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[This text requires further editing which may include proofing, supplying illegible text, the insertion of Greek/Hebrew text and the addition of marginalia. An editable file can be supplied upon request for those wishing to make corrections or additions to this text.]

[Transcribed by John Van Voorhis]

THE
COVENANT OF GOD
WITH
ABRAHAM
OPENED.

WHEREIN

- I. The duty of Infant-baptism is cleared.*
- II. Something added concerning the Sabbath, and the nature and increase of the Kingdom of Christ.*

Together with
A SHORT DISCOURSE
Concerning the
MANIFESTATIONS OF GOD
unto his People
IN THE LAST DAYES.

Wherein is shewed the manner of the Spirits work therein to be in the use of ordinary gifts, not by extraordinary Revelations.

WILLIAM CARTER, Minister of the Gospel in LONDON.

LONDON, *Septemb* 13

Printed by T. C. for *John Rothwell*, at the Fountain and Bear in Goldsmiths row in Cheapside, 1654.

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TO THE
RIGHT HONOURABLE
THE
LORD MAYOR
AND
To the right Worshipfull the ALDERMEN AND SHERIFFS
of the City of *London*,
IN
Observance of their *Commands*,
And
Testimony of his hearty affection and due
respects,
These short Discourses,

I. THE COVENANT OF GOD WITH ABRAHAM.
II. THE MANIFESTATIONS OF GOD UNTO HIS PEOPLE.
Are humbly presented
by their servant in Christ,
W. CARTER

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TO THE
READER

What I desired to offer upon this subject of Infant-baptism, I have brought into as little room as I could; I have therefore purposefully avoided a particular answering of every Objection urged by those that differ; neither have I mentioned all, nor many arguments, to prove what I assert therein; but have singled out that which I conceive to be the chief, which is, that express command of God to Abrahams seed, Gen. 17.9. to observe the token of his Covenant in their Generations; Baptism being now the token and seal thereof as Circumcision was, and the Application of it unto Infants part of that token. Dissatisfaction therein, as in other cases, in many is for want of industry in searching out the truth: therefore I would not discourage my Reader by too large a Volume.

Solomon saith, we must seek for Wisdom as // for Silver, and search for it as for hid Treasures; in which labour the way is not to stay onely upon some lesser veines, but by them to finde out the maine body of the Mine. Many hints we have of this truth in Scripture, here and there, but the Root of his matter is the Covenant of God with Abraham, to which therefore I have especially confined this discourse.

The reason why yet notwithstanding I have thus far enlarged, is because this Covenant is of such extent, it being indeed a summary of the whole Gospel of the Kingdom; in opening whereof therefore I could not but insist upon sundry things touching the kingdom of Christ. Concerning the Sabbath also I have been forced to inlarge a little, because I find it a parallel case between that and Infant-Baptism; I have therefore in my way unto my text stayed a while, in opening the third and fourth Chapters of this Epistle to the Hebrews, inserting some brief heads of what, some years since, I have handled more at large in that subject of the Sabbath. Nor could I avoid a digression upon the Doctrine of the Law, that so I might vindicate and perswade the Study of the Old Testament, in order to an establishment in, and // a right understanding both of the Sabbath, and of the Ordinances of the Worship, whether it be Infant-Baptisme, or any of the rest. The good Spirit of God who is the comforter of his people, lead us into all truth, and guide our feet into the way of peace; which is the prayer of

Thy Servant in the Gospel;

W. C.

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ERRATA

Pag. 6, lin. 28. r. [GREEK] G p. 39. l. 33. for confirmed, r. *conferred*. p. 35 l. 6, for there, r. *then*, p. 54. marg. r. *Psal.* 62.12. p. 102. marg. r. *Mark.* 10. p. 111. l. 15. r. *is sealed*. p. 117. l. 28. for, let not the people of God imagine, r. *the people of God may not expect*. p. 154. l. 33. f. *Thirdly, it appears*. p. 155. marg. r. *Use.* 1. p. 159 marg. r. *Use.* 2. p 170. l. 18. r. against.

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THE COVENANT OF GOD WITH ABRAHAM OPENED.

Heb. 6.13, 14, 15, 16.

For when God made promise to Abraham, because he could swear by no greater, he swore by himself, saying, surely, blessing I will bless thee, and multiplying I will multiplying thee. And so after he had patiently endured, he obtained the promise. For men verily swear by the greater, and an Oath for confirmation is to them an end of all strife. Wherein God willing more abundantly to shew unto the Heirs of promise the immutability of his counsel, confirmed it by an Oath; that by two immutable things, in which it was impossible for God to lye, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us.

