



after
Alexr. Gray

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A
COLLECTION
OF THE
PROMISES OF THE GOSPEL.

THE HISTORY OF THE UNITED STATES

A
COLLECTION
OF THE
PROMISES OF THE GOSPEL,
ARRANGED UNDER THEIR PROPER HEADS,
WITH
REFLECTIONS AND EXHORTATIONS
DEDUCED FROM THEM;

By JOHN COLQUHOUN, D.D.
MINISTER OF THE GOSPEL, LEITH.

All the promises of God in him are yea, and in him Amen, unto the glory of God by us.—2 Cor. i. 20.

Having therefore these promises, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.—2 Cor. vii. 1.

For he is faithful that promised.—Heb. x. 23.

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As the *absolute* Promises of the covenant of grace which comprehend all its other promises, are directed in the offers of the gospel, to sinners of mankind indefinitely, in order that any convinced sinner, trusting cordially in Jesus Christ for all his salvation, may warrantably apply and trust them ; and as the *restricted* Promises are, in the dispensation of the gospel, addressed only to true believers ; the Author has endeavoured, under distinct chapters and sections, to distinguish the one sort from the other. Although he has done this as exactly as he could ; yet he doubts not, that the intelligent and judicious reader may detect inaccuracies in the distinction.

HIS design in framing this distinction, is, to teach those exercised Christians who are often disquieted with doubts of their union and communion with Christ, to discern, notwithstanding, their Divine and ample *warrant* for coming as sinners to Him, and for relying on the absolute promises, directed in offer to them as sinners of Adam's race, as if this were but their first acting of faith, or the beginning of their confidence; and to direct those who are assured of their personal interest in the Saviour, to embrace also and trust the restricted promises, as their security for all the blessings contained in them.

IF the following Pages, under the illuminating influences of the Holy Spirit of Promise, shall prove useful but to one humble believer, the Author's labour will be more than remunerated.

LEITH, February 1825.

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THE
INTRODUCTION,

CONTAINING

A DESCRIPTION OF THE NATURE, EXCELLENCE,
AND RIGHT USE, OF THE PROMISES OF THE
GOSPEL.

A DIVINE Promise, is a declaration of the good will of God, in which, he signifies what good things he will freely bestow, *or*, it is a declaration of his will concerning good to be received, and evil to be removed. It may be styled, an act of God's free grace, by which, he has engaged to bestow upon believers, all the spiritual and temporal blessings, which were purchased for them, by the obedience and death of the second Adam. A promise of the gospel is, a gracious declaration of the good will of God, towards sinners of mankind, and an engagement, to bestow some spiritual or temporal good upon them, or to remove some spiritual or temporal evil from them; *or*, it is an affirmation of his readiness, freely to bestow his favours, upon sinners who believe in his dear Son. Sometimes, the word promise is, by metonymy, put for the blessing promised. Thus the Holy Spirit, in his sav-

ing and miraculous operations, is called “the promise of the Father^a.” “And this is the promise,” says an Apostle, “that he hath promised us, even eternal life^b.” The *truth* of a promise, consists in the certainty of its performance : the *goodness* of it, in the quality of the blessing promised.

THE promises of the gospel, are the promises of God, Father, Son, and Holy Spirit. They are accordingly styled, “the promises of God.” God the Father is the glorious contriver, and the gracious author, of the promises. The promise of spiritual gifts and graces, is called the promise of the Father ; and it is the God and Father of our Lord Jesus Christ, who is said to bless believers with all spiritual blessings^d. They are also the promises of *Christ*. When he was about to leave his disciples, and go out of the world, he gave them manifold promises. He invites sinners to himself, by the encouragement of a gracious promise. “Come unto me,” saith he, “all ye that labour and are heavy laden, and I will give you rest^e.” They are the promises of the *Holy Spirit* likewise. What are all the promises of scripture, but the voice of the blessed Spirit, whose voice we are commanded to hear ? “He that hath an ear, let him hear what the Spirit saith unto the churches.”—They are the promises of *God in Christ*, by the Spirit. “All the promises of God in him are yea, and in him Amen^f.” That they are the promises of

^a Acts i. 2.

^b 1 John ii. 25.

^c 2 Cor. i. 20.

^d Eph. i. 3.

^e Matth. xi. 28.

^f 2 Cor. i. 20.

God, by the Holy Spirit, is evident from his office, in the glorious work of redemption; which is, to bring home the promises, and the grace promised, to the hearts of elect sinners^g. God is not only the author, but the *Matter* of the promises. “I will be their God, and they shall be my peopleⁱ.” Christ also is the matter of the promises. “I will give thee for a covenant of the people, for a light of the Gentiles^k.” He is called the merey promised^l. The Spirit likewise is the matter of the promises. Thus saith Jehovah, “I will put my Spirit within you^m.” And saith the Lord Jesus, I will send the Comforter unto you.ⁿ As God hath promised himself, and promised Christ, so God and Christ have promised the Spirit.

ALL the promises of God in Christ, are promises of the *Covenant of grace*.—According to this eternal contract, God the Father, before the world began, made them to his eternal Son as second Adam, the Head and Representative of his elect, and to the elect in Him. “Now to Abraham and his seed, were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ.” He, as the First-born among many Brethren, is the primary Heir of all the promises of God; and his redeemed are the heirs of promise, in and under Him. The pro-

^g John xiv. 26. and xvi. 8. 14.

ⁱ Jer. xxxi. 33.

^k Isa. xlii. 6.

^l Luke i. 72.

^m Ezek. xxxvi. 27.

ⁿ John xvi. 7.

^o Gal. iii. 16.

mises were first made to him, as the federal Representative of his spiritual seed; and they are made to them, in and through him. The apostle Paul says, That the grace of the promise was given us in Christ Jesus, before the world began^p. They were made to him as the last Adam, in order to be performed to his spiritual seed, upon condition of his fulfilling all righteousness in their stead. Sinners must then be united to Christ, and be clothed with his righteousness, in order to have a personal interest in them; and as the covenant of grace is, as it were, the fountain of all the promises, sinners must also be instated in this covenant, in order to possess them, and to enjoy the blessings promised.

OF the promises made, in the covenant of grace, to Christ the second Adam, there are *two sorts*. Those of the one sort, were to be performed to Christ himself, as Mediator and Man; and those of the other, to the elect his spiritual seed. The promises, which have been performed to, or have had their immediate effect, on Christ himself, are the promises of Assistance, Acceptance, and Reward. According to the everlasting covenant, the eternal Father promised to *assist* him, as Mediator and man, in his arduous work of service and suffering; he promised to *accept* of that work, as soon as it should be finished; and promised also, to confer upon him a glorious *reward* for it. The promises, which are immediately performed to Christ him-

self, were made *solely* to Him. Of these, the promises of furniture for, and assistance in, his work, having been performed, in order to his fulfilment of his service and suffering, have their foundation, along with our eternal election, in the sovereign grace of God^q. But the promises, of God's acceptance of his work, and of his rewarding him for it, depend immediately, as to their performance, on his finishing of that work^r. Accordingly, Christ's fulfilment of the conditions of the covenant, flowed from his reception of his Father's promised furniture and assistance, and issued in his reception of his promised acceptance and reward^s. The other class of promises, which are performed to, or have their immediate effect on, the *elect*, were made *primarily* to Christ himself, as the federal Representative of the elect^t. They were made to him, upon condition of his fulfilling all righteousness, as their Surety; and were made to him in order to be performed to them, in union with him. All the promises respecting the elect, are comprehended in the promise of eternal life^u; or in this one, "I will be to them a God, and they shall be to me a people^w." And, in several passages, they are called, in the singular number, *the promise*; to teach us, that it is as easy for God to perform them *all*, as if they had been but one promise.—So near, is the relation between Christ and the elect, that every promise performed to *Him*, issues in their

^q Isa. xlii. 1—7. ^r Heb. xiii. 20. Isa. liii. 10—12.

^s Isa. l. 4, 7, 9. Psal. xxii. 27—31. ^t Psal. lxxxix. 4, 28—36.

^u Tit. i. 2. ^v 1 John ii. 25. ^w Heb. viii. 10.

welfare, and every promise fulfilled to *them*, terminates in his glory.

SOME of the promises, which are performed to the elect, are *absolute and indefinite*, and all the rest of them, are *restricted or definite*.—The absolute promises, are such as are absolutely *free*, being directed, in the gospel, to sinners of mankind as such, for their acceptance; whereas the restricted or definite ones, though set *before* all, are yet limited, in the gospel, to such as believe. The absolute promises, I say, are absolutely free: their fulfilment, instead of depending on any proper condition, to be performed by the impotent sinner, flows from sovereign, superabundant, self-influenced grace. In the offers of the gospel they are freely given. “Whereby are *given* to us,” says an Apostle, “exceeding great and precious promises^x.” They are indeed absolute, in the strictest sense, as to any proper conditionality in sinners; yet, not to the exclusion of the use of means. After enumerating some absolute promises, Jehovah saith, “I will yet for this be enquired of by the house of Israel, to do it for them^y.” Though the diligent use of instituted means, and the exercise especially, of faith and repentance, be required of sinners; yet, the absolute promises are so gratuitous, that no acts nor deeds of sinners, are the proper conditions of them. The quickening spirit, coming to work

^x 2 Pet. i. 4.

^y Ezek. xxxvi. 37.

faith and repentance in the heart, by his creating power, is promised absolutely. “I will put my Spirit in you and ye shall live.” “Thy people shall be willing in the day of thy power.” The promise of the Spirit and of faith, *must* be absolutely free; for if it be not, where is the man who can inform us, what the condition is, that a sinner dead in sin can perform, to entitle him to the spirit of faith, and the grace of faith? And as the promise of faith, is absolutely free, so is the promise of every grace and blessing, that follow faith. The exercise of faith, and the use of other means, give no right whatever, to the contents of the promises. Indeed, were sinners to depend on their exercise of faith, or use of means, they would thereby turn the covenant of grace, into a conditional covenant of works; so that, Christ should become of no effect unto them^z.—Those promises are not only absolute, but *indefinite*. In and with Christ himself, they are left or *directed*, in the gospel-offer, to sinners of mankind indefinitely. They are presented or directed in offer, to the hearers of the gospel indiscriminately, as a ground of faith to all of them^a. And seeing, they are addressed to sinners in common, or in general, they exclude no particular sinner. No man therefore who hears the gospel, can truly say, That he is not intended in them. “The promise is unto you and to your children^b ;” as if the Apostle had said, ‘The promise is directed so to you, and to

^z Gal. v. 4.^a Prov. i. 22, 23.^b Acts ii. 39.

your children, that every one of you, has an ample warrant for an immediate application of it, and reliance on it, as a promise to him in particular.' The apostle adds, "And to all that are afar off, even as many as the Lord our God shall call." It is the *external* call of the gospel, that the Apostle here mentions: for he uses the expression, as a motive to their faith, who yet, were only "pricked in their hearts," but were not believers with the heart. Sinners, then, upon the ground of the *direction* of the indefinite promises to them, have a divine warrant to apply and trust them; and, as they are addressed equally, to all who hear the gospel, all have an equal warrant. As to restricted or *definite* promises, they, in the dispensation of the gospel, are not expressly directed to sinners indiscriminately, but only to true believers. They are limited to such as, by faith and the fruits of faith, evidence their vital union with Christ. At the same time, faith and the fruits of faith, are not the proper conditions, upon which, they are either directed or performed; but are merely descriptive of the persons, to whom they are made.

EVERY definite promise is *reductively absolute*. It may, by the exercised believer, be reduced to an absolute promise; for an absolute one, is implied or supposed in it. Although it is addressed to a man, who has already some gracious qualities implanted in him; yet, it may be reduced to an absolute promise, suspended on no condition to be

fulfilled by the sinner, and directed to sinners indefinitely. Definite promises, are merely declarations of the *connexion* between the manifold blessings, contained in absolute promises, and also, of the *order* in which the Lord is pleased to bestow them. When, therefore, we take a view of the whole of the promises, we find that, all those blessings are made over to unworthy sinners, in the same gratuitous and absolute manner. Accordingly, that, which has been taken for the condition of a definite promise, in one place, is absolutely promised in another. Thus it is promised, That he “who believeth, shall have everlasting life;” and, That he “who endureth to the end, shall be saved.” But in Matth. xii. 21. faith is absolutely promised; and in Jer. xxxii. 40. perseverance to the end, is the subject of an absolute promise. In this definite promise; “Unto you that fear my name, shall the Sun of righteousness arise with healing in his wings^c,” we are to consider an absolute promise as supposed; as if Jehovah had said, ‘I will put my fear in your hearts, and to you, shall the Sun of righteousness arise, with healing in his wings.’ In this definite promise, “If ye through the Spirit do mortify the deeds of the body, ye shall live^d,” it is not to the work of mortification, that life is promised, but to the worker; and to the worker, not for his work, but for Christ’s sake. It is promised to him who mortifies the deeds of the body, not for his exer-

^c Mal. iv. 2.^d Rom. viii. 13.

cise of mortification ; but because he is united to Christ, of which his mortification is the evidence. Such characters as these, may be evidences, but cannot be conditions, of the promised blessings which are annexed to them. Both the blessing promised, and the gracious quality of him to whom it is promised, are contained in the absolute promise. Indeed, there is not one definite promise in the gospel, but what may be reduced to an absolute promise ; because the blessing promised, is *one* absolutely free gift, and the holy quality of the person to whom it is promised, is *another*. They are both equally free ; only the promise of the former, is addressed to believers, and that of the latter, to sinners indefinitely, and even to believers, considered in themselves as sinners.

THE absolute promises *begin* to be performed to elect sinners, in regeneration, and *continue* to be performed in a still higher degree to them, in progressive sanctification.—As has been already said, the absolute promises are directed in offer to sinners indefinitely, who hear the gospel. They are presented to unregenerate sinners in common ; to sinners who are totally destitute of any of the blessings contained in them. The promise of the quickening Spirit, is addressed to those who have not the Spirit ; the promise of spiritual life, is directed in offer to those who are dead in trespasses and sins : the promise of faith, to those who have no faith, who are under the dominion of unbelief ; the promise of repentance, to the impenitent ; the

promise of godly fear, to such as have no fear of God before their eyes; the promise of pardon and of purification, to those who are under the guilt and pollution of sin; the promise of taking away the stony heart, to such as are under the dominion of an hard heart; and the promise, That God will be their God, and that they shall be his people, to those who are without God, and are not his people. They are presented to sinners indiscriminately; to sinners, who are totally destitute of the gracious qualities, and spiritual blessings contained in them. Indeed, if sinners possessed those qualities and blessings already, they would have no need of such promises. In the new covenant, there are not only promises of more grace, to them who have grace, which may be styled definite promises; but promises of the first grace, to those who are entirely destitute of it, which are indefinite promises, and suppose a total want^e.—No sinner can begin to exercise faith and repentance, till after the promises of faith and repentance, have begun to be performed to him. Now, at the moment of regeneration, the Lord begins to fulfil these promises to the elect sinner, dead in sin. The consequence is, that the sinner now spiritually alive, begins to exercise faith, repentance, and other spiritual graces. To begin the exercise of these, before the promises of them, begin to be performed to him, is impossible. These promises, therefore, cannot be conditional to him;

^e Ezek. xxxvi. 25—29. Heb. viii. 8—12.

they must be absolutely free. For what conditions can a sinner fulfil, in that unregenerate state in which, he cannot but continue, till they begin to be performed to him? The promises, at least, of the quickening Spirit and of faith, must begin to be performed to the elect sinner, before he can possess a single good qualification, or perform a single act, that will be acceptable to the Lord. And no sooner do these absolute promises begin, in regeneration, to be fulfilled to him, than he begins, by a saving faith, to apply and trust all the absolute promises. And so, in proportion to the strength and exercise of his faith, by which he continues to trust them, they continue to be performed more and more to him, in sanctification. But, though the renewed exercise of faith be requisite, as the instrument of deriving grace from them; yet, as it affords no title to that grace, they remain as free and absolute, as if it had no existence. They are as absolute to the believer, as to the sinner; and they are directed to the believer, not as a saint, but as in himself a sinner. At the same time, they are far from being absolute, in opposition to the use of those means which God has appointed, as necessary to attain the performance of them.

NONE possesses, or has a saving interest in, either the indefinite or definite promises, but the true *believer*; and yet saving faith, is *not the proper condition* of them.—The absolute or indefinite promises are, in the gospel, directed to many, who

shall eventually come short of them ; because the performance of them is not to be attained, but by means of unfeigned faith. They who have not this faith, do not as yet, actually possess any other spiritual blessing. Hence, in regeneration, the Holy Spirit begins to fulfil the absolute promise of faith, to the elect ; and when he implants faith in them, they begin to receive Christ, and all the absolute promises, in and with Him. And no sooner do they take these promises, as their security for all their salvation, than they take possession of them, and of all the blessings contained in them. Now, that they have applied or taken these promises of God, as their security for every promised blessing, his faithfulness becomes engaged to perform them to them. The freest gifts, the most absolute promises, cannot be possessed nor enjoyed, unless they be accepted. The most free and unconditional, promise may be rejected. Many examples in Scripture show, that faith is requisite, as the instrument of receiving that, which is absolutely promised. It cannot be shown, that the promise of Isaac would have been performed to Abraham, or that the promise of the throne of Israel, would have been fulfilled to David, otherwise than by faith in these promises ; and yet, the promise given to each of them, was free and absolute. That the Lord may give absolute promises to many, who, in the event, never attain the performance of them, is evident, from the instance of a promise given to the Israelites, of the land of Canaan^f.

^f Exod. iii. 17. and vi. 8.

This promise was free and absolute; and yet, it was not performed to any of that generation, but such as applied and trusted it, as their security for entering upon the possession of that good land. All of that generation, who despised and distrusted that promise, were excluded from the promised land. "They could not enter in," says an Apostle, "because of unbelief^g." That promise, accordingly, was a type of the absolute promises of the gospel, in which, Christ and eternal life are promised as free gifts. They who will not believe with application, these promises, nor accept of the free gift, shall come short of the blessings promised. The Lord saith to all such, as he said to the unbelieving Israelites, "Ye shall know my breach of promise^h;" as if he had said, 'As it is to believers, according to their faith; so it shall be to you, according to your unbelief.' But some man will say, 'If God has directed an absolute promise to me, will it not be performed to me, whether I believe it or not?' *Answer.* Since it is given only in the gospel-offer to you, as it is to all the hearers of the gospel; this lays no obligation upon God, to perform it to you.' If you offer a man your bond for a sum of money, and he refuses it; you are under no obligation by that bond, to give him the sum mentioned in it. If he accept your bond, then you are obliged by it; but if he reject it, you are free, and cannot be charged with unfaithfulness, in not fulfilling your bond. So here, if you cor-

^g Heb. iii. 19.

^h Num. xiv. 34.

dially take God at his word, he is bound by his faithfulness, to perform his promise to you. But, if you will not take God's promise, but reject it by unbelief; then, you make him a liar, and his promise an untruth. In this case, he is so far from being bound to perform his promise to you, that he is bound on the contrary, to execute his threatening upon you. "He that believeth not shall be damnedⁱ."—But although none can take possession of the absolute promises, or blessings contained in them, except by faith; yet, faith is not the proper condition of them. It affords no title to the blessings promised. It is the promises themselves, that give the right, and not faith. Faith is only the instrument of receiving the right, which the promises convey; or, of taking possession of the promises, and of the blessings promised. The promises, therefore, remain as free and unconditional, as ever. "He that believeth shall be saved." Why? not because faith gives a right to the promised salvation; but, because it takes possession of that salvation, which God freely gives in those promises.—To say, That those promises are not free and absolute, because what is thus promised, cannot be possessed unless it be received, is in effect to say, That there never was, nor can be, such a thing as a free or unconditional gift of any thing: for no gift can be so free, no promise so absolute, but that a man must accept or *take* possession of it, before he can *have* possession.

ⁱ Mark xvi. 16.—See some Sermons by Mr R. ERSKINE, entitled, The Pregnant Promise.

THE *direction* of the absolute promises, in the gospel offer, to sinners indefinitely, is a sufficient ground to every hearer of the gospel, for an *immediate trust* in Christ, and *reliance* on these promises. The direction of these promises, to sinners of mankind in common, forms a part of their *warrant* for trusting in Jesus Christ; and so, it is a sufficient ground, for an immediate application of them, and reliance on the faithfulness of God in them, for all the blessings contained in them. Accordingly, it is the duty of the convinced sinner, without waiting for the smallest good qualification, to recommend him or procure his welcome, to come as a sinner, and trusting in the Lord Jesus for all his salvation, to apply without delay, and trust those promises. Seeing they are directed in offer to him as a sinner, the Divine *direction* of them to him, is an authentic ground for his immediate belief and trust, that God who cannot lie speaks as particularly in them to him, as if he had spoken to him alone; and that he will do to him as he hath said. The direction of them to him as a sinner, authorizes him, *immediately* to take God in them at his word, and to take them as his security, for all the blessings of salvation. Indeed, were he to persuade himself, that he ought to delay applying and trusting those promises, for a time, till he became conscious of some laudable qualification in himself;—it would be much the same, as if he were to persuade himself, that Christ gave him an *allowance*, to continue for that time in unbelief. And though he will not apply cordially, the offers and

promises of the gospel, till he be truly convinced of sin; yet, he must not consider this conviction, as a qualification for procuring his welcome, to Christ and the promises. It is not necessary for him, then, to be conscious that his conviction is of the right sort, *before* he attempt applying Christ and the promises to himself; but as soon as he is urged by a sense of need, he ought immediately to apply and trust them. He should not remain in unbelief one moment. “Behold, now is the accepted time : behold, now is the day of salvation^k.” It is a great mistake to think, that he should not exercise faith in Christ and the absolute promises, but upon the *sight* of a condition in himself. This would be, to ground his faith, rather upon something seen or felt in himself, than upon the Divine offer of Christ, and of the promises in him. The indefinite grant of Christ, and of the promises in and with him, is a sufficient ground for the immediate confidence of the heart in him. When Peter was preaching the gospel, to the murderers of the Lord of glory, he said to them, “The promise is unto you and to your children^l ;” as if he had said, ‘The promise is so directed to you and to your children, that each of you, has a sufficient ground for an immediate reliance on it, as a promise to him in particular ; and upon the profession of this faith, he and his children have a right to Baptism.’

WHEN true Christians are, at any time, in

^k 2 Cor. vi. 2.

^l Acts ii. 39.

the *dark* about their personal interest in Christ, they should as sinners, apply and trust the indefinite promises, directed in the gospel-offer to *sinners* as such; but, when they are *assured* of their interest in him, they may besides, apply and trust the definite promises, addressed to *believers* as such. The absolute promises, as they are directed in offer to sinners indefinitely, are of general use^m. They serve as a ground of faith to such sinners, as are beginning to believe in Jesus Christ; and also to such believers, as are not assured by reflection, that they are already saints. Presented as they are, to sinners indefinitely, they are of course addressed, as a warrant for trusting in Jesus for salvation, to believers, considered in themselves as sinners. They are directed, not only to sinners without exception, who hear the gospel; but to saints, and that not *as* saints, but as sinners in themselves and in their own view. The apostle Paul, long after his conversion, accounted himself the chief of sinners. In proportion as believers grow in grace, and in spiritual knowledge, the more sin, do they *perceive* in their hearts, and in all their thoughts, words, and actions. The less of remaining sin they have, the more of it do they see and feel. And sometimes, when their evidences of grace are veiled from their view, they can discern nothing in their hearts but sin; nothing in their past experience, but what appears counterfeit; and nothing in their present frame of

^m Heb. viii. 10—12.

mind, but strong, impetuous, and prevailing corruption. Now, the absolute promises are perfectly adapted to believers, when in such distressing cases. They are directed to sinners, and to believers as sinners; in order that they may warrantably apply, and trust, and plead them anew; or, that it may be warrantable for them, to come as sinners and trust them, as if this were but the beginning of their confidence. They are promises, not only of the first grace, but of all the future degrees of grace. Believers, therefore, have need to apply and trust them, at all times, and more especially, when they cannot discern their evidences of union with Christ. They are addressed in offer to them as sinners; that they may see their Divine warrant, for applying and pleading them, even in their deepest dejection of spirit. When they can discern nothing in themselves, but sinfulness, then, they have the more need to look to, and fasten upon, the Lord Jesus in absolutely free promises. Whatever grace or degree of grace, they want, they are commanded, as sinners in themselves, to believe in the compassionate Saviour, and in believing, to take and trust those most comprehensive promises, as their security for it.—On the other hand, when a believer is assured of his personal interest in Christ, he may then apply and trust the *definite* promises, which are addressed, in the gospel, to *believers* as such. Now that he is satisfied of his evidences of vital union with Christ, and so, of the reality of his union and communion with Him, he should embrace and trust, not only the indefi-

nite, but the definite promises ; in order that, he may be filled with all joy and peace in believing, and may abound in hope, through the power of the Holy Ghost.

THE surety-righteousness of the second Adam, is the *federal condition of all the promises* of the gospel.—They were all strictly conditional to the adorable Surety ; and, therefore, they are absolutely free to unworthy sinners. In the making of the everlasting covenant, they were all made to Him, as the Representative of elect sinners, upon condition of his fulfilling all the righteousness of the violated law, for themⁿ. This arduous condition, He, in wonderful condescension, completely fulfilled. “ He became obedient unto death.” As the promises, then, were strictly conditional to Him, they are absolutely free to poor sinners. They are suspended on no federal, or proper, condition to be fulfilled by sinners. Faith, indeed, is indispensably requisite, as the instrument of taking possession of them, and of the blessings contained in them ; but it is not the federal condition of them : it affords no right, title, or claim to them. It merely applies, accepts, or takes possession of them, in and with Christ himself, as offered freely to sinners in the gospel ; and it takes possession of them upon the ground of the *direction* of them in offer, to sinners indefinitely. The absolute promises, accordingly, are as absolutely

ⁿ Isa. liii. 10—12.

free, after they are received by faith, as before. The offer of them is absolutely gratuitous, and so is the performance of them.—As to the restricted or definite promises, the righteousness of Jesus Christ, is also the condition of them. Though, in the dispensation of the new covenant, they are addressed, not to sinners in common, but to believers, who possess good qualities, and perform good works; yet, these good qualities and works, are not the conditions of them, but are only the evidences of union with Christ; and therefore, of the begun possession of them, and of all the other promises in him. Consequently, in their own *nature*, they are as free, as the indefinite promises are. Though they are in the gospel restricted to believers; yet neither is faith, nor any other grace or duty, the proper condition of them. A definite promise is, indeed, a promise of one blessing of the new covenant, to those who have begun to possess another; but the begun possession of the latter, is not the proper condition of possessing the former. Both of them are absolutely free, for the sake of Him, whose name is JEHOVAH OUR RIGHTEOUSNESS. The definite promises, are only declarations of the *order*, according to which, the Lord is pleased to bestow the blessings contained in them, and also of the inseparable *connexion*, of these blessings with each other. Hence that, which has been understood to be the condition of a promise, in one passage of Scripture, is itself promised absolutely in another.

God's love, mercy, and grace, are the reasons why he has *made* promises; but his justice, faithfulness, power, and glory, are the reasons why he *performs* them.—The Lord Jesus purchased, with a price of infinite value, the blessings promised; but he did not purchase the promises themselves, or the love from which they flow. They all spring from the free, and unmerited *love, mercy,* and *grace* of God, to sinners of the human race. He had no motive but free, self-moving, love and mercy, to induce him to make the promises. Moses, in assigning reasons of the promises, which Jehovah had made to the Israelitish church, said, “The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; but because the Lord loved you^o.” His love to his people, moved him to make promises to them; and this love was infinitely free. He set his love upon them, because he loved them. There is no reason of unmerited, unsolicited love, but love itself. “For thy word's sake, and according to thine own heart,” says David, “hast thou done all these great things, to make thy servant know them^p.” According to thine own heart, that is, out of free and self-excited love, thou hast given me thy promise, and for thy word's sake, thou hast performed it. “Thou wilt perform,” says Micah, “the *mercy* to Abraham^a,” that is, the promise, which springs from covenant-mercy. They are all promises of the

^o Deut. vii. 7, 8.^p 2 Sam. vii. 21.^a Mic. vii. 20.

covenant of grace, and therefore they proceed from sovereign grace'.—On the other hand, the performance of the promises, proceeds from the justice, truth, power, and glory of God in Christ. God's performance of them to his elect, flows from his *justice*. Since, their Divine Surety, completely fulfilled the conditions of them, and merited the blessings contained in them, Divine justice requires, that they be all performed to believers. Besides, the Lord in his promises, hath made himself a debtor to his faithfulness; and what he thus owes, his immutable justice requires him to pay. Accordingly David prays thus: "In thy faithfulness answer me, and in thy righteousness'." And an Apostle says, "If we confess our sins, he is faithful and just to forgive us our sins, &c'." The Lord, the righteous Judge, says another Apostle, shall give me at that day, a crown of righteousness". The performance of God's promises, flows also from his *truth* or faithfulness. "Thou wilt perform the truth to Jacob": that is, the promise, which the *truth* of God binds him to perform to Jacob. "In hope of eternal life;" says our Apostle, "which God that cannot lie, promised before the world began^r." "For ever, O Lord, thy word is settled in heaven," says the Psalmist; and the ground of it, he expresses thus: "Thy faithfulness is unto all generations^y." The *power* of God, is another reason why he performs his promises. All things are

^r 2 Tim. i. 9. ^s Psal. cxliii. 1. ^t 1 John i. 9. ^u 2 Tim iv. 8.
^w Mic. vii. 20. ^x Tit. i. 2. ^y Psal. cxix. 89, 90.

possible to him. Nothing is too hard for him. He can bring forth the performance of his promises, notwithstanding all the obstacles that are in his way. Abraham was fully persuaded, that what God had promised to him, he was able also to perform^z. He accounted, that God was able to raise up Isaac, even from the dead^a. In a word, the *glory* of a promising God, secures the performance of his promises. They “are all in Christ yea, and in him Amen, unto the glory of God^b.” As it is to the glory of his love, mercy, and grace, that ever he made those promises; so it will be to the praise of the glory of his faithfulness, justice, power, and goodness, that he performs them.

ALL that the Lord, either in his law as a covenant, or in his law as a rule, *requires* of his elect, he graciously *promises* to do for them, and in them.—In his law as a *covenant of works*, he requires from them perfect obedience, and complete satisfaction for sin: and, in the offers and promises of his glorious gospel, he affords them the consummate righteousness of Jesus Christ, to answer for them, those high requirements. In his law as a *rule of duty*, he requires from them, as soon as they become believers, holy obedience to all his commands, and even perfection of obedience. But in his blessed gospel, he promises them grace, sufficient for enabling them to yield sincere obe-

^z Rom. iv. 20, 21.

^a Heb. xi. 19.

^b 2 Cor. i. 20.

dience in time, and perfect obedience through eternity. Every duty that they are required to do, the Lord is engaged by promise, to work in them both to will and to do. Is the true knowledge of God in Christ, required of them? This is promised to them: "They shall all know me, from the least of them unto the greatest of them, saith the Lord^c." Are they commanded to believe in Jesus Christ? Faith is promised. "Thou shalt call me, My Father^d." "In his name shall the Gentiles trust^e." The mortification of sin, is a duty required of them; and it also is promised. "I will also save you from all your uncleanness^f." Are they commanded to fear the Lord? This too is promised. "I will put my fear in their hearts, that they shall not depart from me^g." Indeed, grace for every instance of duty, is matter of promise to believers. All supplies of grace and strength, for the spiritual performance of every duty, and the patient enduring of every trial, are freely promised to them. The promises are to them, as Samson's locks were to him: in these their great strength lies.

WHEN the exercised Christian is, at any time, distressed in mind, and can find no comfort, by reflecting upon his past or present attainments, he finds sweet composure and satisfaction, *in applying and trusting absolute promises*, directed to

^c Jer. xxxi. 34. ^d Jer. iii. 19. ^e Matth. xii. 21.

^f Ezek. xxxvi. 29. ^g Jer. xxxii. 40.

him as a *sinner* of mankind.—In such a case, these words have often been verified: “Thus saith the Lord God, the holy One of Israel, In returning and rest shall ye be saved: in quietness and in confidence, shall be your strength^h.” The apostle Paul accordingly says, “We which have believed do enter into restⁱ.” And says the Psalmist, “His heart is *fixed*, trusting in the Lord. His heart is established, he shall not be afraid^k.” This good news from a far country, is as cold waters to his thirsty soul; namely, that he, not as a person so and so qualified, but as a *sinner* of mankind, is warranted to trust in Jesus Christ, as his righteousness and strength, and to trust the promises, as in him yea and Amen. After Jeremiah had prophesied of the captivity of Judah and Benjamin, he, in order to keep them from despondency, and to comfort them under all their trials, not only assured them that they should return, but foreshowed the new covenant, consisting of absolute promises^l. Our Apostle informs us, That it is by means of the promise and oath of God, these two immutable things, that believers attain strong consolation^m. It is, in believing with application, and trusting his promises, that the God of hope, usually fills his redeemed with all joy and peace, and makes them abound in hope, through the power of the Holy Ghostⁿ.

To take and trust the promises cordially, is to

^h Isa. xxx. 15.

ⁱ Heb. iv. 3.

^k Psal. cxii. 7, 8.

^l Jer. xxxi. 31—34.

^m Heb. vi. 18.

ⁿ Rom. xv. 13.

take hold of God's covenant of grace.—This august contract is a covenant of promises, of absolutely free promises. For when the covenant itself was made with Christ, as the last Adam, the Representative of God's elect, the promises of it were made to him, in their name. These were all made to him, upon his covenanting to fulfil by his obedience and death, the conditions of them. These he completely fulfilled. He finished the work, which the Father had given him to do ; so that, nothing now remains to be fulfilled, but the promises to his spiritual seed. Hence, when Christ himself is given in offer to sinners indefinitely, as ' a covenant of the people,' his righteousness, as the federal condition of the promises, and they, as promises whose condition is already fulfilled, are also given in offer. In and with Christ himself, they are given or directed in offer to sinners indiscriminately ; in order that, any sinner may warrantably apply and trust them. When any sinner, then, embraces and trusts the free promises, in and with Christ and his righteousness, he hereby takes hold of the covenant itself. By relying on the promises, as given in offer to him, he relies on Christ and his righteousness, as presented to him in the same offer. This exercise of trusting cordially in Christ, and on his righteousness, for all the blessings contained in the promises, is always accompanied with a hearty approbation of, and consent to, all the articles of that well-ordered, and sure covenant. Seeing the

conditions of the covenant, were perfectly fulfilled by the second Adam, it is, to the believing sinner, a covenant of absolutely free promises. His applying and trusting of these promises, therefore, is his taking hold of the covenant. It is remarkable that, wherever that glorious covenant is expressly repeated in Scripture, this is almost always the burden of the song, "I will be their God, and they shall be my people." To embrace, then, this all-comprehensive promise, in and with Christ, is surely to take hold of God's covenant of grace.

THE promises of the new covenant, are *exceeding great and precious*. "Whereby are given to us," says an apostle, "exceeding great and precious promises," as if he had said, 'The promises which, in the gospel-offer, are *given* or directed to us, as sinners of the human race, are exceeding great and precious.' They are exceedingly, or supereminently great, far beyond our utmost conceptions, and much more, our deserts. They are exceeding great, in respect of their *author*, who is the great God of heaven and of earth; and who was under no obligation to make promises of good things, to rebellious creatures. They must therefore flow from great grace, and immense love, of which they are largely expressive. They are like God himself, are such as become his transcendent greatness and goodness, are confirmed by his oath, and performed by his faithfulness and power. They are ex-

ceeding great, with respect to their ultimate *end*, —the manifested glory of God. They are exceedingly great also, with regard to their *object*, the great God our Saviour. To Him, as the Representative of God's elect, they were primarily made. They are so great and precious, that God would not trust them in the hands of men or of angels ; but only, in the hands of that Redeemer who is faithful and true. They are also divinely free, immutable, and eternal, ordered in all things and sure. They contain the great salvation ; all the inestimable blessings of pardon and peace, of life and godliness, of grace and glory. The treasure that is in the promises is so great, that it can never be, either computed or exhausted. They must therefore be exceeding precious, of more value than thousands of gold and silver, and to be rejoiced at, more than at finding great spoil. They are precious also, in respect of their *price*, the precious blood of the Lamb of God. If we estimate their value, according to the price paid for the blessings contained in them, how inexpressibly, how infinitely, precious are they ! They cost the blood of the only begotten Son of God, a price of infinite value. Besides, they are full of blessings, admirably adapted to all the diversified cases, and exigencies of the saints ; and they, in and with Christ, the pearl of great price, are the objects of precious faith.

DEFINITE promises are either *direct* or *indirect*, *formal*, or *by consequence*.—They are expressed in

different forms. Many are *direct* and formal. Of these, some are made to all believers in general^a. Others are in Scripture addressed to particular believers, which yet every believer may warrantably apply to himself. This promise made to Joshua, “I will not fail thee, nor forsake thee,” is applied by an Apostle to true Christians in general^b. Whatsoever promises are, in Scripture, made to particular believers, in cases and for reasons, which equally concern other believers; they are applicable to the latter, and may be trusted and pleaded by them. “Whatsoever things were written aforetime,” says our Apostle, “were written for our learning; that we, through patience and comfort of the Scriptures, might have hope.” Promises, which were made in particular cases to saints in Scripture, may be applied by other saints, so far as the cases agree, though not in the whole extent of their meaning. Thus, the promise made to Solomon^c, of wisdom, and also of riches and honour, beyond all who had been before him, gives encouragement to every believer, who seeks heavenly wisdom above all other things, to hope that, he shall attain a large measure of it, and also so much of worldly prosperity, as God sees to be best for him. In like manner, the promises, which Christ made to his disciples, of the Holy Spirit to teach them all things, to bring all things to their remembrance, whatsoever he had said unto them,

^a Psal. xxxiv. 9. 10.

^r Josh. i. 5.

^s Heb. xiii. 5, 6.

^t Rom. xv. 4.

^u 2. Chron. i. 12.

and to guide them into all truth^w; though they are not to be performed to others, in the same *degree* as to the Apostles; yet they encourage other believers, to expect all the illumination, instruction, and direction, which, in their diversified circumstances, are necessary for them. In the same manner, promises made to particular churches, may be applied to the church in general; as those in the Old Testament, to the Israelitish church, and those in the New, to the church universal.—*Indirect* promises, are such as are implied by consequence, in the examples, and prayers, of saints in Scripture. They are implied in the *examples* of those saints. God's having bestowed blessings upon one, is an indirect promise of them, to all other saints. The apostle James urges that end, which the Lord gave to the afflictions of Job, as a ground of faith and hope, to all other afflicted saints^x. And Paul assures the believers at Corinth, that God comforted him in all his tribulation, that he might be able to comfort them who were in any trouble, by the comfort wherewith he himself was comforted of God^y. The declarations of those blessings, which commonly attend the several exercises of grace, and duties of holiness, are so many indirect promises^z; as also, the declarations concerning Christ, and his inestimable benefits, as they represent a necessity of their being bestowed upon believers. They are implied likewise in the *prayers* recorded in Scripture. The Petitions put up by the Lord

^w John xiv. 26. and xvi. 13. ^x James v. 11. ^y 2. Cor. i. 4.

^z Psal. cxi. 5. Prov. xviii. 10.

Jesus, for his church, are equal to the most express promises^a; for we may be sure that, whatever He asks of the Father for his redeemed, will be granted. The prayers also of saints, especially their Prophetical prayers^b, and God's hearing of them, are as much as a formal promise, that he will hear the prayers, that are now offered up in faith to him, for the same or similar blessings.

THE blessings promised, are either of a *spiritual* or of a *temporal* kind.—The promises of *spiritual* blessings, are either indefinite, or definite. The indefinite or absolute promises of spiritual benefits, must be applied and trusted in, upon the ground, as I have said above, of the *direction* of them to sinners in common, who hear the gospel, and be trusted in and with Christ himself. The restricted or definite promises, on the other hand, should be applied by believers, upon the ground of their being, in the dispensation of the new covenant, *addressed* to them, as already united to Jesus Christ. And as these especially, are promises both of grace and of glory, the *order* of them, is to be carefully observed. The promises of mercy and grace, ought first to be accepted of, and relied on, and then the promises of glory. Believers, in their exercise of faith and prayer, should not trust and plead the promises of glory in eternity, in order to those of grace in time; but on the contrary, the promises of grace, in order to those of glory; the promises of growth and

^a John xvii.

^b Gen. xlix.

