellious hearts and lives, he will give us obedient hearts and lives. For as healing follows the curing of sickness, so obedience follows the curing of rebellion.

“He will *subdue* our iniquities.” ^{Mic.7.19} When you feel sin very strong, fly to this promise; apply the strength of him that promises, against the strength of sin. It is the Lord that has promised

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to subdue it. What! Though sin and Satan join their force together, yet the Lord is stronger than all their force; we need not doubt.

If your heart is hard, and full of corruption.

“I will also give you a new heart, and I will put a new spirit within you; and I will take away the stony heart from your flesh, and I will give you a heart of flesh.” ^{Ezek. 36.26}

“And the Lord your God will circumcise your heart, and the heart of your seed, to love the Lord your God with all your heart, and with all your soul, so that you may live.” ^{Deut. 30.6}

When you feel your heart worldly and carnal, apply, “I will circumcise your heart: a *new heart* I will give.”

When nothing will break your heart, apply the powers of Jehovah who has promised to cure you by taking away your stony heart.

If unbridled nature breaks out into violent passion and contention.

“The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together; and a little child shall lead them.”^{Isa. 11.6} – Such shall be the power of the Gospel, that those who are by nature like wolves and devouring beasts, shall dwell very peaceably. And if we find that our nature is such, then we must apply, “The wolf shall dwell with the lamb.”

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“He will subdue our iniquities, and will throw all our sins into the depth of the sea.”^{Micah 7.19} What is thrown into the sea, as it is not in sight, so we cannot get it again, though we want to. So will God do to your sins – throw them out of his sight, so we will not return to them anymore. Press him with his promise, and you shall find more than you think.

If you are in bondage to some sin.

“You shall know the truth, and the truth shall make you free.”^{John 8.32}

“Sin shall not have dominion over you.”^{Rom 6.14}

When you feel your bondage, that you cannot do good or keep yourself from evil, apply, “The truth shall make you *free*.”

If your sins often prevail against you, apply this, “Sin shall not have dominion over you.”
“He shall redeem Israel from all his iniquities.”^{Psa 130.8}

If you fear some strong sin will break out, to God’s dishonor and the blemishing of religion.

“That your whole spirit, soul, and body may be preserved blameless until the coming of our Lord Jesus Christ: the one who calls you is faithful; he will also do it.”^{1Thes. 5.23-24} God who has called you, will keep you blameless until the coming of Christ; therefore use the means, and rest upon the Lord’s faithfulness, which never fails those who trust in him.

“But the Lord is faithful, who shall establish you and keep you from evil.”^{2Thess. 3.3}

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If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.^{1John 1.9} By *cleansing* (I think) is meant not only cleansing from the guilt of sin, but from the power of it; so that its filthiness shall not appear in our lives and conversations.

When sin pursues you hard to make you fall, pursue the Lord with prayers for the performance of this promise, and do not doubt the result.

“He will subdue our iniquities.” ^{Micah 7.19} And to those add the prayer of Christ: “I do not pray that you take them out of the world, but that you keep them from the evil.” ^{John 17.15} Now, what greater evil is there than sin? Therefore, though your prayers are weak against it, yet He that was always heard has prayed; therefore fight, and be assured of victory.

When you are kept from sin by admonition.

“If you warn the righteous man that the righteous do not sin, and he does not sin, he shall surely live because he is warned.” ^{Ezek. 3.21}

When any admonish you, obey, and it shall be life to your soul; therefore receive the admonition, and apply, “He shall live, because he is admonished.”

If you fear that God will destroy you for your sins.

“Turn yourselves from all your transgressions, so iniquity will not be your ruin.” ^{Ezek. 18.30}

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“He shall save his people from their sins.” ^{Mat. 1.21}

When you fear that the greatness or the multitude of your sins will be your destruction, apply, “Iniquity shall *not be your ruin.*”

When you see no means of safety, apply, “He (that is, Christ) *shall save* his people from their sins.”

If you are tempted to uncleanness.

“He shall deliver you from the strange woman.” ^{Prov 2.16}

“Your body shall be kept blameless until the Coming of Christ.” ^{1Thes. 5.23}

If you cannot find out the sin for which God corrects you.

“If they are tied with the cords of affliction, then will I show them their work, and their sins.” ^{Job 36.8-9}

A wise father will not correct his child without showing him why: how else would the child amend his fault? Much more will the Lord do. But we do not enjoy many promises, because we do not ask for them.

CHAPTER VII. PROMISES CONCERNING SPIRITUAL THINGS

OF GRACE.

If you doubt your salvation.

“GOD so loved the world that he gave his only begotten Son; that whoever believes in him, should not perish, but have everlasting life.” ^{John 3.16}

“He that hears my word, and believes in him that sent me, has everlasting life, and shall not come into condemnation, but has passed from death to life.” ^{John 5.24}

“If any man keeps my saying, he shall never see death.” ^{John 8.15}

“He that believes in me, though he were dead, yet shall he live; and whoever believes in me shall never see death.” ^{John 6.25}

If you doubt, thinking that you will perish and not be saved, apply, “He that believes in Christ *shall not perish*, but shall have everlasting life, and shall not come into condemnation.” Labour to believe these promises, for that is required of you to obtain what is promised.

If your heart is a wilderness, barren of good.

“The wilderness and the solitary place shall be glad for them: and the desert shall rejoice, and blossom as the rose; it shall blossom abundantly, and rejoice even with joy and singing.” ^{Isa. 35.1-2}

This promise is made to the church, and so every member of it may apply it to themselves. Therefore, when you feel your heart is a desert wilderness and waste-ground, void of good, full of briars and thorns of sin, then know you shall not only bring forth sweet-smelling graces, like roses, but also all abundance of them.

“The righteous will flourish as a branch.” ^{Prov 11.28} The soul of the diligent will be made fat.” ^{Prov. 13.4}

“I will be like the dew to Israel; he shall grow as the lily, and spread out his roots like Lebanon. His branches will spread, and his beauty will be like the olive-tree, and his smell like Lebanon.” ^{Hos 14.5-6}

If we want means to make us fruitful, apply, “The Lord will be as *the dew* to Israel.”

When we desire to flourish and grow in grace, apply, “He will *grow like the lily*; his branches will spread.”

If you would shine forth in the beauty of holiness, apply, “His beauty will be like the olive-tree, and like the lilies,” whose glory is greater than Solomon’s in all his royalty. ^{Mat 6.29}

If you would have your graces emit a sweet smell, apply, “His smell shall be like Lebanon.” If you fear whether this estate will continue, apply, “He shall fasten his roots like the trees of Lebanon.”

It does not matter how great our barrenness is, when God will be a dew to us. It will quickly make us fruitful; we will bring forth fruits as glorious to the sight as the lily,

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and as the olive-tree; and the scent of our graces shall be a sweet-smelling savour, like the trees of Lebanon. Therefore, though you feel your heart is still barren, and you have used means for a long time, and yet are still not fruitful, continue to use the means and believe; for Abraham glorified God in this: that he believed above hope that Sarah should have a son, whose womb was barren, and long past child-bearing years. So though your heart remains barren in your own feeling, after long use of means, yet still seek fruitfulness in the means and believe; for we have as sure promises, and as faithful a performer, as Abraham had: Jesus Christ, the same yesterday, today, and forever. “He that believes in me, out of his belly shall flow rivers of the water of life.”
John 7.38

If you want holiness.

“You shall be a holy nation.” ^{Exod. 19.6}

“And the Lord shall establish you as a holy people for himself.” ^{Deut. 28.9}

The Lord will make you holy; therefore neither sin, nor Satan, nor wicked men can hinder your holiness. For the one who makes you holy is stronger than all, and does what he will.

“The God of peace will sanctify you throughout, in spirit, soul, and body. The one who calls you is faithful, who will also do it,” ^{1Thess. 5.23-24}

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When you cannot offer up any sacrifice.

When you cannot offer up any sacrifice to God of prayer or praise, or yourself in sacrifice, apply, “You shall be to me a kingdom of priests.” ^{Exod. 19.6} God promises that we shall be priests; that is, those who offer up sacrifices to him, for that was the priest’s office. Therefore, when you find yourself unable to pray, or praise the Lord, or to offer yourself up to God, soul and body, then strive in faith grounded on the promises. The one commanded it has also promised to make us able to do it, for he has said, *we shall be priests.*

“In every place, incense shall be offered to my name, and a pure offering.” ^{Mal. 1.11} This is spoken of believing Gentiles; therefore, being one of them, you shall be able to offer up *pure offerings.*

When you feel but little grace.

When you feel but little grace, knowledge, faith, love, repentance, all very little, apply, “Though your beginning is small, yet your latter end shall greatly increase.” ^{Job 8.7}

“Whoever has, to him shall be given more; and he shall have abundance.” ^{Mat. 13.12}

Therefore do not let your small beginnings discourage you; but if you can prove you have some grace, then join faith and diligence together, and they will quickly make you rich.

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When all your graces are weak.

When you find that all your graces very weak, and you have no strength to perform any spiritual duty, either prayer, or fasting, or any other duty; then apply, “The Lord will give strength to his people.” ^{Psa 29.11}

“He gives power to the faint, and to those who have no might, he increases strength. Those who 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 faint.” ^{Isa. 40.29, 31}

When you feel faint, stand on this promise, “He gives *strength* to those who faint.”

When you feel no power, apply, “To the one who has no strength, *he increases power.*” If you have lost your power, then stand on this, “They shall *renew their strength.*”

If you are ready to give over through weariness, then gather strength from this, “They shall run and *not be weary*, and walk and *not be faint.*”

And if you do not find these promises performed for you, either you are not endeavouring to keep the conditions, or else you are negligent in searching out the promises, or your are cold in asking for them. The Lord is to be sought for their performance.

“I am your God, I will strengthen you; yes, I will help you; yes, I will uphold you with the right hand of my righteousness.” ^{Isa. 41.10} Trust you in the Lord forever,

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for in the Lord Jehovah is everlasting strength.” ^{Isa. 26.4}

To know there is *strength* in the Lord is no comfort unless we know it shall be for us. Therefore, since it is given for comfort, it must include this promise. Thus the Lord’s strength shall be

forevermore employed for our good. Therefore, when we want something for either soul or body, we must fix our confidence in the one who will not fail us if we seek him for it.

When your heart is dried for lack of grace.

When you feel your heart dried up for lack of grace, so that you cannot pour out any water of grace in your thoughts, words, or works, then apply, “I will pour water upon the one who is thirsty, and floods upon the dry ground.”^{Isa. 44.3} The Lord will satisfy your soul in drought, and make your bones fat; and you shall be like a watered garden, and like a spring of waters, whose waters do not fail.^{Isa. 58.11}

“He shall be like a tree planted by the waters, that spreads out her roots by the river, and shall not notice when the heat comes: but her leaf shall be green, and shall not wither in the year of drought, nor shall it cease from yielding fruit.”^{Jer. 17.8}

“Their soul shall be like a watered garden.”^{Jer. 31.12}

“God gives grace to the humble.”^{James 4.6}

“In the wilderness, waters shall break out, and streams in the desert; and the parched ground will become a pool, and in the thirsty land: springs of waters.”^{Isa. 35.6-7}

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that is, the most barren heart will abound with grace according to this promise, “Out of their bellies shall flow rivers of the waters of life.”^{John 7.38}

“When the poor and needy seek water, and there is none, and their tongues fail for thirst, I the Lord will hear them, I the God of Israel will not forsake them; I will open rivers in high places, and fountains in the midst of the valleys. I will make the wilderness a pool of water, and the dry land springs of water. I will plant in the wilderness the cedar, the shittah-tree, and myrtle, and the olive-tree; I will set in the desert the fir-tree, and the pine, and the box-tree together.”^{Isa 41. 17-19}

So, now, though you feel your heart barren, know that God will be the gardener to your barren heart, to make pools, and plant pleasant grapes of graces; therefore seeing he takes upon himself the work, do not fear the badness of the ground, for he will make it good as a fruitful garden..

If you want the Spirit of God.

I will put my Spirit within you.^{Ezek. 36.27}

“If you then, being evil, know how to give good gifts to your children; how much more shall your Heavenly Father give the Holy Spirit to those who ask him!”^{Luke 11.18}

“I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions. ^{Joel 2.28-29} And also upon the servants, and upon the handmaids, in those days will I pour out my Spirit.

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“And I will ask the Father, and he shall give you another comforter, that he may abide with you forever; even the Spirit of truth: He dwells with you, and shall be in you. I will not leave you comfortless, I will come to you.” ^{John 14.16-18}

When you cannot pray yourself, stand on these prayers: that Christ has prayed to the Father to give you the Spirit, and he was heard in all he prayed for; therefore you may claim it even though your prayers are weak.

If, looking at God’s love, you cannot love God again.

When you look at the great love of God for you, and you cannot find your heart enlarged in loving God again, then apply this promise, “I will circumcise your heart, so that you may love the Lord your God with all your heart, and with all your soul.” ^{Deut. 30.6}

If you cannot bring your heart to delight in the Lord.

“You shall rejoice in the Lord, and glory in the Holy One of Israel. ^{Isa 41.16}
“In your name they will rejoice all day; and in your righteousness they will be exalted. ^{Psa 89.16}
“For then shall you have your delight in the Almighty. ^{Job 22.26}

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“For our heart shall rejoice in him, because we have trusted in his holy name.” ^{Psa 33.21}

When you see cause for rejoicing in the Lord, and yet cannot move your affections, apply. “They shall *rejoice in him*.”

