

## S E R M O N VI.

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 THE ABOUNDING OF GOD'S WISDOM AND  
 PRUDENCE TOWARDS THE ELECT.
 

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EPHESIANS, Chap. i. Ver. 8.

*Wherein he hath abounded toward us in all Wisdom and  
 Prudence.*

**T**HE writer of this epistle was, at the time of his writing it, a prisoner for Christ. But though he was bound, the word of God was not bound: his spirit was most enlarged when his body was most straightened. The Spirit of the Lord raised his soul, elevated and most divinely enlightened his understanding; so that from what is contained in this sacred treasury, the letter directed to the saints at Ephesus, he might truly say, that it was given unto him to preach the unsearchable riches of Christ.

From prison he most richly waters and refreshes the church of the living God with a rich doctrinal display of the riches, freeness, fulness, and sovereignty of JEHOVAH'S grace, displayed in eternal, unconditional, personal election, particular redemption, and effectual calling and sanctification, which he crowns with eternal glorification.

The chapter before us contains the deep things of God: in it Paul opens the very secrets of the Trinity, and brings them forth to open light and view. He gives us an account of the eternal thoughts, will, purposes, council, and decrees of God respecting the elect. He exhibits to view the grand primordial cause—leads us to view the celestial fountain and foundation, God's everlasting love—presents to view that grand fundamental mystery of the gospel—the union of the elect in Christ and to him—with the actual bestowment of all spiritual blessings upon them in him their eternal, everliving, and everlasting head of union and communion with Father, Son, and Holy Ghost. He points out the joint concern of the eternal Three in the salvation of the chosen ones, with the revelation and application of it to them by the Holy Spirit.

I would in my introduction observe, that Paul describes himself by his office, *An apostle of Jesus Christ*—salutes the persons he writes to, as *saints and the faithful in Christ Jesus*, and invokes *grace and peace from God our Father and the Lord Jesus Christ*, to be communicated unto them. He then falls upon the highest act of worship, blessing God. *Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love, having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.* Here is an enumeration of those blessings which God the

Father hath bestowed upon us in Christ Jesus, who is the head of the whole election of grace, in whom, before all time, God chose his people, and set them apart as his peculiar treasure, portion, and inheritance. The first and greatest act of God's love, is that which was manifested in election; and that love in the first act of it, was as great as all transient acts can for ever express, even to eternity. Election is an act of love, *I have loved thee with an everlasting love.* This is the fountain and spring-cause of election: which, as it is altogether of grace, without any thing foreseen to be in the creature; so more of the glory and sovereignty of grace is expressed in it, than in the salvation wrought out by Christ; which, though ascribed to grace, yet there is a display of justice in it as well as grace. But election is altogether of grace, flowing from the good pleasure of JEHOVAH's will, in which he exalts his divine sovereignty. The greatest and deepest thought which ever had place in the heart of God, as it respects the elect, was what issued in his decree and purpose, concerning advancing them into supercreation union with himself, that they might partake of supercreation grace and communion with him. To accomplish this amazing design, it pleased JEHOVAH, the Father, to predestinate his coequal, coeternal, and consubstantial Son into creature existence, and to set him up in his eternal thoughts and purposes as God-man. This seems to be the meaning of the following Scripture: *The Lord possessed me in the beginning of his way before his works of old. I was set up from everlasting, from the beginning, or ever the earth was.*

Proverbs viii. 22, 23. Here the essential Son of God, who existed from everlasting, with the Father and the Holy Ghost, in the incomprehensible and incommunicable essence, is set forth as God-man; who, as such, is the Head and Mediator of his church. *I was set up from everlasting.* Now this cannot be understood of Christ, as second person only: but God did set him up from the beginning, as bearing and sustaining the person of God-man, to which manhood he was chosen, and undertook to assume it, and be an head to his members before God, who reputed him as such; and of him as thus considered, are those words spoken.