Deut. xxxii.

perseverance in grace, in order to those of the perfection of grace.—As to the promises of *temporal* benefits, believers ought neither to trust nor plead them absolutely, but with this limitation; as far as the performance of them, may be for the glory of God, and the good of their souls. Nor will this limitation, in the smallest degree, lessen their value, in the esteem of any man who is spiritually minded: for outward things are capable, in different circumstances, of being either good or evil to a believer. Afflictions may, in some cases, be of great advantage to him; and then, the inflicting of them, would be a token of favour, and the preventing of them, would be a judgment, rather than the performance of a promise. Riches, for example, may, in some circumstances, be very beneficial, and in others, very hurtful: none who is wise unto salvation, would, in this case, trust or pray for them. Now it is obvious, that of all those circumstances, the infinitely wise and gracious God, is the best Judge. It is the believer's duty then, never to neglect, but on the contrary, to plead the promises of those outward things, with a firm reliance on the grace and faithfulness of God, and yet with an entire submission to his infinite wisdom, which will always choose that which is best for him.—Were believers more frequently to trust, and plead, the promises of temporal blessings, they should enjoy them in a higher degree, than they commonly do.—Here it may be proper to observe, That the Lord, in performing these promises, either gives the temporal bless-

ing itself, that is desired of him, or something either equivalent, or preferable to it;—that such promises, are to be always explained and understood, with reservation of the cross; that the performance of them is never to be sought primarily, but secondarily^c; and that it is not to be attained, otherwise than by the prayer of faith^d.

THE Sacraments of Baptism and the Lord's Supper, *are seals of all the promises*.—The Lord Jesus Christ, the glorious Testator of the covenant of grace, hath turned all the promises of it to elect sinners, into the form of a Testament in their favour. This testament he ratified by his death, and affixed to it, the broad seals of Baptism and the Supper. So that now, it is a testament ratified and sealed. It is ratified by the death of the blessed Testator; and therefore, as the last will of the dead, written, signed, and attested in due form, it must remain unalterable^e. It is also a deed sealed in proper form, for the confirmation of our faith. And, therefore, though the promises contained in it, are not thereby rendered more sure in themselves; yet they are made more credible to us. Those seals, are not only pledges to confirm our faith, but authentic proofs, that the testament is completely ready to be presented, in the hand of faith, to God on the throne of grace, and pleaded with assurance of success. Thus, in *Baptism*, the Lord says to the believing soul, 'This washing with water, seals

^c Matth. vi. 33.

^d James i. 6.

^e Heb. ix. 17.

my promises of cleansing thee, from the guilt and pollution of all thy sins; promises, which are as sure to faith, as this washing or sprinkling with water, is, to the outward senses.' In the sacrament of the *Supper* also, he thus says to the believer, 'This bread is my body broken for thee: This cup is the new testament in my blood, shed for thee, for the remission of *thy* sins.' As these ordinances were intended for the weakest, as well as for the strongest believer; so, the smallest measure of saving faith, answers as really to what the Lord saith to it, in each of them, as the greatest.

PROPHECIES of the enlargement and glory of the Church, in New-Testament times, may be regarded as so many *promises* of these.—Predictions, either of deliverance from evil, or of good to the Church, when addressed to her members, are to be accounted promises to her.—Seeing many of the prophecies, respecting the extension and glory of the Church, are so hard to be understood, that it is scarcely to be expected, that exercised Christians in general, should know how to use them; I have, in the following Collection, selected those only, which are most full to my purpose, and most easy to be understood by an attentive reader. Several of the prophecies, which I have considered as applicable to the Church in general, are, by some Expositors, understood of the Church of the Jews, when converted in the latter days. Nor do I deny, that *they* may be more immediately in-

tended, in those prophecies. But, seeing the Jewish and Gentile churches shall then become one, there will be a communication of privileges; and, therefore, in what measure soever, the Spirit of God will be poured out, and the glory of God be manifested, among the converted Jews, the members of the Gentile church, shall enjoy their share of both. For the apostle Paul says, “If the fall of them be the riches of the world, and the diminishing of them, the riches of the Gentiles, how much more their fulness?”

IN conclusion: The promises, with respect to their performance, are either fixed to *one* person, or time, or providential dispensation; or, they are running and permanent, intended to be performed in every age, and that to *multitudes* of persons. Of the former sort, is the promise of the birth and life of Messiah, in this world: of the latter, are those which are performed to his spiritual seed, in every age.

† Rom. xi. 12.

A
COLLECTION
OF THE
PROMISES OF THE GOSPEL,
ARRANGED UNDER DISTINCT HEADS.

PART I.
OF ABSOLUTE OR INDEFINITE PROMISES.

CHAPTER I.

ABSOLUTE PROMISES OF THE INCARNATION, OBEDIENCE, AND DEATH OF CHRIST, FOR THE REDEMPTION OF SINNERS.

I WILL put enmity between thee and the woman, and between thy seed and her seed: It shall bruise thy head, and thou shalt bruise his heel. Gen. iii. 15.

In thy seed shall all the nations of the earth be blessed. Gen. xxii. 18.

The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be. Gen. xlix. 10.

The Lord thy God will raise up unto thee, a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken. Deut. xviii. 15.

I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. Job xix. 25.

My flesh also shall rest in hope: for thou wilt not leave my soul in hell; neither wilt thou suffer thine holy One to see cor-

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ruption. Thou wilt show me the path of life. Psal. xvi. 9—11.

I am a worm and no man; a reproach of men, and despised of the people. All they that see me laugh me to scorn. Psal. xxii. 6, 7.

My strength is dried up like a potsherd, and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. The assembly of the wicked have enclosed me: they pierced my hands and my feet. Ver. 15, 16.

He shall receive the blessing from the Lord, and righteousness from the God of his salvation. Psal. xxiv. 5.

Sacrifice and offering thou didst not desire; mine ears hast thou opened.--- Then said I, Lo, I come; in the volume of the book it is written of me: I delight to do thy will, O my God; yea, thy law is within my heart. Psal. xl. 6, 7, 8.

I restored that which I took not away. Psal. lxi. 4.

Thou hast known my reproach, and my shame, and my dishonour: mine adversaries are all before thee. Ver. 19.

They gave me also gall for my meat: and in my thirst they gave me vinegar to drink. Ver. 21.

He shall save the children of the needy, and shall break in pieces the oppressor. Psal. lxxii. 4.

He shall come down like rain upon the mown grass; as showers that water the earth. Ver. 6.

He shall spare the poor and needy, and shall save the souls of the needy. He shall redeem their soul from deceit and violence. Ver. 13, 14.

Let thy hand be upon the man of thy right hand, upon the Son of man whom thou madest strong for thyself. Psal. lxxx. 17.

Behold, O God our shield, and look upon the face of thine anointed. Psal. lxxxiv. 9.

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. Ps. lxxxv. 10, 11, 12.

Righteousness shall go before him, and shall set us in the way of his steps. Ver. 13.

I have said, Mercy shall be built up for ever: thy faithfulness shalt thou establish in the very heavens. I have made a covenant with my *chosen One*; I have sworn unto David my servant, Thy seed will I establish for ever, and build up thy throne to all generations. Psal. lxxxix. 2, 3, 4.

I have laid help upon one that is mighty; I have exalted one chosen out of the people: --- with whom my hand shall be established; mine arm also shall strengthen him. Ver. 19, 21.

He shall cry unto me, Thou art my Father, my God, and the rock of my salvation. My mercy will I keep for him for evermore, and my covenant shall stand fast with him. Ver. 26, 28.

The Lord hath made known his salvation: his righteousness, hath he openly showed in the sight of the heathen. He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God. Psal. xcvi. 2, 3.

The Lord hath sworn, and will not repent, Thou

art a Priest for ever, after the order of Melchizedek. He shall drink of the brook in the way; therefore shall he lift up the head. Psal. cx. 4, 7.

Blessed be he that cometh in the name of the Lord. Psal. cxviii. 26.

With the Lord there is mercy, and with him is plenteous redemption. And he shall redeem Israel from all his iniquities. Psal. cxxx. 7, 8.

I was daily his delight, rejoicing always before him; rejoicing in the habitable part of his earth; and my delights were with the sons of men. Prov. viii. 30, 31.

The voice of my Beloved! behold, he cometh leaping upon the mountains, skipping upon the hills. Song ii. 8.

Until the day break, and the shadows flee away, turn, my Beloved, and be thou like a roe, or a young hart, upon the mountains of Bethel. Ver. 17.

Make haste, my Beloved, and be thou like to a roe, or to a young hart, upon the mountains of spices. Song viii. 14.

In that day, shall the Branch of the Lord be beautiful and glorious, and

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the fruit of the earth shall be excellent and comely, for them that are escaped of Israel. Isa. iv. 2.

Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel. Isa. vii. 14.

And he shall be for a sanctuary. Isa. viii. 14.

Unto us a child is born, unto us a Son is given. Isa. ix. 6.

There shall come forth a Rod out of the stem of Jesse, and a Branch shall grow out of his roots. Isa. xi. 1.

Righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. Ver. 5.

In that day there shall be a Root of Jesse, which shall stand for an ensign of the people: to it shall the Gentiles seek; and his rest shall be glorious. Ver. 10.

Thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation: he that believeth shall not make haste. Isa. xxviii. 16.

He shall send them a Saviour, and a great one, and he shall deliver them. Isa. xix. 20.

A man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place; as the shadow of a great rock in a weary land. Isa. xxxii. 2.

Be strong, fear not; behold, your God will come with vengeance, even God with a recompense; he will come and save you. Isa. xxxv. 4.

He shall not fail, nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law. Isa. xlii. 4.

I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house. Isa. xlii. 6, 7.

The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honourable. Ver. 21.

Surely, shall one say, In the Lord have I righteousness and strength: even to him shall men come. Isa. xlv. 24.

He said, It is a light

thing that thou shouldst be my servant, to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth. Isa. xlix. 6.

I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, Go forth; to them that are in darkness, show yourselves. Ver. 8, 9.

Thus saith the Lord, Ye have sold yourselves for nought; and ye shall be redeemed without money. Isa. lii. 3.

He shall grow up before him as a tender plant, and as a root out of a dry ground. Isa. liii. 2.

Surely he hath borne our griefs, and carried our sorrows. Ver. 4.

He was wounded for our transgressions, he was bruised for our iniquities. Ver. 5.

The Lord hath laid on him the iniquity of us all. Ver. 6.

He was cut off out of the land of the living: for the transgression of my

people was he stricken. Ver. 8.

It pleased the Lord to bruise him; he hath put him to grief. Ver. 10.

He was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors. Ver. 12.

Thy Maker is thine Husband; the Lord of hosts is his name; and thy Redeemer the holy One of Israel. Isa. liv. 5.

Their righteousness is of me, saith the Lord. Ver 17.

Behold, I have given him for a witness to the people, a Leader, and commander to the people. Isa. lv. 4.

The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. Isa. lix. 20.

The apostle Paul, in citing this promise, expresses it thus:—There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob. Rom. xi. 26.

In his love and in his pity he redeemed them; and he bare them, and carried them all the days of old. Isa. lxiii. 9.

I will bring forth a seed

out of Jacob, and out of Judah an inheritor of my mountains. Isa. lxxv. 9.

In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, **THE LORD OUR RIGHTEOUSNESS**. Jer. xxxiii. 6.

I will cause Him to draw near, and he shall approach unto me: for who is this that engaged his heart to approach unto me? saith the Lord. Jer. xxx. 21.

This is the name wherewith she shall be called, or rather,—this is he that shall call her, **THE LORD OUR RIGHTEOUSNESS**. Jer. xxxiii. 16.

Their Redeemer is strong; the Lord of hosts in his name: he shall thoroughly plead their cause. Jer. l. 34.

I shall set Glory, or, Ornament in the land of the living. Ezek. xxvi. 20.

I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. Ezek. xxxiv. 23.

I will raise up for them a Plant of renown. Ver. 29.

Seventy weeks are de-

termined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness. Dan. ix. 24.

And after threescore and two weeks, shall Messiah be cut off, but not for himself:—and he shall confirm the covenant with many for one week; and in the midst of the week, he shall cause the sacrifice and the oblation to cease. Ver. 26, 27.

They shall smite the Judge of Israel, with a rod upon the cheek. Mic. v. i.

This man shall be the peace, when the Assyrian shall come unto our land. Mic. v. 5.

I will shake all nations, and the desire of all nations shall come; and I will fill this house with glory, saith the Lord of hosts. Hag. ii. 7.

Behold, I will bring forth my servant The **BRANCH**. Zech. iii. 8.

Behold the man whose name is The **BRANCH**: and he shall grow up out of his place, and he shall build the temple of the Lord: Even he shall build

the temple of the Lord ;
and he shall bear the glory.
Zech. vi. 12, 13.

Awake, O sword, against
my shepherd, and against
the man that is my fellow,
saith the Lord of hosts :
smite the shepherd, and
the sheep shall be scatter-
ed. Zech. xiii. 7.

The Lord whom ye seek,
shall suddenly come to his
temple ; even the Mes-
senger of the covenant
whom ye delight in : be-
hold, he shall come, saith
the Lord of hosts. Mal.
iii. 1.

Thou shalt call his name
JESUS, for he shall save his
people from their sins.
Matth. i. 21.

I am not come to call
the righteous, but sinners
to repentance. Mat. ix.
13.

The son of man is come,
to seek and to save that
which was lost. Luke
xix. 10.

This is a faithful saying,
and worthy of all accept-
ation, that Christ Jesus
came into the world to
save sinners. 1 Tim. i. 15.

CHAPTER II.

ABSOLUTE PROMISES OF THE GLORIOUS EXALTA- TION, AND UNIVERSAL DOMINION OF CHRIST.

I HAVE set my King
upon my holy hill of Zion.
Psal. ii. 6.

Ask of me, and I shall
give thee the heathen for
thine inheritance, and the
uttermost parts of the
earth for thy possession.
Ver. 8.

Thou shalt break them
with a rod of iron ; thou
shalt dash them in pieces
like a potter's vessel. Ver.
9.

Kiss the Son, lest he be

angry, and ye perish from
the way, when his wrath
is kindled but a little. Ver.
12.

Thou hast made him a
little lower than the an-
gels, and hast crowned
him with glory and ho-
nour. Thou madest him
to have dominion over the
works of thy hands ; thou
hast put all things under
his feet, &c. Psal. viii.
5—8.

Thou hast made me the

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Head of the heathen. As soon as they hear of me, they shall obey me. Psal. xviii. 43, 44.

It is God that avengeth me, and subdueth the people under me. Ver. 47.

The kingdom is the Lord's; and he is the Governor among the nations. Psal. xxii. 28.

All they that go down to the dust, shall bow before Him, and none can keep alive his own soul. A seed shall serve Him; it shall be accounted to the Lord for a generation. Ver. 29, 30.

Lift up your heads, O ye gates, even lift them up, ye everlasting doors, and the King of glory shall come in. Who is this King of glory? the Lord of hosts, He is the King of glory. Psal. xxiv. 9, 10.

The Lord is their strength, and he is the saving strength of his anointed. Psal. xxviii. 8.

Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre. Psal. xlv. 6.

Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee

with the oil of gladness above thy fellows. Ver. 7.

I will make thy name to be remembered in all generations: therefore shall the people praise thee for ever and ever. Ver. 17.

God is gone up with a shout, the Lord with the sound of a trumpet. Psal. xlvii. 5.

God is the King of all the earth. God reigneth over the heathen: God sitteth upon the throne of his holiness. Ver. 7, 8.

The shields of the earth belong unto God: he is greatly exalted. Ver. 9.

Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them. Psal. lxviii. 18.

He shall have dominion also from sea to sea, and from the river unto the ends of the earth. Psal. lxxii. 8.

They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. Ver. 9.

All kings shall fall down before him; all nations shall serve him. Ver. 11.

He shall live, and to him shall be given of the gold of Sheba. Ver. 15.

His name shall endure for ever: his name shall be continued as long as the sun; and men shall be blessed in him: all nations shall call him blessed. Ver. 17.

Blessed be his glorious name for ever: and let the whole earth be filled with his glory. Amen and amen. Ver. 19.

I will beat down his foes before his face, and plague them that hate him. Psal. lxxxix. 23.

But my faithfulness and my mercy shall be with him; and in my name shall his horn be exalted. Ver. 24.

Also I will make him my first-born, higher than the kings of the earth. Ver. 27.

His seed also will I make to endure for ever, and his throne as the days of heaven. Ver. 29.

His seed shall endure for ever, and his throne as the sun before me. Ver. 36.

The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Psal. cx. 2.

Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. Ver. 3.

He shall judge among the heathen, he shall fill the places with the dead bodies: he shall wound the heads over many countries. Ver. 6.

The stone which the builders refused, is become the head stone of the corner. Psal. cxviii. 22.

His enemies will I clothe with shame; but upon himself shall his crown flourish. Psal. cxxxii. 18.

The government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of peace. Isa. ix. 6.

Of the increase of his government and peace, there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever: the zeal of the Lord of hosts will perform this. Ver. 7.

With righteousness shall he judge the poor, and reprove with equity, for the meek of the earth ; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. Isa. xi. 4.

In that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted. Isa. xii. 4.

The key of the house of David will I lay upon his shoulder : so he shall open, and none shall shut ; and he shall shut, and none shall open. Isa. xxii. 22.

It shall be said in that day, Lo, this is our God ; we have waited for him, and he will save us : this is the Lord ; we have waited for him, we will be glad and rejoice in his salvation. Isa. xxv. 9.

In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty unto the residue of his people, and for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate. Isa. xxviii. 5. 6.

Thine eyes shall see the King in his beauty ; they shall behold the land that is very far off. Isa. xxxiii. 17.

The glorious Lord will be unto us a place of broad rivers and streams. Ver. 21.

For the Lord is our Judge, the Lord is our Lawgiver, the Lord is our King ; he will save us. Ver. 22.

The glory of the Lord shall be revealed, and all flesh shall see it together. Isa. xl. 5.

Behold, the Lord God will come with a strong hand, and his arm shall rule for him : behold, his reward is with him, and his work before him. Ver. 10.

I have put my Spirit upon him, he shall bring forth judgment to the Gentiles. Isa. xlii. 1.

The Lord shall go forth as a mighty man, he shall stir up jealousy like a man of war : he shall cry, yea roar ; he shall prevail against his enemies. Ver. 13.

I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee

shall bow, every tongue shall swear. Isa. xlv. 23.

Thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered; for I will contend with him that contendeth with thee, and I will save thy children. Isa. xlix. 25.

The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God. Isa. lii. 10.

Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. Ver. 13.

He shall see of the travail of his soul, and shall be satisfied. Isa. liii. 11.

Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong. Ver. 12.

Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Isa. lxiii. 1.

Behold, the days come, saith the Lord, that I will

raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. Jer. xxiii. 5.

Thus saith the Lord God, I will also take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs a tender one, and will plant it upon an high mountain and eminent. Ezek. xvii. 22.

In the mountain of the height of Israel, will I plant it; and it shall bring forth boughs, and bear fruit, and be a goodly cedar. Ver. 23.

I the Lord will be their God, and my servant David a Prince among them. Ezek. xxxiv. 24.

There was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. Dan. vii. 14.

But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee

shall he come forth unto me, that is to be Ruler in Israel; whose goings forth have been from of old, from everlasting. Mic. v. 2.

The Lord shall be King over all the earth: in that day shall there be one Lord, and his name one. Zech. xiv. 9.

All power is given unto me in heaven and in earth. Matth. xxviii. 18.

He raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that

which is to come; and hath put all things under his feet, and gave him to be the Head over all things to the church, which is his body. Eph. i. 20—23.

God hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess, that Jesus Christ is Lord, to the glory of God the Father. Phil. ii. 9—11.

The Spirit testified before hand the sufferings of Christ, and the glory that should follow. 1 Pet. i. 11.

CHAPTER III.

ABSOLUTE PROMISES OF CHRIST'S COMING, AT THE LAST DAY, TO JUDGE THE WORLD.

THOUGH after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another. Job xix. 26, 27.

He cometh to judge the earth; he shall judge the

world with righteousness, and the people with his truth. Psal. xcvi. 13.

He cometh to judge the earth; with righteousness shall he judge the world, and the people with equity. Psal. xcvi. 9.

They shall see the Son

of man coming in the clouds of heaven, with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. Matth. xxiv. 30, 31.

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats. Matth. xxv. 31, 32.

Enoch the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all. Jude 14.

And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. Rev. xx. 11.

And I saw the dead, small and great, stand before God: and the books were opened; and another book was opened which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. Ver. 12.

We shall all stand before the judgment-seat of Christ. Rom. xiv. 10.

Because God hath appointed a day, in which, he will judge the world in righteousness, by that man whom he hath ordained. Acts xvii. 31.

CHAPTER IV.

ABSOLUTE PROMISES OF SPIRITUAL BLESSINGS, IN THIS WORLD.

SECT. I.

OF GOD *in Christ to be* OUR GOD.

I AM the Lord thy God, out of the house of bondage. Exod. xx. 2.
which have brought thee
out of the land of Egypt, I am the Lord your

50 OF THE QUICKENING SPIRIT, &c.

God, which brought you forth out of the land of Egypt, that ye should not be their bondmen. Lev. xxvi. 13.

I will be their God, and they shall be my people. Jer. x. xi. 33.

I the Lord will be their

God. Ezek. xxxiv. 24.

I am your God, saith the Lord God. Ver. 31.

I will be their God, and they shall be my people. 2 Cor. vi. 16.

I will be to them a God, and they shall be to me a people. Heb. viii. 10.

II.

Of the QUICKENING SPIRIT, or Spiritual LIFE.

BEHOLD, I will pour out my Spirit unto you, I will make known my words unto you. Prov. i. 23.

Until the Spirit be poured upon us from on high, and the wilderness be a fruitful field. Isa. xxxii. 15.

I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy seed, and my blessing upon thine offspring. Isa. xlv. 3.

I will put my Spirit

within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them. Ezek. xxxvi. 27.

I shall put my Spirit in you, and ye shall live. Ezek. xxxvii. 14.

It shall come to pass afterward, that I will pour out my Spirit upon all flesh. Joel ii. 28.

And also upon the servants, and upon the handmaids, in those days, will pour out my Spirit. Ver. 29.

III.

Of CONVERTING GRACE.

THY people shall be willing in the day of thy power. Psal. cx. 3.

I will give them a heart to know me, that I am the Lord; and they shall be my people, and I will be their

God: for they shall return unto me with their whole heart. Jer. xxiv. 7.

They shall ask the way to Zion with their faces thitherward, saying, Come, and let us join ourselves to

the Lord, in a perpetual covenant that shall not be forgotten. Jer. l. 5.

I will give them one heart, and will put a new spirit within you; and I will take the stony heart out of their flesh, and I will give them an heart of flesh. Ezek. xi. 19.

That they may walk in my statutes, and keep mine ordinances, and do them. Ver. 30.

A new heart also will I give you, and a new spirit will I put within you; and

I will take away the stony heart out of your flesh, and I will give you an heart of flesh. Ezek. xxxvi. 26.

Then shall she say, I will go and return to my first husband; for then was it better with me than now. Hos. ii. 7.

Who hath saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. 2 Tim. i. 9.

IV.

Of Supernatural and Saving KNOWLEDGE.

Good and upright is the Lord; therefore will he teach sinners in the way. Psal. xxv. 8.

The earth shall be full of the knowledge of the Lord, as the waters cover the sea. Isa. xi. 9.

And in that day, shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. Isa. xxix. 18.

They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine. Ver. 24.

I will give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house. Isa. xlii. 6, 7.

My people shall know my name: therefore they shall know in that day, that I am he that doth speak. Isa. lii. 6.

I will give them an heart to know me, that I am the Lord. Jer. xxiv. 7.

And they shall teach no more every man his

neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord. Jer. xxxi. 34.

He hath sent me to

preach - - - recovering of sight to the blind. Luke iv. 18.

Of spiritual Wisdom.
—The Lord giveth wisdom; out of his mouth cometh knowledge and understanding. Prov. ii. 6.

V.

Of Justifying and Saving FAITH.

THEY shall come. Psal. xxii. 31.

Thy people shalt be willing in the day of thy power. Psal. cx. 3.

At that day shall a man look to his Maker, and his eyes shall have respect to the holy One of Israel. Isa. xvii. 7.

Surely, shall one say, In the Lord have I righteousness and strength; even to Him shall men come. Isa. xlv. 24.

The isles shall wait upon me, and on mine arm shall they trust. Isa. li. 5.

It shall be at that day, saith the Lord, that thou shalt call me Ishi, and shalt call me no more Baali. Hos. ii. 16.

I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God. Ver. 23.

I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord. Zeph. iii. 12.

And in his name shall the Gentiles trust. Matt. xii. 21.

VI.

Of unfeigned LOVE to God.

THE Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul. Deut. xxx. 6.

There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob. Rom. xi. 26.

The fruit of the Spirit is love. Gal. v. 22.

VII.

Of JUSTIFICATION.

KEEPING mercy for thousands, forgiving iniquity, and transgression, and sin. *Exod. xxxiv. 7.*

He will not always chide; neither will he keep his anger for ever. *Psal. ciii. 9.*

Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. *Isa. i. 18.*

I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins. *Isa. xliii. 25.*

I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins: return unto me, for I have redeemed thee. *Isa. xliv. 22.*

I will forgive their iniquity, and I will remember their sin no more. *Jer. xxxi. 34.*

I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities whereby they have sinned, and

whereby they have transgressed against me. *Jer. xxxiii. 8.*

I will sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. *Ezek. xxxvi. 25.*

I will heal their backsliding, I will love them freely. *Hos. xiv. 4.*

In that day, there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness. *Zech. xiii. 1.*

Behold the Lamb of God, which taketh away the sin of the world. *John i. 29.*

By the righteousness of One, the free gift came upon all men unto justification of life. *Rom. v. 18.*

For by the obedience of One, shall many be made righteous. *Ver. 19.*

I will be merciful to their unrighteousness, and their sins and their iniquities, will I remember no more. *Heb. viii. 12.*

Their sins and iniquities
will I remember no more.
Heb. x. 17.

He was manifested to
take away our sins. 1 John
iii. 5.

VIII.

Of RECONCILIATION with God.

LET him take hold of
my strength, that he may
make peace with me; and
he shall make peace with
me. Isa. xxvii. 5.

Seventy weeks are de-
termined upon thy people,
and upon thy holy city,
- - -to make reconciliation
for iniquity. Dan. ix.
24.

He shall speak peace
unto the heathen. Zech.
ix. 10.

God is in Christ, recon-

ciling the world unto him-
self, not imputing their
trespasses unto them; and
hath committed unto us
the word of reconciliation.
2 Cor. v. 19.

He came and preached
peace to you which were
afar off, and to them that
were nigh. Eph. ii. 17.

I will make a covenant
of peace with them; it
shall be an everlasting co-
venant with them. Ezek.
xxxvii. 26.

IX.

Of ADOPTION.

IT shall come to pass,
that in the place where it
was said unto them, Ye are
not my people; there shall
they be called, The child-
ren of the living God.
Rom. ix. 26.

God sent forth his Son,
- - -to redeem them that
were under the law, that
we might receive the adop-
tion of sons. Gal. iv. 4,
5.

X.

Of SANCTIFYING GRACE in general.

I AM the Lord which
sanctifieth you. Lev. xx. 8.

They shall serve the
Lord their God, and David

OF THE GRACE OF REPENTANCE. 55

their king, whom I will raise up unto them. Jer. xxx. 9.

This shall be the covenant that I will make with the house of Israel, after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts. Jer. xxxi. 33.

I will give them one heart, and I will put a new spirit within you: and I will take the stony heart out of their flesh, and will give them an heart of flesh. Ezek. xi. 19.

A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony

heart out of your flesh, and I will give you an heart of flesh. Ezek. xxxvi. 26.

And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. Ver. 27.

Christ gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. Tit. ii. 14.

Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Heb. xiii. 12.

XI.

Of the Grace of REPENTANCE in particular.

ALL the ends of the world, shall remember and turn unto the Lord. Psal. xxii. 27.

The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down; and the Lord alone shall be exalted in that day. Isa. ii. 11.

Ye shall defile also the covering of thy graven images of silver, and the ornament of thy molten images of gold: thou shalt cast them away as a men-

struous cloth; thou shalt say unto it, Get thee hence. Isa. xxx. 22.

They shall return unto me with their whole heart. Jer. xxiv. 7.

Ye shall loathe yourselves in your own sight, for all your evils that ye have committed. Ezek. xx. 43.

Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight, for your iniquities,

and for your abominations.
Ezek. xxxvi. 31.

They shall look upon
me whom they have pier-
ced, and they shall mourn
for him. Zech. xii. 10.

Turn you at my reproof;
behold, I will pour out my
spirit unto you, I will make
known my words unto you.
Prov. i. 23.

XII.

Of GODLY FEAR.

THEY shall fear thee as
long as the sun and moon
endure, throughout all
generations. Psal. lxxii. 5.

So shall they fear the
name of the Lord from the
west, and his glory from
the rising of the sun. Isa.
lix. 19.

I will give them one
heart and one way, that
they may fear me for ever,
for the good of them, and
of their children after them.
Jer. xxxii. 39.

And I will make an
everlasting covenant with
them, that I will not turn
away from them to do
them good; but I will put
my fear in their hearts,
that they shall not depart
from me. Ver. 40.

Afterward shall the
children of Israel return,--
and shall fear the Lord
and his goodness in the
latter days. Hos. iii.
5.

XIII.

Of ACCESS to God in Christ with ACCEPTANCE.

IN my holy mountain,
---will I accept them, and
there will I require your
offerings. Ezek. xx. 40.

They shall come up
with acceptance on mine
altar. Isa. lx. 7.

XIV.

Of GRACE to PRAY to God.

O THOU that hearest flesh come. Psal. lxxv. 2.
prayer, unto thee shall all It shall come to pass,

OF GRACE TO MORTIFY SIN. 57

that before they call I will answer, and while they are yet speaking, I will hear. Isa. lxxv. 24.

They shall come with weeping, and with supplications will I lead them. Jer. xxxi. 9.

Then will I turn to the people a pure language,

that they may all call upon the name of the Lord. Zeph. iii. 9.

I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications. Zech. xii. 10.

XV.

Of GRACE to MORTIFY the body of SIN.

EPHRAIM shall say, more with idols? Hos. xiv. 8.

XVI.

Of VICTORY over the WORLD.

CHRIST gave himself for our sins, that he might deliver us from this present evil world. Gal. i. 4.

XVII.

Of VICTORY over the DEVIL.

I WILL put enmity between thee and the woman, and between thy seed and her seed: It shall bruise thy head, and thou shalt bruise his heel. Gen. iii. 15.

Thus saith the Lord, Even the captives of the

mighty shall be taken away, and the prey of the terrible shall be delivered. Isa. xlix. 25.

For this purpose the Son of God was manifested, that he might destroy the works of the devil. 1 John iii. 8.

XVIII.

Of spiritual STRENGTH and COURAGE.

I WILL strengthen them in the Lord, and they shall walk up and down in his name, saith the Lord. Zech. x. 12.

In that day, the Lord shall defend the inhabitants of Jerusalem; and he that is feeble among them at that day, shall be as David; and the house of David shall be as God, as the angel of the Lord before them. Zech. xii. 8.

XIX.

Of the MEANS of GRACE.

THOUGH the Lord give you the bread of adversity and the water of affliction; yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers. Isa. xxx. 20.

I will open rivers in high places, and fountains in the midst of the valleys; I will make the wilderness a pool of water, and the dry land springs of water. Isa. xli. 18.

They shall feed in the ways, and their pastures shall be in all high places. Isa. xlix. 9.

I will give you pastors according to mine heart, which shall feed you with knowledge and understanding. Jer. iii. 15.

Their soul shall be like a watered garden. Jer. xxxi. 12.

And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the Lord God. Ver. 14.

I will feed my flock, and I will cause them to lie down, saith the Lord God. Ezek. xxxiv. 15.

XX.

Of spiritual FRUITFULNESS.

I WILL be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon.

Hos. xiv. 5. tree ; from me is thy fruit
I am like a green fir- found. Ver. 8.

XXI.

Of Divine TEACHING and GUIDANCE.

HE led him about, he turn to the left. Isa. xxx.
instructed him, he kept 21.

him as the apple of his eye. The heart of the rash
Deut. xxxii. 10. shall understand know-

Good and upright is the ledge, and the tongue of
Lord ; therefore will he the stammerers, shall be
teach sinners in the way. ready to speak plainly.
Psal. xxv. 8. Isa. xxxii. 4.

I will instruct thee, and I am the Lord thy God
teach thee in the way which which teacheth thee to
thou shalt go ; I will guide profit, which leadeth thee
thee with mine eye. Psal. by the way that thou
xxxii. 8. shouldst go. Isa. xlviii. 17.

Thine ears shall hear a He that hath mercy on
word behind thee, saying, them shall lead them ;
This is the way, walk ye even by the springs of wa-
in it, when ye turn to the ter shall he guide them.
right hand and when ye Isa. xlix. 10.

XXII.

Of SANCTIFIED AFFLICTIONS.

As a man chasteneth and his hands make whole.
his son, so the Lord thy Ver. 18.

God chasteneth thee. I will turn my hand up-
Deut. viii. 5. on thee, and purely purge

Happy is the man whom away thy dross, and take
God correcteth ; therefore away all thy tin. Isa. i. 25.

despise not thou the chas- Many shall be purified,
tening of the Almighty. and made white and tried.
Job v. 17. Dan. xii. 10.

For he maketh sore, and I will bring the third
bindeth up : he woundeth, part through the fire, and

will refine them as silver As many as I love I re-
 is refined, and will try buke and chasten. Rev.
 them as gold is tried. iii. 19.
 Zech. xiii. 9.

XXIII.

Of MEEKNESS.

THE wolf also shall
 dwell with the lamb, and
 the leopard shall lie down
 with the kid ; and the calf,
 and the young lion, and
 the fatling together ; and
 a little child shall lead
 them. Isa. xi. 6.

The cow and the bear
 shall feed, and their young
 ones shall lie down toge-
 ther ; and the lion shall
 eat straw like the ox.
 Ver. 7.

And the sucking child
 shall play upon the hole of
 the asp, and the weaned
 child shall put his hand on
 the cockatrice-den. Ver.
 8.

They shall not hurt nor
 destroy in all my holy
 mountain ; for the earth
 shall be full of the know-
 ledge of the Lord, as the
 waters cover the sea. Ver.
 9.

XXIV.

Of GRACE to the CHILDREN of Believers.

I WILL establish my co-
 venant between me and
 thee, and thy seed after
 thee, in their generations,
 for an everlasting cove-
 nant, to be a God unto
 thee, and to thy seed after
 thee. Gen. xvii. 7.

I will pour my Spirit
 upon thy seed, and my
 blessing upon thine off-
 spring. Isa. xlv. 3.

And they shall spring

up as among the grass, as
 willows by the water-
 courses. Ver. 4.

All thy children shall be
 taught of the Lord, and
 great shall be the peace of
 thy children. Isa. liv. 13.

For the promise is unto
 you, and to your children,
 and to all that are afar off,
 even as many as the Lord
 our God shall call. Acts
 ii. 39.

XXV.

Of the LOVE of God.

HE will love thee, and bless thee, and multiply thee. Deut. vii. 13. Herein is love, not that we loved God, but that he loved us. 1 John iv. 10.

I will call her Beloved, which was not beloved. Rom. ix. 25.

XXVI.

Of his MERCY.

THEREFORE will the Lord wait, that he may be gracious unto you; and therefore will he be exalted, that he may have mercy upon you. Isa. xxx. 18. I will sow her unto me in the earth, and I will have mercy upon her that had not obtained mercy. Hos. ii. 23.

For my name's sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off. Isa. xlviii. 9.

XXVII.

Of his HELP.

O ISRAEL, thou hast destroyed thyself; but in me is thine help. Hos. xiii. 9.

XXVIII.

Of Christ's INTERCESSION.

HE made intercession for the transgressors. Isa. liii. 12. thou not have mercy on Jerusalem, and on the cities of Judah, against which thou hast had indignation, these threescore and ten years. Zech. i. 12.

The Angel of the Lord answered and said, O Lord of hosts, how long wilt

XXIX.

Of ETERNAL LIFE.

THE gift of God is eternal life, through Jesus Christ our Lord. Rom. vi. 23.

In hope of eternal life, which God that cannot

lie, promised before the world began. Tit. i. 2.

This is the promise that he hath promised us, even eternal life. 1 John ii. 25.

CHAPTER V.

ABSOLUTE PROMISES OF THE CONVERSION AND RESTORATION OF THE JEWS, ESPECIALLY IN THE LATTER DAYS.

HE shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah, from the four corners of the earth. Isa. xi. 12.

They shall serve the Lord their God, and David their king, whom I will raise up unto them. Jer. xxx. 9.

Therefore fear thou not, O my servant Jacob, saith the Lord, neither be thou dismayed; for lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be

in rest and quiet, and none shall make him afraid. Ver. 10.

At the same time, saith the Lord, will I be the God of all the families of Israel, and they shall be my people. Jer. xxxi. 1.

Again I will build thee, and thou shalt be built, O virgin of Israel; thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry. Ver. 4.

He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. Ver. 10.

There is hope in thine

end, saith the Lord, that thy children shall come again to their own border. Ver. 17.

Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; Ver. 31.

Not according to the covenant that I made with their fathers, &c. Ver. 32.

But this shall be the covenant that I will make with the house of Israel, after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and I will be their God, and they shall be my people. Ver. 33.

Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly, with my whole heart and with my whole soul. Jer. xxxii. 41.

And I will cause the captivity of Judah, and the captivity of Israel to return, and I will build them as at the first. Jer. xxxiii. 7.

And I will cleanse them from all their iniquity, whereby they have sinned against me, &c. Ver. 8.

And it shall be to me a name of joy, a praise and an honour, before all the nations of the earth, which shall hear all the good that I do unto them, &c. Ver. 9.

In those days, and at that time, will I cause the Branch of righteousness to grow up unto David, and he shall execute judgment and righteousness in the land. Ver. 15.

In those days shall Judah be saved, and Israel shall dwell safely; and this is he that shall call her, The Lord our Righteousness. Ver. 16.

Considerest thou not what this people have spoken, saying, The two families which the Lord hath chosen, he will even cast them off? &c. Ver. 24.

Thus saith the Lord, If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; Ver. 25.

Then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to

return, and have mercy on them. Ver. 26.

Thou shalt remember thy ways and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger, (Sodom and Samaria;) and I will give them unto thee for daughters, but not by thy covenant. Ezek. xvi. 61.

I will bring you out from the people, and I will gather you out of the countries wherein ye are scattered, with a mighty hand. Ezek. xx. 34.

And I will bring you into the wilderness of the people, and there will I plead with you face to face. Ver. 35.

And I will cause you to pass under the rod, and I will bring you into the bond of the covenant. Ver. 37.

In my holy mountain, in the mountain of the height of Israel, saith the Lord God, there shall all the house of Israel, all of them in the land, serve me: there will I accept them, and there will I require your offerings, and the first fruits of your oblations, with all your holy things. Ver. 40.

And I will set up one Shepherd over them, and

he shall feed them, even my servant David; he shall feed them, and he shall be their Shepherd. Ezek. xxxiv. 23.

And I the Lord will be their God, and my servant David a Prince among them; I the Lord have spoken it. Ver. 24.

And they shall no more be a prey to the heathen, neither shall the beasts of the land devour them; but they shall dwell safely, and none shall make them afraid. Ver. 28.

I will multiply upon you, (the mountains of Israel,) man and beast; and they shall increase and bring fruit: and I will settle you after your old estates, and will do better unto you than at your beginnings; and ye shall know that I am the Lord. Ezek. xxxvi. 11.

I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Ver. 24.

Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. Ver. 25.

A new heart also will I give you, &c. Ver. 26.

In the day that I shall have cleansed you from all your iniquities, I will also cause you to dwell in the cities, and the wastes shall be builded. Ver. 33.

And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children, for ever; and my servant David shall be their prince for ever. Ezek. xxxvii. 25.

And it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God. Hos. i. 10.

Then shall the children of Judah, and the children of Israel, be gathered together, and appoint themselves one head, and they shall come up out of the land; for great shall be the day of Jezreel. Ver. 11.

Behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her. Hos. ii. 14.

And I will give her her vineyards from thence, and the valley of Achor for a

door of hope; and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt. Ver. 15.

And I will betroth thee unto me for ever, &c. Ver. 19. *See from ver. 16th to the end of the chapter.*

The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim. Hos. iii. 4.

Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days. Ver. 5.

Behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem; I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people, and for my heritage Israel, whom they have scattered among the nations. Joel iii. 1, 2.

So shall ye know that I am the Lord your God dwelling in Zion, my holy

mountain; then shall Jerusalem be holy, and there shall no strangers pass through her any more. Ver. 17.

Judah shall dwell for ever, and Jerusalem from generation to generation. Ver. 20.

I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof: they shall also make gardens and eat the fruit of them. Amos ix. 14.

And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God. Ver. 15.

Upon mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions.—Obad. ver. 17.

And saviours shall come up on mount Zion, to judge the mount of Esau; and the kingdom shall be the Lord's. Ver. 21.

