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John Bunyan (1628-1688) PUBLISHER'S FOREWORD John Bunyan was born in Elstow, near Bedford, England, sometime in the fall of 1628, the first of three children born to Thomas and Margaret Bunyan. The parish register states that he was baptized on November 30, 1628. In Grace Abounding Bunyan describes his descent as
understated and innumerable generations. He was especially gutted about his father's house; for him it was about ranking to be the meanest and most despised of all families in the land. Sir Walter Scott thought John Bunyan was a Gypsy descent because his father was traveling tinker, mender pots and pans. But historians consider the
occupation as somewhat like that of a village blacksmith. Bunyans were not homeless; they were landowners, but farmers' stock. Bunyan's education took a short period of time, and it wasn't long before he was helping his father and learning to trade himself. On his sixteenth birthday Bunyan joined Cromwell's New Model Army,
introducing him to the Puritan movement. After this military stint, he settled down as a tinker (brazier) and married at the age of twenty. In 1653, Bunyan joined the Puritan Free Church in Bedford, and in 1657 he took on his first role as a field preacher. At this time there were scores of men, most with little education, who were preaching to
nonconformist audiences across England. With the restoration of Charles II to the throne, these preachers were suspects and under arrest. Bunyan was arrested in 1660 and imprisoned for more than eleven years for refusing to abstain from preaching. Grace abounding to the chief sinner, written in this imprisonment, is a spiritual
autobiography of Bunyan, a traveling tinker who became a brilliant preacher and author. This is the genre of Augustine Confessions and Thomas Kempis's imitation of Christ. This is not a detailed description of Bunyan's early life, as it tells us very little about his youth, education, military experience and marriage. Written in 1666, Grace
Abounding chronicles Bunyan's spiritual journey from a blasphemous life filled with curses, blasphemous life and work have believed that Bunyan wrote too disparagingly in his early life. George Offor, editor of a three-volume compilation of
Bunyan's works, points out: a big difference in perspective has been made by learned men about whether The Bunyan account himself should be understood literally because it follows his bad actions before his conversion. whether he sees himself through a glass with which his evil habits are increased. No one can doubt his perfect
honesty. He clearly tells his bad as well as his redeemer qualities; also his narrative seems to be exaggerated.1 Grace Abounding is an autobiography that begins with quilt and despair and ends a heart full of comfort, a grateful heart for the grace of abounding. Those who have read both Grace Abounding and The Pilgrim's Progress will
realize that The Pilgrim's Progress, which is a remarkable measure, has the same life as described in Grace Abounding, but in allegories rather than simply narrative. George Offor makes this point when he quotes Dr. Cheever: As you read Grace Abounding, you're ready to say at every turn, here's the future author of Pilgrim's Progress.
It's as if you stood next to some great sculptor, and watched every movement of the chisel, seeing your design; so that every blow to some new feature of beauty in the future comes clearly into view.2 Ernest W. Bacon in a recent biography based on recent historical research makes the same point: the experience he [Bunyan] records of
Grace Abounding is seen from the Pilgrims's Progress characters, and there is little doubt that he couldn't write a great allegory had he not experienced God's rescue compassion recounted by autobiography. It has a uousive vitality and eternal youth about it, is a record of Puritan's experience unparalleled, and spiritual stimuli of great
value.3 The importance of Grace Abounding is summed up by Hugh Martin: Grace Abounding is one of the greatest stories of God's dealings with the human soul—put on a shelf next to such treasures as Augustine's Confessions, Law's Serious Call, Baxter's Autobiography, and Wesley's account of his spiritual travail.4 preface or short
account of this work written by the author, and dedicated to those whom God has counted him worthy beget to believe, his ministry of the word children, grace to be with you, Amen. I am taken from you in the presence and so tied so that I cannot fulfill this duty that from God lies to me, to you, to your forth edifying and build faith and
holiness, etc., however, that you may see my soul's father's care and desire for your spiritual and eternal well-being; I am now again, as before, from the leopard mountains (S. of Sol. 4.8), do look even after you all, very longing to see your safe arrival in the desired
sanctuary. I thank God for every memory you have; and rejoice, even if I hold among the teeth of lions in the wilderness, in mercy and knowledge of Christ, our Redeemer, which God has given unto you with an abundance of faith and love. Your hungerings and thirstings continue after further acquaintance with the Father, His
Son; your tenderness from the heart, your tremor in sin, your sober and holy deporte also before god and people is a great refreshment to me; For ye are my glory and joy (1. Thess. 2.20). I've sent you here attached, drop that honey that I've removed from lion's carcass (14.5-9 j.). I have eaten from it myself too, and am much refreshed
thus. (The temptations when we met them at first are like a lion roaring on Samson, but if we overcome them, we'll find a honey nest in them.) The philistines don't understand me. It is something of God's work relationship to my soul, even from the very first, to date; where you can perceive my castings down,
and raising; for he goth wives, and his hands make up whole. It is written in the scriptures (Isa. 38.19), the Father communicates god's truth to the children. yes, it is for this reason that I slept so long in Sinai (5. Deut. 4.10, 11) to see the fire and the cloud and darkness, that I may fear the Lord all days of my life on earth and tell of his
miraculous works to my children (Ps. 78.3-5). Order of Moses (No. 33.1, 2) on the journey of the children of Israel from Egypt to the land of Canaan; and also commanded them to remember their forty-year journey in the wilderness to
humiliate you and prove thee to know what was in your heart, whether or not you will keep His commandments (8.2. D. 8.2). I have therefore tried to do so; and not only so, but also publish it; that if God did, others might be remembered for what He has done in their souls as he reads His work on me. It is beneficial for Christians often
calling to mind the very beginnings of grace with their souls. It is a night to keep to the Lord a lot for their removal from the land of Egypt: this is the night of the Lord to be observed of all the children of Israel in their generations (2008). O my God, says David (Ps. 42.6), My soul is dropped into me; wherefore, I will remember thee from the
land of Jordan, and of the Hermonites from Mount Mizar. He also remembered the lion and the bear when he went to fight the Gath giant (I Sam. 17.36, 37). It was Paul's accustomed manner (Ap. d. 22), and that when they tried for his life (Ap. d. 24) to open up his asses, his way of focusing; he would think of the day and the hour in which
he first met with grace; for he found their support uneeded un him. After God had brought the children of Israel through the Red Sea, far into the desert, they had to turn again quite a grip to remember the drowning of their enemies there (No. 14.25). Because although they sang His praise before, however, they soon forgat his works (Ps.
106,11-13). In this my discourse you can see a lot; much, I say, of God's mercy to me. I thank God I can count it a lot because it was above my sins and Satan's temptations too. I remember my fears, and doubts, and sad months with they are like the head of Goliath in my hand. David had nothing like the Sword of Goliath, even the sword of Goliath, even the sword of Goliath in my hand.
that should have been had been in his bowel; for it was the great sight and remembrance that preached the liberation, and my great fear of dying forever! They bring to my mind the commemoration of my great help, my great support from heaven, and the great
grace that God was as miserable as I was. My dear children, call in mind the previous days and ancient years: remember also your songs at night; and the commune with your heart (Ps. 77.5-12). yes, diligently seek, and leave not to seek in the corner there, for treasures are hidden, even the treasures of your first and second experience,
of the grace of God against you. Remember, I say the word that first kept to you; remember the fear and fear of death and hell of your conscience; also remember the man? Have you forgotten the close, the milk house, the stable,
the barn, and the like, where God was to visit your soul? Remember also the Word-Word, I say, to which the Lord has created hope for you. If ye have sinned against you; or if the heavens are hidden from your eyes, remember that it was
with your father, but of them all the Lord delivered me. I could have expanded much in this discourse, about my temptations, and the raizzes of sin; and the kindness of charity and the work of God with my soul. I could have also stepped into a style much higher than the one in which I here discoursed, and could have adorned all things
over here I seemed to do, but I dare not. God did not play, persuading me, the devil did not play temptingly for me, nor did I play when I sank like an impassable pit when the fits of hell caught hold on me; wherefore, I must not play in my relationship with them, but be clear and simple, and lay down it as it was. He who likes him to receive
it; and that's not what makes him produce better. Farewell. My dear children, milk and honey are beyond this desert, God is merciful to you and grants that you may not be sly to go to the earth. JOHN BUNYAN GRACE COUNTLESS TO THE CHIEF SINNER OR, A BRIEF CONNECTION WITH THE EXTREME MERCY OF GOD IN
CHRIST, HIS POOR SERVANT JOHN BUNYAN 1. that the goodness and gift of God may be more progressive and magnified before the sons of man. 2. About my then, as many well knew, it was a low and remarkable generation; my father's house is that rank, which is the meanest and most despised of all families in the land. Therefore,
I do not here, as others, boast with noble blood or with a born state, according to the flesh; although, as all considered, I raise the Majesty of heaven, for by this door he brought me into this world to accept the grace and life which is in Christ by the gospel. 3. However, despite the cynicism and inconvenience of my parents, it rejoiced that
God would put it in his hearts to bring me to school to learn both to read and to write; what I also achieved, according to the number of children of other poor men; although to my shame I confess, I soon lost that little I learned, and that even almost completely, and that long before the Lord did his kind work of focusing on my soul. 4. As for
my natural life, for a time when I was without God in the world, it was indeed in accordance with the course of this world, and the spirit that now works for the children of disobedience (Ephesus 2.2, 3). It was my pleasure to be taken captive by the devil at his will (II Tim. 2.26). Being filled with all the injustices that also worked so hard and
placed itself in both my heart and life, and that of the child, that I had only a few equals, especially in the light of my years, which was gentle, which is few, both for curse, swearing, lying, and blaspheming of god's holy word. 5. yes, it settled and rooted in me in these things that they became second nature to me; , which, as I
also did with the soberness which it believed, was so offended by the Lord that even in my childhood He scared me with a terrible dreams and filled me with terrible dreams and frightened me with a terrible vision; for often after I had spent this and the other day in sin, I have in my bed is very afflicted, but asleep, with concern devils and wicked spirits, who still
as I then thought, work to draw me away with those of whom I could never get rid of. 6. I, too, in these years would be very afflicted and worried about the thoughts; still fearing that it will be my many who will finally be
among those devils and hellish devils out there, are bound by the chain and bond of eternal darkness until the judgment of the big days. 7. These things, I say when I was a while a child, but nine or ten years old, were so suffering my soul that when in the midst of my many sports and childish vanities, amidst my futile companions, I was
often much dropped and afflicted in my mind with it, however I couldn't let go of my sins. yes, I was also a tad overcome with the despair of life and heaven that I was necessary that I went there, I might be a rather tormentor than being taught
myself. 8. For some time afterwards, these terrible dreams left me, which I too soon forgot; for my joys quickly turned from their remembrance, as if they had never been: therefore, with greater greed, according to the power of nature, I still let go of my wartessers and pleased with all the violations against the law of God, so until I came
into a state of marriage, I was the source of the great calling that kept me together, was all youth that kept me a business., for all kinds of fornication and indicity. 9. Yes, such a prevalent was the flesh and fruits of this poor soul of mine, which was not a miracle of precious grace to prevent, I was not only killed by the stroke of eternal
justice, but also had set myself open, even the stroke of this law, causing some embarrassment and open shame before the face of the world. 10. In those days, my thoughts about religion were very sad to me; I could not bear it myself, nor that someone else should; so that when I've seen some read in these books relating to Christian
piety, it would be because it was a prison for me. Then I said unto God, Depart from me, for I desire not to know thy ways (21.14. I now had a void of all good rewards, heaven and hell were both out of sight and mind; and as saving and damning, they were at least in my thoughts. O Lord, thou knowth my life, and my knees were not
hidden from thee. 11. However, I remember well that although I was able to sin with the greatest joy and ease, and to rejoice in the vile of my companions; nevertheless, even if I have at any time seen evil things, of those who preach goodness, it would make my spirit tremble. As once, mostly the rest, when I was at my height of vanity,
however, hearing one swear that had to reckon with a religious man, it was such a big stroke to my spirit that it made my heart a ache. 12. But God did not leave me completely, but followed me calmly, not now with conviction, but judgments; however, for example, were confused by grace. Once I fell into a sea stream, and hardly escaped
drowning. One more time I fell out of the boat on the Bedford River, but compassion still preserved me alive. In addition, another time, while out with one of my comrades, it chanced that the adder passed along the highway; wherely I, having a stick in my hand, hit him over the back; and by deafening her, I forced open my mouth with my
stick, and plucked her stings with my fingers to handle, had no God to be merciful, I could, with my despair, have brought myself to my end. 13. I have also observed gratitude; when I was a soldier, I, with others, was directed to go to such a place to besiege it; when I was ready to go, one of the company wanted to go into my room; to
which, when I had agreed, he took my place; and coming to siege, when he stood guards, he was shot in the head with a slucish ball of a musket, and mercy, but none of them aroused my soul for righteousness; wherefore, I sinned, and did pull forth more and more against God, and i
was atutend to my salvation. 15. Now, after that, I turned my position into a married state, and my grace was to enlighten a wife whose father was godly. This woman and I, though we got together as the poor might be, not having as much household stuff as food or spoon betwixt for both of us, did she came from her side, Plain Man's
Pathway to Heaven, and practice Piety, which her father had left him when he died. In these two books I sometimes read with him where I also found a few things that were a little pleasing to me; but all this while I met without conviction. She also often tells me who the godly man her father was, and how he reprove and correct the vice,
both in his house, and among his neighbors; how hard and sacred life he lived in his day, both in words and in the beginning. 16. Therefore, these books with this relationship, although they did not reach my heart to awaken it to my sad and sinful state, nevertheless they sanctified me some desires for religion, so that since I did not know
better, I fell very eagerly with the time religion; wit, go to church twice a day, and that also with the above all; and there should be very devoutly, both say and that with great devotion, even all things, both high place, priest,
official, vest, worship, and who still belong to the church; counting all things holy who was there, and especially the priest and official happiest, and were the chief of the holy temple to carry out His work there. 17. This vanity became so strong when I had
the spirit that was I, but seen the priests, although never so sordid and debaushed in his life, I could find my spirit fall under him, reverence him, and knit unto him: Yes, I thought of the love I did to bear them, assuming they were ministers of God, I could have deposited at their feet, and they have trampled them; their name, their clothes
and work, were so intoxicated and to ani upsoor me. 18. After I had been at it for a long time, another thought came to my mind; and it was, were we of the Israelites or not? To find in the scriptures that they were once god's peculiar nation, think I, if I were one of this race, my soul is Be happy. Now again, I found me a great yearn to settle
on this issue, but couldn't tell how I should. Finally, I asked my father about it; who told me, no, we don't. So I fell into my spirit of hope, and it remained so. 19. But all this, but I was not reasonable against danger and sin of evil; I was kept in the light that sin would damn me, what religion s what i followed unless I was found in Christ. No, I
never thought about Him, nor whether there was one or not. Thus a man, while blind, doth wanders, but wearieth himself with vanity, as he knows, there is no way to God's city (Eccl. 10.15). 20. But one day, among all our sermon sermons, his subject was the Sabbath days and the evil that had broken it, either through work, sports or
others. Now I was, despite my religion, one that was much delighted for all sorts of vice, and especially it was on a day that I comforted myself with it, so I fell into my conscience according to his sermon, thinking and believing that he made a sermon with the aim to show me my evil doing; and at that time I felt what the fault was, though
never before that I can remember; but then I now loaded it very much, and it went home when the sermon ended, with a great burden on my spirit. 21. This, for that moment, was a beumb tendon in my best delights, and was an embarrassment to my former enjoyment to me; but behold, it lasted not, because before I was well dined, the
trouble began to go to my mind, and my heart returned to my old course: but oh! how glad I was that this problem had gone from me, and that fire was extinguished, that I could err again without control! So when I was happy with my food, I shook the sermon out of my mind, and to my old show of sports and gaming I came back with great
iov. But on the same day that I was in the middle of a cat's game and struck that one blow from the hole, just as I was going to attack it a second time, the voice suddenly shot from heaven, or thou shall you sin and go to hell? In it I was put on a bad maze: wherefore,
leaving my cat on the earth. I looked at heaven, and I was as if I had seen, through the eves of my understanding, the Lord Jesus, looking at me, as if very much dissatisfied with me, and as if he were severely threatened me with some severe punishment for these and my other wicked acts. 23. I had not been conceived in my mind
before, but suddenly this conclusion was strapped to my spirit, for the former allusion again stifled my sins in front of my face, that I was a great and sad sinner, and that it was now too late for me to take care of heaven; for Christ will forgive me, nor forgiveness for my violations. Then I fell for musing on this too; while I was thinking about
