

an introduction to a treatise by

JOHN BUNYAN

entitled

**THE WORK OF JESUS CHRIST AS AN
ADVOCATE CLEARLY EXPLAINED
AND LARGELY IMPROVED FOR THE
BENEFIT OF ALL BELIEVERS**

*“And if any man sin, we have an Advocate with the
Father, Jesus Christ the righteous” (1 John 2:1).*

Introduction Compiled & Edited by
Jon Cardwell
Scammon Bay, Alaska
December 2007

This treatise was published in London in 1689, one year after John Bunyan's death. Our reading of this work, as well as the preface and introduction come from a three volume collection edited by George Offor, Esq., and entitled, *The Whole Works of John Bunyan*. George Offor's edition of Bunyan's works was published in Glasgow in 1862.



John Bunyan was born in Elstow, England, near Bedford, on November 28, 1628. After squandering much of his life away in worldly wantonness, Bunyan was converted to the Christian faith and soon afterward, became an excellent expositor of the Holy Scriptures. He was imprisoned in November 1660 for the crime of preaching without a license from the state church. He remained incarcerated for twelve years, with only a few, and brief occasions of liberty. Though he began writing his famous *The Pilgrim's Progress* while in prison, Bunyan may have finished the work a few years after his release in 1672. *The Pilgrim's Progress* was published in 1678. Bunyan also wrote many other excellent works such as *Grace Abounding to the Chief of Sinners*, *Some Gospel Truths Opened According to the Scriptures*, *A Vindication of Some Gospel Truths Opened*, and this treatise, *The Work of Jesus Christ as an Advocate Clearly Explained*. A contemporary with such men as John Owen, Thomas Goodwin, and Richard Baxter, John Bunyan is recognized as possibly one of the greatest of the Puritan writers. Bunyan died on August 31, 1688, after taking ill from traveling through inclement weather. He was buried at Bunhill Fields.

Below are George Offor's "Advertisement By the Editor" and John Bunyan's "Epistle to the Reader", which are not in our audio reading of Bunyan's treatise. They are, however, very worth the time to read.

"Advertisement By the Editor" is the editorial comment added by George Offor to his 3-Volume work, *The Whole Works of John Bunyan*. In each instance where Mr. Offor provides a page number, i.e., "p. 159", the reference is made with regard to the volume in which this treatise was included. The "Advertisement" is as it appears from the first edition of his collection published in 1862, with punctuation and spelling left in tact.

The first part of Bunyan's treatise, "The Work of Jesus Christ as an Advocate", and the outline that precedes his discourse, "Method of the Discourse" are included in this document, even though these portions of his work are included in our audio recording.

ADVERTISEMENT BY THE EDITOR

This is one of the most interesting of Bunyan's treatises, to edit which required the Bible at my right hand, and a law dictionary on my left. It was very frequently republished; but in an edition by John Marshall, 1725, it became most seriously mutilated, many passages were omitted, and numerous errors were made. In this state, it was copied into Mr. Whitefield's

edition of his works, and it has been since republished with all those errors. It is now restored to its original state; and we hope that it will prove a most acceptable addition to our theological literature. Although Bunyan was shut up for more than twelve years a prisoner for the truth, and his time was so fully occupied in preaching, writing, and labouring to provide for the pressing wants of his family; still he managed to get acquainted, in a very remarkable manner, with all those law terms which are connected with the duties of a counsel, or advocate. He uses the words *replevin*, *supersedeas*, *term*, *demur*, *nonsuit*, *reference*, *title*, *in forma pauperis*, *king's bench*, *common pleas*, as properly and familiarly as if he had been brought up to the bar. How extraordinary must have been his mental powers, and how retentive his memory! I examined this work with apprehension, lest he had misapplied those hard words; but my surprise was great, to find that he had used every one of them with as much propriety as a Lord Chief-Justice could have done.