I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; I will put them together as the sheep

of Bozrah, as the flock in the midst of their fold: they shall make great noise, by reason of the multitude of men. Mic. ii. 12.

The breaker is come up before them: they have broken up, and have passed through the gate, and are gone out by it; and their king shall pass before them, and the Lord on the head of them. Ver. 13.

The remnant of Jacob shall be in the midst of many people, as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men. Mic. v. 7.

Thy graven images also will I cut off, and thy standing images, out of the midst of thee; and thou shalt no more worship the work of thine hands. Ver. 13.

The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth. Zeph. iii. 13.

At that time will I bring you again, even in the time that I gather you; for I will make you a name and a praise among

all people of the earth, when I turn back your captivity before your eyes, saith the Lord. Ver. 20.

Sing and rejoice, O daughter of Zion; for lo, I come, and I will dwell in the midst of thee, saith the Lord. Zech. ii. 10.

And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again. Ver. 12.

I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them: for I have mercy upon them, and they shall be as though I had not cast them off; for I am the Lord their God, and will hear them. Zech. x. 6.

I will hiss for them, and gather them; for I have redeemed them: and they shall increase as they have increased. Ver. 8.

And I will sow them among the people; and they shall remember me in far countries; and they shall live with their children, and turn again. Ver. 9.

In that day, will I make the governors of Judah like an hearth of fire a-

mong the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left; and Jerusalem shall be inhabited again in her own place, even in Jerusalem. Zech. xii. 6.

And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication; and they shall look upon me whom they have pierced, and they shall mourn for him, &c. Ver. 10.

And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited. Zech. xiv. 11.

Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. Luke xxi. 24.

Even unto this day, when Moses is read, the vail is upon their heart. 2 Cor. iii. 15.

Nevertheless, when it shall turn to the Lord, the vail shall be taken away. Ver. 16.

If the fall of them be the riches of the world, and the diminishing of

them the riches of the Gentiles, how much more their fulness? Rom. xi. 12.

For if the casting away of them, be the reconciling of the world, what shall the receiving of them be, but life from the dead? Ver. 15.

How much more shall these which be the natural branches, be grafted into their own olive-tree? Ver. 24.

I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits,) that blindness in part is happened

to Israel, until the fulness of the Gentiles be come in. Ver. 25.

And so all Israel shall be saved; as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob. Ver. 26.

As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes. Ver. 28.

God hath concluded them all in unbelief, that he might have mercy upon all. Ver. 32.

CHAPTER VI.

ABSOLUTE PROMISES OF THE CONVERSION OF THE GENTILES THROUGHOUT THE WORLD.

GOD shall enlarge Japheth, and he shall dwell in the tents of Shem. Gen. ix. 27.

As soon as they hear of me they shall obey me. Psal. xviii. 44.

All the ends of the world, shall remember and turn unto the Lord; and all the kindreds of the nations, shall worship before thee. Psal. xxii. 27.

For the kingdom is the Lord's, and he is the Governor among the nations. Ver. 28.

God shall bless us; and all the ends of the earth shall fear him. Psal. lxxvii. 7.

Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God. Psal. lxxviii. 31.

He shall have dominion

from sea to sea, and from the river unto the ends of the earth. Psal. lxxii. 8.

Yea, all kings shall fall down before him ; all nations shall serve him. Ver. 11.

Men shall be blessed in him : all nations shall call him blessed. Ver. 17.

All nations whom thou hast made, shall come and worship before thee, O Lord ; and shall glorify thy name. Psal. lxxxvi. 9.

The heathen shall fear the name of the Lord, and all the kings of the earth thy glory. Psal. cii. 15.

And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills ; and all nations shall flow unto it. Isa. ii. 2.

And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob ; and he will teach us of his ways, and we will walk in his paths : for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. Ver. 3.

In that day there shall

be a root of Jesse, which shall stand for an ensign of the people ; to it shall the Gentiles seek : and his rest shall be glorious. Isa. xi. 10.

The Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation ; yea, they shall vow a vow unto the Lord, and perform it. Isa. xix. 21.

In that day shall Israel be the third with Egypt, and with Assyria, even a blessing in the midst of the land ; Ver. 24.

Whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance. Ver. 25.

Her (Tyre's) merchandise and her hire shall be holiness to the Lord : it shall not be treasured nor laid up ; for her merchandise shall be for them that dwell before the Lord, to eat sufficiently, and for durable clothing. Isa. xxiii. 18.

The voice of him that crieth in the wilderness, prepare ye the way of the Lord, make straight in the desert a highway for our God. Isa. xl. 3.

Every valley shall be exalted, and every mountain and hill shall be made low ; and the crooked shall be made straight, and the rough places plain. Ver. 4.

And the glory of the Lord shall be revealed, and all flesh shall see it together ; for the mouth of the Lord hath spoken it. Ver. 5.

Behold my Servant whom I uphold ; mine elect, in whom my soul delighteth : I have put my spirit upon him ; he shall bring forth judgment to the Gentiles. Isa. xlii. 1.

He shall not fail, nor be discouraged, till he have set judgment in the earth ; and the isles shall wait for his law. Ver. 4.

I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles ; Ver. 6.

To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness, out of the prison-house. Ver. 7.

I have sworn by myself, the word is gone out of my mouth in righteousness,

and shall not return, That unto me every knee shall bow, every tongue shall swear. Isa. xlv. 23.

Surely, shall one say, In the Lord have I righteousness and strength : even to him shall men come ; and all that are incensed against him shall be ashamed. Ver. 24.

And he said, It is a light thing that thou shouldst be my servant, to raise up the tribes of Jacob, and to restore the preserved of Israel ; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth. Isa. xlix. 6.

Behold, these shall come from far ; and lo, these from the north and the west ; and these from the land of Sinim. Ver. 12.

Lift up thine eyes round about, and behold : all these gather themselves together and come to thee. As I live, saith the Lord, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee as a bride doeth. Ver. 18.

The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too strait for me :

give place to me that I may dwell. Ver. 20.

Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people; and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. Ver. 22.

My righteousness is near, my salvation is gone forth, and mine arms shall judge the people: the isles shall wait upon me, and on mine arm shall they trust. Isa. li. 5.

The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God. Isa. lii. 10.

So shall he sprinkle many nations. Ver. 15.

When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. Isa. liii. 10.

He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Ver. 11.

Sing, O barren, thou

that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child; for more are the children of the desolate, than the children of the married wife, saith the Lord. Isa. liv. 1.

Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes. Ver. 2.

For thou shalt break forth on the right hand, and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited. Ver. 3.

Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee, because of the Lord thy God, and for the holy One of Israel; for he hath glorified thee. Isa. lv. 5.

So shall they fear the name of the Lord from the west, and his glory from the rising of the sun; when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. Isa. lxi. 19.

The Gentiles shall come

to thy light, and kings to the brightness of thy rising. Isa. lx. 3.

Who are these that fly as a cloud, and as the doves to their windows? Ver. 8.

Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the holy One of Israel, because he hath glorified thee. Ver. 9.

Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children. Isa. lxvi. 8.

It shall come, that I will gather all nations and tongues; and they shall come and see my glory. Ver. 18.

And I will set a sign among them, and I will send those that escape of them, unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and

they shall declare my glory among the Gentiles. Ver. 19.

And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord. Ver. 23.

I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. Dan. vii. 13.

And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him. Ver. 14.

And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High; whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. Ver. 27.

In the last days, it shall come to pass, that the mountain of the house of the Lord, shall be established in the top of the mountains, and it shall be exalted above the hills,

and people shall flow unto it. Mic. iv. 1.

And many nations shall come and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem. Ver. 2.

Many nations shall be joined to the Lord in that day, and shall be my people; and I will dwell in the midst of thee; and thou shalt know that the Lord of hosts hath sent me unto thee. Zech. ii. 11.

They that are far off, shall come and build in the temple of the Lord. Zech. vi. 15.

And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also. Zech. viii. 21.

Yea, many people, and strong nations, shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. Ver. 22.

Thus saith the Lord of hosts, In those days it shall come to pass, that ten men shall take hold, out of all

languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you. Ver. 23.

From the rising of the sun, even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts. Mal. i. 11.

I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. Matth. viii. 11.

This gospel of the kingdom, shall be preached in all the world, for a witness unto all nations, and then shall the end come. Matth. xxiv. 14.

Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice. John x. 16.

And I, if I be lifted up from the earth, will draw all men unto me. John xii. 32.

The seventh angel

sounded ; and there were
great voices in heaven,
saying, The kingdoms of
this world, are become the
kingdoms of our Lord and
of his Christ ; and he shall
reign for ever and ever.
Rev. xi. 15.

The nations of them
which are saved, shall
walk in the light of it ;
and the kings of the earth
do bring their glory and
honour into it. Rev. xxi.
24.

PART II.

CONTAINING RESTRICTED OR DEFINITE PROMISES.

CHAPTER I.

DEFINITE PROMISES OF SPIRITUAL BLESSINGS TO
BELIEVERS, IN THIS WORLD.

SECT. I.

Of GENERAL PROMISES to Believers.

ALL the paths of the Lord are mercy and truth, unto such as keep his covenant and his testimonies. Psal. xxv. 10.

The secret of the Lord is with them that fear him, and he will show them his covenant. Ver. 14.

As many as walk according to this rule, peace be on them and mercy, and upon the Israel of God. Gal. vi. 16.

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ. Eph. i. 3.

According as he hath chosen us in Him, before

the foundation of the world, that we should be holy, and without blame before him in love. Ver. 4.

According to the riches of his grace, wherein he hath abounded toward us in all wisdom and prudence. Ver. 7, 8.

According as his Divine power hath given us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue. 2 Pet. i. 3.

Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of a Divine nature. Ver. 4.

II.

Of PARDON and of ACCEPTANCE as righteous in the sight of God.

PARDON OF SIN.

KEEPING mercy for thousands, forgiving iniquity, and transgression, and sin. *Exod. xxxiv. 7.*

Blessed is he whose transgression is forgiven, whose sin is covered. *Psal. xxxii. 1.*

Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile. *Ver. 2.*

As for our transgressions, thou shalt purge them away. *Psal. lxxv. 3.* He forgiveth all thine iniquities; he healeth all thy diseases. *Psal. ciii. 3.*

He hath not dealt with us after our sins, nor rewarded us according to our iniquities. *Ver. 10.*

As the heaven is high above the earth, so great is his mercy toward them that fear him. *Ver. 11.*

As far as the east is from the west, so far hath he removed our transgressions from us. *Ver. 12.*

He shall redeem Israel from all his iniquities. *Psal. cxxx. 8.*

The inhabitant shall

not say, I am sick: the people that dwell therein, shall be forgiven their iniquity. *Isa. xxxiii. 24.*

All we like sheep have gone astray, we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all. *Isa. liii. 6.*

Return, thou backsliding Israel, saith the Lord, and I will not cause mine anger to fall upon you. *Jer. iii. 12.*

Return, ye backsliding children, and I will heal your backslidings. *Ver. 22.*

None of his sins that he hath committed, shall be mentioned unto him. *Ezek. xxxiii. 16.*

My heart is turned within me, my repentings are kindled together. *Hos. xi. 8.*

I will not execute the fierceness of mine anger; I will not return to destroy Ephraim; for I am God and not man. *Ver. 9.*

Who is a God like unto thee, that pardoneth iniquity, and passeth by the

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transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy. Mic. vii. 18.

He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea. Ver. 19.

Whosoever speaketh a word against the Son of man, it shall be forgiven him. Matth. xii. 32.

This is my blood of the new testament, which is shed for many for the remission of sins. Matth. xxvi. 28.

Her sins which are many, are forgiven; for she loved much. Luke vii. 47.

He said unto her, Thy sins are forgiven. Ver. 48. Through this man, is preached unto you the forgiveness of sins. Acts xiii. 38.

Christ died for our sins according to the Scriptures. 1 Cor. xv. 3.

In whom we have redemption through his blood, the forgiveness of

sins, according to the riches of his grace. Eph. i. 7.

He hath appeared to put away sin, by the sacrifice of himself. Heb. ix. 26.

Christ was once offered to bear the sins of many. Ver. 28.

By one offering, he hath perfected for ever them that are sanctified. Heb. x. 14.

Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. 1 Pet. ii. 24.

He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world. 1 John ii. 2.

I write unto you, little children, because your sins are forgiven you for his name's sake. Ver. 12.

The blood of Jesus Christ his Son, cleanseth us from all sin. 1 John i. 7.

He loved us, and washed us from our sins in his own blood. Rev. i. 5.

JUSTIFICATION, OR ACCEPTANCE AS RIGHTEOUS.

HE hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel. Num. xxiii. 21.

In the Lord shall all the seed of Israel be justified, and shall glory. Isa. xlv. 25.

By his knowledge shall my righteous Servant justify many; for he shall bear their iniquities. Isa. liii. 11.

By him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Acts xiii. 39.

Being justified freely by his grace, through the redemption that is in Christ Jesus. Rom. iii. 24.

Being justified by faith, we have peace with God, through our Lord Jesus Christ. Rom. v. 1.

Being now justified by his blood, we shall be

saved from wrath through him. Ver. 9.

Who shall lay any thing to the charge of God's elect? It is God that justifieth. Rom. viii. 33.

Who is he that condemneth? It is Christ that died; yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Ver. 34.

For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. 2 Cor. v. 21.

He hath made us accepted in the beloved. Eph. i. 6.

That, being justified by his grace, we should be made heirs, according to the hope of eternal life. Tit. iii. 7.

III.

Of RECONCILIATION to God.

If, when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life. Rom. v. 10.

All things are of God,

who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation. 2 Cor. v. 18.

Now in Christ Jesus, ye who sometime were far off, are made nigh by the

blood of Christ. Eph. ii. 13.

For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us. Ver. 14.

Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; Ver. 15.

And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby; Ver. 16.

And came and preached

peace to you which were afar off, and to them that were nigh. Ver. 17.

You, that were sometime alienated, and enemies in your mind by wicked works, yet now hath he reconciled; Col. i. 21.

In the body of his flesh through death, to present you holy, and unblamable, and unreprouable, in his sight. Ver. 22.

That he might be a merciful and faithful high Priest, in things pertaining to God, to make reconciliation for the sins of the people. Heb. ii. 17.

IV.

Of ADOPTION.

I AM a Father to Israel, and Ephraim is my first-born. Jer. xxxi. 9.

Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O Lord, art our Father, our Redeemer; thy name is from everlasting. Isa. lxiii. 16.

But now, O Lord, thou art our Father: we are the clay, and thou our Potter; and we are all the work of thy hand. Isa. lxiv. 8.

As many as received him, to them gave he power to become the sons of God, even to them that believe on his name. John i. 12.

As many as are led by the Spirit of God, they are the sons of God. Rom. viii. 14.

Ye have received the Spirit of adoption, whereby we cry, Abba, Father. Ver. 15.

I will be a Father unto you, and ye shall be my sons and daughters, saith

the Lord Almighty. 2 Cor. vi. 18.

Ye are all the children of God by faith in Christ Jesus. Gal. iii. 26.

Wherefore thou art no more a servant, but a son ; and if a son, then an heir of God through Christ. Gal. iv. 7.

Having predestinated us unto the adoption of

children, by Jesus Christ to himself, according to the good pleasure of his will. Eph. i. 5.

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God ! 1 John iii. 1.

Beloved, now are we the sons of God. Ver. 2.

V.

Of Access to God, and the ACCEPTANCE of our spiritual Sacrifices.

THROUGH Him, we both have access by one Spirit unto the Father. Eph. ii. 18.

In whom we have boldness and access with confidence, by the faith of him. Eph. iii. 12.

Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus : Heb. x. 19.

By a new and living way which he hath consecrated for us, through

the vail, that is to say, his flesh. Ver. 20.

I will accept you with your sweet savour. Ezek. xx. 41.

To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious ; 1 Pet. ii. 4.

Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Ver. 5.

VI.

Of CONVERTING GRACE.

TURN thou me and I art the Lord my God. hall be turned ; for thou Jer. xxxi. 18.

Turn thou us unto thee,
O Lord, and we shall be
turned. Lam. v. 21.

Who hath saved us and
called us with an holy call-
ing, not according to our
works, but according to
his own purpose and grace,
which was given us in
Christ Jesus, before the
world began. 2 Tim. i. 9.

Not by works of right-
eousness which we have
done, but according to
his mercy he saved us, by
the washing of regenera-
tion, and renewing of the
Holy Ghost; which he
shed on us abundantly,
through Jesus Christ our
Saviour. Tit. iii. 5, 6.

VII.

Of SANCTIFYING GRACE.

THE Lord God is a sun
and shield; the Lord will
give grace and glory: no
good thing will he with-
hold from them that walk
uprightly. Psal. lxxxiv.
11.

That he would grant
unto us, that we, being
delivered out of the hand of
our enemies, might serve
him without fear. Luke
i. 74.

In holiness and right-
eousness before him all the
days of our life. Ver. 75.

Sanctify them through
thy truth: thy word is
truth. John xvii. 17.

For their sakes I sanc-
tify myself, that they also
may be sanctified through
the truth. Ver. 19.

Such were some of you;

but ye are washed, but ye
are sanctified, but ye are
justified, in the name of
the Lord Jesus, and by the
Spirit of our God. 1 Cor.
vi. 11.

Not that we are suffi-
cient of ourselves, to think
any thing as of ourselves;
but our sufficiency is of
God. 2 Cor. iii. 5.

We all with open face,
beholding, as in a glass,
the glory of the Lord, are
changed into the same im-
age, from glory to glory,
even as by the Spirit of
the Lord. Ver. 18.

We are his workman-
ship, created in Christ
Jesus unto good works,
which God hath before
ordained, that we should
walk in them. Eph. ii. 10.

It is God which worketh in you, both to will and to do of his good pleasure. Phil. ii. 13.

I can do all things through Christ which strengtheneth me. Phil. iv. 13.

Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light. Col. i. 12.

Now hath he reconciled, in the body of his flesh through death, to present you holy, and unblamable, and unreprouvable in his sight. Ver. 22.

The very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ. 1 Thess. v. 23.

We are bound to give thanks alway to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth. 2 Thess. ii. 13.

VIII.

OF SAVING FAITH.

I HAVE prayed for thee that thy faith fail not. Luke xxii. 32.

It is written in the prophets, And they shall be all taught of God. Every man, therefore, that hath heard and hath learned of the Father, cometh unto me. John vi. 45.

By grace are ye saved through faith; and that

not of yourselves: it is the gift of God. Eph. ii. 8.

Unto you it is given in the behalf of Christ, to believe on him. Phil. i. 29.

We pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasures of his goodness, and the work of faith with power. 2 Thess. i. 11.

IX.

Of EVANGELICAL REPENTANCE.

TURN us, O God of our salvation. Psal. lxxxv. 4.

Turn thou me, and I shall be turned; for thou art the Lord my God. Jer. xxxi. 18.

Turn thou us unto thee, O Lord, and we shall be turned. Lam. v. 21.

Unto you first, God having raised up his Son Je-

sus, sent him to bless you, in turning away every one of you from his iniquities. Acts iii. 26.

Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. Acts v. 31.

X.

Of Spiritual and Saving KNOWLEDGE.

WHAT man is he that feareth the Lord? him shall he teach in the way that he shall choose. Psal. xxv. 12.

Then shalt thou understand the fear of the Lord, and find the knowledge of God. Prov. ii. 5.

Then shalt thou understand righteousness, and judgment, and equity; yea, every good path. Ver. 9.

Evil men understand not judgment; but they that seek the Lord under-

stand all things. Prov. xxviii. 5.

The eyes of them that see shall not be dim, and the ears of them that hear shall hearken. Isa. xxxii. 3.

An high way shall be there, and a way, and it shall be called, The way of holiness; the unclean shall not pass over it; but it shall be for those: the way-faring men, though fools, shall not err therein. Isa. xxxv. 8.

Then shall we know, if

we follow on to know the Lord. Hos. vi. 3.

I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Matth. xi. 25.

Through the tender mercy of our God, whereby the day-spring from on high hath visited us; Luke i. 78.

To give light to them that sit in darkness, and in the shadow of death, to guide our feet into the way of peace. Ver. 79.

If any man will do his will, he shall know of the doctrine whether it be of God, or whether I speak of myself. John vii. 17.

Then spake Jesus again

unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. John viii. 12.

He that is spiritual, judgeth all things. 1 Cor. ii. 15.

God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ. 2 Cor. iv. 6.

We know that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ. 1 John v. 20.

XI.

Of SPIRITUAL WISDOM.

BEHOLD, thou desirest truth in the inward parts; and in the hidden part thou shalt make me to know wisdom. Psal. li. 6.

He layeth up sound wisdom for the righteous. Prov. ii. 7.

For God giveth to man that is good in his sight,

wisdom, and knowledge, and joy. Eccles. ii. 26.

He giveth wisdom to the wise. Dan. ii. 21.

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. James i. 5.

XII.

Of DIVINE GUIDANCE.

HE led him about, he instructed him, he kept him as the apple of his eye. Deut. xxxii. 10.

As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so the Lord alone did lead him. Ver. 11, 12.

He restoreth my soul; he leadeth me in the paths of righteousness for his

name's sake. Psal. xxiii. 3.

He leadeth me beside the still waters. Ver. 2.

I will guide thee with mine eye. Psal. xxxii. 8.

Thou shalt guide me with thy counsel. Psal. lxxiii. 24.

The Lord shall guide thee continually. Isa. lviii. 11.

I will direct their work in truth. Isa. lxi. 8.

XIII.

Of Grace to MORTIFY INDWELLING SIN.

YE shall know the truth, and the truth shall make you free. John viii. 32.

Every branch that beareth fruit he purgeth it, that it may bring forth more fruit. John xv. 2.

Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. Rom. vi. 6.

Sin shall not have dominion over you; for ye

are not under the law, but under grace. Ver. 14.

O wretched man that I am! who shall deliver me from the body of this death? Rom. vii. 24.

I thank God, through Jesus Christ our Lord. So then with the mind, I myself serve the law of God; but with the flesh, the law of sin. Ver. 25.

The law of the Spirit of life in Christ Jesus, hath made me free from the

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law of sin and death.
Rom. viii. 2.

For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; Ver. 3.

That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. Ver. 4.

Walk in the Spirit, and ye shall not fulfil the lust of the flesh; Gal. v. 16.

XIV.

Of Grace to OVERCOME TEMPTATION.

HE that feareth God shall come forth of them all. Eccles. vii. 18.

In all these things, we are more than conquerors through him that loved us. Rom. viii. 37.

God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it. 1 Cor. x. 13.

My grace is sufficient for thee; for my strength

is made perfect in weakness. 2 Cor. xii. 9.

In that he himself hath suffered, being tempted, he is able to succour them that are tempted. Heb. ii. 18.

The Lord knoweth how to deliver the godly out of temptations. 2 Pet. ii. 9.

Ye are of God, little children, and have overcome them; because greater is he that is in you, than he that is in the world. 1 John iv. 4.

XV.

Of VICTORY over the WORLD.

To deliver thee from the way of the evil man, from the man that speaketh froward things. Prov. ii. 12.

To deliver thee from

the strange woman, even from the stranger which flattereth with her lips. Ver. 16.

Be of good cheer; I

have overcome the world.
John xvi. 33.

I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. John xvii. 15.

By whom (Christ) the world is crucified unto me, and I unto the world. Gal. vi. 14.

Whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith. 1 John v. 4.

Who is he that overcometh the world, but he who believeth that Jesus is the Son of God? Ver. 5.

XVI.

Of VICTORY over the DEVIL.

SIMON, Simon, behold, Satan hath desired to have you, that he may sift you as wheat. Luke xxii. 31.

But I have prayed for thee, that thy faith fail not. Ver. 32.

The God of peace shall bruise Satan under your feet shortly. Rom. xvi. 20.

Resist the devil and he will flee from you. James iv. 7.

I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one. 1 John ii. 14.

We know that whosoever is born of God, sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not. 1 John v. 18.

XVII.

Of spiritual STRENGTH and COURAGE.

THY shoes shall be iron and brass; and as thy days, so shall thy strength be. Deut. xxxiii. 25.

Thou shalt be steadfast,

and shalt not fear. Job xi. 15.

The Lord will give strength unto his people; the Lord will bless his

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people with peace. Psal. xxix. 11.

Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord. Psal. xxxi. 24.

The God of Israel is he, that giveth strength and power unto his people. Psal. lxviii. 35.

The Lord Jehovah is my strength and my song; he also is become my salvation. Isa. xii. 2.

Strengthen ye the weak hands, and confirm the feeble knees. Isa. xxxv. 3.

Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you. Ver. 4.

He giveth power to the faint; and to them that have no might, he increaseth strength. Isa. xl. 29.

They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary, and they shall walk and not faint. Ver. 31.

The Lord will be the hope of his people, and the strength of the children of Israel. Joel iii. 16.

My strength is made perfect in weakness. 2 Cor. xii. 9.

God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. 2 Tim. i. 7.

XVIII.

Of spiritual FRUITFULNESS.

HE shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. Psal. i. 3.

They shall still bring forth fruit in old age; they shall be fat and flourishing. Psal. xcii. 14.

He shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh; but her leaf shall be green, and shall not be careful in the year of drought, neither shall cease from yielding fruit. Jer. xvii. 8.

Their soul shall be as a watered garden, and they shall not sorrow any more at all. Jer. xxxi. 12.

Every branch that beareth fruit he purgeth it, that it may bring forth more fruit. John xv. 2.

He that abideth in me and I in him, the same

bringeth forth much fruit; for without me ye can do nothing. Ver. 5.

If these things be in you, and abound, they make you that ye shall neither be barren, nor unfruitful, in the knowledge of our Lord Jesus Christ. 2 Pet. i. 8.

XIX.

Of INCREASE of GRACE.

THE righteous also shall hold on his way; and he that hath clean hands, shall be stronger and stronger. Job. xvii. 9.

They go from strength to strength; every one of them in Zion appeareth before God. Psal. lxxxiv. 7.

The righteous shall flourish like the palm-tree; he shall grow like a cedar in Lebanon. Psal. xcii. 12.

The path of the just is as the shining light, that shineth more and more un-

to the perfect day. Prov. iv. 18.

Unto you that fear my name, shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. Mal. iv. 2.

Whosoever hath, to him shall be given, and he shall have more abundance. Matth. xiii. 12.

He giveth more grace: wherefore he saith, God resisteth the proud, but giveth grace unto the humble. James iv. 6.

XX.

Of PERSEVERANCE in GRACE.

WHEN I said, My foot slippeth; thy mercy, O

Lord, held me up. Psal. xciv. 18.

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The Lord will perfect that which concerneth me: thy mercy, O Lord, endureth for ever: forsake not the works of thine own hands. Psal. cxxxviii. 8.

The righteous is an everlasting foundation. Prov. x. 25.

I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand. John x. 28.

My father that gave them me, is greater than all; and none is able to pluck them out of my Father's hand. Ver. 29.

I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Rom. viii. 38.

Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. Ver. 39.

Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. 1 Cor. i. 8.

He which stablisheth us with you in Christ, and

hath anointed us, is God. 2 Cor. i. 21.

Being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ. Phil. i. 6.

I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ. 1 Thess. v. 23.

Faithful is he that calleth you, who also will do it. Ver. 24.

The Lord is faithful, who shall stablish you, and keep you from evil. 2 Thess. iii. 3.

Who are kept by the power of God, through faith unto salvation. 1 Pet. i. 5.

Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things ye shall never fall. 2 Pet. i. 10.

I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me. Jer. xxxii. 40.

OF A CONTINUED INTEREST IN GOD. 91

XXI.

Of a continued INTEREST IN GOD AS THEIR GOD.

I WILL establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant; to be a God unto thee, and to thy seed after thee. Gen. xvii. 7.

This God is our God for ever and ever; he will be our guide even unto death. Psal. xlviii. 14.

Fear thou not, for I am with thee; be not dismayed, for I am thy God. Isa. xli. 10.

Thy Maker is thine husband, the Lord of hosts

is his name, and thy Redeemer the holy One of Israel; the God of the whole earth shall he be called. Isa. liv. 5.

And ye, my flock, the flock of my pasture, are men, and I am your God, saith the Lord God. Ezek. xxxiv. 31.

God is not ashamed to be called their God; for he hath prepared for them a city. Heb. xi. 16.

God himself shall be with them, and be their God. Rev. xxi. 3.

XXII.

Of a continued INTEREST in God as their PORTION.

I AM thy shield, and thy exceeding great reward. Gen. xv. 1.

The Lord is the portion of mine inheritance, and of my cup. Psal. xvi. 5.

My flesh and my heart faileth; but God is the strength of my heart, and my portion for ever. Psal. lxxiii. 26.

I said, Thou art my re-

fuge, and my portion in the land of the living. Psal. cxlii. 5.

The Portion of Jacob is not like them; for he is the former of all things. Jer. x. 16.

The Lord is my portion, saith my soul; therefore will I hope in him. Lam. iii. 24.

XXIII.

Of his REDEEMING LOVE to them.

HE will love thee, and bless thee, and multiply thee. Deut. vii. 13.

The Lord will command his loving kindness in the day-time. Psal. xlii. 8.

Who crowneth thee with loving-kindness, and tender mercies. Ps. ciii. 4.

The Lord loveth the righteous. Psal. cxlvi. 8.

He loveth him that followeth after righteousness. Prov. xv. 9.

Since thou wast precious in my sight, thou hast been honourable, and I have loved thee. Isa. xliii. 4.

Thou shalt be called Hephzebah, - - - for the Lord delighteth in thee. Isa. lxii. 4.

As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee. Ver. 5.

I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee. Jer. xxxi. 3.

I will rejoice over them to do them good. Jer. xxxii. 41.

The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing. Zeph. iii. 17.

The Father himself loveth you, because ye have loved me. John xvi. 27.

That the world may know that thou hast sent me, and hast loved them, as thou hast loved me. John xvii. 23.

That the love wherewith thou hast loved me, may be in them, and I in them. Ver. 26.

For his great love wherewith he loved us. Eph. ii. 4.

Now our Lord Jesus Christ himself, and God even our Father, which hath loved us, &c. 2 Thess. ii. 16.

We have known and believed the love that God hath to us. God is love. 1 John iv. 16.

We love him because he first loved us. Ver. 19.

XXIV.

Of his GRACIOUS PRESENCE with them.

MY presence shall go with thee, and I will give thee rest. Exod. xxxiii. 14.

The Lord his God is with him, and the shout of a king is among them. Num. xxiii. 21.

The Lord, he it is that doth go before thee, he will be with thee, he will not fail thee, neither forsake thee. Deut. xxxi. 8.

The upright shall dwell in thy presence. Psal. cxl. 13.

Fear thou not, for I am with thee. Isa. xli. 10.

Thus shall they know, that the Lord their God am with them. Ezek. xxxiv. 30.

And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else: and my people shall never be ashamed. Joel ii. 27.

If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him. John xiv. 23.

XXV.

Of his MERCY.

I WILL be gracious to whom I will be gracious, and will show mercy on whom I will show mercy. Exod. xxxiii. 19.

The Lord thy God is a merciful God; he will not forsake thee, neither destroy thee. Deut. iv. 31.

Like as a father pitieth his children, so the Lord pitieth them that fear him. Psal. ciii. 13.

The mercy of the Lord

is from everlasting to everlasting, upon them that fear him. Ver. 17.

In my wrath I smote thee, but in my favour have I had mercy on thee. Isa. lx. 10.

My bowels are troubled for him; I will surely have mercy upon him, saith the Lord. Jer. xxxi. 20.

How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how

shall I make thee as Adamah? how shall I set thee as Zeboim? mine heart is turned within me, my repentings are kindled together. Hos. xi. 8.

I will not execute the

fierceness of mine anger, I will not return to destroy Ephraim. Ver. 9.

His mercy is on them that fear him, from generation to generation. Luke i. 50.

XXVI.

Of his CARE.

BEHOLD, the eye of the Lord is upon them that fear him, upon them that hope in his mercy. Psal. xxxiii. 18.

Hearken unto me, O, house of Jacob, and all the remnant of the house of Israel, which are borne by me from the belly, which are carried from the womb. Isa. xlvi. 3.

Even to your old age I am he, and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry and will deliver you. Ver. 4.

In all their affliction he

was afflicted, and the Angel of his presence saved them: In his love and in his pity he redeemed them; and he bare them, and carried them all the days of old. Isa. lxiii. 9.

He that toucheth you, toucheth the apple of his eye. Zeeh. ii. 8.

The very hairs of your head are all numbered. Matth. x. 30.

There shall not an hair of your head perish. Luke xxi. 18.

Casting all your care upon him, for he careth for you. 1 Pet. v. 7.

XXVII.

Of his HELP.

THE eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee,

and shall say, Destroy them. Deut. xxxiii. 27.

Happy art thou, O Israel: who is like unto thee, O people, saved by

the Lord, the shield of thy help, and who is the sword of thy excellency ! and thine enemies shall be found liars unto thee, and thou shalt tread upon their high places. Ver. 29.

Thou art my help and my deliverer ; make no tarrying, O my God. Psal. xl. 17.

God is our refuge and strength, a very present help in trouble. Ps. xli. 1.

I will strengthen thee ; yea, I will help thee ; yea, I will uphold thee with the right hand of my righteousness. Isa. xli. 10.

I the Lord thy God will hold thy right hand, saying unto thee, Fear not ; I will help thee. Ver. 13.

Fear not, thou worm Jacob, and ye men of Israel ; I will help thee, saith the Lord, and thy Redeemer, the holy One of Israel. Ver. 14.

If God be for us who can be against us ? Rom. viii. 31.

We may boldly say, The Lord is my helper, and I will not fear what man shall do unto me. Heb. xiii. 6.

XXVIII.

That he will never FORSAKE his People.

I WILL set my Tabernacle among you ; and my soul shall not abhor you. Lev. xxvi. 11.

The Lord will not forsake his people, for his great name's sake. 1 Sam. xii. 22.

Thou, Lord, hast not forsaken them that seek thee. Psal. ix. 10.

The Lord forsaketh not his saints ; they are preserved for ever. Psal. xxxvii. 28.

The Lord will not cast off his people, neither will

he forsake his inheritance. Psal. xciv. 14.

Thou art my servant ; I have chosen thee, and not cast thee away. Isa. xli. 9.

These things will I do unto them, and not forsake them. Isa. xlii. 16.

O Israel, thou shalt not be forgotten of me. Isa. xliv. 21.

But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. Isa. xlix. 14.

Can a woman forget her

sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Ver. 15.

Behold, I have graven thee upon the palms of my hands; thy walls are continually before me. Ver. 16.

As I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. Isa. liv. 9.

For the mountains shall depart, and the hills be removed; but my kindness

shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord, that hath mercy on thee. Ver. 10.

I will make an everlasting covenant with them, that I will not turn away from them to do them good. Jer. xxxii. 40.

The Lord will not cast off for ever. Lam. iii. 31.

But though he cause grief, yet will he have compassion, according to the multitude of his mercies. Ver. 32.

I will never leave thee, nor forsake thee. Heb. xiii. 5.

XXIX.

Of LIFE FROM CHRIST.

As the Father raiseth up the dead and quickeneth them; even so the Son quickeneth whom he will. John v. 21.

He that eateth me, even he shall live by me. John vi. 57.

I am come that they might have life, and that they might have it more abundantly. John. x. 10.

Because I live, ye shall live also. John xiv. 19.

If we be dead with Christ, we believe that we shall also live with him. Rom. vi. 8.

Reckon ye yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord. Ver. 11.

For though he was crucified through weakness, yet he liveth by the power of God; for we also are weak in him, but we shall

live with him by the power of God toward you. 2 Cor. xiii. 4.

I am crucified with Christ; nevertheless I live: yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me. Gal. ii. 20.

Even when we were dead in sins, he hath quickened us together with Christ; (by grace ye are saved,) Eph. ii. 5.

And hath raised us up together, and made us sit together in heavenly places in Christ Jesus. Ver. 6.

For ye are dead, and your life is hid with Christ in God. Col. iii. 3.

When Christ who is our life shall appear, then shall ye also appear with him in glory. Ver. 4.

According to the promise of life which is in Christ Jesus. 2 Tim. i. 1.

He that hath the Son, hath life. 1 John v. 12.

XXX.

Of REDEMPTION BY CHRIST.

THE Son of man came, --- to give his life a ransom for many. Mark x. 45.

Even Christ our passover is sacrificed for us. 1 Cor. v. 7.

Christ hath redeemed us from the curse of the law, being made a curse for us. Gal. iii. 13.

In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. Eph. i. 7.

Walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet-smelling savour. Eph. v. 2.

How much more shall the blood of Christ, who, through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works, to serve the living God? Heb. ix. 14.

And for this cause he is the Mediator of the new

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testament, that by means of death, for the redemption (expiation) of the transgressions that were under the first testament, they which are called, might receive the promise of eternal inheritance. Ver. 15.

Ye know that ye were not redeemed with corruptible things, as silver

and gold, from your vain conversation, received by tradition from your fathers 1 Pet. i. 18.

But with the precious blood of Christ, as of a Lamb without blemish and without spot. Ver. 19.

Thou wast slain, and hast redeemed us to God by thy blood. Rev. v. 9.

XXXI.

Of all SUPPLIES OF GRACE from Christ.

SURELY, shall one say, In the Lord have I righteousness and strength. Isa. xlv. 24.

The word was made flesh, and dwelt among us, full of grace and truth. John i. 14.

Of his fulness have all we received, and 'grace for grace. Ver. 16.

The law was given by Moses, but grace and truth came by Jesus Christ. Ver. 17.

Of him are ye in Christ Jesus, who of God is

made unto us wisdom, and righteousness, and sanctification, and redemption. 1 Cor. i. 30.

The fulness of him that filleth all in all. Eph. i. 23.

My God shall supply all your need, according to his riches in glory, by Christ Jesus. Phil. iv. 19.

For it pleased the Father, that in him should all fulness dwell. Col. i. 19.

My grace is sufficient for thee. 2 Cor. xii. 9.

He giveth more grace James iv. 6.

XXXII.

Of his LOVE to his REDEEMED.

So shall the king greatly desire thy beauty. Psal. xlv. 11.

His banner over me was love. Song ii. 4.

Thou hast ravished my

OF HIS TENDER CARE OF THEM. 99

heart, my sister, my spouse.
Song iv. 9.

I am my Beloved's, and
his desire is toward me.
Song vii. 10.

Having loved his own
which were in the world,
he loved them unto the
end. John xiii. 1.

A new commandment I
give unto you, That ye love
one another; as I have
loved you, that ye also
love one another. Ver. 34.

As the Father hath loved
me, so have I loved you;
continue ye in my love.
John xv. 9.

In all these things we
are more than conquerors,
through him that loved us.
Rom. viii. 37.

Christ also hath loved
us, and hath given himself
for us. Eph. v. 2.

Unto him that loved
us, and washed us from
our sins in his own blood;
--- to him be glory and
dominion for ever and
ever. Amen. Rev. i.
5.

I will make them --- to
know that I have loved
thee. Rev. iii. 9.

XXXIII.

Of his TENDER CARE of them.

THE Lord is my Shep-
herd, I shall not want.
Psal. xxiii. 1.

He maketh me to lie
down in green pastures:
he leadeth me beside the
still waters. Ver. 2.

He restoreth my soul:
he leadeth me in the paths
of righteousness for his
name's sake. Ver. 3.

He shall feed his flock
like a shepherd; he shall
gather the lambs with his
arm, and carry them in
his bosom, and shall gently
lead those that are with
young. Isa. xl. 11.

A bruised reed shall he
not break, and the smok-
ing flax shall he not quench:
he shall bring forth judg-
ment unto truth. Isa. xlii.
3.

Christ also loved the
church and gave himself
for it; that he might sanc-
tify and cleanse it, with
the washing of water by
the word; Eph. v. 25,
26.

That he might present
it to himself a glorious
church, not having spot,
or wrinkle, or any such
thing. Ver. 27.

100 OF HIS INTERCESSION FOR THEM.

No man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the church. V. 29.

Who walketh in the midst of the seven golden candlesticks. Rev. ii. 1.

XXXIV.

Of his making INTERCESSION for them.

HE made intercession for the transgressors. Isa. liii. 12.

It is Christ - - who also maketh intercession for us. Rom. viii. 34.

We have not an high Priest, which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Heb. iv. 15.

Let us, therefore, come boldly unto the throne of grace, that we may obtain mercy, and find grace to

help in time of need. Ver. 16.

He is able also to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them. Heb. vii. 25.

For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us. Heb. ix. 24.

XXXV.

Of his COMFORTING PRESENCE with them.

I WILL not leave you comfortless; I will come to you. John xiv. 18.

I will love him, and will manifest myself to him. Ver. 21.

Truly our fellowship is with the Father, and with

his Son Jesus Christ. 1 John i. 3.

Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. Rev. iii. 20.

XXXVI.

