THE WORK OF JESUS CHRIST, AS AN ADVOCATE, CLEARLY EXPLAIN'D, AND LARGELY IMPROV'D, FOR THE BENEFIT OF ALL ELIEVERS. FROM 

John Bunyan, Author of the Pilgrims Progress.

The Sixth Edition.

LONDON, PRINTED FOR JOHN MARSHALL, AT THE BIBLE IN GRACECHURCH-STREET. 1725.

Price bound 1s.
The Epistle to the READER.

Courteous Reader,

Of all the Excellent Offices which God the Father has conferred on Jesus Christ our Lord, this of his being an Advocate with him for us is not the least, tho' (to the Shame of Saints it may be spoken) the blessed Benefits thereof have not with that Diligence and fervent Desire been enquired after as they ought.

Christ as Sacrifice, Priest and King, with the Glories in, and that flow from him as such, has, God be thanked in this our Day, been much discover'd by our Seers, and as much rejoiced in by those who have believ'd their Words; but as he is an Advocate with the Father, an Advocate for us, I fear the Excellency of that doth still too much lie hid; tho' I am verily of Opinion, that the People of God in this Age have as much need of the Knowledge thereof (if not more need) than had their Brethren that are gone before them.

These Words (if not more need) perhaps may seem to some to be somewhat out of joint, but let the Godly wise consider the Decays that are among us, as to the Power of Godliness, and what abundance of soul Miseries the Generality of Professors now stand guilty of; (as also how diligent their great Enemy is to accuse them at the Bar of God for 'em) and I think they will conclude, that in so saying, I indeed have hid some Truth. Wherefore when I thought on this, and had somewhat consider'd also the transcendent Excellency of the Advocate'ship of this our Lord; and again, that but little of the Glory thereof has by Writing been in our Day communicated to the Church, I ventured to write what I have seen thereof, and do by what doth follow present it unto her for Good.

I count not my self sufficient for this, or any other Truth, as it is in Jesus; but yet I say, I have told you somewhat of it, according to the proportion of Faith, and I believe some will thank God for what I have said about it, but it will be chiefly those who
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Right and Title to the Kingdom of Heaven and Gry doth seem to themselves to be call'd in question their Enemy, at the Bar of the Judge of all.

These, I say, will read and be glad to hear that they have an Advocate at Court that will stand up to ple for them, and that will yet secure to them a Right to the Heavenly Kingdom. Wherefore it is more particularly for those that at present, or that hereafter may be in this dreadful plight, that this my Book is made publick; because it is, as I have shew'd, for such that Jesus Christ is Advocate with the Father.

Of the many and singular Advantages there is that such have by this their Advocate, in his advotting for them, this Book gives some account; as when he pleads, how he pleads, what he pleads, when he pleads, with whom he pleads, for whom he pleads, and how the Enemy is put to Shame and Silence before their God, and all the Holy Angels.

Here is also shew'd to those herein concern'd, how they indeed may know that Jesus is their Advocate, and how their Matters go before their God, before the Judge; and particularly, that they shall come well at last, yea, tho' their Cause (as 'tis theirs) such, in Justification of which themselves do not d to show their Heads.

But have I left the dejected Souls without Dire ons how to entertain this Advocate to plead the Cause: Yea, I have also shewn that he will be with them named by him. Their Comfort also is, that never lost a Cause, nor a Soul, for whom he undertook to be an Advocate with God.

But, Reader, I will no longer detain thee from the perusal of the Discourse: Read and think, read and compare what thou read'st with the Word of God. If thou find'st any Benefit by what thou read'st, give Father and his Son the Glory, and also pray for me. If thou find'st me short in this, or to exceed in it, impute all such things to my weakness, of which I am ways full. Farewell. I humbly resolve thee what
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1 John ii. 1.

And if any Man sin, we have an Advocate with the Father, Jesus Christ the Righteous.

That the Apostle might obtain due regard from those to whom he wrote, touching the things about which he wrote, he tells them, That he receiv'd not his Message to them at second or third hand, but was himself an Eye and Ear-witness thereof. That which was from the Beginning, which we have seen with our Eyes, which we have look'd upon, and our Hands have handled, of the Word of Life, (for the Life was manifest, and we have seen it, and bear witness, and shew unto you that Eternal Life which was with the Father, and was manifest unto us.) that which we have seen and heard, declare we unto you. Having thus told them of his Ground for what he said, he proceeds to tell them also the Matter contain'd in his Errand, to wit, That he brought them News of Eternal Life, as freely offer'd in the Word of the Gospel to them, or rather that the Gospel which they had receiv'd would certainly offer them in at the Gates of the Kingdom of Heaven, were their reception of it sincere and in truth: For, saith he, then the Blood of Jesus Christ the Son of God cleanseth you from all Sin.

Having thus far told them what was his Errand, he sets upon an Explication of what he had said.
especially touching our being cleans'd from Sin; for if faith he, from a being of Sin: For if we say so, we should deceive our selves, and prove that we have no Truth of God in us. But, I mean a being deliver'd from Sin, so as that none at all shall have the care over you, to bring you down to Hell, for the sake of the Blood of Christ. All Trespasses forgiven you.

This done, he exhorts them to shun or avoid, and not to consent to the motions, enticing allurements thereof, saying, I write unto you, Sin not. Let not Forgiveness have her Effect upon you, as to cause you to be negligent of Christian Duties, or to tempt you to give way to Evil. Shall we sin because we are forgiven? Shall we not much matter what manner of life we live, because we are set free from the guilt of Sin and Death? God forbid; let Grace be another Lesson, and lay other Obligations on our Spirits. My little Children, faith he, then I write unto you, that you sin not. What things have come to you by the tidings of Pardon and Salvation, and of the merits to God, to which you are brought by the precious Blood of Christ. Now lest also by Exhortation he should yet be misunderstood, he adds, And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous. I say death this to prevent despousing in those weak and sensible Christians, that are so quick of feeling, if they cry out continually. That there is a thing that they do, but it is attended with weaknesses: Wherefore in the Words presented with two great Truths.
of Jesus Christ.

First, with a Supposition that Men in Christ, while in this World, may sin. If any man sin; any man, none are excluded; for all, or any one of the all of them that Christ hath redeem'd and forgiven, are incident to Sin. By may I mean not a Toleration, but a Possibility; for there is not a man, not a just man upon the earth, that doeth good and sinneth not, Eccles. 7. 20. 1 Kin. 8. 46.

Secondly, The other thing with which we are presented is, an Advocate; If any man sin, we have an Advocate with the Father, Jesus Christ the righteous.

Now there lieth in these two truths two things to be enquir'd into, as,

1. What the Apostle should here mean by Sin.
2. And also what he here doth mean by an Advocate; If any man sin, we have an Advocate.

There is Ground to enquire after the first of these, because tho' here he faith, they that sin have an Advocate, yet in the very next Chapter he faith, such are of the Devil, have not seen God, neither know him, nor are of him.

There is Ground also to enquire after the second, because an Advocate is suppos'd in the Text to be of use to them that sin, If any man sin, we have an Advocate.

1. For the first of these, to wit, what the Apostle should here mean by Sin, If any man sin.

I answer, Since there is a difference in the Persons, there must be a difference in the Sin. That there is a difference in the Persons, is shew'd before; one is call'd a Child of God, the other is laid to be of the wicked One. Their Sins differ also in their degree at least, for no Child of God has so to that degree as to make himself uncapable
The Advocateship

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

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

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

When a Man or a Woman, saith Moses, shall commit a Sin which Men commit, they shall confess their sin, and an atonement shall be made for them. Numb. 5. 5, 6, 7. Mark, it is when they commit a Sin which Men commit. Or as Hosea has it, when they transgress the Commandment like Adam, Hos. 6. 7. Now these are the Sins under consideration by the Apostle, and to deliver us from which we have an advocate with the Father. But for the Sins mention'd in the third Chapter, since the Persons sinning go here under another Character, they also must be of another stamp, to wit a making head against the Person, Merits and Grace of Jesus Christ: these are the Sins of Devils in the World; and for these there is no remission: These they also that are of the wicked one commit, and therefore sin after the similitude of Satan, and so fall into the Condemnation of the Devil.

2dly, But what is it for Jesus to be an Advocate for these? If any man sin, we have an Advocate.

An Advocate is one who pleadeth for another, and...
of Jesus Christ.

ny Bar, or before any Court of Judicature, but this more in its place. So then we have in the Text a Christian, as supposed, committing Sin, and a declaration of an Advocate prepar'd to lead for him: If any man sin, we have an Advocate with the Father. And this leads me first to inquire into what by these words the Apostle must of necessity presuppose. For making use here of the Similitude or Office of an Advocate, thereby to shew the Preservation of a sinning Christian, He must,

1. Suppose that God, as Judge, is now upon the Throne of his Judgment; for an Advocate is to plead at a Bar, before a Court of Judicature. Thus it is among Men; and forasmuch as our Lord Jesus is said to be an Advocate with the Father, it is clear, that there is a Throne of Judgment also: This the Prophet Micah affirms, saying, I saw the Lord sitting upon a Throne, and all the Host of Heaven standing by him on the right hand, and on the left, 1 Kin. 22. 19, 20. Sitting upon a Throne for Judgment, for from the Lord, as then sitting upon that Throne, proceeded the Sentence against King Abab, That he should go and fall at Ramah-gilead. And he did go, and did fall there, as the award, or fruit of that Judgment. That's the first.

2. The Text also supposeth that the Saints as well as Sinners are concern'd at that Bar, for the Apostle faith plainly, that there we have an Advocate. And the Saints are concern'd at that Bar, because they transgress as well as others, and because the Law is against the Sin of Saints, as well as against the Sins of other Men. If the Saints were not capable of committing Sin, what need would they have of an Advocate? 1 Chr. 21. 3, 4, 5.
1 Sam. 12. 13, 14. Yea, tho' they did
they were by Christ so set free from the
that it could by no means take cognizance
of sins, what need would they have of an A-
one at all. If there be twenty places who are Assizes kept in this Land, yet if I
had no Law, what need have I of an A
specially if the Judge be just, and know
one together, as the God of Heaven does.

A Judge that's just, and here's an Advocate
for the Children, an Advocate (for an Advocate, as such, is not of use, a
Bar to plead) therefore here is an Officer
to a Law broken by the Saints as well.

That's the second thing.

3. As the Text supposeth that there is
and Crimes of Saints, so it supposeth that
an Accuser; one that will carefully gather
Faults of good Men, and that will plead
this Bar against them. Hence we read
of the Brethren, that accuseth them
day and night, Rev. 12. 10, 11, 12. for
not only tempt the godly man to sin; but
prevail'd with him, and made him guilty
away to the Court, to God the Judge of
there addresses himself to accuse that man,
lay to his charge the heinousness of his
pleading against him the Law that he had
the light against which he did it, and that
now, for the relief and support of such
people, the Apostle by the Text presents
the Advocate; that is, with one to plead
while Satan pleads against' em; with
pleads for, Pardon, while Satan by accu

to pull Judgment and Vengeance upon.
of Jesus Christ.

If any man sin, we have an Advocate with the Father Jesus Christ the righteous. That's the third thing.

4. As the Apostle supposeth a Judge, Crimes, and an Accuser, so he also supposeth, that those herein concern'd, to wit, the sinning Children, neither can nor dare attempt to appear at this Bar themselves, to plead their own Cause before this Judge and against this accuser: for if they could or durst do this, what need they have an advocate? for an Advocate is of use to them whose cause themselves neither can nor dare appear to plead. Thus Job pray'd for an Advocate to plead his Cause with God, Job 16. 20, 21, and David cries out, Enter not into judgment with thy servant, O God, for in thy sight shall no man living be justified, Ps. 143 1, 2, 3. Wherefore 'tis evident that Saints neither can, nor dare venture to plead their cause. Alas, the Judge is the Almighty and Eternal God; the Law broken is the holy and perfect Rule of God, in itself a consuming Fire; the Sin is so odious, and a thing so abominable, that 'tis enough to make all the Angels blush to hear it but so much as once mention'd in so holy a place as that is, where this great God doth sit to judge. This Sin now hangs about the neck of him that hath committed it, yea, it covereth him as doth a mantle, the Adversary is bold, cunning, and audacious, and can word a thousand of us into an utter silence in less than half a quarter of an hour. What then should the Sinner (if he could come there) do at this Bar to plead? Nothing, nothing for his own advantage. But now comes in his Mercy, he has an Advocate to plead his Cause, If any man sin, we have an Advocate with the Father, Jesus Christ the righteous. That's the fourth thing: But again,
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5. The Apostle also supposeth by the Text, that there is an aptness in Christians, when they have read, to forget that they have an Advocate with Father; wherefore this is written to put them in remembrance, If any man sin, let him remembe we have an Advocate. We can think of all other things well enough, namely, that God is a Judge, that the Law is perfectly holy, that my is an horrible and abominable thing; and then am certainly thereof accus'd before God by Satan. These things, I say, we readily think of, but forget them not. Our Conscience puts us in mind of these, our Guilt puts us in mind of these, the Devil puts us in mind of these, and our Reason and Sense holds the knowledge and remembrance of these close to us; all that we forget is, that we have an Advocate; an Advocate with the Father, that is, one that is appointed to take in hand our Cause, and to plead it by such Law and Arguments as will certainly fetch me off, tho' I cloath'd with filthy Garments; but this, I say, we are apt to forget, as Job, when he said, that one might plead for a man with God as pleads for his Neighbour, Job 16. 21. Such a Job had, but he had almost at this time forgot as he seems to intimate also, where he wisth a Daysman that might lay his Hand upon them by Chap. 9. 33. But our Mercy is, we have one to plead our Cause, an Advocate with the Father, as Christ the righteous, who will not suffer our Soul to be spilt and spoil'd before the Thron but will surely plead our Cause.

6. Another thing that the Apostle would have us learn from the words is this, That to rem
of Jesus Christ.

Or, and to believe that Jesus Christ is an Advocate to us when we have sinned, is the next way to support and strengthen our Faith and Hope. Faith and Hope are very apt to faint when our Sins in their guilt do return upon us; nor is there any more proper way to relieve our Souls, than to understand that the Son of God is our Advocate in Heaven. True, Christ died for our Sins as a Sacrifice, and as a Priest he sprinkles with his Blood the Mercy-seat; ay, but here is one that has sinned grievously, so grievously that his sins are come up before God, yea, are at his Bar pleaded against him by the Accuser of the Brethren, by the Enemy of the Godly: What shall he do now? Why let him believe in Christ. Believe, that's true; but how now must he conceive in his Mind of Christ, for the encouraging him so to do? Why, let him call to mind that Jesus Christ is an Advocate with the Father, and as such he meeteth the Accuser at the Bar of God, pleads for this Man that has sinned against this Accuser, and prevails for ever against him. Here now, tho' Satan be turn'd Lawyer, tho' he accuseth; yea, tho' his Charge against us is true, (for suppose that we have sinned) yet our Advocate is with the Father; Jesus Christ the righteous.

Thus is Faith encourag'd, thus is Hope strengthen'd, thus is the Spirit of the sinking Christian reviv'd, and made to wait for a good deliverance from a bad Cause and a cunning Adversary, especially if you consider,

7. That the Apostle doth also further suppose by the Text, that Jesus Christ, as Advocate, if he will but plead our Cause, let that be never so black unable to bring us off, even before God's Judgment.
The Advocateship

seal, to our joy, and the confounding of our Adversary: For when he saith, we have an Advocate, he speaks nothing if he means not thus; but he does mean thus, he must mean thus, because he speaks here to comfort and support the Fallen; any man sinned? we have an Advocate. But wherefore of that, if yet he be unable to fetch us off with the charge; for Sin at the Bar, and before the Judge of a righteous Judge?

But he is able to do this, the Apostle says, in that he supposes a Man has sinned, as any among the Godly ever did; for so we may understand it, and if he giveth us not leave to understand it so, he saith nothing to the purpose neither; for 'twill be objected by some, But he fetcheth me off, tho' I have done as David, as Solomon, as Peter, or the like? It must be answered, Yes; the openness of the term [any man] the definiteness of the word [Sin] doth naturally allow us to take him in the largest sense; beside, it brings in this Saying as the chief, most apt, and fittest to relieve one crushed down to Death and Hell by the guilt of Sin and a wounded Conscience.

Further, methinks by these words the Apostle seems to triumph in his Christ, saying, My Father, I would have you study to be holy; but your Adversary the Devil should get the advantage of you, and besmear you with the Sin; you have yet, besides all that you have already, an Advocate with the Father, Jesus Christ the righteous; who is, as to his Person, in intercession with God's Wisdom and Worth, able to bring you off to the comfort of your Souls.

Let me therefore for a Conclusion, as to you give you an Exhortation to believe, to hope,
pect, that tho' you haveinned (for now I speak he fallen Saint) that Jesus Christ will make a d end with thee; trust, I say, in him, and he I bring it to pass. I know I put thee upon a l and difficult task, for believing and expect- good, when my guilty Conscience doth no g but clog, burden, and terrify me with the ice of God, the greatness of my Sins, and that ning Torments is hard and Sweating Work : it must be, the Text calls for it, thy Cafe calls it, and thou must do it if thou wouldst glori- Christ; and this is the way to hasten the Issue by Cause in hand, for believing daunts the De- pleaseth Christ, and will help thee before- nd to sing that Song of the Church, laying, O r, thou hast pleaded the Causes of my Soul, thou redeemed my Life, Lam. 3. 55, 56, 57, 58, 59. believe, and hear thy pleading Lord say to thee, Thus saith the Lord, the Lord and thy God, pleased the Cause of his People, Behold, I have in out of thy Hand the Cup of trembling, even the ps of the cup of my fury, thou shalt no more drin gain, Isa. 51. 20, 21, 22. I am not here dis- rsing of the sweetness of Christ's Nature, but he excellency of his Offices, and of his Office advocate ship in particular, which as a Lawyer his Client, he is to execute in the presence of I for us. Love may be where there is no Of- s, and so where no Power is to do us good; ow, when Love and Office shall meet, they I surely both combine in Christ to do the fam Christian good. But of his Love we have trea elsewhere, we will here discourse of the Office his Loving One: And for thy further Infor- ion let me tell thee, That God thy Father
counteth that thou wilt be, when compar'd with his Law; but a poor one all thy days; yea, the postle tells thee so, in that he faith, there is Advocate provided for thee. When a Father provides Crucches for his Child, he doth as good as say, My People are subject to Infirmities: Do not therefore think of thy self above what by plain Texts and fair Inferences drawn from Christ's Offices thou art bound to think. What doth it bespeak concerning thee, The Christ is always a Priest in Heaven, and there are lives to make Intercession for thee, Heb. 7. 24. In this, that thou art at the best in thy self; yea, and in thy best exercising of all thy Graces too; but thy, poor, pitiful, sorry, sinful Man; a Man that would (when yet most holy) be certainly cast away, or not thy High-priest take away for thee the Iniquity of thy holy things. The Age we live in is a wanton Age, the Godly are not so humble as low and base in their own Eves as they should thee their daily Experience calls for it, and in Priesthood of Jesus Christ too.

But above all, the Advocateship of Jesus Christ declares us to be sorry Creatures, for that Off a does as it were predict, that some time or other, we shall basely fall, and by falling be undone; the Lord Jesus stand not up to plead. And as shews this concerning us, so it shews concerning God, that he will not lightly or easily lose his People. He has provided well for us, Blood to wash us in, a Priest to pray for us, that we may be made to persevere; and in case we souly fail, Advocate to plead our Cause, and to recover...
of Jesus Christ.

from under, and out of all the danger that by Sin and Satan we at any time may be brought into.

But having thus briefly pass'd thro' that in the Text which I think the Apostle must necessarily presuppose, I shall now endeavour to enter into the Bowels of it, and see what in a more particular manner shall be found therein. And for my more profitable doing of this Work, I shall choose to observe this Method in my Discourse:

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

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

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

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

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

Sixthly, I shall come to answer some Objections; and lastly, to the Use and Application.

To begin with the first of these, namely, to shew you more particularly of Christ's Office as an Advocate, and wherein it lieth; the which I shall do these three ways.

1. Touch again upon the Nature of this Office; and then,

2. Treat of the Order and Place that it hath among the rest of his Offices. And

3. Treat of the Occasion of the Execution of this Office.
First, To touch upon the Nature of this Office. 'Tis that which impowerseth a Man to plead for a Man, or one Man to plead for another, not in common Discourses, and upon common Occasions, as any Man may do, but at a Bar, or before a Court of Judicature, where a Man is accus'd or impeach'd by his Enemy: I say, this Advocate's Office is such, both here and in the Kingdom of Heaven. An Advocate is as one of our Attorneys, at least in the general, who pleads according to Law and Justice for one or other that is in Trouble by reason of some Miscarriage, or of the naughty Temper of some that are about him, who trouble, and vex, and labour to bring him in danger of the Law. This is the nature of this Office, as I said, on Earth; and this is the Office that Christ executes in Heaven. Wherefore he saith, If any man sin, we have an Advocate, one to stand up for him, and to plead for his Deliverance before the Bar of God, Joel 3.2. Isa. 66.16. Ezek. 39.22. Jer. 2.

For tho' in some places of Scripture Christ is said to plead for him with Men, and that by terrible Arguments, as by Fire, and Sword, and Famine, and Pestilence, yet this is intended by this Text; for the Apostle here saith, he is an Advocate with the Father, or before the Father, to plead for those that there (or that to the Father's Face) shall be accused for their Transgressions: If any man sin, we have an Advocate with the Father, Jesus Christ the righteous. So then this is the Imploy of Jesus Christ, as he is for us an Advocate. He has undertaken to stand up for his People at God's Bar, and before that great Court there to plead by the Law and Justice of Heaven, for their
of Jesus Christ.

their Deliverance, when for their Faults they are accus'd, indicted, or impeach'd by their Adversary.

2. And now to treat of the Order or Place that this Office of Christ hath among the rest of his Offices, which he doth execute for us while we are here in a state of Imperfection: And I think it is an Office that is to come behind, as a Reserve, or for an Help at last, when all other Means shall seem to fail. Men do not use to go to Law upon every Occasion; or if they do, the Wisdom of the Judge, the Jury, and the Court will not admit that every Brangle and foolish Quarrel shall come before them, but an Advocate doth then come into Place, and then to the exercise of his Office, when a Cause is counted worthy to be taken notice of by the Judge, and by the Court. Wherefore he, I say, comes in the last place, as a Reserve or Help at last to plead; and by pleading to set that right by Law which would otherwise have caused an Inlet to more Doubts and further Dangers.

Christ as Priest, doth always Works of Service for us, because in our most spiritual things there may Faults and Spots be found, and these he taketh away of course by the Exercise of that Office; for he always wears that Plaque of Gold upon his Forehead before the Father whereon is written, Holiness to the Lord. But now, besides these common Infirmities, there are Faults that are highly gross and foul, that oft are found in the Skirts of the Children of God: Now these are they that Satan takes hold on; these are they that Satan draws up a Charge against us for; and to save us from these it is that the Lord Jesus is made
made an Advocate. When Joshua was clothed with filthy Garments, Satan stood at his right Hand to resist him; then the Angel of the Covenant, the Lord Jesus, pleaded for his help. By all which it appears, that this Office concerning us, is provided as a Reserve, that we may have help at a pinch, and then be lifted out, when we sink in mire, where there is no standing.