it, and fearing that it would not be, I felt that my heart sinked in despair, concluding, it was too late; and therefore I decided in my mind, I will continue in sin; because, I think I, if so, my country is definitely miserable; miserable; miserable, if I left my sins, and but miserable if I followed it; I can, but be damned, and if I have it, I was so good at being
cursed for many sins to be damned for a little. 24. So I stood in the middle of my game, before all that was there then; but I say that I have reached this conclusion, I returned desperately again to my sport; and I remember well that at the moment this kind of despair was my soul, that I was
convinced that I could never achieve any consolation other than what I should go into sin; for the heavens were already gone, let me not think of it; wherefore, I found in me a great desire to take my sin, still studying what sin was determined, that I might taste the sweetness of it; and I have begun as much as I could to fill my belly with my
delicate, that I should not die before I had my desire; for this I was very afraid. In these cases, I protest before God, I am not lying, nor will I make this kind of speech; they were true, strong, and with all my heart my desires; the good Lord, whose grace is unsearchable, forgive me my transgression. 25. And I am very sure that this
temptation of the devil is more than usual among poor creatures than many realize, even to surpass their spirits with a curvy and mourning heart frame and conscience benumbing; who frames, he's idle and slily supplieth with such despair that while not much guilt visits the soul, however, they constantly have a secret conclusion in them
that there is no hope for them; for they shall go (Jer. 2.25; 18.12). 26. So I went into sin with great greed of mind, still grudging that I couldn't be as pleased with it as I would do. It was continuing with me for about a month or more; but one day when I stood at the neighbor's shop window, and kept curse and
oath, and playing madman, after my won way, there sat with a woman from the house, and heard me, who, although she was very loose and ungiving worthless, yet protested that I swore and cursed at the most fearful rate that she was made to tremble to hear me; and told me further: That I was the single most singuan, which she had
ever heard in my entire life; and that I, in doing so, could have spoiled all the youth all over the city if they came, but in my company, 27. In this unprodromy, I was silenced and secretly embarrassed, and also, as I thought, before heavenly God; therefore, while I stood there, and put my head down, I wholeheartedly wanted me to be a little
child again so that my father could learn speak without this evil vow; because I think I'm so accustomed to it that it's futile for me to think about reformation because I think it can never be. 28. But as it happened, I do not know; I did from this time forward to leave my vow that it was a great miracle for myself to respect it; and whereas I did
not know before how to speak, unless I had previously made oar and one more, that my words should have authority; now I without it could talk better, and with more pleasant than ever before. All this, as long as I knew that there was no Jesus Christ, nor did I leave my sport and plays. 29. But quickly afterwards, I fell into society with one
poor man who made the profession of religion; which, as I thought then, spoke pleasantly of the scriptures and religious matters; wherefore, falling into some love and liking with what he said, I led me to my Bible, and began to enjoy reading, but especially with its historical part; for, as in Paul's letters, and scriptures, that nature, I could not
them guite well, and then I should comfort them; yet now and then should break one, and it afflict my conscience; but then I should repent, and say I was sorry for it, and promise God to do better next time, and there to get help again, because then I thought I pleased God as well as any man in England. 31. I therefore continued for about
a year; all this time our neighbors took me to a very devout man, a young and religious man, and wondered many to see such great and famous changes in my life and manners; and even, as I have seen well since then, if I had then died, my condition
was very frightened; well, this, I say, continued for about twelve months or more. 32. But I say, my neighbors were amazed at this my great conversion, from astounding blasphemous to something like moral life; and even that they might well; for this my going was as great as Tom the bedlam to become a sober man. So now they began to
praise, praise, and speak well about me, both on my face and behind me. Now I, as they said, was pious; Now, I had become the right honest man. when I realized that these were their words and opinions about me, it pleased me mighty well. Though, as of yet, I was nothing but a bad painted hypocrite, but I liked to talk about one that
was truly pious. I was proud of my deity, and I did everything I did to do it, either to or whether be well spoken by a man. And so I continued for about the ringing, but my conscience began to be gentle, I think that this practice was, but
dedicates, and therefore forced myself to leave it, however, in my opinion, it broke down; wherefore, I should go to a pointed house and look at it, even though I will not be in the ring. But I think it doesn't become a religion, nor did I force myself, and it looks even more; but guickly afterwards. I began to think; How if one of the calls should
drop? Then I chose to stand under the far beam, which puts the overthwart spike from side to side, thinking there I could stand for sure, but then I think again, if the call drop with a swing, it might first hit the wall, and then rebounding on me, would kill me for all that light. It made me stand on the door of the spire; and now, I think, I'm safe
enough; because if the call were to then fall, I can slip behind these thick walls and it should be kept in spite of. 34. So I would go to them in the ring, but I would not go beyond the spires; but then it came into my head: How, if the same spike falls? And this thought, it may fall on the aught I know when I stood and looked, was constantly so
shaken my mind that I pricked not to stand at the spike door anymore, but was forced to flee, fearing the spike would fall on my head. 35. Another thing was my dance; I was a full year before I could quite leave it; but all this when I thought I kept this or this commandment, or did, by word or work, anything which I thought was good, I had
great peace in my conscience; and should think by himself, God can not choose, but now be pleased with me; Yes, to link it in my way, I think no man in England could please God better than I. 36. But, poor not encirclement, as I was, I was all but ignorant of Jesus Christ, and go on to establish my own righteousness; and had gone there,
there was no God in mercy, showed me more about my state of nature. 37. But in a day of god's goodness, the gift made me Bedford work on My calling; and on one of the streets of this city I came to a place where three or four poor women sat at the door, and talked about the things of God; and now, being willing to hear them in
discourse, I almost pulled to hear what they said, because I was now a brisk talkers also myself on religious issues, but I did not understand, but I did not understand that because they were far above, from my reach, because their speech was about a new birth, the work of God in their hearts, also about it how
they were convinced of their plight in nature; they talked about how God had visited his souls with His love for the Lord Jesus and by what words and promises they had been restored, comforted, and against 
had been afflicted and how they had begun in his attacks. They also discoursed on their miserable heart, their infidelity; and contemptuous, contemptuous, and aused them speak; they spoke with such a pleasant
language of the scriptures and with the appearance of mercy in all things that they were with me as if they were people who lived alone and did not count among neighbors (No. 23.9). 39. In it, I felt that my heart began to tremble when the mistrust of my condition was in vain; for I saw that in all
my thoughts about religion and salvation, the new birth never healed into my mind, nor did I know that I comforted the word and the promise, nor the deception and betrayal of my wicked heart. As for secret thoughts, I did not drink any notice of them; neither did I understand what was the temptations of Satan, nor how they had to contend
and resist, etc. Therefore, when I had heard and considered what they said, I left them and went back to my work, but their speeches and speeches went with them I was convinced that I wanted a true badge of a truly pious man,
and also because with them I was convinced of the happy and blessed state of him who was so one. 41. I would therefore often have to make my business go over and over again to this poor people's society, because I could not stop u.c and the more I went between them, the more I questioned my position; and, as I still remember, at
the moment I found two things in me, to which I sometimes wonder, especially in view of what blind, ignorant, sordid and ungiving carelessly repent, but just before I was; one was the great tenderness of the heart that made me fall according to the belief of what by the scriptures they claimed; and the other was great
bending my mind for constantly meditating on it, and about all the other good things that anytime I heard or read. 42. With these things, I think it was so fixed to eternity, and for things about the kingdom of heaven, that is, as far as I knew,
lai gan yet, God know, I knew, but little; that neither joy, nor reliance, nor threats, can loosen it, or cause it to go forth; and although I may speak with shame, however it is very coping with a certain truth, then it would be so difficult for me to have to take my mind from heaven to earth, as I've found it often since it again from earth to
heaven, 43. One thing I can't skip: In our city there was a young man, to whom my heart was knitted more than any other, but he is the worst creature of curses and swearing, and swearing, and swearing, and swearing, and swearing, and swearing, and swearing.
he did it; he, after his old vows and mad way, replied he was fine. But, Harry, I said, why are you swearing and curse it? What the hell would the company do if it weren't like I am? 44. For this time, I met with some of Ranter's books, which were nominated
by some of our citizens, whose books were also highly appreciated by several old professors; some of them I read, but could not pass judgment on them; wherefore, when I read unto them, I do not leave
me unto my blindness, either to confirm or condemn this doctrine; if it is from God, let me not despise it; if it's from the devil, let me not be deceived, I humbly ask you. I was one religious intimate companion all this time and it was a bad man that I talked about
before; but for this time he also became the happiest Ranter and gave himself unto all kinds of filthiness, especially dirt; he would laugh at all the exhortations to abstinence. When I work to reproach his wickedness, he would laugh over, and pretend that he had gone through
all religions, and could never light on the right until now. He also told me that after a few days we should see all professors turn to Ranters' roads. Therefore, as I abomined these damned principles, I left my company and became to him as great as I was before the familiar. 45. This man was not just tempted to me; but my call to lie in this
country, I happened to light a multi-man company who, although strictly religious in the past, was still swept away by these ranters. They would also talk to me about their paths and condemn me as legitimate and dark; pretending that they had only achieved perfection, which would do what they did, not sin. Oh! these temptations were
suitable for my body, I am only a young man, and my nature in its primordial; but God, who I hope had made me for the better thing, kept me in fear of his name, and hated that I should accept such principles. And blessed is God, who placed it in my heart, that he should weep and be led without still trusting my own wisdom; because I
have a having seen even the effects of this prayer, She is keeping me not only from ranting mistakes, but also from those who have sprued up ever since. The Bible was dear to me these days. 46. And now, in my belongings, I began to look in the Bible was dear to me these days. 46. And now, in my belongings, I began to look in the Bible was dear to me these days.
were sweet and pleasant to me; and of course I never made the Bible, either reading or meditation; still calling to God that I may know the truth and the way to heaven and glory. 47. And as I continued and read, I lit up the passage: One of them is given the word of wisdom; another word of knowledge with the same Spirit; and another
faith, u.c. (1, Kor. 12.8, 9), And though, as I have seen, the holy spirit of this scripture is planning, in particular, things extraordinary, even that understanding and wisdom that other Christians had. On that word I wondered, and could not say what to
do, especially that the word faith put me to it, because I could not help, but sometimes the question is whether I had any faith or not; for I feared that it would exclude me from all the blessings which other good men had given them from God; but I was against to conclude I had no faith in my soul; because if I do, think I will, then I count
myself very castaway indeed. 48. No, I said to myself, although I am convinced that I am ignorant of the Sot, and that I wish these gifts of blessed knowledge and understanding to other good people; however, at risk, I will stop I am not entirely incredulous, although I do not know what faith is. For I was shown, and also that as I have seen
it, Satan, that those who come to an unbelief state, neither rest nor remain in their souls; and I was a preterg, which fell into rather despair. 49. Therefore, with this recommendation, I was afraid for a while to see my will of faith; but God would not forgive me in such a way as to withdraw and destroy my soul, but continually, against this my
blind and sad conclusion, created in me such a premise, so that I could in this deceive myself, that I could not rest the content until I now come some certain knowledge, whether I had faith or not; it always works in my mind, but how if you want faith really? But how can you tell if you have faith? And, moreover, I saw for sure, if I didn't, I
was sure to die forever, 50. Although I tried to look at the faith business in the first place, after a short time, I was better at considering the case. I was prepared to put myself in court, whether I had faith or not. But unfortunately, the bad wretch, so ignorant and brutish, was to me that I knew to this day no more than to do it than I know how
to start and accomplish that rare and curious piece of art, which I never saw nor considered. 51. while I did consider it and being put on my plunge on it, because you need to know that until now I had this point broken my mind so that no man just had to hear and consider, tempt came with his delusion that there was no way for me to
know I had faith, but by trying to work some miracle: encouraging those scriptures that seemed to look this way to implement and strengthen his temptation. No, one day when I was betwixt Elstow and Bedford, the temptation was hot over me to try if I had faith in doing some miracle: what a miracle at that time it was, I must say in
puddles, which were horse pads, Be dry; and to dry places, Are you in puddles. And indeed, one time I was going to say so really; but just as I am going to speak, this thought came to my mind, but go under the turged and pray first that God will give you might. But when I was in the end to pray, it came hot over me that if I asked and
came again and tried to do it, and still nothing, notwithstanding, then make sure I had no faith but was castaway and lost. No, think I would, if it were, I would never try yet, but will stay a little longer. 52. I therefore continued with great loss; because I thought if they had only faith that could do such wonderful things, then I concluded that in
the present I did not have it, nor for a while yet, always wanted it. Thus I was tossed between the devil and my ignorance, and so distracted, especially in some cases, that I couldn't tell what to do. 53. For this time, the state and happiness of these poor people in Bedford was thus a dream or vision that represented me. I saw as if they
were out on the sunny side of some high mountain, kept refreshing myself with pleasant joists from the sun while I was shivering and shrinking in the cold, afflicted with frost, snow and dark clouds. Methought, also betwixt me and them, I saw a wall that had a compass on this mountain; now, through this wall, my soul longs very much to
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go; concluding that if I could, I'd go even in the middle of them, and there's also comfort myself with the heat of their sun. 54. On this wall I think I will go again and again, still curious as I went to see if I could find in some way or a passage with which I could enter it; but no one could find it for some time. Finally I saw, as it was, a narrow
gap, like a little entrance into the wall through which I tried to go; but the passage is very strait and narrow, I made a lot of effort to get in; finally, with a great tendency, I was at first inside the head, and then with cladding a tendency, my shoulders, and my body; then I
was exceedingly glad, and went and sat down in the midst of them, and it was comforted by their sunlight and warmth. 55. wherely this mountain and wall was made untated unmade uneeded by the mountain meant the church of the living God; the sun that shone on it, the comfortable brilliance of his merciful face on those who were
there; walls, I think, was the Word that was making a distinction between Christians and the world; and the gap which was in this wall, I thought, was Jesus Christ, which is the way for God the Father (John 14.6; (see paragraph 7.14). But since the passage was wonderfully narrow, even so narrow that I could not, but with great difficulty
enter thereat, it showed me that no one can go into life, but those who were downright serious, and unless they left this evil world behind them; for the body and soul, and for sin. 56. This resence with my spirit for many days; all this time I saw myself in a forlorn and sad state, but still
was provoked by a fervent hunger and desire to be one of those numbers that had to sit in the sun. Now also I should ask where I was, whether at home or abroad, at home or in the field, and also often, with a raised heart, to sing that from 51. Psalm, O Lord, consider my suffering; for still I knew that was not where I was, 57. Nor could I
have achieved any convenient assurance that I had faith in Christ; but instead of satisfying, here I began to find my soul to be attacked with fresh doubts about my future happiness; especially with such as those, Have I been elected? But how if the day of grace is now past and gone? 58. With these two temptations, I was very afflicted
and afflicted; sometimes one by one, and sometimes with each other from them. And first to talk about it about my questioning of my election, I discovered at this time that although nothing could beat me from this, however, this issue was so offended and deterred me that I
was, especially in some cases, as if the same strength of my body was also deprived of strength and strength. I also felt that this Ally will wit all my desires: Not from what willeth, not from that runneth, but from God, that sheweth mercy (Rom. 9.16). 59. By this scripture, I could not say what to do; for I apparently saw that unless the great
God of his infinite grace and gifts had not voluntarily chosen me as a ship of mercy, even though I would, and long and labor, until my heart broke, none of it could come. So it will still stay with me, How can you tell you to be elected? And what if you shouldn't? What's the matter? 60. 0 Lord, think I will, what if I shouldn't, really? It may be
you don't, said the tempter; it can be so of course think I will. Why, then said Satan, you were so good to leave off, and strive no further; for it is neither of Him who willeth, nor of him, in the runneth, but from God, that his mercy. 61.
With these things, I was driven away to my wit, not knowing what to say or how to respond to these temptations. Indeed, I thought that Satan had thus attacked me, but it was rather my prudence, thus starting to question; for that elect only reached eternal life, that I without scruple, was from the heart close to the aral; but that
I was one of them, there lay the whole issue. 62. Therefore, for several days I was greatly attacked and confused, and often, when I was so many weeks oppressed and dropped by the way I was now quite giving up the ghost of all my hopes ever to reach life.