If, through many troubles and temptations, you find your joys often interrupted, apply, “They shall *rejoice continually* in your name.”

If you do not feel the fear of God in your heart.

“I will put my fear in their hearts.” ^{Jer. 32.40}

If we want a reverent fear of God when we perform any holy duty, or at other times as you feel your need, urge the Lord with his promise, for he delights to be asked for his promise by his servants; “I will yet be sought for this by the house of Israel, to do it for them,” ^{Ezek. 36.37}

If your heart will not praise the Lord.

“I have formed this people for myself; they will declare my praise.” ^{Isa 43.21}

“You shall eat in plenty, and be satisfied, and praise the name of the Lord your God.” ^{Joel 2.26}

“Those who seek him shall praise the Lord.” ^{Psa 22.26}

When you see what great things God has done for you, and do not find yourself able to declare his praise, apply, “They *shall declare* my praise.”

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When you find that your ungrateful heart is not affected by the mercies you enjoy, and they do not stir you up to praise the Lord, apply, “He shall eat and be satisfied, and praise the name of the Lord.”

If you want wisdom.

When you see your lack of wisdom causes you not to walk like a Christian, so unblameable as you ought to be, apply, “If any of you lacks wisdom, let him ask God who gives to all men liberally, and does not upbraid; and it shall be given to him.” ^{James 1.5}

When you find that you want wisdom to improve your afflictions to the best advantage, or to govern your actions, occasions, and course of life, to God’s glory and to the good of others and to yourself, then do not fail to ask for wisdom, and do not doubt obtaining it.

If you cannot understand God’s voice.

When you cannot understand the voice of God, in his word or works, not knowing what to learn by them, apply, “The ears of the deaf shall be unstopped.” ^{Isa. 35.5} that is, those that were deaf, not understanding anything, shall be made to hear, that is, to understand. “Other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice.” ^{John 10.16} Which is a promise to the Gentiles, that they shall understand the voice of God.

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If you cannot see into the mysteries of the Gospel.

“The eyes of the blind shall be opened.” ^{Isa 35.5}

“He shall open the eyes of the blind.” ^{Isa 42.7}

“He has sent me to recover sight to the blind.” ^{Luke 4.18}

These places tell what Christ will do for his people; therefore we need not fear our disease, seeing that Christ is our physician. If every creature does that for which it was ordained, then Christ will surely do that which he was sent to do by the Father: “to give sight to the blind.”

If you see a good way, and have no power to walk in it.

When you see a good way, and have no power to walk in it, or if you are to perform any duty, whether ordinary or extraordinary, and you feel no strength to walk in that way, apply, “And I will put my Spirit within you, and *cause you to walk* in my statutes, and you *shall keep my Judgments*, and do them.” ^{Ezek. 36.27}

When you look at the greatness of the duty which God commands, look also at the largeness of his promises, for keeping them, and then you will not be discouraged by it. What does it matter what he commands, seeing that we have his promise?

If you fear the strictness of your ways, that you will not be able to walk in them, even though you step into them sometimes, strengthen your faith with this promise, “I will give you my Spirit to

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cause you to walk in my ways.” Can sin or Satan then resist? No, surely, the Spirit is stronger; and greater is He that is in us, than those that are against us.

And when we see great duties which God commands, and fear that we will lack the strength to do them, apply, *He has said*, “You *shall keep* my judgments, and do them.”

“They shall run, and not be weary; they shall walk, and not be faint:” ^{Isa. 40.31} that is, those who of themselves could not step one step, shall be able to run swiftly in the ways of God.

If you want memory to remember the Word of God.

“But the Comforter who is the Holy Spirit, whom the Father will send in my name, He will teach you all things, and bring all things to your remembrance, whatever I have said to you.” ^{John 14.26}

When you see your own ignorance

When you see your ignorance, and fear you will not be able to glorify God as you might if you had more knowledge, stir yourself up to desire, and apply, “Thus says the Lord: I will put my law in their inward parts, and write it on their hearts; and they shall all know me, says the Lord, from the greatest to the least.” ^{Jer. 31.33-34}

“You shall know the Lord.” ^{Hos. 2.20} I will pour out my Spirit to you, I will make known my words to you. ^{Prov 1.23}

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“The meek he will guide in judgment, and the meek he will teach his way. What man fears the Lord? He shall teach him in the way that he shall choose. The secret of the Lord is with those who fear him, and he will show them his covenant.” ^{Psa. 25.9, 12, 14}

“If you seek her as you would silver, and search for her as for treasures, then shall you understand righteousness, and judgment, and equity, yes, every good path. ^{Prov 2.4, 9, 11-13} Discretion shall preserve you and understanding shall keep you, to deliver you from the way of the evil man, from the man that speaks froward things, who leaves the path of uprightness to walk in the ways of darkness. The earth shall be full of the knowledge of the Lord.” ^{Isa. 11.9}

“Those that seek me early shall find me. ^{Prov 8.17} The fool shall not err.” ^{Isa. 35.8} If any man does his will, he will know whether the doctrine is of God, or whether I speak on my own. ^{John 7.17} The eyes of those who see shall not be dim, and the ears of those who hear shall listen. The heart of the rash also shall understand knowledge.” ^{Isa. 32.3-4}

When you think of the great mystery of GOD MANIFEST IN THE FLESH, and of one Divine essence and three persons, and see your own inability to conceive of this great God, apply, “They shall all *know the Lord*; the heart of the fool shall *understand*.”

When we fear that God will not reveal his will to us, apply, “I will pour out my mind to you. He will teach the humble his ways; he will teach him the way he shall choose.”

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If you fear that, although God reveals his will, yet your ignorance is such that you will not be able to understand it, apply, “I will *cause you to understand*. You shall understand judgment, righteousness, equity, and every good path.”

If you fear that men will draw you away into error, apply, “Counsel *shall preserve you*, and understanding *shall keep you*, and *deliver you* from the evil way, and from the man that speaks froward things, and from those who leave the ways of righteousness to walk in the ways of darkness. The fool *shall not err*: he shall know the doctrine, whether it is of God.”

If you desire grace, and your desires are not satisfied.

“Delight yourself also in the Lord, and he shall give you the desire of your heart. ^{Psa 37.4}

“He will fulfil the desires of those who fear him. ^{Psa. 145.19}

“Open your mouth wide, and I will fill it. ^{Psa 81.10}

“Blessed are those who hunger and thirst after righteousness, for they shall be filled. ^{Mat. 5.6}

“The desire of the righteous shall be granted.” ^{Prov 10.24}

Do you desire grace? Do you fear that God will not grant your desire? Apply, “He shall give you *your heart’s desire*; he will *fulfil your desire*.”

Do you fear that if he gives grace, it will be only a little? Apply, “Open your mouth wide, and I will fill it. You shall be filled.” “Blessed are all those who wait for him. He will certainly have

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mercy upon you, at the voice of your cry; when he hears, he will answer.” ^{Isa. 30.18-19}

When you begin to faint with waiting, apply, “He *will certainly have mercy* upon you.”

If your heart is dead and will not stir to God or goodness

”Your heart will live forever. ^{Psa 22.26}

“Keep sound wisdom and discretion; so shall they be life to your soul.” ^{Prov 3.21-22}

“I dwell in the high and holy place with those of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. ^{Isa. 57.15}

“Seek the Lord, and you shall live.” ^{Amos 5.4}

When you fear that you will never overcome the deadness of your heart, apply, “*Your hearts shall live*. Seek the Lord, and *you shall live*.”

When you have gotten some life, and fear losing it, apply, “*Your hearts shall live forever*.”

If you fear falling away, and begin to decline.

“Christ shall also confirm you to the end, so that you may be blameless in the day of our Lord Jesus Christ. ^{1Cor. 1.8} I have set the Lord always before me: because he is at my right hand, I shall not be moved. ^{Psa 16.8} The Lord upholds all that fall; and raises up all those who are bowed down. ^{Psa 145.14} The righteous shall flourish like the palm tree; he shall grow like a cedar in Lebanon. They shall still bear fruit in old age; they shall be plump and flourishing. ^{Psa 92.12,14}

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“And he shall be like a tree planted by the rivers of water, that bears his fruit in his season; his leaf also shall not wither, ^{Psa 1.3} He shall strengthen your heart. ^{Psa 31.24} You shall be steadfast, your visage will be clearer than the noon-day; you will shine forth, you will be like the morning. ^{Job 11.15,17} Those who love the Lord shall be like the sun when he goes forth in his might.” ^{Judg. 5.31}

Now we see that nothing can hinder the sun in his might, but it chases away the darkness and the clouds before it, and it does not cease till he has run his race. So shall the child of God, for the Lord has said it: we need not doubt it.

If you fear your own weakness, and the power of temptation, with the subtlety of Satan, apply this: that God, whose power and wisdom over-reaches all others, has said, “He will *confirm you* to the end. He will *establish your heart*; your leaf shall not fade.” Are you hard pursued by sin and Satan? Apply this: that God, whose power and wisdom over-reaches all, has said, “*He will establish you*.”

If you are ready to fall and faint, apply, “The Lord *upholds* all those who fall, and *lifts up* all those who are ready to fall: *you shall not slide*.”

If you fear that, although you are kept from sin, your graces shall still decay, apply, “The righteous shall *flourish* like a palm tree, and shall *grow* like a cedar in Lebanon. They shall *bear fruit* in their old age; they shall be plump and flourishing: you shall

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bear fruit in season; you shall be *stable*: your visage will appear more clear than noon-day; you will *shine* like the morning.”

If you are fallen, and fear the Lord will leave you so.

“Cast your burden on the Lord, and he shall sustain you. He shall never allow the righteous to be moved. ^{Psa 55.22}

“Though he shall fall, he shall not be utterly cast down; for the Lord upholds him with his hand. For the Lord loves justice, and does not forsake his saints; they are preserved forever. ^{Psa. 37.24, 28}

“I will put my fear in their hearts, so that they shall not depart from me.” ^{Jer. 32.40}

When you are fallen, and feel a great load of sin or misery upon you, and no power to unload yourself; when your graces so weak that they will not help you, and therefore you think your state is desperate; apply, “Though he fall, he *will not be cast off*, for the Lord puts him under his hand.” Therefore, although sin and misery are ever so heavy to press you down, yet the powerful hand of God, being under you when you are at the lowest, it will easily lift you up; you have his promise, “He will *not allow you to fall* forever.”

When you fear that the Lord has forsaken you, and he will not return again.

“For a small moment I have forsaken you; but with great mercies I will gather you. In a bit of anger, I hid my face from you, for a moment;

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but with everlasting kindness I will have mercy on you, says the Lord your Redeemer. For this is like the waters of Noah to me: for just as I have sworn that the waters of Noah will never again go over the earth, so have I sworn that I would not be angry with you, nor rebuke you. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from you; nor shall the covenant of my peace be removed, says the Lord that has mercy on you. ^{Isa. 54.7-10}

“I will establish my covenant between you and me, an everlasting covenant, to be a God to you. ^{Gen. 17.7}

“I will be with you; I will not fail you or forsake you; do not fear or be dismayed. ^{Deut. 31.8}

“I will not forsake my people. ^{1Kings 6.18}

“The Lord is with you while you are with Him. ^{2Chron. 15.2}

“Behold, God will not cast away a perfect man. ^{Job 8.20}

“Behold, God is mighty, and does not despise any. ^{Job 36.5}

“I will betroth you to me forever; yes, I will betroth you to me in righteousness, and in justice, and in loving kindness, and in mercies. I will even betroth you to me in faithfulness.” ^{Hos. 2.19-20}

When you feel your vileness, and fear the Lord will loathe you for it.

“My soul shall not abhor you. ^{Lev 26.11}

“I will love them freely, for my anger is turned away from them. ^{Hos. 14.40}

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“I will love you! ^{Deut 7.13}

“He that loves me, shall be loved by my Father; and I will love him, and show myself to him; my Father will love him, and we will come to him, and make our abode with him. ^{John 14.21,23}

“I will rejoice over them to do them good.” ^{Jer. 32.41}

When you see a multitude of sins, so that you seem most loathsome, apply, “My soul *shall not loathe you.*”

When you see nothing in yourself that should move him to love you, but all to the contrary, apply, “*I will love them freely.*”

If you fear that your many sins will cause the Lord not to delight in you, apply, “*I will delight in you.*”

If you fear your sin will cause the Lord to hide himself from you, apply, “*I will show myself to him.*”

When you feel your spiritual poverty.

“Blessed are the poor in spirit, for theirs is the kingdom of heaven. ^{Mat. 5.3}

“I will look to the one, says the Lord, who is humble and of a contrite spirit, and trembles at my words.” ^{Isa 66.2}

When you feel your sins are many, and your graces are very few, and therefore you fear that such a miserable creature as you shall not inherit heaven, apply, “Blessed are the poor in spirit, for theirs is the kingdom of heaven.”

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If you fear that the Lord will not look upon you, apply, “I will look to him, says the Lord, who is of a contrite spirit.”

When you are in a strait.