We are indebted for this treatise to Bunyan's having heard a sermon which excited his attention to a common, a dangerous, and a fatal heresy, more frequently preached to crowned heads, mitred prelates, members of parliament, and convocations, than it is to the poor, to whom the gospel is preached. In this sermon, the preacher said to his hearers, "see that your cause be good, else Christ will not undertake it." p. 159. Bunyan heard, as all Christians ought to hear, with careful jealousy, and at once detected the error. He exposes the fallacy, and uses his scriptural knowledge to confute it, by showing that Christ pleads for the wicked, the lost; for those who feel themselves so involved in a bad cause, that no advocate but Christ can bring them through. He manifests great anxiety that every inquirer should clearly ascertain definite truths and not be contented with general notions. See p. 189-199, and 201. This is very important advice, and by following which, we shall be saved from many painful doubts and fears. Our need of an advocate is proved by the fact, that Christ has undertaken the office. Some rely on their tears and sighs, as advocates for them with God; others on imperfect good works—from all these the soul must be shaken, until it finds that there is no prevailing Advocate but the Saviour; and that he alone, with his mystical body, the church, is entitled to the inheritance. Then sincere repentance, sighs, and tears, evidence our faith in him, and our godly sorrow for having occasioned him such inconceivable sufferings; tears of joy that we have such a Saviour and an Advocate, equally omnipotent to plead for, as to save us. The inheritance being Christ's, the members of his body cannot be cheated of it, or alienate it. p. 187. Bunyan, with his fertile imagination, and profound scriptural knowledge, spiritualizes the day of jubilee as a type of the safety of the inheritance of the saints. By our folly and sin we may lose sight for a time of our title deeds; but the inheritance is safe.

The whole work is a rich treat to those who love experimental divinity, and are safe in Christ as Noah was in the ark; but, Oh! how woeful must those be, who are without an interest in the Saviour; and that have none to plead their cause. "They are left to be ground to powder between the justice of God and the sins which they have committed. It is sad to consider their plight. This is the man that is pursued by the law, and by sin, and by death, and has none to plead his cause. Terrors take hold on him as waters; a stone hurleth him out of his place" (Job 27). p. 200. Reader, this is a soul-searching subject—may it lead us to a solemn trial of our state, and to the happy conclusion, that the Saviour is our Advocate, and that our eternal inheritance is safe in heaven.

HACKNEY. MAY 1850.
GEORGE OFFOR.

THE EPISTLE TO THE READER. COURTEOUS READER.

Of all the excellent offices which God the Father has conferred upon Jesus Christ our Lord, this of his being an Advocate with him for us is not the least, though, to the shame of saints it may be spoken, the blessed benefits thereof have not with that diligence and fervent desire been inquired after as they ought.

Christ, as sacrifice, priest, and king, with the glories in, and that flow from, him as such, has, God be thanked, in this our day, been much discovered by our seers, and as much rejoiced in by those who have believed their words; but as he is an Advocate with the Father, an Advocate for us, I fear the excellency of that doth still too much lie hid; though I am verily of opinion that the people of God in this age have as much need of the knowledge thereof, if not more need, than had their brethren that are gone before them.

These words, “if not more need,” perhaps may seem to some to be somewhat out of joint; but let the godly wise consider the decays that are among us as to the power of godliness, and what abundance of foul miscarriages the generality of professors now stand guilty of, as also how diligent their great enemy is to accuse them at the bar of God for them, and I think they will conclude, that, in so saying, I indeed have said some truth. Wherefore, when I thought on this, and had somewhat considered also the transcendent excellency of the advocateship of this our Lord; and again, that but little of the glory thereof has by writing been, in our day, communicated to the church, I adventured to write what I have seen thereof, and do, by what doth follow, present it unto her for good.