this sentence fell under the weight of my spirit, look to the old and see the generations; did he ever trust the Lord and was embarrassed? 63. In which I was explained to me. Start from 1. Deuteronomy begins and read it to the end of Revelation, and see
if you can find that there was someone who trusted the Lord and was upset. So, returning home, I now went to my Bible to see if I could find that saying not in doubt, but to find it right now; for it was so fresh, and with such power and comfort to my spirit, that I was as if it were talking to me. 64. Well, I looked, but I found it not; only it is on
me; then I asked first this good man, and then again if they knew where it was, but they did not know such a place. In it I wondered that such a sentence would be so sudden, and with such comfort and power, confiscated and respected to my heart, and yet that no one could find it, because I doubted, but it was in the scriptures. 65. Thus,
I continued for more than a year and could not find a place; but finally, casting my eye apocrypha books, I found it in the Church 2.10. It was, first of all, a little without a spike in me; but because until this time I had more experience of God's love and kindness, it bothered me less; especially if I think that while it wasn't in these texts that we
call sacred and canonical, however, although this sentence was the sum and essence of many promises, it was my duty to take solace from it; and I bless God for this word, for it was from God un me, that this word sometimes shines before my face. 66. Then these other doubts were expressed by force over me, but how if the day of
grace should be the past and go away? How about if you have a duck time for charity? Now I remember that one day, as I was walking into the country. I had a lot of thoughts about it, but how if the day of grace is in the past? And exacerbate my troubles, tempt presented by my they will be good for the people of Bedford, and suggested
that these were already converted, they were all that God would save in these parts; and that I came too late, for they had a blessing before I came. 67. Then I was in great difficulty, thinking very much that this might be the case; wherefore, I went up and down, bending my plight, counting myself much worse than a thousand fools, for
such a long condition, and spent as many years in sin as I had done; still crying out, Oh that I had become faster! Oh, that I had turned seven years ago! It made me also angry at myself, thinking that I shouldn't have more wit, but trifle away my time until my soul and sky were lost. 68. But when I had long been offended by this fear, and
was small, to take another step, only for the same place where I received my other prompting, these words broke into my mind: To compel them to enter, that my house might be filled; and yet there is space, were sweet words to me; for verily I thought that with
them I saw that I had enough space in heaven; and moreover, that when the Lord Jesus spake these words, he thought of me; and that he, knowing that the time of the record, that I might find help, thereby
resisting this vile temptation. It then truly believed. 69. In view of and reassuring this word, I went quite a while; and comfort was all the more when I thought that the Lord Jesus should think of me so long ago, and that He should speak these words for my sake; for then I truly think that he spake them deliberately, to encourage me. 70. But
I will not be without my temptation to return again; temptations, I say both from Satan, my heart, and my carnal acquaintances; but I thank God that they were weighed down by this feeling of death of sound, and the day of judgment, which I think is continually as it were; I should also think of Nebuchadnezzar, of which it is said: He had
given him all the kingdoms of the earth (Dan. 5.19). However, I think if this great man had all his parts in this world, one hour of hell fire would make him forget everything. Which consideration was a great help to me. 71. I was almost ready to see for this time something about the beasts moses counted clean and dirty. I think these beasts
were male; pure, types of those who were the people of God; but not these, such types as the children of the evil. Now I read that pure beasts chew cud; that is, think I, they show us we must feed on the Word of God. They also separated the nail; I think that means we have to share if we saved, with the roads of ungiving people. And
also, further reading about them I found that although we chewed the cud like a bunny, however, if we do not chew the cud like a big, however, if we do not chew the cud like a bunny, however, if we do not chew the cud like a bunny, however, if we do not chew the cud like a sheep, we still, for all but dirty; because I think hare is a way for those who speak the Word but walk in the ways of sin; and that the pig
was like him, who separated himself with his external pollution, but still desired the word of faith, without which there can be no way of salvation, that man should never be so pious (Deut.14). Then I discovered by reading the Word that those who are honored by Christ in another world should be called upon him here; called to accept part
in His name and righteousness, as well as in the smoke and first fruits of His Spirit, and special interests in all those things of heaven. 72. Here too, I was on a very large stand, not knowing what to do for fear that I was not called; for, think I if I don't call it, what
then can do me right? No one except those who are so called shall inherit the kingdom of heaven. But oh! as I now loved those words that spoke of Christian calling! as when the Lord said unin to one, Follow me and another: Come after me. And oh! think I would say to me too, how keen I will run after him! 73. Now I cannot express the
longings and bursts in my soul I cried to Christ to call me. So I went on for a while, all on the flame, to be converted to Jesus Christ; and that day, in such a gloryly transformed state, also saw that I could not be content without sharing it. Gold! or it's gotten for gold, which I might have given for it! if I made the whole world it was all gone ten
thousand times more than that my soul might have been in a transformed state, 74. How nice now was all in my eyes that I think are converted to men and women! they shone, they walked like people who bore a great seal of heaven for them. Oh! I saw that the party had fallen in their pleasant places and had a good legacy (Ps. 16.6). But
he that made me sick was Christ, Mark, he climbed up the mountain and called him, what he would do, and they came unto him (Mark 3.13), 75. This U.S. rule made me faint and afraid, vet it kindle the fire in my soul. What made me afraid was that Christ did not like me because He called him. But oh! the glory I saw in this state still
enticed my heart, that I could rarely read what Christ called, but I now wished if I would have been in their clothes; that I should have been and heard him when he called them, as I would have cried; O call me too. But on! I was afraid He wouldn't call me, 76, And verily the Lord
allows me to go along for many months and show me nothing; either that I had already, or should be called below. But finally, after much time spent, and many moaning to God, that I am not a deer, for the Lord dwells in Zion
(Joel 3.21). These words, in my opinion, were sent to encourage me to wait for More to God, and meant to me that if I had not yet, the time might come, I could actually be converted to Christ. 77. By this time I began to break my mind with those poor people in Bedford and tell them of their condition, which, when they had heard, they told
Me Gifford, who himself had also managed to speak to me and was willing to be well convinced of me, although I thought, but for small reasons, but he invited me to his house, where I should hear him discuss with others, about God's dealings with the soul; of all that I still received more confidence, and from that time began to see
something of my evil arrogation and inner ness of my heart, for I knew equally that it was of great importance; but now it began to be revealed to me, and also to work with this rate of wickedness, as it had never happened before. Now I have apparently discovered that lust and corruption will force me into evil thoughts and desires that I do
not expect before; my desires for heaven and life began to fail. I also discovered that, as my soul was full of a longing for God, now my heart shall not be touched in the mind that it was good; it began to be noticeable, both my soul and the heavens; it would now hang continuously,
both in all customs duties; and was like clog on the leg of a bird to disturb her to fly. 78. No, I think I am worse and worse now; now I'm further from the conversion than ever I had before. So I began to sink very much into my soul and began to entertain such courage in my heart when I underestimated it as hell. If I had burned to the stake
now, I cannot believe that Christ has loved me; unfortunately, I could neither hear Him, see him, nor feel him, no
tell me about the promises; but they were so good that I must reach the sun with my finger as bidden me to receive or rely on promise; and as soon as I had done it, all my feeling and feeling was against me; and I saw that I had a heart which would sin, and it was according to the law which would condemn, 80. These things often made
me think the child brought by the father to Christ, who, while he was still approaching him, was thrown down by the devil, and so rented and torn by the fact that he lay and wallowed, foam (Luke 9.42, Mark 9.20). 81. In addition, these days I should find my heart to shut up against the Lord and against His holy name. I have found my
disbelief to determine how it was, side by side, to keep Him out, and that too, even when I have with a lot of bitter sigh cried out, Good Lord, break these iron bars (Ps. 107.16). However, this word would sometimes give me a peaceful pause in my heart: I ensued you even though you have
not known me (Isa. 45.5). 82. But all this, while in terms of sin, I have never had more offers than now; I prick not take a pin or stick though, but as big as straw, my conscience was now sore, and it smart every touch; Now I could not say how to speak my words for fear that I should not put them. Oh, how careful was I then go all I did or
said! I found myself as on a miry swamp that shook if I did, but stirred; and there was remains both of God and of Christ, and of the Spirit, and of the Spirit, and of the Spirit, and of the sins of my ignorance of me; only He showed me I had lost if I
had not been Christ, for I was a sinner; I saw that I wanted perfect righteousness to show me without guilt before God, and that righteousness was nowhere to be found, but in the person of Jesus Christ. 84. But my original and inner pollution, it was my plague and my suffering; that, I say, with terrible speed, always forcing forth myself in
me; that I was quilty, amazed; because I was more disgusting in my eyes than was a toad; and I thought that I was so in the eyes of God; sin and corruption, I said, would be as natural a bubble from my heart as water would bubble out of the fountain. I think now that everyone had a better heart than I had; I might have changed my heart
with someone; I think no one but the devil himself could smooth me out into the wickedness and pollution of the mind. Wherely I fell, seeing my vileness, deep in despair; for I concluded that this condition that I was could not stand by the state of grace. Of course, I think I, I have sent God; sure I am atte petitams the devil and the reprobate
mind; and so I went on for a long time, truly for a few years together. 85. While I was so afflicted with fear of my damn, there were two things of this life, as if they were to live here always; the other was when I found professors much distressed and
dropped when they met with external loss as a husband, child, etc. Lords Lords I made ado here for such small things as these! Who is looking at carnal things as these! Who is looking at carnal things as these current life things as I've bemoaned, pitied, and
prayed for! My soul is dving, my soul is dving, my soul is cursed. It was my soul, but in good condition, and I, but sure of it, oh! how rich I should respect myself, though blessed, but with bread and water; I must account for these but the little suffering, and they should bear so little burden. Hurt spirit, who can carry? 86. And although I was so agitated and
afflicted, and afflicted, with my wickedness of vision, feeling, and terror, I was afraid to let this sight and feeling go guite out of my mind; for I found that unless the guilt of consciousness was drawn in the right way, that is, with the Blood of Christ, man grew rather worse for the loss of his troubled mind than better. Wherefore, if my guilt
suffers for me, then will I cry that the blood of Christ may take it off; and if it would go away without it (for the feeling of sin would also seek to bring it into my heart again, bringing the punishment for sin in hell, which would fire my spirits; and should weep: Lord, let him not go
from my heart, but the right way, but by the blood of Christ, and by applying thy grace through him, unto my soul; for this uth udems lie to me, without the sheathing of blood is not remission (Ebr. 9.22). And he that made me more afraid of it was, because I had seen some of that, although when they were under the wound of conscience,
then they would cry and pray; but they are looking rather present at ease of their trouble, than forgiveness for their sin, cared not for how they lost their guilt, that they got it out of their mind; and therefore, by removing it in the wrong way, it was not sanctified unsoctified; but they became more and blind, and worse after their troubles. It
made me afraid, and made me cry to God more that I was strengthened; I counted man as unconverted, the most beautiful of all creatures. Thus being afflicted and tossed into my sad state, I counted myself alone, and above most men
unblessed. 88. Yes, I think it is impossible that at some point I should reach so much goodness in my heart to thank God that He is man to me. Man is truly the noblest with creation, of all creatures in a visible world; but with sin has he made himself the most illaused. Beasts, birds, fish, etc., I bless their position because they were not
sinful, they were not unpleasant in God's sight; they did not have to go to the fire of hell after death; So I could have rejoiced if my condition had been like any of them. 89. In condition I went great for a while; but when comfort came, I heard a sermon about these words 4. Song 4.1: Behold, you are honest, my love; behold, you are honest
But at that time he did these two words: My love, his superior, and the subject; from which, after he had opened the text slightly, he observed the following several conclusions: 1. That the Church and its every saved soul is the love of Christ's love for no reason. 3. Christ's love when he hated the world. 4. Christ's
love when under temptation, and under desertification. 5. Christ's love from first to last. 90. But I have done nothing with what he said now, only when he is tempted and deserted; then the poor tempted soul, when thou hast been
attacked and afflicted by temptation, and the hidingthat the face of God, yet think of these two words? This thought had not gone through my heart: What can I receive when I think of these two words? This thought had not gone through my
heart before, but the words began to kindle in my spirit: Thou art my love, thou art
me, he wist not that it was true, which was done by an angel (Ap. 12.9). 92. Then began to give space to a word which by force babbled again and again this joyful sound in my soul, thou art my love; and nothing shall share thee from my love; and with it, Rom 8.39 came into my mind. Now my heart filled with comfort and
hope, and now I could believe that I should forgive me, my sins; yes, I was now so accepted by the love and grace of God that I remember that I could have spoken of His love and of His mercy to me, even to those crows who sat on the ploughed lands before me if they had been able to
understand me; wherefore, I said unkindth in my soul with great joy: Well, I would have a pen and a ink here, I would write it down before I would write it down before I would me start to guestion everyone else. 93. However,
sometimes I was helped to believe that it was a true expression of grace for my soul, even though I had lost much of my life and enjoyed it. Now about a week or two weeks after that I was followed a lot by this Simon, behold, Satan has wanted to be (Luke 22.31). And sometimes it sounded so loud in me, yes, and as it was called
so firmly after me that once above all the rest. I turned my head over my shoulder, truly thinking that a man behind me had called me; being a long distance away, he thought so loud; how I thought I would think, since I agitated me to prayer and defensiveness; it came to introduce me to that cloud and the storm was coming down over me.
my name, yet it made me suddenly look behind me, believing that he who called so loudly meant me. 95. But so foolishly I was and ignorant that I did not know the reason for this sound; which, as I both saw and felt soon after, was sent from heaven as an alarm to awaken me, to provide that which comes; only it makes me a muse and
wonder in my mind, thinking what would be the reason that this scriptures, and that at this speed, so often and so loudly, would still be sounding and rattling in my ears; but as I said before, I soon after the end of God was perceived in it. 96. About a month after that, I experienced a very large storm, which treated me twenty times worse
than anything I had met before; it came to steal over me, now with one piece, then with another; first, all my consolation was taken from me, then a whole flood of blasphemy, and against God, Christ and scripture, was poured over my spirit, to my great confusion, and to burst. These godly thoughts were such
as the agitation of my questions against God and His only beloved Son; how was there, in fact, God, or Christ or not? And were the scriptures not guite a fabus and cunning story than the holy and pure Word of God? 97 The tempter would also attack me more with this. How can you tell, but that the Turks were so good at scripture to
prove their Mahomet Redeemer, how do we have to prove our Jesus is? And, I think so ten thousand, in so many countries and kingdoms, should have no knowledge of the right way to heaven; if there really was heaven, and that we only living in the corner of the earth should be blessed with it alone? Everyone doth think his religion is
the rightest, both Jews and moors, and Pagans! and how if all our faith, and Christ and the Scriptures, would only think so too? 98. Sometimes I have tried to oppose these suggestions and lay down a few sentences blessed Paul against them; but, unfortunately! I quickly felt I did so, such disputes as they would return again over me, even
though we did such a great question about Paul and his words, yet as I could have said, but that in great deeds he is a fine and cunning man, could give himself up to deceive with a powerful delusion; and also take both that pain and travail, undo and destroy his guys? 99. These suggestions, with many others who at this time I cannot
and dare not say by name or pen, did such a hook over my spirit and did exaggerate my heart with both the number, the uneast and the fiery power that I felt as if there was nothing else; and also came to the conclusion that God had given my soul
great anger to me to be carried with them, even as with a mighty whirlwind. 100. It was only with the aversion they gave to my spirit that I felt that there was something in me that refused to accept them. But this consideration for me then was only when God gave me a vacation to swallow my saliva, otherwise the noise, and the power of
this temptation, would drown and overflow, and how it was to bury all such thoughts or memories of any such thing. While I was in this temptation, I should often find my mind suddenly put on it, curse and swear, or speak some sad thing against God, or Christ his Son, and scripture. 101. Now I think, of course, I own the devil; another time
again, I thought I would be bereft of my mind; because instead of lauding and magnifying God the Lord with others would bolt from my heart against him; so that, whether I think God was, or again, was thinking that there was no such
thing, no love, no peace, no gracious disposition I could feel with me. 102. These things plunged me into very deep despair; for I concluded that such things could not be found among those who loved God. I often, when these temptations have been with force over me, I compare myself to the case of such a child, who has the power to
start under her apron and brings from a friend and country; kick sometimes I did as well as shout and cry; but still I was equally bound by the wings of temptation, and the wind would take me away. I also think of Saul and the evil spirit that ruled him; and was very afraid that my condition was the same as his condition (1. Sam. 16.14. In
these days, when I have heard others talk about what was a sin against the Holy Ghost, temperament would provoke me so much to sin that I was as if I could not, not be allowed, nor remain silent, until I had done so; now no sin shall serve, but not; if it had been done in terms of such a word, then I have been as then mouth would have
spoken the word, whether I or not; and so much was temptation over me that often I am willing to clap with my chin to hold my mouth from opening; and in the end also I had thoughts at another time, leap with my head down, in a muck-hill hole or another to keep my mouth from speaking. 104. Now I bless the condition of the dog and the
toad, and counted all that God had done much better than this terrible state of mine, and as my companions were; yes, gladly I would have been in the position of a dog or a horse, for I knew that they had no soul to perish under the eternal weights of hell for sin, as mine was like to do. No, and although I saw it, I felt it and chipped into
pieces with it, however what added to my sorrow was that I couldn't find that with all my soul I did want release. These scriptures also torn and torn my soul among these disturbing factors: The wicked are like a choppy sea when it cannot rest, whose waters are thrown into the swamp and dirt. There is no peace, says My God, to the
wicked (Isa. 57.20, 21). 105. And now my heart was sometimes very strong; if I had given a thousand pounds for a tear, I couldn't shed one; no, not sometimes there is little desire to shed one. I was much more dejected thinking that it would be my lot. I saw some mourn and lament their sin; and others could rejoice again and bless God of
Christ; and others could speak again of the Word of God, and be happy to remember him; while I just had a storm or storm. It sank me a lot; I think my position was alone. So I should much tell my hard hap; but get out of, or get rid of these things, I couldn't. While this temptation lasted for about a year, I could not attend any of God's
ordinances, but with painful and great suffering. yes, then I was most concerned about blasphemy; if I'm hearing the Word, then uncleanness, blasphemy and despair would hold me as a prisoner there; if I have been reading, then, sometimes, I had sudden thoughts to question everything I read; sometimes again, my mind would have
been so strangely abducted and held by other things that I have neither known nor believed, nor remembered so much as a sentence that, but now I have read. 107. In Prayer, also, I have been very worried at this time; sometimes I think I should see the devil; no, I think I have felt him behind me, pull my clothes; he would also be unserily
unsused unsused unsused unsused unsused unsused unsused; break off to alkaline, you have prayed enough and stay longer, still drawing my mind away. Sometimes that I must ask him or him. I think sometimes that-fall off, or if you deceive to fall off and worship me (Matt. 4.9). Also, when, since I was
wandering thoughts during this duty, I have a job to compose my mind and fix it by God, then, with great power, is tempted to work to distract me, and to distract me, and to distract me, and turn away my mind, applying my heart and fancy manner to the bush, bull, besom, or the like, as if I should ask them; these he also, sometimes, especially to hold my
mind, that I was as if I could think of nothing else, or pray nothing else, or pray nothing else but to these, or like them. 109. However, sometimes I should have some strong and heart-influenced fears of God and the reality of the truth of His gospel; but, oh! how did my heart, in such times, put out with unspeakable reeds. All my soul was then in every word; I
would cry with pain after God that He would be merciful to me; but then I would be bewildered again by such vanity as these: I think God had to mock at these, my prayers, saying, and that the audience of holy angels, this poor simple repentance hanker after me, as if I had nothing to do with my grace, but to bestow it like him.