In Christ, God-man, the elect were chosen.—He is the head of the elect. He was chosen to be the head, and the elect were chosen in him as members in an head, and by means of this, the elect had a virtual representative being and existence in Christ from eternity—our persons being made hereby mystically one with Christ; he being a common head to us in election, as Adam was in creation. The elect being chosen by God the Father, in the person of Christ, were blessed in him with all spiritual blessings. He, their eternal head and representative, received all spiritual blessings for them. God designs and wills the utmost good to be bestowed on his people, and the God-man is capable to receive the utmost blessedness for them; and in him the God and Father of our Lord Jesus Christ *blessed us with all spiritual blessings*, which influences Paul's heart to pour forth himself in blessing God. When God's elect were

bleffed with all fpiritual bleffings is next to be confidered, which is thus expreffed: *According as he hath chofen us in Chrift, before the foundation of the world, that we fhould be holy and without blame before him in love.* All the grants of grace, the promife of eternal life, the whole lump of bleffings were given to us in election. Hence we read of *grace given us in Chrift Jefus before the world began*, 2 Tim. i. 9. Holinefs, unblamable and immutable holinefs, fuch as the faints will enjoy in heaven, is not the caufe, but the fruit of election.

Mention is made of fome of thofe grand bleffings which are the immediate fruits of election in Chrift; which election, as it gives us being, union, and intereft in Chrift, fo it fecures all fpiritual bleffings, and in fuch a manner, that they cannot be forfeited by us. He mentions predeftination to the adoption of children by Jefus Chrift to himfelf, as a branch of election grace, and afcribes it to the good pleafure of God's will. Predeftination to the grace of adoption, is an high privilege, whereby we become the fons and daughters of the Lord God Almighty, which is founded upon our union with Chrift, and the marriage relation between himfelf and us. He being the Son of God, we, by being his bride and fpoufe, become the fons of God alfo by adoption. This is faid to be, *to the praife of the glory of his grace*: to which he fubjoins another benefit, *He hath made us accepted in the beloved.* We here ftand upon the high and eternal mountains of God's fupralapfarian grace. Here are three great and transcendent acts of grace, which

are not founded upon, nor do they stand in connection with the glorious mediation of our Lord Jesus Christ; but they belong to us, upon the relation we bear to his person. As the renowned Dr. Goodwin says: “ God chose us to be in Christ, and because  
“ he is holy, we must be holy: holiness therefore is  
“ essential to our being in Christ. God predesti-  
“ nated us in Christ; therefore we must be his sons,  
“ as he is, and so we are predestinated to adoption  
“ in him his natural Son. And then, God hath ac-  
“ cepted us in the beloved, and therefore as he loveth  
“ him, so he loveth us;” which acceptation in Christ, God’s beloved Son is, as I conceive it, a far higher act of grace, than to be justified in Christ, or pardoned through Christ’s most precious bloodshedding. These acts of grace are eternal ones, which all flow from God’s everlasting love, delight, and complacency, which he took in Christ, and in the church considered in him. To which let me add, that election and blessing us with all spiritual blessings; adoption and acceptation in the beloved, are all spoken of in the past tense, and without any mention of Christ as the mediator of reconciliation. It is at the next verse, the tense is altered, the language changed, and Christ as the Redeemer mentioned. The elect falling from their creature purity and righteousness by Adam’s transgression, they needed redemption from this state of sin and misery, and Christ their head of grace and glory, became their Redeemer, *In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace,* which brings us home to our text:

*Wherein he hath abounded toward us in all wisdom and prudence.* The apostle having mentioned the grand particular blessings which we have in Christ, holds forth the decree of the means, and the benefits which depend upon what Christ wrought and did for us. He redeemed us by his blood; and this he performed in this world. And in respect to this work, he is to be considered as a Redeemer, and we as fallen, guilty, sinful creatures. This great work is mentioned with its glorious benefits, and the fountain from whence it proceeds, in the 7th verse: upon which he comes to the application of all this grace to the hearts of God's chosen ones in effectual calling. *Wherein (says he) God hath abounded toward us in all wisdom and prudence.* So that here we may view our interest in all the persons in the Godhead, and their grace and joint concern towards us. Here is a glorious testimony given concerning the three persons in the self-existent Godhead, and a clear account of their acts of grace towards, in, and upon us. Here is election attributed to the Father, redemption to the Son, and sanctification to the eternal Spirit. In the words of my text we have the application of divine grace to the elect in regeneration; who as members of Christ, their living head, are in this life made partakers of his Holy Spirit, who gives them a scriptural, saving knowledge and perception of Christ, works in their hearts that faith which cleaves to him, and gives them a sanctified wisdom to improve their knowledge of Christ to their soul's profit and benefit. We will endeavour, by the Lord's blessing, to divide

and consider the text in the following order : by observing,

First, how God hath abounded towards the elect, in all wisdom and prudence in election and the settlements of grace.