I count not myself sufficient for this, or for any other truth as it is in Jesus; but yet, I say, I have told you somewhat of it, according to the proportion of faith. And I believe that some will thank God for what I here have said about it; but it will be chiefly those, whose right and title to the kingdom of heaven and glory, doth seem to themselves to be called in question by their enemy, at the bar of the Judge of all.

These, I say, will read, and be glad to hear, that they have an Advocate at court that will stand up to plead for them, and that will yet secure to them a right to the heavenly kingdom. Wherefore, it is more particularly for those that at present, or that hereafter, may be in this dreadful plight, that this my book is now made public; because it is, as I have showed, for such that Jesus Christ is Advocate with the Father.

Of the many and singular advantages, therefore, that such have by this their Advocate in his advocating for them, this book gives some account; as, where he pleads, how he pleads, what he pleads, when he pleads, with whom he pleads, for whom he pleads, and how the enemy is put to shame and silence before their God and all the holy angels.

Here is also showed to those herein concerned, how they indeed may know that Jesus is their Advocate; yea, and how their matters go before their God, the Judge; and particularly that they shall well come off at last, yea, though their cause, as it is theirs, is such, in justification of which, themselves do not dare to show their heads.

Nor have I left the dejected souls without directions how to entertain this Advocate to plead their cause; yea, I have also shown that he will be with ease prevailed with, to stand up to plead for such, as one would think, the very heavens would blush to hear them named by him. Their comfort also is, that he never lost a cause, nor a soul, for whom he undertook to be an Advocate with God.

But, reader, I will no longer detain thee from the perusal of the discourse. Read and think; read, and compare what thou readest with the Word of God. If thou findest any benefit by

that thou readeſt, give the Father, and his Son the glory; and alſo pray for me. If thou findeſt me ſhort in this, or to exceed in that, impute all ſuch things to my weakneſs, of which I am always full. Farewell. I am thine to ſerve thee what I may.

JOHN BUNYAN.

THE WORK OF JESUS CHRIST AS AN ADVOCATE.

“And if any man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous” (1 John 2:1).

That the apoſtle might obtain due regard from thoſe to whom he wrote, touching the things about which he wrote, he tells them that he received not his meſſage to them at ſecond or third hand, but was himſelf an eye and ear witneſs thereof, That which was from the beginning, which we have heard, which we have ſeen with our eyes, which we have looked upon, and our hands have handled, of the word of life, (for the life was manifeſted, and we have ſeen it, and bear witneſs and ſhow unto you that eternal life, which was with the Father, and was manifeſted unto us;) that which we have ſeen and heard, declare we unto you.

Having thus told them of his ground for what he ſaid, he proceeds to tell them alſo the matter contained in his errand— to wit, that he brought them news of eternal life, as freely offered in the word of the goſpel to them; or rather, that that goſpel which they had received would certainly uſher them in at the gates of the kingdom of heaven, were their reception of it ſincere and in truth— for, ſaith he, then “the blood of Jeſus Chriſt the Son of God cleaſeth you from all ſin.”

Having thus far told them what was his errand, he ſets upon an explication of what he had ſaid, eſpecially touching our being cleaſed from all ſin— “Not,” ſaith he, “from a being of ſin; for ſhould we ſay ſo, we ſhould deceive ourſelves,” and ſhould prove that we have no truth of God in us, but by cleaſing, I mean a being delivered from all ſin, ſo as that none at all ſhall have the dominion over you, to bring you down to hell; for that, for the ſake of the blood of Chriſt, all treſpaſſes are forgiven you.