When you are in a strait, either in some truth, or in something that is to be done, and you do not know what to choose, apply, “He shall teach him in the way that he shall choose; his soul shall dwell at ease. ^{Psa 25.12-13}

“In all your ways acknowledge him, and he will direct your paths. ^{Prov 3.6} Commit your works to the Lord, and your thoughts shall be established. ^{Prov 16.3}

“And your ear shall hear a word behind you, saying, This is the way, walk in it, when you turn to the right hand, and when you turn to the left. ^{Isa. 30.21}

“The Lord shall guide you continually. ^{Isa. 58.11}

“I will direct their work in truth. ^{Isa. 56.8}

“I will cause them to walk by the rivers of water, in a straight way, in which they shall not stumble.” ^{Jer. 31.9}

When you doubt some truth, apply, “He shall teach him the way that he shall choose; his soul shall dwell at ease. Your ears shall hear a voice behind you saying, *This is the way, walk in it.* I will direct your way in truth.”

When you are thinking what course to take, and fear you will not know what the Lord would have you do, apply, “*Your thoughts will be directed; he will direct your ways.*”

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When you fear your weakness will at some point carry you astray, apply, “The Lord will guide you *continually*; the Lord will lead you in a straight way, so that you will not stumble.”

If you fear that Satan will cause you to fall, and are troubled by his temptations.

“He shall bruise his head.” ^{Gen. 3.15} – therefore do not fear, for Christ has overthrown all his power and subtlety, so that he cannot do us any harm.

“Surely he shall deliver you from the snare of the fowler. He shall cover you with his feathers; and under his wings you shall trust: his truth shall be your shield and buckler. ^{Psa 91.3-4}

“The God of peace shall crush Satan under your feet shortly.” ^{Rom. 16.20}

Does Satan press you with strong temptations, and do you fear his power? Apply, “He shall *bruise his head*. He will cover you under his wings, and *you shall be safe* under his feathers; his strength will be your buckler.”

Do you fear his subtlety? Apply, “He shall *deliver you* from the *snare of the fowler*, and *bruise his head*,” in which lie all his powers and plots.

If you cannot profit by the word of God, or by his works of mercy, or by afflictions.

“I am the Lord your God who teaches you to profit, who leads you in the way that you should go. ^{Isa. 48.17}

“The kingdom of God shall be taken from you, and given to a nation bearing its fruits.” ^{Mat. 21.43}

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This is a promise that the Gentiles shall bear the fruit of the Gospel; therefore every believing Gentile may apply it.

If you find yourself unlike God’s people, either in heart or life.

“I will give them one heart and one way.” Jer 32.39

When you see that your heart is not like the people of God, either in their affection for God, or for his people, or for ordinances, or in their sorrow for sin, then apply, “I will give them *one heart*.”

When you see your life and conversation are not as holy as the people of God, apply, “I will give them *one way*.”

If you would have God’s blessing rest upon you.

“The Lord will bless the righteous.” Psa 5.12

“I will bless you.” Deut. 7.13

“Your blessing is upon your people.” Psa 3.8

“He will receive blessing from the Lord, and righteousness from the God of his salvation.” Psa 24.5

“The Lord will bless us; he will bless the house of Aaron. He will bless those who fear the Lord, both small and great.” Psa 115.12-13

If you would be a blessing in your place.

“I will bless you, and you shall be a blessing.” Gen. 12.2 I will make them and all the places around my hill a blessing.” Ezek. 34.26

If you separate yourself from the wicked in their corrupt worship and manners.

“I will dwell in them and walk with them, and I will be their God, and they shall be my people. Therefore come out from among them, and be separate, says the Lord, and do not touch the unclean thing; and I will receive you, and I will be a Father to you, and you shall be my sons and daughters, says the Lord Almighty.” 2Cor. 6.16-18

CHAP. VIII. OF THE MEANS OF GRACE.

A promise is to be applied in every ordinance.

“With joy shall you draw water out of the wells of salvation.” ^{Isa. 12.3}

Now because it is said, *out of the “wells” of salvation*, and not “well,” I think we ought to apply it to every ordinance of God, so that we are to use them with a comfortable persuasion that we shall receive an abundance of grace from them. Because the Lord promises we shall draw waters out of them, we shall not only use them, but draw from them with joy.

Therefore when we pray, meditate, hear, confer, fast – in *every* duty – apply this promise, and you shall find that the one who promises is faithful.

When you pray.

Apply these promises to strengthen your faith, and your hearing – “Ask, and it shall be given to you; seek, and you shall find; knock, and it shall be opened to you.” ^{Mat. 7.7}

“Pray to your Father who sees in secret; and your Father who sees in secret,

shall reward you openly.” ^{Mat 6.6}

“And all things whatever that you ask in prayer, believing, you shall receive.” ^{Mat 21.22}

“Whatever you ask in my name, I will do it.” ^{John 14.13-14}

“Ask, and you shall receive, so that your joy may be full.” ^{John 16.24}

“Ask what you will, and it shall be done for you.” ^{John 15.7}

“Before they call, I will answer; and while they are yet speaking, I will hear.” ^{Isa 65.24}

“You shall make your prayers to him, and he shall hear you; and if you seek him, he will be found.” ^{Job 22.27}

When you meditate

“Mercy and truth shall be to them that devise good.” ^{Prov 14.22}

“The loving-kindness of the Lord endures forever, to those who think upon his commandments, to do them.” ^{Psa 103.17-18}

“Think on these things which you have learned, and received, and heard, and seen in me, and the God of peace shall be with you.” ^{Phil. 4.8-9}

If you desire mercy or the truth of God to be for your good; or the loving-kindness of the Lord to be forever towards you; and if you desire the God who brings peace with him to be with you; then meditate on good things with such a meditation

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that it may stir you up to practice; and all these promises shall surely be performed for you. And because meditation is a hard duty, encourage yourself to do it by the benefit it brings; and being a way of God, he will give you his Spirit to cause you to walk in it.

In meditating, conferring, and reading God's word.

“Do not let this book of the law depart out of your mouth, but meditate on it day and night, so that you may observe all that is written in it; for then you shall make your way prosperous; and then you shall have good success.” ^{Josh. 1.8}

In reading the word, if you do not understand it.

“I will pour out my Spirit on you; I will make known my words to you.” ^{Prov. 1.23}
“It gives subtlety to the simple, and to the young man knowledge and discretion.” ^{Prov. 1.4}
“The commandment of the Lord is pure, enlightening the eyes.” ^{Psa 19.8}

If you cannot confer.

When you cannot confer in communion so as to edify, but instead feel your heart close up, apply, “The one who believes in me, out of his belly shall flow rivers of living waters.” ^{John 7.38}
“The mouth of the just shall bring forth wisdom.” ^{Prov 10.31}

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“A man shall be satisfied with good by the fruit of his mouth.” ^{Prov 12.14}
“The tongue of the stammerer shall be ready to speak plainly.” ^{Isa. 32.4}
“The dumb man's tongue shall sing.” ^{Isa. 35.6}

When you are with the people of God so that you may receive good from them, and do them good, apply, “The one who walks with wise men, *shall be wise*.” ^{Prov 13.20} His fruit shall be meat, and his leaves shall be medicine.” ^{Prov 12.14; John 7.38; Ezek. 47.12}

If you find your soul stands in need of wisdom, keep company with the people of God who are the only wise people, and then you have the only sure promises of the Lord: you shall be wise. If you hunger after good, resort to the righteous, and you shall be satisfied with good things.

If you feel dead, apply, “Out of him shall flow rivers of the water of *life*” for your quickening. If your soul is faint or sick, apply, “His fruit shall be meat, and his leaves shall be medicine.” Let all this good which is gotten by their fellowship cause you to delight in them; and take heed not to forsake the fellowship of the saints.

When you go into company, apply these promises to yourself, so that you may be so to others; and do not hinder yourself by unbelief.

When you are to go to the assemblies¹ to participate in the ordinances.²

“In places where I record my name, I will come to you and bless you.” Exo 22.24 If you want the Lord or his blessing, go to his house, and you shall find him.

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“They shall be abundantly satisfied with the abundance of your house, and you shall make them drink of the river of your pleasures; for the fountain of life is with you, and in your light we shall see light. Psa. 36.8-9 We shall be satisfied with the goodness of your house, even of your holy temple. Psa.65.4 “The Lord God is a sun and shield; the Lord will give grace and glory, and he will not withhold any good thing,”

“Those that he planted in the house of the Lord shall flourish in the courts of our God. They shall still bear fruit in their old age; they shall be plump and flourishing. Psa 92.18, 14

“The Lord shall bless you out of Zion. Psa 128.5 In this mountain, the Lord of hosts shall make for all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well-refined.” Isa 25.6

Therefore, when his ordinances are corrupted with men’s inventions, then you may press him with this promise; that he will give us wine refined and purified, even his purest ordinances, most comforting to our hearts, as wine is.

And when there is little nourishment, because their gifts are weak, urge him with this, that he has promised to *make us a feast of fat things, full of marrow*; I take this promise to mean a feast of the churches after Christ, ver. 7: “And he will destroy on this mountain the face of the covering thrown over all people, and the veil that is spread over all nations.”

Your sins that are too strong for you, bring them to the Lord in his ordinances,

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and he will destroy them; even though you seem to be covered with them, and they spread like a veil over you; yet believe his promises, and all things shall be possible for you.

“I will make them joyful in my house of prayer; their sacrifices will be accepted at my altar.” Isa. 56.7 God will both give to them and accept from them their sacrifices, as pleasing to him. “Believe his prophets, so shall you prosper.” 2Chron. 20.20

¹ That is, to the church assembly, the gathering of the saints on the Sabbath. - WHG

² There are two ordinances or sacraments: baptism and communion. This refers to communion. - WHG

“A wise man will hear, and will increase his learning; and a man of understanding will attain to wise counsel. ^{Prov. 1.5}

“Hear and receive my sayings, and the years of your life will be many; when you go, your steps will not be restricted; and when you run, you will not stumble. ^{Prov. 1.10, 12} To you that hear, more shall be given. ^{Mark 4.24}

“Incline your ears and come to me; hear, and your souls will live; and I will make an everlasting covenant with you, even the sure mercies of David. My word will accomplish what I please, and it will prosper in the purpose for which I send it. Therefore you shall go forth with joy, and be led forth with peace; the mountains and the hills will break into singing before you, and the trees of the field will clap their hands; instead of the thorn the fir-tree will come up; and instead of the brier, the myrtle-tree will come up.” ^{Isa 55.3, 11-13} – The word will have this force in your heart, for planting grace and destroying sin.

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Those who dwell under his shadow will return;

They will revive like corn, and grow like the vine; their scent will be like the vine in Lebanon.” ^{Hos. 14.7}

If you would return, apply this, “He shall return.” If you are decayed, apply this, “They shall revive like the corn.” If you would flourish in grace, apply, “They shall flourish like the vine.” If you would be a sweet-smelling savour in all places, apply, “Their scent will be like the vine of Lebanon.”

Seeing that all these good things come from the powerful ordinances of the Lord, let us give him no rest until he bestows these blessings on us. When the pastor of the people pronounces the blessing, apply this promise, “I will bless you.” ^{Num. 6.27}

Would you enjoy the ordinances of God, and enjoy a blessing from them?

“I will satiate the souls of the priests with abundance, and my people shall be satisfied with goodness. ^{Jer. 31.14}

“I will give you pastors after my heart, who will feed you with knowledge and understanding. ^{Jer. 3.15}

“And I will make them and the places around my hill a blessing; and I will cause the shower to come down in season; there will be showers of blessing. And the tree of the field will yield her increase, and the earth will yield her fruit.” ^{Ezek. 34.26-27}

These promises are both for pastor and people; the pastor will be able to teach *with knowledge and understanding*;

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his soul shall be replenished with *abundance*; his teaching will be like a seasonable *shower of blessing* that shall make the people fruitful.

The people must apply these promises, that God would give them able teachers; and that they may find their ministry blessed toward them according to these promises; that they may be fed with knowledge and understanding, that they may be satisfied with goodness, and that their teaching may be seasonable showers of blessing to make them fruitful; just as it is promised that the trees *shall yield their fruit*. How much God's ordinances are to be desired, by which he conveys so many blessings to his people! Let us give him no rest until he furnishes Jerusalem with all her ordinances and officers.

If you enjoy grace, or the means of grace, and you fear losing them.

“Upon all the glory shall be a defence. And there will be a tabernacle for a shade in the daytime from the heat, and for a place of refuge, and for a covert from the storm and from the rain.” ^{Isa 4.5-6}

“I the Lord keep it; I will water it every moment; lest any hurt it, I will keep it night and day.” ^{Isa 27.3}

“His place of defence shall be a fortress of rocks; bread will be given to him, his waters shall be sure.” ^{Isa 33.16}

Have you any glorious grace, or means of grace? *Arm yourself* with the power of God, in his promises;

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for the devil will use all his forces and subtlety to deprive you of them. Do you have a glorious minister, and pure ordinances? Do glorious graces begin to spring in your heart, and you see no means to defend them? Apply, “Upon all your glory he shall be *a defence: his defence shall be a fortress of rocks.*”

Do you see a heart of sin in yourself, or the rage of the wicked, that causes you to fear the loss of your graces? Apply, “There shall be a covering for a shade in the day from the heat.” Does the devil raise up storms or outward persecutions? Apply, “*The defence and covering shall be a place of refuge and covert from the storm and from the rain.*”

Do you fear the subtleties of your enemies; that, unaware, when you do not think about them, they will surprise you, and steal your blessing from you? Apply, “I the Lord *will keep it night and day.*” If you fear God will not continue in this way toward you, apply, “I will water it *every moment;*” there will not be one moment when he is not adding and nourishing; “bread will be given to him, and his waters shall be sure.”

When you are banished from God's ordinances, and you desire to return.