IN opening this Scripture it will be necessary, for a clearer proceeding, first, to consider the Apostles scope in this whole Epistle.

Hee writeth this *Epistle* to believing *Hebrews*, /1/ such at least as did profess the faith of Christ, as appeareth in that he calleth them *holy Brethren, partakers of the Heavenly calling*, of whose profession *Christ was the Apostle and High Priest*, chap. 3.1. They had been instructed in *the Doctrin of Christ*, chap. 5. & 6. He commends them for their *labour of love, in ministring to the Saints*, chap. 6. And they are supposed to be in a Christian Church, chap. 13.7, 17.

Now these believers were many of them foresakeing the Ordinances, of the Worship, of the New Testament; they were casting off their holy profession, whereof Christ Jesus was the Apostle and High Priest, and were going back again to *Moses*; as we see also in other Epistles to the Churches, especially in that to the *Galatians*. This Apostasy he endeavoureth in this Epistle to prevent and cure. And that is his main scope therein, as appeareth, because still in the close of his Argumentations, which are many, his conclusions are by way of exhortation to that purpose.

As for instance, *to hold fast their profession, and their liberty*; ch. 4.14. having said something before by way of Argument, thus he concludeth, *Having therefore such an High Priest, Jesus the Son of God, who is entred into the Heavens, let us hold fast our profession*. And verse 16, *let us come with boldness, [GREEK]*, with liberty or freedom of speech *to the Throne of grace*; spoken in opposition to the *Jewish* bondage, who had not in their worship that free access to that throne or mercy-seat, as we now have, but were kept at more distance, and made to stand without the vaile, *Heb. 9.8*.

Again chap. 7. 8. 9. See how he argues all along, not to prove that Christ was come, but /2/ (taking that for granted) to prove that upon his comming there was to be a change of the *Priesthood*, and of the *Law* of the worship of God. Then after all, see how he concludeth, which is nottill chap. 10.19. *Having therefore Brethren boldness* (the same word again, [GREEK], translated liberty in the margent) *to enter into the Holiest by the blood of Jesus, and having an High Priest over the House of God, let us draw neer with a true heart, in full assurance of faith, &c. Let us hold fast the profession of our faith without wavering, not forsaking the assembling of our selves together, as the manner of some is. So, v. 35. Cast not away therefore your confidence, [GREEK]*.

The bondage of the *Jews* did chiefly stand in this, that they were under such Ordinances and Administrations of worship. *Gal.* 4.9. As for their personal state wherein they stood by Faith, they were free as we are free, being under the same Covenant of grace, and justified by Faith as well as we. Therefore all this is spoken of the Worship of the New Testament in opposition to the Old, that they should not forsake that, to return again to this.

Again chap. 12.15. 16. his exhortation is, that they would not *sell their birthright*; what is the birthright of believers (for of such he speaketh) which they can sell? is it not their priviledges in the Church, and Worship of the Gospel? Of which also is meant that opposition between the Old Testament and the New, in the following part of that Chapter.

I shall name but one place more, that is, chap. 4.9. *There remaineth therefore the keeping of a Sabbath for the people of God.* His arguments from whence he thus concludes, we have before from *Ps.* 95. beginning chap. 3. v.7. where the Saints of the New Testament /3/(as appeareth by the Apostles application of that Scripture) are prophetically brought in thus exhorting one another, *O come let us worship and bow down, let us kneel before the Lord our maker, for he is our God, and we are the people of his pasture and sheep of his hand; to day if ye will hear his voice, harden not your hearts, &c. I am the good Shepherd* (saith our Saviour, *Joh.* 10.) *and my sheep will hear my voice:* therefore that is made the argument among the Saints exhorting one another to *come, and worship, and kneel before the Lord,* because it is the *voice* of Christ the great Shepherd of our soules that calls us to it; and that we *harden not our hearts,* as they did in the *Wilderness,* to whom he was a Shepherd also, called the *Shepherd of Israel,* *Psal.* 80.1. So *Psal.* 77.20.