Of the SPIRIT of Christ.

THIS is my covenant with them, saith the Lord; My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, for henceforth and for ever. Isa. lix. 21.

If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him? Luke xi. 13.

Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldst have asked of him, and he would have given thee living water. John iv. 10.

Whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him, shall be in him a well of water springing up into everlasting life. Ver. 14.

He that believeth on me,

as the Scripture hath said, out of his belly shall flow rivers of living water. John vii. 38.

But this spake he of the Spirit, which they that believe on him should receive. Ver. 39.

I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever. John xiv. 16.

Even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. Ver. 17.

Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things, that are freely given to us of God. 1 Cor. ii. 12.

That we might receive the promise of the Spirit through faith. Gal. iii. 14.

Keep, by the Holy Ghost which dwelleth in us. 2 Tim. i. 14.

XXXVII.

Of the SPIRIT'S TEACHING.

THE Holy Ghost shall teach you in the same hour, what ye ought to say. Luke xii. 12.

He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. John xiv. 26.

When he, the Spirit of truth is come, he will guide you into all truth. John xvi. 13.

God hath revealed them

unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God. 1 Cor. ii. 10.

The anointing which ye have received of him, abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth and is no lie; and even as it hath taught you, ye shall abide in him. 1 John ii. 27.

XXXVIII.

Of his SEALING of BELIEVERS.

HOPE maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us. Rom. v. 5.

Who hath also sealed us, and given the earnest of the Spirit in our hearts. 2 Cor. i. 22.

Now he that hath wrought us for the self-same thing is God, who also hath given unto us the earnest of the Spirit. 2 Cor. v. 5.

After that ye believed, or, believing, ye were sealed with that Holy Spirit of promise. Eph. i. 13.

Which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory. Ver. 14.

Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Eph. iv. 30.

The Spirit of truth,

which proceedeth from the Father, he shall testify of me. John xv. 26. The Spirit itself, *or*, the same Spirit, beareth witness with our spirit, that we are the children of God. Rom. viii. 16.

XXXIX.

Of his HELP in Prayer.

LORD, thou hast heard the desire of the humble; thou wilt prepare, *or*, fix their heart, thou wilt cause thine ear to hear. Psal. x. 17.

Ye have received the Spirit of adoption, whereby we cry, Abba, Father. Rom. viii. 15.

The Spirit helpeth our infirmities: for we know not what we should pray for as we ought; but the Spirit itself maketh inter-

cession for us with groanings which cannot be uttered. Ver. 26.

And he that searcheth the hearts, knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. Ver. 27.

Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Gal. iv. 6.

XL.

Of God's HEARING of Prayer.

THOU shalt make thy prayer unto him, and he shall hear thee. Job xxii. 27.

The Lord will hear when I call unto him. Psal. iv. 3.

This poor man cried, and the Lord heard him, and saved him out of all

his troubles. Psal. xxxiv. 6.

The eyes of the Lord are upon the righteous, and his ears are open unto their cry. Ver. 15.

The righteous cry, and the Lord heareth, and delivereth them out of all their troubles. Ver. 17.

104 OF GOD'S HEARING OF PRAYER.

Call upon me in the day of trouble ; I will deliver thee, and thou shalt glorify me. Psal. l. 15.

O thou that hearest prayer, unto thee shall all flesh come. Psal. lxxv. 2.

He shall call upon me, and I will answer him. Psal. xci. 15.

He will fulfil the desire of them that fear him ; he also will hear their cry, and will save them. Psal. cxlv. 19.

The Lord is far from the wicked ; but he heareth the prayer of the righteous. Prov. xv. 29.

He will be very gracious unto thee at the voice of thy cry ; when he shall hear it he will answer thee. Isa. xxx. 19.

When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. Isa. xli. 17.

Then shalt thou call, and the Lord shall answer ; thou shalt cry, and he shall say, Here I am. Isa. lviii. 9.

Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. Jer. xxix. 12.

They shall call on my name, and I will hear them ; I will say, It is my people ; and they shall say, The Lord is my God. Zech. xiii. 9.

Every one that asketh, receiveth ; and he that seeketh, findeth ; and to him that knocketh, it shall be opened. Matth. vii. 8.

If ye then, being evil, know how to give good gifts unto your children ; how much more shall your Father which is in heaven, give good things to them that ask him ? Ver. 11.

All things whatsoever ye shall ask in prayer, believing, ye shall receive. Matth. xxi. 22.

Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. John xiv. 13.

If ye shall ask any thing in my name, I will do it. Ver. 14.

If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. John xv. 7.

In that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. John xvi. 23.

Hitherto have ye asked

nothing in my name : ask, and ye shall receive, that your joy may be full. Ver. 24.

The prayer of faith shall save the sick, and the Lord shall raise him up ; and if he have committed sins, they shall be forgiven him. James v. 15.

Whatsoever we ask we receive of him, because we keep his commandments, and do those things that

are pleasing in his sight. 1 John iii. 22.

And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us. 1 John v. 14.

And if we know that he hear us whatsoever we ask, we know that we have the petitions that we desired of him. Ver. 15.

XLI.

Of PEACE of Conscience.

HIS soul shall dwell at ease. Psal. xxv. 13.

He will speak peace unto his people, and to his saints. Psal. lxxxv. 3.

He healeth the broken in heart, and bindeth up their wounds. Ps. cxlvii. 3.

The work of righteousness shall be peace, and the effect of righteousness, quietness, and assurance for ever. Isa. xxxii. 17.

Thy faith hath saved thee ; go in peace. Luke vii. 50.

Peace I leave with you,

my peace I give unto you: not as the world giveth, give I unto you. John xiv. 27.

The peace of God, which passeth all understanding, shall keep your hearts and minds, through Christ Jesus. Phil. iv. 7.

Let the peace of God rule in your hearts, to the which also ye are called in one body. Col. iii. 15.

Now, the Lord of peace himself give you peace always, by all means. 2 Thes. iii. 16.

XLII.

Of spiritual COMFORT.

IN the multitude of my comforts delight my soul thoughts within me, thy Psal. xciv. 19.

In that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me. Isa. xii. 1.

The Lord hath comforted his people, and will have mercy upon his afflicted. Isa. xlix. 13.

I, even I, am he that comforteth you. Isa. li. 12.

For a small moment have I forsaken thee; but with great mercies will I gather thee. Isa. liv. 7.

In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord, thy Redeemer. Ver. 8.

He hath sent me to bind up the broken-hearted; Isa. lxi. 1.

To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; Ver. 2.

To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called Trees of Righteousness, The planting of the Lord,

that he might be glorified. Ver. 3.

That ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory. Isa. lxvi. 11.

As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem. Ver. 13.

Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. Jer. vi. 16.

I will not leave you comfortless; I will come to you. John. xiv. 18.

Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; 2 Cor. i. 3.

Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. Ver. 4.

God, that comforteth those that are cast down, comforted us by the coming of Titus. 2 Cor. vii. 5.

Now our Lord Jesus Christ himself, and God even our Father, which hath loved us, and hath given us everlasting consolation, and good hope through grace, comfort your hearts. 2 Thess. ii. 16, 17.

That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us. Heb. vi. 18.

XLIII.

Of Joy in God as THEIR OWN GOD.

THE joy of the Lord is your strength. Neh. viii. 10.

Then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God. Job xxii. 26.

Thou hast put gladness in my heart, more than in the time that their corn and their wine increased. Psal. iv. 7.

Our heart shall rejoice in him; because we have trusted in his holy name. Psal. xxxiii. 21.

My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips. Psal. lxiii. 5.

The righteous shall be glad in the Lord, and shall trust in him; and all the upright in heart shall glory. Ps. lxiv. 10.

Let the righteous be glad; let them rejoice before God; yea, let them exceedingly rejoice. Psal. lxviii. 3.

Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance. Ps. lxxxix. 15.

In thy name shall they rejoice all the day; and in thy righteousness shall they be exalted. Ver. 16.

Light is sown for the righteous, and gladness for the upright in heart. Psal. xcvi. 11.

The voice of rejoicing and salvation, is in the tabernacles of the righteous. Psal. cxviii. 15.

They that sow in tears shall reap in joy. Psal. cxxvi. 5.

He that goeth forth and weepeth, bearing precious seed, shall, doubtless, come again with rejoicing, bringing his sheaves with him. Ver. 6.

We will be glad and rejoice in thee; we will remember thy love more than wine. Song i. 4.

They joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil. Isa. ix. 3.

Thou shalt rejoice in the Lord, and shalt glory in the holy One of Israel. Isa. xli. 16.

The redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away. Isa. li. 11.

Ye shall go out with joy, and be led forth with peace. Isa. lv. 12.

For confusion they shall rejoice in their portion; therefore in their land shall they possess the double; everlasting joy shall be unto them. Isa. lxi. 7.

I will greatly rejoice in the Lord, my soul shall be joyful in my God. Isa. lxi. 10.

Behold, my servants shall sing for joy of heart. Isa. lxxv. 14.

I will rejoice in the Lord, I will joy in the God of my salvation. Hab. iii. 18.

These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. John xv. 11.

I will see you again, and your heart will rejoice, and your joy no man taketh from you. John xvi. 22.

We rejoice in hope of the glory of God. Rom. v. 2.

The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. Rom. xiv. 17.

We are the circumcision, which rejoice in Christ Jesus. Phil. iii. 3.

Whom having not seen, ye love; in whom though now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory. 1 Pet. i. 8.

XLIV.

Of the MEANS of Grace.

I WILL open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water. Isa. xli. 18.

They shall feed in the ways, and their pastures shall be in all high places. Isa. xlix. 9.

They shall not hunger nor thirst, neither shall the heat nor sun smite them. Ver. 10.

How beautiful upon the mountains, are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Isa. lii. 7.

Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion. Ver. 8.

Them will I bring to my

holy mountain, and make them joyful in my house of prayer: their burnt-offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people. Isa. lvi. 7.

I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night. Isa. lxii. 6.

He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; Eph. iv. 11.

For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Ver. 12.

Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. Ver. 13.

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XLV.

Of ABILITY for edifying DISCOURSE.

THE mouth of the just
bringeth forth wisdom.
Prov. x. 31.

The lips of the righteous know what is acceptable. Ver. 32.

The preparations of the heart in man, and the answer of the tongue, is from the Lord. Prov. xvi. 1.

To one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit. 1 Cor. xii. 8.

I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. Luke xxi. 15.

XLVI.

Of a BLESSING upon the ORDINANCES.

IN all places where I record my name, I will come unto thee, and I will bless thee. Exod. xx. 24.

They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures. Psal. xxxvi. 8.

For with thee is the fountain of life: in thy light shall we see light. Ver. 9.

To see thy power and thy glory, so as I have seen thee in the sanctuary. Ps. lxxiii. 2.

Because thy loving kindness is better than life, my lips shall praise thee. Ver. 3.

Thus will I bless thee while I live: I will lift up my hands in thy name. Ver. 4.

Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple. Psal. lxxv. 4.

They have seen thy goings, O God; even the

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goings of my God, my king, in the sanctuary. Ps. lxxviii. 24.

Blessed are they that dwell in thy house; they will be still praising thee. Psal. lxxxiv. 4.

For a day in thy courts is better than a thousand: I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness. V. 10.

For the Lord God is a sun and shield; the Lord will give grace and glory. Ver. 11.

Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance. Psal. lxxxix. 15.

In thy name shall they rejoice all the day; and in thy righteousness shall they be exalted. Ver. 16.

Those that are planted in the house of the Lord, shall flourish in the courts of our God. Psal. xcii. 13.

They shall still bring forth fruit in old age; they shall be fat and flourishing. Ver. 14.

I sat down under his shadow with great delight, and his fruit was sweet to my taste. Song ii. 3.

With joy shall ye draw water out of the wells of salvation. Isa. xii. 3.

They shall come up with acceptance on mine altar, and I will glorify the house of my glory. Isa. lx. 7.

Where two or three are gathered together in my name, there am I in the midst of them. Matth. xviii. 20.

XLVII.

Of SANCTIFIED AFFLICTION.

If they be bound in fetters, and be holden in cords of affliction; Job xxxvi. 8.

Then he sheweth them their work, and their trans-

gressions that they have exceeded. Ver. 9.

He openeth also their ear to discipline, and commandeth that they return from iniquity. Ver. 10.

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Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy law; Psal. xciv. 12.

That thou mayest give him rest from the days of adversity, until the pit be digged for the wicked. Ver. 13.

Before I was afflicted I went astray; but now have I kept thy word. Psal. cxix. 67.

It is good for me that I have been afflicted: that I might learn thy statutes. Ver. 71.

I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me. Ver. 75.

Whom the Lord loveth he correcteth, even as a father the son in whom he delighteth. Prov. iii. 12.

By this, therefore, shall the iniquity of Jacob be purged; and this is all the fruit to take away his sin. Isa. xxvii. 9.

Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction. Isa. xlviii. 10.

Some of them of understanding shall fall, to try them, and to purge, and to make them white, even

to the time of the end. Dan. xi. 35.

Behold, I will hedge up thy way with thorns, and make a wall that she shall not find her paths. Hos. ii. 6.

And she shall follow after her lovers, but she shall not overtake them; and she shall seek them, but shall not find them: then shall she say, I will go and return to my first husband; for then was it better with me than now. Ver. 7.

We glory in tribulations also; knowing that tribulation worketh patience; and patience, experience: and experience, hope. Rom. v. 3.

When we are judged we are chastened of the Lord, that we should not be condemned with the world. 1 Cor. xi. 32.

For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. 2 Cor. iv. 16.

For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. Ver. 17.

I know that this shall turn to my salvation,

through your prayer, and the supply of the Spirit of Jesus Christ. Phil. i. 19.

Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. Heb. xii. 6.

If ye endure chastening, God dealeth with you as with sons; for what son is he whom the Father chasteneth not? Ver. 7.

They verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. Ver. 10.

Now, no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness, un-

to them which are exercised thereby. Ver. 11.

The trying of your faith worketh patience. James i. 3.

Blessed is the man that endureth temptation; for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him. Ver. 12.

That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory, at the appearing of Jesus Christ. 1 Pet. i. 7.

As many as I love I re-buke and chasten. Rev. iii. 19.

XLVIII.

Of GRACE to the OFFSPRING of Believers.

I WILL pour my Spirit upon thy seed, and my blessing upon thine offspring. Isa. xlv. 3.

And they shall spring up as among the grass, as willows by the water-courses. Ver. 4.

One shall say, I am the

Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel. Ver. 5.

Suffer the little children to come unto me, and for-

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bid them not ; for of such is the kingdom of God. Mark x. 14.

And he took them up in his arms, put his hands up-

on them, and blessed them. Ver. 16.

They said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. Acts xvi. 31.

XLIX.

Of their being made KINGS and PRIESTS.

YE shall be unto me a kingdom of priests, and an holy nation. Exod. xix. 6.

Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people ; that ye should show forth the praises of him, who hath called you out of darkness into his

marvellous light. 1 Pet. ii. 9.

He hath made us kings and priests unto God and his Father. Rev. i. 6.

And hast made us unto our God kings and priests ; and we shall reign on the earth. Rev. v. 10.

L.

Of the MINISTRATION of ANGELS to them.

THE angel of the Lord encampeth round about them that fear him, and delivereth them. Psal. xxxiv. 7.

He shall give his angels charge over thee, to keep thee in all thy ways. Psal. xci. 11.

They shall bear thee up in their hands, lest thou dash thy foot against a stone. Ver. 12.

Take heed that ye despise not one of these little ones ; for I say unto you, That in heaven, their angels do always behold the face of my Father which is in heaven. Matth. xviii. 10.

Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation ? Heb. i. 14.

LI.

Of their UNION and COMMUNION with the CHURCH.

THOU, being a wild olive-tree, wert grafted in among them, and with them partakest of the root and fatness of the olive-tree. Rom. xi. 17.

There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. Gal. iii. 28.

And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. Ver. 29.

Jerusalem which is above is free, which is the mother of us all. Gal. iv. 26.

Now we, brethren, as Isaac was, are the children of promise. Ver. 28.

But now in Christ Jesus, ye who sometime were far off, are made nigh by the blood of Christ. Eph. ii. 13.

Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and

of the household of God. Ver. 19.

In whom ye also are builded together for an habitation of God, through the Spirit. Ver. 22.

Ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels; Heb. xii. 22.

To the general assembly and church of the first-born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect; Ver. 23.

And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. Ver. 24.

That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ. 1 John i. 3.

LII.

Of SUPPORT and SAFETY in dying.

YEA, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Ps. xxiii. 4.

Mark the perfect man, and behold the upright; for the end of that man is peace. Psal. xxxvii. 37.

For this God is our God for ever and ever; he will be our guide even unto death. Psal. xlviii. 14.

God will redeem my soul from the power of the grave; for he shall receive me. Psal. xlix. 15.

My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever. Psal. lxxiii. 26.

The righteous hath hope in his death. Prov. xiv. 32.

He will swallow up death in victory; and the Lord God will wipe away tears from off all faces. Isa. xxv. 8.

I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. Rom. viii. 38, 39.

O death! where is thy sting? O grave! where is thy victory? 1 Cor. xv. 55.

The sting of death is sin; and the strength of sin is the law. Ver. 56.

But thanks be to God which giveth us the victory, through our Lord Jesus Christ. Ver. 57.

For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. 2 Cor. iv. 16.

I know whom I have believed, or, trusted, and am persuaded that he is able to keep that which I have committed unto him, against that day. 2 Tim. i. 12.

That, through death, he might destroy him that had the power of death, that is, the devil; and deliver them who, through fear of death, were all their life-time subject to bondage. Heb. ii. 14, 15.

CHAPTER II.

DEFINITE PROMISES OF TEMPORAL BLESSINGS TO
BELIEVERS.

SECTION I.

Of temporal BLESSINGS IN GENERAL.

SALVATION belongeth unto the Lord; thy blessing is upon thy people. Psal. iii. 8.

Thou, Lord, wilt bless the righteous; with favour wilt thou compass him as with a shield. Psal. v. 12.

Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever. Psal. xxiii. 6.

There is no want to them that fear him. Psal. xxxiv. 9.

They that seek the Lord shall not want any good thing. Ver. 10.

No good thing will be withhold from them that walk uprightly. Ps. lxxxiv. 11.

Blessings are upon the

head of the just. Prov. x. 6.

The desire of the righteous shall be granted. Ver. 24.

To him that soweth righteousness, shall be a sure reward. Prov. xi. 18.

The righteous shall flourish as a branch. Ver. 28.

A good man obtaineth favour of the Lord. Prov. xii. 2.

To the righteous good shall be repaid. Prov. xiii. 21.

He that followeth after righteousness and mercy, findeth life, righteousness and honour. Prov. xxi. 21.

Surely I know that it shall be well with them that fear God, which fear before him. Eccles. viii. 12.

Say ye to the righteous, that it shall be well with him ; for they shall eat the fruit of their doings. Isa. iii. 10.

Seek ye first the kingdom of God, and his righteousness ; and all these things shall be added unto you. Matth. vi. 33.

He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things ? Rom. viii. 32.

All things are yours, whether Paul, or Apollos,

or Cephas, or the world, or life, or death, or things present, or things to come ; all are yours. 1 Cor. iii. 21, 22.

My God shall supply all your need, according to his riches in glory, by Christ Jesus. Phil. iv. 19.

Godliness is profitable unto all things, having promise of the life which now is, and of that which is to come. 1 Tim. iv. 8.

Who giveth us richly all things to enjoy. 1 Tim. vi. 17.

II.

Of Food.

TRUST in the Lord and do good ; so shalt thou dwell in the land, and verily thou shalt be fed. Psal. xxxvii. 3.

In the days of famine they shall be satisfied. Ver. 19.

He hath given meat unto them that fear him ; he will ever be mindful of his covenant. Psal. cxi. 5.

I will abundantly bless her provision ; I will satisfy her poor with bread. Psal. cxxxii. 15.

He filleth thee with the finest of the wheat. Psal. cxlvii. 14.

The righteous eateth to the satisfying of his soul. Prov. xiii. 25.

Behold, my servants shall eat, but ye shall be hungry : behold, my servants shall drink, but ye shall be thirsty. Isa. lxx. 13.

Ye shall eat in plenty, and be satisfied. Joel ii. 26.

Behold the fowls of the air : for they sow not, nei-

ther do they reap, nor eth them. Are ye not gather into barns; yet much better than they? your heavenly Father feed- Matth. vi. 26.

III.

Of RAIMENT.

SHE is not afraid of the snow for her household; for all her household are clothed with scarlet. Prov. xxxi. 21.

Her husband is known in the gates, when he sitteth among the elders of the land. Ver. 23.

Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Matth. vi. 25.

Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Ver. 30.

Therefore take no thought, saying, What shall we eat? or, What shall we drink? or Where-withal shall we be clothed? For your heavenly Father knoweth, that ye have need of all these things. Ver. 31, 32.

IV.

Of DIVINE PROTECTION.

THE fear of you, and the dread of you, shall be upon every beast of the earth, and upon every fowl of the air, and upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are

they delivered. Gen. ix. 2.

The beloved of the Lord shall dwell in safety by him; and the Lord shall cover him all the day long. Deut. xxxiii. 12.

He will keep the feet of

his saints, and the wicked shall be silent in darkness ; for by his strength shall no man prevail. 1 Sam. ii. 9.

Thou shalt be in league with the stones of the field ; and the beasts of the field shall be at peace with thee. Job v. 23.

Thou shalt dig about thee, and thou shalt take thy rest in safety. Job. xi. 18.

Also thou shalt lie down, and none shall make thee afraid. Ver. 19.

I will both lay me down in peace and sleep ; for thou, Lord, only makest me dwell in safety. Psal. iv. 8.

The Lord is my light, and my salvation ; whom shall I fear ? the Lord is the strength of my life ; of whom shall I be afraid ? Psal. xxvii. 1.

He keepeth all his bones ; not one of them is broken. Psal. xxxiv. 20.

He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty. Psal. xci. 1.

I will say of the Lord, He is my refuge, and my fortress ; my God, in him will I trust. Ver. 2.

He shall cover thee with

his feathers, and under his wings shalt thou trust : his truth shall be thy shield and buckler. Ver. 4.

There shall no evil befall thee, neither shall any plague come nigh thy dwelling. Ver. 10.

He shall not be afraid of evil tidings ; his heart is fixed, trusting in the Lord. Psal. cxii. 7.

Behold, he that keepeth Israel, shall neither slumber nor sleep. Psal. cxxi. 4.

The Lord is thy keeper ; the Lord is thy shade upon thy right hand. Ver. 5.

The Lord shall preserve thee from all evil ; he shall preserve thy soul. Ver. 7.

The Lord shall preserve thy going out, and thy coming in, from this time forth, and even for evermore. Ver. 8.

As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth, even for ever. Psal. cxxv. 2.

He giveth his beloved sleep. Psal. cxxvii. 2.

Then shalt thou walk in thy way safely, and thy foot shall not stumble. Prov. iii. 23.

When thou liest down thou shalt not be afraid ;

yea, thou shalt lie down, and thy sleep shall be sweet. Ver. 24.

Whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil. Prov. i. 33.

The name of the Lord is a strong tower; the righteous runneth into it and is safe. Prov. xviii. 10.

The Lord will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for upon all the glory shall be a defence. Isa. iv. 5.

And there shall be a tabernacle for a shadow in the day-time from the heat, and for a place of refuge, and for a covert from storm and from rain. Ver. 6.

He shall dwell on high; his place of defence shall be the munition of rocks; bread shall be given him, his waters shall be sure. Isa. xxxiii. 16.

When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou

walkest through the fire, thou shalt not be burnt; neither shall the flame kindle upon thee. Isa. xliii. 2.

For I am the Lord thy God, the holy One of Israel, thy Saviour. Ver. 3.

I will make with them a covenant of peace, and I will cause the evil beasts to cease out of the land; and they shall dwell safely in the wilderness, and sleep in the woods. Ezek. xxxiv. 25.

And they shall no more be a prey to the heathen, neither shall the beasts of the land devour them; but they shall dwell safely, and none shall make them afraid. Ver. 28.

And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground; and I will break the bow, and the sword, and the battle, out of the earth, and I will make them to lie down safely. Hos. ii. 18.

For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her. Zech. ii. 5.

And who is he that will harm you, if ye be followers of that which is good? 1 Pet. iii. 13.

V.

Of HEALTH.

Who forgiveth all thine iniquities; who healeth all thy diseases. Psal. ciii. 3.

Who redeemeth thy life from destruction. Ver. 4.

Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's. Ver. 5.

Be not wise in thine own

eyes: fear the Lord, and depart from evil. It shall be health to thy navel, and marrow to thy bones. Prov. iii. 7, 8.

They are life unto those that find them, and health to all their flesh. Prov. iv. 22.

VI.

Of long LIFE.

YE shall walk in all the ways which the Lord your God hath commanded you, that ye may live, and that it may be well with you, and that ye may prolong your days in the land which ye shall possess. Deut. v. 33.

That thou mightest fear the Lord thy God, to keep all his statutes and commandments, which I command thee; thou, and thy son, and thy son's son, all the days of thy life, and

that thy days may be prolonged. Deut. vi. 2.

Thou shalt come to thy grave in a full age, like as a sheaf of corn cometh in in his season. Job v. 26.

What man is he that desireth life, and loveth many days that he may see good? Psal. xxxiv. 12.

Keep thy tongue from evil, and thy lips from speaking guile. Ver. 13.

Depart from evil, and do good; seek peace and pursue it. Ver. 14.

With long life will I satisfy him, and show him my salvation. Psal. xci. 16.

Length of days, and long life, and peace, shall they add to thee. Prov. iii. 2.

Length of days is in her (wisdom's) right hand. Ver. 16.

By me thy days shall be multiplied, and the years of thy life shall be increased. Prov. ix. 11.

The fear of the Lord prolongeth days. Prov. x. 27.

VII.

Of PEACE.

I WILL give peace in the land, and ye shall lie down, and none shall

make you afraid; and I will rid evil beasts out of the land, neither shall the sword go through your land. Lev. xxvi. 6.

The Lord will give strength unto his people, the Lord will bless his people with peace. Psal. xxix. 11.

nothing shall offend them. Psal. cxix. 165.

Peace shall be upon Israel. Psal. cxxv. 5.

He maketh peace in thy borders. Psal. cxlvii. 14.

Lord, thou wilt ordain peace for us; for thou also hast wrought all our works in us. Isa. xxvi. 12.

My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places. Isa. xxxii. 18.

VIII.

Of Divine DIRECTION.

THE steps of a good man are ordered by the Lord; and he delighteth in his way. Psal. xxxvii. 23.

He will be our guide even unto death. Psal. xlviii. 14.

Thou shalt guide me with thy counsel, and af-

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terward receive me to glory. Psal. lxxiii. 24.

In all thy ways acknowledge him, and he shall direct thy paths. Prov. iii. 6.

The righteousness of the perfect shall direct his way. Prov. xi. 5.

A man's heart deviseth his way; but the Lord directeth his steps. Prov. xvi. 9.

His God doth instruct him to discretion, and doth teach him. Isa. xxviii. 26.

I will bring the blind by a way that they know not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them. Isa. xlii. 16.

IX.

Of SANCTIFIED PROSPERITY.

THINE age shall be clearer than the noon-day; thou shalt shine forth, thou shalt be as the morning. Job xi. 17.

Thou shalt also decree a thing, and it shall be established unto thee; and the light shall shine upon thy ways. Job xxii. 28.

He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season: his leaf also shall not wither; and whatsoever he doeth shall prosper. Psal. i. 3.

Commit thy way unto the Lord; trust also in him, and he shall bring it to pass. Psal. xxxvii. 5.

I will cry unto God

most high; unto God that performeth all things for me. Psal. lvii. 2.

Thou shalt eat the labour of thine hands: happy shalt thou be, and it shall be well with thee. Psal. cxxviii. 2.

They shall build houses and inhabit them; and they shall plant vineyards, and eat the fruit of them. Isa. lxxv. 21.

They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree, are the days of my people, and mine elect shall long enjoy the work of their hands. Ver. 22.

They shall not labour in

vain, nor bring forth for Lord, and their offspring trouble; for they are the with them. Ver. 23.
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X.

Of PLENTY and RICHES.

I WILL give you the rain of your land in his due season, the first rain and the latter rain; that thou mayest gather in thy corn, and thy wine, and thine oil. Deut. xi. 14.

And I will send grass in thy fields for thy cattle, that thou mayest eat and be full. Ver. 15.

The Lord shall open unto thee his good treasure, the heaven to give thee rain unto thy land in his season, and to bless all the work of thine hand; and thou shalt lend unto many nations, and thou shalt not borrow. Deut. xxviii. 12.

And the Lord thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land for good; for the Lord will again rejoice over thee for good, as he rejoiced over thy fathers. Deut. xxx. 9.

Thou shalt lay up gold as dust, and the gold of Ophir as the stones of the brooks. Job xxii. 24.

Yea, the Almighty shall be thy defence, and thou shalt have plenty of silver. Ver. 25.

Wealth and riches shall be in his house; and his righteousness endureth for ever. Psal. cxii. 3.

In her left hand are riches and honour. Prov. iii. 16.

Riches and honour are with me; yea, durable riches and righteousness. Prov. viii. 18.

In the house of the righteous is much treasure. Prov. xv. 6.

Then shall he give the rain of thy seed, that thou shalt sow the ground withal; and bread of the increase of the earth, and it shall be fat and plenteous: in that day shall thy cattle feed in large pastures. Isa. xxx. 23.

XI.

Of Honour.

THE Lord shall make thee the head and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and to do them. Deut. xxviii. 13.

Them that honour me I will honour. 1 Sam. ii. 30.

I will set him on high because he hath known my name. He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him and honour him. Psal. xci. 14, 15.

Surely he shall not be moved for ever: the righteous shall be in everlasting remembrance. Psal. cxii. 6.

His horn shall be exalted with honour. Ver. 9.

In her left hand are riches and honour. Prov. iii. 16.

Exalt her and she shall promote thee; she shall bring thee to honour, when thou dost embrace her. Prov. iv. 8.

The memory of the just is blessed. Prov. x. 7.

The evil bow before the good; and the wicked at the gates of the righteous. Prov. xiv. 19.

By humility and the fear of the Lord, are riches and honour and life. Prov. xxii. 4.

If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour. John xii. 26.

Behold, I will make them of the synagogue of Satan, (which say they are Jews and are not, but do lie,) behold, I will make them to come and worship before thy feet, and to know that I have loved thee, Rev. iii. 9.

XII.

Of a BLESSING upon all that they have.

YE shall serve the Lord your God, and he shall bless thy bread and thy water. Exod. xxiii. 25.

And thou shalt rejoice in every good thing, which the Lord thy God hath given unto thee, and unto thine house. Deut. xxvi. 11.

Blessed shalt thou be in the city, and blessed shalt thou be in the field. Deut. xxviii. 3.

Blessed shall be - - - the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep. Ver. 4.

Blessed shall be thy basket and thy store. Ver. 5.

Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out. Ver. 6.

The Lord shall command the blessing upon thee in thy store-houses, and in all that thou settest thine hand unto; and he shall bless thee in the land, which the Lord thy God giveth thee. Ver. 8.

A little that a righteous

man hath, is better than the riches of many wicked. Psal. xxxvii. 16.

The blessing of the Lord it maketh rich, and he addeth no sorrow with it. Prov. x. 22.

Better is a little with the fear of the Lord, than great treasure, and trouble therewith. Prov. xv. 16.

For God giveth to a man that is good in his sight, wisdom, and knowledge, and joy. Eccles. ii. 26.

Also that every man should eat and drink, and enjoy the good of his labour, it is the gift of God. Eccles. iii. 13.

Every man, to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labour; this is the gift of God. Eccles. v. 19.

For he shall not much remember the days of his life; because God answereth him in the joy of his heart. Ver. 20.

XIII.

Of CHILDREN.

HE will love thee, and bless thee, and multiply thee; he will also bless the fruit of thy womb. Deut. vii. 13.

Blessed shall be the fruit of thy body. Deut. xxviii. 4.

The Lord thy God will make thee plenteous - - in the fruit of thy body. Deut. xxx. 9.

Thou shalt know that thy seed shall be great, and thine offspring as the grass of the earth. Job v. 25.

Lo, children are an heritage of the Lord; and the fruit of the womb is his reward. Psal. cxxvii. 3.

Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate. Ver. 5.

The Lord shall increase you more and more, you and your children. Psal. cxv. 14.

XIV.

Of a BLESSING upon the CHILDREN of Believers.

THOU shalt keep his statutes and his commandments, that it may go well with thee, and thy children after thee. Deut. iv. 40.

The children of thy servants shall continue, and their seed shall be established before thee. Psal. cii. 28.

His seed shall be mighty upon earth: the genera-

tion of the upright shall be blessed. Psal. cxii. 2.

His seed shall inherit the earth. Psal. xxv. 13.

I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread. Psal. xxxvii. 25.

He is ever merciful and lendeth; and his seed is blessed. Ver. 26.

He hath blessed thy children within thee. Psal. cxlvii. 13.

The seed of the righteous shall be delivered. Prov. xi. 21.

A good man leaveth an inheritance to his children's children; and the wealth of the sinner is laid up for the just. Prov. xiii. 22.

In the fear of the Lord is strong confidence; and

his children shall have a place of refuge. Prov. xiv. 26.

The just man walketh in his integrity: his children are blessed after him. Prov. xx. 7.

I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them. Jer. xxxii. 39.

XV.

Of a BLESSING upon their FAMILIES.

THOU shalt know that thy tabernacle shall be in peace; and thou shalt visit thy habitation, and shalt not sin. Job. v. 24.

Thy wife shall be as a fruitful vine by the sides of thine house; thy children like olive-plants round about thy table. Psal. cxxviii. 3.

Behold, that thus shall the man be blessed, that feareth the Lord. Ver. 4.

The Lord shall bless thee out of Zion; and

thou shalt see the good of Jerusalem all the days of thy life. Ver. 5.

Yea, thou shalt see thy children's children, and peace upon Israel. Ver. 6.

He blesseth the habitation of the just. Prov. iii. 33.

The house of the righteous shall stand. Prov. xii. 7.

The tabernacle of the upright shall flourish. Prov. xiv. 11.

CHAPTER III.

DEFINITE PROMISES RESPECTING THE AFFLICTIONS. OF BELIEVERS.

SECTION I.

Of SUPPORT under Trouble.

HE will not lay upon man more than right ; that he should enter into judgment with God. Job xxxiv. 23.

The Lord will be a refuge for the oppressed, a refuge in times of trouble. Psal. ix. 9.

The Lord is my rock, and my fortress, and my deliverer ; my strength, in whom I will trust ; my buckler, and the horn of my salvation, and my high tower. Psal. xviii. 2.

He hath not despised nor abhorred the affliction of the afflicted, neither hath he hid his face from him ; but when he cried unto him he heard. Psal. xxii. 24.

Wait on the Lord ; be of good courage, and he shall strengthen thine heart : wait, I say, on the Lord. Psal. xxvii. 14.

Though he fall he shall not be utterly cast down ; for the Lord upholdeth him with his hand. Psal. xxxvii. 24.

The salvation of the righteous is of the Lord ; he is their strength in the time of trouble. Ver. 39.

I will be glad and rejoice in thy mercy ; for thou hast considered my trouble : thou hast known my soul in adversities. Psal. xxxi. 7.

Blessed is he that considereth the poor ; the

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Lord will deliver him in time of trouble. Psal. xli.

1.

God is our refuge and strength, a very present help in trouble. Psal. xli.

1.

Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea ; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Ver. 2, 3.

Cast thy burden upon the Lord, and he shall sustain thee : he shall never suffer the righteous to be moved. Psal. lv. 22.

Thou hast given commandment to save me ; for thou art my rock and my fortress. Psal. lxxi. 3.

My flesh and my heart faileth ; but God is the strength of my heart. Ps. lxxiii. 26.

Unto the upright there ariseth light in the darkness. Psal. cxii. 4.

Though I walk in the midst of trouble, thou wilt revive me ; thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right

hand shall save me. Psal. cxxxviii. 7.

The Lord upholdeth all that fall, and raiseth up all those that be bowed down. Psal. cxlv. 14.

Thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall. Isa. xxv. 4.

In measure, when it shooteth forth, thou wilt debate with it ; he stayeth his rough wind in the day of his east wind. Isa. xxvii. 8.

O Lord, my strength, and my fortress, and my refuge in the day of affliction. Jer. xvi. 19.

I am with thee, saith the Lord, to save thee : - - I will correct thee in measure, and will not leave thee altogether unpunished. Jer. xxx. 11.

The Lord will not cast off for ever ; but though he cause grief, yet will he have compassion, according to the multitude of his mercies. Lam. iii. 31, 32.

For he doth not afflict

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willingly, nor grieve the children of men. Ver. 33.

Rejoice not against me, O mine enemy : when I fall I shall arise ; when I sit in darkness the Lord shall be a light unto me. Mic. vii. 8.

I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause and execute judgment for me : he will bring me forth to the light, and I shall behold his righteousness. Ver. 9.

The Lord is good, a strong hold in the day of trouble ; and he knoweth them that trust in him. Nah. i. 7.

These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation : but be of good cheer ; I have overcome the world. John xvi. 33.

As the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. 2 Cor. i. 5.

We are troubled on every side, yet not distressed ; we are perplexed, but not in despair ; 2 Cor. iv. 8.

Persecuted, but not forsaken ; cast down, but not destroyed. Ver. 9.

II.

Of DELIVERANCE out of Trouble.

BEHOLD, God will not cast away a perfect man, neither will he help the evil doers ; Job viii. 20.

Till he fill thy mouth with laughing, and thy lips with rejoicing. Ver. 21.

Thou shalt forget thy misery, and remember it as waters that pass away. Job xi. 16.

Even so would he have

removed thee out of the strait, into a broad place, where there is no straitness ; and that which should be set on thy table, should be full of fatness. Job xxxvi. 16.

Thou wilt save the afflicted people ; but wilt bring down high looks. Psal. xviii. 27.

For thou wilt light my

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candle ; the Lord my God will enlighten my darkness. Ver. 28.

His anger endureth but a moment ; in his favour is life : weeping may endure for a night, but joy cometh in the morning. Psal. xxx. 5.

Many are the afflictions of the righteous ; but the Lord delivereth him out of them all. Psal. xxxiv. 19.

Though ye have lien among the pots ; yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold. Psal. lxviii. 13.

Thou, which hast showed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth. Psal. lxxi. 20.

They cry unto the Lord in their trouble, and he saveth them out of their distresses. Psal. cvii. 19.

They that sow in tears, shall reap in joy. Psal. cxxvi. 5.

He that goeth forth and weepeth, bearing precious seed, shall, doubtless, come again with

rejoicing, bringing his sheaves with him. Ver. 6.

The Lord openeth the eyes of the blind ; the Lord raiseth them that are bowed down. Psal. cxlvi. 8.

The wicked is snared by the transgression of his lips ; but the just shall come out of trouble. Prov. xii. 13.

The righteous is delivered out of trouble, and the wicked cometh in his stead. Prov. xi. 8.

I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end. Jer. xxix. 11.

Their soul shall be as a watered garden ; and they shall not sorrow any more at all. Jer. xxxi. 12.

I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow. Ver. 13.

Come, and let us return unto the Lord : for he hath torn, and he will heal us ; he hath smitten, and he will bind us up. Hos. vi. 1.

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III.

Of PRESERVATION from Trouble.

HE will deliver thee in six troubles; yea, in seven there shall no evil touch thee. Job v. 19.

The Lord preserveth the faithful. Psal. xxxi. 23.

For this shall every one that is godly pray unto thee, in a time when thou mayest be found: surely in the floods of great waters, they shall not come nigh unto him. Ps. xxxii. 6.

Thou art my hiding place; thou shalt preserve

me from trouble: thou shalt compass me about with songs of deliverance. Ver. 7.

There shall no evil befall thee, neither shall any plague come nigh thy dwelling. Psal. xci. 10.

There shall no evil happen to the just. Prov. xii. 21.

The way of the slothful man, is as an hedge of thorns; but the way of the righteous is made plain. Prov. xv. 19.

IV.

Of SUPPORT in CHILD-BEARING.

EVEN by the God of thy father, who shall help thee; and of the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb. Gen. xlix. 25.

He will bless the fruit of thy womb. Deut. vii. 13.

Notwithstanding she shall be saved in child-bearing, if they continue in faith, and charity, and holiness, with sobriety. 1 Tim. ii. 15.

V.

Of SUPPORT in OLD AGE.

CAST me not off in the time of old age, forsake me not when my strength faileth. Psal. lxxi. 9.

The hoary head is a crown of glory, if it be found in the way of righteousness. Prov. xvi. 31.

Even to your old age I am he; and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry and will deliver you. Isa. xlvii. 4.

VI.

Of SUPPORT under SICKNESS.