Unfortunately, poor fool! how you are deceived; It's not like you're in favor with the Supreme. 110. Then is the tempter come over me, also with such courage as these: ye are very hot for mercy, but I will cool you down; this frame does not always work; many are as hot as you are for the spirit, but I have hardened their dedication. And with
it, those and those who had fallen off would be fixed before my eyes. Then I should be afraid that I, too, should do so; but, think I will, I'm glad it comes into my mind. Well, I watch it and take what he can. Although you, said Satan, I will be too hard for you; I will cool you insensitively, by degrees, by little and a few. What told me he would,
although I would have seven years chilling my heart if I can finally do it? Continuous rocking will lull a crying child to fall asleep. I'll give you a cold before it's long. 111. These things led me into the great straits; because as I
currently couldn't find myself fit for the current death, so I think living long would make me even more useless; for time would make me forget all things and wear even remembrances of the evils of sins, the value of heaven, and the need which I had of the blood of Christ to wash me from both mind and thought; but I thank Jesus Christ,
who is raw, these things do not at the moment make me cry, but rather put more on me, just like she who met the adultererer. Deut. 22.27); which days that were a good word to me after I had endured these things, but: I am sure neither_5height, not depth, not life, etc., shall_5separate us from the love of God, which is in Christ Jesus
8.38). And now I hoped that a long life would not destroy me, nor would it be disguised as heaven. 112. However, I had some support in this temptation, although then I was all questioned; that in the third Jeremiah, the first, there was something uneed, and it was the reward of the fifth verse of this chapter; that although we have spoken
and done things as evil as we can, we should nevertheless call on God: My Father, Thou art a companion of my youth; and should go back un to him. I also remember that one day when I was sitting in a neighbor's house, and there is a great deal of sadness
about my many blasphemy considerations, and as I said in my mind, what is the basis for me to think that I, who have been so evil and abominable, should ever inherit eternal life? that word suddenly came over me: What would we say to these things? If God is for us, who can be against us? (Rom. (paragraph 8.31). That was also my
help: As I live, ye will also live (John 14.19). But these were just hints, touches, and short visits, albeit very sweet when present; only they lasted not; but, like the page of Peter, was suddenly caught up again from me in heaven (D. d. 10.16). 114. But then the Lord revealed himself more fully and kindly uneasily uneeded unthicoming to
me; and, verily, not only brought me from the guilt of guilt, that these things were placed on my conscience, but also from the same dirty; for the temptation was removed, and I was again placed in my right mind, as other Christians were. 115. I remember that one day when I traveled to the country and walled the wickedness and
blasphemy of my heart, and given the insanity that was in me that the scriptures came to my mind, He made peace through the blood of his cross (1 col. 11:17). By which I was made to see, both again, and again, that day that God and my soul were friends with this blood; yes, I saw that the judgment of God and my sinful soul
could comprehend and kiss one another through this blood. This was a good day for me; I hope I will not forget it. 116. Another time when I sat by the fire in my house and mingle upon my miserable, the Lord also prepared a precious word for me: Therefore, since the children are comedies of flesh and blood, he was also himself part of
the same; that by death he might destroy that which had the power of death, that is, the devil, and deliver them who, fearing death, were all subject to bond of their lives (Heb. 2.14, 15). I think the glory of those words was so heavy on me that I was, both once and twice, ready to sigh as I sat; not with sadness and trouble, but with a steady
joy and peace. 117. At this time, I, too, sat the service of The Holy Lord Of Gifford, whose doctrine was greatly stable by the grace of God. This man made it much of his business to free God's people from all those defects and unsound props that, in essence, we are prone to carry and make our souls. He insisted to take special care that
we did not take any truth after trust, as of this, or any other person or man, but to cry to a mighty God that He could convince us of reality, and what we set in it, by His Spirit, the holy Word; for he said, if ye will do otherwise, when the temptations come, if strong you, without receiving them with evidence from heaven, will find that you want
help and power now to resist, as when you thought you were. 118. It was as seasonal for my soul as the previous and last rain of my season; for I felt that no man could say, especially if the devil tempted that Jesus Christ is lord, but with the Holv Ghost. Wherefore, I
found my soul through grace, very able to drink in this doctrine, and prone to pray that there would be nothing concerning the glory of God and my eternal happiness, he would suffer me without its approval from heaven; for now I clearly saw that there was an exceedingly great difference, butwixt the concepts of flesh and blood, and the
revelations of God in heaven; also a great difference between this faith that is evicted and according to the wisdom of man, and that which comes with the birth of man for god's sake (Matt. 16.15-17; 1 John 5.1). 119. But, oh! now, as was my soul led from truth to truth by God! from the birth and cradle of the Son of God to His ascension
and the second generation who come from heaven to judge the world. 120. Indeed, I discovered, on the basis of this account, that the great God was very good to me; for in my remembrance there was nothing which I then called unto God to make known and unto me, but he was glad to do it for me; I mean not one part of the Gospel of
the Lord Jesus, but I was sucked into it thoroughly. Methought I saw with great evidence, from the relationship with the four evangelists, the wonderful work of God, giving Jesus Christ to save us, from His concept and birth even his second coming to judgment. I had to think as if I had seen Him born, as if I had seen Him grow up, as if I
had seen Him walk through this world, from the cradle to His cross, to which, even when He came, I saw how gently He gave himself to be hanged and nailed to it by my sins and wicked. Just as I was musing about this, His progress, which fell on my spirit, He was ordained for the sedation (1 Pet. 1.19, 20). 121. When I have also
considered the truth of His Resurrection, and I remember the following word: Do not touch me, Mary, etc., I have seen him jump to the joy of his mouth that he was resurrected again, resurrected again, resurrected, had won victory over our formidable enemies (John 20.17). I have also seen Him as a man of god, the Father of God, for me, and have seen
the way in which He comes from heaven to judge the world with glory, and is confirmed in these scriptures after, Bypass. d. 1.9 and 10.7.56; 10.42; Heb. 7.24; 8.3; 1.18; 4.17, 18, 1 122. When I was very worried to know whether the Lord Jesus was both man and God, as well as man; and verily, these days, let
the people say what they would do, if only to me it were with evidence from heaven, all I did not count myself, which is certainly any truth of God. Well, I was much more excited about this issue and couldn't say how to solve it; finally, that in the fifth of revelations came to my mind: And I be seen, and lo, among the throne and
the four beasts, and among the elders, stood the Lamb. In the midst of the throne, I thought I would be His Goddess there; among the elders is His manhood; but oh! methought it was a glister! it was good to touch, and gave me sweet satisfaction. That other scriptures also help me a lot in this: We have a child, we are given a son; and the
government shall be on his shoulder, and his name shall be called the Glorious, counselor, mighty God, eternal Father, prince of peace, etc. 123. In addition to these teachings of God in His name, the Lord used two things to confirm me in these things; one was a mistake guakers, and the other was guilt sin; because the Quakers were
against His truth, so God was more affirming me in it, quiding me to scripture, which was great to keep it. 124. The mistakes that these people then claimed were: 1. That the scriptures were not the Word of God. 2. That every man in the world had the spirit, grace, faith, etc. That Jesus Christ was crucified and dies 1,600 years ago does
not satisfy divine justice for the sins of man. 4. That the body and blood of Christ were in the Saints. 5. May the good and evil bodies buried in the courtyard of the church no longer return. 6. That resurrection is in the past with good men already. 7. That the man Jesus who was crucified between two thieves in Calvary, in The Land of
Canaan, in Jerusalem, was not climbed above the starry sky. 8. May He not, even the same Jesus, who died with the hands of the Jews, again come to the last day, and as a man judge all nations, etc. 125. Many more vile and acosky things were these days fomented by those with whom I was directed to a narrower search of scripture,
and was, with my light and testimony, not only enlightened, but very confirmed and comforted by truth; and as I said, guilt sin did help me a lot, because yet as it coming over me, the blood of Christ was to take it off again and again, and that also, sweetly, according to the scriptures. O friends! cry to God to reveal to you Jesus
Christ; there is no one like Him. 126. It would be too long for me to stay to specifically say how God placed me in All the things of Christ, and how He did it, that He could do it, guide me in His words; yes, and also as he opened them unearthed un me, caused them to shine before me, and comfort me again and again, both from his being
and of his Son, the Spirit, and the name, and the name, and the name, and the name, and then reveal them to me: as sometimes I should lie with great guilt for sin, even crushed to the earth by it, and then
the Lord will show me the death of Christ; yes, and it sprinkles my conscience with his blood, that I should find, and that before I knew that in that conscience, where, but only now, reigned and the law of anger reigned, even there shall rest, and shall remain the peace and love of God through Christ, 128. Now I was proof, as I thought, of
my salvation from heaven, with many golden seals on it, all hanging in my sight; now I may remember this expression and the discovery of other mercy with comfort; and often it should be long and wish that the last day should have come, that I may ever be inflamed with sight, and joy, and with him, whose head was crowned with thorns
whose face was spity, and the body broken, and the soul that offered my sins, because since, before, I slept continually at the mouth of hell, now I could so far from it so far away from it when I look back, see it so much; and oh! think I am now fourscore years old that I could die fast, that my soul might have gone to rest. But before I was
so far killed from these my temptations, I was very long to see some ancient godly human experience that had commanded hundreds of years before I was born; to those who had consecrated in our days, I thought, but I wish they would now forgive me for commanding only what others believed, or had learned with their wit and parts to
answer such objections, as they believed that others were confused without going down the deep. Well, after many such longing in my mind, God, whose hands are all our days and ways, was thrown into my hand, one day, the book of Martin Luther; it was his comment about galatians—it was also so old that it was ready to drop a piece of
the piece if I had to, but turn it over. Now I was pleased that such an old book had fallen into my hands; which when I was, but a little way perused, I found his condition, his experience to and deeply treated, as if his book had been written from my heart. It made me wonder; so thought, I, This man could not know anything about the state
of Christians now, but need to write and talk the experience of the former days. 130. Moreover, he is thoust to debate the rise of these temptations, namely blasphemy, despair and the like, in this book; showing that the law of Moses, as well as the devil, death, and hell, there is a very large hand, which was very strange to me at first; but
considering and watching, I found it so really. But the news here I plan nothing; Just this, methinks, I have to let fall before all the books that I have ever seen as the most suitable wounded conscience. 131. And now I discovered how I
thought I loved Christ warmly; Oh! i would give my soul to Him, my affection for Him, I felt for love for Him as shallow as fire; and now, as go said, I think I should die in my nest; but I guickly discovered that my great love was only a little, and that I, who I thought was such a burning love for Jesus Christ, could let Him go again in a very
trifle; God can tell us how to abase us, and can hide the pride of man. Fast after this my love was tried for purpose. 132. For after the Lord had given me this great and painful temptation, and so sweetly placed me in the faith of His holy gospel, and had given me such great comfort and blessed testimony from heaven that touched my
interest in His love through Christ; temperament came over me again, and that with a lot more sad and terrible temptation than before. 133. And it was, to sell, and share with this blessed Christ, to exchange with him the things of this life, for anything. The temptation lay on me for a period of a year, and did follow me so continuously that I
didn't get rid of it one day a month, no, not sometimes one hour on many days together unless I was asleep. on page 134. And although, in my judgment, I was convinced that those who once were effectually in Christ, as I hoped, through His grace, I had never seen myself, could never lose Him forever for the earth would not be sold
forever, because the earth is mine, says God (Lev. 25.23) —yet it was a continuous bill of exchange for me to believe that I should have as much as one such thought for me against Christ against Christ
 neither my dislike of this thought nor the desire and effort to resist the fact that the least shaken or diminished its continuation, or the power and power; because it was always, almost whatever I thought, confused myself with it in such a way that I couldn't not eat my food, chop a stick, or put my eye to look at this, or that, but still the
temptation will come, Sell Christ for it, or sell Christ for it, or sell Him, sell Him
knew there might be any evil thought in my heart that might agreed to it, then I should be just as tortured on the shelf for whole days together. 137. This temptation led me to such scandals, so that I would sometimes not say that I agree with it, and to overcome it, that
with my mind, which has led to the benefit of and resist this wickedness, my body would also be exercised or pushing or p
midst of these attacks that underestimated the value of Him, even until I lacked well knew where I was, or how composed again, 138. In these seasons, he will not allow me to eat my food in silence; but, forsooth, when I was at the table at my meat, I have to leave my food now, and just now, to fake holy too, does the
devil be. When I was so tempted, I must say to myself: Now I am at my meat, let me stop. No, he said, you must do it now, or you will aplub you god and despise Christ. Wherefore, I was much afflicted by these things; and because of the sinfulness of my nature, imagining that these things were the impulses of God, I should deny doing
so, as if I were denying God; and then I should be guilty, for I did not obey the temptation of the devil, as if I had truly broken the law of God. 139. But, in short, one morning, as I did in my bed, I was most fiercely attacked with this temptation at other times to sell and toss with Christ; the evil suggestion that still works in my mind, Sell him,
sell him, sell him, sell him, sell him, sell him, sell him, sell him, as fast as a man could speak; Against which I think, as in other times, I replied: No, no, not thousands, 
thought that I felt my heart free to consent. Oh, diligence Satan! Oh, despair of the human heart! 140. Now there was a fight won, and downstairs I fell like a bird that was shot from the top of a tree, in great guilt and in terrible despair. Thus getting out of my bed, I went moping into in the field of education; but God knows with such a heavy
heart as a mortal man, I thought, might bear; where in two hours I was like a berefts of life and how to carry with me now all the recovery, and associated with eternal punishment. 141. And also that the scriptures were to seize on my soul, is a blasphemous person, as Esau, who for one mouthful of meat, sold his birthright; for ye know
how it was rejected later, when he would have inherited the blessing; for he did not find a place of repentance, even though he searched for it with tears carefully (Heb. 12.16,17). 142. Now I was one connected, I felt that I would go to the judgment that would come; nothing now two years together could be respected by me, but damnation,
and expectations of damnation; I say nothing now could be respected by me, but this except a few moments to ease as the sequel will see. 143. These words were a brass thing for my soul, in a continuous sound that I went for months together. But about ten or eleven one day as I walked under the hedge, full of sorrow and quilt, God
knows and bemoaning myself for this solid hap that such a thought will arise in me; suddenly this sentence bolted to me, Christ's blood of Jesus Christ, His Son, cleanse us from all sin (1). John 1.7), 144. Now I began to take peace in my soul, and I thought
that I saw as if the temperament was joyous and stolen away from me, as a shame for what he had done. At the same time, I too had my sin, and the blood of Christ, was no more to it than this little clot or stone before me, is in this vast and vast area that here I see. It gave
me good encouragement to the room for two or three hours; at that time, too, I thought that I saw by faith the Son of God as suffering for my sins; but because it tarried not, I therefore sunk in my spirit, under excess guilt again. 145. But above the scriptures mentioned above, of the sale of Eesa to his birthright; for this uth udth would lie all
day long, all week long, yes, all year long in my mind, and hold me down, so I could in no way lift myself; for when I will try to repel me blessing. 5he unto this Holy One, or that, to ease, this sentence shall sound unto me: For ye know how it would later, when he would have inherited it, did not find a place of repentance, even though he
sought it with tears. 146. Sometimes I too should be by a touch of Luke 22:32: I have prayed for you that thy faith is not; but it shall not go over me; neither did I really, when I considered my country, find the basis to imagine the least that there must be roots in that grace in me, having sinned as I had done. had I torn and hired a heavy
case for many days together. 147. Then I began with a sad and careful heart, pondered the nature and inacofinity of my sin, and sought out in the name of God if I could promise a promise or any encouraging sentence anywhere that I could lighten. Therefore, I began to believe this third Mark, all sins and blasphemy will be forgiven to the
sons of people with which they will blaspheme. At that place, in my bladder, at the blush, there was a great and wonderful promise to pardon high transgression; but, given this place more fully, I think it should rather be understood as being connected mainly with those who, being in a natural state, had done things such as those
mentioned; but not unto me, who had not only received light and mercy, but who, both after and in the contrary, was as small a Christ as I had done. 148. Therefore, I feared that this sin of my evil might be that sin is not unforgivable, for which he speaks there: But he that blasphemees against the Holy Ghost never has forgiveness, but is
a threat of eternal condemnation (Mark 3.29). And I rather paid credit for it because of this sentence to the Jews: For ye know how it, after he had inherited the blessing, he was rejected; for he did not find a place of repentance, even though he sought it with tears. And it stuck always with me. 149. And now I was both a burden and a terror
to myself, and I never knew it, as now, which was to get tired of my life and yet afraid to die. Oh, how keen now would I have been someone but myself! Anything except man! and in any position but my own! for nothing happened more often in my mind than that I could not forgive my transgression and be saved from anger. 150. And now
I began to work to call again the time that had passed; belatedly said a thousand times twice that the day was still to come when I would be tempted to such sin; ends with great indignation, both against my heart, and all the attacks as I would rather be torn to pieces than find consent to it. But unfortunately! these thoughts and desires and
resolution were now too late to help me; this thought had passed my heart, God has let me go, and I've fallen. Oh! think I said it was with me as months earlier as the days when God preserved me! (Work 29.2). 151. Then again, being a nut and reluctant to die, I began to compare my sin with others to see if I could find that any of those
who had been saved had done as I had done. I therefore considered david's adultery and murder and found them the most serious crimes; and they that have also done by light and mercy received; but nevertheless, having understood, that his violations were only those which were against the law of Moses; from which the Lord may, with
the consent of His Name, be delivered to him; but mine was against the gospel, yes, against its mediator; I had sold my Redeemer. 152. Now I would be once again as if I were on the steering wheel when I believed that, in addition to the guilt I possessed, I would be so perky of grace, so it shifted. Who, I think, is it not sin, but does it?
Does it have to be a major violation (Ps. 19.13)? Do the evil touches of my soul touch (1. John 5.18)? Oh, what a stinging me to find all these sentences! 153. What do I think is only one sin that lies in the soul without the reach of God's grace; and I have to blame that? Is it necessary? Is there only one sin
among so many millions of sins for which there is no forgiveness; and I have done this? Oh, unfortunate sin! Oh, an unhappy man! These things would break and persu called on my spirit that I could not tell what to do; I thought sometimes they would have broke my mind; and again, exacering my suffering, it would run in my mind: Ye
know how it after he had inherited the blessing he was rejected. Oh! no one knows the horrors of these days, but themselves. 154. Then I came to ponder Peter's sin, which he undertook to deny to his Master; and, verily, it came from me, from any of which I could find; for he had denied his Redeemer, as I was, and that after receiving
light and mercy; Yes, and even after warning him. I also believed that he did it both once and twice; and that after a while consider betwixt. But while I put all these circumstances together that if possible, I could find help, but I thought again that she was just in denial of his Master, but mine was selling my Redeemer. So I thought by myself
that I came closer to Judah, not to David and Peter. 155. Again, my suffering will flare up and harass me; yes, it grinds me as it was, in powder, to distinguish the preservation of God against others, until I fell into a trap; for, having regarded the sins of others and comparing them with my own, I could apparently see how God saved them,
despite their wickedness, and did not let them have the opportunity, as He was, to become a son of permeability, 156. But o how did my soul at this time reward the preservation which God created for his people! Oh, how safe I saw them walk, which God had secured in! They were in His care, defense and special providences; although
they were completely as bad as I was in essence; nevertheless, because he loved them, he will learn that they should fall without a limit of mercy; but to me, I had done it; He will not protect me or keep me; but suffered me because I was a reprobate, fall as I had done. Now, do these blessed places that spoke of God holding
His people shine like the sun before me, though not to comfort but it was a my blessed condition and inheritance to those whom the Lord had blessed. 157. I now saw that as God was his hand in all temptations that they had to sin against Him, not to
anip them for wickedness, but to choose their temptations and to be speckled about them; and also leave them but humiliate them; how not to pass them on, but to put them in the path of restoration of His grace. But o what love, what care, what kindness and
mercy I have now seen, mixing myself with the most serious and terrible ways of All God to My people! He allowed David, Hehizekia, Solomon, Peter, and others to fall, but He will not allow them to fall into sin or sin for sin. Oh! think I, these are the people whom God has loved; they are they whom God, though He haunts them, holds
them for his safety, and those which He does to observe the shadow of the Almigh, But all these thoughts added sadness, and horror to me, as what I now thought about how I made myself, that was killing me, If I thought about it, it was killing me, If I thought about how I made myself, that was killing me, As all things that were
wrought together for the best, and do good to those who were called according to His purpose; so I think all things that wrought on my damage, and for my eternal overthrow. 158. Then again, I began to compare my sin to the sin of Judah, so that, if possible, I could find that Mine was different from one that was not really unforgivable.