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

Wherefore;

Secondly, The Occasion of his exercising this Office of Advocate, is, as has been hinted ready, when a Child of God shall be found guilty before God of some heinous Sin, of some grievous thing in his Life and Conversation. For those Infirmities that attend the best in the most spiritual Sacrifices, if a Child of God were guilty of ten thousand of them, they are of co
of Jesus Christ.

purged, through the much Incense that is always mix'd with those Sacrifices in the Golden Center that is in the Hand of Christ; and so he is kept clean, and counted upright, notwithstanding those Infirmities: And therefore you shall find, that notwithstanding those common Faults, the Children of God are counted good and upright in Conversation, and not charg'd as Offenders. David, with the Text, did that which was right in the eyes of the Lord, and turned not aside from any thing that he command'd him, all the days of his Life, save only in the matter of Uriah the Hittite, 1 Kin. 15. 5. But was David in a strict sense without fault in all things else? No verily: But that was fault in a higher degree than the rest, and therefore there God sets a blot; ay, and doubtless, for that he was accus'd by Satan before the Throne of God; for here is Adultery, and Murder, and Hypocrisy in David's doings; here is notorious matter, a great Sin, and so a great Ground for Satan to draw up an Indictment against the King, and a thundering one to be sure shall be preferr'd against him. This is the time then for Christ to stand up to plead; for now there is room for such a Question, Can David's Sin stand with Grace? Or, is it possible that a Man that has done as he has, should yet be found a Saint, and so in a saved state? Or, can God repute him so, and yet be Holy and Just? Or, can the Merits of the Lord Jesus reach, according to the Law of Heaven, a Man in this condition? Here is a case dubious, here's a Man whose Salvation, by his foul Offences, is made doubtful; now we must to Law and Judgment, wherefore now let Christ stand up to plead. I say, now was David's Case
dubions, (Psal. 51.) he was afraid that God would cast him away, and the Devil hoped he would and so that end charg’d him before God’s Face; in perhaps he might get Sentence of Damnation to pass upon his Soul: But this was David’s Mercy, he had an Advocate to plead his Cause, by whose Wisdom and Skill in matters of Law and Judgment, he was brought off those heavy Charges from those gross Sins, and deliver’d from that Eternal Condemnation that by the Law of Sin and Death was due thereto.

This is then the occasion that Christ taketh to plead, as Advocate, for the Salvation of his People, to wit, the Cause; he pleadeth the Cause of his People. Not every Cause, but such and such a Cause; the Cause that is very bad, and by which they are involv’d not only in Guilt and Shame, but also in danger of Death and Hell. I say, the Cause is bad, if the Text be true, if Sin can make it bad, yea, if Sin itself be bad. If an Man sin, we have an Advocate: An Advocate to plead for him; for him as consider’d guilty, and so consequently as consider’d in a bad condition. ’Tis true, we must distinguish between the Person and the Sin; and Christ pleads for the Person not the Sin; but yet he cannot be consider’d with the Person, but he must be with the Sin, for tho’ the Person and the Sin may be distinguish’d yet they cannot be separated. He must plead the not for a Person only, but for a guilty Person, for Person under the worst of Circumstances: If a Man sin, we have an Advocate for him, as so consider’d.

When a Man’s Cause is good, it will sufficent
ly plead for it self, yea, and for its Master too
of Jesus Christ.

pecially when it is made appear so to be before the righteous Judge. Here therefore needs advocate, the Judge himself will pronounce righteous. This is evidently seen in Job, Thou art against him (this said God to Satan) to destroy him without a cause, Job 2. 3. Thus far his Cause was good, wherefore he did not need advocate, his Cause pleaded for itself and for its Owner also; but if it was to plead good Cause for which Christ is appointed Advocate, then Apostle should have written thus: If any Man righteous, we have an Advocate with the Father. And I never heard but one in all my Life preach this Text, and he, when he came to handle Cause for which he was to plead, pretended must be good, and therefore said to the People, that your Cause be good, else Christ will not undertake it. But when I heard it, Lord, thought I, is be true, what shall I do, and what will be of all this People, yea, and of this Preacher. Besides, I saw that by the Text the Apostle doleth another Cause, a Cause bad, exceeding if Sin can make it so. (And this was one reason why I undertook this Work.)

When we speak of a Cause, we speak not of a person simply as so consider'd; for, as I said before, Person and Cause must be distinguish'd; nor the Person make the Cause good, but as he relates his Actions by the Word of God. If then God, a righteous Man doth what the Law connies, that thing is bad; and if he be indicted for doing, he is indicted for a bad Cause, and that will be his Advocate must be concerned and about a bad Matter; and how he'll bring Client off, therein doth lie the Mystery.

1
The Advocateship

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

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

This, I say, is a great Mystery, and deserves to be pry’d into by all the Godly, both because much of the Wisdom of Heaven is discover’d in it, and because the best Saint is, or may be concern’d with it. Nor must we by any means let this Truth be loft, because it is the Truth, the Text has declar’d it so; and to say otherwise is to belye the Word of God, to thwart the Apostle, to root up Hypocrites, to rob Christians of their Privilege, and to take the Glory from the Head of Jesus Christ, Luke 18. 11, 12.

The best Saints are most sensible of their Sins,
of Jesus Christ.

It apt to make Mountains of their Molochs: also, as has been already hinted, doth lately to prevail with them to sin; and to make their God against them, Job 2.9, by pleasing that is true, or by surmising evilly of 'em, and they may be accus'd by him. Great is his D**ice towards them, great is his Diligence in their Destruction, wherefore greatly doth he to sift, to try, and winnow them, if perhaps may work in their Flesh to answer his soul, that is, to break out in sinful Acts, that they may be Law to accuse them to their God. Therefore for their sakes this Text that they may see, that when they have they have an Advocate with the Father, Christ the righteous.

Thus have I shew'd you the Nature, the and Occasion of this Office of our blessed Lord Jesus. I come now to shew you how Jesus Christ doth manage this his Office of an Advocate for us. And that I may do this to good advantage, I shall chuse this Method for the doing of it.

I shall shew you how he manages this Office his Father.

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

And he manages this his Office of Advocate his Father.

He doth it by himself, by no other, as under him, no Angel, no Saint, no Workman here, but Jesus, and Jesus only. This the same implies, We have an Advocate speaking of one, one alone, without an Equal or an
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Inferior. We have but one, and he is Jesus Christ.

Nor is it for Christ's honour, nor for the benefit of the Law, or of the justice of God, that but Jesus Christ should be an Advocate for saving Saint. Besides, to assert the contrary, doth it but lessen Sin, and make the Advocate of Jesus Christ superfluous? It would lessen it should it be removed by a Saint or Angel; would make the Advocateship of Jesus Christ superfluous, yea, needless, should it be possible Sin could be removed from us by either Saint or Angel.

Again, if God should admit of more Advocates than one, and yet make mention of never a one but Jesus Christ; or if John should allow another, and yet speak nothing but of Jesus Christ, yea, that an Advocate under that Title should be mentioned but once, but once only in all the things of God, and yet that divers should be admitted stands neither with the Wisdom or Love of God, nor with the Faithfulness of the Apostle.

Saints have but one Advocate, if they will use or improve their Faith in that Office for their help, so; if not, they must take what follows.

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

Secondly, As Jesus Christ alone is Advocate God's Bar, and that alone, is that before which pleads, for God is Judge himself, Deut. 32. Heb. 13, 23. Nor can the Cause which now
to plead be remov'd into any other Court, either by Appeals or otherwise.

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

Thirdly, As he pleadeth by himself alone, and nowhere else but in the Court of Heaven with the Father, so as he pleadeth with the Father for us, he observeth this Rule:

1. He granteth and confesseth whatever can rightly be charg'd upon us; yet so, as that he taketh the whole charge upon himself, acknowledg ing the Crimes to be his own.

O God, says he, thou know'st my foolishness, and my sins: my guiltiness is not hid from thee, Psal. 69. 5. And this he must do, or else he can do nothing: if he hides the Sin, or lef seneth it, he is faulty; if he leaves it still upon us, we die: He must then take our Iniquity to himself, make it his own, and so deliver us; for having thus taken the Sin upon himself, as lawfully he may, and lovingly doth, for we are Members of his Body, (so 'tis his Hand,
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Thus his Foot, his Eye that hath sinned: it followeth that we live if he lives; and who can desire more? This then must be thoroughly considered, if ever we will have Comfort in a Day of Trouble and Distress for Sin.

And thus far there is, in some kind, a Harmony betwixt his being a Sacrifice, a Priest, and an Advocate; as a Sacrifice our Sins were laid upon him, Isa. 53. as a Priest he beareth them, Exod. 28. 38. and as an Advocate he acknowledges 't to be his own, Psal. 69. 5. Now having acknowledged them to be his own, the Quarrel is no more betwixt us and Satan, for the Lord Jesus has espoused our Quarrel, and made it his. All then that we in this matter have to do, is, to stand at the Bar by Faith among the Angels, and see how the business goes. O blessed God! what a Lover of Mankind art thou! and how gracious is our Lord Jesus, in his thus managing matters for us!

2. The Lord Jesus, having thus taken our Sins upon himself, next pleads his own Goodness as God on our behalf, saying, Let not them that were on thee, O Lord God of Hosts, be ashamed for my sake; let not those that seek thee be confounded for my sake, O God of Israel; because for thy sake I have borne reproach, shame hath cover'd my Face, Psal. 60. 6, 7. Mark, Let them not be ashamed for my sake; let them not be confounded for my sake. Shame and Confusion are the Fruits of Guilt, or of a Charge for Sin, Jer. 3. 25. and are but an entrance into Condemnation, Dan. 12. 2. John 5. 29. But behold how Christ pleads, saying, Let not that be for my sake, for the merit of my Blood, for the perfection of my Righteousness, for the prevailing cry of my Intercession. Let them not be ashamed...
of Jesus Christ. 25

For my sake, O Lord; God of Hosts. And let no man object, because this Text is in the Psalms, as if it were not spoke by the Prophet of Christ, for both John and Paul, yea, and Christ himself, do make this Psalm a Prophecy of him: Compare Ver. 9 with John 2. 17. and with Rom. 15. 3. and ver. 21 with Mat. 27. 48. & 15. 25.

But is not this a wonderful thing, That Christ could first take our Sins, and account them his own, and then plead the Value and Worth of his whole self for our Deliverance? For by these words [for my sake] he pleads his own self, his whole self, and all that he is and has: And thus aptus us in good estate again, tho' our Cause was very bad.

To bring this down to weak Capacities: Suppose a Man should be indebted Twenty thousand pounds, but has not Twenty thousand Farthings to pay it with; and suppose also that this Man be sued for this Debt, and that the Law also by which he is sued will not admit of a Penny bate; his Man may yet come well enough off, if his advocate or Attorney will make the Debt his own, and will, in the presence of the Judges, out with his Bags, and pay down every Farthing: Why this the way of our Advocate. Our Sins are call'd Debts, Matt. 6. 12; we are sued for them at the law, Luke 12. 59. and the Devil is our Accuser, but behold, the Lord Jesus comes out with his Vorthinefs, pleads it at the Bar, making the Debt his own, Mark 12. 42. 2 Cor. 3. 5. and faith, now them not be ashamed for my sake, O Lord God of Hosts, let them not be confounded for my sake, O God of Israel. And hence, as he is said to be an Advocate, so he is said to be a Propitiation, or a
of Jesus Christ.

Thus have I shewed you how Christ doth Advocate it with God, and his Father, for us, and I have been the more particular in this, because the Glory of Christ and the Comfort of the Dejected is greatly concern'd and wrap't up in it. Look then to Jesus, if thou hast sinned; to Jesus, as an Advocate pleading with the Father for thee: Look to nothing else, for he can tell how, and that by himself, to deliver thee; yea, and will do it in a way of Justice, which is a Wonder, and to the Shame of Satan, which will be his Glory, and also to thy compleat Deliverance, which will be thy Comfort and Salvation.

But to pass this, and come to the second thing, which is, to shew you how the Lord Jesus manages this his Office of an Advocate before his Father, against the Adversary; for he pleadeth with the Father, but pleadeth against the Devil; he pleadeth with the Father Law and Justice, but against the Adversary he letteth out himself.

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

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

Christ, when he died, died not to satisfie Satan, but his Father; not to appease the Devil, but
to answer the Demands of the Justice of God nor did he design, when he hang'd on the Tree triumph over his Father, but over Satan. He deem'd us therefore from the Curse of the by his Blood, Gal. 3. 13. and from the Power Satan by his Resurrection, Heb. 2. 14. He deliver'd us from Righteous Judgment by Price Purchase, but from the Rage of Hell by Fire and Conquest.

And as he acted thus diversly in the Work our Redemption, even so he also doth in the Execution of his Advocate's Office. When he pleads with God, he pleads so; and when he pleads against Satan, he pleads so: And how he pleads with God when he deals with Law and Justice I have shew'd you; and now I'll shew you how he pleads before him against the Accuser of Brethren.

First, He pleads against him the well-pleased that his Father has in his Merits, saying, *This shall please the Lord*; or this doth or will please the Lord better than any thing that can be propounded Psal. 69. 31. Now this Plea being true, as it is being establish'd upon the liking of God Almighty, whatever Satan can say to obtain our Everlasting Destruction, is without ground, and for reasonable. I am well pleased, saith God, Mat. 3.

and again, The Lord is well pleased for [in] Christ Righteousness sake, Isa. 42. 21. All that enter Actions against others, pretend that Wrong is done ther against themselves, or against the King. No Satan will never enter an Action against us in Court above, for that Wrong by us has been done to himself, he must pretend then, that he sues for that Wrong has by us been done to our King.
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Act of Mercy, Justice and Righteousness that the Heathens beheld? And all this is true reference to the Case in hand; wherefore, Lord rebuke thee, is that which, in conclusion, Satan must have for the Reward of his Work. Malice against the Children, and for his customary Works of the Son of God.

Now our Advocate having thus established the Law of Heaven, his Plea with God for against our Accuser, there is a way made for to proceed, upon a Foundation that cannot be broken: wherefore he proceeds in his Plea, and ther urges against this Accuser of the Brethren.

Secondly, God's interest in his People, and peth that God would remember that: The Lord rebuke thee, O Satan; the Lord that hath shewn Jerusalem, rebuke thee. True, the Church, Saints are despised in the World, wherefore I do think to tread them down: The Saints also weak in Grace, but have Corruptions are strong, and therefore Satan, the God of World, doth think to tread them down; but Saints have a God, the Living, the Eternal and therefore shall not be trodden down, yea, shall be helden up, for God is able to make it stand, Rom. 14. 4.

It was Haman's Mischief to be engag'd against the Queen, and the Kindred of the Queen, that made him he could not prosper, that brought him to Contempt and the Gallows; had he sought to ruin another People, probably he might have brought his Design to a desirable Conclusion, his compassing the Death of the Queen spoil'd Satan also, when he fighteth against the Church; must he sure to come to the worst, for God by
of Jesus Christ.

in that; therefore 'tis said, The Gates of
all not prevail against it; but this hundred
that he is permitted to make almost what
he will of those that belong not to God.
Now many doth he accuse, and soon get out
God, against 'em, a License to destroy 'em!
'ry'd Abah, and many more. But this, I say,
y great block in his way, when he meddles
Children, God has an Interest in them:
God cast away his People? God forbid, Rom.
. The Text intimates, That they, for Sin,
serv'd it, and that Satan would fain have
been so; but God's Interest in them pre-
hem: God hath not cast away his People
before known. Wherefore when Satan accuses
before God, Christ (as he pleadeth his own
and Merit) pleadeth also against him that
that God has in them.

this (to some) may seem but an indifferent
for what Engagement lieth, may they say,
iod to be so much concern'd with them,
sin against him, and often provoke him
nearly? Besides, in their best State they
ter Vanity, and a very thing of nought.
Man (sorry Man) that thou art mindful of
that thou shouldst be so?
wer, Tho' there lieth no Engagement up-
for any Worthiness there is in Man, yet
nth a great deal upon God for the Worthi-
ity is in himself. God has engag'd himself
is, having chosen them to be a People to
and by this means they are so secur'd from
can do against them, that the Apostle is
pon this very account) to challenge all de-
do its worst against them, saying, Wh
gether for the good of them whose Call to God is the Fruit of this Purpose, this Eternal Purpose of God, Rom. 8. 28, 29, 30.

Sixthly, The Eternal Inheritance is by a Covenant of free and unchangeable Grace made over to those thus chosen; and to secure them from the Fruits of Sin, and from the Malice of Satan, it is seal'd by this our Advocate's Blood, as he is Mediator of this Covenant, who also is become Surety to God for them, to wit, to see them forth coming at the Great Day, and to set them there safe and sound before his Father's Face after the Judgment is over, Rom. 9. 24. Heb. 9. 15. ch. 7. 22 ch. 13. 20. chap. 9. 17, 18, 19, 20, 21, 22, 23, 24 John 10. 28, 29.

Seventhly, By this Choice, Purpose, and Decree the Elect, the concern'd therein, have allotted 'em by God, and laid up for 'em in Christ, a Sufficiency of Grace to bring them thro' all Difficulties to Glory; yea, and they, every one of 'em, after the first Act of Faith, (the which also they shall certainly attain, because wrap't up in the Promise for them) are to receive the Earnest and Firstfruits thereof into their Souls, 2 Tim. 1. 9. Ali. 14. 22. Ephes. 1. 4, 5, 13, 14.

Now put all these things together, and they feel if there be not weight in this Plea of Christ against the Devil; he pleads God's Choice and Interest in his Saints against him, an Interest that is secur'd by the Wisdom of Heaven, by the Grace of Heaven, by the Power, Will, and Mercy of God in Christ; an Interest in which all the Three Persons in the Godhead have engag'd themselves by mutual Agreement and Operation, to make good when Satan has done his all. I know there as
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Trespasses, Charges, and Accusations. But Men know that a Man's proper Goods therefore forfeited, because they committed them to great Transgressions. As Man sin, we have an Advocate with the Father for Christ, the righteous.

Now the Strength of this Plea (thus placed, upon Christ's Interest in his People) is great; many weighty Reasons on its side,

First, They are mine, therefore in Real dispose, not at the dispose of an Adversary, while a thing can properly be call'd a Man's has therewith to do but my self; (a Man, nor) Christ lose his Right to what is by the weakness of that thing which is his Right. He therefore, as an Advocate, Interest, his own Interest in his People, must take place with the Judge of all the Earth, do Right.

Shall not the Judge of all the Earth do Right?

28. 29.

Secondly, They cost him dear, and that dear bought is not easily parted with, 1 Cor. 6: 18, 19: they were bought with his Blood, Eph. 1:18, 19: they were given him for his Blood; therefore are dear Children, Eph. 5:1: for his by the highest Price; and this Price the Advocate pleadeth against the Enemy of our Salvation; yea, I will add, they are his, because he gave his All for them, 2 Cor. 8:9. Where shall give his All for this or that, then that he has to purchase is become his All. Not has given his All for us, he made himself our Sin, Eph. 1:23; wherefore we are become his Fulness, and so the Church is call'd. 1 Cor. Christ likes well enough of his
of Jesus Christ.

o' it hath cost him his all; The Lines, says he, as fallen to me in pleasant places, I have a goodly visage, Psal. 16. Now put all these things together, and there is a strong Plea in them. Interest, ch an Interest will not be easily parted with: at this is not all, for,

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

Now, I say, the same is true in Christ, his People cost him dear, and he hath made them near to him; wherefore, to plead Interest in them, is to hold fast by an Argument that is strong.

1. They are his Spouse, and he hath made them 'ent; they are his Love, his Dove, his Darling, and counts them so. Now, should a Wretch attempt in open Court to take a Man's Wife away from him, how would this cause the Man to plead for her, and what Judge that is just, and knows that the Man has this Interest in the Woman pleaded for, would yield to, or give a Verdict for the Wretch against the Man whose Wife the Woman is? Thus Christ, in pleading Interest, in pleading for you gave you them'; he pleads by a strong Argument, an Argument that the Enemy cannot invalidate. True, were Christ to plead this before a Saul
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Saul, i. Sam. 25. 44. or before Sampson's father, the Philistine, Jude. 14. 20. perhaps a cherorous Judges would give it against a But I have told you; the Court in which pleads is the highest and the justest, and which there can be no Appeal; wherefore Cause, and so the Cause of the Children must be try'd before their Father, from who to be sure just Judgment shall proceed.

2. As they are call'd his Spouse, so call'd his Flesh, and Members of his Body, 12. 27. Now said Paul to the Church, Body of Christ, and Members in particular. 30. This Relation also makes a man plead. Were a man to plead for a Limb or Member of his own, how would he plead! what Argument would he use! and what sympathy and kindred would his Arguments flow from!

I cannot lose a Hand, I cannot lose a Limb, I cannot lose a Finger; why, Saints are Members. How strenuously would a man insist on the necessity of his Members to him, and the natural necessity of his Adversary in seeking the destruction of his Members, and the Deformity of the Body! yea, a man would shrug, and casts down his visage, and weep, and entreat, and make demurrers and delays to 1000 Years (if possible) before he would lose his Hand, or any other member.

But I say, how would he plead and it for his members, if Judge, Law, Right Equity were all on his side, and if by necessity there could be nothing urg'd, but the which the Advocate had long before mention'd for the effectual overthrow thereof? is true, as to the Case that lies before
Thus we see what strength there lieth in this second Argument that our Advocate bringeth for us against the Enemy. They are his Flesh and Bones, his members, he cannot spare 'em; he cannot spare the, because; nor that, because; nor any, because they are his members: As such; they are dear to him, as such they are useful to him, as such they are an Ornament to him; yea, tho' in themselves they are feeble, and thro' Infirmities much disabled from doing as they ought. Thus if any Man sin, we have an Advocate with the Father, Jesus Christ the righteous. But,

Fourthly, As Christ, as Advocate, pleads for us against Satan, his Father's Interest in us, and his own, so he pleadeth against him that Right and Property he has in Heaven to give it to whom he will. He has a Right to Heaven as Priest and King; 'tis his also by Inheritance, and since he will be so good a Benefactor, as to bestow this on some, but not for their deserts; and since again he has to that end spilt his Blood for, and taken a Generation into Covenant-relation to him, that it might be bestowed on them, it shall be bestowed on them; and he will plead this if there be need, if his People sin, and if their Accuser seeks, by their Sin, their ruin and destruction. Father, faith be, I will that those whom thou hast given me be with me where I am, that they may behold my Glory; [Joh. 17. 24. Which thou hast given me; Christ's will is the will of Heaven, the will of God; shall not Christ then prevail?

I will, faith Christ; I will, faith Satan; but whose will shall stand? 'Tis true, Christ in the Text speaks more like an Arbitrator than an Advocate, more like a Judge than one pleading at a
Bar. I will have it so, I judge that so it can be, and must. But there is also something in the words both before his Father and our Enemy; and therefore he speaketh thus: that can plead and determine also, yea, that has Power so to do: But shall the Heavens stoop to the will of Hell? Or the will of Christ to the will of Satan? Or the Righteousness to the will of Sin? Shall who is God's Enemy, and whose Charge with he chargeth us for Sin, and which is ded not upon love to Righteousness, but malice against God's Designs of Mercy, the Blood of Christ, and the Salvation of people; I say, Shall this Enemy and this Charge vail with God against the well-grounded Christ, and against the Salvation of God's and so keep us out of Heaven? No, no, will have it otherwise, he is the great and his Eye is good. True, Satan was tun of Heaven because he sinned there, and will be taken into Heaven, tho' we have sinned this is the will of Christ, and as Advocate he it against the Face and Accusation of our sary. Thus, If any man sin, we have an Advocate with the Father, Jesus Christ the righteous.

Fifthly, As Christ as Advocate pleaded against Satan, his Father's Interest in us own, and pleaded also what Right he had spoke of the Kingdom of Heaven; so he pleaded against this Enemy that Malice and Enmi is in him, and upon which chiefly his Ch against us is grounded, to the confusion of his This is evident from the Title that our Ad bellows upon him while he pleads for us
him, the Lord rebuke thee, O Satan, O Enemy, saith he; for Satan is an Enemy, and this Name given him signifies so much. And Lawyers in their Pleas can make a great matter of such a Circumstance as this, saying, My Lord, we can prove that what now pleaded against the Prisoner at the bar is of mere malice and hatred, that has also a long time lain burning and raging in his Enemy’s breast against him. This, I say, will greatly weaken the Plea and Acculation of an Enemy: But says Jesus Christ, Father, here is a Plea brought in against my Joshua, that cloaths him with filthy Garments, but it is brought in against him by an Enemy, by one that hates Goodness worse than he, and that loveth Wickedness more than the Man against whom at this time he has brought such a heinous Charge. Then leaving with the Father the Value of his Blood for the Accused, he turneth him to the Accuser, and pleads against him as an Enemy; O Satan! thou that accusest my Spouse, my Love, my Members, it an Enemy: But it will be objected, That the things charg’d are true; grant it, yet what Law takes notice of the Plea of one who doth professedly act as an Enemy? for ’tis not done in love to Truth, Justice, and Righteousness, nor intended or the honour of the King, or the good of the prosecuted, but to gratifie Malice and Rage, and fiercely to kill and destroy. There is therefore a seal of force and strength in an Advocate’s pleading of such a Circumstance against an Accuser, specially when the Crimes now charg’d are solely for which the Law, in the due execution of it, as been satisfied before; wherefore now a Lawyer has double and treble ground or matter to lead for his Client against his Enemy. And this
Advantage against him has Jesus Christ.