“The ransomed of the Lord shall return and come to Zion with songs, and everlasting joy on their heads: they shall obtain joy and gladness; and sorrow and sighing shall fly away.” ^{Isa 35.10}

“And I will bring you to Zion. ^{Jer 3.14} If any of yours are driven to the outmost parts of heaven,

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from there the Lord your God will gather you, and from there will He fetch you. ^{Deut 30.4}

“Behold, I, even I, will both search my sheep and seek them out. As a shepherd seeks out his flock on the day that he is among his sheep that are scattered, so I will seek out my sheep, and deliver them out of all the places where they have been scattered on the cloudy and dark day. And I will bring them out from the people, and gather them from the countries; and I will bring them to their own land, and feed them on the mountains of Israel, by the rivers, and in all the inhabited places of the country. I will feed them in a good pasture, and their fold shall be upon the high mountains of Israel: there they shall lie in a good fold, and in a lush pasture they shall feed upon the mountains of Israel. I will feed my flock, and I will cause them to lie down, says the Lord God. I will seek what was lost, and bring back what was driven away; and bind up what was broken, and strengthen what was sick.” ^{Ezek 34.11-16}

If you mourn for God’s ordinances, apply, “you shall not only *return to Zion*, but *return with joy*, and sorrow shall fly away.” If you are but one among many who desire it, and fear you will be left among them, apply, “I will take you one of a city, and two of a tribe.” ^{Jer. 3.14} Though you are but one of a city that returns to the Lord, he will bring you to Zion from all the rest.

If you are far removed from all means, and the Lord has done it because of your sin, apply, “Though you were cast into the outermost part of heaven, from there the Lord will gather you, and from there *he will take you*;

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he will *deliver them* from all the places where they have been scattered in the cloudy and dark day, and he will feed them in good pastures, and *will bring them to rest.*”

When you are banished from God’s house.

“I will be to them like a little sanctuary in the countries to which they come. ^{Ezek 11.16} He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom and he will gently lead those that are with young.” ^{Isa 40.11}

In your banishment, at those hours when your soul wants to be refreshed in the sanctuary of God on the Sabbath, and at other times when you find yourself in need of defence or nourishment, apply, “*I will be a sanctuary* to you. *He shall feed his flock* like a shepherd.”

If in this time you feel yourself very weak, apply, “He shall *gather his lambs* in his arms, and *carry them* in his bosom; and guide those with young:” those that are enclosed in the bosom of God cannot miscarry; nor can those who are guided by him be afraid. Therefore, though we are ever so weak in ourselves, yet here is our comfort – we are safe in our God. O happy people, saved by the Lord!

When wicked shepherds are over us.

“Thus says the Lord God, Behold, I am against the shepherds, and I will require my flock at their hands, and cause them to cease from feeding the flock. Nor shall the shepherds feed themselves

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any more; for I will deliver my flock from their mouth, so that they may not be meat for them. Because you have thrust with side and with shoulder, and pushed all the diseased with your horns till you have scattered them abroad, therefore **I** will save my flock, and they shall not be a prey any longer; and I will cause the wild beasts to cease in the land.” ^{Ezek 34.10, 21-23}

When the shepherds feed themselves, and are ready to devour us, apply, “The shepherds shall *not feed themselves* any more; *I will deliver* my sheep from their mouths; they *shall not devour them any more.*”

When, through their greatness and our weakness, they push us with their horns so that we are scattered, both shepherd from people, and one from another, apply, “I will *help* my sheep, and *they shall be spoiled no longer*; I will cause the wild beasts *to cease* in the land.”

When, through wicked shepherds, you have come to great misery.

“I will seek what was lost, and bring back what was driven away; and I will bind up what was broken, and I will strengthen what was sick.” ^{Ezek. 34.16} Though the Lord gives you the bread of adversity, and the water of affliction, yet your teachers shall not be put in a corner anymore; but your eyes shall see your teachers.” ^{Isa 30.20}

When through evil shepherds you have come to such an estate, that you feel that you have lost

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God and goodness, and are driven away from all the things that might help you, apply, “I *will seek* what was lost; I will *bring back* what was driven away.”

Even when you are broken with misery and grown very weak, apply, “I will *bind up* what was broken, and *strengthen* what was weak,”

When your teachers, who should help you in this estate, are forced to fly and hide themselves for fear of the wicked shepherds, apply, “Your teachers *shall not be removed into a corner* anymore, but your eyes shall see your teachers.”

When you set yourself to fast.

“If you fast in secret, your Father who sees in secret will reward you openly.” ^{Mat 6.18}

“Draw near to God, and he will draw near to you. Humble yourselves in the sight of the Lord, and he shall lift you up.” ^{James 4.8,10}

CHAPTER IX. OF PERSECUTION.

ALL THAT WILL LIVE GODLY, MUST SUFFER PERSECUTION:
THEREFORE STRENGTHEN YOURSELF WITH THESE PROMISES,

If you are railed on for doing good.

“If you are reproached for the name of Christ, be happy; for the Spirit of God, and of glory, rests upon you. ^{1Pet. 4.14}

“Blessed are you when men revile you, and persecute you, and say all manner of evil against you falsely for my sake. Rejoice and be exceedingly glad, for great is your reward in heaven; for so they persecuted the prophets who were before you.” ^{Mat. 5.11-12}

If you are persecuted in other ways, including death.

“Whoever loses his life for my sake shall find it. ^{Mat. 10.39} Blessed are those who are persecuted for righteousness’ sake; for theirs is the kingdom of heaven, ^{Mat. 5.10}

When you lose any earthly blessing for God’s cause, apply, “Everyone that has forsaken houses, or brothers, or sisters, or father, or mother, or wife, or children, or property, for my name’s sake, shall receive a *hundredfold*, and shall *inherit everlasting life*.” ^{Mat. 19.29}

This is the greatest (and yet lawful) usury of all – to part with one outward blessing, and to receive a hundred for it; to lose a miserable life, and to enjoy eternal life; to suffer a short time, and to have a great reward in heaven; to be *disgraced*, and to have the *Spirit of Glory* rest on us. Therefore when you are railed upon, apply, “I am blessed; the Spirit of glory rests on me; therefore they cannot make me vile.”

Are you in any way persecuted? Apply, “Theirs is the kingdom of heaven; great is your reward in heaven.”

Do they take your life? Apply, “Anyone who *loses his life* for my sake shall *find it*,” Do they take away any earthly blessing? “You shall receive a hundredfold presently,” Therefore if usurers gladly lend their money, hoping to receive only eight out of a hundred additional; be ashamed of yourself, that you would give one for a hundred in return, when you have the promise of the one who never failed to perform.

In partaking with God’s people in suffering, that you may partake of their comforts.

“Just as you are partakers of the suffering, so you shall also partake of the consolation,” ^{2Cor. 1.7}

When you are called to defend the truth.

“When they hand you over, do not think about how or what you will say; for it will be given to you in that same hour what you are to say. ^{Mat 10.19}

“I will give you a mouth and wisdom, which all your adversaries shall not be able to contradict or resist. ^{Luke 21.15} Whoever acknowledges me before men, I will acknowledge him before my Father who is in heaven.” ^{Mat 10.32}

When you fear that you will not be able to speak in defence of the truth, apply, “Though you do not have it before, “it shall be *given* to you in that hour what you are to say.”

If you fear your adversaries’ learning and your own simpleness, apply, “I will give you not only a mouth, but also *wisdom*, against which they shall not be able to speak.” If you want courage, embolden yourself with this: Christ will confess you before his Father.

If you would produce seasonable fruit for every estate, and for every duty.

“You shall be like a tree that yields his fruit in season. ^{Psa 1.3}

“He will bear fresh fruit every month.” ^{Ezek 47.12}

If you are to speak, or pray, or do any duty, so that you may do it seasonably and have fitting words and thoughts, apply, “you shall yield your fruit in season.” So in every estate, whether in prosperity or adversity, so that you may bring forth its fruits, apply, “They shall yield fresh fruit in season, and in every month.”

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CHAPTER X. PROMISES CONCERNING EARTHLY THINGS.

AS CHILDREN ARE THE MOST EXCELLENT, I WILL BEGIN WITH THEM.

If you have children.

“His seed shall be mighty on the earth: the generation of the just shall be blessed.” ^{Psa 112.2}

“He will bless the fruit of your womb.” ^{Deut 7.13}

“I will establish my covenant between me and you, and your seed after you in their generations, for an everlasting covenant, to be a God to you, and to your seed after you.” ^{Gen 12.7}

“I will pour out my Spirit upon your seed, and my blessing upon your offspring; and they shall spring up as among the grass, like willows by the water-courses.” ^{Isa 44.3-4}

If you desire grace and God’s blessing for your children, apply, “I will pour out *my Spirit and blessing* upon your seed.”

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If you would have them grow up in it, apply, “They shall grow up among the grass, like willows by the water-courses.”

If you want them in covenant with yourself, and for your God to be theirs, apply, “I will make an everlasting covenant with you, to be a God to you, and to your seed after you.” Do you desire outward things for them? Apply, “His seed shall be mighty upon earth.”

If you want children.

“You shall be blessed above all people; there shall be neither male nor female that is barren among you.” ^{Deut 7.14}

“The Lord shall make you plentiful in the fruit of your body.” ^{Deut 28.11}

“Your wife shall be as a fruitful vine by the side of your house, your children like olive plants round about your table. Look, thus shall the man be blessed who fears the Lord; you shall see your children’s children.” ^{Psa 128.3-4, 6}

If you have conceived, apply this promise for keeping it, “None shall miscarry their young, nor be barren in your land.” ^{Exo 23.26}

This, and all other promises of earthly things, are to be applied so far as is good for us: we are not to doubt them.

If the Lord denies you children.

“To them will I give a place in my house, and within my walls, and a name better than the names of sons and daughters; I will give them an everlasting name that shall not be cut off.” ^{Isa 56.5}

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If you would have a comfortable and holy use of your habitation.

“You shall know that your tabernacle shall be in peace; and you shall visit your habitation and not sin.” ^{Job 5.24}

“There, no evil shall befall you, nor shall any plague come near your dwelling.” ^{Psa 91.10}

The tabernacle of the upright shall flourish. ^{Prov 14.11}

The house of the righteous shall stand.” ^{Prov 12.7}

If you would prosper in your house, apply, “*Peace shall be in it; no plague shall come near it: it shall flourish.*” If you would have it continue, apply, “*It shall stand.*” So that they may not be a snare to you, but that you may use your blessing and not sin, apply, “You shall visit your habitation, and not sin.”

When you would have your going-out and coming-in blessed

“Blessed shall you be when you come in, and blessed shall you be when you go out.” ^{Deut 28.6}

“The Lord shall preserve your going out, and your coming in, from this time forth, and forevermore.” ^{Psa 121.8}

When you go out, if you would have heaven and earth, and all creatures blessed for you, and be enabled to make spiritual use of them, apply, “Blessed shall you be when you go out, and when you come in. The Lord shall preserve

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your going out, and your coming in.” If you would have the continuation of it, apply, “From this time forth, and forevermore.”

When you eat or enjoy any blessing, so that it may satisfy and be sanctified

“You shall eat in plenty and be satisfied, and praise the name of the Lord our God.” ^{Joel 2.26}

So that your food and outward blessings may give you contentment, and satisfy you, apply, “You shall eat and be satisfied.”

So that you may have the sanctified use of it, apply, “You shall praise the Lord.”

When you take your rest at night, etc.

“When you lie down, you shall not be afraid. Indeed, you shall lie down, and your sleep shall be sweet.” ^{Prov 3.24}

“Also you shall lie down, and none shall make you afraid.” ^{Job 11.19}

If you are troubled with fears in the night, apply, “You shall not be afraid:” When you take your rest, apply, “None shall make you afraid.”

If you are troubled with anything that breaks your rest, apply, “Your rest shall be sweet.”

When you put your hand to any work, so that it may be blessed.

“The Lord shall bless all the work of your hand.” ^{Deut 28.12}

“The Lord your God will make you plenteous in every work of your hand.” ^{Deut 30.9}

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The Lord will not only bless some of your work, but every work. Therefore in every work send up short prayers to claiming them; and so too at your going out, and coming in, or sleeping: renew these promises for yourself, applying them by faith, and asking for them by prayer.

If you would have your outward blessings blessed by God.

“Blessed shall be the fruit of your body, and the fruit of your ground, and the fruit of your cattle; the increase of your oxen, and the flocks of your sheep. Blessed shall be your basket and your store.” ^{Deut 28.4-5}

“The Lord will also bless the fruit of your womb, and the fruit of your land; your corn, and your wine, and your oil; the increase of your oxen, and the flocks of your sheep. There shall be neither male nor female barren among you, nor among your cattle.” ^{Deut 7.13-14}

That your goods and your house may be blessed, apply, “Blessed shall be your basket and your store.” If you are in debt, apply, “You shall *lend* to many, and shall *not borrow*.”

If you desire to enjoy the labours of your hands.

“They shall build houses, and inhabit them; they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree, are the days of my people; and my elect shall long enjoy the works of their hands.

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They shall not labour in vain, nor bear children for calamity.” ^{Isa 65.21-23}

You shall eat the labour of your hands.” ^{Psa 128.2}

If you are diligent in your calling.

“The recompense of a man’s hand shall be rendered to him. The hand of the diligent shall bear rule.” ^{Prov 12.14,24}

When you enjoy what you have laboured for, apply, “You shall *eat the labour of your hands*; you shall be *happy*, and it shall be well with you.” ^{Psa 128.2}

When you see wicked men follow unsatisfying things with restless desires, and you desire contentment.