And, oh! think I if it's different from it though, but the width of the hair in the happy condition is my soul! And given, I discovered that Judas did his own consciously, but mine was against my prayer and aera; Moreover, she was done with a lot of deliberations, but in my fearsome haste, on a sudden; all this while I was tossed and fro, just as
ceratoned, and drove from trouble to sorrow; you hear the always edava's fallen sound in the ears of mine and its terrible consequences. 159. However, this consideration of Judah, his sin, was a little relief to me for some time; for I saw that I would not be as wicked as he did in relation to the circumstances. But it was quickly gone again,
because, I think by myself, there could be more ways than one to commit unforgivable sin; also I think there might be one that would never be missed. 160. I was often ashamed that I would be an ugly man like Judas; I also thought how
a disgusting I would be to all saints on trial day; so that now I might need to see a good man that I believed was in good conscience, but I should feel my heart to him while I was in his presence. Oh! now I saw glory as I walked with God, and how merciful it was to have a good conscience before him. 161. I was much tempted to satisfy
myself at this time by receiving some false opinion; whereas there should be no such thing as the day of judgment, that we must not rise again, and that sin was not so sad; tempting spurs to make it, because if these things really were true, however, think otherwise, give you the ease of the present. If you are dying, never emerp yourself
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so much above; drive thoughts damning from your mind, having your mind, having your mind on with some such conclusions that atheists and ranters use it to help themselves withal. 162. But oh! when such thoughts have led through my heart, how, as it were, by step, I believe there has been death and judgment; wondered that the judge stood at the

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door, I was as if it had already come; so that such things can not be entertaining. But, I see by the fact that Satan will use any means to save the evil realm and living. 163. I found it now difficult to pray because of the desperation to
swallow me; I think I was, as with temptation, driven away from God, because whenever I cried to God for mercy, it comes, it's too late, I'm lost, God has let me fall; not to my correction, but to condemnation; my sin is not unforgivable; and I know that concerning Aeso, as he had sold his birthright, he would have received a blessing, but
was rejected. For this time. I did light on this horrible story of this wret me mortal. Francis Spira: a book which was in the spirit of my troubled spirit like salt when he was suing for a fresh wound; every sentence in this book, each butt of these people, with all his actions in his dolours, as she tears, his grayers, his grayers, his grayers, his grayers, his grayers.
wringing hand, his twining and twisting, languishing and twisting and 
will fall like a hot thunder again according to my conscience; for ye know how it was rejected later, when he would have inherited the blessing; for he did not find a place of repentance, even though he sought it with tears. 164. Then I was struck by a very great tremor, so that sometimes I could feel all day together my body, as well as my
mind, to shake and tremble in the sense of terrible judgment of God, which should fall on those who have sinned, that the most fearful and unrependering sin. I also felt such clogging and warmth at my for this reason my terror that I was, especially in some cases, as if my sternum had broken sunder; then I thought about that in the case of
Judas, who, after his falling headlong, burst asunder, and all his intestines gushed out (Ap. 1:18). 165. I was also afraid that it was a sign that the Lord placed on Kyen, even continuing to fear and tremble, under the heavy burden of guilt he had insuring for the blood of his brother Abel. So I wind, and twine, and shrink, according to the
burden that was on me; what the burden also did to oppress me that I could neither stand, nor go, nor sleep, either in a state of peace or in silence. 166. However, that saying will sometimes come to my mind, He has received gifts for the rebellious (Ps. 68.18). Rebellious, thought me; why, of course, they are the ones in which their prince
was once exposed, even those who, after having sworn to their government, have taken up arms against him; and this, I think, is my condition; when I loved him, I have said, Let him go, if he shall do it; but still he has gifts for the rebels, and then why not me? 167.
Sometimes I thought and wondered to apprehend it that some, albeit small, could have imagined a refreshment; but in this also I missed his desire, I drove with force behind it, I was like a man going to the execution site, even in a place where he fain creep and hide himself but can not. Again, after I so considered the sins of the Saints in
particular, and found that mine went beyond them, then I began to think it by myself: Set the case I should put all my own together, and my only against them, could I then find some encouragement? For if mine, though greater than one, would still be equal to all, then there are expectations; for the blood which is sufficiently present in it to
wash all theirs, also the virtue in it to do away in mines, even though this is full as great, if not greater, than all theirs. Here again, I would like to consider the sin of David, Solomon, Manaseh, Peter and the other great offenders; and should also work, which I can with honesty, exacerbate and exacerbate my sins with several
circumstances, but unfortunately! it was all in vain. 169. I would think by myself that David shed blood to cover his adultery, and that with the sword of Ammon's children; work that could not be done, but with continuous and deliberate regret, which was a great exacerbation of his sin. But then it will turn to me: Ah! but they were only sins
against the law from which jesus was sent to save them; but ye are sin against the Redeemer, and who will save you from his idols, creating temples, in doing so by light, in his age, after receiving great mercy; but the same conclusion that
cut me off the previous reward, cut me for it; namely that all of these were, but sins against the law for which God had given a means; but I had sold my Redeemer, and now I am no longer a caued for sin. 171. Then will I add these people to their sins, manaseh sins, as he built the altars for idols in the house of the Lord; he also observed
the time used for wizards, was with wizards, was a wizard, was his familiar spirits, burned his children in the fire prey to the devils, and made the streets of Jerusalem overwhelmed with the blood of innocents. These, I think, are great sins, sins of a bloody color; yes, it shall turn again untry unmt: They are not of them of your nature; you
have separated with Jesus, you have sold your Redeemer, 172. This consideration will always kill my heart, my sin was empty against my Redeemer; and also at that height that I was in my heart, my sin was empty against my Redeemer; and also at that height that I was in my heart, my sin was empty against my Redeemer; and also at that height that I was in my heart, my sin was empty against my Redeemer; and also at that height that I was in my heart, my sin was empty against my Redeemer; and also at that height that I was in my heart, my sin was empty against my Redeemer.
was pardonable, not all together, was able to be uneasy to mine; mine outwent them every one, 173. Now I should find my mind to flee from God, as from the face of the terrible so-called... nevertheless, it was in my margin, I could not escape his hand; It is fearful to fall into the hands of the living God (Heb. 10.31). But blessed is his grace
that the scriptures in these flying sins might be called running after me: I have been cast out like a thick cloud, thy envy; and in the hut, thy sins: return un to me, for I have fled from his face, that is, my mind and spirit fled before him;
Because of his highness, I could not bear; then the text would cry: Come back un me, for I have forgivet thee. Indeed, it would make me stop a bit, and as it was, look over my shoulder behind me to see if I could see that God's grace was to follow me with a pardon for His part, but I couldn't do it sooner, but everyone would be clouded and
darkened again with that sentence, For you know how, after he would have inherited the blessing, he found no place of repentance, though sometimes it cried return, returning as if it were holloa after me. But I feared closing it down, that it would not come from
God; for this other, as I said, still sounded in my conscience: For ye know how it would later, when he would have inherited the blessing, he was rejected, etc. Once I was walking and fro being a good man in the store, bemoaning for myself in my sad and doleful state, yourself with self abhorrence for this evil and godless thought; lament,
too, this solid hap of mine that I should commit so much sin; fearing that I will not be pardoned; praying also in my heart that if this sin of mine is different from that of the Holy Ghost, the Lord would show it to me. And now ready to sink with fear, suddenly was, as if there was rushed to the window, the noise of wind at me, but very
pleasant, and as if I heard the voice speak, Didst ever refuse to justify the blood of Christ? And the aral of my entire life and profession in the past was, at the moment, which I discovered where I was to see that designedly I didn't; therefore my heart answered vaily, No. Then the word of God fell with power over me: Besee that ye do not
give up on him who speak (Heb. 12.25). It made a strange attachment to my spirit; it brought light with it and commanded silence in my heart about all these tumultuous thoughts that had to be used before, such as the master of hell, the dog, the roar and the warm, and to create a disgusting noise in me. It also showed me that Jesus
Christ was still a word of grace and mercy to me, that He was not, as I was afraid, quite to give up and give up my soul; yes, it was kind of chide for my desperation; some kind of ominous if I, despite my sins and their terrible, do not injure my salvation over the Son of God. But in terms of my determination about this bizarre discovery,
what it was I knew not; from where it came I knew it wasn't. Twenty years later, I have not yet been able to judge this; I think then what here I will have a rut to talk about. But true, that sudden rushing wind was as if the angel had come over me; but both that and salvation will I give until the day of judgment; only that I say, it commanded
great silence in my soul, it convinced me that there might be hope; it showed me how I thought someone was sin andto blame, and that my soul was still blessed privilege to flee to Jesus for mercy. But, I say, for this dispensation, I don't know what else to say to it; which was also, in fact, the reason that I did not say this in the book at first;
I also now leave it to reflect on what the men have convicted of the right judgment. I do not place emphasis on my salvation, but on the promise of the Lord Jesus; however, seeing I'm here unfolding my secret things, I think it might not be completely unexplored to allow it to also show itself, although I now can't relate to this issue because
there I had experienced it. It lasted, enjoying it, about three or four days, and then I began not to trust and again despair. 175. Therefore, my life hung in doubt before me, not knowing how I should shove; only in fact I found my soul desire, even put myself at the mercy of the base, with prayer and supplication. But, oh! It was hard for me
now to the face to pray to this Christ for the grace against which I had sinned most so; it was hard work, I say, to offer to look him in the face, against which I had sinned so cunningly; and, truly, I've been so hard to come to God with prayer, after backsliding from Him, how to do any other thing. Oh, shame that it will now visit me! especially
when I think I'm now going to pray to Him for mercy that I was so easily esteemed a while ago! I was ashamed, yes, truly embarrassed, because this villain had done to me; but I beable that there was only one way with me, I must go undone him, and hath to hath, that he, of his glorious grace, should give me pity and pardon my miserable
soul. 176. When tempted, he strongly suggested to me that I should not pray; for prayer was not of my affairs, nor could it do me good, for I had rejected the mediator by whom all prayers came with acceptance of God the Father, and without which no prayer could come into his presence. Therefore, now to pray is only to add sin to sin;
yes, now pray, seeing that God has thrown you down is the next way to offend him more than you have ever done before. 177. For God, he says, have you been tired for several years, for ye are not Him; your bawlings in his ears have not been a pleasant voice unsusable unmiter to him; and therefore he permitthe you to sin this sin, that
ye may be quite cut off; and will ye pray again? That devil encouraged, and laid out that, Numbers, when Moses told the children of Israel that because they would not go up to possess the earth when God would have them, so that always after that, God had to bar them from there, even though they prayed they could, with tears (No.
14.36, 37, etc.). 178. As is said elsewhere (edition 21.14), a man who may be sined will be taken from the altar of God so that he may die; just as Joab was King Solomon when he thought to find shelter there (1 Kings 2.28, etc.). These places had to pinch me very sore; nevertheless, my case is desperate, I think, by myself I can but die;
and if so, it shall be said that such a man died at the foot of Christ in prayer. This I did, but with great difficulty, God doth know; and because along with this, however, that saying of Eeswa will be laid in my heart, just like a flaming sword to save the way of wooden life, so I will taste it and live. Oh! who knows how hard a thing I feel to come
to God in prayer. 179. I also longed for the prayers of the people of God for me, but I feared that God would give them no heart to do so; yes, I trembled in my soul to think that some or other of them would soon say un to me that God had said un them these words which he once said un to the prophet concerning the children of Israel:
Pray that thou for I have rejected them (Jer. 11.14). So, pray not for him because I've rejected him. Yes, I think He had already whispered it to some of them, only they dared to tell me, nor would I dare to ask them for fear, if it were, it would make me quite be beside myself. Man knows the beginning of sin, said Spira, but what limits their
issues? 180. For this time I had the opportunity to break my mind with the ancient Christian and tell him all my case; I also told him that I feared that I had sinned against the Holy Ghost; and he told me he thought so too. Here, so I had, but cold comfort; but, talking a little more with him, I found him, although a good man, a stranger a lot to
fight the devil. So I went to God again, and I could have had mercy. 181. Now, too, did the tempter begin to mock me in my sorrow, saying that seeing that I had separated him with dislike, which would have stood between my soul and the godly fire, now there was only one way, and it was, to pray that
God the Father would be a mediator, but he and me, that we could be reconciled again and that I could be so blessed in Him that His blessed Saints enjoyed. 182. Then did the scriptures seize my soul, is He out of one mind, and who can turn him? Oh! I saw that it was just as easy to persuade him to create a new world, a new covenant
or a new Bible, and that we had already prayed for such a thing. It was to persuade Him that what he had already done was only foolish, and to persuade him to change, yes, to prevent the whole way of salvation; and then that saying that my soul was enchanted: There is also no salvation in any other, for there is no other word under
heaven that is given among the people with which we must be sent (D. 4.12). 183. Now the words of the most complete, and kindest gospel were my greatest concern; yes, nothing plagueed me as harassed as the thoughts of Jesus Christ, remembrance of the Savior; because I had dropped him, brought my sin sness and my loss with it
in mind; nothing did twinge my conscience like this. Every time I thought of the Lord Jesus, of His mercy, love, goodness, kindness, tenderness, meekness, death, blood, promises, and blessed persuasion, comfort, and comfort, it went to my soul like a sword; for for these comments of my Lord Jesus, these thoughts would create a place
in my heart; aye, it is Jesus, the loving Redeemer, the only Redeemer,
Jesus, you have put him away from you, you have said in your Let him go if He does. Wherefore, ye are separated from him; you have separated from him; you have separated! What I've disinherited my poor soul! Oh! it is sad to be
destroyed by the grace and mercy of God; is the Lamb, the Redeemer, and the lion and the destroyer (Rev. 6). As I said, I also trembled in the initiative of God's Saints, especially those who loved him greatly, and what made him do continually to walk with him in this world; for they, both in their words and in their carriages, and all their
manifestations of tenderness and fear to sin against their precious Redeemer, condemned, blamed, and also worldly suffering and shame unseragement unmistakable u
temptation began to mock my soul again in another way, saying that Christ truly regretted my case and regretted my loss; but since I had sinned and violated, as I had done, he could in no way help me, nor save me from what I feared; for my sin was not their nature, against which he bled and died, neither was it credited with those which
were laid down for him when he was hanged on a tree. Therefore, unless He came from heaven and died again for this sin, though, even though he did pity me very much, I could not take advantage of him. These things may seem ridiculous to others, even as funny as they were in themselves, but to me they were the most
tormenting cogitations; each of them added to my eries that Jesus Christ would have so much love to pity me when He could not help me; neither do I think that the reason why He could not help me was that his merits were weak, or his grace and salvation, which was spent on them now, but because His faithfulness to his menacing will
not allow him to give his mercy un to me. Moreover, I thought, as I had already hinted, that my sin was not within the limits of this pardon, which was wrapped in promise; and if not, then I knew with sure that heaven and earth were easier to go away than I to have eternal life. So that all this fear of my land stemmed from the unwavering
belief that I had the stability of the holy word of God of holyness, as well as from my being disinformed about the nature of my sin. 185. But oh! how this might add to my suffering, imagine that I would be guilty of such sin, for which He did not die. These thoughts persuated me and arrested me, and tied me up from faith, that I did
not know what to do; but, oh! I think He will come down again! Oh! that the work of salvation of man was still to be done by Christ! How would I pray to Him and ask Him to count this sin among the others for whom He died! But this Article beat me as dead, Christ is brought up from the dead dieth no more; death no longer reigns
over him (Rom. 6.9). 186. Thus, with strange and unusual tempted attacks, my soul, like a broken ship, was driven as by the winds and sometimes wanting to make a new testament, and its conditions, so far, as I thought myself, could change in another way
and change. But in all these I was, but as those who justle against the rocks; more broken, scattered, and rent. Oh, unthinking about imagination, fear, fear, and horror, influenced by careful application of guilt, gave despair! it is a man who has his dwelling among the tombs of the dead; that is, always crying, and cutting yourself with
stones (Mark 5. 2-5). But I say, all in vain; desperation did not do to him, the old covenant would not seduce him; no, the heavens and earth shall go away before one word or son shall fall or be removed. I saw it, that was what I felt, and according to that I was vain; yet this advantage to me thus, namely, an additional affirmation of the way
of salvation, and that scripture was the Word of God! Oh! Now I cannot express what I saw and felt about the rigidity of Jesus Christ, the rock of man's salvation; what was done cannot be undone, added, or altered. I saw, indeed, that sin could lead the soul beyond Christ, even sin, which is unforgivable; but woe to him that was so driven
for the Word to shut him out. 187. Thus, I always sink, whatever I do. So one day I went to a neighboring city, and sat down to settle down on the street, and fell into a very deep break for the most fearsome state my sin had brought me; and after a long musing, I lifted my head, but methought I saw as if the sun that was shining in the sky
was a shame to give light, and as if the very stones on the street, and the tiles to the house, had to bend themselves against me; I believe that they shall all pull me out of the world together; I was disgusted and useless to live among them, or to be their benefits because I had sinned against the Redeemer. O how happy, now, was every
creature for what I was; because they stood fast and kept their station, but I was gone and lost. 188. Then, in the bitterness of my soul, I said to myself with a heavy sigh: How can God comfort a betrayal like me? I had n't previously said, but it came back to me as an echo of doth's answer voice, this sin is not to death. To which I was
raised from the grave and screamed again, A LORD, how could you know a word like this? because I was filled with admiration at fitness, and the light, and glory that came with it, the laity i was wonderful to find. I am already, of course, out of doubt
about what I so much had doubts before; my fear before was that my sin was not forgiving, and so that I had no right to pray, repent, etc., or if I did, it would not have any advantage or profit for me. But now, think that I, if this sin is not to death, then it is pardonable; wherefore, I encourage me to come unto God, Christ, by grace, to
consider the promise of forgiveness as that which stands with open arms to me as well as others. So it was a great ease, in my opinion; wit that my sin was pardonable, that it was not sin until death (100). John 5.16, 17). No one, but he who knows what my problems, with my experience, were, can tell what relief came to my soul with this
reward; it was to free me from my former bonds, and shelter from my former storm. I thought I was now standing on the same land with other sinners, and I have as good a right to name and pray as any of them. 189. Now I say that I hoped that my sin was not unforgivable, but that I might have hopes of forgiveness. But oh, how Satan
now slept for him to me again! But he was by no means able to do it, neither that day nor most of the next, because this sentence was like a mill-post on my back; nevertheless, for the following day, I felt that this word began to leave me and withdraw my support from me, and therefore I returned again to my old fears, but with great
abomination and sitting, for I feared the tribulation of despair; my faith could not keep that word anymore now. 190. But the next day, in the evening, being under many fears, I went to seek the Lord; and when I pray, I cry, and my soul cried unmr in these words, with strong cries: O Lord, I beg thee, show me that thou loved me with eternal
love (Jer. 31.3). I had n't previously said it, but with sweetness, it came back to me as an echo or sounding again: I have loved you with eternal love. Now I went to sleep in a guiet; also, when I woke up the next morning, it was fresh to my soul, and I believed it. 191. However, the temptation has not left me; for it could not have been as
which I also had several days together, very much sweetness and comfortable hopes of pardon; for in so it was created by me, I loved you did this sin, I loved you before, I love you and I will love you forever. 192. However, I saw the most bernating and dirty crime of my sins, and I could not only conclude, and that with great
shame and abro words I had abused the Holy Son of God terribly; wherefore, I felt that my soul loved and pityed him, and my patches, which would go unto him; for I be seen that he was still a friend of mine, and rewarded me for evil; yes, the love and affection which then burned my Lord and Redeemer, Jesus in Christ, during this time
worked so strong and hot desire to take revenge upon myself for the violence which I had done unto him, that to speak as I then thought, if I were a thousand gallons of blood in my veins, I could freely splash it all after the commandment and feet of this my Lord and redeemer, 193. And as I so wondered, tossing and visiting, considering
how to love the Lord, and express my love for Him, this saying came to me: If thou, Lord, you should note the inamanity, sir, who will stand? But you have forgiveness my love for Him, this saying came to me: If thou, Lord, you should note the inamanity, sir, who will stand? But you have forgiveness my love for Him, this saying came to me: If thou, Lord, you should note the inamanity, sir, who will stand? But you have forgiveness, that you may fear (Ps. 130.3, 4). These were good words for me, especially the last part of it; wit that there is forgiveness with the Lord, that He may be feared; it is, how did
I understand that he could be loved and had reverence; for it was given unthemed unmemed unmots to him, that the great God had ededed so much respect for the love of his poor creatures that, instead of him going without his love, he would unmask his transgressions. 194. And now it was the word that came true untitemed unm
regards me, and I too was freed by it, then they will be ashamed and embarrassed, and will never again open their mouths because of their shame, when I am pacified against them for all that they have done, says God the Lord (Ezek. 16.63). It was my soul at this time, and as I then thought forever, made freedom to be again afflicted by
my former guilt and amazement. 195. But many weeks ago I began to push again, fearing that, despite all that I had liked, that yet I might be deceived and destroyed lately; because this consideration came strong in my mind that regardless of the comfort and peace I thought I could have made of the word promise of life, however, unless
there could be found in my refreshment coincidence and agreement in the scriptures, let me think what I did, and hold it never so quickly, I should find no such thing in the end; for the scriptures cannot be broken (John 10.35). 196. Now I began to hurt again and fear that I might meet with disappointment lately, so I began to examine with
all seriousness my former consolation and to wonder whether the one who had sinned, as I had done, could trust with conviction the faithfulness of God, which was certainly in the words with which I was comforted and on which I had leaned. But now these sayings were brought, in my opinion, because this is not possible for those who
when enlightened and tasted the gift of heaven, and were made partakers of the Holy Ghost, and have tasted the good words of God and the powers of the world that will come if they fall back to restore them again to repentance (Heb. 6.4-6). For if we knowingly sin after we have received the knowledge of truth, there remains no more
sacrifice for sin, but a guest for a certain fearful judgment and fiery indignation that devoured the adversaries (Heb. 10.26, 27). Even as Esava, who for one mouthful of meat sold his birthright; for ye know how it was rejected later, when he would have inherited the blessing; for he did not find a place of repentance, even though he sought
it with tears carefully (Heb. 12.16, 17). 197. Now the word of the gospel was forced from my soul so that I should not have a promise or prompting in the Bible; and then that saying that he did work for my spirit to afflict me: Rejoice, o Israel, joy for other men (Hos. 9.1). For I saw there really was cause for a mess about those who kept
jesus; but as for me, I had cut myself off with my transgression, and left myself to sink into the bay as a house whose foundation has been destroyed; I myself used to sing to a child who had fallen into a mill pit, which,
although it might make some transition to scribble and spraul in the water, however, because it could not be found neither there nor his arms nor leg, so finally it has to die in this condition. As soon as this fresh attack was attached to my soul, the scriptures came into my heart: It is many days (Dan. 10.14). And indeed I found that it was
so; for I could not be delivered, nor brought again to peace, until two years and a half was completely complete. Therefore, these words, though in themselves, they used to quibble, but to me, who feared that this condition would be eternal, they were sometimes an assistant and a refreshment to me. 199. For, think I, many days are not
forever, many days will be the end, so seeing I was afflicted, not a few but many days, but I was glad it was, but for many days. Thus, I say, I can remember myself help, because as soon as ever the words came into my mind at first, I knew that my troubles would be long; however it would be a while
sometimes, because I could not always think about it, nor ever helped with it, although I did. 200. Now that these scriptures lay before me and broke down again at my door, that by saying luke's eighteenth second, along with others, I was encouraged to pray. Then the temptation again made me very sore, suggesting that neither the
grace of God nor the blood of Christ, applied to me at all, nor could they help me for my sin; therefore, it was to pray in vain. However, I think, I will pray. So I went to pray to God; and while I was in prayer, I spout the words
in this connection, Lord, Satan sata
And as I was before the Lord, the scriptures were fastened in my heart: O great is thy faith, or that I should be a word, that I might act in
faith; wherely should I still be like sticking jaws in despair, and went mourning up and down in a sad state, crying, Is His mercy clean gone? Is His grace pure to be gone forever? And I think sometimes, even when I was orodyed in these expressions, they seemed to have questions whether it was or not; however I very feared it was. 202.