And because two things especially he doth for us as our Shepherd, namely, he feeds us, and gives us rest, *Cant.* 1.7. *Tell me, O thou whom my soul loveth, where thou feedest, and where thou causeth thy flock to rest at noon:* therefore that is made the Argument further, lest he *swear against us in his wrath,* as he did against them, that we shall not *enter into his rest.*

Now the Apostle from that Scripture, *Psal.* 9.5. in order to perswade them to the worship of the Gospel, in these two Chapters, the third and fourth, proveth the Christian Sabbath, as we shall see anon. Such is the connection between these two, the Worship, and the Sabbath, as he that grants the one must not deny the other; therefore having brought his Arguments for that his purpose he thus concludeth, v. 9. *There remaineth therefore the keeping of a Sabbath* (so in the margent, and in the Greek) for the people of God. He saith not there remaineth a Sabbath, but a *Sabbatisme, [GREEK], the celebration of a Sabbath* for the people /4/ of God. Because these believers to whom he wrote were forsaking not onely the Christian Sabbath, but also the Worship: & so his scope there being to prove both, and to prove the one by the other, therefore he useth this word [GREEK], rightly rendred the *keeping of a Sabbath,* which comprehendeth both the Sabbath it self, and the Celebration of it in the house of Gods rest, in the solemn instituted Worship. *There remaineth therefore the celebration of a Sabbath for the people of God.* Now, I say, such being his conclusions, by this we see, that a main scope of the Apostle in this Epistle is, to prevent this their Apostacy from the Worship of the Gospel.

Having thus found out his scope, it will be necessary also and very useful sundry ways, in that which I intend to insist upon from these words, that wee consider also, in

the second place, what course he takes to prevail with them in this matter; namely, First, whereas the Ordinances of the Old Testament were given by Angels, and by the hand of *Moses*, *Gal. 3.19. Heb. 2.2. Acts 7.53.* And the Ordinances of the New Testament by Christ himselfe. In the two first Chapters he sets out the dignity of Christ above Angels. And in the third Chapter he prefers him before *Moses*. *Consider the Apostle and High Priest of our profession Christ Jesus, who was faithfull to him that appointed him, as Moses also was faithful in all his house.* He to be esteemed as the builder, and such a builder as *made the World*, and is *God*. Verse 4. *Moses* but as a *Stone* in that building; he as the *Son*, and as an *Owner*; *Moses* onely as a *Servant* in this house. Now having thus prepared them, he faileth upon his intended subject; & having made mention of the house of Christ, He layeth down that proposition, chap. 3.6. /5/ *His house are we, if we hold fast the confidence, [GREEK], and the rejoycing of the hope firm to the end.* That is, if we forsake not the Worship of the Gospel. Because under the Jewish Ordinances they were in a state of bondage, and because that *Law made nothing perfect, but the bringing in of a better hope did, by the which we draw nigh to God, Heb. 7.19.* therefore their holding fast the Ordinances and Priviledges of the Gospel he calleth an *holding fast the confidence or liberty, and the rejoycing of the hope.*

And because the house of God is the place of his rest, (as we see *Esai. 66.1. Where is the house that ye will build for me? or where is the place of my rest? So Psal. 132. 8. 14.*) He taketh occasion thence to exhort them, not to refuse the offer made by Christ unto them of resting with him in his house: and that he doth,

First, in the words of the Prophet *David, Psal. 95.* where he findes an exhortation for his purpose, penned to his hand. *Wherefore* (saith he) that is, because we are his house, (*as the Holy Ghost saith*) *to day if ye will hear his voice* (that is, the voice of Christ, for his voice it is, whose house and sheep we are:) *harden not your hearts, as in the provocation, in the day of temptation in the Wilderness, when your Fathers tempted me, proved me, and saw my works forty years; wherefore I had in disdain that Generation, (and said, they do alway erre in their hearts, and they have not known my ways) as I sware, [GREEK], in my wrath, that they shall not enter into my rest.*

The Prophet presseth us to hear his voice in this matter, because he is our Shepherd, and we *the people of his pasture, and the sheep of his hand*, as was said before. The Apostle urgeth us to hear his voice, because he is the *Apostle and High Priest of our profession*, /6/ faithful in his house as the *Son*, and the *Builder* of it. He varieth the title, but speaks to the same thing: for what the Lord Christ doth as the *Apostle and High Priest of our profession* in his house, he doth it as the great Shepherd of our soules: as we see *Psal. 23.* where *David* seting forth the blessings of his house (as we see in the close of the Psalm, *and I will dwell in the house of the Lord for ever*) he doth it by this; *The Lord is my Shepherd, I shal not want. He maketh me to lie down in green pastures, he leadeth me by the stil waters, &c.*

We heard before that two things especially he doth for us as our Shepherd; he feeds us, and he gives us rest, *Ps. 23.2. He giveth us green pastures, & he maketh us to lie down* therein. *He spreads a Table for us, and that in the presence of our Enemies.* Both these he giveth us in himself; he is our Bread of Life, & he is our Rest. In order to both these, he hath built us an House of rest, which is his Church, as we shall see anon: *There he feeds us, and there he causeth his flock to rest at noon. Cant. 1.7.* He appoints also a day of rest to be celebrated in his house, in the Service of it.