This done, he exhorts them to ſhun or fly ſin, and not to conſent to the motions, workings, enticings, or allurements thereof, ſaying, “I write unto you that ye ſin not.” Let not forgiveness have ſo bad an effect upon you as to cauſe you to be remiſs in Chriſtian duties, or as to tempt you to give way to evil. Shall we ſin becauſe we are forgiven? or ſhall we not much matter what manner of lives we live, becauſe we are ſet free from the law of ſin and death? God forbid. Let grace teach us another leſſon, and lay other obligations upon our ſpirits. “My little children,” ſaith he, “theſe things write I unto you, that ye ſin not.” What things? Why, tidings of pardon and ſalvation, and of that nearneſs to God, to which you are brought by the precious blood of Chriſt. Now, leſt alſo by this laſt exhortation he ſhould yet be miſunderſtood, he adds, “And if any man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous.” I ſay, he addeth this to prevent deſponding in thoſe weak and ſenſible Chriſtians that are ſo quick of feeling and of diſcerning the corruptions of their natures; for theſe cry out continually that there is nothing that they do but it is attended with ſinful weakneſſes.

Wherefore, in the words we are presented with two great truths.

I. With a supposition, that men in Christ, while in this world, may sin—, “If any man sin;” any man; none are excluded; for all, or any one of the all of them that Christ hath redeemed and forgiven, are incident to sin. By “may” I mean, not a toleration, but a possibility; “For there is not a man, not a just man upon earth, that doeth good, and sinneth not” (Ecclesiastes 7:20; 1 Kings 8:46).

II. The other thing with which we are presented is, an Advocate—, “If any man sin, we have an Advocate with the Father, Jesus Christ the righteous.”

Now there lieth in these two truths two things to be inquired into, as— First, What the apostle should here mean by sin. Second, And also, what he here doth mean by an advocate— “If any man sin, we have an Advocate.” There is ground to inquire after the first of these, because, though here he saith, they that sin have an advocate, yet in the very next chapter he saith, “Such are of the devil, have not seen God, neither know him, nor are of him.” There is ground also to inquire after the second, because an advocate is supposed in the text to be of use to them that sin—, “If any man sin, we have an Advocate.”

First, For the first of these— to wit, what the apostle should here mean by sin—, “If any man sin.”

I answer, since there is a difference in the persons, there must be a difference in the sin. That there is a difference in the persons is showed before; one is called a child of God, the other is said to be of the wicked one. Their sins differ also, in their degree at least; for no child of God sins to that degree as to make himself incapable of forgiveness; “for he that is begotten of God keepeth himself, and that wicked one toucheth him not” (1 John 5:18). Hence, the apostle says, “There is a sin unto death” (1 John 5:16). See also Matthew 12:32. Which is the sin from which he that is born of God is kept. The sins therefore are thus distinguished: The sins of the people of God are said to be sins that men commit, the others are counted those which are the sins of devils.

1. The sins of God’s people are said to be sins which men commit, and for which they have an Advocate, though they who sin after the example of the wicked one have none. “When a man or woman,” saith Moses, “shall commit any sin that men commit— they shall confess their sin— and an atonement shall be made for him” (Numbers 5:5-7). Mark, it is when they commit a sin which men commit; or, as Hosea has it, when they transgress the commandment like Adam (Hosea 6:7). Now, these are the sins under consideration by the apostle, and to deliver us from which, “we have an Advocate with the Father.”

2. But for the sins mentioned in the third chapter, since the persons sinning go here under another character, they also must be of another stamp— to wit, a making head against the person, merits, and grace of Jesus Christ. These are the sins of devils in the world, and for these there is no remission. These, they also that are of the wicked one commit, and therefore sin after the similitude of Satan, and so fall into the condemnation of the devil.

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

An advocate is one who pleadeth for another at any bar, or before any court of judicature; but of this more in its place. So, then, we have in the text a Christian, as supposed, committing sin, and a declaration of an Advocate prepared to plead for him— “If any man sin, we have an Advocate with the Father.”