There was now nothing I wished for more than doubt about this matter; and as I eagerly wished to know if I really had expectations, these words came to my mind: Will the Lord give up forever? And he will be favorable no more? Is his grace pure for ever? Does his promise fail forever? Has God forgotten to be kind? Does he get lost in
anger in his gentle mercy? (Ps. 77.7-9). And all the time while they were running in my mind, methought I had it still as an answer, That's the questioning seemed to me to be a sure assurance that he was not truly, and it should not have been dropped, but be favorable
that his promise would not succeed, and that He had not forgotten to be kind, and also to shut up in anger in His gentle grace. Something, too, was there on my heart at the same time, which I now cannot call the mind; which sweetened my heart at the same time, which I now cannot call the mind; which sweetened my heart at the same time, which I now cannot call the mind; which sweetened my heart at the same time, which I now cannot call the mind; which sweetened my heart at the same time, which I now cannot call the mind; which I now cannot call 
was it pure, which would have been lost forever. 203. Another time, I remember that I was again far below the question: Was the blood of Christ sufficient to save my soul? When doubt i continued in the morning until about seven or eight at night: and finally, when I was, as it was, quite tired of fear, so that it would not make it hold to me,
these words suddenly sounded in my heart, He was able. But the manness of these words scaps capable had spoken so loudly to me; it showed such a great word, it seemed to be written with great letters, and gave so justle my fears and doubts; I for a time it tarried with me what was about a day as I had never been out of that all my life
either before or after (Heb. 7.25). 204. But one morning, when I was praying again and shivering under the fear of no word of God helping me, that a piece of sentence was soaking over me, my grace is sufficient. In this methought I felt some stay as if there might be hope. But, oh, how good a thing it is for God to send his name! About
two weeks ago I was looking for this place, and then I thought it couldn't come to my soul with comfort, so I threw down my book pet. Then I thought it wasn't big enough for me; no, not large enough; but now, it was as if it were weapons of grace so vast that it could not only add to me, but much more besides. 205. By these words, I was
supported, but not only without more conflicts, within seven or eight weeks; for my peace be in and out, sometimes twenty times a day; consolation now, and trouble now; peace now, and then, but my whole seven-week experience;
for the adequacy of grace, and the separation of Aesa with his rights of birthright, would be like scales in my mind, sometimes one end would be the upper, and sometimes again the other; which would be like scales in my heart; wit, that He should help
me to apply the whole sentence, for I could not yet: that He gave, I gathered; but further I could not go, for yet it only helped me to hope that I might have mercy: My grace is sufficient; and although it did not come forth, he answered my previous question; wit that there was hope; nevertheless, for for you was left out, I was not satisfied, but
prayed for it also. Therefore, one day, when I was in the meeting of the people of God, full of sorrow and terror, for my fears were again strong over me; and as I now think my soul has never been better; but my thing was the most fearful and fearful, these words were with great power, suddenly break into me, my grace is sufficient to thou,
my grace is sufficient to you, my grace is sufficient uneeded for you.
so enlightened that I had seen the Lord Jesus look from heaven through me in tiles and direct these words to me. It sent me mourning home, it broke my heart, and filled me with joy, and made me low like dust; just it stayed not long with me, I mean this glory and refreshing continued with me for several weeks, which is encouraging me to
hope. But as soon as this powerful action was removed from my heart that others on Esau returned to me as before; so my soul again hangs like scales, sometimes downhill, now in peace and anon again in terror. 208. So I went for many weeks, sometimes comforted, and sometimes tormented; and especially in some
cases, my hands would be very painful, for all the scriptures which were held before the Jews would be laid before me as one punishment which would keep me from heaven. Then again, I should begin to repent that someday that thought went through me, I should also think so by myself, Why, how many scriptures are there against me?
There are only three or four: and can't God miss them, and save me all of them? Sometimes, again, I thought, Oh! if it weren't for these three or four words, now, how could I be comforting? And I could hardly forbear, in some cases, but wish them out of the book. 209. Then I thought I should see as if both Peter and Paul and John, and all
writers looked with contempt at me and kept me in ridicule; and as if they said unmily unmily unso me, All our words are true, one of as much power as another. We have cut you off, but you have forsed yourself; there is no more sacrifice for sin
(Heb. 6). And better if they had not known the will of God than after they knew it to turn from the holy commandment given to them (Pet. 2.21). For the scriptures cannot be broken. 210. These, as the elders of the city of refuge, I saw, were both my things and my judge while I stood, with vengeance of blood at my heels, trembling at my
gates for liberation, also with a thousand fears and distrust, I doubted that they excluded me forever (Josh 20.3, 4). 211. So I was embarrassed not knowing what to do and how to be satisfied with the question: Could the scriptures consent to the salvation of my soul? I quaked at the Apostles, I knew that their names were true, and that
they must stand forever. 212. And I remember one day when I was in different frames of the spirit, and given that these frames were still consistent with the nature of several scriptures that came to my mind; if it was mercy, then I was silent; but if it was Aeswa, then tomed; Sir, I think I, if these two scriptures meet in my heart at once, I
would be the one who could get better than me. So I thought I had a longing mind that they could come both together for me; yes, I wished that God might. 213. Well, about two or three days after that, so they really do; they rushed at me at the same time, and for a while worked and fought in me; finally, that the birthright of Ees began to
wax weak, and disappear, and vanish, and it for the sufficiency of grace reigned with peace and joy. And since I was in the muse of this thing, that the scriptures came home over me, Mercy rejoices in judgment (Ia. 2.13), 214. It was a miracle to me; nevertheless, verily I am able to believe that it was of God; for the word and wrath of the
law must give a place for the word of life and grace; for although the word of condemnation is glorious, yet the word of life and salvation goes far beyond glory (II Cor. 3.8-12; Mark 9.5-7). Also, that Moses and Elly must both disappear and leave Christ and His Saints alone. 215. This uth edema also visited my soul most preciously: And
that which cometh unto me, I will in no way wisely exert (John 6.37). Oh, the comfort that I had from that word is by no means, for anything, whatever he's done. But Satan would be very much working to pull that promise from me, telling me that Christ does not mean me, and like me, but sinners with
lower rankings who were not done as I had done. But I should answer him again, Satan, here is in this word there is no such exception; but he that comes, scaps un him, any he; he that comes und to me, I shall not be wise to thyss. And so I remember yet that of all the dexterity that Satan used to take this scripture out of me, yet he never
did so much as to put this question, but are you right? And I think the reason was because he thought I knew perfectly well what coming aright was; for I saw that come aright was to come as I, a vile and fearless sinner, and put myself at the feet of grace, condemning myself for sin. If we and ever Satan strive for any word of God
throughout our lives, it was for this good word of Christ; he at one end, and I at the other. Oh, what we did! It was about this John, I got some sweetness out of it. 216. However, despite all these helping and blessing words of mercy, the fact
that Eesa sold his rights of birthright will sometimes cause suffering to my conscience; because although I was most sweetly comforted, and that, but just before that, however, when it came to my mind, it makes me fear again, I couldn't be quite rid of it, it would be with me every day: so now I went another way to work, even to consider
the nature of these blasphemous thoughts; I mean, if I should take the words of the greatest, and give them my natural strength and scope, even every word in it. So when I so believed that I would have freely left the Lord Jesus Christ for his choice, whether He were my
Redeemer or not; for the wicked words were these: Let him go, if he did. Then this Article gave me hope: I will never you, nor encourage you (Heb. 13.5). O Lord, I said, but I have left thee. Then he answered again, But I will not leave thee. For that I thank God also. 217. However, I was deeply afraid that He should and found it extremely
difficult to trust Him to see that I had offended him so. I could be extremely glad that this thought has never been befallen, because then I think I could, with greater ease and freedom of abundance, be leaning on His grace. I see that it was with me, as it was with the Joseph brethren; quilt of their own wickedness often filled them with fear
that their brother would finally despise them (1... v. 50,15-17). 218. But most importantly, the scriptures with which I still met that Joshua was the greatest comfort I had in the twentieth place, speaking of a murderer who fled to refuge. And if the revenge of the blood haunts the killer, then, says Moses, those who are parents of the city
asylum will not send him in his hand, because he smote his neighbor unwittingly, and hated him not before. O blessed is God for this word; I was a murderer; and that I have the right to enter the city's asylum. So I found that he
should not, whoever lay to wait to wear blood: it was not a heath killer, but he who involatily did so, he who did not know, shed blood; not in spite of shame or malice, he who shed it unwittingly, even one who hasn't hated his neighbor before. Therefore: p. 219. I mean, truly I was the man who was entering because I was smitten by my
neighbor unwittingly, and hated him not before; no, I prayed unmr, there was gentle sin against this temptation of evil, I had candleed twelve months before; yes, and also when it crossed my heart, it came to be despite my teeth; wherefore, I thought I had the right to enter this city, and the
elders, who are apostles, should not pass on me. So it was a great consolation to me; and gave me much earthly hope. 220. However, being very critical, because my wise man had told me that I did not know what land was not sure enough to carry me, I had one issue on which my soul did much desire to be resolved; and it was: Could it
be possible for any soul who has truly sinned unforgivable sin, yet then receive, though Christ? Which, after I had a lot of felt, I found the answer was, No, they couldn't, and that for these reasons: 221. First, because because those who have sinned that sin, they have denied part of Christ's
blood, and are excluded from it, they must be null and void on the basis of the least hope. and it is spiritual comfort; because there is no more sacrifice for (Heb 10.26). Secondly, as denied part of the promise of life; they shall never be forgiven, neither in this world nor in that which shall come (Matt. 12.32). Third, the Son of God also
excludes them from part of His blessed prep, being eternally ashamed to belong to them before both His question with great thought, and I could not conclude that the Lord had comforted me and that even after this sin of my evil; then, methought, I
pricked the risk of coming almost in these most fearsome and terrible scriptures, with which it was so very affrighted, and covered of course before I durst scarce the needy cast mine eye, yes, there were many ado hundred times to forbear wanting them out of the Bible; for I think they shall destroy me; but now, I say, I
started something encouraging to come close to them, read them and consider them, and weigh their volume and trend. 223. What I started doing, I found my changed; because they looked not as gloomy about me as before I thought they did. And first, I came to the sixth Jewish, yet trembled, fearing that I should attack; which, when I
had considered, I discovered that there was supposed to be that it was quite apostate; it, as I intended, falls from Christ's fall and an absolute denial of the gospel with regard to the remission of sins; for of them the Apostle begins his argument (ver. 12:12). Secondly, I discovered that this apostasy must be open, even from a world view,
even in a way that would cause Christ to be an open shame. Third, I found that those he intended there were forever shut up from God because of both blindness and inserency: it is impossible that they will be restored to repentance again. With all these claims, I found god's eternal appreciation, my sin was not the sin of
this place intended. First, I acknowledged, I had fallen, but not diminished, that is, from the profession of faith in Jesus to eternal life. Second, I confessed that I had placed Jesus in Christ ashamed of my sin, but not open to shame; I do not dedic themselves to Him before the people and condemn Him as a barren man in the world. Third
Nor did I see that God had closed me or denied me to come, even though I found it difficult to work to really come to Him with sorrow and repentance. Blessed is God for unsearchable mercy. 224. Then I believed that on the tenth day of the Jews, and discovered that the sin mentioned there was not every sin of sin, but that which casts
Christ, and then his commandments. Secondly, it must also be done openly in front of two or three witnesses in order to respond to the Spirit of mercy; contempt for both this sin and the opposite. But the Lord knows, though it sin was diabolical, but if
is not at it. 225. And when touching him on the twelfth day of the Jews, aau sold his right of birthright, even though it was he that killed me and stood as a spear against me; however, now I did believe, first of all, that she was not a crazy thought toward continuous work on his mind, but the idea agreed and put into practice the same way,
and that even after some discussion (Gen. 25). Secondly, it was public and open action, even before his brother; if not many others; it made his sin a much more terrible nature than it would have been. Third, He continued to open his name of the birthright a little: He ate and drank, and went his way; thus, Esava despised her right of birth
(page 34). Yes, twenty years later, he was found to despise it yet. And Aesau said, I have enough, my brother; keep that you are yourself (1st of 33.9). 226. Now, as he touched him, Aw sought a place of repentance; so I thought, first of all, it was not about birthright, but about blessing; it is clear from the Apostle, and stands out by Esau
 nimself; He deprived my birthright (that is, earlier); and behold, now he has aneeded my blessing (1).27.36). Secondly, now that it is considered, I came again to see what the mind of God might be in the style of the New Testament and in the feeling of Aw's sins; and as far as I could imagine, it was in the mind of God that birthright.