Besides, 'tis well known that Satan, as to is the original Cause of those very Crimes which he accuses us at the Bar of God's Tribu Not to say anything of how he cometh to us, licites us, tempts us, flatters us, and always (manner) lies at us to do those wicked things which he so hotly pursues us to the Bar of Ju ment; for tho' 'tis not meet for us thus to pl to wit, laying that fault upon Satan, but rather upon our selves, yet our Advocate will do it, make work of it too before God: *Simen, Sir; Satan has desired to have thee, that he might thee as Wheat, but I have prayed for thee, that Faith fail not*, Luke 22. 31, 32. He maketh mention of Satan's Desires, by way of advan against him, and doubtless so he did in his Ps with God for Peter's preservation. And who did here, while on Earth, as a Saviour in gen that he doth now in Heaven as a Priest an Advocate in special.

I will further suppose that which may be posed, and that which is suitable to our purpose. Suppose therefore that a Father that has a Child whom he loveth, but the Child has not half wit that some of the Family hath, (and I am that we have less wit than Angels) and sup also that some bad-minded Neighbour, by pering with, tempting of, and by unwearied licitations should prevail with this Child to something out of his Father's House or Grot, and give it unto him; and this he doth on pose to set the Father against the Child. And pose again that it comes to the Father's Know ledge, that the Child, thro' the Alluremen
of Jesus Christ.

if a one has done so and so against his Father, will he therefore disinherit this Child? Yea, sup-
pose again that he that did tempt this Child to al should be the first that should come to accuse
Child to its Father, for so doing, would the other take notice of the Accusation of such an

e? No verily; we that are evil can do better in so. How then should we think that the God
Heaven should do such a thing, since also we are a brother that is wise, and that will and can
and the very malice of our Enemy, that doth to all these things against him, for our advantage?
y, this is the sum of this fifth Plea of Christ our
vocate, against Satan. O Satan, says he, thou
Enem to my People, thou pleadeest not our
love to Righteousness, nor to reform, but to
roy my Beloved and Inheritance; the Charge
tew with thou chargest my People is thine own,
. 8. 44. not only as to a matter of charge, but
things that thou accusest them of, are thine;
et in the nature of 'em; also thou hast tempt-
allured, flatter'd, and daily labour'd with 'em,
so that for which now thou do willingly would
'em destroy'd; yea, all this haft thou done
evry to my Father, and to godliness; of hatred
e and my People, and that thou mightest de-
obers besides, 1 Chron. 21. 1. And now what
this Accuser say? Can he excuse himself? he contradict our Advocate? He cannot;
knows that he is a Satan, an Enemy, and as
adversary has he sown his Tares among the
eat, that it might be rooted up; but he shall
have his end, his Malice has prevented him,
so has the Care and Grace of our Advocate:
Tares therefore he shall have return'd to him
again.
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again, but the Wheat for all this shall be gathered into God's Barn, Mat. 13. 25, 26, 27, 28.

Thus therefore our Advocate makes use, in his Pea against Satan, of the rage and malice that the occasion of the Enemies charge, wherewith he accuseth the Children of God; whereas when thou read'st these words [O Satan] say werthy self, Thus Christ our Advocate accuseth Adversary of Malice and Envy against God's Goodness, while he accuseth us of the Sins which we commit, for which we are sorry, and Christ has paid a Price of Redemption: And (thus) any man sin, we have an Advocate with the Father; Jesus Christ the righteous. But,

Sixthly, Christ, when he pleads as an Advocate for his People in the presence of God, against Satan, he can plead these very Weaknesses of his People for which Satan would have them damned for their relief and advantage; Is not this a brand plucked out of the Fire? This is part of the Plea of our Advocate against Satan, for his Servant Joshua, when he said, the Lord rebuke thee, O Satan, Zech. 3. 2. Now to be a Brand plucked out of the Fire, is to be a Saint impatient, weakened deficient, and made imperfect by Sin; for so all the Apostle means when he saith, And others fear with fear, pulling them out of the Fire, having on the Garment spotted by the Flesh, Jude 23. By Fire in both these places we are to understand Sin, for that it burns and consumes as Fire, Rom. 1. 27. Wherefore a man is said to burn when his Lust are strong upon him; and to burn in Lust to others, when his wicked Heart runs wickedly after them, 1 Cor. 7. 9.

Also when Abraham said, I am but dust and ashes
n. 18. 27, he means, he was but what Sin had ; yea, he had something of the smut and barings of Sin yet upon him : wherefore 'twas custom with Israel in days of old, when they Days apart for Confession of Sin, and Humiliation for the same, to sprinkle themselves with, to wallow in Dust and Ashes, Esth. 4. 1, 3. Jer. 26. Job 30. 9. chap. 42. 6. as a token that they confessed they were but what Sin had left, and as they were defiled, weakened and polluted by it.

This then is the next Plea of our goodly Advocate for us, O Satan, this is a brand plucked out of the Fire. As who should say, thou objectest against my Servant Jesus that he is black like a Coal, or that the Fire of Sin, at times, is still burning in him. And what then? the reason why he is not utterly extinct as Tow, is not thy Pity, but my Father's Mercy to him: I have pluck'd him out of the Fire, yet not so out but that the smell thereof is yet upon him; and my Father and I, we consider his weakness, and pity him; for since he is a Brand pulled out, can it be expected by my Father or me, that he should appear before us as clear, and do our biddings as well as if he had ever been there? This is a Brand plucked out of the Fire, and must be consider'd as such, and must be born with as much. Thus as Mephibosheth pleaded for his Excuse, his lameness, 2 Sam. 17. 4, 25, 26. So Christ pleads the infirm and indigent condition of his People against Satan for their Advantage.

Wherefore Christ, by such Pleas as these for his People, doth yet further shew the malice of Satan, (for all this burning comes thro' him) yea, and by it he moveth the Heart of God to pity us, and
7. God has promised, that we at our countin
days shall be spared, as a Man spareth his ow
Son that serves him, Mal. 3. 17.

Now, from all these things it appears that we
have Indulgence at God's hand, and that our
Weaknesses, as our Christ manages the matter for us, are so far off from laying a Block or Bar in the way to the enjoyment of Favour, that the also work for our good; yea, and God's foresight of em has so kindled his Bowels and Compassion to us, as to put him upon devising of such thing for our relief, which by no means could have been, had not Sin been with us in the World and had not the best of the Saints been as a brand plucked out of the burning.

I have seen Men (and yet they are worse than God) take most care of, and also best provide for those of their Children that have been most infirm and helpless: (and our Advocate shall gather his Lambs with his Arm, and carry them in his Bosom.) Yea, and I know that there is such an Art in shewing and making mention of Weaknesses, as shall make the Tears stand in a Parent's Eyes, and as shall make him search to the bottom of his Purse to find out what may do his Weakling good. Christ also has that excellent Art, as he is an Advocate with the Father for us; he can so make mention of us and our Infirmities, while he pleads before God, against the Devil, for us, that he can make the Bowels of the Almighty yearn towards us, and to wrap us up in their Compassions.

You read much of the Pity, Compassion, and the yearning of the Bowels of the mighty God towards his People; all which, I think, is kindled and made burn towards us, by the pleading of our Advocate.
of Jesus Christ.

have seen Fathers offended with their Chi-

but when a Brother has turn'd a skilful Ad-

te, the Anger has been appeas'd, and the means

been conceal'd. We read but little of this
ocate's Office of Jesus Christ, yet much of the

it of it is extended to the Churches: But as

Cause of Smiles, after Offences committed, is
lemansfet afterward, so at the Day when God

open all things, we shall see how many times

Lord, as an Advocate, pleaded for us, and re-
m'd us by his so pleading into the enjoyment

Smiles and Embraces, who for Sin, but a while

re, were under Frowns and Chastisements.

And thus much for the making out how Chrif-
th manage his Office of an Advocate for us

the Father: If any Man sin, we have an Ad-
te with the Father, Jesus Christ the righteous.

I shall come now to the Third Head, to wit,

how you more particularly who they are that have

us Christ for their Advocate.

in my handling of this Head, I shall shew,

That this Office of an Advocate differeth

that of a Priest, and how.

I shall shew you how far Chrif extendeth

his Office of Advocateship; I mean in matters

cerning the People of God; and then,

I shall come more directly to shew who they

that have Chrif for their Advocate.

for the first of these, That this Office of Chrif

Advocate, differeth from that of a Priest:

he is a Priest, a Priest for ever, I heartily ac-

knowledge; but that his Priesthood and Advocate-

should be one and the same, I can't believe.

Because they differ in Name. We may as well

a Father (as such) is a Son, or, that Father and

Son
Son is the self-same Relation, as say a Priest an Advocate, as to Office, are but one and the same thing. They differ in Name as much as and Sacrifice do: A Priest is one, and a Sacrifice is another; and tho' Christ is Priest and Sacrifice too, yet as a Priest he is not a Sacrifice, nor Sacrifice a Priest.

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

3. As they differ in Name and Nature, so they also differ as to their Extent. The Priest the Christ extendeth it self to the whole of God's elect, whether call'd, or in their Sins; but Christ (as Advocate) pleadeth only for the Children of God.

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

5. As they differ in these, so they differ in the matters about which they are employ'd. A Priest concerns himself with every wry thing, and also with the least Imperfection or Infirmity that attend our most Holy Things; but Christ as Advocate doth not so, as I have already shew'd.

6. So that Christ as Priest goes before; Christ as Advocate comes after; Christ as Priest continually intercedes; Christ as Advocate, in great Transgressions, pleads; Christ as
of Jesus Christ.

has need to act always; but Christ as Advocate sometimes only. Christ as Priest acts in times of Peace; but Christ as Advocate in times of Broils, Turmoils, and sharp Contentions; wherefore Christ, as Advocate, is, as I may call him, a Reserve; and his time is then to arise, to stand up and plead, when his are cleath’d with some filthy Sin that of late they have fallen into, as David, Joshua, or Peter. When some such thing is committed by them, as ministrith to the Enemy a few of ground to question the truth of their Grace; or when ’tis a Question, and to be debated, whether it can stand with the Laws of Heaven, with the Merits of Christ, and the Honour of God, that such a one should be sav’d; now let an Advocate come forth, now let him have time to plead, for this is a fit Occasion for the Saints Advocate to stand up to plead for the Salvation of his People. But,

Secondly, I come next to shew you how far this Office of an Advocate is extended. I hinted at this before, so now shall be the more brief.

1. By this Office he offers no Sacrifice, he only as to matter of Justice pleads the Sacrifice offer’d.

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

3. By this Office he prevents not temporal Punishment, but by it he preserves the Soul from Hell.

4. By this Office he brings in no justifying Righteousness for us, he only thereby prevails to have he dispose of that brought in by himself as Priest, or the justifying of those by a new and fresh Act,
who had made their Justification doubtful by falling into Sin. And this is plain in the History of our Joshua, Zech. 3. So often mention'd before.

5. As Priest he hath obtain'd eternal Redemption for us, and as Advocate he by Law maintains Right thereto, against the Devil and his Angels.

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

First, more generally. They are all the true Gracious, those that are the Children by Adoption; and this the Text affirmeth, I write unto you little Children, that you sin not; and if any man have not an Advocate with the Father, Jesus Christ the righteous. They are then the Children by Adoption that are the Persons concern'd in the Advocateship of Jesus Christ. The Priesthood of Christ extendeth itself to the whole body of the Elect, but the Advocateship of Christ doth not so this is further clear'd by this Apostle, and that this very Text, if you consider what immediately follows, We have an Advocate, says he, and also the Propitiation for our Sins. He is our Advocate, and also our Priest. As an Advocate, ours only; but as a Propitiator, not ours only, but also for the Sins of the whole World; to be sure for the Elect throughout the World, and that will extend it for her, let'em.

And I say again, had he not intended that there should have been a stricter limit put to the Advocateship of Christ than he would have us put to his Priestly Office, what needed he, when he speaks: Reckon of the Propitiation which relates to Christ only, I have added, And not for ours only? As
of Jesus Christ.

advocate then he engageth for us that are Children; and as a Priest too he hath appeas'd God's wrath for our Sins: But, as an Advocate, his Offers are confin'd to the Children only, but as a Priest he is not so. He is the Propitiation for our sins, and not for ours only. The sense therefore of the Apostle should, I think, be this; That Christ, a Priest, hath offer'd a Propitiatory Sacrifice for us, but, as an Advocate, he pleadeth only for the children. Children, we have an Advocate to our selves, and he is also our Priest; but as he is a Priest, he is not ours only, but maketh, as such, an end for all that shall be savor'd. The Elect therefore have the Lord Jesus for their Advocate then, when they are by Calling put among the Children, because as Advocate he is entirely the Children; My little Children, we have an Advocate.

Object. But he also faith, If any man sin, we have an Advocate; any man that sineth seems by Text, notwithstanding what you say, to have an advocate with the Father.

Ans. By any man must not be meant any of the world, nor any of the Elect, but any man in Faith and Grace; for he still limits this general term ['man'] with this restriction ['we']: Children, any man sin, we have an Advocate. We, any son of us. And this is yet further made appear, as he faith, that 'tis to them he writes, not only to, but further in this Chapter; I write unto you, Youngmen; I write unto you, Fathers; I write unto you, Youngmen, ver. 12, 13, 14. These the Persons intended in the Text, for under these three Heads are comprehended all Men, for they are either Children, and so Men in Nature, Youngmen, and so Men in Strength; or else
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they are Fathers, and so aged and of Experience. Add to this, by [any Man] that the Apostle intended not to enlarge himself beyond the Persons that are in Grace, but to supply what was wanting by that term [little Children]; for since the strongest Saint may have need of an Advocate, as well as the most feeble of the Flock, why should the Apostle leave it to be so understood, as if the Children, and they only, had an Interest in that Office? Wherefore after he had said; My little Children, I write unto you, that ye sin not, he then adds with enlargement, If any man sin, we have an Advocate with the Father. Yet the little Children may well be mention’d first, since they most want the knowledge of it, are most feeble, and so by Sin may be forc’d most frequently to act Faith on Christ, as Advocate: besides, they are most ready thro’ Temptation to question whether they have so good a Right to Christ in all his Offices as has better and more well-grown Saints; therefore they, in this the Apostle’s Salutation, are first set down, My little Children, I write unto you, that ye sin not: If any Man sin, we have an Advocate, &c.

So then the Children of God are they who have the Lord Jesus an Advocate for ’em with the Father.

First, Since then the Children have Christ for their Advocate, Art thou a Child? Art thou begotten of God by his Word? Jam. 1. 18. Hast thou in thee the Spirit of Adoption? Gal. 4. 6. Canst thou in Faith say Father, Father, to God? Then is Christ thy Advocate, now to appear in the presence of God before thee, Heb. 9. 24. to appear there, and to plead there, in the face of the Court of Heaven for thee, to plead there against thine adversary, whose Accusations are dreadful, whole
Subtility is great, whose Malice is inconceivable, and whose Rage is intolerable; to plead there before a just God, a righteous God, before whose Face thou wouldst die if thou was to shew thy self, and at his Bar to plead thy own Cause. But,

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

This is true in Nature, and so it is in Grace: Wherefore notwithstanding what was said under the first Head, it doth not follow, that if I be a Child I must certainly know it, and also be able to call God Father. Let the first then serve to poise and balance the confident ones, and let this be for the relief of those more feeble; for they that are Children, whether they know it or no, have Jesus Christ for their Advocate, for Christ is assign'd to be our Advocate by the Judge, by the King, by our God and Father, tho' we have not known it. True, at present there can come from hence to them that are thus concern'd in the Advocateship of Christ but little Comfort, but yet it yields 'em great Security; they have an Advocate with the Father, Jesus Christ the righteous. God knows this, the Devil feels this, and the Children shall have the comfort of it afterwards. I say, the time is coming when they shall know, that even then, when they knew it not, they had an Advocate with the Father; an Advocate who was neither loth, afraid, nor ashamed to plead for their Defence against the proudest Foe.

And will not this when they know it, yield 'em com
comfort? Doubtless it will, yea, more, and better kind than that which flows from the ledge that one is born to Crowns and Kingdoms.

Again: As he is an Advocate for the Child, so he is also, as before was hinted, for the old and experienced; for no strength in this World cureth from the Rage of Hell, nor can any Experience while we are here fortifie us against his faults. There is also an incidency in the best; and the bigger man, the bigger the fall, for the hurt, the greater damage. Wherefore 'tis of absolute necessity that an Advocate be provided for the strong as for the weak. Any man; he that is most holy, most reform'd, most refus'd, and purifed, may as soon be in the Dirt as the worst Christian; and so far as I can see, Satan's sign is against them most; I am sure the greatest Sins have been committed by the biggest Saints. This way-faring Man came to David's House, when he stood up against Israel, he provoked David to number the People. 2 Sam. 12. 4, 7. 1 Chr. 2. Wherefore they have as much need of an Advocate as the youngest and feeblest of the Flock. What mind had he to try a fall with Peter? and how quickly did he break the Neck of Judas? Like, without doubt, he had done to Peter, had Jesus, by stepping in, prevented. As long as there is in our flesh, there is danger. Indeed he said to the young men, that they are strong, and that they have overcome the wicked one; but he does not say, they have kill'd him: As long as the Devil may live there is danger, and though a strong Christ may be too hard for, and may overcome his one thing, he may be too hard for, yea, and overcome him two for one afterwards. The
of Jesus Christ. 57

Served David, and thus he served Peter, and thus he in our day has served many more. The strongest are weak, the wisest are Fools, when suffer'd to be sifted as Wheat in Satan's Sieve; yea, and have often been so prov'd, to the wounding of their great Hearts, and the dishonour of Religion.

To conclude this: God, of his mercy, hath sufficiently declar'd the strongest and most sanctified, as well as for the least, weakest, and most feeble Saint, an Advocate. My little Children, I write unto you that you sin, not; and if any man sin, we have an Advocate with the Father, Jesus Christ the righteous.

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

Ans. Well, enquiring Soul, so I will, and therefore hearken to what I say.

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

I say, hast thou entertain'd Jesus Christ for thy Lawyer, to plead thy Cause? Plead my Cause, O God, said David, Psal 35.1. and again, Lord, plead thou my cause Ps. 43.1. This therefore is the first thing that I would propound to thee; Hast thou with David entertain'd him for thy Lawyer, or with good Hezekiah cried out, O Lord, I am oppressed, undertake for me, Isa. 38.14. what say'st thou, Soul? Hast thou been with him, and pray'd him to plead thy Cause, and cried unto him to under-
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dertake for thee? This I call entertaining him to be thy Advocate. And I chuse to follow the Similitude, both because the Scripture seems to hint upon such a way of discourse, and because the Question doth naturally lead me to it. Wherefore I ask again, Hast thou been with him? Hast thou entertain'd him, or desir'd him to plead thy Cause?

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

Ans. I answer, Art thou sensible that thou hast an Action commenc'd against thee in that high Court of Justice that is above? I say, Art thou sensible of this? for the Defendants (and all God's People are Defendants) do not use to entertain their Lawyers, but from knowledge that an Action either is or may be commenc'd against 'em before the God of Heaven. If thou say'st yea, then I ask, who told thee that thou stand'st accused for Transgression before the Judgment-seat of God? I say, who told thee so? Hath the Holy Ghost, hath the World, or hath thy Conscience? for nothing else, as I know of, can bring such tidings to thy Soul.

Again; Hast thou found a failure in all others that might have been entertain'd to plead thy Cause? Some make their Sighs, their Tears, their Prayers, and their Reformations their Advocates, Hast thou try'd these, and found 'em wanting?

Hast thou seen thy state to be desperate, if the Lord Jesu doth not undertake to plead thy cause; for Jesu is not entertain'd so long as Men can make shift without him: But when it comes to this point, I perish for ever, notwithstanding the Help of all, if the Lord Jesu steps not in; then Lord Jesu, good Lord Jesu, undertake for me.
of Jesus Christ.

Haft thou therefore been with Jesus Christ as concern'd in thy Soul, as heartily concern'd, about the Action that thou perceivest to be commence'd against thee?

Quest. You will say, How should I know that?

Ans. I answer, Haft thou well consider'd the nature of the Crime wherewith thou standest charg'd at the Bar of God? Haft thou also consider'd the justness of the Judge? Again I ask, Haft thou consider'd what truth, as to matter of Fact, there is in the things whereof thou standest accus'd? Also haft thou consider'd the cunning, the malice and diligence of thine Adversary, with the greatness of the loss thou art like to sustain? Shouldst thou with Ahab (in the Book of Kings) 1 Kin. 22. 17, to 23. or with the Hypocrites in Isaiah 6. 1, to 10. have the Verdict of the Lord God gone out from the Throne against thee? I ask thee these Questions, because if thou art in the knowledge of these things to see, or if thou art not deeply concern'd about the greatness of the damage that will certainly overtake thee, and that for ever, (shouldst thou be indeed accus'd before God, and have none to plead thy Cause) thou haft not, nor canst not, let what will come upon thee, have been with Jesus Christ to plead thy Cause; and so, let thy Cause be never so desperate, thou standest alone, and hast no Helper, Jer 30. 13. chap. 9. 13. or if thou haft, they not being the Advocates of God's appointing, must needs fall with thee, and with thy burden. Wherefore consider of this seriouly, and return thy Answer to God, who can tell if Truth shall be found in thy Answers better by far than any, for 'tis he that try's the Heart, and therefore to him I refer thee. But,
Secondly, Wouldst thou know whether Jesus Christ is thine Advocate? Then I ask again, Hast thou revealed thy Cause unto him? I say, Hast thou revealed thy Cause unto him? for he that goes to Law for his Right, must not only go to a Lawyer, and say, Sir, I am in trouble, and am to have a Tryal at Law with mine Enemy, pray undertake my Cause; but he must also reveal to his Lawyer his Cause: He must go to him, and tell him what is the matter, how things stand, where the Shoe pinches, and so.

Thus did the Church of old, and thus doth every true Christian now; for tho' nothing can be hid from him, yet he will have things out of thine own Mouth; he will have thee to reveal thy matters unto him, Matt. 20. 32. O Lord of Hosts, said Jeremy, that judgest righteously, and tryest the Reins and the Heart, let me see thy Vengeance upon them, for unto thee have I revealed my Cause, Jer. 11. 20. And again, But, O Lord of Hosts, that tryest the righteous, and seest the Reins and the Heart, let me see thy Vengeance upon them, for unto thee have I opened my Cause, chap. 20. 12. Seest thou here how Saints of old were wont to do; how they did not only in a general way entreat Christ to plead their Cause, but in a particular way go to him and reveal or open their Cause unto him?

O tis excellent to behold how some Sinners will do this when they get Christ and themselves in a Closet alone; when they upon their Knees are pouring out their Souls before him; or, like the Woman in the Gospel, telling him all the truth. O Lord, faith the Soul, I am come to thee upon an earnest Business; I am arrested by Satan, the Bailiff was my own Conscience, and I am like to be accused before the Judgment-seat of GOD; my Salvation lies
Take; I am question'd for my Interest in Heaven; n afraid of the Judge; my Heart condemns me. John iii. 20. My Enemy is subtile, and wants not lice to prosecute me to Death, and then to Hell: o, Lord, I am sensible that the Law is against me, indeed I have horribly sinn'd, and thus and thus I done: Here I lie open to Law, and there I open to Law; here I have given the Adversary vantedge, and there he will surely have a bank against me; Lord, I am distress'd, undertake for me: and there are some things that thou must be acquainted with about thine Advocate, before thou venture to go thus far with him. As,

1. Thou must know him to be a Friend, and an Enemy, to whom thou open'st thy Heart, and until thou comest to know that Christ is a friend to thee, or to Souls in thy condition, thou wilt never reveal thy Cause unto him, not thy sole Cause: And 'tis from this that so many that we Soul-Causes hourly depending before the throne of God, and are in danger every day of eternal Damnation, forbear to entertain Jesus Christ their Advocate, and so wickedly conceal their matters from him, but he that hideth his sins shall prosper, Prov. 28. 13. This therefore must be believ'd by thee, before thou wilt reveal thy Cause unto him.