And this leads me first to inquire into what, by these words the apostle must, of necessity, presuppose? For making use here of the similitude or office of an advocate, thereby to show the preservation of the sinning Christian, he must,

1. Suppose that God, as judge, is now upon the throne of his judgment; for an advocate is to plead at a bar, before a court of judicature. Thus it is among men; and forasmuch as our Lord Jesus is said to be an “Advocate with the Father,” it is clear that there is a throne of judgment also. This the prophet Micaiah affirms, saying, “I saw the Lord sitting on his throne, and all the host of heaven standing by him on his right hand and on his left” (1 Kings 22:19). Sitting upon a throne for judgment; for from the Lord, as then sitting upon that throne, proceeded that sentence against king Ahab, that he should go and fall at Ramoth-gilead; and he did go, and did fall there, as the award or fruit of that judgment. That is the first.

2. The text also supposeth that the saints as well as sinners are concerned at that bar; for the apostle saith plainly that there “we have an Advocate.” And the saints are concerned at that bar; because they transgress as well as others, and because the law is against the sin of saints as well as against the sins of other men. If the saints were not capable of committing of sin, what need would they have of an advocate (1 Chronicles 21:3-6; 1 Samuel 12:13-14)? Yea, though they did sin, yet if they were by Christ so set free from the law as that it could by no means take cognizance of their sins, what need would they have of an advocate? None at all. If there be twenty places where there are assizes kept in this land, yet if I have offended no law, what need have I of an advocate? Especially if the judge be just, and knows me altogether, as the God of heaven does? But here is a Judge that is just; and here is an Advocate also, an Advocate for the children, an Advocate to plead; for an advocate as such is not of use but before a bar to plead; therefore, here is an offence, and so a law broken by the saints as well as others. That is the second thing.

3. As the text supposes that there is a judge, and crimes of saints, so it supposeth that there is an accuser, one that will carefully gather up the faults of good men, and that will plead them at this bar against them. Hence we read of “the accuser of our brethren, that accused them before our God day and night” (Revelation 12:10-12). For Satan doth not only tempt the godly man to sin, but, having prevailed with him, and made him guilty, he packs away to the court, to God the judge of all; and there addresses himself to accuse that man, and to lay to his charge the heinousness of his offence, pleading against him the law that he has broken, the light against which he did it, and the like. But now, for the relief and support of such poor people, the apostle, by the text, presents them with an advocate; that is, with one to plead for them, while Satan pleads against them; with one that pleads for pardon, while Satan, by accusing, seeks to pull judgment and vengeance upon our heads. “If any man sin, we have an Advocate with the Father,

Jesus Christ the righteous.” That is the third thing.

4. As the apostle supposeth a judge, crimes, and an accuser, so he also supposeth that those herein concerned— to wit, the sinning children— neither can nor dare attempt to appear at this bar themselves to plead their own cause before this Judge and against this accuser; for if they could or durst do this, what need they have an advocate? for an advocate is of use to them whose cause themselves neither can nor dare appear to plead. Thus Job prayed for an advocate to plead his cause with God (Job 16:21); and David cries out, “Enter not into judgment with thy servant,” O God, “for in thy sight shall no man living be justified” (Psalm 143:2). Wherefore, it is evident that saints neither can nor dare adventure to plead their cause. Alas! the Judge is the almighty and eternal God; the law broken is the holy and perfect rule of God, in itself a consuming fire. The sin is so odious, and a thing so abominable, that it is enough to make all the angels blush to hear it but so much as once mentioned in so holy a place as that is where this great God doth sit to judge. This sin now hangs about the neck of him that hath committed it; yea, it covereth him as doth a mantle. The adversary is bold, cunning, and audacious, and can word a thousand of us into an utter silence in less than half a quarter of an hour. What, then, should the sinner, if he could come there, do at this bar to plead? Nothing; nothing for his own advantage. But now comes in his mercy— he has an Advocate to plead his cause— “If any man sin, we have an Advocate with the Father, Jesus Christ the righteous.” That is the fourth thing. But again,

5. The apostle also supposeth by the text there is an aptness in Christians when they have sinned, to forget that they “have an Advocate with the Father”; wherefore this is written to put them in remembrance— “If any may sin, [let him remember] we have an Advocate.” We can think of all other things well enough— namely, that God is a just judge, that the law is perfectly holy, that my sin is a horrible and an abominable thing, and that I am certainly thereof accused before God by Satan.