Secondly, by viewing the aboundings of it in the person and work of the Mediator.

Thirdly, we will view the aboundings of it, in the application and revelation of it to the hearts of elect sinners by the Holy Ghost.

We will first observe, how God hath abounded towards the elect in all wisdom and prudence in election, and the settlements of grace. Our text seems to express the aboundings of God's grace, as it shines forth manifestatively in the everlasting gospel, in which the wisdom of God is discovered in an amazing manner, and to an amazing degree. The grace of God abounded towards the elect and beloved ones, and broke forth in its richness, freeness, and fulness, in eternal election, when the Lord set apart his chosen ones for himself, and separated them to be his possession and inheritance. The aboundings of grace in the eternal, personal, immutable choice of the vessels of mercy, formed in the womb of election, and afore prepared, ordained, and appointed by the decree of God for eternal glory, exhibit altogether an amazing, transcendent, sovereign display of divine, everlasting love; whereby God makes himself known to be unto his people in his love, what he is in his own nature—unchangeable. *I am the Lord, I change not. I have loved thee with an everlasting love.* It may be said to be abounding grace and love, seeing it con-



tains the original of all gifts, graces, and blessings. Hence the Scriptures have so much to say of it, because from it, as an inexhaustible fountain, flows the gift of Christ's person to be an head and mediator of union and reconciliation. All the grants and bestowments of grace, the covenant of peace, the gift of the Spirit, eternal glory, centre in, depend upon, and are supported by, this everlasting foundation, election-grace; of which Paul says, *The foundation of God standeth sure, having this seal, the Lord knoweth them that are his*, 2 Tim. ii. 19. The Scriptures discover to us, that all the grace we ever shall have was given us at the very first, when God first loved us, 2 Tim. i. 9. And Paul speaking of election, saith, *The gifts and calling of God are without repentance*, Rom. xi. 29. And he tells us elsewhere, *We have received the spirit of God, that we may know the things which are freely given to us of God*, 1 Cor. ii. 12. To which I subjoin the very words of the renowned Dr. Goodwin on this subject: "My brethren, when God first began to  
 " love you, he gave you all that he ever meant to  
 " give you, in the lump, and eternity of time is that  
 " in which he is retailing it out. *I will be gracious*  
 " *to whom I will be gracious*. And then all the good-  
 " nefs that he means to communicate to them, unto  
 " whom he is thus gracious, is a passing before them  
 " even unto eternity. First, the giving his Son, he  
 " came first in the train; and then giving his Spirit,  
 " and then grace and glory; and whatever variation  
 " of glory there is to come, it is all but passing on of  
 " the train; it is all but the communicating of that

“goodness of his, which he did ordain, the first time  
“he thought on thee to love thee.” The everlasting  
gospel is but a copy of God’s love; the original of it  
is in the heart of God, founded upon the eternal  
transactions of the eternal Three. God, before all  
worlds, made a promise of eternal life and grants of  
grace to Christ his Son, for us; and all blessings  
which God bestows on the elect, are said to be actu-  
ally given in Christ, ere they are actually given to  
us. This is evident from these words: *God hath blessed  
us with all spiritual blessings in Christ.* So his purpose of  
saving us, is said to be purposed in Christ Jesus our  
Lord, Eph. iii. 10, 11. All the promises revealed,  
are but the manifestation of God’s original promise;  
copies, as it were, of that which was made to Christ;  
in whose breast, as one expresses it, the original of  
our records is kept: and the application of those  
promises to us, is but the writing out the counterpart  
of what was done in heaven. As all promises were  
made in him, so all promises were first made to him,  
and to us, as one with him; which seems to be the  
apostle’s meaning in these words: *He saith not, and to  
seeds, as of many; but as of one, and to thy seed, which is  
Christ.* From what hath been delivered, we may view  
the aboundings of God’s free grace towards, and upon  
us, considered in Christ in election, and in the ancient and  
eternal settlements of grace; it is divinely manifested  
in the gospel, and an open discovery is thereby made  
known to us: which brings me to my second parti-  
cular, to view the aboundings of God’s grace in the  
person and work of the Mediator.