Thy shoes shall be iron and brass; and as thy days so shall thy strength be. Deut. xxxiii. 25.

The Lord will strengthen him upon the bed of languishing; thou wilt make all his bed in his sickness. Psal. xli. 3.

The Lord preserveth the simple: I was brought

low, and he helped me. Psal. cxvii. 6.

I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. Isa. xli. 10.

In all their affliction he was afflicted, and the angel of his presence saved them. Isa. lxiii. 9.

VII.

Of DELIVERANCE from SICKNESS.

I WILL put none of these diseases upon thee, which I have brought

upon the Egyptians; for I am the Lord that heal-eth thee. Exod. xv. 26:

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Ye shall serve the Lord your God ; - - - and I will take sickness away from the midst of thee. Exod. xxiii. 25.

The Lord will take away from thee all sickness, and will put none of the evil diseases of Egypt upon thee. Deut. vii. 15.

He is gracious unto him and saith, Deliver him from going down to the pit ; I have found a ransom. Job xxxiii. 24.

His flesh shall be fresher than a child's ; he shall return to the days of his youth. Ver. 25.

He shall pray unto God, and he will be favourable unto him ; and he shall see his face with joy. Ver. 26.

He will deliver his soul from going into the pit, and his life shall see the light. Ver. 28.

Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. Ps. xci. 3.

Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day. Ver. 5.

Nor for the pestilence that walketh in darkness, nor for the destruction that wasteth at noon-day. Ver. 6.

Who forgiveth all thine iniquities ; who healeth all thy diseases. Psal. ciii. 3.

Behold, I will bring it health and cure, and I will cure them. Jer. xxxiii. 6.

VIII.

Of DELIVERANCE from FAMINE.

IN famine he shall redeem thee from death. Job. v. 20.

At destruction and famine thou shalt laugh. Ver. 22.

Behold, the eye of the Lord is upon them that fear him ; upon them that

hope in his mercy ; Psal. xxxiii. 18.

To deliver their souls from death, and to keep them alive in famine. Ver. 19.

They shall not be ashamed in the evil time ; and in the days of famine

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they shall be satisfied.
Psal. xxxvii. 19.

He satisfieth the longing soul, and filleth the hungry soul with goodness. Psal. cvii. 9.

He giveth food to the hungry. Psal. cxlvi. 7.

I will call for the corn, and will increase it, and lay no famine upon you. Ezek. xxxvi. 29.

And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen. Ver. 30.

Although the fig-tree shall not blossom, neither shall fruit be in the vine; the labour of the olive

shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation. Hab. iii. 17, 18.

Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field. Zech. x. 1.

Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Matth. iv. 4.

IX.

Of DELIVERANCE from WAR.

THE Lord your God is he that goeth with you, to fight for you against your enemies, to save you. Deut. xx. 4.

The Lord thy God walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee. Deut. xxiii. 14.

Behold, God himself is with us for our Captain. 2 Chron. xiii. 12.

In war he shall redeem thee from the power of the sword. Job v. 20.

Through God we shall do valiantly; for he it is that shall tread down our enemies. Psal. lx. 12.

The Lord shall be thy

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confidence, and shall keep thy foot from being taken. Prov. iii. 26.

Behold, all they that were incensed against thee, shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish. Isa. xli. 11.

Thou shalt seek them, and shalt not find them, even them that contended with thee: they that war against thee shall be as

nothing, and as a thing of nought. Ver. 12.

I will deliver thee in that day, saith the Lord; and thou shalt not be given into the hand of the men, of whom thou art afraid. Jer. xxxix. 17.

For I will surely deliver thee, and thou shalt not fall by the sword, but thy life shall be for a prey unto thee; because thou hast put thy trust in me, saith the Lord. Ver. 18.

X.

Of DELIVERANCE from ENEMIES.

The Lord shall cause thine enemies that rise up against thee, to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways. Deut. xxviii. 7.

Fear not, for they that be with us are more than they that be with them. 2 Kings vi. 16.

The Lord your God ye shall fear; and he shall deliver you out of the hand of all your enemies. 2 Kings xvii. 39.

Lord, it is nothing with thee to help, whether with

many, or with them that have no power. 2 Chron. xiv. 11.

They that hate thee shall be clothed with shame; and the dwelling place of the wicked shall come to nought. Job viii. 22.

Show thy marvellous loving kindness, O thou that savest by thy right hand them which put their trust in thee, from those that rise up against them. Psal. xvii. 7.

In the time of trouble he shall hide me in his pavilion; in the secret of his

OF DELIVERANCE FROM ENEMIES. 139

tabernacle shall he hide me: he shall set me up upon a rock. Psal. xxvii. 5.

And now shall mine head be lifted up above mine enemies round about me. Ver. 6.

The wicked watcheth the righteous, and seeketh to slay him. The Lord will not leave him in his hand; nor condemn him when he is judged. Psal. xxxvii. 32, 33.

The Lord shall help them, and deliver them; he shall deliver them from the wicked, and save them, because they trust in him. Ver. 40.

He preserveth the souls of his saints; he delivereth them out of the hand of the wicked. Psal. xcvi. 10.

The Lord taketh my part with them that help me: therefore shall I see my desire upon them that hate me. Psal. cxviii. 7.

The rod of the wicked shall not rest upon the lot of the righteous; lest the righteous put forth their hands unto iniquity. Psal. cxxv. 3.

When a man's ways please the Lord, he maketh even his enemies to be

at peace with him. Prov. xvi. 7.

Thou shalt bring down the noise of strangers, as the heat in a dry place; even the heat with the shadow of a cloud: the branch of the terrible ones shall be brought low. Isa. xxv. 5.

Whosoever shall gather together against thee, shall fall for thy sake. Isa. liv. 15.

No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment, thou shalt condemn. Ver. 17.

That we should be saved from our enemies, and from the hand of all that hate us. Luke i. 71.

Shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Luke xviii. 7, 8.

I am with thee, and no man shall set on thee to hurt thee. Acts xviii. 10.

So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me. Heb. xiii. 6.

XI.

Of DELIVERANCE from False REPROACH.

THOU shalt be hid from the scourge of the tongue ; neither shalt thou be afraid of destruction when it cometh. Job v. 21.

Thou shalt lift up thy face without spot. Job xi. 15.

Thou shalt hide them in the secret of thy presence, from the pride of man ; thou shalt keep them secretly in a pavilion, from the strife of tongues. Ps. xxxi. 20.

He shall bring forth thy righteousness as the light, and thy judgment as the noon-day. Psal. xxxvii. 6.

He shall send from heaven, and save me from the reproach of him that would swallow me up. Selah. God shall send forth his mercy and his truth. Ps. lvii. 3.

Hearken unto me ye that know righteousness, the people in whose heart is my law ; fear ye not the

reproach of men, neither be ye afraid of their revilings. Isa. li. 7.

For the moth shall eat them up like a garment, and the worm shall eat them like wool. Ver. 8.

Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Matth. v. 11.

Rejoice, and be exceeding glad ; for great is your reward in heaven. Ver. 12.

Esteeming the reproach of Christ, greater riches than the treasures in Egypt ; for he had respect unto the recompense of the reward. Heb. xi. 26.

If ye be reproached for the name of Christ, happy are ye ; for the Spirit of glory and of God resteth upon you : on their part he is evil spoken of, but on your part he is glorified. 1 Pet. iv. 14.

XII.

Of DELIVERANCE from OPPRESSION.

IF thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down. Exod. xxii. 26.

For that is his covering only; it is his raiment for his skin: wherein shall he sleep? and it shall come to pass, when he crieth unto me, that I will hear; for I am gracious. Ver. 27.

For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord; I will set him in safety from him that puffeth at him. Psal. xii. 5.

All my bones shall say, Lord, who is like unto thee, which deliverest the poor from him that is too strong for him; yea, the poor and the needy from him that spoileth him? Psal. xxxv. 10.

He shall judge the poor of the people, he shall save the children of the needy, and shall break in

pieces the oppressor. Psal. lxxii. 4.

He shall redeem their soul from deceit and violence; and precious shall their blood be in his sight. Ver. 14.

He shall stand at the right hand of the poor, to save him from those that condemn his soul. Psal. cix. 31.

Which executeth judgment for the oppressed. Psal. cxlvi. 7.

If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter; for he that is higher than the highest regardeth, and there be higher than they. Eccles. v. 8.

In righteousness shalt thou be established: thou shalt be far from oppression, for thou shalt not fear; and from terror, for it shall not come near thee. Isa. liv. 14.

XIII.

Promises to such Believers as are POOR and NEEDY.

' HE saveth the poor from the sword, from their mouth, and from the hand of the mighty. Job v. 15.

So the poor hath hope, and iniquity stoppeth her mouth. Ver. 16.

He delivereth the poor in his affliction, and openeth their ears in oppression. Job xxxvi. 15.

The needy shall not always be forgotten; the expectation of the poor shall not perish for ever. Psal. ix. 18.

Thou, O God, hast prepared of thy goodness for the poor. Psal. lxviii. 10.

The Lord heareth the poor. Psal. lxix. 33.

He shall judge thy people with righteousness, and thy poor with judgment. Psal. lxxii. 2.

He shall deliver the needy when he crieth; the poor also, and him that hath no helper. Ver. 12.

He shall spare the poor and needy, and shall save the souls of the needy. Ver. 13.

He will regard the pray-

er of the destitute, and not despise their prayer. Psal. cii. 17.

He setteth the poor on high from affliction, and maketh him families like a flock. Psal. cvii. 41.

He raiseth up the poor out of the dust, and lifteth the needy out of the dung-hill. Psal. cxiii. 7.

I will satisfy her poor with bread. Psal. cxxxii. 15.

The first-born of the poor shall feed, and the needy shall lie down in safety. Isa. xiv. 30.

Sing unto the Lord, praise ye the Lord; for he hath delivered the soul of the poor from the hand of evil-doers. Jer. xx. 13.

Let the brother of low degree, rejoice in that he is exalted. James i. 9.

Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom, which he hath promised to them that love him? James ii. 5.

TO WIDOWS OR FATHERLESS. 143

XIV.

To such of them as are WIDOWS or FATHERLESS.

YE shall not afflict any widow, or fatherless child. If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry. Exod. xxii. 22, 23.

And my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless. Ver. 24.

He doth execute the judgment of the fatherless and widow. Deut. x. 18.

The poor committeth himself unto thee; thou art the helper of the fatherless. Psal. x. 14.

To judge the fatherless and the oppressed, that the man of the earth may no more oppress. Ver. 18.

A father of the fatherless, and a judge of the

widows, is God in his holy habitation. Psal. lxxviii. 5.

He relieveth the fatherless and widow. Psal. cxlvi. 9.

The Lord will destroy the house of the proud; but he will establish the border of the widow. Prov. xv. 25.

Remove not the old landmark; and enter not into the fields of the fatherless. Prov. xxiii. 10.

For their Redeemer is mighty; he shall plead their cause with thee. Ver. 11.

Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me. Jer. xlix. 11.

In thee the fatherless findeth mercy. Hos. xiv. 3.

XV.

To such as are CHILDLESS.

GOD setteth the solitary in families. Psal. lxxviii. 6.

He maketh the barren

woman to keep house, and to be a joyful mother of children. Psal. cxiii. 9.

Thus saith the Lord un-

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to the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant ; Isa. lvi. 4.

Even unto them will I give in mine house, and

within my walls, a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off. Ver. 5.

XVI.

To such as are STRANGERS.

HE loveth the stranger, in giving him food and raiment. Deut. x. 18.

The Lord preserveth the strangers. Psal. cxlvi. 9.

Thus saith the Lord God, although I have cast them far off among the

heathen, and although I scattered them among the countries ; yet will I be to them as a little sanctuary, in the countries where they shall come. Ezek. xi. 16.

XVII.

To such as are CAPTIVES or PRISONERS.

IF any of thine be driven out unto the utmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee. Deut. xxx. 4.

He bringeth out those which are bound with chains. Psal. lxxviii. 6.

He despiseth not his prisoners. Psal. lxxix. 33.

He brought them out of

darkness, and the shadow of death, and brake their bands in sunder. Psal. cvii. 14.

The Lord looseth the prisoners. Psal. cxlvi. 7.

Thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered : for I will contend with him that contendeth with thee, and

I will save thy children.
Isa. xlix. 25.

The captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail. Isa. li. 14.

The Lord said, Verily it shall be well with thy remnant; verily I will cause the enemy to intreat thee well in the time of evil, and in the time of affliction. Jer. xv. 11.

XIX.

Promises of PRESERVING them from UNTIMELY DEATH.

SEE now that I, even I, am he, and there is no God with me: I kill, and I make alive; I wound, and I heal: neither is there any that can deliver out of my hand. Deut. xxxii. 39.

The Lord killeth and maketh alive; he bringeth down to the grave, and bringeth up. 1 Sam. ii. 6.

He will deliver his soul from going into the pit, and his life shall see the light. Job xxxiii. 28.

Thou that liftest me up from the gates of death. Psal. ix. 13.

O bless our God, ye people, and make the voice of his praise to be heard; who holdeth our soul in

life, and suffereth not our feet to be moved. Psal. lxvi. 8, 9.

He that is our God, is the God of salvation: and unto God the Lord belong the issues from death. Psal. lxviii. 20.

A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Psal. xci. 7.

From heaven did the Lord behold the earth; to hear the groaning of the prisoner: to loose those that are appointed to death. Psal. cii. 19, 20.

Their soul abhorreth all manner of meat, and they draw near unto the gates of death. Psal. cvii. 18.

Then they cry unto the

Lord in their trouble, and he saveth them out of their distresses. Ver. 19.	Precious in the sight of the Lord, is the death of his saints. Psal. cxvi. 15.
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CHAPTER IV.

DEFINITE PROMISES BOTH OF TEMPORAL AND SPIRIT-
UAL BLESSINGS, TO THOSE WHO EVIDENCE THEIR
UNION WITH CHRIST, BY YIELDING SINCERE OBEDI-
ENCE TO ALL HIS COMMANDMENTS.

SECTION I.

Promises to those who KNOW GOD and CHRIST.

I WILL set him on high, because he hath known my name. Psal. xci. 14.	tiplied unto you, through the knowledge of God, and of Jesus our Lord.
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O continue thy loving-
kindness unto them that
know thee. Psal. xxxvi.
10.

The people that do
know their God, shall be
strong, and do exploits.
Dan. xi. 32.

Grace and peace be mul-

2 Pet. i. 2.

According as his Divine
power hath given unto us
all things that pertain unto
life and godliness, through
the knowledge of him that
hath called us to glory and
virtue. Ver. 3.

II.

To those who BELIEVE IN CHRIST.

BEHOLD, I lay in Zion a tried stone, a precious
for a foundation a stone, corner-stone, a sure foun-

dation: he that believeth shall not make haste. Isa. xxviii. 16.

Look unto me, and be ye saved, all the ends of the earth. Isa. xlv. 22.

If thou canst believe, all things are possible to him that believeth. Mark ix. 23.

Thy faith hath saved thee; go in peace. Luke vii. 50.

As many as received him, to them gave he power to become the sons of God, even to them that believe on his name. John i. 12.

God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. John iii. 16.

He that believeth on him, is not condemned. Ver. 18.

He that believeth on the Son, hath everlasting life. Ver. 36.

He that believeth on me, hath everlasting life. John vi. 47.

He that cometh to me shall never hunger, and he that believeth on me shall never thirst. Ver. 35.

I am come a light into the world, that whosoever

believeth on me should not abide in darkness. John xii. 46.

Blessed are they that have not seen, and yet have believed. John xx. 29.

To him give all the prophets witness, that through his name, whosoever believeth in him, shall receive remission of sins. Acts x. 43.

Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. Acts xvi. 31.

Behold, I lay in Zion a stumbling stone, and rock of offence; and whosoever believeth on him, shall not be ashamed. Rom. ix. 33.

Christ is the end of the law for righteousness, to every one that believeth. Rom. x. 4.

They which be of faith, are blessed with faithful Abraham. Gal. iii. 9.

The scripture hath concluded all under sin, that the promise by faith of Jesus Christ, might be given to them that believe. Ver. 22.

By grace are ye saved through faith. Eph. ii. 8.

We trust in the living God, who is the Saviour

of all men, especially of those that believe. 1 Tim. iv. 10.

That ye be not slothful, but followers of them, who through faith and patience inherit the promises. Heb. vi. 12.

The just shall live by

faith, *or*, The just by faith, shall live. Heb. x. 38.

We are - - - of them that believe to the saving of the soul. Ver. 39.

He that believeth on him, shall not be confounded. 1 Pet. ii. 6.

III.

To those who CONFESS CHRIST.

WHOSOEVER shall confess me before men, him will I confess also before my Father which is in heaven. Matth. x. 32.

If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart, that God hath raised him from the dead, thou shalt be saved. Rom. x. 9.

For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. Ver. 10.

Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. 1 John iv. 15.

IV.

To those who TRUST in and WAIT for God.

He is a buckler to all those that trust in him. Psal. xviii. 30.

I have trusted in the Lord; therefore I shall not slide. Psal. xxvi. 1.

Wait on the Lord; be of good courage, and he shall strengthen thine heart; wait, I say, on the Lord. Psal. xxvii. 14.

O how great is thy

goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee, before the sons of men! Psal. xxxi. 19.

Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord. Ver. 24.

He that trusteth in the Lord, mercy shall compass him about. Psal. xxxii. 10.

O taste and see that the Lord is good: blessed is the man that trusteth in him. Psal. xxxiv. 8.

The Lord redeemeth the soul of his servants; and none of them that trust in him shall be desolate. Ver. 22.

Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Psal. xxxvii. 3.

Those that wait upon the Lord, they shall inherit the earth. Ver. 9.

The Lord shall help them and deliver them; he shall deliver them from the wicked, and save them, because they trust in him. Ver. 40.

Blessed is the man that maketh the Lord his trust. Psal. xl. 4.

In God I have put my trust: I will not fear what flesh can do unto me. Psal. lvi. 4.

He shall not be afraid of evil tidings; his heart is fixed, trusting in the Lord. Psal. cxii. 7.

They that trust in the Lord, shall be as mount Zion, which cannot be removed, but abideth for ever. Psal. cxxv. 1.

Commit thy works unto the Lord, and thy thoughts shall be established. Prov. xvi. 3.

Whoso trusteth in the Lord, happy is he. Ver. 20.

He that putteth his trust in the Lord, shall be made fat. Prov. xxviii. 25.

Whoso putteth his trust in the Lord, shall be safe. Prov. xxix. 25.

Lo, this is our God; we have waited for him, and he will save us: this is the Lord, we have waited for him, we will be glad and rejoice in his salvation. Isa. xxv. 9.

Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee. Isa. xxvi. 3.

In returning and rest shall ye be saved; in quietness and in confidence shall

be your strength. Isa. xxx. 15.

Blessed are all they that wait for him. Ver. 18.

They shall not be ashamed that wait for me. Isa. xlix. 23.

He that putteth his trust in me shall possess the land, and shall inherit my holy mountain. Isa. lvii. 13.

Blessed is the man that trusteth in the Lord, and whose hope the Lord is. Jer. xvii. 7.

For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green;

and shall not be careful in the year of drought, neither shall cease from yielding fruit. Ver. 8.

The Lord is good unto them that wait for him, to the soul that seeketh him. Lam. iii. 25.

It is good that a man should both hope, and quietly wait for the salvation of the Lord. Ver. 26.

I will look unto the Lord, I will wait for the God of my salvation; my God will hear me. Mic. vii. 7.

He knoweth them that trust in him. Nah. 1. 7.

Cast all your care upon him; for he careth for you. 1 Pet. v. 7.

V.

To those who LOVE Christ and God in Him.

SHOWING mercy unto thousands of them that love me, and keep my commandments. Exod. xx. 6.

God keepeth covenant and mercy with them that love him, and keep his commandments, to a thousand generations. Deut. vii. 9.

It shall come to pass, if

ye shall hearken diligently unto my commandments, which I command you this day, to love the Lord your God, and to serve him with all your heart, and with all your soul; Deut. xi. 13.

That I will give you the rain of your land in his due season, the first rain,

and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. Ver. 14.

Let them that love him be as the sun, when he goeth forth in his might. Judg. v. 31.

God keepeth covenant and mercy for them that love him. Neh. i. 5.

Delight thyself in the Lord, and he shall give thee the desires of thine heart. Psal. xxxvii. 4.

Because he hath set his love upon me, therefore will I deliver him. Psal. xci. 14.

The Lord preserveth all them that love him. Psal. cxlv. 20.

I love them that love me. Prov. viii. 17.

That I may cause those that love me, to inherit substance. Ver. 21.

O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments. Dan. ix. 4.

He that loveth me shall be loved of my Father, and I will love him, and

will manifest myself to him. John xiv. 21.

All things work together for good to them that love God. Rom. viii. 28.

Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. 1 Cor. ii. 9.

If any man love God the same is known of him. 1 Cor. viii. 3.

Grace be with all them that love our Lord Jesus Christ in sincerity. Eph. vi. 24.

A crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing. 2 Tim. iv. 8.

He shall receive the crown of life, which the Lord hath promised to them that love him. James i. 12.

God hath chosen the poor of this world---heirs of the kingdom, which he hath promised to them that love him. James ii. 5.

VI.

To those who REPENT SINCERELY of their sins.

IF my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land. 2 Chron. vii. 14.

The Lord your God is gracious and merciful, and will not turn away his face from you, if ye return unto him. 2 Chron. xxx. 9.

If thou return to the Almighty, thou shalt be built up. Job xxii. 23.

Depart from evil and do good; and dwell for evermore. Psal. xxxvii. 27.

Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. Isa. lv. 7.

If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I

thought to do unto them. Jer. xviii. 8.

Amend your ways and your doings, and obey the voice of the Lord your God: and the Lord will repent him of the evil, that he hath pronounced against you. Jer. xxvi. 13.

If the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. Ezek. xviii. 21.

Have I any pleasure at all that the wicked should die, saith the Lord God; and not that he should return from his ways, and live? Ver. 23.

Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Ver. 30.

For I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves, and live ye. Ver. 32.

If the wicked restore the pledge, give again that he had robbed, walk in

the statutes of life, without committing iniquity; he shall surely live, he shall not die. Ezek. xxxiii. 15.

None of his sins that he hath committed shall be mentioned unto him; he hath done that which is lawful and right. Ver. 16.

Turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning. Joel ii. 12.

And rend your heart, and not your garments, and turn unto the Lord your God; for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Ver. 13.

Who knoweth if he will return and repent, and

leave a blessing behind him, even a meat-offering and a drink-offering unto the Lord your God. Ver. 14.

Turn ye unto me, saith the Lord of hosts, and I will turn unto you, saith the Lord of hosts. Zech. i. 3.

Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. Acts ii. 38.

Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. Acts iii. 19.

VII.

To those who REPENT in their AFFLICTION.

WHEN thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the Lord thy God, and shalt be obedient to his voice, (for the Lord thy God is a merciful God,) he will not forsake

thee, neither destroy thee, nor forget the covenant of thy fathers, which he sware unto them. Deut. iv. 30, 31.

If thou shalt return unto the Lord thy God, and shalt obey his voice, according to all that I com-

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mand thee this day, thou and thy children, with all thine heart, and with all thy soul; that then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee. Deut. xxx. 2, 3.

And thou shalt return and obey the voice of the

Lord, and do all his commandments, which I command thee this day. Ver. 8.

He looketh upon men, and if any say, I have sinned, and perverted that which was right, and it profited me not; he will deliver his soul from going unto the pit, and his life shall see the light. Job xxiii. 27, 28.

VIII.

To those who MOURN for the sins of the NATION.

Go through the midst of the city, --- and set a mark upon the foreheads of the men that sigh, and that cry, for all the abominations that be done in the midst thereof. Ezek. ix. 4.

Slay utterly old and young; --- but come not near any man upon whom is the mark. Ver. 6.

I will gather them that are sorrowful for the solemn assembly, who are of thee, to whom the reproach of it was a burden. Zeph. iii. 18.

God delivered just Lot, vexed with the filthy conversation of the wicked. 2 Pet. ii. 7.

IX.

To those who CONFESS their Sins.

If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which

WHO ARE SINCERE OR UPRIGHT. 155

they trespassed against me, and that also they have walked contrary unto me ; Lev. xxvi. 40.

And that I also have walked contrary unto them, and have brought them into the land of their enemies ; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity ; Ver. 41.

Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember ; and I will remember the land. Ver. 42.

I said, I will confess my transgressions unto the Lord ; and thou forgavest the iniquity of my sin. Psal. xxxii. 5.

He that covereth his sins shall not prosper ; but whoso confesseth and forsaketh them, shall have mercy. Prov. xxviii. 13.

Return, thou backsliding Israel, saith the Lord,

and I will not cause mine anger to fall upon you ; for I am merciful, saith the Lord, and I will not keep anger for ever. Jer. iii. 12.

Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the Lord. Ver. 13.

The son said unto him, Father, I have sinned against Heaven, and in thy sight, and am no more worthy to be called thy son. Luke xv. 21.

But the father said to his servants, Bring forth the best robe and put it on him ; and put a ring on his hand, and shoes on his feet. Ver. 22.

If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 John i. 9.

X.

To those who are SINCERE or UPRIGHT.

I KNOW also, my God, and hast pleasure in uprightness. 2 Chr. xxix. 17.

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The eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him. 2 Chron. xvi. 9.

If thou wert pure and upright, surely now he would awake for thee, and make the habitation of thy righteousness prosperous. Job viii. 6.

The righteous Lord loveth righteousness; his countenance doth behold, *or*, regard the upright. Psal. xi. 7.

Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. Psal. xv. 1, 2.

With an upright man, thou wilt show thyself upright. Psal. xviii. 25.

The Lord knoweth the days of the upright; and their inheritance shall be for ever. Psal. xxxvii. 18.

Let my heart be sound in thy statutes, that I may not be ashamed. Psal. cxix. 80.

Do good, O Lord, unto those that be good, and to them that are upright in their hearts. Psal. cxxv. 4.

He layeth up sound wisdom for the righteous; he is a buckler to them that walk uprightly. Prov. ii. 7.

The upright shall dwell in the land, and the perfect shall remain in it. Ver. 21.

The way of the Lord is strength to the upright. Prov. x. 29.

The integrity of the upright shall guide them. Prov. xi. 3.

The righteousness of the upright shall deliver them. Ver. 6.

Such as are upright in their way are his delight. Ver. 20.

Righteousness keepeth him that is upright in the way. Prov. xiii. 6.

The prayer of the upright is his delight. Prov. xv. 8.

The wicked shall be a ransom for the righteous, and the transgressor for the upright. Prov. xxi. 18.

The upright shall have good things in possession. Prov. xxviii. 10.

Whoso walketh uprightly shall be saved. Ver. 18.

A faithful man shall abound with blessings. Ver. 20.

Do not my words do good to him that walketh uprightly? Mic. ii. 7.

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Happy is he that condemneth not himself in that thing which he alloweth. Rom. xiv. 22.

If our heart condemn us not, then have we confidence towards God. 1 John iii. 21.

XI.

To those who yield NEW OBEDIENCE to God.

IF ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people. Exod. xix. 5.

Ye shall do my statutes, and keep my judgments, and do them ; and ye shall dwell in the land in safety. Lev. xxv. 18.

And the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety. Ver. 19.

Hearken, O Israel, unto the statutes, and unto the judgments which I teach you, for to do them, that ye may live, and go in and possess the land which the Lord God of your fathers giveth you. Deut. iv. 1.

Keep, therefore, and do them ; for this is your wisdom, and your understanding in the sight of the nations, which shall

hear all these statutes, and say, Surely, this great nation is a wise and understanding people. Ver. 6.

O that there were such an heart in them, that they would fear me and keep all my commandments always, that it might be well with them, and with their children for ever. Deut. v. 29.

Hear, therefore, O Israel, and observe to do it ; that it may be well with thee, and that ye may increase mightily, as the Lord God of thy fathers hath promised thee, in the land that floweth with milk and honey. Deut. vi. 8.

Thou shalt do that which is right and good in the sight of the Lord ; that it may be well with thee, and that thou mayest go in and possess the good land which the Lord sware unto thy fathers ; to cast

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out all thine enemies from before thee, as the Lord hath spoken. Ver. 18, 19.

It shall come to pass, if ye hearken unto these judgments, and keep and do them; that the Lord thy God shall keep unto thee, the covenant and the mercy which he sware unto thy fathers. Deut. vii. 12.

A blessing, if ye obey the commandments of the Lord your God, which I command you this day. Deut. xi. 27.

That the Lord may turn from the fierceness of his anger, and show thee mercy, and have compassion upon thee, and multiply thee as he hath sworn unto thy fathers. Deut. xiii. 17.

When thou shalt hearken to the voice of the Lord thy God, to keep all his commandments, which I command thee this day, to do that which is right in the eyes of the Lord thy God. Ver. 18.

Keep, therefore, the words of this covenant, to do them, that ye may prosper in all that ye do. Deut. xxix. 9.

See, I have set before thee this day life and good, and death and evil; in that

I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments, and his statutes, and his judgments, that thou mayest live and multiply; and the Lord thy God shall bless thee in the land, whither thou goest to possess it. Deut. xxx. 15. 16.

Set your hearts unto all the words which I testify among you this day; which ye shall command your children to observe, to do all the words of this law. Deut. xxxii. 46.

For it is not a vain thing for you, because it is your life; and through this thing ye shall prolong your days in the land, whither ye go over Jordan to possess it. Ver. 47.

If ye will fear the Lord and serve him, and obey his voice, and not rebel against the commandment of the Lord; then shall both ye and also the king that reigneth over you, continue following the Lord your God. 1 Sam. xii. 14.

Keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments,

and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself. 1 Kings ii. 3.

The Lord give thee wisdom and understanding, and give thee charge concerning Israel, that thou mayest keep the law of the Lord thy God. 1 Chron. xxii. 12.

Then shalt thou prosper, if thou takest heed to fulfil the statutes and judgments, which the Lord charged Moses with concerning Israel. Ver. 13.

Be ye strong and let not your hands be weak; for your work shall be rewarded. 2 Chron. xv. 7.

If they obey and serve him, they shall spend their days in prosperity, and their years in pleasures. Job xxxvi. 11.

All the paths of the Lord are mercy and truth, unto such as keep his covenant and his testimonies. Psal. xxv. 10.

To him that ordereth his conversation aright, will I show the salvation of God. Psal. l. 23.

Blessed are they that keep judgment, and he that doeth righteousness

at all times. Psal. cvi. 3.

Blessed are the undefiled in the way, who walk in the law of the Lord. Psal. cxix. 1.

Blessed are they that keep his testimonies, and that seek him with the whole heart. Ver. 2.

Then shall I not be ashamed, when I have respect unto all thy commandments. Ver. 6.

He that keepeth the commandment, keepeth his own soul. Prov. xix. 16.

He that keepeth the law happy is he. Prov. xxix. 18.

If ye be willing and obedient, ye shall eat the good of the land. Isa. i. 19.

Oh that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea. Isa. xlviii. 18.

Obey my voice, and I will be your God, and ye shall be my people; and walk ye in all the ways that I have commanded you, that it may be well with you. Jer. vii. 23.

Whosoever shall do and teach these commandments, the same shall be called great in the king-

dom of heaven. Matth. v. 19.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Matth. vii. 21.

Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother. Matth. xii. 50.

If ye know these things, happy are ye if ye do them. John xiii. 17.

Those things which ye have both learned and received, and heard and seen

in me, do; and the God of peace shall be with you. Phil. iv. 9.

Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. James i. 25.

He that doeth the will of God abideth for ever. 1 John ii. 17.

Whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. 1 John iii. 22.

XII.

To those who OBEY CHRIST.

If thou shalt indeed obey his voice, and do all that I speak; then will I be an enemy unto thine enemies, and an adversary unto thine adversaries. Exod. xxiii. 22.

Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God. Isa. l. 10.

Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock. Matth. vii. 24.

And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not, for it was founded upon a rock. Ver. 25.

He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall

not come into condemnation; but is passed from death unto life. John v. 24.

Verily, verily, I say unto you, If a man keep my saying, he shall never see death. John viii. 51.

If ye keep my commandments, ye shall abide in my love. John xv. 10.

He became the Author of eternal salvation, unto all them that obey him. Heb. v. 9.

XIII.

To those who FEAR God.

THE secret of the Lord is with them that fear him; and he will show them his covenant. Psal. xxv. 14.

O how great is thy goodness, which thou hast laid up for them that fear thee! Psal. xxxi. 19.

Surely his salvation is nigh them that fear him. Psal. lxxxv. 9.

As the heaven is high above the earth, so great is his mercy toward them that fear him. Psal. ciii. 11.

He will bless them that fear the Lord, both small and great. Psal. cxv. 13.

Blessed is every one that feareth the Lord; that walketh in his ways. Psal. cxxviii. 1.

The Lord taketh pleasure in them that fear him. Psal. cxlvii. 11.

Fear the Lord, and depart from evil. It shall

be health to thy navel, and marrow to thy bones. Prov. iii. 7, 8.

In the fear of the Lord is strong confidence. Prov. xiv. 26.

The fear of the Lord is a fountain of life, to depart from the snares of death. Ver 27.

By the fear of the Lord men depart from evil. Prov. xvi. 6.

The fear of the Lord tendeth to life, and he that hath it shall abide satisfied; he shall not be visited with evil. Prov. xix. 23.

It shall be well with them that fear God, which fear before him. Eccles. viii. 12.

Unto you that fear my name, shall the Sun of righteousness arise with healing in his wings. Mal. iv. 2.

His mercy is on them

that fear him, from generation to generation. Luke i. 50.

In every nation he that feareth him, and worketh righteousness, is accepted

with him. Acts x. 35.

Whosoever among you feareth God, to you is the word of this salvation sent. Acts xiii. 26.

XIV.

To such as HONOUR God.

THEM that honour me I will honour. 1 Sam. ii. 30.

Honour the Lord with thy substance, and with the first-fruits of all thine

increase. Prov. iii. 9.

So shall thy barns be filled with plenty, and thy presses shall burst out with new wine. Ver. 10.

XV.

To those who PRAY in FAITH to God.

NEITHER shall any man desire thy land, when thou shalt go up to appear before the Lord thy God, thrice in the year. Exod. xxxiv. 24.

What nation is there so great, who hath God so nigh unto them, as the Lord our God is, in all things that we call upon him for? Deut. iv. 7.

Acquaint now thyself with him, and be at peace, thereby good shall come unto thee. Job xii. 21.

He shall pray unto God, and he will be favourable

unto him; and he shall see his face with joy. Job xxxiii. 26.

The Lord hath heard my supplication; the Lord will receive my prayer. Psal. vi. 9.

Lord, thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear. Psal. x. 17.

I will call upon the Lord, who is worthy to be praised; so shall I be saved from mine enemies. Psal. xviii. 3.

Evening, and morning, and at noon, will I pray, and cry aloud; and he shall hear my voice. Psal. lv. 17.

It is good for me to draw near to God. Psal. lxxiii. 28.

Thou, Lord, art good, and ready to forgive; and plenteous in mercy to all them that call upon thee. Psal. lxxxvi. 5.

In the day of my trouble I will call upon thee; for thou wilt answer me. Ver. 7.

The Lord is nigh unto all them that call upon him, to all that call upon him in truth. Psal. cxlv. 18.

Call unto me, and I will answer thee, and show thee great and mighty things, which thou knowest not. Jer. xxxiii. 3.

I will yet for this be inquired of by the house of Israel, to do it for them; I will increase them with

men like a flock. Ezek. xxxvi. 37.

Whosoever shall call on the name of the Lord, shall be delivered. Joel ii. 32.

The same Lord over all, is rich unto all that call upon him. Rom. x. 12.

For whosoever shall call upon the name of the Lord, shall be saved. Ver. 13.

We have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Heb. iv. 15.

Let us, therefore, come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. Ver. 16.

Every one that asketh, receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Matt. vii. 8.

XVI.

To those who TRULY SEEK GOD.

If thou shalt seek the Lord thy God, thou shalt find him; if thou seek him with all thy heart, and with all thy soul. Deut. iv. 29.

If thou seek him, he will be found of thee. 1 Chron. xxviii. 9.

The Lord is with you, while ye be with him; if ye seek him, he will be

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found of you. 2 Chron. xv. 2.

The hand of our God is upon all them for good that seek him. Ezra viii. 22.

Thou, Lord, hast not forsaken them that seek thee. Psal. ix. 10.

Your heart shall live that seek God. Psal. lxxix. 32.

Let the heart of them rejoice that seek the Lord. Psal. cv. 3.

I said not unto the seed of Jacob, seek ye me in vain. Isa. xlv. 19.

Ye shall seek me, and

find me, when ye shall search for me with all your heart. Jer. xxix. 13.

The Lord is good unto them that wait for him, to the soul that seeketh him. Lam. iii. 25.

It is time to seek the Lord, till he come and rain righteousness upon you. Hos. x. 12.

Seek ye me, and ye shall live. Amos v. 4.

He that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him. Heb. xi. 6.

XVII.

To those who DESIRE the GRACE of God.

LORD, thou hast heard the desire of the humble. Psal. x. 17.

Open thy mouth wide and I will fill it. Psal. lxxxi. 10.

He will fulfil the desire of them that fear him. Psal. cxlv. 19.

The desire of the righteous shall be granted. Prov. x. 24.

Blessed are they which

do hunger and thirst after righteousness; for they shall be filled. Matt. v. 6.

Jesus stood and cried, saying if any man thirst, let him come unto me and drink. John vii. 37.

He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. Ver. 38.

XVIII.

To those who PRAISE God.

I WILL praise the name of God with a song, and will magnify him with thanksgiving. Psal. lxi. 30.

This also shall please the Lord, better than an ox or bullock that hath horns and hoofs. Ver. 31.

It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most high : Psal. xcii. 1.

To show forth thy loving-kindness in the morning, and thy faithfulness every night. Ver. 2.

Praise ye the Lord, for the Lord is good : sing praises unto his name, for it is pleasant. Psal. cxxxv. 3.

Save me, and I shall be saved ; for thou art my praise. Jer. xvii. 14.

XIX.

To those who have SPIRITUAL WISDOM.

Whoso is wise, and will observe these things, even they shall understand the loving-kindness of the Lord. Psal. cvii. 43.

A wise man will hear, and will increase learning ; and a man of understanding shall attain unto wise counsels. Prov. i. 5.

To understand a proverb, and the interpretation ; the words of the wise, and their dark sayings. Ver. 6.

Happy is the man that findeth wisdom, and the man that getteth understanding. Prov. iii. 13.

For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. Ver. 14.

She is more precious than rubies ; and all the things thou canst desire, are not to be compared unto her. Ver. 15.

Length of days is in her

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right hand ; and in her left hand riches and honour. Ver. 16.

Her ways are ways of pleasantness, and all her paths are peace. Ver. 17.

She is a tree of life to them that lay hold upon her, and happy is every one that retaineth her. Ver. 18.

The wise shall inherit glory. Ver. 35.

Forsake her not, and she shall preserve thee : love her and she shall keep thee. Prov. iv. 6.

Exalt her and she shall promote thee : she shall bring thee to honour when thou dost embrace her. Ver. 8.

She shall give to thine head an ornament of grace ; a crown of glory shall she deliver to thee. Ver. 9.

If thou be wise, thou shalt be wise for thyself. Prov. ix. 12.

The fool shall be servant to the wise of heart. Prov. xi. 29.

A man shall be commended according to his wisdom. Prov. xii. 8.

Good understanding giveth favour. Prov. xiii. 15.

The way of life is above to the wise, that he may depart from hell beneath. Prov. xv. 24.

He that handleth a matter wisely, shall find good. Prov. xvi. 20.

Understanding is a well-spring of life, unto him that hath it. Ver. 22.

He that getteth wisdom, loveth his own soul : he that keepeth understanding, shall find good. Prov. xix. 8.

There is a treasure to be desired, and oil in the dwelling of the wise. Prov. xxi. 20.

Through wisdom is an house builded, and by understanding it is established ; Prov. xxiv. 3.

And by knowledge shall the chambers be filled with all pleasant and precious riches. Ver. 4.

A wise man is strong ; yea, a man of knowledge increaseth strength. Ver. 5.

My son, eat thou honey, because it is good ; and the honey-comb, which is sweet to thy taste. Ver. 13.

So shall the knowledge of wisdom be unto thy soul when thou hast found it, then there shall be a reward, and thy expectation shall not be cut off. Ver. 14.

Whoso walketh wisely,

he shall be delivered. Prov. xxviii. 26.

A man's wisdom maketh his face to shine, and the boldness of his face shall be changed. Eccles. viii. 1.

Wisdom is a defence, and money is a defence; but the excellence of knowledge is, that wisdom giveth life to them that have it. Eccles. vii. 12.

Wisdom is profitable to direct. Eccles. x. 10.

He giveth wisdom unto the wise, and knowledge to them that know understanding. Dan. ii. 21.