2. A Man, when his Estate is call'd in question, (I mean his Right and Title thereto) will very cautious, specially if he also questions his title to it himself, to whom he reveals that Aff' ; he must know him to be one that is not on-friendly, but faithful, to whom he reveals such secret as this. Why, thus it is with Christ and Soul; if the Soul is not somewhat persuaded the faithfulness of Christ, to wit, that if he can
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Do him no good; he will do him no harm, never reveal his Cause unto him, but with bide his Counsel from the Lord. This then another thing by which thou maist know the Christ for thy Advocate, if thou haft heart in very deed reveal'd thy Cause unto him.

Now they that do honestly reveal their to their Lawyer, will endeavour to posses I hinted before, with the worst; they will Words make it as bad as they can, for(think by that means I shall prepare him for the that my Enemy can do. And thus Saul with Jesus Christ; see Psal. 51. & 38. with others that might be nam'd, and see it People have not done so. I said (saith David I would confess my Transgressions against my thou forgavest the Iniquity of my Sin. But,

Thirdly, Haft thou Jesus Christ for thy case? or, Wouldst thou know if thou haft? I ask again, Haft thou committed thy Cause to

When a Man retains his Lawyer to stand and plead his Cause, he doth not only reveal commits his Cause to him. I would seek un says Eliphaz to Job, and unto him would I my Cause, Job 5. 8. Now there is different twixt revealing my Cause and committing Man: To reveal my Cause, is to open it up, and to commit it to him, is to trust it in his Many a Man will reveal his Cause to him whom he will yet be afraid to commit it; so that retains a Lawyer to plead his Cause do only reveal, but commit his Cause unto him. Suppose Right to his Estate be calld in qu why then he not only reveals his Cause Lawyer, but puts into his hands his Ev
of Jesus Christ.

Deeds, Leases, Mortgages, Bonds, or what else he
saw, to shew a Title to his Estate. And thus doth
Christians deal with Christ; they deliver up all
him, to wit, all their Evidences, Promises, and
Assurances which they have thought they had for
Heaven and the Salvation of their Souls; and have
desired him to peruse, to search and try 'em every
time, Psal. 139. 23. And if there be Iniquity in me,
lead me in the way everlasting.

This is committing of thy Cause to Christ, and this is the hardest
task of all, for the Man that doth thus, trusteth
Christ with all; and it implieth, that he will live
and die, stand and fall, lose and win according as
Christ manages the business. Thus did Paul, 2 Tim.
1. 12. and thus Peter admonishes us to do.

Now he that doth this must be convinced,

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

2. As they must be convinc'd of his Ability to
help 'em, so they must of his Courage; a man that
has Parts sufficient may yet fail of his Friend for
want of Courage, wherefore the courage and great-
ness of Christ's Spirit, as to the undertaking of the
Cause of his People, is also amply set out in Scrip-
ture. He shall not fail, nor be discouraged, unti
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He hath set Judgment in the Earth, until he hath brought Judgment to Victory, Isa. 42.4. Mat. 12.20.

3. They must also be convinc'd of his Willingness to do this for them; for tho' one be able, and our Courage sufficient, yet if he is not willing to undertake one's Cause, what is it the better? Wherefore he declareth his Willingness also, and how ready he is to stand up to plead the Cause of the Poor, and them that are in want; The Lord will plead their Cause, and spoil the Soul of those that spoiled them, Prov. 22.23.

4. They must also be convinc'd of this, That Christ is tender, and will not be offended at the dulness of his Client. Some Men can reveal their Cause to their Lawyers better than some, and are more serviceable and handy in that Affair than others: But, faith the Christian, I am dull and stupid that way, will not Christ be very fhy of me because of this? Honest Heart, he hath a supply for thy Defects in himself, and knoweth what thou wantest, and where the Shoe pinches, thou art not able distinctly to open matters to him. The Child is prick'd with a Pin, and lies crying in the Mother's Lap, but cannot shew its Mother where the Pin is, but there is Pity enough in the Mother to supply this Defect of the Child, wherefore she undresses it, opens it, searches every Clove from Head to Foot of the Child, and thus finds where the Pin is. Thus will thy Lawyer do, he will search and find out thy Difficulties, and where Satan seeketh an Advantage of thee, accordingly will provide his Remedy.

5. O, but will he not be weary? The Prophet complains of some; that they weary God, Isa. 7.13 and mine is a very cross and intricate Cause, I have...
of Jesus Christ.

aried many a good Man while I have been telling Tale to him, and I am afraid that I shall also try Jesus Christ.

Answ. Soul, he suffer'd and did bear with the manners of Israel forty Years in the Wilderness; Is 13.18. and hast thou try'd him half so long? Be good Souls that have gone before thee have md him a try'd Stone, a sure one to be depend-on as to this, and the Prophet faith positively, 1.28. 16. that He fainteth not, neither is wearied, and that there is no searching of his Understanding, Isap. 40. 28. Let all these things prevail with thee to believe, that if thou hast committed thy cause unto him, he will bring it to pass, to a good ? to so good a pass as will glorifie God, honour Christ, save thee, and shame the Devil.

Fourthly, Wouldst thou know whether Jesus Christ is thine Advocate, whether he has taken in and to plead thy Cause? Then I ask, Dost thou, together with what has been mention'd before, it upon him according to his Counsel, till things all come to a legal issue? Thus must Clients do. Here is a great many turnings and windings about Suits and Tryals at Law, the Enemy also, in his Superfedeas, Cavils, and Motions, offers a speedy Issue, wherefore the Man whose Concern is, must wait; as the Prophet said, I'll look (said he) unto the Lord, I will wait for the l of my Salvation. But how long, Prophet, wilt u wait? Why, says he, until he plead my Cause, I execute Judgment for me, Mic. 7. 7, 8, 9, 10. Perhaps when thy Cause is try'd things for the sent are upon this Issue; thy Adversary indeed, ast, but whether thou shalt have an absolute charge, as Peter had, or a conditional one, as Da-
David, 2 Sam. 12. 10, 11, 14, and as the Corinthians had, that's the Question. True, thou shalt be compleatly sav'd at last, but yet whether 'tis more best to leave thee a Memento of God's Displeasure at thy Sin, by awarding, that the Sword shall ne'er depart from thy House, or that some sore Sickness or other Distresses shall haunt thee as long as thou livest, or perhaps that thou shalt walk without the light of God's Countenance for several Years and a Day. Now, if any of these three things happen to thee, thou must exercise Patience, and wait; thus did David, I waited patiently; and again he exercised his Soul in this Virtue, saying, My Soul, wait thou only upon him, for my Expectation is from him, Psal. 62. 5. For now we are judged of the Lord, that we may not be condemn'd with the World: And by this Judgment, tho' it sets us free from their damnation, yet we are involv'd in many troubles, and perhaps must wait many a Day before we can know that (as to the main) the Verdict hath gone on our side. Thus therefore, in order to thy waiting on him without fainting, it is meet that thou shouldst know the Methods of him that manages thy Cause for thee in Heaven; and suffer not Distraught to break in and bear Steway in thy Soul, for he will at length bring thee forth to the light, and thou shalt behold his Righteousness. She also that is thine Enemy shall see it, and Shame shall cover her that said unto thee, Where is thy God?

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

Ans. 1. To wait, is to be of good courage, to live in expectation, and to look for Deliverance, tho' thou hast sinned against thy God: Wait on the Lord, be of good courage, and he shall strengthen thy Heart.
of Jesus Christ.

To wait upon him is, to keep his way, to humbly in his appointments: Wait on the Lord, and keep his way, and he shall exalt thee to sit the Land, Psal. 37. 3.

To wait upon him, is to observe and keep the Directions which he giveth thee; to oblige, even while he stands up to plead thy Cause, without doing this, a man may marr his Cause in the hand of him that is to plead it; wherefore of an evil matter, have no correspondence with thy Enemy, walk humbly for the wicked thou hast committed, and loath and abhor thyself for it in Dust and Ashes. To these things the Scripture every where direct us.

To wait is to incline, to hearken to those Directions thou maist receive from the th of thine Advocate, as to any fresh matters may forward and expedite a good Issue of thy ir in the Court of Heaven. The want of this the reason that the Deliverance of Israel did er so long: O (says he) that my people had heare d to me, and Israel had walk'd in my ways! I'd soon have subdued their Enemies, and turned Hand against their Adversaries. The haters of Lord should soon have submitted themselves, but time should have endured for ever, Ps. 81. 13.

Also if it tarry long, wait for it; do not lude that thy Cause is lost, because at pre thou dost not hear from Court. Cry if thou O when wilt thou come unto me? but never such a wicked Thought pass thro' thy Heart, g, This Evil is of the Lord, why should I wait the Lord any longer? 2 Kin. 6. 33.

But take heed that thou turn not thy wait-
ing into sleeping; wait thou must, and wait patiently too, but yet wait with much longing and earnestness of Spirit, to see or hear how matter go above. You may observe, that when a Man that dwells far down in the Country, and has some Business at the Term, in this or another of the King's Courts, tho' he will wait his Lawyer's time and convenience, yet he will so wait as fit to enquire at the Posthouse, or at the Carriers, if a Neighbour comes down from Term, at his mouth, for Letters or any other Intelligence, that he may know how his Cause went, whether he or his Adversary had the better. Thus thou must wait upon thy Advocate: His Ordinances are his Posthouse, his Ministers his Carriers, where tidings from Heaven are to be had, and where those that are sued in that Court by the Devil may, at one time or other, hear from their Lawyer, their Advocate, how things are like to go. Wherefore, say, wait at the Posts of Wisdom's House, go to Ordinances with expectation to hear from thy Advocate there; for He will send in due time; tho' it tarry, wait for it, because it will surely come, and will not tarry, Hab. 2. 1, 2, 3. And now, Soul, I have answered thy Request, and let me hear what thou sayst unto me.

Soul. Truly, says the Soul, methinks that by what you have said, I may have this blessed Jesus to be my Advocate, for I think verily I have retain'd him to be my Advocate; I have also reveal'd my Cause unto him, yea, committed both it and my self unto him; and, as you say, wait, Oh, I wait! and my Eyes fail with looking upward. Fain would I hear how my Soul stand eth in the Sight of God, and whether my Sin
I have committed since Light and Grace even unto me) be by my Advocate taken the Hand of the Devil, and by my Advocate mov’d as far from me as the Ends of the are asunder; whether the Verdict has gone hide, and what a Shout there was among gels when they saw it went well with me! as! I have waited, and that a long time, me, as you advise, ran from Ordinance to er, and from Minister to Ordinance, or (as raise it) from the Post to the Carrier, and he Carrier to the Posthouse, to see if I could sight from Heaven, how matters went any Soul there. I have also asked those that the way, if they saw him whom my Soul lod- and if they had any thing to communicate but nothing can I get or find but generals, t I have an Advocate there, and that he in the Cause of his People, and that he will only plead their Cause, but what he has done of that as yet I am ignorant. I doubt, if shall by him be effectually secur’d, that conditional Verdict will be awarded con- me, and that much Bitter will be mix’d my Sweet, and that I must drink Gall and good for my Folly; for if David, Asa, Heze- and such good Men, were so serv’d for their. Chron. 10. 7, 12. why should I lock for o- at the hand of God? But as to this, endeavours to bear the Indignation of the Lord I have sinned against him, Isa. 39. 3, 8. and count it an infinite Mercy, if this Judgment to me from him, that I may not be conden' the World, 1 Cor. 11. 32. I know it is dread- king in darkness, but if that also shall be the
the Lord's Lot upon me, I pray God I in Faith enough to stay upon him till De; then will the Clouds blow over, and I him in the light of the Living.

My Enemy the Devil, as you say, is veiling temper, and tho' he has accus'd fore the Judgment-seat of God, yet when he to me at any time, he glavers and shows he never did mean me harm; but I think that he may get further Advantage again. But I carry it now at a greater distance from me; and, O that I was at the remotest not only from him, but also from that self that laboureth with him for my undoing.

But altho' I say these things now, and yet I have my solitary hours, and in then other strange Thoughts, for thus I think, is bad, I have sinned, and have been vile; shamed my self of mine own doings, and given mine Enemy the best end of the Spy, Law, and Reason, and my Conscience, put him against me, and all is true he puts Charge against me, that I have sinned more than there be Hairs on my Head; I know thing that ever I did in my life, but it had wrinkle or spot, or some such thing in it. Eyes have seen Vileness in the best of my what then, think you, must God needs see in Nor can I do any thing yet, for all I know am accused by my Enemy before the Judg seat of God, better than what already is fect. I lie down in my shame, and my Conversers my Face: I have sinned, what shall I do in O shou preferver of Men? Jer. 3. 24, 25. F. Repl. Well Soul, I have heard what th
of Jesus Christ.

And if all be true which thou hast said, it is true, and gives me ground of Hope, that Jesus Christ is become thine Advocate; and if that be so, my doubt is thy Tryal will come to a good conclusion. And be not afraid, because of the Holy of God, for thine Advocate has this for his Vantage, that he pleads before a Judge that is just, and against an Enemy that is unholy and sected. Nor let the thoughts of the badness of thine Cause terrifie thee overmuch. Cause thou it indeed to be humble, and thou dost well to prostrate thy Face with shame; and 'tis no matter in base and vile thou art; in thine own Eyes, divided it comes not by renew'd acts of Rebellion, but thro' a spiritual sight of thy imperfections; only let me advise thee here to stop, let not thy Shame, nor thy self-abasing apprehension of thyself, drive thee from the firm and permanent ground of Hope, which is the Promise, and the doctrine of an Advocate with the Father; no, let that the apprehension of the badness of thy Cause; it, for as much as he did never yet take Cause that was good, perfectly good of it self; and his Excellency is, to make a man stand that is a bad Cause, yea, he can make a bad Cause good, in a way of Justice and Righteousness.

And for thy further encouragement in this matter, I will here bring in the fourth chief head, with to shew what excellent Privilege it is, to be within the bounds of this Office. If any man sin, we have an Advocate with the Father, Jesus Christ the Righteous.

Priv. 1. Thy Advocate pleads to a price paid, a Propitiation made, and this is a great advance-
tage: Yea, he pleads to a Satisfaction made for all wrongs done, or to be done, by his Elec
tage by one Offering he hath perfected for ever those are sanctified, Heb. x. 10, 14. & 9. 26. By
Offering, that is, by the Offering of himself, one Offering once offer’d, once offer’d in the
of the World. This, I say, thy Advocate pr
When Satan brings in fresh Accusations for
Transgressions against the Law of God, he
not Christ to shift his first Plea, I say, he put
not to his shifts at all, for the Price once paid
in it sufficient Value (would GOD impu
that end) to take away the Sin of the
World. There is a Man that hath Brethren
rich, and they are poor, (and this is the Cal
twixt Christ and us) and the rich Brethren
to his Father, and saith, Thou art related to
Brethren with me, and out of my Store, I pray
let them have sufficient, and for thy satisfac
tion will put into thy hand the whole of what I
which perhaps is worth an Hundred thousand Pounds by the Year; and this other Sum I also give,
they be not d’linherised. Now will not this lie
poor Brethren to live upon a great while? For
Christ’s Worth can never be drawn dry.

Now set the Case again, that some illu
man should take notice that these poor
live all upon the spend, (and Saints do so,
should come to the good mans House, and
plain to him of the spending of his Sons, and
while their elder Brother stands by, what do
think the elder Brother would reply, if he was
good-natured as Christ? Why he would
have set with my Father in store for my Breth
therefore then seekest thou to stop his hand th
of Jesus Christ.

he must give them for their Conveniency; and as for their Extravagancies, I have satis-
them so well, that however he afflicts them, not disinherit them. I hope you will read
ear this, not like them that say, let us do evil good may come, but like those whom the love
Christ contrains to be better: however, this Children's Bread, that which they have of, and without which they cannot live; they must have it, tho' Satan shou'd put Pins
thither to choke the Dogs.

For the further clearing of this, I will shew you with these few Considerations:
Those that are most sanctified, have yet a of Sin and Death in them, Rom. 7. 24. and so
will be while they continue in this World. This Body of Sin strives to break out, and
break out, to the polluting of the Conversation; (if Saints be not the more watchful) Ch. 6. 12.
It has broke out in most sad manner, and that
Strongest Saints, Gal. 5. 17.
Christ offereth no new Sacrifice for the Sal-
and of these his People; for, being raised from
death, he dies no more, Rom. 6. 9. So then if
sin, they must be saved (if saved at all) by
of the Offering already offer'd; and if so,
all Christ's Pleas, as an Advocate, are ground-
upon that one Offering which before, as a
stock, he presented God with, for taking a
of Sin. So then Christians live upon this old
their Transgressions are forgiven for the
worth that yet God finds in the Offer-
that Christ hath offer'd. And all Christ's Plea-
, as an Advocate, are grounded on the suffi-
worth of that one Sacrifice; I mean

E
all his Pleadings with his Father, as to the which the Accuser brings in against them, tho' thou art a Man of infirmity, and so it to nothing as to stumble and fall, if Grace not prevent (and it always preventeth not) value and worth of the Price that was one for thee is not yet worn out, and Christ as advocate still pleadeth (as occasion is given with success, to thy Salvation. And this Price they have who indeed have Christ for their advocate; and I put it here in the first place because all other do depend upon it.

Priv. 2. Secondly, Thine Advocate, as he deth a Price already paid, so, and there pleads for himself as for thee. We are all in one bottom, if he sinks we sink, if we sinks. Give me leave to make out my mean. 1. Christ pleads the value and vertue Price of his Blood and Sacrifice for us: And of this horrible Supposition a little for An fake, That tho' Christ pleads the worth of as Priest, he offereth, yet the Soul for whom pleads perishes eternally. Now where lie fault? In Sin, you say; true, but it is there was more vertue in Sin to damn, that was in the Blood pleaded by Christ to lay he pleaded his Merit, he put it into the against Sin, but Sin hath weigh'd down t of the Sinner to Helli, notwithstanding the of Merit that he did put in against it. Now the result, but that the Advocate goes do well as we, we to Helli, and he in Esteem. As fore, I say, he is concern'd with us, his Cro Honour, his Glory and Renown flies all as those for whom he pleads as an Advocate.
of Jesus Christ, want of worth in his Sacrifice pleaded: But will this ever be said of Christ; or will it be
nd that any for whom Christ as Advocate yet
ads, perish for want of worth in the Price, or of
ect in the Advocate to plead it? No, no, him-
is concern'd, and that as to his own Reputation
nd Honour, as to the value and virtue his Blood, nor will he lose these for want of
ning for them concern'd in this Office.

1. I argue again: Christ, as Advocate, must
ns be concern'd in his Plea, for that every one
whose Salvation he advocates, is his own; so
n if he loses, he loses his own, his Substance
Inheritance. Thus if he lose the whole, and
lose a part, one, any one of his own, he lose
part of his All, and of his Fulness; wherefore
may well think that Christ, as Advocate is
cern'd, even concern'd with his People, and
repose will thoroughly plead their Cause.

Suppose a Man should have a Horse, tho' lame,
a piece of Ground, tho' somewhat barren, if any should attempt to take these away, he
uld not sit still and so lose his own; No, faith
ince they are mine own, they shall cost me five
es more than they are worth, but I will main-
y right. I have seen men sometimes strong-
egag'd in Law for that which, when well con-
er'd by it self, one would think was not worth
arding; but when I have ask'd them, why so
cern'd for a thing of so little esteem? they
swer'd, O, 'tis some of that by which I hold a
ec of Honour, or my right to a greater Income, and therefore I will not lose it. Why thus is Christ en-
'd; what he pleads for is his own, his All, his
ess; yea, 'tis that by which he holds his Roy-
E 2
ally
alty, for he is King of Saints, Rev. 15. 3. 38, 39. Psal. 16. 5, 6. *Tis part of his Estate that by which he holds some of his Titles of Honour, Eph. 5. 6. Jer. 51. 34. Rom. 11. 26. He is Saviour, Redeemer, Deliverer and Captain of some of his Titles of Honour; but if he has any of those upon whose account he wears Titles of Honour, for want of Vertue in his heart or for want of Worth in his Blood, he losteth them all, and not only so, but part of his Royal honours also diminish and lay a blot upon his glorious Titles of Honour; and he is jealous of his own Honour, his Honour he will not give to another.

Wherefore he will not (be not afraid) let nor forsake those who have given themselves to him, and for whom he is become an Advocate with the Father, to plead their Cause; even cause thou art one, one of his own, one by whom he holdeth his glorious Titles of Honour.

Obj. O, but I am but one, and a very sorry one; and what's one, especially such an one as I am. Can there be a miscall the loss of such a one?

Ans. One and one makes two, and so ad infinitum. Christ cannot lose one, but as he may more, and so in conclusion lose all; but of all he has given him he will lose nothing. 38. Besides, to lose one, would encourage Satan, disparage his own Wisdom, make him incapable of giving in, at the Day of Account, the whole to God of those that he has given him. Further this would dishearten Sinners, and make them afraid of venturing their Cause and their Soul to his hand, and would, as I said before, either by Propitiation in some sense ineffectual, or himself defective in his pleading of it; But
of Jesus Christ.

These things must be suppos'd; He will through-lead the Cause of his People, Mic. 7. execute judgment for 'em, bring 'em out to the Light, cause 'em to behold his Righteousness.

Priv. 3. Thirdly, The Plea of Satan is groundless, that is another Privilege: for albeit thou hast sinned, yet since Christ before has paid thy Debt, it is also paid for more; since thou hast not yet beyond the Price of thy Redemption, it must be concluded, that Satan wants a good bottom to build his Plea upon, and therefore must, in confusion, fail of his design. True, there is Sin committed, there is a Law transgressed, but there is no satisfaction for this transgression, and that superabounds; so that there be Sin, yet there wants a Foundation for a Plea. Joshua was anointed with filthy Garments, but Christ had other Garments prepared for him, change of Raiment; wherefore Iniquity, as to the charge of Satan, vanishes. And the Angel answered and said, go away his filthy Garments from him, [this indicates that there was no ground, no sufficient ground for Satan's Charge;] and to him he said, bold, I have caused thine Iniquity to pass from thee, and will cloath thee with change of Raiment, b. 3. 4. Now, if there be no ground, no found sufficient ground, to build a Charge against Child upon, I mean, as to eternal Condemnations, for that's the thing contented for; then, as id, Satan must fall like lightning to the ground be cast over the Bar, as a corrupt and illegal sinner. But this is so, as in part is prov'd already and will be further made out by that which owns. They that have indeed Christ for their refuge, are themselves, by virtue of another
Law than that against which they have sinned, secured from the Charge that Satan brings in against 'em. I granted before, that the Child is God has sinned, and that there is a Law that condemns for this Sin; but here is the thing, the Child is remov'd by an Act of Grace into and under another Law; For we are not under the Law. Rom. 6. 14. & 8. 1, and so consequent; there is now no condemnation for them: wherefore what God speaketh of his dealing with his, he saith, shall not be by their Covenant, Ezek. 16. 61, that is, not by that of the Law, they then being no under the Law. What if a Plea be commenced against them, a Plea for Sin, and they have committed Sin; a Plea grounded upon the Law, and the Law takes cognizance of their Sin? Yet, I say the Plea wants a good bottom, for that the Person thus accused is put under another Law; hence he says, Sin shall not have dominion over you, for you are not under the Law. If the Child was under the Law, Satan's charge would be good, because it would have a substantial ground of support, but since the Child is dead to the Law, Gal. 2. 16, and that also dead to him, for both are true, as to Condemnation, Rom. 7. 5, how can it be that Satan should have a sufficient ground for his charge, tho' he should have Matter of Fact, sufficient Matter of Fact that is Sin? For by his change of Relation he is put out of the reach of that Law. There is a Woman, a Widow, that oweth a Sum of Money, and she is threatened to be sued for the Debt; now what doth she but marry; so when the Action is commenced against her as a Widow, the Law finds her a married Woman, what now can be done? Nothing to her, she is not who the was
of Jesus Christ.

way, she is deliver'd from that state by her Marriage, if any thing be done, it must be done to her Husband. But if Satan will sue Christ for my Debt, he oweth him nothing; and as for what the Law can claim of me while I was under it, Christ has deliver'd me by Redemption from that Curse, being made a Curse for me, Gal. 3. 13.