“Thus says the Lord, Behold, *my servants* shall eat, but *you* shall be hungry; behold, *my servants* shall drink, but *you* shall be thirsty: behold, *my servants* shall rejoice, but *you* shall be ashamed: behold, *my servants* shall sing for joy of heart, but *you* shall cry for sorrow of heart, and shall howl for the vexation of your spirit.” ^{Isa 65.13-14}

If you fear you shall lose by following the Lord.

“Those who wait upon the Lord shall inherit the earth; their inheritance shall be forever: they shall not be ashamed in the bad times;

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they shall inherit the earth, and delight themselves in the abundance of peace.” ^{Psa 38.9, 18-19, 11}

“Wealth and riches shall be in his house.” ^{Psa 112.3}

“You shall be built up; you shall lay up gold like dust, and the gold of Ophir like the stones in the brooks. Yes, the Almighty shall be your defence, and you shall have plenty of silver.” ^{Job 22.23-25}

“I am your exceeding great reward.” ^{Gen 15.1}

Do you fear the loss of your land? Apply, “You shall *inherit the earth*; your inheritance shall be forever. You shall *possess the earth*.” Do others trouble you? Apply, “They shall have their *delight* in the multitude of peace.” Are you poor, or fear the loss of your goods? Apply, “*Riches and treasures* shall be in his house.” Are you oppressed by the wicked? Apply, “The Almighty shall be *your defence*.”

When you have lost blessings by sin, and wish to recover them.

“The floors shall be full of wheat, and the vats shall overflow with wine and oil: and I will restore to you the years that the locust has eaten, the cankerworm, the caterpillar, and the palmer-worm; and you shall eat in plenty, and be satisfied, and praise the Lord.” ^{Joel 2.24-26}

“I will multiply you above your fathers.” ^{Deut 30.5}

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If you fear the loss of your good name.

“You shall be hidden from the *lash of the tongue*.” ^{Job 5.21} You shall lift up your face without spot.” ^{Job 11.15} “He shall bring forth your righteousness *as the light*, and your judgment *as the noon-day*.” ^{Psa 37.6} The memory of the just is blessed!” ^{Prov 10.7}

Do you fear that the wicked will take away your good name? Apply, “you shall be hidden from the *lash of the tongue*.” Do they throw blots on you? Apply, “you shall lift up your *face without spot*.” Do they seek to darken the light of your holy life? Apply, “He shall bring forth your righteousness *as the light*, and your judgment *as the noon-day*.”

If the world despises you, etc.

“You shall be God’s peculiar treasure above all people.” ^{Exo 19.5} Those who honour me, I will honour, says the Lord.” ^{1Sam 2.30} I will set him on high, because, he has known my name.” ^{Psa 91.14} His horn shall be exalted with honour.” ^{Psa 112.9}

“If any man serves me, my Father will honour him.” ^{John 12.26} Get wisdom, exalt her, and she will promote you; she will bring you honour when you embrace her; she will give an ornament of grace to your head, she will deliver a crown of glory to you.” ^{Prov 4.7-9}

When the world counts you as the off-scouring of the world, vile, and worth nothing, apply, “You shall be *God’s chief treasure* above all people.”

Does the world debase you? Apply, “The Lord will *exalt* you, the Father will *honour* him.”

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When you are in any want for soul or body.

“There is no want for those who fear him. The young lions lack and suffer hunger, but those that seek the Lord shall not want any good thing.” ^{Psa 34.9-10}

“No good thing will he withhold from those who walk uprightly.” ^{Psa 84.11} Seek first the kingdom of God and his righteousness, and all things shall be added to you.” ^{Mat 6.33}

Are you troubled with distracting cares about outward things? Apply, “Seek the kingdom of heaven and his righteousness, *and all other things shall be laid on you*.”

Do you fear that you shall be overpressed with want? Apply, “Those who seek the Lord *shall lack no good thing*. *No good thing* will he *withhold* from those who walk uprightly.

In liberal giving.

“The liberal soul shall be made plump, and he that waters shall also be watered himself.” ^{Prov 11.25}

“He that has pity on the poor, lends to the Lord: and what he has given will be paid back.”^{Prov 19.17}
“Give in secret, and your Father himself will reward you openly.”^{Mat 6.4} He that sows bountifully will reap bountifully. The one who supplies seed to the sower, supplies bread for your food, and multiplies your seed that was sown, and he increases the fruits of your righteousness, being enriched in everything to all bountifulness.^{2Cor 9.9-11}

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“If you reach out your soul to the hungry, and satisfy the afflicted soul, then your light shall rise in the darkness, and your night will be like the noon-day. The Lord will guide you continually and satisfy your soul in drought, and make your bones fat; and you shall be like a watered garden, and like a spring whose waters do not fail.”^{Isa 58.10-11}

When you give to the people of God, and treat them kindly, apply, “He that receives a prophet in the name of a prophet, shall receive *a prophet’s reward*; and he that receives a righteous man, in the name of a righteous man, shall receive *a righteous man’s reward*. And whoever gives a cup of cold water to one of these little ones to drink, in the name of a disciple, truly I say to you, *he shall in no way lose his reward*.”^{Mat 10.41-42}

If sickness is among us.

“I will take sickness away from the midst of you.”^{Exo 23.25}
“The Lord will strengthen him on his sickbed; you will restore him from his sickness.”^{Psa 41.3}
“And the Lord will take away from you all sickness, and will put none of the evil diseases of Egypt on you.”^{Deut 7.15}

If the plague is among us, apply, “Surely he will *deliver* you from the *nauseous pestilence*.”

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You shall *not be afraid of the pestilence* that walks in darkness, nor for *the destruction* that wastes at noon-day: a thousand shall fall at your side, and ten thousand at your right hand; but it shall not come near you.”^{Psa 91.3, 6-7}

Are you sick? Apply, “The Lord will strengthen him upon the bed of sorrow; you will restore him in his sickness.” Are you where the sick are? Apply, “I will take away all sickness from your midst.”

Do you fear the pestilence? Apply, “I will *deliver* you from the *nauseous pestilence*.”

If you fear death.

“He shall enter into peace; they shall rest in their beds.”^{Isa 57.2} None fear to go to bed when they know they shall rest, being weary: *this resting* is more sure, and lasts forever.

“He that raised up Christ from the dead, shall enliven your mortal bodies.” Rom 8.11 Therefore we must not think of it except as a better life given by the Spirit of God.

If you fear an untimely death.

“You shall come to your grave in a full age, like a shock of corn comes in his season.” Job 5.26 I will fulfil the number of your days. Exo 23.26

“I will satisfy him with long life, and show him my salvation.” Psa 91.16 The Lord will preserve him and keep him alive; and he shall be blessed upon the earth.” Psa 41.2

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Do you have many enemies, and fear the loss of your life by them? Apply, “The number of your days *I will fulfil*: the Lord will *preserve* him and *keep him alive*.”

Do you fear you that you will either live too long, or die too soon? Apply, “you shall go to your grave *at a full age*; as a rick of corn comes into the barn in due season.

If you fear hurt by any of the creatures.

“The fear of you, and the dread of you, shall be upon every beast of the earth, and upon every fowl of the air, upon all that move upon the earth, upon all the fishes of the sea; they are delivered into your hand.” Gen 9.2 You shall be in league with the stones of the field; and the beasts of the field shall be at peace with you,” Job 5.23

When you have a troubled heart, either for soul or body.

“The peace of God, which passes all understanding, shall keep your hearts and minds.” Phil 4.7
“The Lord will bless his people with peace.” Psa 29.11

Is your heart troubled with many temptations by Satan, or with fears of sin and misery? Apply, “The peace of God shall *preserve* your hearts.” Do you have many troubles outwardly? Apply, “The Lord shall *bless* his people with *peace*.”

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“You shall not be burnt, nor shall the flame ignite on you. I will give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen.” Isa 43.2,20

“Surely in the floods of great waters, they shall not come near him. You are my hiding place; you shall preserve me from trouble: you shall surround me with songs of deliverance.” Psa 32.6-7

When you see yourself surrounded with many troubles, and begin to fear, apply, “I will be with you, they shall not overflow you.” In the fire of affliction, you shall not only *not be burnt*, but the flame shall *not ignite* on you; the greatest trouble shall do you the least harm; for God is with

you and will bring you out, just as he brought Israel through the sea, and the three children out of the fire with not so much as the smell of fire about them: ^{Dan 3.26-27} So shall not so much as the smell of evil be upon his people, but he will surround them with songs of deliverance.

When you seem to be forgotten in your affliction.

“The Lord will also be a refuge for the oppressed, a refuge in times of trouble. For the needy shall not always be forgotten; the expectation of the poor shall not perish forever. ^{Psa 9.9,18}

“Can a woman forget her suckling child, that she should not have compassion on the son of her womb? Even if they might forget; yet I will not forget you. ^{Isa 49.15}

“He will not always chide, nor will he keep his anger forever. ^{Psa 103.9} The Lord will not discard forever. But though he causes grief, yet will he have compassion,

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according to the multitude of his mercies.” ^{Lam 3.31-32}

When you fear you shall die in misery.

“They shall spend their days in prosperity, and their years in pleasures.” ^{Job 36.11}

When your sorrows grow great.

“You will forget your misery, and remember it like waters that pass by. ^{Job 11.16} Behold, God will not discard a perfect man till he fills his mouth with laughing and his lips with rejoicing. ^{Job 8.20-21} Be of good courage, and he shall strengthen your heart.” To the upright there arises light in the darkness. ^{Psa 112.4} Those who sow in tears, shall reap in joy. He that goes out and weeps, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him. ^{Psa 126.5-6}

“The hope of the righteous shall be gladness. ^{Prov 10.28}

“Blessed are they that mourn, for they shall be comforted! ^{Mat 5.4}

“You now have sorrow, but I will see you again, and your hearts shall rejoice, and no man will take your joy from you.” ^{John 16.22}

Has sorrow taken deep root in your soul, so that you fear you shall never find hearty joy? Apply, “He shall *comfort* your heart.” Is such a cross on you, that you fear you shall never forget it? Apply, “you *shall forget* your misery, like waters that pass by.”

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When you know no way out of misery, for soul or body.

“Call to me, and I will answer you, and show you great and mighty things which you do not know.” ^{Jer 33.3}

If you would t have deliverance from trouble.

“He will beautify the meek with salvation;” or, *he will make the meek glorious by deliverance.* ^{Psa 149.4}

“The righteous cry, and the Lord hears, and delivers them out of all their troubles. Many are the afflictions of the righteous, but the Lord delivers him out of them all.” ^{Psa 34.17,19}

“Happy is the man whom God corrects; for he makes sore, and then binds up; he wounds, and then his hands make whole. He will deliver you in six troubles; yes, in seven no evil shall touch you. ^{Job 5.17-19} Call on me in the day of trouble; I will deliver you and you shall glorify me.” ^{Psa 1.15}

When you are in many troubles, and fear you will never get out of it all, apply, “The Lord will *deliver you out of all.*” If the Lord has delivered you once or twice, and you fear he will not continue, then as often as you fall into troubles, apply, “He shall *deliver you* in six troubles; and the seventh shall not touch you.”

If your enemies prevail.

“The rod of the wicked shall not rest upon the lot of the righteous; lest the righteous reach their hand into iniquity.” ^{Psa 125.3}

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I will call on the Lord; so shall I be saved from my enemies. The adversaries of the Lord shall be broken to pieces, the eyes of the wicked shall fail; their refuge shall perish, their hope shall be sorrow of mind. ^{Psa 18.3; 1Sam 2.10; Job 11.20} The Lord shall cause your enemies who rise up against you, to be struck down before your face.” ^{Deut 28.7}

Do you see many rise up to trouble you? Apply, “Your enemies who rise against you, *shall fall* before your face.” Do they hope to prevail against you? Apply, “Their *hope* shall be *sorrow of mind.*” Do they have great means to cause them to prosper? Apply, “Their *refuge* shall *perish.*” Have they long oppressed you? Apply, “The rod of the wicked *shall not always rest* upon the lot of the righteous.” Do you see no means to get away from them? Say, with the prophet David, “I will call upon the Lord; so shall I be safe from my enemies.”

That you may be delivered, and your enemies afflicted.

“The Lord your God will put all these curses on your enemies, and on those who hate you, and which persecute you. ^{Deut 30.7} The wicked shall be a ransom for the righteous, and the transgressor for the upright.” ^{Prov 21.18}

If you would have your enemies destroyed.

“Those who hate you shall be clothed with shame, and the dwelling-place of the wicked shall come to nothing.” ^{Job 8.22}

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“Behold, all those who were incensed against you, shall be ashamed and confounded; they shall be as nothing ; and those who contend with you shall perish; for I the Lord your God will hold your right hand, saying to you, *Fear not, I will help you*. You shall thresh the mountains and beat them small, and shall make the hills like chaff;” ^{Isa 41.11,13,15} by *mountains* and *hills* is meant the *greatest enemies*.

“Those who despise me shall be lightly esteemed.” ^{1Sam 2.30} These promises are to be applied by us, because they are the enemies of God and of his Gospel, and thus our enemies for his sake.

If the wicked plot against you.

“The wicked plot against the just; their sword shall enter into their own heart, their bow shall be broken: the Lord shall laugh at him.” ^{Psa 37.12,15,13}

“The enemies shall surely gather together against you, but not by me; whoever gathers together against you shall fall.” ^{Isa 54.15}

In the troubles of the church.