They that be wise, shall shine as the brightness of the firmament. Dan. xii. 3.

The wise shall understand. Ver. 10.

Who is wise, and he shall understand these things? prudent, and he shall know them? Hos. xiv. 9.

XX.

To those who love and study TRUE WISDOM.

GOD said to Solomon, because this was in thine heart, and thou hast not asked riches, wealth, or honour, nor the life of thine enemy, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king; 2 Chron. i. 11.

Wisdom and knowledge is granted unto thee, and I will give thee riches, and wealth, and honour. Ver. 12.

If thou criest after knowledge, and liftest up thy voice for understanding; Prov. ii. 3.

If thou seekest her as silver, and searchest for her as for hid treasures; Ver. 4.

Then shalt thou understand the fear of the Lord, and find the knowledge of God. Ver. 5.

Take fast hold of instruction; let her not go: keep her, for she is thy life. Prov. iv. 13.

Hear counsel, and receive instruction, that thou mayest be wise in thy latter end. Prov. xix. 20.

Then shall we know, if we follow on, *or*, and shall follow on to know the Lord. Hos. vi. 3.

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XXI.

To those who READ and HEAR devoutly the WORD of God.

THE law of the Lord is perfect, converting the soul ; the testimony of the Lord is sure, making wise the simple. Psal. xix. 7.

The statutes of the Lord are right, rejoicing the heart ; the commandment of the Lord is pure, enlightening the eyes. Ver. 8.

Moreover, by them is thy servant warned ; and in keeping of them there is great reward. Ver. 11.

Thy word is a lamp unto my feet, and a light unto my path. Psal. cxix. 105.

The entrance of thy words giveth light, it giveth understanding unto the simple. Ver. 130.

The commandment is a lamp, and the law is light ; and reproofs of instruction are the way of life. Prov. vi. 23.

Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. Prov. viii. 34.

Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Isa. lv. 2.

Incline your ear and come unto me ; hear, and your soul shall live ; and I will make an everlasting covenant with you, even the sure mercies of David. Ver. 3.

For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth, and bud, that it may give seed to the sower, and bread to the eater ; Ver. 10.

So shall my word be that goeth forth out of my mouth : it shall not return unto me void ; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. Ver. 11.

For he shall go out with joy, and be led forth with peace. Ver. 12.

Unto you that hear, shall more be given. Mark iv. 24.

For he that hath, to him shall be given. Ver. 25.

Search the Scriptures, for in them ye think ye have eternal life: and they are they which testify of me. John v. 39.

The gospel of Christ is the power of God unto salvation, to everyone that believeth. Rom. i. 16.

Faith cometh by hearing, and hearing by the word of God. Rom. x. 17.

It pleased God, by the foolishness of preaching, to save them that believe. 1 Cor. i. 21.

From a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus. 2 Tim. iii. 15.

For the word of God is quick and powerful, and

sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Heb. iv. 12.

Wherefore lay apart all filthiness, and superfluity of naughtiness, and receive with meekness the ingrafted word, which is able to save your souls. James i. 21.

We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts. 2 Pet. i. 19.

Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein. Rev. i. 3.

XXII.

To those who LOVE and TREMBLE at his WORD.

BLESSED is the man that feareth the Lord, that delighteth greatly in

his commandments. Psal. cxii. 1.

Great peace have they

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which love thy law; and nothing shall offend them. Psal. cxix. 165.

He that feareth the commandment shall be rewarded. Prov. xiii. 13.

To this man will I look, even to him that is poor,

and of a contrite spirit, and trembleth at my word. Isa. lxvi. 2.

As new-born babes, desire the sincere milk of the word, that ye may grow thereby. 1 Pet. ii. 2.

XXIII.

To such as MEDITATE in his WORD.

YE shall lay up these my words in your heart, and in your soul, and bind them for a sign upon your head, that they may be as frontlets between your eyes. Deut. xi. 18.

That your days may be multiplied, and the days of your children, in the land which the Lord sware unto your fathers to give them, as the days of heaven upon the earth. Ver. 21.

The book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then shalt thou make thy way prosperous, and then thou shalt have good success. Josh. i. 8.

His delight is in the law

of the Lord; and in his law doth he meditate day and night. Psal. i. 2.

And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper. Ver. 3.

The law of his God is in his heart; none of his steps shall slide. Psal. xxxvii. 31.

My soul shall be satisfied as with marrow and fatness, and my mouth shall praise thee with joyful lips; Psal. lxiii. 5.

When I remember thee upon my bed, and meditate on thee in the night-watches. Ver. 6.

The mercy of the Lord is from everlasting to everlasting, upon them that

fear him, and his righteousness unto children's children; Psal. ciii. 17.

To such as keep his covenant, and to those that remember his commandments to do them. Ver. 18.

Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word. Psal. cxix. 9.

Ponder the path of thy feet, and let all thy ways be established, *or*, all thy ways shall be ordered aright. Prov. iv. 26.

Mercy and truth shall be to them that devise good. Prov. xiv. 22.

Thou meetest him that rejoiceth, and worketh righteousness; those that remember thee in thy ways. Isa. lxiv. 5.

XXIV.

To those who SPEAK often one to another, of the things of Christ.

THE mouth of the upright shall deliver them. Prov. xii. 6.

A man shall be satisfied with good by the fruit of his mouth; and the recompense of a man's hands shall be rendered unto him. Ver. 14.

The tongue of the wise is health. Ver. 18.

A man shall eat good by the fruit of his mouth. Prov. xiii. 2.

A wholesome tongue is a tree of life. Prov. xv. 4.

A man hath joy by the answer of his mouth; and a word spoken in due season, how good is it! Ver. 23.

Pleasant words are as an honey-comb, sweet to the soul, and health to the bones. Prov. xvi. 24.

A man's belly shall be satisfied with the fruit of his mouth; and with the increase of his lips shall he be filled. Prov. xviii. 20.

Death and life are in the power of the tongue; and they that love it shall eat the fruit thereof. Ver. 21.

Then they that feared the Lord, spake often one to another, and the Lord hearkened and heard it; and a book of remembrance was written before him, for them that feared

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the Lord, and that thought upon his name. Mal. iii. 16.

And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Ver. 17.

They talked together of all these things which

had happened. Luke xxiv. 14.

And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. Ver. 15.

And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. Ver. 36.

XXV.

To those who GOVERN aright their TONGUES.

HE that keepeth his mouth, keepeth his life. Prov. xiii. 3.

The lips of the wise shall preserve them. Prov. xiv. 3.

Whoso keepeth his mouth and his tongue, keepeth his soul from troubles. Prov. xxi. 23.

He that walketh righteously, and speaketh uprightly; - - he shall dwell on high; his place of defence shall be the muni-

tions of rocks; bread shall be given him; his waters shall be sure. Isa. xxxiii. 15, 16.

By thy words thou shalt be justified, and by thy words thou shalt be condemned. Matth. xii. 37.

He that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. 1 Pet. iii. 10.

XXVI.

To such as KEEP good, and SHUN evil COMPANY.

BLESSED is the man that walketh not in the counsel of the ungodly, nor standeth in the way of

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sinner, nor sitteth in the seat of the scornful. Psal. i. 1.

Forsake the foolish, and live ; and go in the way of understanding. Prov. ix. 6.

He that walketh with wise men shall be wise ; but a companion of fools shall be destroyed. Prov. xiii. 20.

Iron sharpeneth iron ; so a man sharpeneth the countenance of his friend. Prov. xxvii. 17.

Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing ; and I will receive you. 2 Cor. vi. 17.

XXVII.

To those who are WATCHFUL.

THORNS and snares are in the way of the froward : he that doth keep his soul, shall be far from them. Prov. xxii. 5.

Happy is the man that feareth alway ; but he that hardeneth his heart, shall fall into mischief. Prov. xxviii. 14.

Blessed are those servants whom the Lord, when he cometh, shall find watching : verily I say unto you, That he shall gird

himself, and make them to sit down to meat, and will come forth and serve them. Luke xii. 37.

And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. Ver. 38.

Behold, I come as a thief : blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. Rev. xvi. 15.

XXVIII.

To those who HUMBLE themselves with FASTING.

BLOW the trumpet in a solemn assembly. Joel
Zion, sanctify a fast, call ii. 15.

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Gather the people, sanctify the congregation, assemble the elders; gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Ver. 16.

Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach. Ver. 17.

Then will the Lord be jealous for his land, and pity his people. Ver. 18.

Secret Fasting.

But thou, when thou fastest, anoint thine head and wash thy face; Matt. vi. 17.

That thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly. Ver. 18.

XXIX.

To those who PERFORM their OATHS.

LORD, who shall abide in thy tabernacle? who shall dwell in thy holy hill? Psal. xv. 1.

He that sweareth to his own hurt, and changeth not. Ver. 4.

He who hath not lifted

up his soul unto vanity, nor sworn deceitfully; Psal. xxiv. 4.

He shall receive the blessing from the Lord, and righteousness from the God of his salvation. Ver.

5.

XXX.

To those who KEEP the SABBATH duly.

THE Lord blessed the Sabbath-day, and hallowed it. Exod. xx. 11.

Blessed is the man that doeth this, and the son of

man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil. Isa. lvi. 2.

Also the sons of the stranger that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants; every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant; Ver. 6.

Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt-offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people. Ver. 7.

If thou turn away thy foot from the Sabbath, from doing thy pleasure

on my holy day, and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Isa. lviii. 13.

Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it. Ver. 14.

Hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God. Ezek. xx. 20.

XXXI.

To Believers who have been BAPTIZED.

HE that believeth, and is baptized, shall be saved. Mark xvi. 16.

Repent, and be baptized, every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. Acts ii. 38.

Arise, and be baptized, and wash away thy sins,

calling on the name of the Lord. Acts xxii. 16.

Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death. Rom. vi. 3.

Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the

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Father, even so we also should walk in newness of life. Ver. 4.

By one Spirit we are all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free. 1 Cor. xii. 13.

For as many of you as have been baptized into Christ, have put on Christ. Gal. iii. 27.

Buried with him in baptism, wherein also ye are risen with him, through

the faith of the operation of God, who hath raised him from the dead. Col. ii. 12.

Wherein few, that is, eight souls, were saved by water. The like figure whereunto, even baptism, doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ. 1 Pet. iii. 20, 21.

XXXII.

To such as are WORTHY Communicants.

I SAT down under his shadow with great delight, and his fruit was sweet to my taste. Song ii. 3.

He brought me to the banqueting house, and his banner over me was love. Ver. 4.

Eat, O friends; drink, yea, drink abundantly, O beloved. Song v. 1.

In this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees; of fat things full of marrow, of wines

on the lees well refined. Isa. xxv. 6.

Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. Mat. xxvi. 26.

And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it. Ver. 27.

For this is my blood of the new testament, which is shed for many for the remission of sins. Ver. 28.

Whoso eateth my flesh,

and drinketh my blood*, hath eternal life; and I will raise him up at the last day. John vi. 54.

For my flesh is meat indeed, and my blood is drink indeed. Ver. 55.

He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. Ver. 56.

As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me. Ver. 57.

It is the Spirit that

quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are Spirit, and they are life. Ver. 63.

The cup of blessing which we bless, is it not the communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ? 1 Cor. x. 16.

We have been all made to drink into one Spirit. 1 Cor. xii. 13.

XXXIII.

To such as OBEY their PARENTS in the Lord.

My son, hear the instruction of thy father, and forsake not the law of thy mother. Prov. i. 8.

For they shall be an ornament of grace unto thy head, and chains about thy neck. Ver. 9.

My son, keep thy father's commandment, and forsake not the law of thy mother. Prov. vi. 20.

When thou goest, it shall lead thee; when thou

sleepest, it shall keep thee; and when thou awakest, it shall talk with thee. Ver. 22.

Thus saith the Lord of hosts, the God of Israel, Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you; Jer. xxxv. 18.

Therefore thus saith the

* Though this be a figurative expression of the exercise of faith in the Person, righteousness, and fulness of Christ, as offered in the gospel; yet it is more especially expressive of the exercise of it upon him, at his Table.

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Lord of hosts, the God of Israel, Jonadab the son of Rechab, shall not want a man to stand before me for ever. Ver. 19.

Children, obey your parents in the Lord ; for this is right. Eph. vi. 1.

Honour thy father and mother, (which is the first commandment with promise,) Ver. 2.

That it may be well with thee, and thou may-

est live long on the earth. Ver. 3.

Children, obey your parents in all things ; for this is well-pleasing unto the Lord. Col. iii. 20.

If any widow have children or nephews, (grand-children,) let them learn first to show piety at home, and to requite their parents; for that is good and acceptable before God. 1 Tim. v. 4.

XXXIV.

To such PARENTS as TRAIN UP their Children in the way they should go.

I KNOW him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham, that which he hath spoken of him. Gen. xviii. 19.

Ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way; when thou liest down, and when thou risest up. Deut. xi. 19.

And thou shalt write them upon the door posts of thine house, and upon thy gates ; Ver. 20.

That your days may be multiplied, and the days of your children, in the land which the Lord sware unto your fathers to give them, as the days of heaven upon the earth. Ver. 21.

Train up a child in the way he should go ; and when he is old, he will not depart from it. Prov. xxii. 6.

XXXV.

To those who wisely CORRECT their Children.

FOOLISHNESS is bound in the heart of a child, but the rod of correction shall drive it far from him. Prov. xxii. 15.

Withhold not correction from the child; for if thou beatest him with the rod he shall not die. Prov. xxiii. 13.

Thou shalt beat him with the rod, and shalt

deliver his soul from hell. Ver. 14.

The rod and reproof give wisdom; but a child left to himself bringeth his mother to shame. Prov. xxix. 15.

Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul. Ver. 17.

XXXVI.

To good WIVES.

A GRACIOUS woman retaineth honour. Prov. xi. 16.

A virtuous woman is a crown to her husband; but she that maketh ashamed is as rottenness in his bones. Prov. xii. 4.

Every wise woman buildeth her house. Prov. xiv. 1.

Who can find a virtuous woman? for her price is far above rubies. Prov. xxxi. 10.

Strength and honour

are her clothing, and she shall rejoice in time to come. Ver. 25.

Her children arise up and call her blessed; her husband also, and he praiseth her. Ver. 28.

Favour is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised. Ver. 30.

Give her of the fruit of her hands; and let her own works praise her in the gates. Ver. 31.

XXXVII.

To good SERVANTS.

THE king's favour is toward a wise servant. Prov. xiv. 35.

A wise servant shall have rule over a son that causeth shame, and shall have part of the inheritance among the brethren. Prov. xvii. 2.

Whoso keepeth the fig-tree, shall eat the fruit thereof; so he that waiteth on his master, shall be honoured. Prov. xxvii. 18.

Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ: Eph. vi. 5.

Not with eye-service, as

men-pleasers, but as the servants of Christ, doing the will of God from the heart; Ver. 6.

With good will doing service, as to the Lord, and not to men; Ver. 7.

Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free. Ver. 8.

Servants, obey in all things your masters according to the flesh, &c. Col. iii. 22.

Knowing that, of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. Ver. 24.

XXXVIII.

To good KINGS and MAGISTRATES.

AND it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book, out of

that which is before the priests the Levites: Deut. xvii. 18.

And it shall be with him, and he shall read therein

all the days of his life ; that he may learn to fear the Lord his God, to keep all the words of this law, and these statutes, to do them : Ver. 19.

That his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand, or to the left ; to the end that he may prolong his days in his kingdom, he, and his children, in the midst of Israel. Ver. 20.

The throne is establish-

ed by righteousness. Prov. xvi. 12.

Mercy and truth preserve the king ; and his throne is upholden by mercy. Prov. xx. 28.

The king that faithfully judgeth the poor, his throne shall be established for ever. Prov. xxix. 14.

In that day shall the Lord of hosts be - - - for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate. Isa. xxviii. 6.

XXXIX.

To good SUBJECTS.

Whoso keepeth the commandment (the king's) shall feel no evil thing ; and a wise man's heart discerneth both time and judgment. Eccles. viii. 5.

Submit yourselves to every ordinance of man for the Lord's sake ; whether it be to the king, as supreme ; 1 Peter ii. 13.

Or unto governors, as unto them that are sent by him, for the punishment of evil doers, and for the praise of them that do well. Ver. 14.

For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men. Ver. 15.

XL.

To faithful MINISTERS.

LEVI hath no part nor inheritance with his bre-

thren : the Lord is his inheritance, according as the

Lord thy God promised him. Deut. x. 9.

Bless, Lord, his substance, and accept the work of his hands: smite through the loins of them that rise against him, and of them that hate him, that they rise not again. Deut. xxxiii. 11.

I will clothe her priests with salvation; and her saints shall shout aloud for joy. Psal. cxxxii. 16.

Blessed are ye that sow beside all waters, that send forth thither the feet of the ox and the ass. Isa. xxxii. 20.

Then I said, I have laboured in vain, I have spent my strength for nought, and in vain; yet surely my judgment is with the Lord, and my work with my God. Isa. xlix. 4.

The Lord said unto me, Say not, I am a child; for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Jer. i. 7.

Be not afraid of their faces; for I am with thee to deliver thee, saith the Lord. Ver. 8.

They shall fight against thee, but they shall not prevail against thee; for

I am with thee, saith the Lord, to deliver thee. Ver. 19.

I will make thee unto this people a fenced brazen wall; and they shall fight against thee, but they shall not prevail against thee, &c. Jer. xv. 20.

And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible. Ver. 21.

The Lord is with me as a mighty terrible one; therefore my persecutors shall stumble, and they shall not prevail: they shall be greatly ashamed; for they shall not prosper: their everlasting confusion shall never be forgotten. Jer. xx. 11.

I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the Lord. Jer. xxxi. 14.

Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads. Ezek. iii. 8.

As an adamant, harder than flint, have I made thy forehead: fear them not, neither be dismayed at their looks, though they

be a rebellious house. Ver. 9.

They that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars, for ever and ever. Dan. xii. 3.

Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world. Amen. Matt. xxviii. 20.

Who then is that faithful and wise steward, whom his lord shall make ruler over his household to give them their portion of meat in due season? Luke xii. 42.

Blessed is that servant, whom his lord, when he cometh, shall find so doing. Ver. 43.

Of a truth I say unto you, That he will make him ruler over all that he hath. Ver. 44.

I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. Luke xxi. 15.

He that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth, and he that reapeth, may rejoice together. John iv. 36.

Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee. 1 Tim. iv. 16.

The elders which are among you I exhort, - - - Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; 1 Pet. v. 1, 2.

Neither as being lords over God's heritage, but being ensamples to the flock: Ver. 3.

And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. Ver. 4.

These things, saith he, that holdeth the seven stars in his right hand. Rev. ii. 1.

XLI.

*To those who RECEIVE and HEARKEN to faithful
MINISTERS.*

BELIEVE in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper. 2 Chron. xx. 20.

He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me. Matt. x. 40.

He that receiveth a prophet in the name of a prophet, shall receive a

prophet's reward; and he that receiveth a righteous man in the name of a righteous man, shall receive a righteous man's reward. Ver. 41.

He that heareth you, heareth me. Luke x. 16.

He that receiveth whomsoever I send, receiveth me; and he that receiveth me, receiveth him that sent me. John xiii. 20.

XLII.

*To those who SUPPORT the WORSHIP and the
MINISTERS of God.*

THE Levite, (because he hath no part nor inheritance with thee,) and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat, and be satisfied; that the Lord thy God may bless thee in all the work of thine hand which thou doest. Deut. xiv. 29.

Honour the Lord with thy substance, and with the first-fruits of all thine increase. Prov. iii. 9.

So shall thy barns be filled with plenty, and thy presses shall burst out with new wine. Ver. 10.

Bring ye all the tythes into the storehouse, that there may be meat in mine house, and prove me now

herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. Mal. iii. 10.

And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. Ver. 11.

And all nations shall call you blessed; for ye shall be a delightsome land, saith the Lord of hosts. Ver. 12.

Let him that is taught in the word, communicate unto him that teacheth in

all good things. Gal. vi. 6.

He that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting. Ver. 8.

Not because I desire a gift; but I desire fruit that may abound to your account. Phil. iv. 17.

But I have all and abound; I am full, having received of Epaphroditus, the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God. Ver. 18.

But my God shall supply all your need, according to his riches in glory, by Christ Jesus. Ver. 19.

XLIII.

To such as GIVE and RECEIVE REPROOFS aright.

POVERTY and shame shall be to him that refuseth instruction; but he that regardeth reproof, shall be honoured. Prov. xiii. 18.

The ear that heareth the reproof of life, abideth among the wise. Prov. xv. 31.

He that refuseth instruction, despiseth his

own soul; but he that heareth reproof, getteth understanding. Ver. 32.

To them that rebuke him (the wicked) shall be delight, and a good blessing shall come upon them. Prov. xxiv. 25.

As an ear-ring of gold, and an ornament of fine gold, so is a wise repro-

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ver upon an obedient ear.
Prov. xxv. 12.

He that rebuketh a man,
afterward shall find more

favour, than he that flattereth with the tongue.
Prov. xxviii. 23.

XLIV.

To those who LOVE the BRETHREN and live in UNITY.

BLESSED is he that
blesseth thee; and cursed
is he that curseth thee.
Num. xxiv. 9.

Lord, who shall abide
in thy tabernacle? who
shall dwell in thy holy
hill? Psal. xv. 1.

He in whose eyes a vile
person is contemned; but
he honoureth them that
fear the Lord. Ver. 4.

Pray for the peace of
Jerusalem: they shall prosper
that love thee. Psal.
cxxii. 6.

Behold, how good and
how pleasant it is for brethren
to dwell together in
unity! Psal. cxxxiii. 1.

It is like the precious
ointment upon the head,
that ran down upon the
beard, even Aaron's beard;
that went down to the
skirts of his garments;
Ver. 2.

As the dew of Hermon,
and as the dew that descended
upon the mountains of Zion;
for there

the Lord commanded the
blessing, even life for ever-
more. Ver. 3.

By this shall all men
know that ye are my disciples,
if ye have love one
to another. John xiii. 35.

Be perfect, be of good
comfort, be of one mind,
live in peace; and the
God of love and peace
shall be with you. 2 Cor.
xiii. 11.

God is not unrighteous
to forgot your work and
labour of love, which ye
have shown toward his
name, in that ye have
ministered to the saints,
and do minister. Heb. vi.
10.

He that loveth his brother
abideth in the light,
and there is none occasion
of stumbling in him. 1
John ii. 10.

We know that we have
passed from death unto
life, because we love the
brethren: he that loveth

WHO ARE PEACE-MAKERS. 187

not his brother abideth in death. 1 John iii. 14.

My little children, let us not love in word, neither in tongue, but in deed and in truth. Ver. 18.

And hereby we know

that we are of the truth, and shall assure our hearts before him. Ver. 19.

If we love one another, God dwelleth in us, and his love is perfected in us. 1 John iv. 12.

XLV.

To those who are PEACE-MAKERS.

To the counsellors of peace is joy. Prov. xii. 20.

Blessed are the peacemakers; for they shall be

called the children of God. Matth. v. 9.

He that will love life, and see good days, --- let him seek peace and ensue it. 1 Pet. iii. 10, 11.

XLVI.

To such as are MERCIFUL and LIBERAL to the Poor.

THOU shalt surely give him, (thy poor brother,) and thine heart shall not be grieved when thou givest unto him; because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto. Deut. xv. 10.

If the man be poor, thou shalt not sleep with

his pledge. Deut. xxiv. 12.

In any case thou shalt deliver him the pledge again when the sun goeth down, that he may sleep in his own raiment and bless thee; and it shall be righteousness unto thee before the Lord thy God. Ver. 13.

With the merciful thou

wilt show thyself merciful.
Psal. xviii. 25.

He is ever merciful and lendeth; and his seed is blessed. Psal. xxxvii. 26.

Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. Psal xli. 1.

The Lord will preserve him and keep him alive; and he shall be blessed upon the earth; and thou wilt not deliver him unto the will of his enemies. Ver. 2.

The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness. Ver. 3.

He hath dispersed; he hath given to the poor; his righteousness endureth for ever; his horn shall be exalted with honour. Psal. cxii. 9.

Surely, he shall not be moved for ever: the righteous shall be in everlasting remembrance. Ver. 6.

Let not mercy and truth forsake thee; bind them about thy neck, write them upon the table of thine heart. Prov. iii. 3.

So shalt thou find favour, and good understanding in the sight of God and man. Ver. 4.

There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. Prov. xi. 24.

The liberal soul shall be made fat; and he that watereth shall be watered also himself. Ver. 25.

He that diligently seeketh good, procureth favour. Ver. 27.

He that hath mercy on the poor, happy is he. Prov. xiv. 21.

He that hath pity upon the poor lendeth unto the Lord; and that which he hath given, will he pay him again. Prov. xix. 17.

He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor. Prov. xxii. 9.

He that by usury and unjust gain increaseth his substance, he shall gather it for him that will pity the poor. Prov. xxviii. 8.

He that giveth unto the poor shall not lack. Ver. 27.

Cast thy bread upon the waters; for thou shalt find it after many days. Eccles. xi. 1.

Give a portion to seven, and also to eight; for thou knowest not what evil shall

be upon the earth. Ver. 2.

The liberal deviseth liberal things; and by liberal things shall he stand. Isa. xxxii. 8.

Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Isa. lviii. 7.

Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee: the glory of the Lord shall be thy reward. Ver. 8.

If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon-day. Ver. 10.

And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. Ver. 11.

Blessed are the merci-

ful; for they shall obtain mercy. Matth. v. 7.

When thou doest alms, let not thy left hand know what thy right hand doeth; Matth. vi. 3.

That thine alms may be in secret: and thy Father which seeth in secret, himself shall reward thee openly. Ver. 4.

Whosoever shall give to drink unto one of these little ones, a cup of cold water only, in the name of a disciple: verily I say unto you, He shall in no wise lose his reward. Matth. x. 42.

Then shall the king say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Matth. xxv. 34.

For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Ver. 35.

Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Ver. 36.

Verily I say unto you, Inasmuch as ye have done it unto one of the least

of these my brethren, ye have done it unto me. Ver. 40.

Go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven. Mark x. 21.

Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give unto your bosom. For with the same measure that ye mete withal, it shall be measured to you again. Luke vi. 38.

Give alms of such things as ye have; and, behold, all things are clean unto you. Luke xi. 41.

Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. Luke xii. 33.

When thou makest a feast, call the poor, the maimed, the lame, the blind. Luke xiv. 13.

And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just. Ver. 14.

I say unto you, Make

to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations. Luke xvi. 9.

If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. 2 Cor. viii. 12.

He which soweth sparingly, shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully. 2 Cor. ix. 6.

God loveth a cheerful giver. Ver. 7.

God is able to make all grace abound toward you; that ye always having all-sufficiency in all things, may abound to every good work. Ver. 8.

Now he that ministereth seed to the sower, both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness. Ver. 10.

Charge them that are rich in this world, - - - that they do good, that they be rich in goodworks, ready to distribute, willing to communicate; 1 Tim. vi. 17, 18.

Laying up in store for

themselves, a good foundation against the time to come, that they may lay hold on eternal life. Ver. 19.

To do good, and to communicate, forget not ; for with such sacrifices God is well pleased. Heb. xiii. 16.

XLVII.

To those who FORGIVE Injuries.

SAY not thou, I will recompense evil ; but wait on the Lord, and he shall save thee. Prov. xx. 22.

If thine enemy be hungry, give him bread to eat ; and if he be thirsty, give him water to drink : Prov. xxv. 21.

For thou shalt heap coals of fire upon his head, and the Lord shall reward thee. Ver. 22.

Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you ; Matth. v. 44.

That ye may be the children of your Father which is in heaven : for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. Ver. 45.

If ye forgive men their

trespasses, your heavenly Father will also forgive you. Matth. vi. 14.

And when ye stand praying, forgive, if ye have ought against any ; that your Father also which is in heaven, may forgive you your trespasses. Mark xi. 25.

Love ye your enemies, and do good, and lend, hoping for nothing again ; and your reward shall be great, and ye shall be the children of the Highest : for he is kind unto the unthankful and to the evil. Luke vi. 35.

Forgive, and ye shall be forgiven. Ver. 37.

Not rendering evil for evil, or railing for railing, but contrariwise blessing ; knowing that ye are thereunto called, that ye should inherit a blessing. 1 Pet. iii. 9.

XLVIII.

To those who are CHASTE and PURE in HEART.

WITH the pure thou wilt shew thyself pure. Psal. xviii. 26. a menstruous woman; Ver. 6.

Who shall ascend into the hill of the Lord? and who shall stand in his holy place? Psal. xxiv. 3. Hath walked in my statutes, and hath kept my judgments, to deal truly; he is just, he shall surely live, saith the Lord God. Ver. 9.

He that hath clean hands, and a pure heart. Ver. 4.

Truly God is good to Israel, even to such as are of a clean heart. Psal. lxxiii. 1.

If a man be just, and do that which is lawful and right; Ezek. xviii. 5.

And hath not defiled his neighbour's wife, neither hath come near to

Blessed are the pure in heart; for they shall see God. Matt. v. 8.

If a man, therefore, purge himself from these, he shall be a vessel unto honour, sanctified and meet for the master's use, and prepared unto every good work. 2 Tim. ii. 21.

Unto the pure all things are pure. Tit. i. 15.

XLIX.

To such as IMPROVE their TALENTS and are DILIGENT.

THE hand of the diligent maketh rich. Prov. x. 4.

The hand of the diligent shall bear rule; but the slothful shall be under tribute. Prov. xii. 24.

The substance of a diligent man is precious. Ver. 27.

He that tilleth his land shall be satisfied with bread. Ver. 11.

The soul of the diligent

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shall be made fat. Prov. xiii. 4.

He that gathereth by labour shall increase. Ver. 11.

In all labour there is profit ; but the talk of the lips tendeth only to penury. Prov. xiv. 23.

Love not sleep, lest thou come to poverty ; open thine eyes, and thou shalt be satisfied with bread. Prov. xx. 13.

The thoughts of the diligent tend only to plenteousness. Prov. xxi. 5.

Seest thou a man diligent in his business ? he shall stand before kings ; he shall

not stand before mean men. Prov. xxii. 29.

He that tilleth his land shall have plenty of bread. Prov. xxviii. 19.

Whosoever hath, to him shall be given, and he shall have more abundance. Matt. xiii. 12.

Well done, good and faithful servant ; thou hast been faithful over a few things ; I will make thee ruler over many things : enter thou into the joy of thy Lord. Matt. xxv. 23.

Unto every one that hath, shall be given, and he shall have abundance. Ver. 29.

L.

To those who are JUST and HONEST.

THAT which is altogether just shalt thou follow, that thou mayest live, and inherit the land which the Lord thy God giveth thee. Deut. xvi. 20.

Thou shalt have a perfect and just weight ; a perfect and just measure shalt thou have ; that thy days may be lengthened in the land, which the Lord thy God giveth thee. Deut. xxv. 15.

A false balance is abomination to the Lord ; but a just weight is his delight. Prov. xi. 1.

There shall no evil happen to the just ; but the wicked shall be filled with mischief. Prov. xii. 21.

He that is greedy of gain troubleth his own house ; but he that hateth gifts shall live. Prov. xv. 27.

Better is a little with
I

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righteousness, than great revenues without right. Prov. xvi. 8.

To do justice and judgment, is more acceptable to the Lord than sacrifice. Prov. xxi. 3.

A faithful man shall abound with blessings; but he that maketh haste to be rich shall not be innocent. Prov. xxviii. 20.

He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; Isa. xxxiii. 15.

He shall dwell on high; his place of defence shall be the munitions of rocks; bread shall be given him, his water shall be sure. Ver. 16.

Thus saith the Lord, Keep ye judgment and do justice: for my salvation is near to come, and my

righteousness to be revealed. Isa. lvi. 1.

Blessed is the man that doeth this, and the son of man that layeth hold on it. Ver. 2.

If a man be just, and do that which is lawful and right; Ezek. xviii. 5.

And hath not oppressed any, but hath restored to the debtor his pledge; hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment; Ver. 7.

He that hath not given forth upon usury, neither hath taken any increase; that hath withdrawn his hand from iniquity; hath executed true judgment between man and man; Ver. 8.

Hath walked in my statutes, and hath kept my judgments, to deal truly: he is just, he shall surely live, saith the Lord God. Ver. 9.

LI.

To those who SPEAK the TRUTH and abhor SLANDER.

LORD, who shall abide in thy tabernacle? who shall dwell in thy holy hill? Psal. xv. 1.

He that speaketh the truth in his heart. Ver. 2.

He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour. Ver. 3.

What man is he that desireth life, and loveth many days, that he may see good? Psal. xxxiv. 12.

Keep thy tongue from evil, and thy lips from speaking guile. Ver. 13.

The lip of truth shall be established for ever; but a lying tongue is but for a moment. Prov. xii. 19.

Lying lips are abomination to the Lord; but they that deal truly are his delight. Ver. 22.

He that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. 1 Pet. iii. 10.

LII.

To such as do not JUDGE nor CENSURE their Brethren.

JUDGE not, that ye be not judged. Matt. vii. 1.

For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be

measured to you again Ver. 2.

Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned. Luke vi. 37.

LIII.

To those who MORTIFY the body of SIN in them.

IF thy right eye offend thee, pluck it out, and cast it from thee; for it is profitable for thee, that one of thy members should perish, and not that thy whole body should be cast into hell. Matth. v. 29.

And if thy right hand offend thee, cut it off, and cast it from thee; for it is profitable for thee, that one of thy members should perish, and not that thy whole body should be cast into hell. Ver. 30.

To be carnally-minded is death ; but to be spiritually-minded is life and peace. Rom. viii. 6.

If ye, through the Spirit, do mortify the deeds of the body, ye shall live. Ver. 13.

LIV.

To those who are CONTENT with their outward Condition.

A SOUND heart is the life of the flesh ; but envy the rottenness of the bones. Prov. xiv. 30.

He that is of a merry heart, hath a continual feast. Prov. xv. 15.

A merry heart doeth good like a medicine ; but a broken spirit drieth the bones. Prov. xvii. 22.

Let not thine heart envy sinners ; but be thou in the fear of the Lord all the day long. Prov. xxiii. 17.

For surely there is an end, and thine expectation shall not be cut off. Ver. 18.

Godliness with contentment is great gain. 1 Tim. vi. 6.

Let your conversation be without covetousness, and be content with such things as ye have ; for he hath said, I will never leave thee, nor forsake thee. Heb. xiii. 5.

LV.

To the MEEK.

THE meek shall eat and be satisfied. Psal. xxii. 26.

The meek will he guide in judgment, and the meek will he teach his way. Ps. xxv. 9.

The meek shall inherit the earth, and shall delight themselves in the abun-

dance of peace. Ps. xxxvii. 11.

The Lord lifteth up the meek : he casteth the wicked down to the ground. Psal. cxlvii. 6.

The Lord taketh pleasure in his people ; he will beautify the meek with salvation. Psal. cxlix. 4.

He that is slow to wrath
is of great understanding.
Prov. xiv. 29.

He that is slow to anger
appeaseth strife. Prov. xv.
18.

He that is slow to anger,
is better than the mighty ;
and he that ruleth his spi-
rit, than he that taketh a
city. Prov. xvi. 32.

The discretion of a man
deferreth his anger ; and
it is his glory to pass over
a transgression. Prov. xix.
11.

It is an honour for a man
to cease from strife. Prov.
xx. 3.

With righteousness shall
he judge the poor, and re-
prove with equity for the
meek of the earth. Isa.
xi. 4.

The meek shall increase
their joy in the Lord, and
the poor among men shall
rejoice in the holy One of
Israel. Isa. xxix. 19.

Seek ye the Lord, all
ye meek of the earth,
which have wrought his
judgment ; seek righteous-
ness, seek meekness : it
may be ye shall be hid in
the day of the Lord's an-
ger. Zeph. ii. 3.

Blessed are the meek ;
for they shall inherit the
earth. Matth. v. 5.

Let it be the hidden
man of the heart, in that
which is not corruptible,
even the ornament of a
meek and quiet spirit,
which is, in the sight of
God, of great price. 1
Pet. iii. 4.

LVI.

To the HUMBLE.

He shall save the humble
person. Job xxii. 29.

He forgetteth not the
cry of the humble. Psal.
ix. 12.

Lord, thou hast heard
the desire of the humble.
Psal. x. 17.

Though the Lord be
high, yet hath he respect

unto the lowly. Psalm
cxxxviii. 6.

Surely he scorneth the
scorners ; but he giveth
grace unto the lowly.
Prov. iii. 34.

When pride cometh,
then cometh shame ; but
with the lowly is wisdom.
Prov. xi. 2.

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The fear of the Lord is the instruction of wisdom ; and before honour is humility. Prov. xv. 33.

Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud. Pr. xvi. 19.

Before destruction the heart of man is haughty ; and before honour is humility. Prov. xviii. 12.

By humility and the fear of the Lord, are riches, and honour, and life. Pr. xxii. 4.

A man's pride shall bring him low ; but honour shall uphold the humble in spirit. Prov. xxix. 23.

Whosoever shall humble himself as this little child, the same is greatest in the kingdom of heaven. Mat. xviii. 4.

Whosoever shall exalt himself shall be abased ; and he that shall humble himself shall be exalted. Mat. xxiii. 12.

God resisteth the proud, but giveth grace unto the humble. James iv. 6.

LVII.

To those who are of a CONTRITE SPIRIT.

THE Lord is nigh unto them that are of a broken heart ; and saveth such as be of a contrite spirit. Ps. xxxiv. 18.

The sacrifices of God are a broken spirit ; a broken and a contrite heart, O God, thou wilt not despise. Psal. li. 17.

He healeth the broken in heart, and bindeth up their wounds. Psal. cxlvii. 3.

By the sadness of the countenance, the heart is made better. Eccles. vii. 3.

Thus saith the high and

lofty One that inhabiteth eternity, whose name is Holy, I dwell in the high and holy place ; with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. Isa. lvii. 15.

To this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my word. Isa. lxvi. 2.

Blessed are they that mourn ; for they shall be comforted. Mat. v. 4.

LVIII.

To such as are PATIENT and SUBMISSIVE to the will of God.

It is good that a man should both hope, and quietly wait, for the salvation of the Lord. Lam. iii. 26.

It is good for a man that he bear the yoke in his youth. Ver. 27.

He sitteth alone, and keepeth silence, because he hath borne it upon him. Ver. 28.

He putteth his mouth in the dust, if so be there may be hope. Ver. 29.

For the Lord will not cast off for ever. Ver. 31.

We glory in tribulations, knowing that tribulation worketh patience; Rom. v. 3.

And patience, experience; and experience, hope. Ver. 4.

That ye be not slothful, but followers of them, who through faith and patience inherit the promises. Heb. vi. 12.

Cast not away your confidence, which hath great recompense of reward. Heb. x. 35.

For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. Ver. 36.

For yet a little while, and he that shall come will come, and will not tarry. Ver. 37.

My brethren, count it all joy when ye fall into diverse temptations; Jam. i. 2.

Knowing this, that the trying of your faith worketh patience. Ver. 3.

But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. Ver. 4.

Blessed is the man that endureth temptation; for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him. Ver. 12.

Humble yourselves in the sight of the Lord, and he shall lift you up. James iv. 10.

Be patient, brethren, unto the coming of the

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Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. James v. 7.

Be ye also patient ; stablish your hearts : for the coming of the Lord draweth nigh. Ver. 8.

Behold, we count them happy which endure. Ye have heard of the patience

of Job, and have seen the end of the Lord ; that the Lord is very pitiful, and of tender mercy. Ver. 11.

If when ye do well, and suffer for it, ye take it patiently ; this is acceptable with God. 1 Pet. ii. 20.

Humble yourselves under the mighty hand of God, that he may exalt you in due time. 1 Peter v. 6.

LIX.

To those who are PERSECUTED for Righteousness' Sake.

BLESSED are they which are persecuted for righteousness sake ; for theirs is the kingdom of heaven. Matth. v. 10.

Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Ver. 11.

Rejoice, and be exceeding glad ; for great is your reward in heaven : for so persecuted they the prophets which were before you. Ver. 12.

He that findeth his life, shall lose it ; and he that loseth his life for my sake, shall find it. Mat. x. 39.

Every one that hath for-

saken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred-fold, and shall inherit everlasting life. Mat. xix. 29.

If so be that we suffer with him, that we may be also glorified together. Rom. viii. 17.

Who shall separate us from the love of Christ ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword ? Ver. 35.

Nay, in all these things, we are more than conquerors through him that loved us. Ver. 37.

If we suffer, we shall al-

so reign with him. 2 Tim. ii. 12.

Ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves, that ye have in heaven a better and an enduring substance. Heb. x. 34.

If ye suffer for righteousness sake, happy are ye; and be not afraid of their terror, neither be troubled; 1 Pet. iii. 14.

For it is better, if the will of God be so, that ye suffer for well-doing, than for evil-doing. Ver. 17.