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

Christ also is made the Mediator of that Covenant, and therefore an Advocate by that, for his Priestly Office and Advocateship are included by his Mediation; wherefore when Satan pleads by the old, Christ pleads by the new Covenant, for the sake of which the old one is removed: In that be faith, A new Covenant, he hath made the first old, now that which decayseth and waxeth old is ready to vanish away, Heb. 8. 13. So then the ground of Plea is with Jesus Christ, and not with our Accuser. Now what doth Christ plead, and what is the ground of his Plea? why, he pleads for exemption and freedom from Condemnation, tho' by the Law of Works his Children have deserved it. F. 4.
And the ground of this his Plea, as to Law, is the matter of the Covenant itself; for thus it runs, For I will be merciful to their Unrighteousness, and their Sins and Iniquities will I remember no more, v. 14. Now here is a Foundation, a Foundation in Law, for our Advocate to build his Plea upon, a Foundation in a Law not to be moved, or removed, or made to give place, as that is forced to do upon which Satan grounds his Plea against us.

Men, when they plead before a Judge, use to plead matter of Law. Now suppose there is an old Law in the Realm, by which Men deserve to be condemn'd to death; and there is a new Law in this Realm that secureth Men from that Damnation which belongs to them by the old; and suppose also that I am completely comprehended by all the Provisoes of the new Law, and not by any tittle thereof excluded from a share therein; suppose again that I have a brangling Adversary that pursues me by the old Law, which yet cannot in right touch me, because I am interested in the new; my Advocate also is one that pleads by the new Law, where only there is ground of Plea; Shall not now mine Adversary feel the power of his Plea to the delivering of me, and the putting of him to shame? Yes verily, specially since the Plea is good, the Judge just, nor can the Enemy find any ground for a Demurr to be put in against my present discharge in open Court, and that by Proclamation; especially since my Advocate has also, by his Blood, fully satisfied the old Law, that he might establish the new, Heb. 10. 9, 11, 12.

Priv. 4: Fourthly, Since that which goeth before is true, it follows, that he that entereth his Plea
of Jesus Christ.

ea against the Children must needs be overthrown, 
always before just Judges 'tis Right that takes ace. 
Judge the right, O Lord, said David, or let 
Sentence come forth from thee, according to the 
aw of Grace. And he that knows what strong 
ound or bottom our Advocate has for his Plea- 
gs, and how Satan's Accusations are without 
nd Foundation, will not be afraid, he speaking 
rist, to say, I appeal to God Almighty, since 
rist is my Advocate by the new Law, whether I 
te to be condemned to Death and Hell for what 
an pleads against me by the old. Satan urgeth, 
 we have sinned, but Christ pleads to his pro-
ratory Sacrifice, and so Satan pleads the Ju-
ce and Holiness of God against us; and there 
Accuser is overthrown again: And to them 
rist appeals, and his Appeal is good, since the 
aw testifies to the sufficiency of the Satisfaction 
at Christ has made thereto by his Obedience, 
m. 3. 22, 23. and also since by another Covenant 
nd himself has given us to Jesus Christ, and so 
iver'd us from the old. Wherefore you read 
ng as an effect of Satan's pleading against us, 
 that his Mouth is stopp'd; as appears by the 3d 
chariah, and that he is cast, yea, cast down; 
you have it in Rev. 12.

Indeed when God admires not, when Christ wils 
t to be an Advocate, and when Satan is bid stand 
 the right hand of one accus'd, Psal. 109. 6, 7. 
 in force, by pleading against him, the things 
arg'd on him by the Law, then he can prevail; 
evail for ever against such a wretched one; but 
hen Christ stands up to plead, when Christ ec-
uses this or that man's Cause, then Satan must 
treat, then he must go down: And this nece-

E 3
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rily flows from the Text, we have an Advocate prevailing one, one that never lost Cause, one always puts the Childrens Enemy to the refore the Judgment-seat of God. This there another Privilege that they have who have Christ for their Advocate; their Enemy must be overthrown, because both Law and Justice on their side.

Priv. 5. Fifthly, Thine Advocate has pity thee, and great Indignation against thine Accuser and these are two excellent things. When a yer hath pity for a Man whose Cause he ple it will engage him much; but when he 1 dignation also against the man’s Accuser, this yet engage him more. Now Christ has both and that not of Humour, but by Grace a tice; Grace to us, and Justice to our Acc He came down from Heaven that he might Priest, and return’d thither again to be a Pri Advocate for his; and in both these Offices velleth his whole force and power against Accuser. For this cause was the Son of God that he might destroy the works of the Devil.

Cunning Men will, if they can, retain one to be their Advocate that has a part Quarrel against their Adversary; for thus they, he that is such will not only plead his but for himself, and to right his own W and since ’tis so, my Concerns and my Advoc are interwoven. I’m like to fare much bet the Anger that is conceiv’d in his Heart of him. And this, I say, is the Childrens case. Advocate counts their Accuser his greatest E and waits for a time to take Vengeance, and takes Opportunity when he has ought to
of Jesus Christ. 33

is People: Hence he says, The Day of Vengeance in my Heart, and the Year of my Redeemed is come, Isa. 63. 3, 4.

I do not say that this Revenge of Christ is, as it-times is a Man’s, of Spite, Prejudice, or other regular lettings out of Passion, but it arises from Righteousness and Truth; nor can it be, but that Jesus must have a desire to take Vengeance on his enemy and ours, since Holiness is in him to the most bounds of Perfection. And I say again, that in all his Pleading as an Advocate, as well as his offering as a Priest, he has a hot and flaming desire and design to right himself upon his foe and ours: Hence he triumph’d over him, when he died for us on the Cross, and design’d the spoiling his Principality, while he pour’d out his Blood for us before God, Col. 2. 14, 15. We then have this advantage more, in that Christ is our Advocate, our Enemy is also his, and the Lord counts him so.

Priv. 6. Sixthly, As thine Advocate, so thy Judge holdeth thine Accuser for his Enemy also. For it is not in love to Righteousness and Justice that Satan accuseth us to God, but that he may destroy the Workmanship of God; wherefore he also fighteth against God when he accuseth the Children; and this thy Father knows right well, he must therefore distinguish between the Charge and the Mind that brings it, specially when what is charg’d upon us is under the gracious Promise of a Pardon (as I have shew’d it is.) Shall not the Judge then hear his Son (for our Advocate is his Son) in the Cause of one that he favours, and that he justly can, against an Enemy who seeks his dishonour, and the destruction of his eternal Designs of Grace?
A mention of the Judge's Son goes far among Countrymen, and great striving there is with their enemies and bad Causes, to have the Judge's Son to plead, promising they will give a Verdict to his Plea, as to any other. But what shall we say concerning our Jesus, who takes part not only with his Christ but with him, and with Law and Justice, standing against our Accuser? Yea, what shall we say when Judge, Advocate, and Law are all to make our Persons stand and escape, what and how truly forever the Charge and Accusation is by which we are assaulted of the Devil? Yet all this is true, wherefore here is another privilege of them that have Jesus for their Advocate.

Priv. 7. Seventhly, Another Privilege that have who have Jesus Christ for their Advocate, that he is undaunted, and of a good courage, the Cause that he undertakes, for that's an entire qualification for a Lawyer, to be bold and daunted in a Man's Cause; such a one is Christ, especially by him that knows he has a braved Antagonist; wherefore he saith, that he shall see his Face like a Flint, Isa. 50. 5, 6, 7. who stands up to plead the Cause of his People.

Yea, of all Men, need this Courage, and to have others Men of hard Heads, because the Affronts they sometimes meet with, be it never so good, in the face sometimes of the chief of a Kingdom. Now Christ is our Law and stands up to plead, not only sometimes always for his People, before the God of Heaven and that not in a corner, but while all the
the left. Nor is it to be doubted but that our
exposer brings many a forecharge against us in
the Court, but however we have an Advocate
at is valiant and courageous, one that will not
ill, nor be discourag'd, till he has brought Judg-
ment into Victory. Hence John inserts his Name,
ying, If any Man sin, we have an Advocate with
the Father, Jesus Christ.

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

For my part, I have often wonder'd, when I've
consider'd what sad Causes Jesus Christ
sometimes takes in hand, and for what sad Souls
sometimes pleads with God his Father, he had
of a Face as hard as Flint, else how could
bear up in that Work, in which, for us, some-
times he is employ'd; a Work enough to make
Angels blush. Some indeed will lightly put off
it, and say 'tis his Office; but I say, his Office,
withstanding the Work in itself is hard, ex-
ceeding hard, when he went to die, had he not de-

ized the shame, he had turn'd his Back upon the
soils, and left us in our Blood: And now 'tis his

in to plead, the Case would be the same, only

can make Argument upon that, which

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seems to yield no Argument at all, to take Courage to plead for a Joshua, for a Joshua cloth'd with Rithy Garments. He, saith he, that is ashamed of me and my words in this adulterous Generation, of him will I be ashamed, &c. Mark 8. 38. Hence it follows that Christ will be ashamed of some, but why not ashamed of others? It is not because their Cause is good, but because they are kept from denying him professedly; wherefore for such he will force himself, and will set his Face like a Flint, and will without shame own, plead, and improve his Interest with God for them, even for them whose Cause is so horribly bad and grosse, that they blush themselves to think on't. But what will not Love do? What will not Love bear with? And what will not Love suffer? Of all the Offices of Jesus Christ, I think this tryeth him as much as any. True, his offering himself in Sacrifice try'd him greatly, but that was but for a while; his grasping as a Captain with the Curse, Death, and Hell, try'd him much, but that also was but for a while; but this Office of being an Advocate, tho' it meets not with such sudden depths of Trouble, yet what it wants in shortness it may meet with in length of time. I know Christ being rais'd from the dead, dies no more; yet he has not left off, tho' in Heaven, to do some works of Service for his Saints on Earth, for there he pleads as an Advocate or Lawyer for his People, Heb. 8. 1, 2. And let it be, that he has no cause of shame, when he standeth thus up to plead for so vile a wretch as I, who have so vilely sinned, yet I have cause to think that well he may, and to shed my Hands before my Face for shame, and
off from Condemnation for my transgressions, his face like a Flint to plead for me with God, against my Accuser. But thus much for the
enth Privilege that they have by Christ, who
him for their Advocate.

rew. 8. Eightly, Another Privilege that they
who get Jesus Christ to be their Advocate
is, He is always ready, always in Court, always
the Judge, then and there to oppose, if our Ac-
comes, and to plead against him what's plead-
for his Children. And this the Text implies,
re it faith, We have an Advocate with the Fa-
, always with the Father. Some Lawyers, tho' 
are otherwise able and shrewd, yet not being 
says in Court and ready, do suffer their poor
ents to be baffled and nonsuitcd by their Ad-
ary; yea, it so comes to pass, because of this 
glelt, that a Judgment is got out against them 
whom they have undertaken to plead, to their 
at perplexity and damage; but no such op-
tunity can Satan have of our Advocate, for he 
with the Father, always with the Father, as to 
Priest, so to be an Advocate; We have an-
ocate with the Father. It is said of the Priests, 
wait at the Altar, and that they give atten-
ce there, 1 Cor. 9. 13. — So of the Magistrate, 
as to his Office, he should attend continually 
his very thing. And as these, to Christ, as to 
Office of an Advocate, attends continually on 
Office with his Father, Rom. 13. 8. We have 
Advocate with the Father, always with the Fa-. And truly such an Advocate becomes the 
ldren of God, because of the vigilancy of their 
ny; for 'tis said of him, that he accuseth us 
and night; Rev. 12. 10. So unweariedly doth 
oth seek and pursue our destruction. But be 
ho
hold how we are provided for him, 

we have an Advocate with the Father; If he comes a-days, our Advocate is with the Father; if he comes a-nights our Advocate is with the Father. Thus then is our Advocate ready to put check to Satan, come he when he will or can to accuse us to the Father. Wherefore these two Texts are greatly to be minded, one of them, for that it shews us the restless of our Enemy, the other, for that it shews us the diligence of our Advocate.

That also in the Hebrews shews us the carefulness of our Advocate, where it faith, He is gone into Heaven, now to appear in the presence of God for us, Heb. 9. 24. Now, just the time present; now the time always present; now, let Satan come when he will. Nor is it to be omitted, that this word, that thus specifies the time, the present time, doth also conclude it to be that time in which we are imperfect in Grace, in which we have many failings, in which we are tempted and accused of the Devil to God: This is the time, and in it, and every whit of it, he now appeareth in the presence of God for us. O the diligence of our Enemy! O the diligence of our Friend! the one against us, the other for us, and that continually. If any man sin, we have an Advocate with the Father Jesus Christ the righteous. This then, that Jesus Christ is always an Advocate with the Father for us, and so continually ready to put a check to every accusation that Satan brings into the presence of God against us, is another of the Privileges that they have who have Jesus Christ for their Advocate.

Priv. 9. Ninth., Another Privilege that they have who have Jesus Christ to be their Advocate.
of Jesus Christ.

this, He is such a one that will not by Bribe,
Flattery, or fair Pretences, be turn'd aside from
suiting of his Client's business. This was the
ult of Lawyers in old time, that they would
left Judgment for a Bribe: Hence the holy one
plain'd, That a Bribe did use to blind the Eyes
the wise, and pervert the Judgment of the right-
out, 1 Sam. 12. 3. Amos 5. 12. Deut. 16. 19. There
three things in Judgment that a Lawyer must
be heed of, one is the nature of the Offence, the
other is the meaning and intendment of the Law-
kers, and a third is to plead for them in dan-
without respect to Affliction or Reward; and
is the Excellency of our Advocate, he will
cannot be byas'd, to turn aside from doing
gment. And this the Apostle intendeth when
calleth our Advocate Jesus Christ the righteous;
have an Advocate with the Father, Jesus Christ
righteous. Or as another Prophet calls him, to
The Just Lord, one that will do no Iniquity,
it is, no Unrighteousness in Judgment, Zeph. 3. 5.
will not be provok'd to do it, neither by the
continual Provocations wherewith, by reason
thy inflamed condition, thou dost oftentimes to do it. And remember that thy Advocate pleads
the new Covenant, and thine Adversary acc-
es by the old; and again, remember that the
Covenant is better and more richly provided
grounds of pleading for our Pardon and Sal-
ion, than the old can be with grounds for a
ge to be brought in by the Devil against us,
sin be never so heinous. 'Tis a better
ent, establish'd upon better Promises.
now put these two together, namely, that Je-
Christ is righteous, and will not swerve in
Judgment; also that he pleads for us by the new Law, with which Satan hath nothing to do, nor (had he) can he by it bring in a Plea against us, Jer. 31. 29. to 34. Ezek. 36. 25. to 30. Heb. 8. 8. to 13. because that Law in the very body of it consists in free Promises of giving Grace unto us, and of an everlasting forgiveness of our Sin. O Children, your Advocate will stick to the Law, to the new Law, to the new and everlasting Cov- eenant, and will not admit that any thing should be pleaded by our Foe that is inconsistent with the Promise of the Gift of Grace, and of the remission of all Sin. This therefore is another Privil- ege that they are made Partakers of who have Jesus Christ to be their Advocate; he is just, he is righteous, he is Jesus Christ the righteous; he will not be turn'd aside to judge awry, either of the Crime or the Law, for favour or affection. Nor is there any Sin but what is pardonable committed by those that have chosen Jesus Christ to be their Advocate.

Priv 10. Tenthly, Another Privilidge that they have who have Jesus Christ to be our Advocate, is this; The Father has made him, even him that is thine Advocate, the Umpire and Judge in all mat- ters that have, do, or shall fall out 'twixt him and us. Mark this well; for when the Judge himself, before whom I am accus'd, shall make mine Ad- vocate the Judge of the nature of the Crime for which I am accus'd, and of matter of Law by which I am accus'd, to wit, whether 'tis in force against me to Condemnation, or whether by the Law of Grace I am set free, (especially since my Advocate has espous'd my Cause, promis'd me Deliverance, and pleaded my Right to the same)
of Jesus Christ.

of Eternal Life) must it not go well with me? Yes verily. The Judge then making thine Advocate the Judge, for he hath committed all judgment into the Son, Joh. 5. 22. hath done it also for thy sake, who hast chosen him to be thine Advocate. Twas a great thing that hapned to Israel, when Joseph became their Advocate, and when Pharaoh had made him a Judge; Thou, says he, shalt be over my House, and according to thy Word shall all my People be ruled. See, I have set thee over all the land of Egypt, and without thee shall no man lift up his hand or foot in all the land of Egypt: only in the Throne I will be greater than thou, Gen. 41. 39. 40. 44. Joseph in this was a type of Christ; and his Government here, of the Government of Christ for his Church. Kings seldom make a man's judge his Advocate, they seldom leave the issue of the whole Affair to the Arbitration of the poor man's Lawyer; but when they do, methinks it should even go to the Hearts desire of the Client, whose the Advocate is, especially when, as I said before, the Cause of the Client is become the Concern of the Advocate, and that they are both wrappt up in the self-same interest; yea, when the Judge himself also is therein concern'd: And yet thus it is with that soul who has Jesus Christ for his Advocate. What say'rt thou, poor Heart, to this? The Judge, so will He, God of Heaven, has made thy Advocate Arbitrator in thy business; he is to judge, God has not refer'd the matter to him, and he has a Concern in thy Concern, an Interest in thy good Speed. Christian Man, dost thou hear? Thou hast put thy Cause into the hand of Jesus Christ, and hast chosen him to be thine Advocate, to plead for thee before
fore God, and against thy Adversary; and has refer'd the Judgment of that matter to Advocate, so that he has power to determine matter. I know Satan is not pleas'd with this, had rather things should have been refer'd himself, and then woe had been to the Child of God; but, I say, God has refer'd the business of Jesus Christ, has made him Umpire and Judge of thine affair. Art thou also willing that he should decide the matter? Canst thou say unto him, David, Judge me, and plead my Cause, O Lord of Psal. 43. 1.

O the Care of God towards his People, and the desire of their Welfare! He has provided them Advocate, and he has refer'd all causes and things that may by Satan be objected and brought against us, to the Judgment and Sentence of Christ our Advocate. But, to come to a conclusion of this, and therefore,

Priv. 11. Eleventhly, The Advantage that has been the Lord Jesus for his Advocate is very great. Thy Advocate has the Cause, has the Law, has the Judge, has the Purse, and so consequently has all that is requisite for an Advocate to have, since together with these he has He has Wisdom, he has Courage, and loves to make the best improvement of his Advantages, for the benefit of his Client: And that which adds to this, he can prove the Debt paid about which Satan makes such ado, a Price given for the ransom of my Soul, and for the Pardon of my Sins. Lawyers do use to make a great matter of it, when they can prove, That that very Debt is paid for which their Client is sued at Law. Now this Christ Jesus himself is Witness to; yea, he himself has
of Jesus Christ.

and that out of his own Purse, for us, with his own hands, before and upon the Mercy-seat according as the Law requireth, Lev. 16. 13, 14, 16. 9, 11, to 24. What then can accuse to our Smiting and troubling the Children of the Most High? Certainly nothing but, as has been said ready, to be cast down; for the Kingdom of God, which is a Kingdom of Grace, and the Power of his Christ, will prevail. Samson's Power lay in his Hair, but Christ's Power, his power to deliver us from the Accusation and Charge of Satan, lay in the worth of his Undertakings. And hence it is said again, And they overcame him by the Blood of the Lamb, Rev. 12. 10; 11, 12. And he was cast down. And thus much for the Privilege that those are made Partakers of who have Jesus Christ to be their Advocate.

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

That Christ should be a Priest to offer Sacrifice, a King to rule, and a Prophet to teach, all men acknowledge, is of necessity; but that should be an Advocate, a Pleader for his People, few see the reason of it: But he is an Advocate and as an Advocate has a Work and Impos- sion distinct from his Priestly, Kingly, or Prophetic Office. John says, he is our Advocate, and signifies also the nature of his Work as such, in that we place where he asserteth his Office; and as I have already shewed you the Nature, I will now shew you the Necessity of this Office.

First, it is necessary, for the more full and ample vindication of the Justice of God, against all
Cavils of the Infernal Spirits. Christ died on Earth to declare the Justice of God to Men, in his justifying of the Ungodly. God standeth upon the Vindication of his Justice, as well as upon the 

thereof; hence the Holy Ghost, by the Prophets and Apostles, so largely disputeth for the vindication thereof, Rom. 3. 24. Isa. Jer. Mal. while it asserteth the reality of the Pardon of Sin, the justification of the Unworthy, and their glorification with God, Rom. 3. chap. 4. chap. 8. Gal. 3. & 4. I say, while it disputeth the justness of this high Act of God, against the Cavils of implacable Sinners. Now the Prophets and Apostles, in those Disputes by which they seek to vindicate the Justice of God in the Salvation of Sinners, are not only Ministers of God to us, but Advocates for him; since, as Elihu has it, they speak on God's behalf, Job. 36. 2. or as the Margin has it, I will shew that there are yet words for God, words to be spoken and pleaded against his Enemies, for the justification of his Actions. Now, as 'tis necessary that there should be Advocates for God on Earth, to plead for his Justice and Holiness, while he saveth Sinners against the Cavils of an ungodly People, so 'tis necessary that there should be an Advocate also in Heaven, that may there vindicate the same Justice and Holiness of God from all those Charges that the fallen Angels are apt to charge it with, while it consenteth that we, tho' ungodly, should be saved.

That the fallen Angels are bold enough to charge God to his face with unjustness of Language is evident in the 1st and 2d of Job; and that they should not be so bold to charge him with unjustness of Actions, nothing can be shew'd to the contrary.
of Jesus Christ.

Further; That God seeks to clear himself is unjust charge of Satan, is as manifest; for the Troubles of his Servant Job were chiefly at purpose: And why he should have one at Heaven to plead for the justness of his doing the Forgiveness and Salvation of Sinners, seems as necessary, even because there's an Advocate the Father seeking to vindicate his Justice, he pleads with him, for us, against the De- and his Objections.

O D is wonderfully pleas'd with his Design in g Sinners, it pleases him at the Heart. And he also is infinitely just, 'tis needful an Advo- should be appointed to shew how in a way of se, as well as Mercy, a Sinner may be sav'd. the good Angels did not at first see so far into Mysteries of the Gospel of the Grace of God, that they needed further Light therein, for indication of their Lord, as Servants; where- they yet did pry and look narrowly into it her, and also bow'd their Heads and Hearts earn yet more by the Church, of the manifold tons of God, 1 Pet. 1. 12. Eph. 3. 9, 10. And if standing Angels were not yet, to the utmost, ect in the Knowledge of this Mystery, (and surely they must know more thereof than n that fell could do) no wonder if these De- whole Enmity could not but animate their race, made and do make their cavils against ice, insinuating, that it is not impartial and it, because it, as 'tis just, justifieth the ungodly. That Satan will quarrel with G O D, I have u'd you, and that he will also dispute against Works with the holy Angels, is more than in- ted by the Apostle Jude, ver. 9. And why not

quar
quarrel with and accuse the Justice of God as unrighteous, for consenting to the Salvation of Sinners, since his best Qualifications are most profound and prodigious Attempts to dethrone the Lord God of his Power and Glory.

Nay, all this is evident, since we have an Advocate with the Father, Jesus Christ the righteous. As again, I say, 'tis evident, that one part of his work as an Advocate, is to vindicate the Justice of God, while he pleadeth for our Salvation, because he pleadeth a Propitiation, for a Propitiation respecteth God as well as us, the appeasing his Wrath, and reconciling his Justice to us, as well as the redeeming us from Death and Hell; yea, it therefore doth the one, because it doth the other. Now, Christ, as an Advocate, pleads a Propitiation with God, for whose Conviction doth he plead it? Not for God's, for he has ordain'd it, allows it, and gloriously acquiesces therein, because he knows the whole Verity thereof. 'Tis therefore for the conviction of the fallen Angels, and for the confounding of all those Cavils that can be invented and objected against our Salvation, by those most subtle and envious ones. But,

2dly, There is matter of Law to be objected and that both against God and us. At least there seems to be so, because of the Sanction that God has put upon the Law, and also because we have sinned against it.

God has said, In the day thou eatest thereof shalt surely die; and, the Soul that sinneth, it shall die. God also standeth still upon the vindication of his Justice, he also favour Sinners. Now it comes our Accuser, and chargeth us of Sin, of being guilty of Sin, because we have transgress th
of Jesus Christ.