This leads us to view the project of divine grace respecting the elect, under the consideration of the fall. I may safely venture to say, that God's decree concerning the fall, as it was holy, wise, and good; so it was designed to manifest his love to the elect in the utmost manner and measure. God,—Father, Son, and Spirit, upon the foresight of the fall, provides an able mediator and surety, to make all safe and sure to eternity. We can never contemplate the everlasting covenant, but we must contemplate the elect as fallen from that state of creature grace and purity in which, at creation, they were formed and placed. Adam, the first man, was the head of all mankind, and was created pure and holy, and the whole stock of creature grace and holiness was deposited and left to his care and management; and the elect, as well as the non-elect, were in him by creation and representation, only with this amazing difference and discrimination, that the elect were also in another head, even in Jesus Christ their Lord; in whom, and not in Adam their nature-head, were contained all their free grace, spiritual, and glory-blessings. So that, though the elect, considered in their nature head, by the fall, lost God's moral image, and partook of the dreadful effects of that sinful depravity, which is the consequent of Adam's apostacy; yet they are to be distinguished in the fall in this way. The non-elect lost their all, their whole stock by Adam's fall: but the elect, though they lost all that the first Adam was to have communicated unto them, and were brought by him into an estate of sin and misery, yet

they did not lose their interest in Christ, their title to glory; these blessings being given them in Christ Jesus.

God's elect, considered as fallen, are sinners; children of wrath by nature, even as others; equally as sinful inherently, and as justly deserving of damnation, though not in danger of, nor liable to it; because delivered from it by Christ. It is a necessary observation to be attended to, that God's elect are to be considered by us in two distinct heads, Adam and Christ; and the consideration of their union to each of them would serve to cast great light upon our minds, and help us to make a proper distinction concerning their states as belonging to these two. The elect may safely be said to be sententially under condemnation in fallen Adam; and are styled children of wrath by nature, as considered in him and defiled by his corrupting their whole nature. And they may be said to be holy and beloved, as considered in their head Christ and interested in him. But to proceed: when JEHOVAH descended to creation acts, and raised out of nothing this visible structure of the universe, as a theatre on which he meant to act his glorious purposes and designs, he created man in his own image in righteousness and true holiness; gave forth his royal law, in which he forbade all sin upon pain of eternal damnation; and upon the breach of which, all was entirely to be lost. Man, elect men, considered as fallen, drew forth the mysterious designs of grace into act and execution; in which God abounds to us in all wisdom and prudence.

The finding out a proper person to be a mediator of reconciliation, is to be ascribed to God as the effect and fruit of his infinite wisdom. He who was appointed and constituted by the Father to be the head of the elect, was singled out and fitted to be the favour of his mystic body. Of whom JEHOVAH the Father speaks with pleasure and delight, saying, *I have found a ransom: I have laid help upon one who is mighty.* As the infinite depths of wisdom are displayed in pitching upon an able surety, so the fountain of everlasting love was discovered, in God's so loving an elect world, *that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life.* There is an abounding of JEHOVAH'S grace in all wisdom and prudence in the whole mysterious work of salvation by Jesus Christ. What depths of wisdom are discovered to us, and set before us in the person of the mediator, God-man! who is, as essentially considered, God: as personally considered, the son of the living God, and as constituted and appointed in the council and covenant of grace, to the work and office of salvation. He is God-man who assumed our nature into personal union with himself, and by it became what he was not before, namely, man as well as God: God and man being perfectly united in the person of one Christ. The laying him as the foundation and corner-stone for our faith and hope to rest upon and centre in, and the imputation of our sins, iniquities, and transgressions to the person of Christ, are owing to the abounding of JEHOVAH'S grace. The infliction of the curse and wrath due to the elect for