These things, I say, we readily think of, and forget them not. Our conscience puts us in mind of these, our guilt puts us in mind of these, the devil puts us in mind of these, and our reason and sense hold the knowledge and remembrance of these close to us. All that we forget is, that we have an Advocate, “an Advocate with the Father”—that is, one that is appointed to take in hand in open court, before all the angels of heaven, my cause, and to plead it by such law and arguments as will certainly fetch me off, though I am clothed with filthy garments; but this, I say, we are apt to forget, as Job when he said, “O that one might plead for a man with God, as a man pleadeth for his neighbour!” (Job 16:21). Such an one Job had, but he had almost at this time forgot it; as he seems to intimate also where he wisheth for a daysman that might lay his hand upon them both (Job 9:33). But our mercy is, we have one to plead our cause, “an Advocate with the Father, Jesus Christ the righteous,” who will not suffer our soul to be spilt and spoiled before the throne, but will surely plead our cause.

6. Another thing that the apostle would have us learn from the words is this, that to remember and to believe that Jesus Christ is an Advocate for us when we have sinned, is the next way to support and strengthen our faith and hope. Faith and hope are very apt to faint when our sins in their guilt do return upon us; nor is there any more proper way to relieve our souls than to understand that the Son of God is our Advocate in heaven. True, Christ died for our sins as a sacrifice, and as a priest he sprinkleth with his blood the mercyseat; ay, but here is one that has

sinned after profession of faith, that has sinned grievously, so grievously that his sins are come up before God; yea, are at his bar pleaded against him by the accuser of the brethren, by the enemy of the godly. What shall he do now? Why, let him believe in Christ. Believe, that is true; but how now must he conceive in his mind of Christ for the encouraging of him so to do? Why, let him call to mind that Jesus Christ is an Advocate with the Father, and as such he meeteth the accuser at the bar of God, pleads for this man that has sinned against this accuser, and prevaieth for ever against him. Here now, though Satan be turned lawyer, though he accuseth, yea, though his charge against us is true, (for suppose that we have sinned,) “yet our Advocate is with the Father, Jesus Christ the righteous.” Thus is faith encouraged, thus is hope strengthened, thus is the spirit of the sinking Christian revived, and made to wait for a good deliverance from a bad cause and a cunning adversary; especially if you consider.

7. That the apostle doth also further suppose by the text that Jesus Christ, as Advocate, if he will but plead our cause, let that be never so black, is able to bring us off, even before God’s judgment-seat, to our joy, and the confounding of our adversary; for when he saith, “We have an Advocate,” he speaks nothing if he means not thus. But he doth mean thus, he must mean thus, because he seeketh here to comfort and support the fallen. “Has any man sinned? We have an Advocate.” But what of that, if yet he be unable to fetch us off when charged for sin at the bar, and before the face of a righteous judge?

But he is able to do this. The apostle says so, in that he supposes a man has sinned, as any man among the godly ever did; for we may understand it; and if he giveth us not leave to understand it so, he saith nothing to the purpose neither, for it will be objected by some— But can he fetch me off, though I have done as David, as Solomon, as Peter, or the like? It must be answered, Yes. The openness of the terms ANY MAN, the indefiniteness of the word SIN, doth naturally allow us to take him in the largest sense; besides, he brings in this saying as the chief, most apt, and fittest to relieve one crushed down to death and hell by the guilt of sin and a wounded conscience.

Further, methinks by these words the apostle seems to triumph in his Christ, saying, My brethren, I would have you study to be holy; but if your adversary the devil should get the advantage of you, and besmear you with the filth of sin, you have yet, besides all that you have heard already, “an Advocate with the Father, Jesus Christ the righteous,” who is as to his person, in interest with God, his wisdom and worth, able to bring you off, to the comforting of your souls.