Law. God also will not be put out of his way or steps of Grace to save us, else he will say he's just and righteous still; ay, but these are but Sayso's, now shall this be prov'd? Why, now here's room for an Advocate that can plead to matter of Law, but can preserve the Salvation of the Law in the salvation of the Sinner; He shall magnify the Law and make it honourable, Isa. 42. 21. The Margin with, and make him honourable; that is, he shall be the Sinner, and preserve the Holiness of the law, and the Honour of his God. But who is this that can do this? It is the Servant of God, faith the prophet, ver. 1, 13. the Lord, a Man of War. But how can this be done by him? The Answer is, 

It shall be done, for God is well pleased for his Righteousness sake; for 'tis by that he magnifies the law, and makes his Father honourable; that is, even as a publick Person comes into the World under the Law, fulfils it, and having so done, he gives that Righteousness away, for he, as to his own Person, never had need thereof: I say, he gives that Righteousness to those that have need, to those that have none of their own, that Righteousness might be imputed to them.

This Righteousness then he presenteth to God or us, and God, for this Righteousness sake, is well pleas'd that we should be fav'd, and for it an save us, and secure his Honour, and preserve he Law in its Salvation. And this Christ pleadeth against Satan as an Advocate with the Father for us; by which he vindicates his Father's Justice, holdeth the Child of God, notwithstanding his sins, in a state of Justification, and utterly overthroweth and confoundeth the Devil.

For Christ, in pleading thus, appeals to the Law
it self, if he has not done it Justice, saying, Me mighty Law, what Command of thine have I not ffull'd? What Demand of thine have I not fully answer'd? Where is that jot or tittle of the Law thou is able to object against my Doings for want of Satisfaction? Here the Law is mute, it speaketh no word by way of the least Complaint, but rather testifies of this Righteousness, that it is good and holy, Rom. 3. 22, 23. & 5. 15, to 19. Now then, since Christ did this as a publick Person, it follows that others must be justified thereby, that was the end and reason of Christ's taking him to do the Righteousness of the Law; nor can the Law object against the Equity of this Dispensation of Heaven; for, Why might not the God who gave the Law its Being and its Sanctification, dispose as he pleases of the Righteousness which it commendeth? Besides, if Men be made righteous, they are so; and if by a Righteousness which the Law commendeth, how can fault be found with them by the Law? Nay, It is witnessed to by the Law and the Prophets, who confess that it should be unto all, and upon all them that believe, for their Justification, Rom. 3. 20, 21.

And that the mighty God suffereth the Prince of the Devils to do with the Law what he can, against this most wholesome and godly Doctrin, it is to shew the truth, goodness, and permanency thereof; for this is as who should say, Devil, thy worst. When the Law is in the hand of an easie Pleader, tho' the Cause that he pleadeth be good, a crafty Opposer may overthrow the right; but here is the Salvation of the Children in Debate whether it can stand with Law and Justice; the Opposer of this is the Devil, his Argument again
of Jesus Christ.

the Law, he that defends the Doctrine is the Advocate, who in his Plea must justi-
Justice of God, defend the Holiness of the
nd save the Sinner from all the Arguments,
ops and Demurrs that Satan is able to put
 And this he must do fairly, right-
, simply, pleading the Voice of the self-same
for the Justification of what he stands for,
Satan pleads against it; for tho' it is by
Law that our Salvation comes, yet by the
is the new Law approv'd of, and the way
ation thereby by it consented to.
shews therefore that Christ is not ashamed in
the way of our Justification and Salv-
o, nor before Men and Devils: It shews
at he is resolv'd to dispute and plead for the
ho' the Devil himself shall oppose it. And
ur Adversary pretends a Plea in Law at
rt, 'tis meet that there should be an open-
g before the Judge of all about it; but
uch as we neither can nor dare appear to
or our selves, our good God has thought
should do it by an Advocate; We have an
ate with the Father, Jesus Christ the righteous.
s therefore is the second thing that shews
that we have of an Advocate, to wit, our
ary pretends that he has a Plea in Law a-
us, and that by Law we should be other-
spos'd of, than to be made Possessors of the
ly Kingdom. But,

There are many things relating to the
re, to our Life, and to the Threatnings, that
matter of Question and Doubt, and give
vantage of Objections unto him that so eas-
forth to be putting in Cavils against our
Salvation; all which it hath pleas'd God to refer by Jesus Christ our Advocate.

1. There are many things relating to the Promises, as to the largeness and straitness of Words, as to the freeness and conditionality of 'em, which we are not able so well to understand; and therefore, when Satan dealeth with us about 'em, we quickly fall to the ground before him; we often conclude that the Words of the Promise are too narrow and strait to comprehend us; we also think verily that the Conditions of some Promises do utterly shut us out from Hope of Justification and Life; but our Advocate, who is for us with the Father, he is better acquainted with, and learned in this Law, than to be baffled out with a bold word or two, Isa. 50. 4. or with a subtle piece of Hellish Sophistication. He knows the true purport, intent, meaning, and sense of every Promise; and piece of Promise that is in the whole Bible, and can tell how to plead it for advantage, against our Accuser, and doth so: And I gather it not only from his Contest with Satan for Joshua, Zech. 3. and from his Conflict with him in the Wilderness, Mar. 4. and in Heaven, Rev. 14. but also from the Practice of Satan's Emmissaries here; for what his Angels do, that doth he. Now there is here nothing more apparent than that the Instruments of Satan do plead against the Church, from the pretended intricacy, ambiguity, and difficulty of the Promise; whence I gather, so doth Satan before the Tribunal of God, but there we have one to match him, we have an Advocate with the Father, that knows Law and Judgment better than Satan, and Statute and Commandment better than all his Angels; and by the Verdict of our Advocate.
of Jesus Christ.

We, all the Words, and Limits, and Extensions of Words, with all Conditions of the Promises, are expounded and applied. And hence it is that it sometimes doth slay us, that the very Promise we have thought could not reach us, to comfort us by my means, has at another time swallow'd us up with joy unspeakable: Christ the true Prophet has the right understanding of the Word, as an Advocate, has pleaded it before God against Satan, and having overcome him at the Common Law, he hath sent to let us know it by his good Spirit, to our Comfort, and the Confusion of our Enemies. Again,

2. There are many things relating to our Lives that minister to our Accuser: Occasions of many Objections against our Salvation; for, besides our daily Infirmities, there are in our Lives great Sins, many horrible Backslidings; also we oft-times buck and drink in many abominable Errors and deceitful Opinions, of all which Satan accuseth us before the Judgment-seat of God, and pleadeth hard, that we may be damn'd for ever for them. Besides, some of these things are done after Light receiv'd, against present Convictions and Dissipation to the contrary, against solemn engagement to Amendment, when the Bonds of Love were upon us, Jer. 20. 20. These are crying Sins, they have a loud Voice in themselves against us, and give to Satan great advantage and boldness, to sue for our Destruction before the Bar of God; nor loth he want Skill to aggravate and to comment profoundly upon all Occasions and Circumstances that did attend us in these our Miscarriages, to wit, that we did it without a cause; also when we have had many things to help us against such sins, have we had Grace to have used them, and
to have kept us clean and upright. There is also a Sin unto Death, 1 John 5. and he can tell how to labour, by Argument and flight of Speech, to make our Transgressions not only to border upon, but to appear in the hue, shape, and figure of that, and thereto make his Objection against our Salvation. He often argueth thus with us, and faltneith the weight of his Reasons upon our Consciences, to the almost utter destruction of us, and the bringing of us down to the Gates of Despair and utter Destruction; the same Sins, with their aggravating Circumstances, as I said, he pleadeth against us at the Bar of God: But there he meeteth with Jesus Christ our Lord and Advocate, who entereth his Plea against him, unravels all his Reasons and Arguments against us, and sheweth the guile and falsity of them; he also pleadeth as to the nature of Sin, as also to those high Aggravations, and proveth, that neither the Sin in it self, nor yet as joyn’d with all its advantageous Circumstances, can be the Sin unto Death, Col. 2. 19. because we hold the Head, and have not made shipwreck of Faith, 1 Tim. 1. 19. but still, as David and Solomon, we confess and are sorry for our Sins. Thus, tho’ we seem, thro’ our Falls, to come short of the Promise with Peter, Heb. 4. 3. and leave our Transgressions as Stumbling-blocks to the World with Solomon, and minister occasion of a Question of our Salvation among the godly, yet our Advocate fetches us off before God, and we shall be found safe (and in Heaven at last) by them in the next World, who was afraid they had lost us in this.

But all these Points must be manag’d by Christ for us, against Satan, as a Lawyer, an Advocate, who
of Jesus Christ.

who to that end now appears in the presence of God for us, and wisely handleth the very Crisis of the Word, and of the Failings of his People, together with all those nice and critical Juggles by which our Adversary laboureth to bring us down, to the Confusion of his Face.

3. There is also the Threatnings that are annex'd to the Gospel, and they fall now under our Consideration. They are of two sorts, such as respect those who altogether reject the Gospel, or those who profess it, yet fall from that Profession. The first sort of Threatning cannot be pleaded against the Professors of the Gospel, as against those that never profess'd it; wherefore he undertakes to manage those Threats against us who belong to those that have profess'd, and have fallen from it, Ps. 109. 6. Joshua fell in it, Zech. 3. 1, 2. Judas fell from it, and the Accuser stands at their right hand, before the Judgment of God, to resist them by pleading the Threats against 'em, to wit, that God's Soul should have no pleasure in them, [If my man draws back, my Soul shall have no pleasure in him.] Here's a Plea for Satan, both against one and t'other, they are both apostatiz'd, both drawn back, and he is subtile enough to manage it. Ay, but Satan, here is also Matter sufficient for a Plea or our Advocate against thee, parasuch as the ext words distinguish betwixt drawing back and drawing back unto Perdition; every one that draws back doth not draw back unto Perdition, Heb. 10. 8, 39. Some of them draw back from, and some in the Profession of the Gospel. Judas drew back from, and Peter in the Profession of his Faith; wherefore Judas perisheth, but Peter turns again, because Judas drew back unto Perdition, but Peter...
yet believ'd to the saving of the Soul. Nor
doeth Jesus Christ, when he sees 'tis to no purpose,
at any time step in to endeavour to save the Soul.
Wherefore, as for Judas, for his backsliding from
the Faith, Christ turns him to Satan, and leaveth
him in his hand, saying, When he shall be judg'd,
let him be condemn'd, and let his Prayer become sin,
Psal. 109. 7. but he did not serve Peter so. The
Lord will not leave him in his hand, nor condemn him
when he is judg'd, Ps. 37. 33. He will pray for him
before, and plead for him after he has been in the
Temptation, and so secure him, by vertue of his
Advocateship, from the lath of the Threatning that
is made against final Apostacy. But,

4. The Necessity of the Advocate's Office in
Jesus Christ appears plainly in this, To plead a
bout the Judgments, Distresses, Afflictions, and Trou-
bles that we meet withal in this Life for our Sins.
For tho' by vertue of this Office Christ fully takes
us off from the Condemnation that Unbelievers
undergo for their Sins, yet he doth not thereby
exempt us from temporal Punishments, for we see
and feel that they daily overtake us; but for the
proportioning the Punishment for Transgression, as
that comes under the censure of the Law, 'tis fit
we should have an Advocate that understands both
Law and Judgment, to plead for equal distribu-
tion of Chastisement, according, I say, to the Law
of Grace: And this the Lord Jesus doth.

Suppose a Man, for Transgression, be indicted
at the Affizes; his Adversary is full of Malice,
and would have him punish'd sorely, beyond
what by the Law is provided for such Offence;
and he pleads, that the Judge will affliet and
punish as he in his malicious mind desireth: But

the
of Jesus Christ. 105

the man has an Advocate there, and he enters his Plea against the Cruelty of his Client's Accuser, saying, My Lord, it cannot be as our Enemy would have it; the Punishment for these Transgressions are prescrib'd by that Law that we here ground our Plea upon; nor may it be declin'd to satisifie its Envy, we stand here upon Matters of Law, and appeal to the Law. And this is the Work of our Advocate in Heaven. Punishments for the Sin of the Children come not headlong, not without measure, as our Accuser would have 'em, nor yet as they fall upon those who have none to plead their Cause: Hath he smote the Children according to the stroke wherewith he hath smitten others? No, in measure when it shooteth forth, (or seeks to exceed due bounds) thou wilt debate with it: he starteth his rough Wind in the day of his East Wind, Isa. 27. 7, 8, 9. Thou wilt debate with it, enquiring and reasoning by the Law, whether the shootings forth of the Affliction (now going out for the Offence committed) be not too strong, too heavy, too hot, and of too long a time admitted to distress and break the Spirit of this Christian; and if it be, he applies himself to the Rule to measure it by, he fetches forth his Plumb-line, and sets it in the midst of his People, Amos 7. 7, 8. Isa. 28. 17. and lays Righteousness to that, and will not suffer it to go further, but according to the terms, bounds, imits and measures which the Law of Grace admits, so shall the Punishment be. Satan oft saith of us, when we have sinned, as Abishai said of himself after he had curs'd David, Shall not this man die for this? 2 Sam. 19. 21. But Jesus our Advocate answers as David, What have I to do with thee, O Satan? Thou this day art an Enemy to...
me; thou seest for a Punishment for gressions of my People, above what is allot by the Law of Grace, under which they a yond what their Relation that they sta Father and my self will admit. Wheref vocate be pleadeth against Satan, when in against us a Charge for Sins com the regulating of Punishments both as degree, and continuation of Punishm this is the reason why, when we are are not condemn'd, but chasten'd, that we should not be condemn'd with Hence David says, The Lord had not over to the will of his Enemy, Psal. 27. gain, The Lord hath chasten'd me sore, not given me over unto Death, Psal. 118. Plea was, That the Lord would give to his Will, and to the Tyranny of D says our Advocate, that must not b would be an affront to the Covenant un Grace has put 'em; that would be to 'em by a Covenant of Works under are not. There is a Rod for Children; for those of them that transgress; this R hand of a Father, and must be us'd as by the Law of that Relation, not for the but correction of the Children; not to Rage of Satan, but to vindicate the my Father; not to drive 'em further fi bring 'em nearer to their God. But,

5. The necessity of the Advocate's Christ is also maniest in this, for th need of one to plead the efficacy of old Eter nal Inheritance, when our Interest seems questionable by reason of new Tra
hat God's People may, by their new and repeated Sins, as to Reason at least, endanger their interest in the eternal Inheritance, is manifest by the Groanings of theirs as these, 

Why dost thou cast me off? Psal. 43. 2. & 51. 11. Cast me not away from thy presence, Psal. 60. 1. And, O God, by thy thou cast us off for ever? Psal. 74. 1. Yet and in the Book of Leviticus, that thou any of the Children of Israel should have sold, mortgaged or made away with their Inheritance, they did not thereby utterly make void their Title to an Interest therein, but it should again return to them, and they again enjoy the possession of it in the Year of Jubilee. In the Year of Jubilee, faith God, we shall return every man to his Possession; the Land shall not be sold for ever, nor be quite cut off, for the Land is mine, for ye are strangers and sojourners with me. In all the Land of your Possession, you shall grant a Redemption for the Land, Lev. 25.

The Man in Israel that, by waxing poor, did sell his Land in Canaan, was surely a type of the Christian who, by Sin and Decays in Grace, has forfeited his Place and Inheritance in Heaven; but as the Ceremonial Law provided that the poor man in Canaan should not by his Poverty lose his Portion in Canaan for ever, but that it should return to him in the Year of Jubilee; so the Law of Grace has provided that the Children shall not for their Sin lose their Inheritance in Heaven for ever, but it shall return to them in another World, 1 Cor. 11. 32. All therefore that happeneth in this Case, is, they may live without the comfort of it here, as he that had sold his House in Canaan might live without the enjoyment of it till the Jubilee: They may also seem to come short of i
when they die, as he in Canaan did, that deceased before the Year of Jubilee: But as certainly as he that died in Canaan before the Jubilee did yet receive again his Inheritance, by the hand of his relative Survivor, when the Jubilee came, so certainly shall he that dieth, and that seemeth in his dying to come short of the Celestial Inheritance now, be yet admitted, at his rising again, to the repossession of his Old Inheritance at the Day of Judgment. But now here's room for a Caviller to object, and to plead against the Children, saying, They have forfeited their part of Paradise by their Sin, what Right then shall they have to the Kingdom of Heaven? Now let the Lord stand up to plead, for he is Advocate for the Children. Yea, let them plead the sufficiency of their first Title to the Kingdom, and that it is not their doings can sell the Land for ever. The reason why the Children of Israel could not sell the Land for ever, was because the Lord, their Head, reserv'd to himself a Right therein; The Land shall not be sold for ever, for the Land is mine. Suppose two or three Children have a lawful Title to such an Estate, but they are all profuse and prodigal, and there's a Brother also that has by Law a chief Right to the same Estate; this Brother may hinder the Estate from being sold for ever, because 'tis his Inheritance, and he may, when the limited time that his Brethren had sold their Share therein is out, if he will, restore it to 'em agen. And in the mean time, if any that are unjust should go about utterly and for ever to deprive his Brethren, he may stand up and plead for 'em, That in Law the Land cannot be sold for ever, for that it is his as
of Jesus Christ.

O my Brethren! Christ will not part with right of the Inheritance unto which you are born; your Profuseness and Prodigality shall make him let go his hold that he hath for you heaven; nor can you according to Law sell Land for ever, since 'tis his, and he hath the principal and chief Title thereto. This also gives ground to stand up to plead for you against those that would hold the Kingdom from you ever; for let Satan say what he can against; yet Christ can say, The Land is mine, and consequently that his Brethren could not sell it.

Says Satan, if the Inheritance be divided.

But (says Christ) the Land is undivided, no has his part set out and turn'd over to him;

besides, my Brethren yet are under-age, and made their Guardian; they have not power all the Land for ever, the Land is mine, also Father has made me Feoffee in trust for my hren, that they may have what is allotted 'em when they are all come to a perfect Man, to the use of the Stature of the Fulness of Christ, Eph. 2, 13. and not before, and I will reserve it for in till then, and thus to do is the Will of my Father, the Law of the Judge, and also my unchangeable Resolution. And what can Satan say against this Plea? Can he prove that Christ has Interest in the Saint's Inheritance? Can he prove that we are at age, or that our several parts the Heavenly House is already deliver'd into own Power? And if he goes about to do this, or the Law of the Land against him? Doth it say that our Advocate is Lord of all, Acts 10, 36. the Kingdom is Christ's, that it is laid up in heaven for us, Eph. 5: 5. Col. 1, 5. yea, that the Inheritance
The Advocateship

Inheritance which is incorruptible, undeath that fadeth not away, is reserved in Heaven who are kept by the Power of God thro' Faith: Salvation, 1 Pet. 1. 3, 4, 5. Thus therefore Heavenly Inheritance made good by our Advocate, against the thwartings and bringing the Devil; nor can our new Sins make it, but is abideth safe to us at last notwithstanding our Weakness; tho', if we sin, we may have but little comfort of it, or but little of its Profits while we live in this present World. Spendthrift, tho' he loses not his Title, lose the present Benefit, but the Prince come again at last, for we have an Advocate, the Father, Jesus Christ the righteous.

6. The Necessity of the Advocateship Christ for us further appears in this, that our Evidences, which declare that we have Right to the Eternal Inheritance, are often in our own hand, yea, and also sometimes kept long the which we come not at the sight or command of God again, but by our Advocate, especially where Evidences are taken from us, because of a forfeiture of this Inheritance to God, by that most foul Offence. Evidences, when thus taken away as in David's case (Psalms 119), they were, why then they are in our God laid up, I say, from the sight of them till they belong, till they even forget the same thereof, 2 Pet. 1. 5, 6, 7, 8, 9.

Now when Writings and Evidences are in the hand of the Owners, and laid up in the where in Justice they ought to be kept, not ordinarily got thence again, but by the of a Lawyer, an Advocate. Thus it is we
of God, we do often forfeit our Internal Life, but the Mercy is, the Forfeit. the hand of God, (not of the Law, nor wherefore he taketh away also our Evil; not all, yet) some of ’em, as he saith, I sway my Peace from this People, even lowness and mercy, Jer. 16. 5. This he took id, 1 Chron. 17. 13. Psal. 51. 12. And is the restoration of it, saying, Re-me the Joy of thy Salvation, and uphold me with the Spirit. And, Lord, turn us again, cause us to shine, and we shall be saved, Psal. 80.

Now also hath an opportunity to plead, and to help forward the Affliction, as its did of old, when God was but a little 1 Pet. 1. 15. but Jesus Christ our Advocate, to appear against him, and to send us from our old Evidences again, or to signify to they are yet good and authentick, and again said. Gabriel saith he, make this fork and the Vision, Dan. 8. 16. And again to another, Run, speak to this young man, Jerusalem shall be inhabited as Towns with. Jerusalem had been in Captivity, had Evidences of God’s Favour and Love of her Sin, and her Enemy stepped into her Sin and Sorrow, but there was a man in Myrtle-trees that were in the bottom, prevail with her God to say, I am return’d. them with mercies; and then commands it: claim’d, That this Cities through prosperity be spread abroad, Zech. 1. 11, to 17. : virtue of our Advocate, we are either receive our old Evidences for Heaven.
again, or else are made to understand that they
yet are good, and stand valid in the Court of Hea-
ven; nor can they be made ineffectual, but shall
abide the Test at last, because our Advocate is
also concern'd in the Inheritance of the Saints in
Light. Christians know what it is to lose their
Evidences for Heaven, and to receive 'em again,
or to hear that they hold their Title by 'em, but
perhaps they know not how they come at this
Privilege; therefore the Apostle tells 'em, they
have an Advocate: And that by him, as Advocate,
they enjoy all these Advantages, is manifest, be-
cause his Advocate's Office is appointed for our
help when we sin; that is, commit Sins that are
great and heinous. If any man sin, we have an
Advocate.

By him the Justice of God is vindicated, the
Law answer'd, the Threatenings taken off, the
measure of Affliction that for Sin we undergo, de-
termin'd our Titles to Eternal Life preferv'd,
and our comfort of 'em restor'd, notwithstanding
the Wit, and Rage, and Envy of Hell. So then
Christ gave himself for us as a Priest, died for us
as a Sacrifice, but pleadeth Justice and Righteous-
ness in a way of Justice and Righteousness (for
such is his Sacrifice) for our Salvation, from the
Death that is due to our soul or high Transgres-
sions; as an Advocate.

Thus have I given you an Account of the Na-
ture, End, and Necessity of the Advocateship of
Jesus Christ, and should now come to Application,
but I must first remove an Objection or two.

Obj. But what needs all these Offices of Jesus
Christ? or, what need you trouble us with these nice
Distinctions? 'tis enough for us to believe in Christ
of Jesus Christ.

the general, without considering him under that Office.

Anf. The Wisdom of God is not to be charg’d th needless doing, when it giveth to Jesus Christ a variety of Offices, and calleth him to so many employments for us; they are all thought necessary by Heaven, and therefore should not be count-superfluous by Earth. And to put a Question on Objection, What’s a Sacrifice without a Priest, a Priest without a Sacrifice? And the same I of his Advocate’s Office, What’s an Advocate without the exercise of his Office? And what need an Advocate’s Office being exercis’d, if Christ Sacrifice and Priest was thought sufficient by ? Each of these Offices are sufficient for the effecting the Work for which they are design’d, but they are not all design’d for the self-same particular thing. Christ as Sacrifice offers not him- self, ’tis Christ as Priest does that: Christ as Priest hath not for our Sins, ’tis Christ as Sacrifice does.

Again, Christ as a Sacrifice and a Priest limits himself to those two Imploys, but as an Advocate launches into a third: And since these are not unfounded in Heaven, nor by the Scripture, they could not in our apprehension be counted useless. ’Tis not therefore enough for us that we exercise our Thoughts upon Christ in a general way, but we must learn to know him in all his Offices, and to know the Nature of his Offices also; our condition requires this, as we are guilty of Sin, we have to do with God and with our Enemy the Devil. As we are guilty of Sin, so we need Sacrifice; and as we are also Sinners, we need to present our Sacrifice to God for us. We need also of him as Priest, to present our Person.
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Persons and Services to God. And since God is just, and upon the Judgment-seat; and since also we are apt to sin grievously; and again, since we have an Accuser who will by Law plead at this Bar of God our Sins against us, to the end we may be condemn'd, we have need of, and also have an Advocate with the Father, Jesus Christ the righteous.