Beloved, think it not strange concerning the

fiery trial which is to try you, although some strange thing happened unto you. 1 Pet. iv. 12.

But rejoice, in as much as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. V. 13.

If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified. Ver. 14.

LX.

To such as are UNJUSTLY EXCOMMUNICATED.

HEAR the word of the Lord, ye that tremble at his word; your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified; but he shall appear to your joy, and they shall be ashamed. Is. lxvi. 5.

Blessed are ye when

men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Luke vi. 22.

Rejoice ye in that day, and leap for joy; for, behold, your reward is great in heaven. Ver. 23.

LXI.

To those who PERSEVERE to the end.

HE that endureth to the end shall be saved. Mat. x. 22.

He that shall endure unto the end, the same shall be saved. Mat. xxiv. 13.

If ye continue in my word, then are ye my disciples indeed. John viii. 31.

And ye shall know the truth, and the truth shall make you free. Ver. 32.

If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. John xv. 7.

My beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know, that your labour is not in vain in the Lord. 1 Cor. xv. 58.

We are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end. Heb. iii. 14.

Let us not be weary in well-doing; for in due sea-

son we shall reap, if we faint not. Gal. vi. 9.

Let us hold fast the profession of our faith without wavering; for he is faithful that promised. Heb. x. 23.

Cast not away therefore your confidence, which hath great recompense of reward. Ver. 35.

Let that abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning, shall remain in you, ye also shall continue in the Son, and in the Father. 1 John ii. 24.

And now, little children, abide in him; that when he shall appear we may have confidence, and not be ashamed before him at his coming. Ver. 28.

He that abideth in the doctrine of Christ, he hath both the Father and the Son. 2 John, ver. 9.

Be thou faithful unto death, and I will give thee a crown of life. Rev. ii. 10.

LXII.

To those who OVERCOME.

To him that overcometh, will I give to eat of the tree of life, which is in the midst of the paradise of God. Rev. ii. 7.

He that overcometh shall not be hurt of the second death. Ver. 11.

To him that overcometh, will I give to eat of the hidden manna; and I will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it. Ver. 17.

He that overcometh, and keepeth my works unto the end, to him will I give power over the nations. V. 26.

And he shall rule them with a rod of iron: as the vessels of a potter shall they be broken to shivers, even as I received of my Father. Ver. 27.

And I will give him the morning star. Ver. 28.

He that overcometh, the same shall be clothed

in white raiment; and I will not blot out his name out of the book of life; but I will confess his name before my Father, and before his angels. Rev. iii. 5.

Him that overcometh, will I make a pillar in the temple of my God; and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name. V. 12.

To him that overcometh, will I grant to sit with me in my throne; even as I also overcame, and am set down with my Father in his throne. Ver. 21.

He that overcometh shall inherit all things; and I will be his God, and he shall be my son. Rev. xxi. 7.

CHAPTER V.

DEFINITE PROMISES OF BLESSINGS IN THE WORLD
TO COME.

SECTION I.

Of PRESERVATION from HELL.

GREAT is thy mercy toward me ; and thou hast delivered my soul from the lowest hell. Psal. lxxxvi. 13.

Righteousness delivereth from death. Pr. x. 2.

The way of life is above to the wise, that he may depart from hell beneath. Prov. xv. 24.

Israel shall be saved in the Lord, with an everlasting salvation : ye shall not be ashamed nor confounded, world without end. Isa. xlv. 17.

Whosoever believeth in him shall not perish, but have everlasting life. John iii. 16.

If a man keep my saying, he shall never see death. John viii. 51.

Much more, being now justified by his blood, we shall be saved from wrath through him. Rom. v. 9.

Jesus, which delivered us from the wrath to come. 1 Thess. i. 10.

God hath not appointed us to wrath ; but to obtain salvation by our Lord Jesus Christ. 1 Thess. v. 9.

Blessed and holy is he that hath part in the first resurrection ; on such the second death hath no power. Rev. xx. 6.

II.

Of BLESSEDNESS immediately after Death.

THERE the wicked cease from troubling; and there the weary be at rest. Job iii. 17.

There the prisoners rest together; they hear not the voice of the oppressor. Ver. 18.

God will redeem my soul from the power of the grave; for he shall receive me. Psal. xlix. 15.

Thou shalt guide me with thy counsel, and afterwards receive me to glory. Ps. lxxiii. 24.

He shall enter into peace: they shall rest in their beds, each one walking in his uprightness. Isa. lvii. 2.

Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented. Luke xvi. 25.

Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise. Luke xxiii. 43.

We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. 2 Cor. v. 8.

For to me to live is Christ, and to die is gain. Phil. i. 21.

Having a desire to depart, and to be with Christ, which is far better. Ver. 23.

And to the spirits of just men made perfect. Heb. xii. 23.

Blessed are the dead which die in the Lord, from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them. Rev. xiv. 13.

III.

Of a Glorious RESURRECTION.

THOUGH after my skin yet in my flesh shall I see worms destroy this body, God: Job xix. 26.

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Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me. Ver. 27.

Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead. Isa. xxvi. 19.

Many of them that sleep in the dust of the earth shall awake; some to everlasting life. Dan. xii. 2.

They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage. Luke xx. 35.

Neither can they die any more; for they are equal unto the angels, and are the children of God, being the children of the resurrection. Ver. 36.

The hour is coming, in the which all that are in the graves shall hear his voice; John v. 28.

And shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resur-

rection of damnation. Ver. 29.

This is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. John vi. 39.

And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day. Ver. 40.

Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. Ver. 54.

I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live. John xi. 25.

If the Spirit of him that raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies by his Spirit that dwelleth in you. Rom. viii. 11.

Do ye not know, that the saints shall judge the world? 1 Cor. vi. 2.

Know ye not that we shall judge angels? Ver. 3.

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Since by man came death, by man came also the resurrection of the dead. 1 Cor. xv. 21.

For as in Adam all die, even so in Christ shall all be made alive. Ver. 22.

So also is the resurrection of the dead : it is sown in corruption, it is raised in incorruption : Ver. 42.

It is sown in dishonour, it is raised in glory : it is sown in weakness, it is raised in power : Ver. 43.

It is sown a natural body, it is raised a spiritual body. Ver. 44.

As we have borne the image of the earthy, we shall also bear the image of the heavenly. Ver. 49.

Behold, I show you a mystery ; we shall not all sleep, but we shall all be changed. Ver. 51.

In a moment, in the twinkling of an eye at the last trump, (for the trumpet shall sound,) and the dead shall be raised incorruptible, and we shall be changed. Ver. 52.

For this corruptible must put on incorruption, and this mortal must put on immortality. Ver. 53.

So when this corruptible shall have put on incorruption, and this mortal shall have put on im-

mortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. Ver. 54.

Knowing that he which raised up the Lord Jesus, shall raise up us also by Jesus, and shall present us with you. 2 Cor. iv. 14.

We know, that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. 2 Cor. v. 1.

For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven. Ver. 2.

For we that are in this tabernacle do groan, being burdened ; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Ver. 4.

Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working, whereby he is able even to subdue all things unto himself. Phil. iii. 21.

If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring

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with him. 1 Thess. iv. 14.

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Ver. 16.

Then we which are a-

live, and remain, shall be caught up together with them in the clouds, to meet the Lord in the air. Ver. 17.

Jesus Christ hath abolished death, and hath brought life and immortality to light through the gospel. 2 Tim. i. 10.

IV.

Of eternal HAPPINESS in HEAVEN.

THE upright shall have dominion over them in the morning. Psal. xlix. 14.

In my Father's house are many mansions; if it were not so, I would have told you: I go to prepare a place for you. John xiv. 2.

And if I go and prepare a place for you, I will come again, and receive you unto myself; that, where I am, there ye may be also. Ver. 3.

The glory which thou gavest me, I have given them; that they may be one, even as we are one. John xvii. 22.

Father, I will that they also, whom thou hast given me, be with me where I am; that they may be-

hold my glory which thou hast given me. Ver. 24.

To them who, by patient continuance in well-doing, seek for glory, and honour, and immortality, eternal life. Rom. ii. 7.

Glory, honour, and peace, to every man that worketh good; to the Jew first, and also to the Gentile. Ver. 10.

They which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ. Rom. v. 17.

Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. 1 Cor. ii. 9.

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To you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels. 2 Thess. i. 7.

He shall come to be glorified in his saints, and to be admired in all them that believe, in that day. Ver. 10.

That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God, and the Lord Jesus Christ. Ver. 12.

There is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing. 2 Tim. iv. 8.

There remaineth, therefore, a rest to the people of God. Heb. iv. 9.

He is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. Heb. ix. 15.

Unto them that look for him, shall he appear

the second time, without sin, unto salvation. Ver. 28.

By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise. Heb. xi. 9.

For he looked for a city which hath foundations, whose builder and maker is God. Ver. 10.

They desire a better country, that is, an heavenly; wherefore God is not ashamed to be called their God, for he hath prepared for them a city. Ver. 16.

Receiving the end of your faith, even the salvation of your souls. 1 Pet. i. 9.

Gird up the loins of your mind, be sober, and hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ. Ver. 13.

We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. 2 Pet. iii. 13.

Now are we the sons of God: and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall

be like him, for we shall see him as he is. 1 John iii. 2.

Be thou faithful unto death, and I will give thee a crown of life. Rev. ii. 10.

Thou hast a few names even in Sardis, which have not defiled their garments; and they shall walk with me in white, for they are worthy. Rev. iii. 4.

They are before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. Rev. vii. 15.

They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat. Ver. 16.

For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all

tears from their eyes. Ver. 17.

Thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great. Rev. xi. 18.

I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it. Rev. xxi. 22.

The city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof. Ver. 23.

There shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light, and they shall reign for ever and ever. Rev. xxii. 5.

V.

Of HEAVEN as an INHERITANCE.

THE eyes of your understanding being enlightened; that ye may know what

is the hope of his calling, and what the riches of the glory of his inheritance in

the saints. Eph. i. 18.

Who hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead; 1 Pet. i. 3.

To an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you. Ver. 4.

VI.

Of Heaven as a KINGDOM.

COME, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Matth. xxv. 34.

Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Luke xii. 32.

I appoint unto you a kingdom, as my Father hath appointed unto me. Luke xxii. 29.

That ye may eat and

drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel. Ver. 30.

The Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom. 2 Tim. iv. 18.

An entrance shall be ministered unto you abundantly, into the everlasting kingdom of our Lord and Saviour Jesus Christ. 2 Pet. i. 11.

VII.

Of perfect FREEDOM from all SORROW in Heaven.

THE Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Isa. lx. 20.

Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves

do not break through nor steal. Matth. vi. 20.

God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the

former things are passed away. Rev. xxi. 4.

The leaves of the tree were for the healing of the

nations. Rev. xxii. 2.

And there shall be no more curse. Ver. 3.

VIII.

Of inexpressibly great JOY in Heaven.

IN thy presence is fullness of joy; at thy right hand there are pleasures for evermore. Psal. xvi. 11.

I will make thee ruler over many things: enter thou into the joy of thy

Lord. Matth. xxv. 21.

He is able to keep you from falling, and to present you faultless before the presence of his glory, with exceeding joy. Jude 24.

IX.

Of eternal GLORY in Heaven.

THEY that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever. Dan. xii. 3.

The righteous shall shine forth as the sun, in the kingdom of their Father. Matth. xiii. 43.

If children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. Rom. viii. 17.

The sufferings of this present time, are not worthy to be compared with the glory which shall be revealed in us. Ver. 18.

Whom he justified, them he also glorified. Ver. 30.

Our light affliction, which is but for a moment, worketh for us, a far more exceeding and eternal weight of glory. 2 Cor. iv. 17.

When Christ, who is our life, shall appear, then

shall ye also appear with him in glory. Col. iii. 4. with eternal glory. 2 Tim. ii. 10.

That they (the elect) shall be revealed, ye may obtain the salvation be glad also with exceeding joy. 1 Pet. iv. 13. which is in Christ Jesus,

X.

Of the eternal ENJOYMENT of God, or ETERNAL LIFE.

As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness. Psal. xvii. 15. and I know them, and they follow me. John x. 27.

With thee is the fountain of life: in thy light shall we see light. Psal. xxxvi. 9. And I give unto them eternal life. Ver. 28.

The righteous shall go away into life eternal. Matth. xxv. 46. So shall we ever be with the Lord. 1 Thess. iv. 17.

Verily, verily, I say unto you, He that believeth on me hath everlasting life. John vi. 47. The throne of God and of the Lamb shall be in it; and his servants shall serve him. Rev. xxii. 3.

And they shall see his face; and his name shall be in their foreheads. Ver. 4.

My sheep hear my voice,

CHAPTER VI.

DEFINITE PROMISES RESPECTING THE STATE OF
THE CHURCH.

SECTION I.

Of the GLORY of the Church.

THE King's daughter is all glorious within; her clothing is of wrought gold. Psal. xlv. 13.

Beautiful for situation, the joy of the whole earth, is mount Zion; on the sides of the north, the city of the great King. Psal. xlviii. 2.

Walk about Zion, and go round about her; tell the towers thereof. Ver. 12.

Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following. Ver. 13.

Glorious things are spoken of thee, O city of God. Psal. lxxxvii. 3.

I will place salvation in Zion for Israel my glory. Isa. xlv. 13.

O thou afflicted, tossed with tempest, and not comforted! behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires. Isa. liv. 11.

And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. Ver. 12.

Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. Isa. lx. 1.

The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious. Ver. 13.

Whereas thou hast been

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forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations. Ver. 15.

The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory. Ver. 19.

Thy sun shall no more go down, neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light. Ver. 20.

The Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall name. Isa. lxii. 2.

Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Ver. 3.

He carried me away in the Spirit, to a great and

high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God; Rev. xxi. 10.

Having the glory of God: and her light was like unto a stone most precious; even like a jasper stone, clear as crystal. Ver. 11.

And I saw no temple therein; for the Lord God Almighty, and the Lamb, are the temple of it. Ver. 22.

And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof. Ver. 23.

And the nations of them which are saved, shall walk in the light of it; and the kings of the earth do bring their glory and honour into it. Ver. 24.

And they shall bring the glory and honour of the nations into it. Ver. 26.

II.

Of the EXTENSION of the Church through the World.

Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the

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earth for thy possession.
Psal. ii. 8.

Thou shalt break them
with a rod of iron; thou
shalt dash them in pieces
like a potter's vessel. Ver.
9.

That thy way may be
known upon earth, thy
saving health among all
nations. Psal. lxvii. 2.

God shall bless us, and
all the ends of the earth
shall fear him. Ver. 7.

When the Lord shall
build up Zion, he shall
appear in his glory. Psal.
cii. 16.

He shall cause them
that come of Jacob to take
root; Israel shall blossom
and bud, and fill the face
of the world with fruit.
Isa. xxvii. 6.

Hearken unto me, my
people, and give ear unto
me, O my nation: for a
law shall proceed from
me, and I will make my
judgment to rest for a
light of the people. Isa.
li. 4.

For, behold, I create
new heavens and a new
earth; and the former
shall not be remembered,
nor come into mind. Isa.
lxv. 17.

Shall I bring to the
birth, and not cause to
bring forth? saith the

Lord: shall I cause to
bring forth, and shut the
womb? saith thy God.
Isa. lxvi. 9.

They shall bring all
your brethren for an offer-
ing unto the Lord, out of
all nations. Ver. 20.

And I will also take of
them for Priests, and for
Levites, saith the Lord.
Ver. 21.

In the days of these
kings, shall the God of
heaven set up a kingdom,
which shall never be des-
troyed: and the kingdom
shall not be left to other
people; but it shall break
in pieces, and consume all
these kingdoms, and it
shall stand for ever. Dan.
ii. 44.

In that day will I raise
up the tabernacle of David
that is fallen, and close up
the breaches thereof, and
I will raise up his ruins,
and I will build it as in
the days of old. Amos
ix. 11.

Sing and rejoice, O
daughter of Zion; for, lo,
I come, and I will dwell
in the midst of thee, saith
the Lord. Zech. ii. 10.

And the Lord shall be
King over all the earth;
in that day shall there be
one Lord, and his name
one. Zech. xiv. 9.

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And I, if I be lifted up all men unto me. John xii.
from the earth, will draw 32.

III.

Of the INCREASE of MEANS of Grace, and of KNOWLEDGE in the Church.

THE earth shall be full of the knowledge of the Lord, as the waters cover the sea. Isa. xi. 9.

And in this mountain, shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees ; of fat things full of marrow, of wines on the lees well refined. Isa. xxv. 6.

And he will destroy in this mountain, the face of the covering cast over all people, and the vail that is spread over all nations. Ver. 7.

In that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. Isa. xxix. 18.

They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine. Ver. 24.

I will open rivers in high places, and fountains in the midst of the valleys : I will makethewilderness a pool

of water, and the dry land springs of water. Isa. xli. 18.

I will plant in the wilderness the cedar, the shittah-tree, the myrtle, and the oil-tree ; I will set in the desert the fir-tree, and the pine, and the box-tree together. Ver. 19.

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace ; that bringeth good tidings of good, that publisheth salvation ; that saith unto Zion, Thy God reigneth ! Isa. lii. 7.

Thy watchmen shall lift up the voice ; with the voice together shall they sing ; for they shall see eye to eye, when the Lord shall bring again Zion. Ver. 8.

All thy children shall be taught of the Lord, and great shall be the peace of thy children. Isa. liv. 13.

Many shall run to and fro, and knowledge shall be increased. Dan. xii. 4.

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IV.

Of HOLINESS and RIGHTEOUSNESS in the Church.

THEY shall fear thee as long as the sun and moon endure, throughout all generations. Psal. lxxii. 5.

And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem; Isa. iv. 3.

When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof, by the spirit of judgment, and by the spirit of burning. Ver. 4.

Until the Spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest. Isa. xxxii. 15.

Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. Ver. 16.

The Lord is exalted, for he dwelleth on high: he hath filled Zion with

judgment and righteousness. Isa. xxxiii. 5.

Wisdom and knowledge shall be the stability of thy times, and strength of salvation; the fear of the Lord is his treasure. Ver. 6.

Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together. I the Lord have created it. Isa. xlv. 8.

Thy people shall be all righteous; they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified. Isa. lx. 21.

As the earth bringeth forth her bud, and as the garden causeth the things that are sown in it, to spring forth; so the Lord God will cause righteousness and praise to spring forth, before all the nations. Isa. lxi. 11.

In that day shall there be upon the bells of the

horses, Holiness unto the Lord ; and the pots in the Lord's house, shall be like the bowls before the altar. Zech. xiv. 20.

Yea, every pot in Jerusalem and in Judah, shall be Holiness unto the Lord of hosts ; and all they that sacrifice, shall come and take of them, and seethe therein : and in that day, there shall be no more the Canaanite in the house of the Lord of hosts. Ver. 21.

He shall sit as a refiner and purifier of silver ; and

he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Mal. iii. 3.

Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. Ver. 4.

And to her was granted, that she should be arrayed in fine linen, clean and white : for the fine linen is the righteousness of saints. Rev. xix. 8.

V.

Of PEACE and UNITY in the Church.

THE mountains shall bring peace to the people, and the little hills by righteousness. Psal. lxxii. 3.

In his days shall the righteous flourish ; and abundance of peace, so long as the moon endureth. Ver. 7.

They shall beat their swords into plow-shares, and their spears into pruning-hooks : nation shall not lift up sword against nation, neither shall they

learn war any more. Isa. ii. 4.

The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid ; and the calf, and the young lion, and the fatling together ; and a little child shall lead them. Isa. xi. 6.

And the cow and the bear shall feed ; their young ones shall lie down together ; and the lion shall eat straw like the ox. Ver. 7.

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And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice-den. Ver. 8.

They shall not hurt nor destroy in all my holy mountain. Ver. 9.

The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim. Ver. 13.

Neither pray I for these alone, but for them also which shall believe on me through their word: John xvii. 20.

That they all may be one, as thou, Father, art in me, and I in thee; that they also may be one in

us, that the world may believe that thou hast sent me. Ver. 21.

And the glory which thou gavest me, I have given them; that they may be one, even as we are one: Ver. 22.

I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Ver. 23.

From whom the whole body, fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love. Eph. iv. 16.

VI.

Of the SUBMISSION or DESTRUCTION of the Enemies of the Church.

THE Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Psal. cx. 2.

The Lord at thy right hand shall smite through kings, in the day of his wrath. Ver. 5.

He shall judge among the heathen, he shall fill the places with the dead bodies: he shall wound the heads over many countries. Ver. 6.

He shall smite the earth with the rod of his mouth, and with the breath of his

lips shall he slay the wicked. Isa. xi. 4.

In that day the Lord, with his sore, and great, and strong sword, shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea. Isa. xxvii. 1.

Behold, all they that were incensed against thee, shall be ashamed and confounded; they shall be as nothing; and they that strive with thee shall perish. Isa. xli. 11.

Thou shalt seek them, and shalt not find them, even them that contended with thee: they that war against thee shall be as nothing, and as a thing of nought. Ver. 12.

Behold, I will make thee a new sharp thrashing instrument having teeth; thou shalt thrash the mountains, and beat them small, and shalt make the hills as chaff. Ver. 15.

Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them; and thou shalt rejoice in the Lord, and shalt glory in the holy One of Israel. Ver. 16.

Thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered; for I will contend with him that contendeth with thee, and I will save thy children. Isa. xlix. 25.

And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood as with sweet wine; and all flesh shall know that I the Lord am thy Saviour, and thy Redeemer, the mighty One of Jacob. Ver. 26.

When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against them. Isa. lix. 19.

The sons also of them that afflicted thee, shall come bending unto thee; and all they that despised thee, shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the Lord, The Zion of the holy One of Israel. Isa. lx. 14.

And ye shall tread down the wicked; for they shall be ashes under the soles of your feet, in the day that I shall do this, saith the Lord of hosts. Mal. iv. 3.

VII.

Of the DESTRUCTION of ANTICHRIST.

THE judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. Dan. vii. 26.

Then shall that wicked be revealed, whom the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightness of his coming. 2 Thess. ii. 8.

If any man worship the beast and his image, and receive his mark in his forehead, or in his hand ; Rev. xiv. 9.

The same shall drink of the wine of the wrath of God, which is poured out without mixture, into the cup of his indignation. Ver. 10.

Come hither, I will show unto thee the judgment of the great whore, that sitteth upon many waters, &c. Rev. xvii. 1.

The ten horns which thou sawest upon the beast, these shall hate the

whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. Ver. 16.

Babylon is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. Rev. xviii. 2.

And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. Rev. xix. 19.

And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. Ver. 20.

VIII.

Of the FAVOUR and SUBMISSION OF KINGS to the Church.

BECAUSE of thy temple at Jerusalem, shall kings bring presents unto thee. Psal. lxxviii. 29.

Thus saith the Lord, the Redeemer of Israel, and his holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers; kings shall see and arise, princes also shall worship; because of the Lord that is faithful, and the holy One of Israel, and he shall choose thee. Isa. xlix. 7.

And kings shall be thy nursing-fathers, and their queens thy nursing-mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet, and thou shalt know that I am the Lord; for they shall not be ashamed that wait for me. Ver. 23.

So shall he sprinkle many nations: the kings shall shut their mouths at him; for that which had

not been told them shall they see, and that which they had not heard shall they consider. Isa. lii. 15.

The sons of strangers shall build up thy walls, and their kings shall minister unto thee; for in my wrath I smote thee, but in my favour have I had mercy on thee. Isa. lx. 10.

Therefore thy gates shall be open continually, they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. Ver. 11.

Thou shalt suck the milk of the Gentiles, and shalt suck the breast of kings; and thou shalt know that I the Lord am thy Saviour, and thy Redeemer, the mighty One of Jacob. Ver. 16.

The kings of the earth do bring their glory and honour into it. Rev. xxi. 24.

IX.

Of the Security, Peace, and Prosperity of the Church.

THOU shalt arise and have mercy upon Zion ; for the time to favour her, yea, the set time is come. Psal. cii. 13.

For thy servants take pleasure in her stones, and favour the dust thereof. Ver. 14.

When the Lord shall build up Zion, he shall appear in his glory. Ver. 16.

The Lord will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night : for upon all the glory shall be a defence. Isa. iv. 5.

And there shall be a tabernacle for a shadow in the day-time from the heat, and for a place of refuge, and for a covert from storm and from rain. Ver. 6.

In that day sing ye unto her, a vineyard of red wine. Isa. xxvii. 2.

I the Lord do keep it, I will water it every mo-

ment ; lest any hurt it, I will keep it night and day. Ver. 3.

Look upon Zion the city of your solemnities : thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down ; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. Isa. xxxiii. 20.

For there the glorious Lord will be unto us, a place of broad rivers and streams ; wherein shall go no galley with oars, neither shall gallant ship pass thereby. Ver. 21.

For the Lord is our judge, the Lord is our law-giver, the Lord is our king ; he will save us. Ver. 22.

The Lord will comfort Zion : he will comfort all her waste places, and he will make her wilderness like Eden, and her desert like the garden of the Lord ; joy and gladness shall be found therein,

thanksgiving and the voice of melody. Isa. li. 3.

In righteousness shalt thou be established: thou shalt be far from oppression, for thou shalt not fear; and from terror, for it shall not come near thee. Isa. liv. 14.

Behold, they shall surely gather together, but not by me; whosoever shall gather together against thee, shall fall for thy sake. Ver. 15.

No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment, thou shalt condemn. This is the heritage of the servants of the Lord; and their righteousness is of me, saith the Lord. Ver. 17.

Be ye glad, and rejoice for ever in that which I create; for, behold, I create Jerusalem a rejoicing, and her people a joy. Isa. lxxv. 18.

And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying. Ver. 19.

Rejoice ye with Jerusalem, and be glad with her, all ye that love her;

rejoice for joy with her, all ye that mourn for her. Isa. lxxvi. 10.

That ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory. Ver. 11.

For thus saith the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees. Ver. 12.

In his days Judah shall be saved, and Israel shall dwell safely. Jer. xxiii. 6.

And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. Dan. vii. 27.

Upon this rock I will build my church, and the gates of hell shall not prevail against it. Matth. xvi. 18.

X.

Of the PERPETUITY of the Church.

As for me, this is my covenant with them, saith the Lord, my Spirit that is upon thee, and my words which I have put in thy mouth shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever. Isa. lix. 21.

For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. Isa. lxvi. 22.

Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of hosts

is his name. Jer. xxxi. 35.

If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever. Ver. 36.

Thus saith the Lord, If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel, for all that they have done, saith the Lord. Ver. 37.

His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. Dan. vii. 14.

Lo, I am with you alway even unto the end of the world. Amen. Mat. xxviii. 20.

CONCLUSION.

That GOD, who is infinitely faithful, will FULFIL all his PROMISES to his people.

GOD is not a man that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good? Num. xxiii. 19.

Know, that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him, and keep his commandments, to a thousand generations. Deut. vii. 9.

Ye know in all your hearts, and in all your souls, that not one thing hath failed, of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof. Josh. xxiii. 14.

There hath not failed one word of all his good promise which he promised by the hand of Moses

his servant. 1 Kings viii. 56.

The word of the Lord is tried. Psal. xviii. 30.

My covenant will I not break, nor alter the thing that is gone out of my lips. Psal. lxxxix. 34.

He hath remembered his covenant for ever, the word which he commanded to a thousand generations. Psal. cv. 8.

For ever, O Lord, thy word is settled in heaven. Psal. cxix. 89.

Thy faithfulness is unto all generations. Ver. 90.

Thy word is true from the beginning. Ver. 160.

Which keepeth truth for ever. Psal. cxlvi. 6.

Thy counsels of old are faithfulness and truth. Isa. xxv. 1.

I have spoken it, I will also bring it to pass; I have purposed it, I will also do it. Isa. xlvi. 11.

As the rain cometh

down, and the snow from heaven, and returneth not thither, but watereth the earth and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater. Isa. lv. 10.

So shall my word be that goeth forth out of my mouth ; it shall not return unto me void ; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. Ver. 11.

I say, that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers. Rom. xv. 8.

All the promises of God in him are yea, and in him Amen, unto the glory of

God by us. 2 Cor. i. 20.

If we believe not, yet he abideth faithful ; he cannot deny himself. 2. Tim. ii. 13.

God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath : Heb. vi. 17.

That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us. Ver. 18.

He is faithful that promised. Heb. x. 23.

The Lord is not slack concerning his promise. 2 Pet. iii. 9.

^a THE END OF THIS COLLECTION OF PROMISES.

^a As some of the Promises here collected, are very comprehensive, and contain more spiritual blessings than one, I have taken the liberty to repeat such, under different Sections.

REFLECTIONS AND EXHORTATIONS.

FROM the preceding Detail, the following Reflections are obvious :

I. The devout reader may hence learn how to view the promises of God, as on the one hand, *exhibited* or *directed* to sinners in common who hear the gospel ; and on the other, as *made* and *performed* to true believers. The absolute promises of the gospel may be taken, either in a more general, or in a more particular sense. In their more *general* acceptation, they appear to be of the same extent as the gospel-offer. As Christ, with his righteousness and fulness, is freely and wholly offered to all who hear the gospel ; so, those promises which are yea and Amen in him, are all in and with him, as has been stated above, directed in offer to the hearers of the gospel indefinitely. “ The promise,” says an Apostle, “ is unto you and to your children^b.” They are presented or directed, in the divine record, to sinners indiscriminately ; in order that every sinner may have a Divine warrant to embrace them, and so be inexcusable if he do it not. In the dispensation of

^b Acts ii. 39.

the new covenant, they are left in offer to sinners in common, that the *direction* of them to all, may be a ground of faith, or a warrant for every hearer of the gospel to accept of, or take them as his security for the blessings of salvation. But, although God directs them in offer to all the hearers of the gospel, he does not hereby engage or pledge himself, to perform them to all. He performs them to those only, whom he enables to apply or embrace them, or to rely on them as their security for all the blessings contained in them. No promise, how free and absolute soever it may be, infers an obligation on the promiser to fulfil it, except the party to whom it is addressed, accept of and rely on it. When a convinced sinner, in applying the offer of Christ, cordially applies and trusts, at the same time, the promises; then God pledges his faithfulness, that he will perform them to him. Though saving faith does not *give* possession of the promises, nor entitle to the grace promised; yet it is necessary as the instrument of *taking* possession of them: and if any sinner is to apply and trust them, they must be previously directed to him for that purpose.—But the promises are to be viewed in a more *particular* and strict sense; namely, as expressive of a positive pledge on the part of God, that he will surely perform them, by conferring what he hath promised. This is the strict, the proper meaning of them as promises. In this view they are not only addressed but *made* to sinners who believe. God does not engage nor pledge his faithfulness to every hearer of the gospel, but such only as believe and

trust his promises. But this view of the promises, respects no exhibition of them to sinners in common, but the fulfilment of them to believers. We ought, then, not to confound the *direction* of the absolute promises to sinners indefinitely, as a warrant to believe, with the *performance* of them to believers.

II. That the absolute Promises of the new covenant, are directed to *sinners of mankind indefinitely*, is evident. Jehovah, by the mouth of the prophet Isaiah, addresseth his visible church thus: "Thou hast brought me no sweet cane with money, neither hast thou filled me with the fat of thy sacrifices; but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities. I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins^c." And saith the Personal Wisdom of the Father to *sinners*, "How long, ye simple ones, will ye love simplicity, and the scorers delight in their scorning, and fools hate knowledge? Turn you at my reproof; behold, I will pour out my Spirit unto you, I will make known my words unto you^d." The holy Psalmist also, "Good and upright is the Lord; therefore will he teach *sinners* in the way^e." It was to the Jews as *sinners*, that Christ commissioned the seventy Disciples to preach his gospel. "Behold, I send you forth as lambs among wolves^f." By calling them *wolves*, he marks them out as sin-

^c Isa. xliii. 24, 25.

^d Prov. i. 22, 23.

^e Psal. xxv. 8.

^f Luke, x. 3.

ners of the most malignant sort : and what were the disciples first to say to those sinners ? They were to say, “Peace be to this house^g.” That this peace, was the peace proclaimed in the gospel, is manifest ; because those who refused it, rejected the kingdom of Christ. Again, he commanded his gospel to be preached “to every creature^h.” But it could not be preached to *all* men, except under the consideration of their being *sinners*. The apostle Paul accordingly declares, That the promises *belong* to the whole visible church of the Jews^k.” And Peter, in his sermon to those sinners who crucified the Lord of glory, says, “The promise is unto *you*, and to your children, &c^l.” Sinners, then, considered *as sinners*, have such a right of access to the absolute promises, that it is warrantable for any of them, to apply, and trust, and plead them.

III. They who look on the absolute promises of the gospel, as addressed not to sinners indefinitely, but to saints, are under a *great and grievous mistake*. While they retain such an error, they can never attain steadiness in faith and hope. For if they be not satisfied that they are already saints, they cannot, upon such a principle, see that it is warrantable for them, to apply and trust those promises ; and then, they cannot but yield to unbelieving suspicion, and despondent fear. Besides, they will be ready to faint under the lightest affliction. They

^g Luke, x. 5.

^h Ver. 11.

ⁱ Mark, xvi. 15.

^k Rom. ix. 4.

^l Acts, ii. 39.

see no promise addressed to *them* in their affliction; and, therefore, instead of relying on an encouraging promise, they sink under the slightest burden. They also do little acceptable service to God. For unless they see that they already are saints, they think that it would be presumptuous in them, to apply and trust the great promise of sanctification; and they cannot live a life of holiness, but by appropriating and trusting that promise.—In few words: Upon that principle, they will not come to Christ as *sinner*s, but only as saints; and Jesus Christ will not save them but under the notion of their being sinners in themselves, and of his being the Saviour of sinners. He “came into the world to save sinners^m.” He came “not to call the righteous, but sinners to repentanceⁿ.” He could get no glory as a Saviour, if he had not sinners to save. Sinners therefore as sinners, are the persons whom God, in the offers and promises of his gospel, calls to come to Christ; the persons to whom the absolute promises, in and with Christ, are directed in offer. Saints, indeed, are the only persons, who have the absolute promises in right of possession; but sinners in common who hear the gospel, are they who have a right of access to them, and who may warrantably embrace and trust them. And it is only as sinners in themselves, that even saints, can warrantably *renew* their application of them.

IV. Again, It is not upon the ground of a believer's *graces or duties*, that he should apply and

^m 1.Tim. i. 15.

ⁿ Matth. ix. 13.

trust absolute promises ; but only upon the warrant of the *direction of them* in the gospel-offer, to him as a sinner of Adam's race. It is not because he possesses graces, or performs duties, that it is warrantable for him, to take to himself, and to rely on those promises ; but only, because they are directed to him in common with all others who hear the gospel. His graces and duties, indeed, are grounds for concluding, that he *has* cordially trusted these gracious promises ; but not grounds for *renewing* his exercise of trust in them. If he is to renew his exercise of applying them and relying on them, he must, as if this were but the beginning of his confidence, attempt it upon the warrant of the offer of them in the gospel, to him as a sinner. If he make sense or feeling the ground of his faith, instead of the direction of the absolute promises to him as a sinner ; this is not right believing, but rather sense or feeling. His faith is like that of Thomas, who would not believe till he saw and felt. It is the power of Christ only, that can enable him to believe ; but it is not his feeling of that power, that is his warrant to believe. If he ground his faith of the promises of God, and of the power of Christ, on his feeling of spiritual graces, on what will he ground it, when instead of feeling these, he sometimes feels nothing within him but prevalent and impetuous corruptions?—The exercise of saving faith is grounded, not on feeling in the heart, but on faithfulness in the word.

V. The Promises are not the primary object of

faith, but *the secondary*. Neither the indefinite nor definite promises, are the primary object of saving faith. It is in Christ, that all the promises of God are *yea* and *Amen*. In Christ they are all *yea*, for he hath affirmed them in his veracity; and all *Amen*, for he hath confirmed them by his death. When Christ, then, is offered in the gospel to sinners indiscriminately, the promises are offered in him, or offered as they are in him. When, therefore, a convinced sinner is believing with the heart, he first believes with application the offer of Christ, and trusts in Him for all his salvation; and, then he believes the offer of the promises in Christ with application, and relies on Divine faithfulness in them for the performance of them. He trusts in the Lord Jesus and on his righteousness, in order to trust the promises. Relying on the righteousness of Jesus Christ, for a complete title to the blessings of salvation, he relies on the faithfulness of God in the promises, for the communication of these blessings. His vital union with Christ by faith, is the ground of his communion with him in the grace of the promise. His personal interest in Christ, is the foundation of his saving interest in the promises, and the blessings promised. The Lord Jesus has a fundamental interest in the promises, because he fulfilled the conditions of them; and the believer has a derived interest in them, because he is united to Him. Christ is the primary heir of the promises, and believers are heirs of promise in communion with him. Trusting in him for the possession of salvation, they possess

the promises of salvation in him. The union which faith is the instrument of forming, is not so much between a believer and the promise, as between a believer and Christ in the promise. The promises are but as the field, and Christ is the Pearl of great price, which is found in that field. They are as the golden pot, and He is the manna which is laid up in them. They are as the glass, and he is the infinitely glorious Object who is to be seen in them°. The convinced sinner, therefore, must not apply and trust the promises by themselves; but only as they are in Christ. He must rely on Jesus Christ as he is offered to him, and on the promises as they are, in and with Christ, directed in offer to him. God hath offered his promises in his dear Son, that our faith might look further than to the bare promise; that it might fix on the *Person* of Christ, in whom all the promises are yea and Amen.

VI. It is not faith, that *gives* the believer his right of *possession*, to what is in the absolute promises; and therefore it is not *the proper condition of them*. Though faith be necessary to apply or embrace the absolute promises, and so to take possession of them; yet, as was hinted above, it is not it, that gives the believer his right to the blessings promised, but the promises themselves. No sooner does the convinced sinner, begin cordially to embrace and trust these promises, than *they give him*

a right to possess that which is promised. These promises are, in Christ, left in offer to sinners indefinitely; and when a sinner takes them as his security for the blessings promised, they confer upon him in particular, a right to possess and enjoy what is promised. It is not his acting of faith, that gives him the right of possession, but the promises which faith applies. Then, and not till then, is the faithfulness of God pledged, to confer upon him all that is promised. Faith gives no title to what is in the promises; but only receives the promises which God freely gives, and takes the right which the promises themselves convey. "He that believeth shall be saved." Why? not because faith *gives* a right to salvation; but, because it is the mean or instrument of *taking* that right to it, which the promises give to every one who embraces them. Seeing faith itself is absolutely promised, it cannot be the condition of the absolute promises. The great condition of all the promises, and of the promise of faith among them, is the surety-righteousness of the second Adam. Precious faith, says an Apostle, is obtained "through the righteousness of God, even our Saviour Jesus Christ ^p."

VII. Is it in and with Christ himself, that the absolute promises are given in offer to sinners indefinitely? It follows that, when a convinced sinner cordially believes with application to himself, the

offer of Christ and of his righteousness, he should, at the same time, believe with application, the *offer of those promises* in Christ. He ought to believe, that the Lord speaketh in them as particularly to him, as if he spoke to him alone. It follows also that, when, upon the warrant of the unlimited offer, he trusts cordially in Jesus Christ for his whole salvation, he should at the same time trust those promises, considered as in Christ. When he places the confidence of his heart in his faithful Redeemer, for all salvation to himself in particular, he should not forget to rely also on the faithfulness of God pledged in his promises, for all the salvation promised. Applying to himself the offer of Christ, he ought to apply also the offer of the absolute promises; and trusting with his heart in Christ, and on his righteousness, he should in like manner trust these promises. Taking them as his security for all the blessings of salvation, contained in them, he should trust confidently, that God who cannot lie, will perform them to him, and so perfect that which concerneth him. When he thus applies and trusts them, he may conclude, that they are not only directed but *made* to him, and that they will surely be made good to him.