“You shall see peace on Israel, you shall see the good of Jerusalem all the days of your life;” ^{Psa 128.6,5} you shall come and sing on the heights of Zion.” ^{Jer 31.12}

When you have applied the promises, and used all the means, and yet do not find yourself filled with God as you desire, then comfort yourself with this, “Yet a little while, and when you awake, you shall be satisfied with *his image*.” ^{Psa 17.15}

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For the fall of Antichrist.

Because the time draws near for the fall of Antichrist, we must stir up ourselves to hasten the Lord by earnest prayers; and for the strengthening of our faith, apply these promises, “And the ten horns which you saw on the beast – these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh and burn her with fire.” ^{Rev 17.16}

“Therefore her plagues shall come in one day, death, and mourning, and famine, and she shall be utterly burnt with fire, for strong is the Lord God who judges her. And a mighty angel took up a stone, like a great millstone, and threw it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and it shall be found no more at all.” ^{Rev 18.8,21} Even so, come Lord Jesus, and hasten this happy day.

For the calling of the Jews.

Seeing that the Lord has promised many glorious things to the Jews, with much grace and peace both to the Jews and to the Gentiles at their conversion; when the ten tribes are re-united to the two, which has never yet happened; let us never give him rest till he sets Jerusalem as the praise of the world; and for strengthening us in prayer, apply these promises, “Thus says the Lord God, Behold, I will take the children of Israel from among the heathen, wherever they have gone, and I will gather them on every side, and bring them into their own land:

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and I will make them one nation in the land, upon the mountains of Israel: and one king shall be king to them all; and they shall not be two nations any more, nor shall they be divided into two kingdoms any more. ^{Ezek 37.21-22}

“In those days the house of Judah shall walk with the house of: Israel; and they shall come together out of the land of the north, to the land that I have given for an inheritance to your fathers. ^{Jer 3.18}

“The Lord shall arise on you, and his glory shall be seen on you: and the Gentiles shall come to your light, and kings to the brightness of your rising; your sons shall come from afar, and your daughters shall be nursed at your side: then you shall see and flow together, and your heart shall fear and be enlarged, because the sea shall be converted to you: the forces of the Gentiles shall come to you. Whereas you have been forsaken and hated, so that no man went through you, I will make you an eternal excellency, a joy of many generations: you shall also suck the milk of the Gentiles, and shall suck the breasts of kings. ^{Isa 55.2-5, 15-16}

“The Gentiles shall see your righteousness, and all kings shall see your glory; and you shall be called by a new name, which the mouth of the Lord shall name; you shall also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of your God. ^{Isa 57.2-3}

“They shall build the old wastes, they shall raise up the former desolations, they shall repair the waste cities, the desolations of many generations; and strangers shall stand and feed your flocks,

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and the sons of the alien shall be your ploughmen and your vine-dressers; but you shall be named the *priests of the Lord*: men shall call you ‘*the ministers of our God*:’ you shall eat the riches of the Gentiles, and in their glory you shall boast. ^{Isa 61.4-6}

“Thus says the Lord, Behold, I will lift up my hand to the Gentiles, and raise up my standard to the people; and they shall bring your sons in their arms, and your daughters shall be carried on their shoulders, and kings shall be your nursing fathers, and their queens your nursing mothers; they shall bow down to you with their face toward the earth, and lick the dust off your feet.” ^{Isa 49.22-23}

CHAPTER XI. PROMISES FOR THE SAINT'S SUPPORT IN TIMES OF TROUBLE AND PERSECUTION.

That God has freely loved his elect in Christ Jesus.

“I WILL be gracious to whom I will be gracious: and I will show mercy to whom I will show mercy.” ^{Exo 33.19}

“I, even I, am the one who blots out your transgressions for my own sake.” ^{Isa 43.25}

“I have blotted out your transgressions like a thick cloud.” ^{Isa 44.22}

“I will heal their backslidings; I will love them freely.” ^{Hos 14.4}

That God has given Christ to die for his elect.

“I will put enmity between you and the woman: it shall bruise your head, and you shall bruise his heel.” ^{Gen 3.15}

“But he was wounded for our transgressions.” ^{Isa 53.5}

“When he shall make his soul an offering for sin.” ^{Isa 53.10}

“He was numbered with the transgressors, and bore the sins of many.” ^{Isa 53.12}

“Seventy weeks are determined upon your people, to finish the transgression, and to make an end of sin.” ^{Dan 9.24}

That we are freely justified by Jesus Christ.

“So by the obedience of one, many shall be made righteous.” ^{Rom 5.19}

“And are justified freely by his grace, through the redemption that is in Christ Jesus.” ^{Rom 3.24}

“By his knowledge my righteous servant shall justify many.” ^{Isa 53.11}

That God has made a covenant with his children to be their God.

“I will establish my covenant between me and you, and your seed after you in their generations, for an everlasting covenant; to be a God to you and to your seed after you.” ^{Gen 17.7}

“I will walk among you, and I will be your God, and you shall be my people.” ^{Lev 26.12}

“With great and eternal mercies I will gather you.” ^{Isa 54.7-8}

“I will be their God, and they shall be my people.” ^{Jer 31.33}

“I will say to them, You are my people: and they shall say, you are my God.” ^{Hos 2.3}

That God will call his children to the knowledge of his truth.

“He will teach the meek his ways.” ^{Psa 25.9}

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“I will instruct you, and teach you in all the way you shall go. ^{Psa 32.8}

“And your children shall be taught of the Lord. ^{Isa 54.13}

“For they shall know me, from the least of them to the greatest, says the Lord. ^{Jer 31.34}

“I am the Lord your God who teaches you to profit, and leads you by the way that you should go.” ^{Isa 48.17}

That God will give his Spirit to his children.

“I will pour out my Spirit upon you. ^{Prov 1.23}

“I will pour water upon him that is thirsty. ^{Isa 44.3}

“I will put my Spirit within you. ^{Ezek 36.27}

“I will pour out my Spirit upon all flesh. ^{Joel 2.28}

“I will pour the Spirit upon the house of David. ^{Zech 12.10}

“I will pray to the Father, and he shall give you even the Spirit of truth.” ^{John 14.16-17}

That God will cause his children to trust in him by faith.

“Many shall see it and fear, and shall trust in the Lord. ^{Psa 40.8}

“Under his wings you shall trust. ^{Psa 91.4}

“On my arms shall they trust. ^{Isa 51.5}

“The just shall live by his faith. ^{Hab 2.4}

“They shall trust in the name of the Lord. ^{Zeph 2.12}

“In his name shall the Gentiles trust.” ^{Mat 12.21}

That God will give his children a humble and broken heart.

“I will take the stony heart out of their flesh, and I will give them a heart of flesh. ^{Ezek 11.19}

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“I will pour on them the Spirit of supplication, and they shall mourn for him as one mourns for his only son. ^{Zech 12.10}

“Every mountain and hill shall be brought low. ^{Luke 3.5}

“The Lord your God will circumcise your heart.” ^{Deut 30.6}

That God's children shall have power to mortify and overcome sin.

“For sin shall not have dominion over you; for you are not under the law, but under grace. ^{Rom 6.4}

“I will sprinkle clean water upon you, and you shall be cleansed from all your filthiness. ^{Ezek 36.25}

“He will subdue our iniquities. ^{Mic 7.19}

“Every branch that bears fruit, he purges it.” ^{John 15.2}

That the children of God shall live a holy and sanctified life.

- “He shall be like a tree that bears fruit in his season.” Psa 1.3
“I will put my law into their inward parts.” Jer 31.33
“The scent if it shall be like the wine of Lebanon.” Hos 14.4, 7-9
“For their sakes I sanctify myself, that they may be sanctified through the truth.” John 17.19
“That we might serve him... in holiness and righteousness all the days of our lives.” Luke 1.74-75
“The Lord of peace sanctify you throughout.” 1Thes 5.23-24
“Faithful is he that has promised you.” Heb 10.23

That they love God.

- “I will circumcise your heart, and the heart of your seed, to love the Lord your God with all your heart, and with all your soul, that you may live.” Deut 30.6

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That God will give his children hearts to delight in all his holy ordinances.

- “With gladness and rejoicing they shall be brought; they shall enter into the king’s palace.” Psa 45.15
“Therefore with joy they shall draw water out of the wells of salvation.” Isa 12.3
“And on this mountain the Lord of hosts will make for all a feast of sumptuous things.” Isa 25.6
“Even them I will bring to my holy mountain, and make them joyful in my house of prayer.” Isa 56.7
“You shall be borne on her hips, and bounced on her knees. So will I comfort you, and you shall be comforted; And when you see this, your hearts shall rejoice.” Isa 66.12-14
“The fast of the tenth month shall be unto the house of Judah joy and gladness, and cheerful feasts.” Zech 8.19

That God will give his children hearts to fear and serve him.

- “They shall sanctify my name, and sanctify the holiness of Jacob, and shall fear the God of Israel.” Isa 29.23
“They shall serve the Lord their God, and David their king.” Jer 30.9
“That we being delivered out of the hands of our enemies, might serve him without fear.” Luke 1.74

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That God will give his children hearts to seek him by prayer.

- “He shall call upon me, and I will hear him.” Psa 91.15
“Then shall you call upon me, and you shall pray to me, and I will hear you. And you shall seek me and find me: search for me with all your hearts.” Jer 29.12-13
“I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication.” Zech 12.10

That God will hear the prayers of his children.

- “Call upon me in the day of trouble, and I will deliver you.”^{Psa 50.15}
“He shall call upon me, and I will answer him.”^{Psa 91.15}
“He will hear their cry, and will save them.”^{Psa 145.19}
“Then you shall call, and the Lord shall answer.”^{Isa 58.9}
“Before they call, I will answer; and while they are speaking, I will hear.”^{Isa 65.24}
“He shall seek me and shall find me; when you shall seek, I will be found by you.”^{Jer 29.13-14}
“Ask what you will, and it shall be done for you.”^{John 15.7}
“Ask, and it shall be given to you; seek, and you shall find.”^{Mat 7.7}
“Whatever you ask in prayer, believing, you shall receive.”^{Mat 21.22}

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That we may persevere in grace.

- “They shall bear fruit in their old age.”^{Psa 92.14}
“His leaf shall not wither.”^{Psa 1.3}
“The Lord will guide you continually, and satisfy your soul in drought, and make fat your bones; and you shall be like a watered garden, and like a spring whose waters do not fail.”^{Isa 58.11}

That God will give to his children the good things of this life.

- “The meek shall inherit the earth, and shall delight themselves in the abundance of peace.”^{Psa 37.11}
“There is no want for those who fear him. Those who seek the Lord shall not want for any good thing.”^{Psa 34.9-10}
“No good thing shall he withhold from those who walk uprightly.”^{Psa 84.11}

That God will guide his children by his special providence in all their ways.

- “I will not leave you nor forsake you.”^{Heb 13.5}
“Then you shall walk in your way safely, and your foot shall not stumble; for the Lord shall be your confidence.”^{Prov 3.23,26}
“He shall give his angels charge over you, to keep you in all your ways.”^{Psa 91.11}
“The Lord shall preserve your going-out and your coming-in.”^{Psa 121.8}

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- “And even to your old age, I am He; and even to gray hairs I will carry you.”^{Isa 46.4}

That God will bless those that are diligent in their calling.

- “The Lord will command a blessing upon you in all that you set your hand to.”^{Deut 28.8}
“You shall eat the labour of your hand; you shall be happy, and it shall be well with you.”^{Psa 128.2}
“The hand of the diligent makes rich.”^{Prov 10.4}
“He that tills his land, shall be satisfied with bread.”^{Prov 12.11}

That God will bless those that keep his Sabbaths.

“Blessed be the man that keeps the Sabbath, from polluting it. ^{Isa 56.2}

“If you turn away your own foot from the Sabbath, from doing your own pleasure on my holy day, and call the Sabbath a delight; then you shall delight yourself in the Lord, and I will cause you to ride upon the high places of the earth, and feed you with the heritage of Jacob your father. ^{Isa 58.13-14}

Then this city shall remain forever.” ^{Jer 17.24-25}

That God will reward those that are fruitful in good works.

“He has given to the poor, his righteousness endures forever. ^{Psa 112.9}

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“The liberal soul shall be made fat; and he that waters shall also be watered himself. ^{Prov 11.25}

“Honour the Lord with your substance, and with the first-fruits of all your increase: So shall your barns be filled with plenty, and your presses shall burst with new wine. ^{Prov 3.9-10}

“He that has a bountiful eye shall be blessed; for he gives of his bread to the poor. ^{Prov 22.9}

“He that gives to the poor shall not lack: but he that hides his eye shall have many a curse. ^{Prov 28.27}

“Toss your bread upon the waters; for you shall find it after many days. ^{Eccles 11.1}

“Blessed are the merciful, for they shall obtain mercy. ^{Mat 5.7}

“Whoever shall give a cup of cold water to one of these little ones to drink, he shall in no way lose his reward. ^{Mat 10.42}

“Then the king shall say to those on his right hand, *Come, you blessed of my Father; inherit the kingdom prepared for you from the foundation of the world.*” ^{Mat 25.34}

That we shall receive good by the society of the faithful.