Alas! how many of God's precious People, for want of a distinct knowledge of Christ in all his Offices, are at this day sadly baffled with the Sophistications of the Devil! To instance no more than this one thing; When they have committed some heinous Sin after Light receiv'd, how are they toss'd and vex'd with many Perplexities! They cannot come to any Anchor in this their troubled Sea; they go from Promise to Promise, from this to that Office of Jesus Christ, but forget that he is (or else understand not what it is) to be an Advocate for them. Hence they so oft sink under the Fears that their Sin is unpardonable, and that therefore their condition is desperate, whereas if they would but consider that Christ is their Advocate, and that he is therefore made an Advocate, to save them from those high Transgressions that are committed by them, and that he waits upon this Office continually before the Judgment-seat of God, they would conceive Relief, and be made hold up their Head, and so more strongly wrest themselves from under that Guilt and Burthen (those Ropes and Cords wherewith by their Folly they have so strongly bound themselves) than commonly they have done, or do.

Obj. 2. But notwithstanding what you have said this Sin is a deadly Stick in my way; it will not out of my Mind, my Cause being bad, but Christ will...
of Jesus Christ.

Anf. 'Tis true, Sin is and will be a deadly stick; and stop to Faith, attempt to exercise it on Christ consider'd under which of his Offices or Relations you will; and above all, the Sin of Unbelief is the Sin that doth so, or most easily befits us, Heb. 12. 1, 2, and no marvel, for it never acts alone, but is back'd not only with Guilt and Ignorance, but also with carnal Sense and Reason. He that is ignorant of this, knows but little of himself, or of what believing is: He that undertakes to believe, sets upon the hardest Task that ever was propos'd to Man; not because the things imp'd upon us are unreasonable or unaccountable, but because the Heart of Man, the more true anything is, the more it sticks and stumbleth thereat; and the truth of Christ, Because I tell you the truth, ye believe me not, John 8. 45. Hence believing is call'd working, Heb. 4. 11. and 'tis the most Labour (sometimes) any Man can take in hand, because assaulted with the greatest Oppositions; but believe you must, be the Labour never so hard, and that not only in Christ in a general way, but in him as his several Offices, and to this of his Advocate in particular, else some Sins and Temptations will nor, in their guilt or trouble, easily depart from thy Conscience, no, not by Promise, nor by attempts to apply the same by Faith. And this Text infinates, by its setting forth Christ as Advocate, as the only or best and most speedy way of Relief to the Soul in certain Cases. There is then an Order that thou must observe exercising thy Soul in a way of believing.

1. Thou must believe unto Justification in general, and for this thou must direct thy Soul to Lord Christ, as he is a Sacrifice for Sin, and
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but yet I have an Answer for this Object. There is, in some cases, Law for them that have no Money, ay, Law and Lawyers too, and this call'd a Suing in Forma pauperis, and such Lawyers are appointed by Authority for that purpose. Indeed I know not that it is thus in every Nation, but 'tis sometimes so with us in England, and this is the way altogether in the Kingdom of Heaven before the Bar of God. All is done for us in Forma pauperis, on free-cost; but our Advocate or Lawyer is thereto design'd at appointed of his Father.

Hence Christ is said to plead the Cause, not the rich and wealthy, but of the poor and needy; not of those that have many Friends, but of the Fatherless and Widow; not of them that are strong, but of those under sore Affliction. Prov. 22. 22, 23. chap. 23. 10, 11. & 31. 9. He shall stand at the right hand of the Poor, to save him from them that condemn his Soul, Psal 109:13, or as 'tis in the Margin, from the Judges of his Soul. This then is the manner of Jesus Christ with Men; he doth freely what he doth, not for Prize nor Reward. I have raised him up, says God, and I will direct all his ways; he shall build my City, and he shall let go my Captives, not for a Christ.

Praise nor Reward, Isa. 45. 13.

This, I say, is the manner of Jesus Christ with Men; he pleads, he sues in Forma pauperis gratis, and of mere compassion; and hence 'tis that you have his Clients give him thanks, for that all the Poor can give: I will greatly praise the Lord with my mouth, I will praise him amongs
of Jesus Christ.

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The Poor, to save him from them that condemn his soul. Psal. 109. 30.

They know but little that talk of giving to Christ, except they mean, they would give him Blessing and Praise. He bids us come freely, take freely, and tells us that he will give and do freely, Rev. 22. 17. & 21. 6. Let him have that which is his own, to wit, thy self, for thou art the Price of his Blood. David speaks very strangely of giving to God for mercy bestowed on him; I call it strangely, because indeed 'tis so to reason; What (lays he) shall I render to the Lord for all his benefits? I will take this Cup and call for more, Psal. 116. 12. 13. God has no need of thy Gift, nor Christ of thy Bribe to plead thy Cause; take thankfully what is offer'd, and call for more, that's the best giving to God. God is rich enough, talk not then of giving, but of receiving, for thou art poor; be not too high, nor think thy self too good to live by the Alms of Heaven; and since the Lord Jesus is willing to serve thee freely, and to maintain thy right to Heaven against thy Foe, to the saving of thy Soul, without Price or Reward. Let the Peace of God rule in thee, to the which thou art also called, as is the rest of the body, and be thou thankful, Col. 3. 15.

This then is the Privilege of a Christian, we have an Advocate with the Father, Jesus Christ the righteous; one that pleadeth the Cause of his People 'against those that rise up against 'em, of his Love, Pity, and meer Good-will. Lord, open the Eyes of dark Readers, of disconsolate Saints, that they may see who is for 'em, and on what terms.

Obj. 4. But if Christ doth once begin to plead for me, and shall become mine Advocate, he will al
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ways be troubled with me, unless I should otherwise forswake him, for I am ever in Broils and Strife. For Law, Acton after Acton is laid upon me, and sometimes ten times in a day summoned to a my Doings before God.

Answ. Christ is not an Advocate to plead at or two; He delivereth Israel out of all his troubles, 2 Sam. 22. 28. and choses to be an Advocate for such; therefore the Godly of old did make, from the greatness of their Troubles and the abundance of their Troublers, an Argument to the Lord Christ to send and lend them Help: mercy upon me, said David, consider my troubles. I suffer of them that hate me, Psal. 9. 13. Again, many are they that rise up against me, there be that say of my Soul, there is no help for me in God, Psal. 3. 1, 2. Yea, the Troubles of Man were so many and great, that his Enemy began to triumph over him, saying, There is no help for him in God, ver. 7. But could he not deliver him, or did the Lord forsake him? No, Thou hast smitten, faith he, all mine Enemies. the Cheek-bone; thou hast broken the Teeth Ungodly. And as he delivereth them from Troubles, so also he pleadeth all their Cause: O Lord, faith the Church, thou hast pleaded my Causes of my Soul, thou hast redeemed my Soul. Lam. 3. 58. Mark, troubled Christian, thou hast been arrested oft-times in a day, at often summon'd to appear at God's Bar, the answer to what shall be laid to thy charge; here for thy encouragement thou read'st, that Church hath an Advocate that pleadeth the Cause of her Soul, that is, all her Causes, to deliver
we are subject to Temptation and Weakness, and thro’ them made guilty of many bad things; wherefore he hath prepar’d himself to our Service, and to abide with the Father an Advocate for us. As Solomon faith of a Man of great wrath, Prov. 19. 19. so it may be said of a Man of great Weakness, (and the best of Saints are such) he must be deliver’d again and again: yea, many a time, faith David, did he deliver them, Psal. 106. 44, 45. to wit, more than once and twice, and he will do so for thee, if thou entertain him to be thine Advocate. Thou talk’st of leaving him, but then whither wilt thou go? all else are vain things, things that cannot profit, 1 Sam. 12. 20, 21, 22, 23. and he will not forsaikes his People, tho’ their Land be filled with sin against the Holy One of Israel, Jer. 51. 5. I know the modest Saint is apt to be abash’d, to think what a troublesome one he is, and what a Make-work he has been in God’s House all his days; and let him be filled with holy blushing, but let him not forsaikes his Advocate.

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

Use 1. First, I would exhort the Children to consider the Dignity that God hath put upon Jesus Christ their Saviour; for by how much God hath call’d his Son to Offices and Places of Trust, by so much he hath heap’d Dignities upon him. ’Tis said of Mordecai, That he was next to the King Abasuerus; And what then? Why then the Greatness of Mordecai and his high Advance must be written in the Book of the Chronicles of the Kings of Media and Persia, Esth. 10. 1, 2, 3. to he end his Fame might not be buried nor forgot.
but remember'd and talk'd of in Generations to come, Why, my Brethren, God exalted Jesus of Nazareth, hath made him the only great one, having given him a Name above every Name: A Name, did I say, a Name and Glory, beyond all Names, and above all Names, as both witness both his being set above all, and the many Offices which he executeth for God on behalf of his People. 'Tis counted no little addition to Honour, when Men are not only made near to the King, but also entrusted with most, if not almost with all the most weighty Affairs of the Kingdom. Why this is the Dignity of Christ, he is, 'tis true, the natural Son of God, and so high, and one that abounds with Honour; but this is not all, God has conferr'd upon him as Man, all Honour, made him Lord Mediator between him and the World: This in general. And particularly, he hath call'd him to be his High-priest for ever, Heb. 7. 21, 22, 23, 24. and hath sworn he shall not be chang'd for another; he hath accepted of his Offering once for ever, counting that there is wholly enough, in what he did once, to perfect for ever them that are sanctified, to wit, set apart to Glory, Heb. 10. 11, 12, 13.

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

He is Lord of all, and made Head over all things to the Church, Eph. 1. 22. and is our Advocate with the Father. O the Exaltation of Jesus Christ! Let Christians therefore in the first place consider this. Nor can it be but profitable to 'em, if withal they consider that all this Trust and Honour is put and conferr'd upon him in rel
tion to the advantage and advancement of Christians. If Christians do but consider the nearness that is betwixt Christ and them, and withal consider how he is exalted, it must needs be matter of Comfort to 'em. He is my Flesh and my Bone that is exalted, 'tis my Friend and Brother that is thus set up and prefer'd. 'Twas something to the Jews that Mordecai was exalted to Honour; they had thereby ground to rejoice and be glad, for that one of themselves was made a Lord by the King, and Governour of the Land. 'Tis true, when a Man thinks of Christ, as sever'd from him, he sees but little to his comfort in Christ's Exaltation, but when he looks upon Christ, and can say, my Saviour, my Priest, or the chief Bishop of my Soul, then he will see much in his being thus promoted to Honour. Consider then of the Glories to which God has exalted our Saviour, in that he hath made him so high. 'Tis comely also when thou speakest of him, that thou mention his Name with some additional Title, thereby to call thy Mind to the remembrance, and so to the greater reverence of the Person of thy Jesus, as, our Lord Jesus, our Lord and Saviour Jesus Christ, the Apostle and High-Priest of our Profession Christ Jesus, 2 Pet. 2. 20. Heb. 3. 1, &c. Men write themselves by their Titles, as John Earl of such a place, Anthony Earl of such a place, and Thomas Lord, &c. 'Tis common also to call Men in great Places by their Titles rather than by their Names, as, Lord High-Chancellor of England, Lord Privy-Seal, Lord High-Admiral, &c. And thus should Christians make mention of Jesus Christ, our Lord, adding to his Name some of his Titles of Honour, specially since all Places of Trust.
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Titles of Honour confer'd on him are of special Favour to us. I did use to be much taken with one Sect of Christians, for that it was usually their way, when they made mention of the Name of Jesus, to call him The blessed King of Glory: Christians should do thus; 'twould do 'em good; for why doth the Holy Ghost, think you, give him all these Titles, but that we should call him by them, and so make mention of him one to another; for the very calling of him by this or that Title or Name, belonging to this or that Office of his, giveth us Occasion not only to think of him as exercising that Office, but to enquire by the Word, by Meditation, and one of another, what there is in that Office, and what by his exercising of that, the Lord Jesus profiseth his Church.

How will Men stand for that Honour that by Superiors is given to 'em, expecting and using all things, to wit, Actions and Carriages, so as that thereby their Grandeur may be maintained: And faith Christ, ye call me Master and Lord, and ye say well, for so I am, Joh. 13. 13. Christ Jesus our Lord would have us exercise our selves in the knowledge of his glorious Offices and relative Titles, because of the advantage that we get by the knowledge of 'em, and the Reverence of and Love to him that they beget in our Hearts. The Discipie, faith the Text, whom Jesus loved said unto Peter, It is the Lord; and when Simon Peter heard that it was the Lord, he girt his Fisher's Coat unto him (for he was naked) and did cast himself into the Sea; and the other Disciples came in a little Ship, to wit, to thore, to wait on their Lord, Chap. 21. The very naming of him under the Title of Lord, bow'd their Hearts forthwith.
of Jesus Christ.

so come with joint readiness to wait upon him. Let this also learn us to distinguish Christ's Offices and Titles, not to confound them, for he exercised those Offices, and beareth those Titles for great reason, and to our commodit.

Every Circumstance relating both to Christ's Humiliation and Exaltation ought to be duly weigh'd by us, because of that Mystery of God and of man's Redemption that is wrapped therein; or as there is not a Pin, not a Loop, nor a Tack in the Tabernacle, but had in it Use of Instrution to the Children of Israel, so there is not any part, whether more near or more remote to Christ's Suffering and Exaltation, but is, could we get into it, full of spiritual Advantage to us.

To instance the Water that came out of Christ's side, a thing little taken notice of, either by Preachers or Hearers, and yet John makes it one of the Witnesses of the Truth of our Redemption, and a Confirmation of the certainty of that Record that God to the World hath given of the Sufficiency that is in his Son to save, Job. 19. 34, 35; Rom. 4. 9, to 12.

When I have consider'd that the very timing of Scripture Expressions, and the Season of administering Ordinances, has been argumentative to the promoting of the Faith, and way of Justification by Christ; it has made me think that both my self and most of the People of God look over the Scriptures too slightly, and take too little notice of that or of those many Honours that God for our good has confer'd upon Christ. Shall he be call'd a King, a Priest, a Prophet, a Sacrifice, an Altar, a Captain, a Head, a Husband, a Father, a Fountain, a Door, a Rock, a Lyon, a Saviour, &c. and the
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shall we not consider things? And shall God
to all these add moreover, that he is an Advocate,
and shall we take no notice thereof, or jumble
things so together, that we lose some of his Titles
and Offices, or so be concern'd with one, as not
to think we have need of the benefit of the rest?
Let us be ashamed thus to do or think, and let us
give to him that is thus exalted the Glory due un-
to his Name.

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

1. This will give thee to see that thou art not for-
saken when, thou hast sinned; and this has not in
it a little Relief, only, but yieldeth Consolation
in time of need.

There is nothing that we are more prone unto,
than to think we are forsaken when we have sinned,
when for this very thing, to wit, to keep us
from thinking so, is the Lord Jesus become our
Advocate; If any man sin, we have an Advocate.
Christian, thou that hast sinned, and that with
the guilt of thy Sin art driven to the brink of
Hell, I bring thee news from God, thou shalt not
die,
of Jesus Christ. 127
die, but live, for thou hast an Advocate with the Father. Let this therefore be consider'd by thee, because it yieldeth this Fruit.

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

3. This Consideration will yield Relief when by Satan's Abuse of some other of the Offices of Christ thy Faith is discourag'd and made afraid. Christ, as a Prophet, pronounces many a dreadful Sentence against Sin; and Christ, as a King, is of power to execute 'em: And Satan, as an Enemy, has Subtilty enough to abuse both these, to the almost utter Overthrow of the Faith of the Children of God. But what will he do with him as he is an Advocate? Will he urge that he will plead against us? He can't, he has no such Office. Will he plead against thee with his great Power? No, but he would put strength into thee, Job 23. 3, 4, 5, 6. Wherefore Satan doth all he may to keep thee ignorant of this Office, for he knows, that as Advocate, when he is so apprehended, the Saints are greatly reliev'd by him, even by a believing thought of that Office.

4. This Consideration, or the Consideration of Christ as exercising of this Office, will help thee to put by that Vixor wherewith Christ by Satan is mis-
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represented to thee, to the weakening and affrighting of thee. There is nothing more common among Saints than thus to be wrong’d by Satan; for as he will labour to fetch Fire out of the Offices of Christ to burn us, so to present him to us with so dreadful and so irreful a Countenance, that a Man in Temptation and under Guilt shall hardly be able to lift up his Face to God.

But now, to think really that he is my Advocate, this heals all. Put a Vizor upon the Face of a Father, and it may perhaps for a while fright the Child; but let the Father speak, let him speak in his own Fatherly Dialect to the Child, and the Vizor is gone, if not from the Father’s Face, yet from the Child’s Mind, yea, the Child, notwithstanding that Vizor, will adventure to creep into its Father’s Bosom. Why, thus ’tis with the Saints when Satan deludes and abuses them, by disfiguring the Countenance of Christ to their view; let them but hear their Lord speak in his own natural Dialect, (and then he doth so indeed when we hear him speak as an Advocate) and their Minds are calm’d, their Thoughts settled, their Guilt vanish’d, and their Faith reviv’d.

Indeed the Advocateship of Jesus Christ is not much mention’d in the Word, and because it is no oftener made mention of, therefore perhaps it is that some Christians do so lightly pass it over, when on the contrary the Rarity of the thing should make it the more admirable; and perhaps it is therefore so little made mention of in the Bible, because it should not be abus’d by the common sort, but is as it were privately dropt in a corner, to be found by them that are for finding Relief for their Soul, by a diligent search of the
of Jesus Christ: 129

for Christ in this Office of Advocate design'd for the Child of God, the World thing to do therewith. Methinks that one is proper to Saints, and that which peculiarly design'd for 'em, they should daily taken withal; the peculiar Treasure the peculiar Privilege of Saints, oh, this affecting to us! why, Christ as an Advocate. Remember me, O Lord, said the with the Favour that thou hearest to thy to visit me with thy Salvation, that I may see f thy Chosen, that I may rejoice in the glad-

Nation, that I may glory with thine Inher-
tual. 106. 4, 5. The Psalmist, you see here, out for a share in, and the knowledge of iar Treasure of Saints; and this of Christ ate is such, wherefore study it and prize ch the more: This Advocate is ours.

udy it with reference to its Peculiarity: It Children, and no-body else, for the Child-

ele and great; this is Children's Bread, Mess for Benjamin, this is to be eaten in Place. Children use to make much of ch by way of speciality is by their Rela-
tow'd on 'em. And Naboth said to Ahab, for bid it me, that I should give the Inheri-

my Fathers to thee, 1 Kin. 21. 3. no truly ot. Why so? because it was my Father's i in common to all, but to me in special.
udy this Office in the Nature of it, for lies the Excellency of any thing, even in ure of it: Wrong Thoughts of this or that, and takes its natural Glory from it; ed therefore of misapprehending, while Seeking to apprehend Christ as thy Ad
vocate. Men judge of Christ's Offices while they are at too great a distance from 'em, but let them come near, says God, then let them speak, Isa. 41.1., or as Elisha said to his Friends (when he had seen them judge amiss) Let us choose to us Judgment, let us know among our selves what is good, Job 34.4. So say I, study to know, rightly to know the Advocate-Office of Jesus Christ: It is one of the easi'est things in the World to miss of the Nature, while we speak of the Name and Offices of Jesus Christ; wherefore look to it, that thou study the Nature of the Office of his Advocatehip, of his Advocatehip for, for so you ought to consider it. There is an Advocate for, not against the Children of God, Jesus Christ the righteous.

3. Study this Office with reference to its efficacy and prevalency: Job says, After my Words they spake not again, Job 29.22. And when Christ stands up to plead, all must keep Silence before him. True, Satan had the first Word, but Christ the last in the Business of Joshua, and such a last, as brought the poor Man off well, 'he clothed with filthy garments,' Zec. 3. Satan must be speechless after a Plea of our Advocate, how rampant forever he is afore; or as Elisha has it, He was amazed, he answered no more, he left off speaking. Shall he that speaks in Righteousness give place, and he who has nothing but Envy and Deceit be admitted to stand his ground? Behold, the Angels cover their Faces when they speak of his Glory, how then shall not Satan bend before him! In the days of his humiliation he made him cringe and creep, how much more then now he is exalted to Glory, to glory to be an Advocate, an Advocate for his People! If any Man sin, we have an
of Jesus Christ.

Advocate with the Father, Jesus Christ the righteous.

4. Study the Faithfulness of Christ in his execution of this Office, for he will not fail nor forsake them that have entertain'd him for their Advocate. He will thoroughly plead their Cause, Jer. 50. 34. faithful and True, is one of his Titles, and you shall be faithfully serv'd by him; you may boldly commit your Cause unto him, nor shall the badness of it make him fail, or discourage him in his Work, for it is not the badness of a Cause that hinder him from prevailing, because he hath therewith to answer for all thy Sins, and a new law to plead by, thro' which he will make thee Conqueror: He is also for sticking to a Man to the end, if he once engages for him, Job. 13. 1. 2. He will threaten and love, he will chastise and love, he will kill and love, and thou shalt find it so. And he will make this appear at the last, and Satan knows it is so now; for he finds the Power of his Repulses while he pleads for thee at the Bar against him. And all this is in very Faithfulness.

5. Study also the need that thou hast of a Share in the execution of the Advocateship of Jesus Christ. Christians find that they have need of washing in the Blood of Christ, and that they have need of being cleath'd with the Righteousness of Christ; they also find that they have need that Christ should make Intercession for them, and that by him (of necessity) they must approach God, and present their Prayers and Services to him; but they do not so well see that they need that Christ should also be their Advocate. And the Reason thereof is this; they forget that their Adversary makes it his Business to accuse them before the Throne of God; they consider not the long Scroll
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and many Crimes wherewith he chargeth in the Presence of the Angels of God: I say is the Cause that the Advocateship of Christ little consider'd in the Churches; yea, many have been reliev'd by that Office of his, have understood what he has thereby done for 'em.

But perhaps this is to be kept from man they come to behold his Face, and till all shall be reveal'd, that Christ might have given him in the next World, for doing of the them which they so little thought of in this. do not thou be content with this Ignorance cause the Knowledge of his advocating it for will yield thee present Relief. Study then thine own Weakness, the Holiness of the J the Badness of thy Cause, the Subtilty, M and Rage of thine Enemy, and be assur'd whenever thou sinnest, by and by thou art accus'd before God, at his Judgment-seat. things will, as 'twere by way of necessity, into thy Heart the need thou haft of an Adv and will make thee look, as to the Blood and Teoufulness of Christ to justifie thee, so to Ch an Advocate to plead thy Cause, as did hold in his Distresses, Job 16. 21.

Use 3. Thirdly, Is Christ Jesus not only a of, and a King over, but an Advocate for his Pe Let this make us stand and wonder, and been at his Humiliation and Condescension. Why of his Humiliation on Earth when he put him into our Flesh, took upon him our Sins, and thorem as his own unto Condemnation and D. And to be an Advocate is an Office repro to the malicious, if any Man be such a one those that are base and unworthy. Yea, the
and more honourable the Person is that pleads for us, the more he humbles himself. The Word doth often in effect count him now in Heaven as a Servant for us, and Acts of Service are Acts of Condescension; and I am sure some Acts of Service have more of that in them than others, and I think, when all things are consider'd, that Christ neither doth, nor can do any thing for us there of a more condescending nature than to become our Advocate. True, he glories in it, but that doth not shew that the Work is excellent in itself. It is also one of his Titles of Honour, but that is to shew how highly God esteems of and dignifies all his Acts; and tho' this shall tend at last to the greatning of his Honour and Glory in his Kingdom, yet the Work itself is amazingly mean.