VIII. The *absolute promises* are of *great use*, and that for various purposes. They serve, in the hand of the blessed Spirit, to *manifest in an eminent degree*, the exceeding riches of divine grace to sinners. If much grace appears, in promising inestimable blessings upon a small condition, surely

more grace is manifested in promising the same, or greater blessings, *without any proper condition*. Absolute promises are eminent expressions of the richest grace, and of the freest and greatest love^q. Jehovah gave David an absolute promise, that he would establish his throne for ever; and the grace which appeared in it, melted his heart into the deepest sense of his meanness and unworthiness^r. They are also of special use in imparting *first grace*, to sinners who have no grace. In the new covenant, there are not only promises of more grace, to them who have some grace, which may be styled definite promises; but promises of grace, to them who have none, which are absolute or indefinite promises, and presuppose a total want of grace^s. Every degree of grace in the soul, is the issue of absolute promises; for all the promises are absolute reductively. Every good qualification is therein promised, and no commendable quality is to be found in the soul, till they begin to be fulfilled to it. The moment before the promise of quickening grace begins to be performed, the soul is dead in sins; the instant before that of the remission of sin is fulfilled, the guilt of sin is found there; immediately before that of reconciliation is made good, enmity to God reigns there; and the moment before God becomes the sinner's God, the sinner is without God in the world. The sinner therefore, notwithstanding his want of all good qualifications, has encouragement to come to Christ,

^q Eph. ii. 4, 5. ^r 2 Sam. vii. 13, 21. ^s Heb. viii. 8, 12.

and to the absolute promises ; because every gracious qualification is therein promised freely to him. Moreover, they are of great use to those believers, who are in the *dark*, as to their evidences of being in a state of grace. Seeing they are directed to the believer, as in himself a sinner, he may at all times, apply and trust them, for every supply of grace of which he feels his need. Not only are they promises of first grace, but of all subsequent degrees of grace. When a disconsolate Christian, then, is ready to say, I have not the good qualifications to which, definite promises are annexed, he may find much in the indefinite promises, to sustain and comfort him. They are a standing ground of trust and hope ; bread that will never fail ; streams that will never dry. He has no reason to stand aloof from these, because he wants this or the other laudable qualification ; but should the rather trust and plead them, for every one that he sees he needs. Every sinner to whom the gospel comes, has so far a right to the absolute promises, that it is his duty to rely on them, for all the good qualifications that he wants ; else he could not be condemned for unbelief, as multitudes are^t. In a word, these promises are of special use to comfort distressed souls, under their sorest trials and deepest discouragements^u.

IX. The *definite or restricted promises* are likewise of *great use*. Under the illuminating influ-

^t John iii. 18.

^u Heb. vi. 18.

ences of the Holy Spirit, they serve, in an eminent degree, to discover the *suitableness* of redeeming grace, to all the conditions and wants of needy sinners. “Come unto Me,” saith the Lord Jesus, “all ye that labour and are heavy laden, and I will give you rest^w.” Labouring and being heavy laden are descriptions, not of commendable qualifications in those, whom the Saviour here invites to come to him, but of their sinfulness and misery; and his promise is a promise of relief, admirably suited to them in such a dismal condition. Besides, the promise is not annexed to labouring and being heavy laden, but to coming unto Christ. The Lord Jesus, we read, hath been anointed to preach good tidings to the meek or the poor, and to bind up the broken-hearted^x. The broken-hearted, in these passages, are those whose hearts are broken, not only by a sense of sin, but by *outward* affliction or distress. Christ’s design is, to shew that his mercy and grace are suitable to those, who are in such afflictive circumstances. These are not qualifications to be desired, any more than those which follow; of being captives, bound, blind, and bruised. But it is here declared, That whatever the miseries be, to which sinners are exposed, suitable relief is to be found in Christ and his promises. They are also of use to *excite* believers to seek, in absolute promises, the holy attainments to which they are annexed. Accordingly, the Lord Jesus saith to his disciples, “If

^w Matth. xi. 28.^x Isa lxi. 1. Luke iv. 18.

ye forgive men their trespasses, your heavenly Father will also forgive you^y.” Here the promise of divine forgiveness, is restricted to those who forgive injuries done to them; in order to excite believers, to trust and plead diligently, the absolute promise of a merciful and forgiving disposition. Such promises likewise are of great use to shew, *How acceptable* holiness of heart and life is, to the Lord. An apostle, speaking of the Lord Jesus, says that, “ He became the author of eternal salvation unto all them that obey him^z.” This indirect promise is given to all them who obey Christ; to shew, how highly God approves of the obedience of faith to his dear Son. They serve, moreover, to declare *The means* which, believers are to employ, in order to attain the progressive, and complete, enjoyment of the blessings promised. As the indefinite promises, though exclusive of any proper condition to be fulfilled by us, are yet not exclusive of means to be used by us; so the definite promises are of special use, to teach us those means, and the necessity of employing them. In few words, They are of special use to shew us, *The order of connexion* between one blessing of the new covenant, and another; which are like so many links of a chain closed within each other. There is a certain order according to which, we are to expect the enjoyment of promised blessings. Thus we are not to expect holiness, before faith in Jesus Christ; nor assurance of sense, before some degree

^y Matth. vi. 14.

^z Heb. v. 9.

of the assurance of faith. Nor are we to expect spiritual comfort, before we begin to love and to study true holiness. We must live a life of grace here, before a life of glory hereafter. According to the order established in the covenant of grace, it is they who mourn for sin that shall be comforted, and they who endure to the end, that shall be saved. The definite promises, then, are declarations of the inseparable *connexion* among the several blessings, contained in the promise of eternal life ; and of the *order* according to which, the Lord is pleased to bestow them.

X. From the preceding detail, the reader may see the way to *attain evangelical holiness*, and to *advance* in the love and practice of it. The way to attain that holiness which is evangelical and true, is to attain union with Christ by faith, and communion with him in the promises. When God gives Christ in offer, to sinners indefinitely who hear the gospel, he at the same time gives in offer to them, exceeding great and precious promises, in and with Christ ; that by these, such of them as believe, may be partakers of a Divine nature, and escape the corruption that is in the world through lust^a. The way to become a partaker of true holiness, then, is, not only to trust in Christ Jesus, for regenerating and sanctifying grace, but to apply and trust the promises ; not only to rely on the righteousness of Christ, for a title to sanctifi-

^a 2 Pet. i. 4.

cation, but on the faithfulness of God in the promises, for the possession and increase of it. The children of promise have the image of a promising God, stamped upon them ; and, in consequence of union with the second Adam, they in some sort are partakers of a Divine nature. Having the promises directed and *made* to them, it is both their privilege and their duty, to cleanse themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God^b. The promises, are the foundation of all their holy performances. The things which the Lord commands them to do, he promises that he will enable them to do. They by working, do not cause him to fulfil his promises ; but he by promising and fulfilling his promises, enables them to perform good works. That holiness of heart and of life which he requires in his law, he promises in his gospel. The way then to attain it, is to embrace and trust his promises ; and the way to make progress in it, is to renew frequently our acting of trust in them. It is by the frequent exercise of particular trust in the promises, as well as in Christ himself, that we can derive from his fulness, those continued supplies of grace which are necessary, both to strengthen habitual grace, and to enable us to perform spiritual obedience.—The believer is commanded to do nothing, but what God by his promises is engaged to do in him and by him.

^b 2 Cor. vii. 1.

XI. The *objects* of the promises, for whom they are *intended*, are the elect of God, whom he hath chosen to inherit that “eternal life, which he who cannot lie promised before the world began^c.” The objects of them, by whom they are *possessed*, are true believers. “He that believeth in me,” saith Jesus Christ, “hath everlasting life^d.” Believers have by faith taken possession of Christ, who is given for a covenant of the people, and possession of the promises in and with Him. The charter of the promises, accordingly, is delivered to them, and established in their persons. They have accepted of the promises, and, therefore, the faithfulness of God is pledged for performing the promises to them. Hence they are styled “the heirs of promise.” The objects of the promises, to whom they are *given* or *directed in offer*, that possession of them may be taken, are sinners of mankind who hear the gospel^e.—The objects of them in the first sense, *shall* possess them; the objects of them in the second, *do* possess them; and the objects of them in the third, *may* possess them.

XII. The infinite *power* of a promising God, is a *part of the ground* of saving faith. The promises themselves are one ground of faith, and the infinite ability of God in Christ to perform them, is another. We read, in the New Testament, of two memorable acts of Abraham’s faith^f; and in each of them his faith was grounded, not only on the pro-

^c Tit. i. 2.^d John vi. 47.^e Acts ii. 39.^f Rom. iv. 19-21. Heb. xi. 17-19.

mise, but on the power of God. The faith also of the three Hebrew children, was grounded on his power. “Our God whom we serve,” said they, “is able to deliver us from the burning fiery furnace^e.” The Holy Spirit often lays down the power of a promising God, as a sure ground of the faith and comfort of believers. When the apostle Paul had put up petitions in behalf of the Ephesians, he concluded his prayer thus:—“Now unto him, that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, &c^h.” The saints are comforted against the fear of falling away, because God is able to keep them from fallingⁱ; and they are assured that they shall stand, because he “is able to make them stand^k.” The promises themselves, then, and God’s power to perform them, must go together, in order to form the ground of faith. Though many true Christians are ready to think it easy to believe, that God is *able* to perform his promises; yet, if they would follow up their doubts to their proper source, they should find that the greater part of them, springs from a secret distrust of his *power* to do as he hath said. ‘Is it possible,’ one will say, ‘that such inveterate corruptions, as I have long contended with, and used all means to mortify, and which are yet as vigorous as ever, should after all be subdued? I fear that, I shall perish one day by the hand of these powerful enemies.’ But no difficulties, no improbabili-

g Dan. iii. 17. ^h Eph. iii. 20, 21. ⁱ Jude 24. ^k Rom. xiv. 4.

ties, should ever discourage our exercise of faith, because the power of God is *infinite*.

XIII. It appears from the preceding Collection, That a life of faith, is *altogether different* from a life of spiritual sense or feeling. Faith is a taking possession of the promises; but sense is the possession of the blessings promised: faith is a trusting of the promises; but sense is the enjoyment of the things promised: faith is a taking and trusting of God's word; but sense is a feeling of his work according to his word: faith lives upon the promises; but sense, upon the performance of them: by faith, the believer credits with application to himself, the truth of the promises; but by sense, he tastes the goodness and sweetness of them: by faith he is sure, because God saith it; but by sense he is sure, because he himself feels it. A life of faith, is ever grounded on something without; but a life of spiritual sense, on something within the believer: sense looks only to the means, for obtaining every blessing; but faith looks above and beyond the means: by sense, a man believes only so far as he thinks he has reason to believe; but by faith one believes above reason: the life of sense, in almost all its reasonings, reasons itself from the Saviour; but the life of faith reasons itself to him. The life of sense, is our living upon grace in the heart; but the life of faith, is our living upon grace in Christ, and in the promise. Indeed, as one has said, 'He must be a poor believer, that cannot form a Living out of a promise.'

In a word, The life of sense, casts down a man's cheerful obedience, together with his comfort ; but the life of faith, keeps up his obedience, when his comfort goes down. " Mine eyes fail for thy word, saying, When wilt thou comfort me ? - - - yet do I not forget thy statutes¹."

XIV. While it is the *Oath* of God, that renders his promises *sure*, it is his *Love*, that makes them *sweet*. In order to confirm the faith of believers, God hath not only passed his word, but added his oath. " God, willing more abundantly to shew unto the heirs of promise, the immutability of his counsel, confirmed it by an oath^m." And what can be surer than the promises of God who cannot lie, confirmed by the oath, and sealed with the blood of God ? The covenant of promise, therefore, is called " The sure mercies of David." O what a happy people are the heirs of promise, for whose sakes, the God of truth is willing to swear ! And, on the contrary, how great must the sin, and how dreadful the punishment, of those ~~be~~, who refuse to trust in his word and his oath ! Is not the honour of his holy name concerned in making good, that which he hath said and sworn ? He being the promiser, and so obliging himself to be the performer, how can any question the certainty of his promises ? Since God hath added his oath, that broad seal of heaven, to his promises, he, to say it with reverence, should violate his

¹ Psal. cxix. 82, 83.

^m Heb. vi. 17.

oath and forswear himself, if he did not perform them. The form of his oath is peculiar to himself, "AS I LIVE." What will we believe, or whom will we ever believe, if we do not believe the God of truth, swearing by his Life?—As the oath of God makes his promises sure, so his *loving-kindness* renders them *sweet*. His favour is life: his loving kindness is better than life. The promises all spring from the infinitely free favour of God, to the objects of his redeeming love. They are expressions of love, not rewards of service; patents of grace, not bills of debt. Though God's faithfulness binds him to fulfil them; yet it was his loving kindness that moved him to make them. His promises, indeed, have made him a debtor; but it was sovereign grace that made him a promiser. They all flow from absolutely free favour, and are addressed, not to such as deserve mercy, but to such as need it; not to the righteous, but to sinners. They are wholly from free grace, as the first principle from which they spring. This renders them to humbled souls, sweeter than honey and the honey-comb^a.

XV. The promises, accordingly, are *grounds of strong consolation* to afflicted believers. "Thy word," says David, "is my comfort in my affliction; for it hath quickened me^o." In the dreary winter of desertion, when the verdure of all other comforts withers, the promises delight and revive

^a Psal. xix. 10.

^o Psal. cxix. 50.

their drooping souls. Under apprehensions of God's displeasure, with which, even the holiest of saints are sometimes afflicted, they serve, in the hand of the blessed Comforter, to allay the scorching heat, and to make that soul, which was like a parched wilderness, to be like a watered garden. In such a time of trouble, good tidings from heaven by the promises, are as cold water to a thirsty soul^p. In the tempestuous seasons of inward or outward trouble, they are sure anchors to fix believers amidst all their tossings, and to make them ride safely, so as neither to sink in the gulf of despondency, nor to dash on the rock of presumption. None of these things, can be affirmed of the best of earthly comforts. When we weigh them in the balance together, we shall soon find that the comforts of the promises, do far excel the best comforts of the world. The consolation which the promises yield, surpasses the sweetest of earthly comforts, especially in purity, fullness, universality, and certainty. The absolute promises, are directed in offer to men as sinners: this consideration rightly understood, is such a ground of solid comfort, as no other principle can be;—for it is fitted to answer every objection of Satan, and of the distrustful and desponding heart. If Satan, and the evil heart of unbelief can, at any time, prevail to beat the believer off from relying on the absolute promises, they will quickly rob him of his consolation. He should, therefore, ob-

^p Prov. xxv. 25.

serve and ponder diligently, every word and circumstance in these promises; and he will gradually discern grounds of comfort in them, which he did not at first discover. When through grace he embraces them, as his security for eternal life, and has no hope from the law, no expectation from himself, or his best endeavours; but all his expectation from them, as addressed to him as a sinner, he cannot but find them sure grounds of comfort to him. Jeremiah was commissioned, as was hinted above, to prophesy of the captivity of Judah and Benjamin for seventy years; yet, in order to comfort them, in the prospect of this and all their other trials, he not only assures them of a return, but prophesies of the new covenant, as consisting of absolute promises^q. An Apostle refers believers to these two immutable things, the promise and oath of God, as the things which the Lord appointed to be grounds of strong consolation^r.—Many, alas! in consequence of the remains of a legal spirit in them, instead of deriving their comfort, by direct believing, from Christ and immutable promises, draw it from their faith and other graces; and so, their comfort is ebbing and flowing, up and down daily, as their frames are.

XVI. The promises are *most apt to be deeply injured*, by the two sinful extremes of *distrust* and *presumption*. Above all the other parts of

^q Jer. xxxi. 31—34.

^r Heb. vi. 18.

Scripture, they are liable to be abused and injured, either by the one, or the other, of these sinful extremes. The *weak believer*, whose doubts and jealousies are too strong for his faith, puts away from him the consolation of the promises, and considers them as cordials not strong enough, to remove the inveterate distempers of his soul. He questions if the promises be directed to him, or if the holy Lord God will perform them to such a great sinner as he is. Thus he disbelieves, distrusts, and dishonours them. The self-confident and secure *formalist*, on the other hand, either places his presumptuous hopes in the room of the promises, or trusts them in an unreasonable, and unwarrantable manner. He either trusts them apart from Christ, or more than Christ, or that he may take encouragement from them to continue in sin. He applies and trusts the promises of happiness in eternity; but not the promises of holiness in time. Or it may be, he applies them, upon the ground of some supposed good qualities wrought in him, or some good works done by him. Thus he presumes to come and give, when the Lord is inviting him to come and take; not considering, that it is not only impossible for him to bring, but presumptuous for him to pretend to bring, any good qualification with him, to procure his welcome to Christ and to the free promise. It is nothing but a presumptuous treating with God, upon the footing of the old covenant; and that, even while God is treating with him, according to the absolutely free promises of the new covenant. If the

devout reader, then, would guard effectually against these two extremes, I would exhort him, to study always the case of his soul and the promise *together* ; and to adapt the case to the promise, and the promise to the case. If he consider the case of his soul, what case soever it be, without the promise suited to it, he is in danger of despairing ; and if he study the promise, without considering his case, he is in danger of presuming.—To attend to your case and the promise together, is the way to honour and improve the promise.

XVII. Let the reader be exhorted, frequently to believe the absolute promises, *with application of them to himself*. They, as was often hinted above, are, in and with Christ, directed in offer to sinners indefinitely who hear the gospel, and to you in particular ; in order that you, as a sinner, may have a divine warrant, to believe them with particular application to yourself. Believing that Christ is in the gospel offered freely to you, believe cordially, that all the absolute promises in him are also given in offer to you, as in yourself an unworthy and undone sinner. Believe not only the truth and the goodness of them, but embrace them. Believe that the God of all grace, speaks as particularly in them to you, as if he had spoken to you alone. Apply them to yourself willingly, affectionately, and cheerfully. Apply them next to your heart ; that they may lie nearest and closest to your inmost soul. The softest garments, we usually wear next our bodies. The

promises of redeeming mercy and grace, are objects of the greatest delicacy ; and, therefore, they should be applied next to the heart. Suffer no earthly objects, to lie between them and your heart. Apply them to your heart, with the most assured confidence, and the most ardent love. And, as the absolute promises are directed to sinners as such, you may always apply them ; for, though you do not always see, that you are a saint, yet you may at all times see, that you are in yourself a sinner, one of those to whom they are presented, as a ground of faith. O believe them, then, at all times, with fiducial application to yourself. Take them, and rely on them, as your security for all the blessings of salvation. Embrace them as your only security ; and renounce all expectation from the law of works, or from your own righteousness or strength. If you did not believe the commands and curses of the law, with application to yourself, you could not have conviction of sin and misery by the law ; so, if you do not believe the promises, with application to yourself, you cannot have relief by the gospel. Apply them, then, upon the authority of God ; apply them, upon the ground of their being directed to you, and for the end for which they are directed, which is, to make you holy, as well as happy. . As to the restricted or definite promises, let not the qualification required in any of them, deter you from applying it. If you be not satisfied that you have the qualification, betake yourself to the absolute promise in which it is contain-

ed ; and if you do not find that, at the time, look to Christ himself, in whom all fulness dwells. Having Him, you have the *condition of every promise*.

XVIII. *Meditate seriously and frequently* on the promises. Meditation, indeed, imparts no degree of worth to the precious promises ; but it extracts the sweetness of them, which otherwise could scarcely be tasted. When the true Christian first turns his thoughts toward the promises, the light and comfort which shine from them, seem to be like weak and imperfect rays, which neither dispel darkness, nor scatter doubts. When again, through grace, he revolves them distinctly in his mind, the sweetness of the comfort which they yield, is more sensibly enjoyed. But, when the affections of the renewed heart, are deeply fixed in the meditation of them, Oh, what a bright *mirror* are they to the eye of faith ! How does the believer, sometimes, triumph in the fulness of mercy, which overflows in them ! How does he stay himself upon the *stability* of them, as being founded upon infinite, and immutable strength ! And how does he admire the free and glorious grace, which moved the most High God to become, by his promises, a *debtor* to him ! As the promises must be read and heard, with diligence and prayer ; so they should be called to remembrance, by much serious musing upon them, else they will never prove reviving, and cheering cordials. Roses are more fragrant in the still, than on

the stalk ; and promises are to the believer, sweeter in the heart, than in the book. It is the promises as pondered in the mind, that, under the consoling influences of the blessed Spirit, produce joy and gladness in believing souls. Study diligently, O believer, the inestimable value, and variety, of the precious promises, your own interest in them, and the certainty of their accomplishment : so shall your meditation of them, and of the fulness of redeeming grace in them, be sweet to your soul.

XIX. When you apply the promises, be *sure to trust in them*. When you believe cordially, that the absolute promises are directed in offer to you, and that the Lord speaketh in each of them, to you in particular, trust in them with all your heart. Rely on his faithfulness in them, for the performance of them to you, in every time of need. Taking them as your security for all your salvation, give to him the honour of his faithfulness, by trusting confidently that, in his own time and way, he will do to you as he hath said. “Hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?” God, in the gospel strictly taken, deals with you by free promises; and, therefore, you are invited to deal with him by relying on those words of grace, for all the blessings of his great salvation. Your application of his precious promises, should always be a fiducial application : it should constantly be attended

with assured trust, that your faithful Redeemer will perform them to you. Seeing the promises are adapted to every case, rely on them *in every case*. When dispensations of providence, seem to contradict the promises, imitate the faith of the woman of Canaan. From the *silence* of Jesus, from his *denial*, and from his calling her *dog*, she finds ground to trust, that he will at length grant her request. When he answers not, there is ground of hope, because he *denies not*. When he denies, there is ground of more hope, because he *speaks*, and may soon be prevailed upon. When he calls her *dog*, her expectation rises higher ; because, though the children only shall be filled, the dogs shall not be suffered *to famish*. When faith is in lively exercise, the believer, in the deepest distresses that befall him, loses almost nothing of his courage, but cheerfully bears up in the midst of all. As he who levels at a mark, closes one eye, that he may take aim the better with the other ; so you, believer, ought to close the eye of depraved reason, that you may see the more distinctly with the eye of faith. Consider for your encouragement to rely on the promises of God, that the Lord Jesus hath fulfilled the conditions of them ; and, therefore, that he cannot put them to any other use, than that of performing them to you who cordially believe in him. In the thirty-first chapter of Jeremiah, where the promises of the new covenant are recorded, the glorious name JEHOVAH is repeated thirty-three times ; doubtless, to encourage every believer to trust, that

He who giveth the promises, will assuredly give the *performance* of them, to every one who embraces them.

XX. It is the duty and interest of every believer, to *apply* and *trust* also, the promises of *temporal* blessings. How soon are tempestuous cares and fears calmed, and how sweetly is the heart of the exercised believer quieted, by casting all his care upon a promising God ! How quickly may he discern in these promises, the faithfulness of God pledged, for food to satisfy his hunger, for clothing to cover his nakedness, and for treasure to sustain his family ! Godliness hath the promise of the life that now is, as well as of that which is to come^t. Be persuaded, believer, that your relying, through grace, on the promises of the life that now is, will, in a high degree, sweeten the enjoyment of all your earthly blessings, how few soever they may be. When you are enabled to trust that, all your outward enjoyments are fruits of redeeming love to you, and that they flow to you in the channel of the blood of the everlasting covenant ; then, they become proportionably sweet to your taste, and valuable in their use. “ The blessing of the Lord it maketh rich, and he addeth no sorrow with it^u.” Know, that it is not your care and labour, that make rich, but the blessing of the Lord ; that it is not your wisdom, that renders your lawful endeavours successful, but God’s faithfulness

^t 1 Tim. iv. 8.

^u Prov. x. 22.

in his promises. Rely, therefore, not on your own skill and industry, for the good things of this life, but on the promise of temporal blessings. Referring yourself to the wisdom, care, and faithfulness, of the Lord Jesus, trust that, according to his promises, he will give you that measure of outward enjoyments, which shall best subserve your sanctification, and his glory in your salvation.

XXI. *Wait upon the Lord*, for the *fulfilling* of his promises to you. Having applied and trusted his promises of spiritual blessings, wait upon him for the performance of them. The Lord will take his own time, and his own way, of performing his promises to his people. It is your duty, then, to say with the Israelitish Church, “I will look unto the Lord; I will wait for the God of my salvation; my God will hear me^w.” “The Lord is a God of judgment, and blessed are all they that wait for him.” Wait upon him in his own way, otherwise you tempt him, and do what you can, to thrust his promises from you. Wait in the use of appointed means; in the exercise of internal means, such as, faith and hope, resignation and patience, meditation and desire; and in the use of external means, namely, the word, sacraments, prayer, and all other instituted ordinances of God. Thus wait diligently upon God, watching daily at his gates, waiting at the posts of his doors^x. They

^w Mic. vii. 7.

^x Prov. viii. 34.

who thus “ wait upon the Lord, shall renew, *or*, change their strength.” They shall have strength to mount up, or strength to run, or strength to walk, according as they need it: for it follows, “ They shall mount up with wings as eagles; they shall run and not be weary, and they shall walk and not faint.” Wait then upon the Lord. You have his immutable and sure promises, as your security for all the blessings of salvation; and, therefore you have as good ground now to *continue* waiting, as you had at the first to *begin* to wait.

XXII. Be *very thankful* to a promising God, *for his promises*. They are exceeding great and precious, free and suitable, good and faithful. The faithfulness of Jehovah, pledged in them to believers, is established in the very heavens. They are “ ordered in all things and sure.” All the mercies contained in them, are “ the sure mercies of David.” Let the believer, then, abound much in thanksgiving and praise to the God of all grace, who is the Fountain from which, all those streams of living water do continually flow. Give thanks to his blessed name, for he hath poured forth his redeeming mercy and grace, in rich promises to you; in promises, which are more sweet to holy souls than honey, and more satisfactory than marrow and fatness. How well does it become you, believer, to pay unto the Lord, a tribute of overflowing gratitude for them! He loves to make

good his gracious promises, and to bestow his covenant-mercies, where he may hear of them again. This is the great end of all his promises, and works of grace, That we should be to the praise of his glory, as a God of grace. Seeing, then, that a thankful acknowledgment of the free grace of God in his promises, is the only return that you can make ; it becomes you to abound in it, and to make it the duty, not only of your lips, but of your heart and of your life. Pour out your very soul, in adoring gratitude to Him, who hath manifested the gracious thoughts of his heart to you, in great and precious promises : and express your thankfulness for his promises, by advancing daily in purity of heart, and in holiness of life². Express it also, by blessing God with your soul, and all that is within you, for the Lord Jesus Christ, in whom all his promises are yea and Amen ; for his consummate righteousness, the condition of them ; and for his adorable Spirit, the Revealer and Applier of them to your heart. Be thankful, that the indefinite promises are directed in offer, to you as a sinner ; and that it is at all times warrantable for you, trusting in Christ, to apply and trust them. Give thanks to him, for having made it your duty, at all times to trust them. When you walk in darkness, bless the Lord that you have his promises to rely on³. In a word, Express your thankfulness for the promises, by longing ardently for the full accomplishment of them. You

² 2 Cor. vii. 1.³ Psal. lvi. 4, 10.

have trials to encounter, and death at the last; but you have the promises, That as your days are, so shall your strength be; that the Lord will never leave you; and that death shall be swallowed up in victory.

XXIII. The believer ought, in the exercise of faith, to *plead the promises* with God, and to plead them all in the *name of Christ*. The God of all grace takes it well, when you remind him of his covenant, and press him with his promises. Urge him importunately, then, with his words of grace. Plead as David did, “Remember the word unto thy servant, upon which thou hast caused me to hope^b.” Thus did Jacob^c, Johoshaphat^d, Daniel^e, and Nehemiah^f. The right way of pleading promises, is, to plead them in the name of Jesus Christ; to plead that they may be performed to you, for *His sake*^g. The proper condition of them all, has been fulfilled by Him; and therefore, upon the ground of his obedience unto death, you ought to plead them: for, though they be absolute in point of proper conditionality in you, yet not exclusively of the use of means. After an enumeration of several *absolute* promises, the Lord saith, “I will yet for this be inquired of by the house of Israel, to do it for them.” Plead them, then, and say, Thou who hast left to me the promises, O let me not, through unbelief, come short of the blessings

^b Psal. cxix. 49. ^c Gen. xxxii. 9—12. ^d 2 Chron. xx. 9.

^e Dan. ix. 2—19. ^f Neh. i. 5—9.

^g John xvi. 23, 24.

promised : Thou who hast vouchsafed to me the outward means, give me, I pray thee, the inward grace. Plead, that the Lord may give you more and more of the new heart, of the new spirit, and of the heart of flesh ; that he may put his Spirit within you, and cause you to walk in his statutes ; and that he may be your God, and make you one of his people, according to his absolute promises. Know that, in proportion as you trust the promises, you will be importunate in pleading them ; for trusting implies *desire*, and true desire is offered up to God by prayer. When you trust, then, that the Lord *will* perform his free promises to you, pray and plead importunately, that for Christ's sake he *may*.

XXIV. Take heed, that you *do not abuse* any of the promises. This in you, believer, would be a highly aggravated sin. Do not resemble those who are not for all the promises ; who hug to their bosoms the promise of pardon, but hate the promise of purity ; who take the promise of happiness, but reject the promise of holiness ; and who take the promises, but not as given, nor for the ends for which they are given. The promises are given in offer to you, as an unworthy sinner, in order to render you *holy*, as well as to make you happy. But if you at any time apply them, to render you secure, to encourage you in sin, and so to abuse the grace of God to licentiousness ; then, you are despising the grace, and perverting the promises, of the High and Holy One. But,

if you, by faith, take them out of the hand of God, or take them as given, and for the holy ends for which they are given; then, you need not fear that you abuse them. If, under an affecting sense of your extreme need of all promised blessings, you sincerely desire them, in and with Christ himself, and so apply and trust the promises, as your security for them; you hereby shew your esteem of the precious promises, and honour the faithfulness of God as pledged in them. You apply them, not for your encouragement to continue in any sin; but for your incitement to advance daily, in the love and practice of universal holiness.—In a word, If you embrace the promises, upon the warrant of the *direction* of them in offer to you, and rely on them for all promised blessings, in subservience to the glory of redeeming grace, you make a good, and a profitable use of them.

XXV. Although it is on the ground of a promise being given *objectively* in the word, that it should be applied and trusted; yet, when it is given *subjectively* and powerfully, by the Spirit, in the heart of a believer, he should by no means overlook it. The Holy Spirit, in order to direct and encourage the exercised Christian, in his use of the promises, sometimes, impresses on his memory with power, a promise suited to the particular case and exigence of his soul. When it is thus impressed on his memory, or brought to his mind, he should be far from despising it; because

it may be a messenger dispatched from heaven, to help him in time of need. This is one of the ways in which, the Spirit of truth, as the Comforter, teaches disciples. "He shall teach you all things." How? "He shall bring all things to your remembrance, whatsoever I have said unto you^b." If, then, a seasonable and suitable promise is brought to your mind, believer, see that, you give it due entertainment. "Thy word have I hid in mine heart," says David, "that I might not sin against theeⁱ." And that ye may without hesitation, trust and plead a promise, brought with power to your heart, you should examine, whether it may have been impressed on it, by the Holy Spirit of God, or by an evil spirit. As Satan used Scripture-phraseology, in some of the temptations with which, he assailed the Lord Jesus; so, when he is permitted, he will sometimes transform himself into an angel of light, and will employ Scripture-expressions, to enforce the temptations with which, he assaults believers. He will impress promises, or threatenings with power, on their minds. It is of great importance for you, then, to be able to distinguish, whether a promise brought to your mind, be from the Spirit of God, or from Satan. Now, to guide you in resolving this, you should always consider the *case* of your soul, at the time the promise comes to you, and also the immediate *tendency* and *influence* of it upon you. You should, I say, always consider at such a time, the *case* or

^b John xiv. 26.

ⁱ Psal. cxix. 11.

frame of your soul. If, when your heart is depressed, discouraged, and disconsolate, and at the same time, resolved to look to the compassionate Saviour, for sanctifying and comforting grace; an encouraging promise is impressed on your mind, you may conclude that it is from the Holy Spirit; for it is suitable to your case, and necessary to support your drooping heart. But if, when your frame is dead and cold, remiss and secure, disposed to neglect known duty, and to love and yield to motions of sin, an encouraging promise powerfully impresses your mind; you may suspect that it comes from the enemy, to lull you asleep in carnal security. It is unsuitable to your present case. You need at such a time, to be alarmed and aroused, and not to be encouraged to sleep in a dangerous security.—Again, when a promise is powerfully impressed on your mind, you should consider, what the immediate tendency and influence of it are. If it dispose you to be indolent and secure, encourage you to sin, lead you to presumptuous hope, and embolden you to turn the grace of God into lasciviousness; you may conclude that, it has been fastened on your mind by Satan. But on the contrary, if when it comes, it humbles you, melts your heart, fills you with admiration of the distinguishing grace of God, and endears the Saviour more and more to your heart; if it leads you to a more evangelical frame, to trust cordially in the Lord Jesus for all his salvation, and to turn from the love and practice of all sin, to an higher degree of the love and practice of universal holiness; and

if it influences you to a more diligent use of the means of grace ; you may conclude that, the Holy Spirit has brought it with power to your mind. And you should apply, trust, and plead it, not upon the ground of the *impression* of it on your mind ; but upon the warrant of its being *directed* to you in the gospel-offer.

XXVI. Take heed, believer, that you *grieve not* the Holy Spirit of promise, by yielding to any motion of sin in you. The dependence, which every true Christian has on the blessed Spirit, is very great. The Spirit is to the holy soul, as the soul is to the body, the principle of all life and motion. Grace in its vigour, abides in the heart, as light in a room, rather by emanation, than by inherence. It is requisite, therefore, that you be always circumspect, in maintaining your communion with the Holy Spirit ; lest you so grieve Him, who is the Fountain of all grace and consolation, as to provoke him to withhold for a season, his enlivening and consoling influences, from your soul. The necessity of this will more clearly appear, if you consider how much you stand in need daily, of the almighty operation of the adorable Spirit, to enable you effectually to apply the *promises*, both for holiness and consolation. He only it is, who is the effectual worker of that saving faith, by which you can, not only apply and trust the promises, but Christ himself ; in whom they all meet, as so many lines in their common centre. It is He who enlightens the understanding, to discern the

inestimable value of the blessings, which are freely given of God in the precious promises. He it is who, in the time of need, brings the most suitable promises to your remembrance, and impresses them powerfully and sweetly on your heart. In few words, It is He who discloses to you, your warrant to apply and trust the promises, and teaches you, in your daily supplications, how to plead them; and it is He who confirms and excites to exercise, your faith in the promises; who impresses them and the faithfulness of God in them, so deeply on your heart, as to assure you of the eternal salvation promised. Seeing, then, that the blessed Spirit is the only *Counsellor*, to instruct you how to use and plead the promises, and the most effectual *Comforter*, to fill your heart with the confidence and joy of faith, whilst you wait upon the Lord for the performance of them; you are under infinite obligations to take heed, that you do not grieve, and provoke Him to suspend his reviving, and consoling influences from your soul. If He be grieved by your sins against him, and provoked to withdraw the light of his countenance from you, it is not any promise, that can free you from the darkness of mental trouble. Have you, believer, been in any measure deprived of those tokens of redeeming love, of those reviving and solacing influences of the Spirit, which you formerly enjoyed; so that, you do not now experience such spirituality of frame, as you were wont to do? You have reason to suspect that, by some iniquity unrepented of, you have grieved the Spirit, and moved him

to plead a controversy with you. To assist you, in finding out the particular sin or sins, for which the Holy Spirit has withdrawn, permit me to say, If you find, that you have lately fallen into some *gross* and grievous sin, either of heart or of life ; or, that you have been *alleviating*, and *excusing* some of your sins ; or, that you have been unwilling to *confess* freely and particularly, some of them ; or, that you feel more *unwillingness to strive* against some particular sin, than against others ; you may suspect, that it is by one or other of such iniquities, that you have provoked the Spirit, to withhold his refreshing influences from your soul. And surely your duty is, as soon as you detect the sin by which, you have grieved him, to renew your flight to the Lord Jesus for the pardon of it, and for grace to turn from it with full purpose of heart, as well as for grace, henceforth to walk worthy of the Lord to all pleasing.

XXVII. In conclusion : Are the absolute promises of redeeming grace, directed in offer to sinners indefinitely, as lost sinners ? Then, how *just* and how *great*, will the condemnation of those sinners be, who *reject* or *abuse* these promises ! Ah ! sinner, you have hitherto despised, and rejected, the precious promises of the everlasting covenant, the promises of an infinitely costly, and great salvation. If you continue to reject them till death surprise you ; how just, how great, how inexpressibly dreadful, will your punishment be ! “ He

that believeth not is condemned already^k.” “He that believeth not shall be damned^l.” If you, who justly deserve the wrath of God, for your innumerable transgressions, continue, notwithstanding, to disregard his promises of salvation from it; will it not be just and right, that he cast you into the place of torment, and that the smoke of your torment, ascend up for ever and ever? I appeal to your own conscience, if it will not be highly just. A good man, being once in the presence of a professed Atheist, who did not believe the existence, either of God or the devil, either of heaven or hell, and opening before him the glad tidings of the gospel, and the riches of God’s free grace to poor sinners, put this question to him: What think you, will it not be just that you should be damned, if you will not believe this, if you reject all this grace and love? Yes, said the Atheist, I confess, should I not believe and receive this, I should deserve to be damned without mercy? Every sin has a demerit of its own; but to sin obstinately, after the declarations and offers of redeeming grace to the sinner, doubles, trebles, the demerit of all such sins. To continue in unbelief, or in any sin whatever, after you have heard, that the gracious offers and promises of a free salvation, have been addressed to you; this renders the weight of your iniquities, inconceivably more heavy and intolerable, than before. It may be, you have not only rejected, but *abused* the promises, by taking en-

^k John iii. 18.^l Mark xvi. 16.

couragement from them, to continue in sin that grace may abound. Have you presumed to do this? Then, instead of making the holy promises a sanctuary into which, you might flee from sin and misery, you have made them a sanctuary, to protect you in your sinful courses. Thus you have perverted them into occasions of persisting in sin, that abominable thing which the Lord hateth. Oh, how overwhelming, how intolerable, that endless wrath, to which, such abuse of the divine promises exposes you! O presumptuous sinner, Christ and the promises in Him, are still offered in the glorious gospel to you; and you are peremptorily commanded, to receive him by believing in his name, and to embrace the promises in and with him. “To you is the word of this salvation sent;” and what you are to do with it is this: under a conviction of your sinfulness and misery in the first Adam, you are to receive the second Adam, and to take him at his word: you are to trust cordially in him, to rely on his righteousness, and to take his promises as your security, for all his great salvation: you are to believe also in a promising God, and to welcome his promises into your heart. Believe with particular application his promises, and rely on them with cordial and settled confidence. Never attempt believing them in your own strength; for believing includes a renouncing of your own strength, and a trusting in the Lord Jehovah, in whom is everlasting strength. It is a laying hold of his strength, as presented to you in his offers and promises. It is not a laying hold

of it, by your own strength ; but a taking hold of his strength, for ability to trust in himself and his promises. It is a deriving of strength from the promises, to enable you to embrace them. Be persuaded that, you are as welcome to apply and trust the absolute promises, as the offers of the blessed gospel, and the high commandment of the God of heaven, can make you. You have as good a warrant to receive Christ, and the promises in him, as ever any believer had, the hour before he began to believe : and if you now welcome Him into your heart, who is inviting you to come to him, you will find in due time, that you shall be made as welcome to the blessings of salvation, as ever any sinner was, that is now a glorified saint. “ Him that cometh to me,” says the compassionate Saviour, “ I will in no wise cast out :” I will by no means, on no account, cast him out.

Believe the threatening of the violated law, with application to yourself ; that you may be so convinced of your sinfulness and misery, as to see and feel your need of Christ, and of the grace of the promises. Pray in the name of Christ, for the Holy Spirit to convince you of your sin. He, as a Spirit of bondage, must bind your conscience and the awful threatening together, before you will feel any due concern about embracing the promises. If you know not the Lord, as a threatening God, you will not be anxious to know him, as a promising God. If you do not, in some measure, see yourself under the tremendous curse of the broken law, you will not relish the promises of the glo-

rious Gospel, nor see your need of promised blessings. But having seen your extreme need, see also your warrant to apply, and trust the indefinite promises. They are left in offer, to the *visible* members of the Christian church^m, and belong to them, no less than to those of the Jewish churchⁿ. They are directed to you, as a member of the visible church, or as a sinner within the pale of it; that it may be warrantable for you, to believe them cordially, with application to yourself. Though you have no possession of the blessings promised, until you believe; yet, you have as good a right to *take* possession by believing, as the offer of the gospel, and the command of God, can give you. Seeing the promises are the vessels, in which, God conveys his grace into the hearts of sinners, receive them; and seeing they are but the vessels, and Christ himself is the Fountain of grace, bring them to Christ, as a man would bring a vessel to the fountain, that out of his fulness you may receive grace for grace. Those exceeding great and precious promises are given to you; that by them, you may be a partaker of a Divine nature, and escape the corruption that is in the world^o. O undone sinner, the promises of regenerating, of justifying, and of sanctifying grace, are given in offer to you; and, therefore, when you appear before the judgment-seat of Christ, you shall not have it to say, That you wanted grace, and knew not where to find it; for God in Christ, the God of

^m Heb. iv. 1.ⁿ Rom. ix. 4.^o 2 Pet. i. 4.

all grace, is come near to you, with free offers and promises, both of grace and glory. Embrace, then, without delay his gracious promises, in order that, his faithfulness may be illustriously displayed, not in your everlasting destruction, but in your eternal salvation.

THE END.

Page 50, line 8, *For Jer. x.xi. read Jer. xxxi.*

154, line 13, *For Job xxiii. read Job xxxiii.*

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