the restoration and blessing of eternal inheritance; for it seems that the apostle hints: Let there be no blasphemous man, like Esau, who sold his birthright for one bite of meat; as if he were to say, Let there be no man among you who would drop all those blessed beginnings of God that are now upon him, to obtain a new birth, that they
might annotation as Aw, even then be rejected when they would inherit the blessing. 227. Many have who in the day of mercy and mercy will despise those things that truly are the rights of the birthright of heaven, which, however, when the day of mercy and mercy will weep as loudly as Eesa: Lord, Lord, open to us; but now, as Isak
will not repent, God the Father shall say no more, but shall say: I have blessed these, yes, and they shall be blessed; but how do you depart from me, all ye workers of inquat (1.v. 27.33; Luke 13.25-27), 228. When I had considered these scriptures like this, and I discovered that their understanding was not against, but according to other
scriptures; it adds even more to my encouragement and comfort, and also gave a great blow to this objection, the wit, that the scriptures could not agree with the salvation of my soul. And now stayed only to obstruct part of the storm, because the thunder had marched me, only a few drops remained that now and then fall over me; but
because my former fear and suffering was very painful and deep, it was oft befal me yet, as it befalleth those who are afraid of fire, I think every voice was fire, fire; every little touch would hurt my tender conscience. 229. But one day, when I was passing by in the field, and also with a few codends of thought on my conscience, fearing that
all things were not real, suddenly this sentence fell over my soul, thy righteousness is in heaven; and I arna, I beheld, with the eyes of my soul, Jesus Christ at the right hand of God; there, I say, is my righteousness; wherever I was, or whatever I was doing, God could not say about me, He wants my righteousness because it was just
before Him. Moreover, I also saw that my righteousness was Jesus Christ himself, the same yesterday and today, and forever (Heb. 13.8). 230. Now my chains did indeed fall from my feet, I had loosened from my
suffering and irons, my temptations had escaped; so that from that moment on, these terrible scriptures of God. So when I returned home, I looked to see if I could find this sentence, thy righteousness is in heaven; but could not find such a saying,
therefore my heart began to sink again, only that which was brought to my memory, he of God is created unthused und us wisdom and righteousness, and holiness, and salvation by this word I saw the second sentence true (1). Kor. 1.30). 231. For with this scripture, I saw that the man Christ Jesus, as He is different from us, as touches
his body presence, therefore He is before our righteousness and sanctity before God. Wherely, I have lived here for a while, very sweetly in peace with God through Christ! Christ! there was nothing other than Christ who was before my eyes, but also sought this and other christ's strengths, except for His blood,
burial, or resurrection, but considered Him to be all Christ! When He brought all these and all the otherethies, relationships, offices, and operations met together, and that when He sat on God's right hand in heaven. 232. I was wonderful to see His exaltation and the value and superiority of all His benefits, and that for this reason I could
look from myself to Him, and I should count that all the graces of God that were now green in me were still there, but as they cracked the groat and four-way people that rich people swept into their bags when their gold was in their trunks at home! In Christ, my Lord and Redeemer! Now Christ was everything; all my
wisdom, all my righteousness, all my death, and all my salvation. 233. In addition, the Lord also led me to the mystery of the union with the Son of God, that I was attached to Him, that I was attac
me; for if he and I were one, then his righteousness was mine, his werit mine, his victory also mine. Now I can see myself in heaven and earth at once; in heaven with my body or man. 234. Now I saw Christ Jesus look at God, and we also have to look at how the
common or public man, in which the whole body of His elect must always be taken into account and reckoned; that we and I did the law, arose from him to the dead, won victory over sin, death, the devil, and hell, which he has taken off; when he died, we died; and so of his resurrection. Thy dead people will live with my dead body, they
will arise, says He (J. 26.19). And again: In two days, he will bring us to life; on the third day he shall live in his eyes (Hos. 6.2); now filled by the sitting of the Son of Man on the right hand of The Man's Right Hand in heaven, according to the Ephesians, He has built us together and built us to sit in heavenly places in
Christ Jesus (Ephesus 2.6). 235. Ah, these blessed considerations and scriptures, with many other similar natures, were these days to spangle in my eyes so that I have reason to say: Praise you Lord. Praise God for his refuge: praise him for the firmament of his strength. Praise him for his mighty acts: praise him according to his great
greatness (Ps. 150.1, 2). 236. So to speak of you, that ye taste the sorrow and suffering that my soul went under, with the guilt and terror that my evil thought placed under me; and also, having regard also to the touch of my liberation from it, and the sweet and blessed comfort with which I met after which I comforted with my heart,
comforting my unspeakable admiration; I now, God willing, before I go on, give you a word or two, which, as I imagine, was the reason for this temptation; and also after what advantages it finally became to my soul. 237. For reasons of reasons, I imagined that these were mostly two: two of which I was also deeply convinced all the time
that these difficulties were in me. The first was because it was not for me, when I was delivered from the temptation that were before; for though, as I can say in fact, my soul was much in prayer before this judgment grabbed me, yet then I prayed only or not more, mainly
to prevent the current trouble, and for the fresh revelations of His love in Christ, which I saw then was not enough to do; I would also have prayed that the great God should save me from the evil that was before me. 238. For this I was deeply by the prayer of Saint David, who, when he was under the present grace, nevertheless prayed
that God should keep him back from sin and temptation to come; Then, says He, Am I standing up, I will be innocent of the scaps of great transgression (Ps. 19.13). With that word I was galled and condemned, guite by this long temptation. 239. It was also another word that condemned me much for my madness, in the carelessness of
this duty (Ebr 4.16), therefore, let us be bravely unearthed to the throne of mercy, that we may gain mercy and find mercy to help at a time when necessary. I had not done this, and therefore suffered from sin and fall, according to what is written, Pray that ye should not go into temptation. And verily this thing is to this day with such weight
and awe upon me that I do not dare, when I come before the Lord, go to my knees until I ask him for help and mercy against the temptations which come; and I ask thee, reader, that thou shag to learn to beware of my negligence, with the suffering that in this thing I did for days, months, and years, with sorrow. 240. Another reason for this
temptation was that I was tempted by God; and in this way I did. After my wife was big with the baby, and before her full-time had come, her fits, like a woman's travail, were fierce and strong on her, even if she had immediately dropped the job, and were delivered at an untimely birth. Now, in the same time it was that I was so very
tempted to doubt God's being, so as my wife lay crying with me, I said, but with all the secrecy imaginable, even thinking in my heart, Lord, if you now conclude this sad suffering from my wife, and cause that she is excited no more there with that night, and now had her fits only on her, then I know that you can see the most secret
thoughts about the heart. 241. I had not before said that in my heart, but her pain was taken from her, and she was thrown into a deep sleep, and therefore she continued until the morning; i was very surprised by this, not knowing what to think; but after I was awake for a good while, and heard her cry no more, I fell to sleep also. Then
when I woke up in the morning, it came upon me again, even what I said in my heart last night, and as the Lord showed me that He knew my secret thoughts, which was a great surprise to me for several weeks afterwards. 242. Well, about a year and a half after that, the evil sinful thought of which I have spoken before went through my
evil heart, even this thought: Let Christ go if He did; then, when I had fallen guilt for it, the memory of my other thoughts, and its effects, would also carries reproach along with it, now you can see that God doth know the most secret thoughts of the heart. 243. And with the fact that who was
the Lord of betman and his servant Gideon fell over my spirit; as because Gideon tempted God with his wool, both wet and dry, when he would have believed and risked his words, so the Lord did then to try him to send him against the enemies of countless companies; and also, for appearance, without any force or help (Jude. 6, 7). So
He served me, and that justly, because I would have believed in His word, and did not put scaps if after all seeing God. 244. And now to show you something of the advantages which I also gained in this temptation; and first, by this I was continually, that I should have a great feeling in my soul, both of god and of his beloved Son; In the
temptation that went before, my soul was confused by inconsition, blasphemy, the hardness of the heart, questions of God, Christ, the truth of the word, and truths about the world that come; I say then I was very attacked and tormented by aaeism; but now the thing was different, now there was God and Christ continually before my face,
though not in a form of comfort, but in a way that transcends fear and terror. The glory of God's holiness at this time broke me to pieces; and the gut and compassion of Christ broke me like on the wheel; for I could not believe him, but to be lost and rejected Christ, whose remembrance was like a continuous fracture of my bones. 245. The
scriptures were now also wonderful things for me; I saw that their truth and apex were the keys of the kingdom of heaven; those that they object and condemn must perish more and more. Oh! the following word: For the scriptures cannot be broken, or should I be left aul; and it be
another, Whose sins of which ye betray you, they are delivered untly to them; and which sins you save are preserved. Now I saw the Apostles being the elders of the city of refuge (Josh. 20.4), those they were to receive were received in life; but those they turned off had to be killed with avenge blood. 246. Oh, my God! One sentence of
scripture was more afflict and terrify in my mind, I mean those sentences that were against me, as sometimes I think everyone did, more, I say, than an army of forty thousand men who might have come against me. Sorrow is to him, against whom scripture bend itself. 247. With this temptation, I began to see more promises in nature than
ever before; for I now lie under the mighty hand of God, constantly tearing and deamating the thunderstorm of his righteousness; it made me, with great diligence, mixing with trembling, to consider each sentence along with its natural strength and width.
248. this temptation, I, too, was greatly beaten by my former foolish practice of putting a word of promise when it came to my mind; for now, although I could not suck this comfort and sweetness from the promise, as I had done at other times, yes, like man-sinking, I should catch at all I saw; in the past I thought I couldn't interfere with the
promise unless I felt its comfort, but now it wasn't time to do avenger of blood too hardly had to pursue me. 249. I was therefore glad to catch that word, which, however, I feared that I had no land or the right to own; and even a leap in the lap of this promise that, however, I feared that I had no land or the right to own; and even a leap in the lap of this promise that, however, I feared that I had no land or the right to own; and even a leap in the lap of this promise that, however, I feared that I had no land or the right to own; and even a leap in the lap of this promise that, however, I feared that I had no land or the right to own; and even a leap in the lap of this promise that, however, I feared that I had no land or the right to own; and even a leap in the lap of this promise that, however, I feared that I had no land or the right to own; and even a leap in the lap of this promise that, however, I feared that I had no land or the right to own; and even a leap in the lap of this promise that I had no land or the right to own; and even a leap in the lap of this promise that I had no land or the right to own; and even a leap in the lap of this promise that I had no land or the right to own; and even a leap in the lap of this promise that I had no land or the right to own; and even a leap in the lap of this promise that I had no land or the right to own; and even a leap in the lap of this promise that I had no land or the right to own; and even a leap in the lap of this promise that I had no land or the right to own; and even a leap in the lap of this promise that I had no land or the right to own; and even a leap in the lap of this promise that I had no land or the right to own; and even a leap in the lap of this promise that I had no land or the right to own; and even a leap in the lap of this promise that I had no land or the right to own; and even a leap in the lap of this promise that I had no land or the right to own; and even a leap in the lap of this promise that I had no land or the lap of this
to make the Word as God had set, without limiting the power of nature to one syllable of it. O What I saw now in that blessed part of John: And what that cometh un me, I will in no way wisely exed out (ver. 37). Now I began to consider to myself that God had a bigger mouth to speak than I had the heart imaginable with. I also think that He
does not seek his words in the inseparable or unseaked heat, but with infinite wisdom and judgment, and very truthful and faithful. 250. These days, often in their greatest agony, even in return for the promise of horses doing toward the right foundation that still remains in the swamp, in conclusion, though, as one almost bereft of his wit
with fear, for it I will rest and stay, and leave to fulfill it to God in heaven, which made it, Oh! many pull my heart was with Satan on this sixth of John, I won't now, like other times, watch mostly for comfort, though, o how kind it would have been to me! But now the word, the word, the word, to lean tired soul on that I couldn't sink forever! it was that I
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hunted. 251. Yes, often when I have been to make a promise, I have seen as if the Lord would refuse my soul forever. I was often as if I had run on pike, and as if the Lord would refuse my soul forever. I was often as if I had run on pike, and as if the Lord would refuse my soul forever. I was often as if I had run on pike, and as if the Lord would refuse my soul forever. I was often as if I had run on pike, and as if the Lord would refuse my soul forever. I was often as if I had run on pike, and I had run on pike, and I had run on

nts who went with ropes on their heads to bring their enemies to grace (1 Kings 20.31). The female Canaan also, who would not be daunted, though called the dog Christ (Matt. 15.21-8); and the man who went to borrow bread at midnight (Luke 11.5-8) was a great encouragement unmem. 252. I never saw to ce, love, and mercy, as I saw after this temptation. Great sins to draw great mercy; and where guilt is most dangerous and fierce, the grace of God in Christ, when it was shown to the soul, seems most essential and mightier. When Edb had gone through the captivity, he had twice as many as before (Ib 42.1 our Lord. Many other things I could do here observation, but I would be short, and therefore this time skip them, and do ask God that my harm can make others fear to offend, so that they too would have to do to carry iron yoke, as I did. I had two or three times after or for my release from this temptation, such grace that I could hardly endure with it, it was so out of the measure amazing when I thought it thought if this feeling of it had been aviete long to me, it would have made me not capable of doing business. 253. Now I will give you a relationship with another of the Lord's asses with me, ne in other seasons, and the temptations that I then met with aral. I will start with what I met when I first did join a scholarship with the people of God in bedford. After I had asked the church that my desire was to walk with them in the order and ordinances of Christ, and they also acknowledged them; while I take of Christ, which was His last dinner with His disciples before His death, this ordinance, it must be done in memory of me (Luke 22.19), was given a very precious word to me; for with it the Lord came down to my conscience, revealing his death for my sins; and as I felt then, did so as if he had pushed me	.0). Blessed is God jesus ch a strange concern for about His relationship thought of this blessed
It did not have a long complicity in this ordinance, but such fierce and sad temptations all the time visited me in it, both to blaspheme the ordinance, and to wish a deadly thing to those who ate it then; how was evering to the then; how who ate it has the law	led to pray to keep me and could never have ecious blood had been by evidence of this blessed I of countless companies
ed man? 257. After the detention of these things, my illness was doubled over me, for now I was sick in my inner man, my soul was clogged with guilt; now also was my former experience of God's goodness I got quite removed from my thoughts, and hid it as if it had never been nor seen. Now my soul was very two considerations. Live I May Not, Die I Dare Not; now I sank and fell into my spirit; and gave all of the missing; but when I walk up and down into the house, as a man in the most fuming state, this word of God took over my heart, ye freely justified by His grace, thanks to the salvation which is in Christ Jesu urn it on me! 258. Now I was one awake from some troublesome sleep and dream, and listening to this heavenly sentence, I was as if I had heard it as follows me: The Sinner, you think that because of your sin and weakness, I cannot save your soul, but Behold, my Son is with me, and I look at him, not at you ding to it as I am pleased with Him. In it, I was very relieved in my mind, and made me realize that God could justify a sinner at any time; it was, but His looking at Christ and reusing His advantage to us, and the work was done immediately. 259. And since I was such a muse, this ed also came with great powers of righteousness which we have done, but according to his grace he saved us, etc. II Tim. 1.9). Now I had got on a high; I saw myself in the hands of mercy; and although I was afraid to think of the hour of death before, I cried now: Let me die. Now death was nice and beautiful in my sight; for live in this world. Heirs of God! God himself is part of the Saints. That's what I saw and wondered, but I can'	very much gripe between us (Rom. 3.24). But oh, ou, and will deal with you ver over my spirit: Not by r I saw that we shall never 't tell you what I saw. 260.