sin, upon the person of their glorious undertaker and surety, is an astonishing instance of divine grace. The acceptation of Christ's person, obedience, and sacrifice, in the room and stead of the elect, together with freely pardoning them for Christ's sake, and cleansing them from all unrighteousness, through the Saviour's most precious blood-shedding, is surprising, abounding grace! The confounding the devil, and his being overcome and eternally conquered by the son of God in our nature, as it was to Satan's everlasting shame and grief, so it illustrates and displays the wisdom and prudence of God: to which we may add, the displays of JEHOVAH'S grace, love, mercy, and holiness in this great design. God could have taken the elect to glory without any necessity of Christ's performing the work and part of a mediator, if it had pleased him. For it was the fall rendered Christ's work absolutely necessary, which fall JEHOVAH could have prevented, if so it had pleased him. But his love, which is the bond of union between him and his people, being strong enough to hold to eternity, is to be vented in this stupendous manner. God the Son is to lay down the life of his human nature, that the love of the Father may be revealed to the uttermost. *Herein is love; not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.* Grace shone forth in election—was richly displayed in the council and covenant of peace, and it reigns through the righteousness of Jesus unto eternal life. Mercy opens her richest stores, and will discover its amazing fulness in the recovery of the elect from their lapsed

state and case. The holiness of JEHOVAH shines forth with an incomprehensible blaze and lustre in the whole economy of redemption work. By this divine display of the persons and perfections in the Godhead, we see sin punished, and the sinner saved—the holy moral law, which is broken by sinners, fulfilled and magnified by the surety of the elect, the Lord Jesus—a sacrifice offered by him, which is as honourable to divine justice, as sin was dishonourable to it—an expiation made for sin to the highest content and satisfaction of law and justice—with such blessings flowing from the obedience and sacrifice of the immaculate Lamb, as will increase JEHOVAH's manifestative glory and praise throughout all time; yea, throughout the ages of eternity. What an abounding of grace is this, for us who believe, though sinners in ourselves, to be made the very righteousness of God in Christ Jesus our Lord! for us, whose natures are black with original corruption, from whence have flowed many acts of transgression, to be fair, all fair, without spot, unblamable and irreprovable before the throne, by the imputation of Christ's obedience and atonement unto us! *Thou art* (says Christ) *all fair, my love, there is no spot in thee.* *The blood of Jesus Christ* (says John) *cleanseth us from all sin.*

This brings me thirdly to view the aboundings of grace in the application and revelation of it, made by the Holy Spirit to the hearts of elect sinners; and which is what the Scriptures style, calling, and we, effectual calling. As the love of JEHOVAH the Father is chiefly spoken of under the act of election, and expressed by his so loving us, as to give his

only begotten Son to be our head and mediator of union, having the fall in view; loving us so as to give Christ to be the redeemer of the elect, setting him apart, anointing and consecrating Christ from everlasting to be the lamb to be slain to take away sin: so the love of the Son of God shines forth in his ancient and everlasting delights in the elect sons of men—in his engagements with his Father on their behalf—in his open manifestation of his love by his mysterious incarnation, obedience, and laying down his life for us. By which life we are to understand, the life of the human nature exalted into personal union with the Son of God. The love of the Holy Spirit also is discovered, by revealing the everlasting transactions between the Father and the Son in the written word, and by enlightening our minds into a true, saving, spiritual knowledge of the Father and of Christ. But what I am chiefly to consider is, the abounding of grace in the open revelation and manifestation of this grace to the soul at first conversion. “God’s love (says one) “is like a river, or a spring that runs under ground, “and hath done so from eternity. Where breaks it “up first? Where doth this fountain begin to issue “forth? When a man is first called—then that love, “which hath run from everlasting under ground, and “through the heart of Christ upon the cross, breaks “out into a man’s own heart too: and it is the funda- “mental mercy of all grace and glory whatsoever.” When the Holy Spirit, in effectual calling, is pleased to make an inward revelation and application of the salvation of Christ to the soul, it is indeed heaven



dawning upon us, and divine grace abounding towards us; for by it dead sinners are quickened, hard hearts softened, great sins manifestatively forgiven, and great mercy displayed and magnified. The Holy Ghost, who is the Lord and giver of all spiritual life, gives poor sinners, in a day of his power, to know that God is love—he presents to their spiritual view Christ as crucified for them; sets before them the amazing freeness and boundless fulness of divine grace; and makes an application of Christ and his salvation to the soul, enabling the believer to say, *God is my salvation*. But, that which I conceive as most principally intended is, the aboundings of God's grace in all wisdom and prudence in the following way. By *wisdom and prudence*, I think may be understood, not only the gospel, which contains an account of the glorious riches of free grace, but also I apprehend they may here intend the work of God's spirit in the soul; and that by *wisdom*, the grace of faith may be intended, and by *prudence* the principle of holiness; which two, though not radically distinct, they being but one, the root and fruit, yet it pleaseth the Holy Spirit thus to distinguish them, informing us hereby, that faith is principally concerned in conversing with the truths and doctrines of the gospel; and that prudence, or holiness, is the means of our proving the truth of what the Lord had taught us, inwardly and effectually from his word and by his spirit. At conversion, there is a manifestative abounding of divine grace, inasmuch as God the Spirit, as the comforter, comes to dwell and make his abode in our souls, to set us apart to be the Lord's, by separa-