And because his sheep are not as the wild beasts, that live of their own finding, but are under the government and guidance of their Shepherd; therefore called the *sheep of his hand*, *Psal. 95.* that is, of his government, *Psal. 77.20.* and such as *know his voice*; therefore at his voice it is, that they come together as his flock in his house and Worship, and that upon the day appointed for it by himselfe. *O come let us Worship and bow down &c. Today if ye will hear his voice, &c.* All this he doth as our Shepherd, and he doth it also as the Apostle and High Priest of our profession, in as much /7/as in that capacity he appoints his house, and the service of it, and was faithful therein to him that appointed him, as the Apostle sheweth.

And in as much as he is *Lord also of the Sabbath*, as he is of his house, and hath set apart and sanctified that day, for the service of it; this being as much in effect, as if every Sabbath day we heard from him a voice inviting us to rest with him in his house; therefore is it that the Prophet brings in the people of God in that manner, *as upon that day*, exhorting one another, saying, *O come let us Worship, &c to day if ye will hear his voice.* Nor is there any other day wherein the Saints can be supposed, ordinarily, to exhort and stirre up one another to worship God; The other six days are appointed for labour, *Exod. 20.9.*

I have been willing to stay the longer upon this, because it will be useful in opening the covenant of God with *Abraham*, as we shall see anon. And because in these two chapters, the third and fourth, we have a clear evidence for the Christian Sabbath, which also I shall make some use of in clearing the duty of Infant-Baptisme, which is the thing especially intended in this discourse; for which cause also I shal stay yet a little longer upon these two chapters, before I come to my Text, to shew from the words of the Apostle that by, *to day if ye will hear his voice*, in that *Psal. 95.* is meant the Christian Sabbath day; which may be cleared in this manner.

First, It is evident that it is meant of a day of rest, chapl. 4.7, 8. *He limiteth a certain day, saying in David, today, after so long a time, as it is said, today if ye wil hear his voice, harden not your hearts: for if Joshua had given /8/ them rest*, namely, that rest of which *David* speaketh, *then would he not afterward have spoken of another day.* Therefore of a day of rest it must be meant; else the Apostles argument had not been concluding nor pertinent, because many other days might have afterward been spoken of, although *Joshuah* had given them all the rest that was ever to be expected.

Secondly, It is meant of such a rest as God can and sometimes doth swear in his wrath against his own people, who are his house, and the people of his pasture, that they shall not enter into it: this cannot be said of what they enjoy in their personal interest by faith only; but, as for the comfort of his Ordinances and Sabbath; how this may be said concerning that, we shall see anon, in opening the promise of God to *Abraham*.

Thirdly, That it is meant of a Sabbath days rest, appeareth by the manner of the Apostle arguing in this place, in as much as the Apostle proveth it to be another day of rest, besides what was in use in the Church before. Another in opposition to the seventh day Sabbath, and that because *David* speaketh of it as a rest to be entred into *a long time after, although the seventh days rest was entred into from the beginning of the world*, in as much as *he spake in a certain place, saying in this wise, and God rested the seventh day from all his works; and in this place again; if they shall enter into my rest:* implying a promise that some shall, though others shal not enter into it. Now, sayes the Apostle, this being spoken by the Prophet *David*, of a time then to come: and again that *he*

*limiteth a certain day, saying in David, today, after so long a time; there remaineth therefore the keeping of a Sabbath for the people of God; namely, over and besides the /9/ seventh days Sabbath. Now from this his manner of arguing, it is evident that he supposeth this day of which David speaketh, saying, today if ye will hear his voice, to be a day of the same kind as the seventh day Sabbath was; because else there had been no such opposition to be made, nor would there have been place for an *although*, or a *notwithstanding*, in the case as in v. 31. because any other rest might have also been entred into from the beginning of the world, as a believers personal rest by faith was; but that which maketh the opposition is that David speaketh of a *Sabbath days* rest, to be entred into now a long time after, even in the times of the New Testament, of which times that Psal. 95; is a Prophetie, as appeareth by the Apostles application of it in this place; and thereupon he concludes it to be another day of rest remaining for us besides the seventh days rest. By this we see that by *today if ye will hear his voice*, is not meant only of a Christians personal rest by faith, which is every days enjoyment, and was entred into from the beginning of the world, but of another Sabbath days rest besides what was in use before.*