Let me, therefore, for a conclusion as to this, give you an exhortation to believe, to hope, and expect, that though you have sinned, (for now I speak to the fallen saint) that Jesus Christ will make a good end with the— “Trust,” I say, “in him, and he shall bring it to pass.” I know I put thee upon a hard and difficult task for believing and expecting good, when my guilty conscience doth nothing but clog, burden, and terrify me with the justice of God, the greatness of thy sins, and the burning torments is hard and sweating work. But it must be; the text calls for it, thy case calls for it, and thou must do it, if thou wouldst glorify Christ; and this is the way to hasten the issue of thy cause in hand, for believing daunts the devil, pleaseth Christ, and will help thee beforehand to sing that song of the church, saying, “O Lord, thou hast pleaded the causes of my soul; thou hast redeemed my life” (Lamentations 3:58). Yea, believe, and hear thy pleading Lord

say to thee, “Thus saith thy Lord the Lord, and thy God that pleadeth the cause of his people, Behold, I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury; thou shalt no more drink it again” (Isaiah 51:22). I am not here discoursing of the sweetness of Christ’s nature, but of the excellency of his offices, and of his office of advocateship in particular, which, as a lawyer for his client, he is to execute in the presence of God for us. Love may be where there is no office, and so where no power is to do us good; but now, when love and office shall meet, they will surely both combine in Christ to do the fallen Christian good. But of his love we have treated elsewhere; we will here discourse of the office of this loving one. And for thy further information, let me tell thee that God thy Father counteth that thou wilt be, when compared with his law, but a poor one all thy days; yea, the apostle tells thee so, in that he saith there is an Advocate provided for thee. When a father provides crutches for his child, he doth as good as say, I count that my child will be yet infirm; and when God shall provide an Advocate, he doth as good as say, My people are subject to infirmities. Do not, therefore, think of thyself above what, by plain texts, and fair inferences drawn from Christ’s offices, thou are bound to think. What doth it bespeak concerning thee that Christ is always a priest in heaven, and there ever lives to make intercession for thee (Hebrews 7:24), but this, that thou art at the best in thyself, yea, and in thy best exercising of all thy graces too, but a poor, pitiful, sorry, sinful man; a man that would, when yet most holy, be certainly cast away, did not thy high priest take away for thee the iniquity of thy holy things. The age we live in is a wanton age; the godly are not so humble, and low, and base in their own eyes as they should, though their daily experience calls for it, and the priesthood of Jesus Christ too.

But above all, the advocateship of Jesus Christ declares us to be sorry creatures; for that office does, as it were, predict that some time or other we shall basely fall, and by falling be undone, if the Lord Jesus stand not up to plead. And as it shows this concerning us, so it shows concerning God that he will not lightly or easily lose his people. He has provided well for us— blood to wash us in; a priest to pray for us, that we may be made to persevere; and, in case we foully fall, an advocate to plead our cause, and to recover us from under, and out of all that danger, that by sin and Satan, we at any time may be brought into.

But having thus briefly passed through that in the text which I think the apostle must necessarily presuppose, I shall now endeavour to enter into the bowels of it, and see what, in a more particular manner, shall be found therein. And, for my more profitable doing of this work, I shall choose to observe this method in my discourse—

METHOD OF THE DISCOURSE.

FIRST, I shall show you more particularly of this Advocate’s office, or what and wherein Christ’s office as Advocate doth lie.

SECOND, After that, I shall also show you how Jesus Christ doth manage this office of an Advocate.

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

FOURTH, I shall also show you what excellent privileges they have, who have Jesus Christ for their Advocate.

FIFTH, And to silence cavillers, I shall also show the necessity of this office of Jesus Christ.

SIXTH, I shall come to answer some objections; and,

LASTLY, To the use and application.