“He that walks with wise men, shall be wise. ^{Prov 13.20}

“Then those who feared the Lord spoke often one to another; and the Lord hearkened and heard it; and a book of remembrance was written before him, for those who feared the Lord and thought upon his name. And they shall be mine, says the Lord God of hosts, in that day when I make up my jewels: and will spare them as a man spares his own son that serves him. ^{Mal 3.16-17}

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“For where two or three are gathered in my name, there I am in the midst of them.” ^{Mat 18.20}

That God will keep afflictions from his children, when it may be for their good.

“The Lord shall preserve you from all evil. The Lord shall preserve your going-out and your coming-in, from this time forth and forevermore. ^{Psa 121.7-8}

“He shall cover you with his feathers, and under his wings shall you trust; his truth shall be your shield and buckler. There no evil shall befall you, nor shall any plague come near your dwelling.
Psa 91.4,10

“As the mountains are about Jerusalem, so is the Lord about his people forever. Psa 125.2

That otherwise, God will be with, preserve, and keep his children in afflictions, so that they do not hurt them.

“In all their afflictions he was afflicted, and the angel of his presence saved them. In his love and in his pity, he redeemed them; and he bore them and carried them all the days of old. Isa 63.9

“They shall not be ashamed in the bad times, and in the days of famine they shall be satisfied... He is their strength in time of trouble. The Lord shall help and deliver them from the wicked, and save them because they trust in him. Psa 37.19, 39-40

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“Fear not, for I am with you; be not dismayed, for I am your God; I will strengthen you, and help you; I will uphold you with the right hand of my righteousness. Isa 41.10

“Fear not, you worm Jacob, I will help you, says the Lord God and your Redeemer, the Holy One of Israel. Isa 41.14

“When you pass through the water, I will be with you, and through the rivers, so that they shall not overflow you. When you walk through the fire, you shall not be burnt; nor shall the flames ignite upon you.” Isa 43.2

That God will deliver his children out of affliction, in His due time.

“He shall deliver you from the snare of the fowler, and from the noxious pestilence. I will be with him in trouble; I will deliver him, and honour him. Psa 91.3,15

“Many are the afflictions of the righteous, but the Lord delivers them out of them all. Psa 34.19

“Call upon me in the day of trouble, and I will deliver you. Psa 50.15

“I will restore health to you; I will heal you of your wounds, says the Lord. Jer 30.17

“I will deliver you in that day, and you shall not fall by the sword.” Jer 39.17-18

That God will sanctify all afflictions for the good of his people.

“I will turn my hand against you, and thoroughly purge away the dross, and take away all your impurities. Isa 1.25

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“By this therefore shall the iniquity of Jacob be purged; and this is all the fruit, to take away his sin.” ^{Isa 27.9}

“And some of them with understanding shall fall, in order to test them, and to purge and make them white.” ^{Dan 11.35}

“Many shall be purified, and made white, and be tested.” ^{Dan 12.10}

“And I will bring the third part through the fire; and I will refine them as silver is refined, and I will try them as gold is tried; they shall call on my name, and I will hear them.” ^{Zech 13.9}

That God in his own time will subdue all the enemies of his church.

“I will subdue all your enemies.” ^{1Chr 17.10}

“I will punish the fruit of the arrogant heart of the king of Assyria, and the glory of his haughty looks.” ^{Isa 10.12}

“Therefore I will put my hook in your nose, and my bridle in your lips, and I will turn you back along the way by which you came.” ^{Isa 37.29}

“For the arms of the wicked shall be broken.” ^{Psa 37.17}

“I am against you, O Gog; and I will turn you back.” ^{Ezek 39.1-2}

“And then that wicked one shall be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.” ^{2Thes 2.8}

“And the ten horns – these shall hate the whore, and shall make her desolate, and naked; and shall eat her flesh, and burn her with fire.” ^{Rev 17.16}

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“I will smite your bow out of your left hand, and I will cause your arrows to fall out of your right hand.” ^{Ezek 39.3}

That the children of God shall die happily.

“They shall come to the grave in a full age, like a shock of corn comes in his season.” ^{Job 5.26}

“He shall go in peace; they shall rest in their beds, each one walking in his uprightness.” ^{Isa 57.2}

“Mark the perfect man, and behold the upright; for the end of that man is peace.” ^{Psa 37.37}

That the just shall be raised to eternal life.

“I will ransom them from the power of the grave; I will redeem them from death; O death, I will be your plague; O grave, I will be your destruction.”^{Hos 13.14}

“And many of them that sleep in the dust of the earth, shall awake to everlasting life, and some to shame.”^{Dan 12.2}

“All that are in the graves shall come forth; those that have done good, to the resurrection of life.”^{John 5.28-29}

“I will raise him up at the last day.”^{John 6.40}

“He that raised up the Lord Jesus, shall raise us up also by Jesus.”^{2Cor 4.14}

“When Christ who is our life shall appear, then shall you also appear with him in glory.”^{Col 3.4}

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That God will reward the labours of the righteous in the life to come.

“Rejoice and be exceeding glad, for great is your reward in heaven.”^{Mat 5.12}

“Whoever forsakes houses, or brothers or sisters, or father or mother, or wife or children, or lands, for my name’s sake, he shall receive a hundredfold more, and shall inherit everlasting life.”^{Mat 19.29}

“Come, you blessed of my Father, inherit the kingdom prepared for you before the foundation of the world.”^{Mat 25.34}

“You shall be recompensed at the resurrection of the just.”^{Luke 14.14}

“He that overcomes, shall inherit all things.”^{Rev 21.7}

That God will make good and perform all that he has promised.

“And I will perform the oath which I swore to Abraham your father.”^{Gen 26.8}

“Know therefore that the Lord your God – he is God, the faithful God, who keeps covenant and mercy with those that love him.”^{Deut 7.9}

“Blessed be the Lord that has given rest to his people: not one word of all his good promises which he promised has failed.”^{1Kings 8.56}

“I will not break my covenant, nor alter the thing that has gone out of my lips.”^{Psa 89.34}

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“Thus says the Lord, If you can break my covenant of the day, and my covenant of the night, so there will not be day and night in their season, then my covenant may also be broken.”^{Jer 33.20-21}

“For all the promises of God in him are YEA, and in him AMEN.”^{2Cor 1.20}

“Give me understanding, and I shall keep your law; yes, I will observe it with my whole heart.”^{Psa 119.34}

“Deal with your servant according to your mercies, and teach me your statutes.”^{Psa 119.124}

“How sweet are your words to my taste! Yes, sweeter than honey to my mouth.”^{Psa 119.103}

“What shall I render to the Lord for all his benefits toward me?”^{Psa 116.12}

“Consider how I love your precepts; quicken me, O Lord, according to your loving-kindness.”^{Psa 119.159}

“With my whole heart have I sought you; O let me not wander from your commandments.”^{Psa 119.10}

“Forever, O Lord, your word is settled in heaven; your faithfulness is to all generations.”^{Psa 119.89,90}

“Plead my cause and deliver me; quicken me according to your word.”^{Psa 119.154}

“Whatever the Lord pleased, that is what he did in heaven and in earth.”^{Psa 135.6}

“Make me understand the way of your precepts, so shall I talk of your wondrous works.”^{Psa 119.27}

“Remember your word to your servant, upon which you have caused me to hope.”^{Psa 119.49}

“Who is like the Lord our God, who dwells on high?”^{Psa 113.5}

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“Incline my heart toward your testimony, and not to covetousness.”^{Psa 119.36}

“When my spirit was overwhelmed within me, you knew my paths.”^{Psa 142.3}

“My soul is continually in my hand, yet do I not forget your law.”^{Psa 119.109}

“Establish your word for your servant, who is devoted to your fear.”^{Psa 119.38}

THE AUTHOR'S POSTSCRIPT.

THESE promises I have observed: there are many more of most excellent use. But because they need opening to understand them, I would not set them down, lest through the shallowness of my understanding, I were to wrong the precious promises. But I picked out the most plain, and those that were of continual use for soul and body, which I have gained much good by. The promises are our legacies bequeathed to us in the will of our Father, and we are to claim them as we stand in need of any of them. And as God would not have his children wronged in what is bequeathed to them in the will of their Father, much less will he withhold what his Son has bequeathed to us in his last will, which he sealed with his blood. Therefore let us ask for them; for He says he wants to be sought to perform them for us. And when you apply any promise, seek the condition, and labour to keep it, and do not doubt the performance of what is promised; for the one who has promised is both able and faithful.

CHAPTER XII. AN AFFECTIONATE ADDRESS TO COMMUNICANTS. ¹

Now, dearly beloved brethren,

THIS holy sacrament is appointed as a sealing ordinance between Christ and you. The covenants are made; the terms are agreed to on both sides; – God is willing to be yours for all intents and purposes, *your refuge, your rest, and your guide*. While Christ has it, you shall never want; and what God is to him, he (in your order) will be that to you.

You again (through grace) are willing to be his; – his in his own way, and on his own terms: willing to serve him; willing to be betrothed to him, and to be commanded by him, to use his remedies, to follow his counsels, and to acquiesce in him as your blessedness; thus all are agreed; the articles are drawn; the covenants both on God’s part and yours are already written; and here you may come to put everything beyond controversy; and to mutually seal and subscribe to it. O happy and blessed meeting! Christians, do not forget your errand; remember where you are, and what you have come for; and know that you are upon the most solemn transaction that ever passed between the Creator and creature.

It is God’s admirable condescension that he will be tied to us, and enter into bonds with us, to bless us and reward us; and, because our faith is weak, he has brought his surety with him, the Lord Jesus Christ, who is a surety on his part as well as ours, to undertake fulfilling his promises. And he has brought the visible signs and pledges by which all shall be firmly passed and ratified before your eyes. “This is the new testament in my blood,” (Luke 22.20) written *in my blood*, ratified *in my blood*. Oh, Sirs, this is what God does here to reach out to you with his own hand this day! – the new testament in Christ’s blood! Christians, prepare your ears, and rouse your faith, and now believe and hear some of the blessed articles of that covenant that God here signs and seals to you. I shall mention only nine, which I advise you to lay next your hearts while you have a day to live, and you shall find the virtue of these cordials strong and operative in all conditions.

Art. 1. *That he will fulfil for you the place of all relations.* (2Cor. 6.18) “I will be a *Father* to you; you shall be my sons and daughters.” Whatever children may expect from a father, that you may look for from me: I will find you meat: do not worry; I know that you have need of all these things. (Mat. 6.32) You shall be clothed from my wardrobe, (Mat. 6.30) and wear my uniform; and when you need correction, I will remember to do it in mercy, and you shall find that, as a man chastens his son, so the Lord your God chastens you. (Deut. 8.5)

¹ In this chapter, Alleine writes about the ordinance of holy communion. He describes its meaning, its promises, and how the benefits of the New Covenant in Christ’s blood are conveyed to any believer who faithfully partakes of the elements – they are the signs and seals of the covenant. When he uses “here,” he means *at the communion table*. – WHG

“I will be a *husband* to you, and will betroth you to me forever. You need not fear;

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your Maker is so: I will give you my choice love. I will give you my heart.

“I will be a *Lord* and *Sovereign* to you: ‘The Lord is your *judge*, the Lord is your *lawgiver*, and the Lord is your *king*.’ Do not fear the unrighteousness of men. I will judge your cause; I will defend your rights; you shall not stand or fall at man’s bar; you shall not be cast by their votes. Let them curse, I will bless: let them condemn, I will justify. Who shall accuse when I shall acquit? Who shall lay anything to your charge, when I discharge you? When you are on trial for your life, to have your eternal state decided, you shall see your friend, your father, on the bench; and you shall surely stand in judgment, and be found at the right hand, among the sheep, and hear the King say, ‘Come, you blessed!’

“I will be a *shepherd* to you. Fear no evil, for I am with you; you shall not want, for I will feed you; you shall not wander so as to be lost, for I will restore you; I will cause you to lie down in green pastures and lead you beside still waters. If my officers are careless, I will do it myself. ‘As for you, O my flock, thus says the Lord God, I will judge between cattle and cattle: I will feed my flock, says the Lord God, and cause them to lie down; I will seek what was lost, and bring back what was driven away, and bind up what was broken, and strengthen what is sick; but I will destroy the fat and the strong, and I will feed them with judgment.’

“I will be a *physician* to you. I will heal your backslidings, and cure all your diseases; fear not; a soul never miscarried that left itself in my hands, and would but follow my prescription.”

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Well, this is one of the articles that God here seals – that for you he will be in the place of all relations. Silence, you quarrelling unbelief! I think I hear you whispering that *this is too good to be true; that it would be presumption for us to count upon all this*. “What! Shall those who must say to corruption, *You are my father*, be able to say to the incorruptible God, *You are my Father*? Shall those who must say to the worm, *you are my mother and my sister*, be able to say to the angels of light, *You are my fellow servants*, and to the King of glory, *You are my brother and kinsman*? Shall Majesty espouse himself to misery, and worms-meat be married to immortality and life? How can these things be? “

No but who are you to reply against God, O heart of unbelief? Do you, under a sly pretence of humility, argue with your Maker, and call veracity into doubt? Is this not his word, his promise, his covenant? And is this not his seal? Why then do you doubt, O you of little faith?

Art. II. That he will entitle you to all the divine perfections. (Gen. 17.7) “I will be a God to you.” Mark this, that God gives himself away, and he gives his Son to you, (Isa. 42.6.) “I will give you for a covenant of the people.” This is the church’s triumph, (Isa. 9.6) “To us a son is

given.” And he gives his Spirit to you, (John 14.16) “He shall give you another comforter.” And believers acknowledge the receipt, (1Cor. 2.12) “We have received the Spirit of God.”