Fourthly, Because it is meant of a day of rest to be celebrated in the house of God, in his Worship. So the Apostle concludeth, verse 9. *There remaineth therefore a Sabbatisme, [GREEK], the celebration of a Sabbath for the people of God:* a word comprehending the Sabbath and Worship put together, as was before observed. And the coherence of the words *Psal. 95.* implyeth as much. *O come let us worship and bow down, and kneel before the Lord our maker; for we are the people of his pasture, and the sheep of his hand; to day if ye will hear his voice, harden not your hearts, &c.* It appeareth also from the Apostles *wherefore*, chap. 3.7. /10/ His house are we; wherefore, as the Holy Ghost saith, *today if ye will hear his voice, &c.* So as if the question be, what voice? or what day? the answer from the Psalm, and from the Apostles inference, must be this, the day of *worshipping the Lord our maker*, and of resting with him in his *house*, and his *voice*, whose house we are, inviteing us unto it.

Fifthly, Because the Apostle understand it of a day to be kept upon the same ground, in relation unto Christ his ceasing from his works, and entring into his rest, as the seventh days Sabbath was in relation to God his ceasing from his works, after his making the first creation, and entring into his. So it followeth verse 10. *There remaineth therefore the keeping of a Sabbath to the people of God; for he that is entred into his rest,*, that is Christ, *hath ceased from his works, as God did from his.* And that it may appear that it is Christ of whom he thus speaketh, I must stay yet a little longer upon these words for the clearing of it.

The Apostle in these words maketh a further application, and explication of that ninty fifth Psalm for his purpose: for whereas in that Psalm it is said, that *he is the Lord our maker, and we the people of his pasture, and the sheep of his hand;* and therefore should *come together, worship and bow down and kneel before him;* he makes this the reason why this *other day* of rest, of which David speaketh, should be looked upon as a Sabbath, thus to be celebrated in his house and worship, as the former Sabbaths were, because this our *Lord and maker Jesus Christ*, spoken of in that Psalm, *hath entred into his rest, and ceased from his works as God did from his.*

And that it may appear that Christ is that Lord our /11/ maker, whose voice we are to hear upon that day; Consider what is said, *Heb. 3.4, 5, 6. Christ the Apostle of our*

profession, who built the house, and built all things, and is God, he as a Son was faithful over his own house, whose house are we, if we hold fast the confidence and the rejoicing of the hope firm to the end. Wherefore (as the Holy Ghost saith) Today if ye will hear his voice, harden not your hearts. He exhorts them, in the words of the Prophet, and brings it in with a *wherefore*, upon what he had said of our being the house of Christ, therefore he supposeth, his voice it is we are to hear whose house we are, which (says the Apostle) is Christ the Son of God, who built both it and all things else. His house are we; *wherefore, to day if ye will hear his voice.*

And that it may also be clear, that those words, v. 10. are to be understood of Christ his entring into his rest:

First, I must a little mend the translation, or rather the placing of the words therein; for these words, *his own*, in the former part of the verse, *he that hath ceased from his own works*, (which make them seem to be meant of a Beleevers ceasing from his sin, which is his own work) are not rightly placed there, but should be in the latter clause; thus, *He also hath ceased from his works, as God did from his own works*; for so they are in the Greek, [GREEK] , That is, as God did from the works peculiar to his first creation, so did Christ from his.

Secondly, consider the words, v. 14. which are brought in with a *seeing then*, pointing to something going before, namely to his *entring into his rest*; v. 10. *Seeing then that we have a great High Priest that is passed /12/ into the heavens, Jesus the Son of God, &c.* Which can refer only to those words, v. 10. of his *entring into his rest*, for that supposeth his *passing into the heavens*.

Thirdly, it cannot be meant of ceasing from sinne, because it such a ceasing as was God's ceasing from his works, which was such as he took satisfaction, in what he had done; it was not onely Negative or a bare ceasing from labour, that God entered into, but a Positive rest, and satisfaction. *Exod. 31.17. He rested the seventh day, and was refreshed*; And looked upon his work and said, *it was exceeding good*. But he that ceaseth from sin, looketh upon that as evil, and taketh not satisfaction in it at all.

Fourthly, Consider that those words, v. 10. are the Apostles argument to prove that there is another rest, or keeping of a Sabbath remaining for the people of God, besides what they had *from the beginning of the world*, v. 3. *and since Joshuahs time*, v. 8. for our ceasing from sin upon rest in Christ by faith proveth no such matter.