ting us from an evil world, and saving us from an ungodly conversation. It is at this time we are openly invested with, and inflated into, all the blessings of grace and glory, and begin, in our own souls, actually to partake of everlasting life, according to our Lord's declaration, *He that believeth on me hath everlasting life.* Now it is that forgiveness of sins and pardoning mercy are made known to the soul; and our state being thus changed, as in regeneration we pass from death to life, this change is accompanied with those glorious fruits and manifestations of God's free grace, as the grand blessings of it; and we see and feel that our sins are forgiven, that they are blotted out, that our names are written in the Lamb's book of life, that we are justified and made everlastingly righteous in him, that God is at perfect peace with us, and hath forgiven us all trespasses. At this great season, it is sometimes visibly perceived by us, and spiritually and actually felt, that we are quickened together with Christ, with life from him, and are divinely drawn forth in acts of spiritual life upon and towards him. All our spiritual acts of faith, are living, real, spiritual acts, put forth in our souls by the Holy Spirit upon Christ, and the Father, as reconciled in him. If we could keep clear and distinct thoughts respecting the grace expressed to us, in effectual calling, it would be a great blessing to us in real experience. It is the revelation and application of all that Christ hath done for us, and an investing us into a manifestative interest in Christ, to the end that we may by faith in him, enjoy all the blessings of our heavenly Father's love

and grace, in that daily walk with God which we are called to. I would here observe, it is a matter of moment to us to consider what the Scriptures say upon this point. I will quote two, and leave them without any explanation for your own study and meditation. The first is, 1 Cor. i. 9. *God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.* The second is, 1 Pet. v. 10. *The God of all grace, who hath called us unto his eternal glory by Jesus Christ.* Give me leave to say, it is loss of time to think and pore so much as many do, to see and find by looking into themselves, whether they are effectually called, while they altogether neglect to consider what the Scripture says respecting it. It is a grand stumbling block, in the way to our enjoyment of spiritual blessings, to doubt of our interest in them. One of the great operations of the Spirit upon our souls is to bring us spiritually to know Christ, and to believe in him, his work, grace, and fulness. It is an everlasting truth, that there is such a thing as assurance, and that some enjoy a sense of pardoning mercy. But, I would ask, how it is they come by this? It is in believing. Hear the apostle upon this subject in verse 13th of the chapter before us. *In whom ye also trusted after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed ye were sealed with that Holy Spirit of promise.* Hearing goes before believing, and the spirit seals his own truth upon the heart, and by it leads us to know our particular interest in it. Observe it well. He does not comfort you by marks and signs of grace, nor by the

fruits and effects of faith, but he comforts you, as he takes of the things of Christ and shews them unto you. Believers, review what the Lord did for you when he first called you by his grace. It may be, it was the happiest season you ever yet enjoyed. I will say it for you, this was what your souls were then taken with, the love of Christ in dying for sinners—the pardon of your sins, through the blood-shedding of Christ. Your souls stood amazed at the views you had of being justified in the glorious righteousness of Jesus. Was it not thus? And how is it with you now? It may be, for so it frequently befalls believers, that your hearts are not so happy in Jesus, your souls not so burning with love to him, nor you so dependent upon him as you then were. I have known it to be the case with some real believers, that the longer they have lived, the more legal they have been: indeed, we should guard against every thing which hath the least legal influence upon us, and pray the Holy Spirit to gospelize our understandings, hearts, and minds, with spiritual fights of Christ. The Lord give you to consider your high calling, dignity, and privilege, and help you to live out of yourselves upon Christ Jesus. And what hath been delivered, as far as calculated to this blessed end, may he most graciously bless. *Amen.*