, as I was at another time very sick and weak, all this time the tempter had beset me firmly because I believe he is on the attack on the soul when it does it to approach the tomb, then his chance is, a laborer, to hide from me my previous experience of God's goodness; also set before me fear of death and Got through my fear of miscarrying forever, I now die, I was like one dead before death came, and it was as if I had felt myself already descending into the pit; methought, I said, there was no way, but the hell I have; but behold, even as I was in the midst of these fears, these words of angels, which bear the ches me, as it should be said, This shall be with thee when thou leaves this world. It sweetly revived my spirit and helped me hope for God; what when I was in comfort mused for a moment that the word fell with great weight on my mind, O death, where is your healing? O tomb, where's your victory? (1 Cor. 15.55 body and mind right away, my illness was now disappearing and I went comfortably in my work for God again. 261. At another time, although just before I was quite good and spicy in my spirit, suddenly I fell into a great cloud of darkness, which did so, hiding the things of My God and Christ, that I was as if I my life; was also so overtaker in my soul with a meaningless, hardened spirit that I could not feel my soul to move or stir for grace and the life of Christ; I was as if my hips were broken, or as if my arms and legs were tied up or chained. During this time too, I felt some weakness to exploit on my outer man, so suffering heavier and uncomfortable for me. 262. After I was in this position for about three or four days when I sat by the fire, I suddenly felt that word to sound in my heart, I must go un to Jesus; escaped in this former darkness and athion, and the blessed heavenly things were smoted, in my opinion. While the twefit had not sat over for two or three minutes, but that came screwing on me, and countless public angels, and withal, the Jews of the twelftly	st of Abraham, rushed 5). In it I became both had never seen or known , which still made each le I was on this sudden so
efore my eyes (ver. 22-4). 263. Then with pleasure I said to my wife, O now I know! But that night was a good night for me, I never had, but a little better; I longed for some of God's people that I could have forgiven them for what God had shown me. Christ was dear to Christ to my soul that night; I count that night; I count through Christ; this great glory did not want to me until the morning, but this twelfth of the author (Hebrews 12:22-4) was blessed with the scriptures many days together thereafter. 264. The words are as follows: You have come to Mount Sion, and to the city of the living God, the heavenly Jeru less angels, the firstborn general assembly, and the church written in heaven, and to God, the spirits of all and just men who are perfect, and to Jesus the internation of the new covenant, and the blood of the spraying it speaks better than Abel. Through this blessed sentence, the Lord led me again and again of the new covenant, and the blood of the spraying it speaks better than Abel. Through this blessed sentence, the Lord led me again and again and again of the new covenant, and the blood of the spraying it speaks better than Abel. Through this blessed sentence, the Lord led me again and again and again and spirit. Blessed is God having mercy on me. A BRIEF OVERVIEW OF THE AUTHOR'S CALL FOR THE MINISTRY'S WORK 265. And now I speak my own experience, for two about my preaching Word, and God dealt with me that particular as well. Because after I had woken up for about five or six years and helped myself to see both the will and value of Jesus Christ, our Lord, and allowed to risk my soul to Him, some of the most capable among the Saints with us, I say the lessings of life, as they intended, was to perceive that God was counting me worthy to understand something in his will in His holy and blessed Word, and had given me my opinion to the extent to express what I saw to others about the arson; therefore they desired me, and that with great seriousness I would be a contract.	ald lie in my bed of joy and usalem, and the society of n, first to that word, and I made this site thrust in a see most capable of judging ald sometimes take hold in
f the meetings to speak unsusioning them. 266. He, who, although in the first it did so much more dity and confused my spirit, still wanted and persecuted, I accepted their request and twice did so in two several gatherings, but privately, albeit with great weakness and weakness, I discovered my gift among the emed, but also solemnly protested, as in the great place of God, they were both touched and comforted, and thanked the Father of mercy for the grace which was granted to me. 267. Then sometimes, when some of them entered the country to teach, they also said that I should go with them; where, althou, to use my gift in an open manner, yet privately walked calmly as I came among the good people in these places, I sometimes speak a word of warning to them also; he that, as they received in the grace of God manward, preaching their souls were cast out. 268. Therefore, in short, finally Church, after some solemn prayer for the Lord, with fasting, I was especially called and appointed to preach the word more normally and publicly not only and among those who believed, but offer the gospel to those who had not yet received its faith; about the time I was obviously finding in my mind the security of the will of vain glory, for at that time I was very afflicted with the devil's fiery dart for my eternal condition. Article 269 However, I could not be satisfied unless I could carry out my gift, to which I was very animated, not only with pious desires, but also with paul's words to the Corinthians: I at the Stephan family, that it is the firstauger of Achaia, and that they depend on the service of the Saints) that you submit to such and to anyone who helps with us, and works (I Cor. 16.15, 16). 270. With this text, I was prepared to see that the Holy Ghost never intended that people with gifts and abilities burity commanded and emied to use their gift, and also praised those who were able and willing to do so, they depended on the service of the Saints. These scriptures ran continually in my mind these days to encour	igh I had not yet, nor y, being the desired desire cret of pricking forward it; ask you, brethren (ye ied them in the earth, but
ess, both of which are mentioned in the Word and in other ancient history (1 and 4; 18.24, 25; 1. Pet. 4.10; p. 12.6; Foxe's Acts and Mounments). 271. Therefore, although for myself of all the Saints I, however, I, but with great fear and trembling, seeing my weakness, condemning the work, and doing accordance trion of my faith, preach this blessed gospel which God had shown me in the holy word of Truth; which, when the public realized, they came to hear the Word hundreds, and that of all the parts, though, post different and divers accounts. 272. And I thank god, which he gave me, a certain gut and pity for my sests on working with great diligence and seriousness to learn the word that Could, if God bless, hold it, and awaken the conscience in which the good Lord had respect for the will of His servant; for I had not preached long before some began to touch the Word, and are very afflicted in their minds about the fear and trembling, seeing my weakness, condemning the word had shown me in the heart of and their minds about the parts, though, post different and divers accounts. 272. And I thank god, which he gave me, a certain gut and pity for my self of all the Saints of I had not preached long before some began to touch the Word, and are very afflicted in their minds about the fear and trembling, seeing my weakness, condemning the word in their minds about the good Lord had respect for the will of His servant; for I had not preached long before some began to touch the Word, and are very afflicted in their minds about the fear and trembling, seeing my weakness and I had I ha	ding to my gift, and the souls, which also made ear of greatness of their would confess it and that ever God sent me, yes, the tears of those
God aroused in my preaching would be both comfort and encouragement to me; for I think of these sayings: What is it that makes me joyful, but the same thing I regret? (Cor no. 11 (see paragraph 2.2); and again, Although I am not an Apostle to others, nevertheless, without a doubt, I am with you, for the subject to the same thing I regret? (Cor no. 11 (see paragraph 2.2); and again, Although I am not an Apostle to others, nevertheless, without a doubt, I am with you, for the subject to the same thing I regret? (Cor no. 11 (see paragraph 2.2); and again, Although I am not an Apostle to others, nevertheless, without a doubt, I am with you, for the subject to the same thing I regret? (Cor no. 11 (see paragraph 2.2); and again, Although I am not an Apostle to others, nevertheless, without a doubt, I am with you, for the subject to the subj	n, and to open up and differential tremble to make a brat. oor, and there it has been and out against the sins of work to keep Jesus Christ
Iso shown them. And when I had traveled through these three main points of The Word of God, into space for five years or more, I was caught in my current practice and thrown into a prison where I had slept in advance for so long again to confirm the truth as suffering as I was before testifying of it under so the sol. 280. When I have preached, I thank God, my heart is often all the time for this and other exercises, with great seriousness, to be called to God that He will make the word paralysed for the salvation of the soul; still upset lest the enemy should take the Word away from conscience, and therefore it would be speak the Word, because thus, if it were possible, sin and the person guilty could be particularized by it. 281. Even when I have done this task, it has gone to my heart to think that the word should now fall like a rain in rocky places, still wishing from my heart, 0 that those who have heard me speak today, but, hell, and curse of God is; and also that which is the grace of God, love, and mercy through Christ, un to men in a case as it is, who are still alienated from him. And, verily, I often say in my heart before the Lord that if it is hanged now before their eyes, there will be a means to awaken them and confirm then are set of God had stood at my preaching, especially when I have been involved in the doctrine of the life of Christ, without works, as if the angel of God had stood at my back to encourage me. Oh, it's been with such force and heavenly evidence of my soul, while I've been a laborer to deal with it, to show it, are ience of others that I couldn't be content with saying, I believe, and am sure; I was more than sure if it was legitimate to express myself that those things that then I claimed were true. 283. When I went first to preach the Word abroad, the country's doctors and priests were wide open to me. But I was unsure lings, but seeing how much of their carnal professors I could convince of their plight by law, and of the will and value of Christ; because, think I will, it	e barren. So I did the job t see how I do, what sin, m in fact, I would be nd to fasten it to the about not making railings
s, especially the worst nature; nevertheless, I was much pleased that I was to fight fervently for the word of faith and the forgiveness of sins, The death and suffering of Jesus; but I say, speaking of other things, I should let them alone, for I saw that they caused discord, and because they, neither doing nor lead us to God for him. Besides, I saw my work before me had run another channel to even make an awakening word; so I will hold and notice. 285. I never complained, nor pricked the use of other men's positions (Rom. 15.18), although I condemn not all who do it, because I truly thought, and found out what the aught to me by the Name and Spirit of Christ, could speak, maintain, and stand with the sounding and best established conscience; and although I will not speak all that I know about this now, my experience is more interested in this scripture text than many of the people have informed (Gal. 1.11, 12). 286. If no up with my ministry did so after it fell back, as sometimes too many did, I can truly say that their loss to me is more than if one of my body's guilt, would have gone to its grave; I mean, truly, I could speak without the reassusion of the Lord, nothing has gone as close to me as it did, under the salvation of my soul. I have to be counted as if I had good buildings and highnesses in these places where my children were born; my heart is so wrapped up in the glory of this great work that I counted myself more blessed and gated from God with this than if He were my emperor in the Christian world, without it! O These words: He that transforms the sinner from the error of his path will save the soul from death (Jas. 5.20). The fruit of the righteous is the tree of life; and he that bringtheth souls is wise (Prov. 11.30). Those who are smart will shine like deformation; and those who turn much to righteousness.	aving undone, did not ne experience, that what f any of those who had inless it was a fear of l, or lord of all glory of the s as stars forever and
Dan. 12.3). For what is our hope, or joy, or crown of rejoicing? Are you not even in the presence of our Lord Jesus Christ at His coming? For ye are our glory and joy (1. Thess. 2.19, 20). These, I say, with many others like nature, are great refreshments for me. 287. I have also observed that where I have had a just it were, god go to my spirit, that I wish that I might preach there. I have also observed that the word thrown in by it has ty sermon than anything that has been said moreover; sometimes even when I thought I was not good, then I did the most; and other times when I think I should catch them I have fished 288. I have also observed that where there has been work to do to sinners, there the devil has begun to roar in the hearts as. yes, often times when the world of evil is torn up the most, there are souls that are awake by the word. I could like the news, but I forbear. 289. My great desire to fulfill My ministry was to enter the darkest places of the country, even among those people who were furthest from the profession; nevertheless he light, for I was afraid not to show my gospel unseer, but because I discovered that my spirit did not lean again after awakening and turning to work, and the word which I bore would also lead myself to so as to so as to sedate it; yes, so I have tried to preach the gospel, not where Christ was named, that I word any any any and again. Lo, the children of your my preaching, I have indeed been in pain and, as it were, have traveded to bring children to God; I also could not be satisfied unless some fruit appeared in my work. If I were barren, it would not matter who praised me; but if I were fertile, I would take care not to condent souls in the hand of a mighty man, so are the children of young people. Blessed is a man who has filled his treming with them; they will not be ashamed, but they will talk to enemie.	done more in the death of his servants and with s, not because I could not would not form on the mn. I think of it: He who
1. I was not happy that people would drink for advice if they seemed ignorant of Jesus Christ, and the value of their salvation, the sound of sin, especially of unbelieving, and the heart that hangs to be saved from Christ, with a strong breathing for a truly sanctified soul; that it was that joy to me; they were sounded. 292. But in this work, like in all others, I was tempted by me to visit me, and that in a different way, as sometimes I should be attacked with great courage in it, fearing that I should not speak the Word at all to banish; no, that I may not speak unsusable unds; at that time, I should have such a strange fainting body that my legs have little ability to carry me to the workplace. 293. Sometimes, again, when I have preached, I have been violently attacked with thoughts of blasphemy and very tempted to speak words to my mouth before the congregation. I have also sometime, even though I've started to speak the Word, and freedom of speech, even before the end of that opportunity so dazzled, and so alienated from the things I've spoken to, and have also been so straitened in my speech, to make a statement before people that I have been as if I hadn't or remembered what I was about, or as if my head was in the bar, when, as sometimes I've been about to preach after some clever and scorching part of the Word, I have found the tempted show, What, did you preach this? it condemns itself; it is your soul's fault; therefore declare it unseeing; or if you do, however, so mince it out to make way for your escape; to awaken on your soul as you will never receive from below. 295. But I thank the Lord, I have been out of agreement with these such terrible suggestions, and rather, as Samson, bowed with all my power to condemn sin and transgression, wherever I find it, yes, even though I also do not blame my conscience! Let me times (Judg. 16.29, 30), instead of dealing in the corsage with the blessed Word of God, you who teach another, teachest are not you yourself? It is much better that you judge yourself	uls which I counted ing and complacent grab ord with great clarity, ig all the time to use. 294. others, you do not put that die, thought I, with
syself in this blessed work of Christ, have often been tempted to take pride and lift hearts; and although I dare not say that I have not been infected with this, yet even the Lord, of his precious grace, has so carried it against me that for the most part I have had only a slight pleasure in giving way to such a thin lift which shall be brought into the thyms of my heart, and it is still created to see so many corruptions and weaknesses in it that it has caused the war to hang the head under all my gifts and achievements; I have felt this thorn in the flesh, the grace of God for me (11 Cor. 12.7-9). 297. I have also had a potter Word from Me, the name of which is contained in it in a sharp and piercing sentence about the death of the soul, regardless of gifts and parts; as such, it has been very useful to me: Although I speak to the tongues of men and angels and am not mercy, I have become just as sounding brass and tinkling cymbal is a musical instrument by which a skilled player can make such melodic and heart-shining music that anyone who hears him in the game can barely hold on to the dance; and yet behold, the chembal has no life, neither comes music of it, but because of the art which plays with it; so the instrument die, although, times past, such music has been made after it. 299. Only in this I saw that it was and will be with those who have gifts but desire to save mercy, they are in the hands of Christ, as the hut of the hut of David; and how David could, cymbal, let it mirth, which acts of God, to lift the hearts of worstess gifted men, just as with them, to influence the souls of His people in His church; nevertheless, when he hath done all things, hang them as lifeless, though sounding cymbals. 300. This consideration, therefore, together with some others, was largely like a maul in the head of pride and a vain desire of glo	ng; for it has been part of brominent place with this, g cymbal (1 Cor. 13.1, 2). Sument can finally come in shippers, that Christ may bry; what, I mean, I can be
because I'm sounding brass? Is it so much to be a violin? Isn't there at least a being that is alive, more of God in it than these? Moreover, I knew it was love never to die, but they must stop and disappear; wherely I came in a little mercy, a little love, a little of the true fear of God, is better than all these gifts; year it is possible for a soul that may lack to give an answer to man, but with great confusion about the method, I say that they have a thousand times greater grace, and are more loved and good for the Lord than those who, thanks to the gift of knowledge, can present themselves as angels. 301. I therefore can gift great grace and the great grace, and they were alone; neither did they, like any signal of a human state to be happy, which is just the discovery of God to some whose improvement, they are, when a little love more is over, gives an overview to Him who is willing to judge the fast and the dead. 302. It also showed me that gifts are lonely, were dangerous not in themselves, but because the evils that visit them to wit, pride, the desire for vain glory, self-conceit, etc., all of which were and praise for every uninvited Christian, to threaten the poor creature to fall into condemnation of the devil. 303. Wherefore, I saw that who ever has gifts must become the sight of nature, to wit, that they should not come in a truly insuive state, that he should bring them, and it lags behind the grace of Go in the Lord gives grace, and give and give and self-conceit, etc., all of which were alone; neither did they, like any signal of a human state to be happy, which is just the discovery of God to some whose improvement and they gifts are lonely, were alone; neither did they, like any signal of a human state to be happy, which is just the discovery of God to some whose improvement and gifts are lonely, were alone; neither did they, like any signal of a human state to be happy, which is just the discovery of God to some whose improvement and gifts are lonely. I there of the true fear of the true	eame to the effect that, ent, or without re easy to blow up to od. 304. He also has ore, may all men be a little t when Satan realized that
as so tempting and attacking me, he would not respond to his design to wit, overthrow my ministry, and make it ineffective with regard to its ends; then he tried another way that had stirred up the minds of the ignorant and the malicious, to load me with infallaconsist with infall and reproach; now I can say that out, and his tools to invent, was whirled up and down the country against me, thinking, as I said, that with this help they would have my ministry been abandoned. 307. Therefore, began to be badoured up and down among folks that I was a witch, a Jesuit, a highwayman, and the like. 308. To all who, I will nocent. But as for my accusers, let them give themselves to meet with me before the Son of God, there to answer for these things, with all my other cruelty, unless God will give them repentance for them, for which I pray with all my heart. 309. But what was reported with the most noteable belief was that I have, I would not seed the prophet at a line of the world, I will give one sign of the holy and the child of God. Blessed are you men will alive and persecute you, and will say all kinds of evil against you falsely for my sake; rejoice and be exceedingly happy, for great is your reward in heaven; for they persecuted the prophets who were before you (Matt. 5.11). 310. Therefore, these things do not bother me at my own expense; no, althout more than they are. I have a good conscience, and since they speak evil about me as an evil doer, they are ashamed to falsely accuse my good conversation in Christ. 311. So what will I say to those who are thus tied up? Should I threaten them? Do I have to sing them? Should I flatter them? Do I have to sing them contains profession belongs to be entired to the prophets them. The fact that these things make them ripen, to ripen, who are the authors and the apostates, I'd tell them, Report it, because it will increase my glory. 312. I therefore confess these lies and the non-housers to me as an ornament that my Christian profession belongs to be entired and the prophet	just say, God knows that nad my misses, my, My u (said by the Lord Jesus) ough they were twenty crie against them to hold
ained; and since all this is nothing but my God and my conscience suggest, I rejoice in the reproach for God's sake. 313. I also call on all those fools or knaves who have thus made all their business to confirm one of the things mentioned to me, namely that I have been in vain for other women or so. they are and fully have their time to be fully engaged, that they can truly prove against me that there is a woman in heaven, in the earth or in hell, who can say I have at any time, anywhere, day or night, as much as tried to be with them in vain; and I speak so, please my enemies in favor of respect for me? No, not	e accustomed to their me: I in this ulysses relief arget of their envy, would nom I am most closely ave seen good men, greet handsome, and let the
benevol go; as we send in the eyes of others, they are thresecured in my signt. 316. And now, in order to eliminate this matter, i cannot only friend the odd to my soul, that in these things I am innocent. Not that I have been so held because of any goodness I have more than anyone else, but God is merciful to me and has kept me; whom I pray that He will keep me calm not only from it, but also from all evil paths and labor, and to protect me in his kingdom o Satan rose up with reproach and no housewiss to make me ailing among my carvings, that, if possible, my preaching might be uncorthous, so there was a long and tedious imprisonment, so that I could be excluded from my ministry to Christ and the world, and afraid to hear me preach, for which I was in the A BRIEF OVERVIEW OF THE AUTHOR'S IMPRISONMENT 318. Having been the profession of the glorious gospel of Christ for a long time and preaching the same thing for about five years, I was detained at a meeting of good people in a country, among whom, if they had let me go alone, I would have pook me away from their midst and brought me righteously; whoever after I had offered security on my show in subsequent sessions but committed me because my bails would not agree to be bound that I should preach no more to the people. CONCLUSION NO Of all the temptations I have met in my life to out they are the foundation from underneath me. Oh, I have often thought of this word: Do your hips apm with the truth; and for it: When the foundations are destroyed, what can the righteous does not not the people. Concluding the same thing I had from Him is the discovery of His grace. Sometimes when I am comforted, I've called myself a fool in my so sinking under the trouble. And then again, when I'm dropped, I think I wasn't wise to give such a way of contents.	of heaven. Amen. 317. e next place you a short breached that day, but question god's being and o? 2. Sometimes, when
ath and weight there are both they are on me. 3. I have wondered a lot about this one thing that while God doth visit my soul with a never so happy discovery of Myself, however, I have found again that such hours have visited me after that I have been in my spirit so filled with darkness that I could not so much and that comfort was with whom I've refreshed. 4. I have sometimes seen more in line of the Bible than I could well tell you how to stand underneath, and yet another time the whole Bible has me as dry as a stick; or rather, my heart has been so dead and dry that I could not imagine the smallest refreshmed at it. 5. Of all the tears, they are the best that are made by the blood of Christ; and of all joy, it is the sweetest, which is mixed with mourning over Christ. Oh! it is a good thing to be on our knees, with Christ in our hands, before God. I hope I know something of these things. 6. To this day, I have seven about the infidelity. (2) Suddenly forget the love and grace that Christ manifests. (3) Leaning towards legislation. (4) Wandering and cold in prayer. (5) Forget the watch that I pray for. (6) Apt the g of a while because I don't over and still be willing to abuse what I have. (7) I cannot do any of those things that God complete the properties of the watch that I pray for manifests. (3) They don't let me trust my heart. (3) They convince me of the end of the properties of the	nent drachma, although I minations in my heart: (1) nmands me, but my

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