I speak after the manner of Men: It is counted so in this World: How base and ignoble doth a Man make himself, especially to his Enemy, when he undertakes to plead a bad Cause, if it happens to be the Cause of the base and unworthy! And I am sure we are every one so in ourselves, for whom he is become an Advocate with the Father. True, we are made worthy in him, but that's no thanks to us; as to ourselves and our Cause, both are bad enough. Let us now leave off disputing, and stand amaz'd at his Condescension: He humbleth himself to behold things that are done in Heaven, Psal. 113: 4, 5, 6. and Men of old did use to wonder to think God should so much stoop, as to open his Eyes to look upon Man, or so much as to once mind him, Psal. 14. 1, 2, 3. & 7. 17. Psal. 8. 4. & 144. 3, 4. And if these be Acts that bespeak a Condescension, what will you count of Christ's standing up as an Advocate, to plead the Cause of
his People? Must not that be much more counted? O the Condescension of Christ in ven! while Cavilers quarrel at such kind of guage, let the Saints stay themselves and what at it, and be so much the more affected with Grace. The Persons are base, and the Crime wherewith they are charg'd, wherefore one think 'tis a great Condescension of Christ to upon him to be an Advocate for such People, specially if you consider the openness of this World Christ, for this thing is not done in a Corner, is done in open Court.

First, With a holy and just God; for He Judge of all, and his Eyes are purer than to Iniquity, yea, his very Presence is a conflag Fire; yet before and with this God, and such a People, Jesus Christ will be an Advocate. For one mean Man to be an Advocate for the with one that is not considerable, is not so, but for Christ to be an Advocate for the and for the base too under the basest Contion, this is to be wondered at. When Bath the Queen became an Advocate for unto King Solomon, you see how he flour her, for that his Cause was bad; And why, for dost thou ask Abishai for Adonijah? Ask for by Kingdom a'so, 1 Kin. 2. 16, to 23. I told you before, that to be an Advocate did run one hazards of Reproach, and it may easily be that the Queen did blush when from the King Son she receiv'd such a repulse; nor do with any more of her being an Advocate, I believe had enough of this. But oh! this Christ of who himself is greater than Solomon, he is be Advocate, an Advocate with the Father,
of Jesus Christ.

eternally just, and holy, and righteous God; and that for a People, with respect to him, far orse than could be Adonijah in the Eyes of his rother Solomon. Majesty and Justice are dread-
|ed in themselves, and much more so when ap-
|roach’d by any, especially when the Cause, as
|matter of Fact, is bad that the man is guilty of who is concern’d in the Advocateship of his friend, and yet Jesus Christ is still an Advocate or us, an Advocate with the Father.

Secondly, Consider also before whom Jesus Christ doth plead as an Advocate, and that is before or in the presence and observation of all the Heavenly Host; for while Christ pleadeth with God for his People, all the Host of Heaven stands by, on the right hand and on the left, Mat. 10. 32. And tho’ as yet there may seem to be but little in this Consideration, yet Christ would have us know and account it an infinite kindness of his to us, that he will confess, and not be ashamed of us before the Angels of his Father, Mark 8. 38. Angels are holy and glorious Creatures, and in some respect may have a greater knowledges of the nature and baseness of Sin than we, while here, are capa-
bale of, and so may be made to stand and won-
der while the Advocate pleads with God for a People from Head to Foot cloath’d therewith: But Christ will not be ashamed to stand up for us before them, they know how bad we are, and what vile things we have done: Let this therefore make us wonder.

Thirdly, Add to these how unconcern’d oftentimes those are with themselves and their own desolate condition, for whom Christ as an Advocate laboureth in Heaven with God. Alas, the Son
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Soul is as far off of knowing what the E doing against it at God's Bar, as David was. Saul was threatening to have his Blood, was hid in the Field, 1 Sam. 20. 26, to 32. O true Jonathan, how didst thou plead for Only here thou hast the advantage of advocate, thou hast a good Cause to plead when Saul thy Father said, David shall surely thy Reply was, Wherefore shall he be slain? evil hath he done? But Christ cannot fail when he pleadeth for us at God's Bar, nor present Senslesness and Unconcernedness his pleading, but an aggravation to our S haps David was praying while Jonathan playing the Advocate for him before the King Father; but perhaps the Saint is sleeping, sinning more, while Christ is pleading for Heaven: Oh! this should greatly affect should make us wonder; this should be con sider'd by us, to heighten our Souls to an tion of the Grace and Kindness of Christ.

Fourthly, Join to these the Greatness activ'y, the Highness and glorious Majesty Man that is become our Advocate; says the 'tis Jesus Christ, we have an Advocate with thy, Jesus Christ.

Now, that he should become an Advocate, he should embrace such an Imploy as this Advocateship, let this be a wonderment, be accounted. But let us come to the 4th,

Use 4. Fourthly, Is it so? is Jesus Christ Saviour also become our Advocate? Then labour to make that improvement of this Do tendeth to strengthen our Graces, and us in manement of 'em. Indeed this should be t
that we should make of all the Offices of Christ, but let us at this time concern our selves about this; let, I say, the poor Christian thus expostulate with himself.

1. Is Christ Jesus the Lord mine Advocate with the Father? Then awake, my Faith, and shake thy self like a Gyant: Stir up thy self, and be not faint; Christ is the Advocate of his People, and as for Sin, which is one great stumble to thy actings, O my Faith, Christ has not only died for that as a Sacrifice, nor only carried his Sacrifice unto the Father into the holiest of all, but is there to manage that Offering as an Advocate, pleading the efficacy and worth thereof before God, against the Devil, for us.

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

Christians too little concern themselves, as I have said, with the Offices of Jesus Christ, and therefore their knowledge of him is so little, and their Faith in him so weak. We are bid to have our Conversation in Heaven, and then a Man so hath, when he is there in his Spirit by Faith, observing how the Lord Jesus doth exercise his Offices there for him: Let us often by Faith go to the Bar of God, there to hear our Advocate plead our Cause, we should often have our Faith to God's Judgment fear, because we are concern'd there; there we are accus'd of the Devil, there we have our Crimes laid open, and there we have our Advocate to plead: And this is suggested in
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the Text, for it faith, We have an Advocate with the Father; therefore thither our Faith is for help and relief in the day of our Strain: we should have our Faith to GOD's Judgment-seat, and shew it there by the Glass of what Satan is doing against, and the Lords for our Souls: We should also shew it how the Lord Jesus carries away every Cause from the Devil, and from before the Judgment-seat, comfort of the Children, the joy of Angels, the shame of the Enemy. This would strengthen and support our Faith indeed, and would make us more able than for the most part we are, to apply the Grace of God to ourselves, and here to give more strong Repulses to Satan. 'Tis now with a Man; when he knows that his Advocate has overthrown his Enemy at the Kings-ba Bar, or Court of Common Pleas, lest to fear him; next time he sees him, and more boldly to answer him when he reneweth his Threats again. Faith then be strengthened from its being exercised about the Advocateship of Jesus Christ.

2. As we should make use of Christ's Advocateship for strengthening our Faith, so we should make use thereof to encourage us to Prayer. Our Faith is, so is our Prayer, to wit, cold, weak and doubtful. When Faith cannot apprehend access to the Father by Christ, or that we have an Advocate, when charg'd before GOD for our cause by the Devil, then we lag and faint in our Prayer: but when we begin to take courage to be (and we do so when most clearly we apprehend Christ) then we get up in Prayer: And as a Man apprehends Christ in his Undertakings and Offices, so he will wrestle with and supp
God. As, suppose a Man believes Christ died for his Sins, why then he'll plead that in Prayer with God. Suppose also that a Man understands that Christ rose again for his Justification, why then he'll also plead that in Prayer; but if he knows no more, no farther will he go. But when he shall know that there is also for him an Advocate with be Father, and that that Advocate is Jesus Christ: and when the Glory of this Office of Christ shall shine in the Face of this Man's Soul, then he prays with that Courage he had not before, yea, then is his Faith so supported and strengthen'd, that his Prayer is much more fervent and importuning.

So that, I say; the Knowledge of the Advocate-ship of Christ is very useful to strengthen our Graces, and as of Graces in general, so of Faith and Prayer in particular. Wherefore our Wisdom is to improve this Doctrine, that Prayer may be strengthened thereby.

3. As we should make use of this Doctrine to strengthen Faith and Prayer, so we should make use of it to keep us humble; for the more Offices Christ executeth for us with the Father, the greater sign that we are bad; and the more we see our sadness, the more humble should we be. Christ gave for us the Price of Blood, but that is not all. Christ as a Captain has conquer'd Death and the Grave for us, but that is not all. Christ as a Priest intercedes for us in Heaven, but that is not all; Sin is still in us, with us, and mixes itself with whatever we do, whether what we do be religious or civil; for not only our Prayers and Sermons, our Hearing, Preaching, &c. but our Houses, Shops, Trades, and Beds are all polluted with in; nor doth the Devil (our Night and Day Ad-
verlary) forbear to tell our bad Deeds to
ther, urging, that we might for ever be dis
for this. And what should we now do, in not an Advocate, yea, if we had not one
in Forma Pauperis, yea, if we had not
could prevail, and that would faithfully
that Office for us? Why, we must die:
we are rescued by him, let us, as to our
our Hand upon our Mouth, and be filled
Not unto us, O Lord, not unto us, but unto
give Glory. And I say again, since the I
runs thro' so many Offices for us, before
bring us to Glory, how low, how little
and base in our own eyes should we be
'Tis a shame for a Christian to think
himself, since Christ is fain to do so much
and he again nor at all able to make him
but some, whose Riches consist in not
Scabs and Lice, will yet have lofty

But are they not much to blame who
up of lofty Eyes in the House, and yet
turn their Hand to do any thing
that another, their betters, must come at
their Work? I say, Is it not fitter that he
look, speak, and act as such, that declare
of their Unhonesty, and their shame.
Unprofitableness? yea, is it not meet that
one they should confesse what sorry ones
I'm sure it should be thus with Christian
is angry when 'tis otherwise. Nor doth
these helpless ones to lift up themselves
Advocateship therefore teach 'em to be
4. As we should improve this Dis-

us humble, so we should make use of i
of Jesus Christ.

He Perseverance; that is, to hold on, to hold out the end; for, for all those Causes the Apostle eth Christ before us as an Advocate. There is nothing more discourages the truly Godly than sense of their own Infirmitities, (as has been said all along) consequently nothing can more courage 'em to go on, than to think that Christ is our Advocate for 'em. The Services also that Christ has for us to do in this World are full of difficulty, and so apt to discourage: But when a Christian shall come to understand that (if we do not we can) 'tis not a Failing either in Manner that shall render it wholly unserviceable, or give the Devil that Advantage as to plead by to prevail for our Condemnation and Region, but that Christ, by being our Advocate, is us from falling short, as also from the Rage of Hell: This will encourage us to hold on, tho' do but bobble in all our goings, and fumble in all doings; for we have Christ for an Advocate, as we sin in the management of any Duty: any Man sin, we have an Advocate with the Father, Jesus Christ the Righteous.

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

Darkness, and to be shut up in Prison, is also a Discouragement to us, but our Advocate is giving us Light, and for fetching us out of our Son. True, he that Joseph chose to be his Advocate to Pharaoh remembered not Joseph, but for him, Gen. 40. 14, 23. But he that has Jesus Christ to be his Advocate shall be remember'd by God: He remember'd us in our low estate, for
his Mercy endureth for ever. Mic. 7. 8, 9, 136. 23. Yea, he will say to the Prisoners your selves, and to them that are in the house, Go forth.

Satan sometimes gets the Saints into the when he has taken 'em Captive by their Rom. 7. 23. but they shall not be always to and this should encourage us to go on in ways, for we must thro' many Tribulations into the Kingdom of Heaven.

Obj. But I cannot pray, says one, therefore should I persevere? When I go to Prayer, instead praying, my Mouth is stopt; What would you have me do?

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

5. As we should apply this Doctrine for the improvement and encouragement of these Grace we should improve it to the driving away Ecultics before us, to the getting ground upon Enemy: Resist the Devil, drive him back,
of Jesus Christ. 143

at the Lord Jesus is an Advocate with God in heaven for, and for the sake of which thou art a Believer on Earth, 1 Pet. 5. 9. Heb. 12. 4. therefore has God put this Sword [we have an advocate] into thy hand, but to fight thy way through World? Fight the good Fight of Faith, lay hold Eternal Life, and say, I will go in the strength of Lord God: And since I have an Advocate with Father, Jesus Christ, I will not despair, tho' the quity of my heels should compass me about, Ps. 49. 5. Use 5. Fifthly, Doth Jesus Christ stand up to ad for us with God, against the Devil? Let it ch us to stand up to plead for him before Men, plead for him against the Enemies of his Person and Gospel; this is but reasonable, for if Christ stands up to plead for us, why should not we get and plead for him? He also expects this at our ads, saying, Who will rise up for me against these doors? Who will stand up for me against the workers of iniquity? The Apostle did it, and counsel himself oblig'd to do it, saying, He preach'd the gospel of God with much contention, 2 Thes. 2. 2. Nor this the Duty of Apostles or Preachers only, but every Child of God should earnestly contend for Faith once deliver'd to the Saints, Jude 3. And, as I said, there is reason why we should this: He standeth for us: And if we,

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

2. If we consider the Persons pleaded for: He pleads for Sinners, for the inconsiderable, vile and wretched; we plead for Jesus, for the great, holy, and
honourable. 'Tis an Honour for the Poor to stand up for the great and mighty, but what Honour is it for the great to plead for the base? Reason therefore requireth that we stand up to plead for him, tho' there can be but little render'd why he should stand up to plead for us.

3. He standeth up to plead for us in the most holy Place, tho' we are vile; and, Why should we not stand up for him in this vile World, since he is holy?

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

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

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

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

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

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

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

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

Yea, further, that we should have now, at last, reserve, Christ as authoriz'd to be our Advocate to plead for us, for this is the last of his Offices for us while we are here, and is to be put into practice for us when there are more than ordinary Occasions: this is to help, as we say, at a dead end; even then when a Christian is taken for a captive, or when he sinks in the Mire where is standing, or when he is cloath'd with filthy garments, or when the Devil doth desperately lead against us our evil Deeds, or when by our Selves we have made our Salvation questionable; and why then should not we have also in reserve Christ? And when Profession and Confession will not do, when loss of Goods and a Prison will not do; then to bring it in, then to bring it in as the Revere, and as that which will do, to wit, willing to lay down our Lives for his Name, Isa. 24.15. 6. 21. 19. and since he doth his part without judging for us, let us do ours with rejoicing him.

Use 6. Sixthly, Doth Jesus Christ stand up to bad for us, and that of his meek Grace and Love? en this should teach Christians to be watchful and try how they sin against God. This Inference seems to run retrograde, but who so duly consi-
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ders it, will find it fairly fetch'd from the
fes. Christianity teaches Ingenuity and apt
be sensible of Kindnesse, and doth instruc
a lothness to be over-hard upon him for we have all a free-cost. Shall we sin that may abound? God forbid. Shall we do evil that may come? God forbid. Shall we sin because not under the Law, but under Grace? Good
Rom. 6. 1, 2, 13.

It is the moost disingenuous thing in the not to care how chargeable we are to that that bestows all upon us gratis. When Jotham had an Opportunity, to be yet more able to David, he would not, because he his Life and his All, 2 Sam. 19. 24, to 2 Christ's Care is as much for his Houshold as he has neither Fee nor Income for it; nor do fire ought of us, but to accept of his fr for us thankfully; wherefore let us put on this Work as little as may be, and by we shall shew our selves Christians of Make and Stamp. We count him but of a very gross Spirit that will therefor wish of what is his Friend's, because par'd of meer Kindness for him; Esau was loth to do this, and shall Christian ingenuous?

I dare say, if Christians were sober, and of a more self-denying temper, they put the Lord Jesus to that to which for
of Jesus Christ. 147

us, and rose again, 2 Cor. 5. 14. We shall do
at which is naught too much, even then when
watch and take care what we can to prevent
Our Flesh, when we do our utmost diligence
rest it, will defile both us and our best Per-
manences; we need not lay the Reins on its
neck, and say, what care we? the more Sin the
ore Grace, and the more we shall see the Kind-
ls of Christ, and what virtue there is in his
advocate's Office to save us. Besides, as nothing
swayeth, as nothing, with us as Love, so there is nothing
well pleasing to God as it: Let a Man love,
o'he has Opportunity to do nothing, 'tis accep-
d by the God of Heaven: But where there is
Love, let a Man do what he will, 'tis not at all re-
arded, 1 Cor. 13. 1, 2, 3. Now to be careless, and
gligent, and that from a supposed understanding
the Grace of Christ in the exercise of his Ad-
ocateship for us in Heaven, is a clear sign as can
be, that in thy. Heart there is no Love to Christ,
and that consequently thou art a just Nothing,
read of being a Christian.

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

Christians, Christ Jesus is not unwilling to lay
himself for you in Heaven, nor to be an Ad-
ocate for you in the presence of his Father; but
he is unwilling that you should render him
ill for good: I say, that you should do so by your
swiftness and carelessness, for want of such a
inking of Things as may affect your Hearts.

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therewith. 'Twould be more comely would please him better, would better agree your Profession, and also better would prove gracious, to be found in the Performance of Conclusions. How shall they that are dead live any longer therein? If ye be risen with them seek those things that are above, where Christ is the right hand of God: for ye are dead, and ye hid with Christ in God. Mortify therefore your members, which are upon the Earth, Fornication, uncleanness, inordinate Affection, evil Concupiscence, and Covetousness, which is Idolatry, for which sake the Wrath of God cometh upon the Children of Disobedienc.

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

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

1. Know, that it is the nature of Grace to do holy Arguments to move to goodness of Life, to the Love and Goodness of God, but not thence to remiss, 1 Cor. 5. 14.

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

3. Know also, that among all the swarm of Professors that from Age to Age make men
of Jesus Christ. 149

the Name of Christ, they only must dwell him in Heaven that do part from Iniquity, im. 2. 19. and such only are sanctified as he redeem'd to himself, by Faith in him, Acts 18.

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

Christians, when they would comfort their Brethren talk too much at rovers, or inerals: They should be more at the Mark, and spoken in season, how good is it? I say, Christians should observe and enquire, that they observe the cause or ground of their Trouble: and having first taken Notice of it, in the next place consider under which of Offices of Jesus Christ this Sin or Trouble has this Man; and to labour to apply Christ in Word of the Gospel to him. Sometimes we bid to consider him as an Apostle and High- est, and sometimes as a Fore-runner and an Advocate. And he has, as was said afore, these Offices with others that we by the Con- vocation of him might be relieved under our manifold Temptations. This, as I said, as I receive John teaches us here, as he doth a little more of his being a Sacrifice for us; for he sheweth them that after Conversion shall sin.
with Christ as an Advocate with the Father, who should say, my Brethren, are you accused, have you sinned, have you prevailed against you? We have an Advocate with the Father, Jesus Christ the righteous.

Thus we should do, and deliver our from Death, there is nothing that Satan desires than to get good Men in his Sins, them as Wheat, that if possible he may them nothing but Bran, no Grace, but the husk and shell of Religion: And when a Christian comes to know this, should Christ as be hid, what could bear him up? But let now remember and believe that we have Advocate with the Father, Jesus Christ righteous, and he forthwith conceiveth comfort. For an Advocate is to plead for me recording as has been shewed afore, that I be delivered from the Wrath and Accusation of my Adversary, and still be kept safe in Grace.

Further, by telling of my Brother that hath an Advocate, I put things into his that he has not known, or do bring them to Remembrance which he has forgot: For that tho' he hath sinned he shall be saved a way of Justice. For an Advocate is to plead Justice and Law, and Christ is to plead the Saint that has sinned: Yea, so to plead that he may be saved: This being so, he is to perceive that by Law, he must have his forgiven him: That by Justice he must be sinned. For Christ as an Advocate pleaded Justice, Justice to himself, and this Saint.
of Jesus Christ.

himself, a Member of his Body, of his Flesh and
of his Bones.

Nor has Satan so good a Right to plead Ju-
tice against us, tho' we have sin'nd, that we might
be damned, as Christ has to plead it, tho' we have
inned, that we might be saved. For Sin cannot
cry so loud to Justice, as can the Blood of Christ:
And he pleads his Blood as Advocate, by which
he has answered the Law, wherefore the Law
having nothing to object, must needs acquit the
Man for whom the Lord Jesus pleads. I con-
clude this with that of the Psalmist, Surely his
Salvation is nigh them that fear him, that Glory
may dwell in our Land. Mercy and Truth are met
together, Righteousness and Peace have kissed each
other. Truth shall spring out of the Earth, and
Righteousness shall look down from Heaven: Yea,
the Lord shall give that which is good, and our
Land shall yield her Increase. Righteousness shall
go before him, and shall lead us the Way of his
Steps.

Use 8. Eighthly, But what is all this to you
that are not concerned in this Privilege? The
Children indeed have the Advantage of an Ad-
vocate, but what is this to them that have none to
plead their Cause? Jer. 30. 12, 13. They are, as
we say, left to the wide World, or to be ground
to Powder between the Justice of God and the
Sins which they have committed. This is the
Man that none but the Devil seeks after, that is
pursued by the Law, and Sin, and Death; and
has none to plead his Cause. 'Tis said to consi-
der the plight that such an one is in. His Accuser
is appointed, yea, order'd to bring in a Charge
against
against him [let Satan stand at his right Hand] Ps. 109. 6, 7. in the Place where Accusers stand, And when he shall be judg'd, let him be condemn'd, let there be none to plead for his Deliverance. If he cries or offereth to cry out for Mercy or Forgivenes [let his Prayer become Sin.] This is the Portion of a wicked Man: Terrors take hold on him as Waters, a Tempest stealeth him away in the Night, the East Wind carrieth him away, and he departeth, and as a Storm hurleth him out of his Place: For God shall cast upon him, and not spare; he would fain flee out of his Hand. Men shall clap their Hands at him, and shall hiss him out of his Place, Job 27. 20, 21, 22, 23. And what shall this Man do? Can he withstand the Charge, the Accusation, the Sentence, and Condemnation? No, he has none to plead his Cause. I remember that somewhere I have read, as I think, concerning one, who when he was carrying upon Mens Shoulders to the Grave, cried out as he lay upon the Bier, I am accused before the just Judgment of God; and a while after, I am condemned before the just Judgment of God. Nor was this Man but strict as to the Religion that was then on foot in the World, but all the Religion of the World amounts to no more than nothing, (I mean as to Eternal Salvation,) if Men be deny'd an Advocate to plead their Cause with God. Nor can any Advocate, save Jesus Christ the righteous, avail any thing at all, because there is none appointed but him to that Work, and therefore not to be admitted to enter a Plea for their Client at the Bar of God.
of Jesus Christ. 153

Obj. But some may say, there is God’s Grace, the Promise, Christ’s Blood, and his second Part of Priesthood now in Heaven: Can none of these severally, nor all of them jointly save a Man from Hell, unless Christ also becomes our Advocate?

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

struction
The Advocateship

struction that it hath brought upon the
of Men.

But I say, what is this to them that
mitted to a Privilege in the Advocate
Christ? Whether he is an Advocate or
Case to them is the same. True, Chri-
Saviour is not divided: He that hath be-
all, shall have him in none at all of his
in a saving manner. Therefore he for
not an Advocate, he is nothing, as to
Life.

Indeed Christ by some of his Offices
served for the Elect, before by some of
is. But such shall have the Blessing of
before they come to Glory. Nor hath
ground to say, Christ is here or there be-
fore he hath ground to say, he also is a
vocate; tho' that Office of his, as has
ready shewed, stands in the last place, an-
in as a Reserve. But can any imagine that
will pray for them as Priest, for whom
not plead as Advocate? Or that he will
them to God, for whom he will not plea-
the Devil? No, no, they are his own th-
veth to the end, Joh. 13, to the end of the
the end of their Sins, to the end of th
of Jesus Christ.

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

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

It is irrational to think that Christ is an Advocate for, or that he pleadeth the Cause of such; who in the self-same hour, and before his Enemies, are throwing Dirt in his Face, by their profane Mouths and unascrificed Lives and Conversations.

If he pleads as an Advocate for any, he must plead against Satan for 'em, and so consequently must have some special bottom to ground his Plea upon; I say, a bottom better than that upon which the carnal man stands; which bottom is either some special relation that this man stands in to God, or some special Law he hath Privilege by, that he may have some ground for an Appeal, if need be, to the Justice and Righteousness of God: But none of these things belong to them.
-- as a pleading only for Satan objecteth he knows it not; called, to wit, "Job 1. 9. 10. Ezek. to die for their Tran he has some colour to us, (and now 'tis time up to plead) I say, its colour to frame a Plea, and a Law of Works, not respect of Persons. Plea of Satan is Jesus to overthrow it by plea, this must be done with only: My little Children, sin not; And if any Man, with the Father, Jesus Chr.
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