Thus you see all the persons of the Godhead are conveyed to you, and so are all the perfections of the Godhead; and so the covenant runs.

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(Gen. 17.1) “I am the Almighty God (*or the all-sufficient God*); walk before me and be upright;” these are the terms between God and a believer, “Be upright before me, and I will be all-sufficient to you.” The all-sufficiency of God encompasses all perfections. Truth without power, or power without wisdom, or both without goodness, would not be all-sufficiency: all-sufficiency takes in all that is in God, (if we may speak of God’s most simple essence according to the shallow reach of our present capacity). Indeed, it comprehends infinitely more than can be said or thought. Why, now, this is the covenant of grace which God establishes with you this day – that he will be a God all-sufficient to you.

Christians, rouse up your faith, now appropriate and apply the promises, now believe strongly and steadfastly; and believing will fill you with joy both unspeakable and full of glory. I do not wonder if your faith is up to it, in so great and high a mystery, to draw near to Infinite Majesty, and to consideringly and without resistance say, “You are mine and all that you have;” this is no easy thing. But you may not dare to doubt it. Can you question him who is the truth? Can the strength of Israel lie, or can his word deceive you? But the soul is ready to reply, *Oh! The thing is too high and great for me to presume to believe!* and is ready to cry out with astonished Peter, *Depart, Lord, for I am a sinful man!*

But why does your hand tremble, and your heart fail you, and your feet begin to sink (as Peter’s did when walking on the water)? What do you balk at? Is it at the truth of the promises? *No, says the trembling soul, I am sure that so much can never belong to me who is so sinful;*

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I am afraid it is not mine! Why, what does the prophet say? “Only be upright.” What, even though you have a hundred failings? Yet your heart is upright; the bent of your heart is mainly for God and holiness; your conscience is troubled by all sin, little as well as great, secret as well as open, and you do not deliberately allow yourself any sin: in the settled frame of your heart, you prefer pleasing God, and you value his favour and fellowship above all worldly good; therefore you are upright – these marks are infallible. What! Do you object because of your failings? Are you under a covenant of works? Do you think God now requires perfection? The covenant is plain; God contends for uprightness, and God has wrought in you that condition which he requires of you. What can be plainer? Will you allow the devil and unbelief to snatch the bread out of your hand, when God tells you *it is yours?* Will you be against yourself, and refuse your own peace, when God has come to seal you for the day of redemption? This is what the Lord here seals to you: that he will be an all-sufficient God to you.

O believe, and be thankful, and rejoice in your own blessedness. O happy, thrice-happy soul, to whom the living God thus signs and seals, and assigns over all his infinite perfections as your everlasting possession!

Art. III. *That he will discharge you from all your debts.* (Heb. 8.10, 12) This is the covenant: “I will be merciful to their unrighteousness, and I will remember their sins and iniquities no more.” (Isa. 1.18) “Though your sins are as scarlet, they shall be as white as snow.” Do you believe this? Come near, beloved Christian, approach believingly,

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and here you shall see the Lord crossing out all your debts, taking away the charges against you, declaring that he has received a ransom, and he is satisfied, contented, and paid.

O happy man, who will leave all your sins behind you! Why, this is the very thing the faithful God here seals to you. Your pardon is written in his most sacred blood, which is here shed for the remission of sins; so that you may triumph with the apostle, “Who can condemn? It is Christ that died.” [Rom 8.34](#)

Art. IV. *That he will save you from all your enemies.* Not from the combat, but from the conquest; the victory shall be sure, so far as God is engaged. So the covenant runs in its first discovery, *that the seed of the woman shall break the serpent’s head, though he should bruise his heel.* (Gen. 3.15) By *the seed of the woman*, do not understand Christ only; but *all believers*. By *the serpent*, do not understand Satan only, but all his party, the ungodly persecuting world who are his children, and all our tyrannous lusts, which are his brood, his works. By his *bruising our heel*, understand his *molesting and wounding of us*, but not mortally. By our *breaking his head*, understand the *total and final victory* which we shall most certainly obtain *over him and his party* at last.

Christians! What should we fear? “Death?” The covenant sealed here removes death from you as a legacy; and behold, it brings the head of your conquered enemy on a platter. (1Cor. 3.22) “Death is yours.” O blessed and most grateful present! “Satan?” The covenant assures you God will bruise him under your feet shortly. (Rom. 16.20) “The world?” Be of good cheer. Christ

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has overcome the world. (John 16.33) “Hell?” There is no condemnation for those who are in Christ Jesus. (Rom. 8.1) “Sin?” This is indeed to be dreaded, but with a watchful and cautious fear, not a fainting, discouraging fear: “Sin shall not have dominion over you.” (Rom. 6.13-14)

Christians, here now is meat for your faith! What! Do all these holy promises not move you, or do they carry too little savour or relish with them? What! Shall the Almighty God give it to you under his own hand, that you are a free man, and yet you take little account of it? Shall he give you your protection, and you lay it aside as a useless paper that signifies little? Oh, Sirs! When your hearts are ready to faint because the sons of Anak are in the way; when you see the black-guard gaping upon you, and the king of terrors levelling at you, and a wicked world armed with

rage against you, and full of malice, and the thieves and conspirators in your heart are watching for their opportunity to betray everything to them; yet do not let this discourage you. These would be enough indeed to make a considering man's heart melt and die within him; but the covenant of grace yields such ample relief against all this. O, be ever mindful of the covenant! Remember what has passed this day between the living God and your souls. Watch, O Christian, and stand fast; acquit yourself like a man.^{1Cor 16.13} The conquest is sure: who would not fight with courage if he has the assurance of victory?

Art. V. *That he will befriend you in all conditions.* He will be a fast friend to you in every circumstance, and turn all things to your good: and when you are ready to say unbelievingly with Jacob, "All these things are against me" (Gen. 42.36), he will speak comfortingly to you if he brings you into the wilderness.

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In the fire and the water he will be with you. He will be "a strength to the poor, a strength to the needy in his distress: a refuge from the storm, and a shadow from the heat, when the blast of the terrible one is as a storm against the wall."^{Isa 25.4}

Beloved, here the Lord has come to seal all these promises to you. O, go home and bless yourselves in the sweet security of your estate! God has promised you that, whatever condition you are in, you will have succour and support from him, and enjoy his presence with you, and see his finger in all your troubles sweetly turning all for the best. Go away, and live like believers; do not be afraid of sufferings, but show that you believe what God has promised – that affliction shall not hurt you. The next time any trouble comes upon you, remember what a promise God has passed to you this day; and wait for him, believing for the happy result and outcome of every trial that befalls you.

Art. VI. *That he will take upon himself the care of all your concerns.* "You must not worry about anything. He cares for you. Take no thought what you will eat or drink, nor be of doubtful mind; rather seek the kingdom of God, and all these things shall be added to you."^{Mat 6.31-33} Do you come to this holy ordinance in any distress or trouble? I think you should go from it like Hannah, and your countenance not be sad any longer: God will "number your hairs," and take care that nothing is lost. He will take care of your names, and "bring forth your righteousness as the light."^{Psa 37.6} He will take care of *your substance*; "he will give food to those who fear him, and be ever mindful of his covenant."^{Psa 111.5}

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He will take care of *your seed*, for he will be a God to them, and will entail the blessing on them. He commands that your widows and fatherless children should be left with him.^{Jer 49.11} By covenant, he is to look after their concerns: you need not be solicitous; he is tender towards you when he seems most to neglect you – like Moses' sister who secretly watched behind the bush, and wishingly looked to see what was done to the child; but to those who found him, the baby seemed exposed to famine and death in the reeds.

Art. VII. *That he will give you comfort, or instead, that he himself will be all comfort to you.* “He will be a sun and a shield, and give grace and glory, and no good thing will he withhold from those who walk up-rightly.” (Psa. 84.11) Oh! The treasure that is in these words, *I am your shield and your exceeding great reward!* “I will undertake both for your protection and provision. When evil assails you, I will be a shield to you; when any good is lacking, I will be a supply to you; you shall have children, or else I will be better to you than ten children; you shall have riches, or I will be your store; you shall have friends, if best for you, or else I will be your comforter in the solitude, your counsellor in your distress. My secrets, my ears, and my doors, shall always be open to you.” (Mark 10.30)

“He shall receive a hundredfold in this time; though he does not have the things themselves, yet he shall have all these and more than all these in me; I will be house, friend, and father to him, all in one.” If you had a hundred candles burning in the room, and put out every one and opened the window to let in the sun, this would be better than the hundred lights that were put out; so it is here: if you were to be called on to forsake it all,

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it would be like letting the cistern run dry, and opening the fountain instead.

Art. VIII. *That he will maintain you all your days in his service.* “He will be your guide even unto death.” (Ps. 47.14) Christian, while you have a day to live, God will stand by you: *he will never leave you, nor forsake you.* (Heb. 13.5) *Surely goodness and mercy shall follow you all the days of your lives.* (Ps. 23.6) *And the Lord will never stop doing you good.* (Jer. 32.40) O happy covenant that the Lord seals to you!

Art. IX. *That when you come of age, he will give the kingdom to you.* God says to the believer here, *yours is the kingdom;* whatever is promised in the covenant is sealed in the sacrament. (Luke 12.82) *It is your Father’s good pleasure to give you the kingdom.* (Luke 22.29) *I appoint a kingdom to you.* Mark that the promise is pregnant with a kingdom; it is no less than a crown, a kingdom, that is delivered to you here. (Luke 19.12)

A certain nobleman went to a far country to receive a kingdom for himself, and then to return. This is the business you have come here for: to receive a kingdom for yourselves, and so to return. Oh! I think, you should forget the ground you walk on as you go home, to think what you have received here. I think you should go out from the banquet like Haman did, joyful and with a glad heart. Sirs, do you know what you are doing? Why, by these signs the Lord gives you the kingdom: it is like a man who, by handing you a key or a piece of turf, gives you possession of a house or of land.

Brethren, have you ever read of the *kingdom of joy*, of the *crown of life*, of the *robes of righteousness*, of the *throne of glory*?

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Why, God conveys all these to you here. I tell you, Sirs, these are not big words, nor cunningly devised fables; ^{2Pet 1.16} God Almighty has here come to certify to you the reality of his promises. As sure as you now sit on your seats, you shall shortly sit on your thrones. As surely as you are now clothed with flesh, so you shall surely be clothed with glory. Are you sure you are now on earth? So surely you will be shortly in heaven; the Lord intends you to be in this lower region only for a little while; you must dwell above. Where Christ is, there must you be also. ^{John 14.3} As sure as you now see a crucified Christ, so surely you shall see a glorified Christ. The Lord Jesus anticipates his sentence here, and he calls to you, his guests, “Come, you blessed, inherit the kingdom. Take the writings, hold the seals, here are the conveyances of the kingdom; the donation is sure and full, unalterable, irrevocable.

Christians, do you believe? If you do, I think you should be spellbound; I think you should be filled with unspeakable joy, and full of glory. But do you balk at the promise through unbelief? Do you say, “Oh, it is too much and too great!” Why, how can this be? What! Too great for God to make good? You dare not think so. “But it is too great for me to count upon.” Why, but, man, do you not bear upon you the mark of the Lord Jesus? Whose image and superscription is this? Does your very heart not prize Christ above the whole world? Have you not made a deliberate choice of him to be your head and husband? Have you not entered into a solemn contract with him, to be his for all times and conditions,

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and to love, honour, and obey him, before all others, to your death? And does your heart not stand firm in its choice? Have you not taken him, with his yoke and with his cross? And do you not, in your practice, first seek the kingdom of God and its righteousness? And have you not chosen the way of the kingdom? Are you not in love with holiness, and desire grace more than gold? Do you not prefer a holy, spiritual life, before all the grandeur of the world, and pleasure of the flesh? And is all this not done in a fit, or a flash, but in the settled frame and disposition of your heart? Surely you must wrong God and yourself if you do not consider it this way. Why, these are the marks of the Lord Jesus upon you, the sure marks. Do not fear; these cannot deceive you; they evidence that you are born of God, that you are a son, and so an heir, and therefore you may lay claim to the inheritance.

Come, then, beloved Christian; be of good comfort; why should you doubt? You have the mark of the sheep, and therefore your portion shall be at the right hand, and your sentence shall be among the blessed. Well, then, receive this holy sacrament as the pledge of all this. Go home and look over all these blessed promises, and count them as yours. Do not read them (as too often you did before) as if they did not concern you. Remember what God has promised here under hand and seal to you; and do not leave it all behind when you go from here, but let the remembrance, the sweetness and the fruit of them, abide on you while you have a day to live. Never forget what the Lord has spoken to your soul here. Make more of the promises than you ever did in your life before; bless yourself in them;

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remember how the Lord delivered the promises to you; and how he sealed several articles to you; how he sprinkled his blood on the book of the covenant and gave it you, and said, “This is the new testament in my blood!” ^{Mat 26.28} Oh! Live hereafter a life of joy and faith, as a man who is elevated above the world. Do not live in the old dull and slothful ways; carry on like a believer; and, in a word, walk as one who indeed takes as truth all that the Lord Jesus has spoken to you this day. Let what the Apostle has said be a close to all this: (2Cor. 7.1)

“Having, therefore, the promises, dearly beloved, let us cleanse ourselves from all filthiness, both of flesh and spirit, perfecting holiness in the fear of God.”

THE END.