Fifthly, I may adde, that our Saviour Christ saith of himself, *Mark 2.28. Luke 6.5.* That he is *Lord also of the Sabbath*. He is Lord of Heaven and Earth, Lord of his House, and Lord of his Worship. *There are differences of administrations, but the same Lord.* 1 *Cor. 12.5.* and he is *Lord also of the Sabbath*, which he could not be unlesse he also had entred into his rest, ceasing from his works, as God the first creator did when he ceased from his: because the reason of the keeping of a Sabbath is put upon this, because it is the day of our *Lords entring into his rest*. Our everlasting Sabbath in Heaven will be an entrance into *the joy of our Lord*; so also the comfort of a Sabbath now /13/ is Communion with the Lord of the Sabbath in his own rest. Therefore since he is Lord of the Sabbath, he must enter into his rest, as God did into his; as the Apostle speaketh of him in this place. By that which hath been said, it appears, that is is meant of Christ his ceasing from his works, and entring into his rest. Which being so, it is evident concerning this other day of rest, of which *David* speaketh, saying, *Today if ye will hear his voice*, that the Apostle understands it of a day of rest to be kept upon the same ground,

in reference to Christ his entring into his rest, as the seventh day was in reference to God his entring into his.

Much more might be said from these two chapters for the Christian Sabbath; but I would not stay too long in my passage to my Text. Thus much was necessary to be inserted, because I shall make use of it anon, where we shall see, although it may seem too large of a digression, yet that it was not needless nor impertinent.

Thus it appeareth, that by *Today if ye will hear his voice*, is meant the Christian Sabbath day; to the keeping whereof, in the House and Worship of Christ, the Apostle exhorteth them (as I said) First, in the words of the Prophet *David*, verse 7. Then

Secondly, v. 12. he exhorts them in his own words to the same purpose, and as it were by way of commentary upon those words of *David*. Therefore as the Prophet, so the Apostle proceeds to press his advice and exhortation upon them from their example who fell in the Wilderness, shewing that *David* in that *Psalme* maketh the condition and case of such who in the times of the Gospel shall forsake the Ordinances /14/ and Sabbath of the New Testament, refusing to hear the voice of Christ inviting the *people of his pasture, and sheep of his hand*, to rest with him in his house upon his day, to be the same with theirs who *tempted God in the wilderness*, in refusing his offer to give them the land of *Canaan*, destroying the inhabitants before them, and to give them rest in that land; and that he will *swear against them in his wrath, that they shall not enter into his rest*, as he had done against these who fell in the Wilderness.

Thus having finished in these two chapters his arguments, and exhortations taken from that Scripture *Psal. 95.* to proceedeth to another, and still in prosecution of the same work, namely, to deliver them from this forsaking of the Worship and Ordinances of the Gospel, and that is this. He shews, that upon the coming of Christ, there was to be a change of the Priesthood, and of the Law of Ordinances; and that *Christ* is now the onely *High Priest over the house of God*; being a *Priest for ever, after the order of Melchisedeck*, not after the order of *Aaron*. This he begins at the fifth chapter; he pursueth it in the seventh, eighth, ninth, and to the nineteenth verse of the tenth chapter, where he concludeth, and from what he had said, perswades them against this Apostasie.

This sixth chapter, is part of a digression, which he beginneth at the eleventh verse of the fifth chapter: in which he sharply reprehends them for their unprofitableness, *when for the time they ought to be Teachers, that they had need to be again taught the first principles of the Oracles of God*. But that he saith he would not do, but would *go on to perfection*, even to those things which he saith are [GREEK], hard to be understood: He giveth his reason, because the recovery /15/ of such, who has tasted of the sweetness of the Ordinances, and House of Christ, and were utterly fallen away, not only from them, but also from the other principles of the Doctrine of Christ, would be but in vain attempted.

This sharpnesse of his towards them he again mollifies, verse 9. *But we hope better things of you, &c.* Indeavours to comfort them, and exhorts them, in the words next before my Text, to *labour with diligence for a full assurance of hope to the end: And not to be slothful, but followers of them who through faith and patience inherit the promises*.

Now in the words of my Text he urgeth this duty of laboring for a full assurance of hope upon them, by shewing that ground of this assurance of hope, which the Saints have from the example of *Abraham*, that great pattern of Beleevers: and that two ways.

- 1, By way of imitation, set forth by shewing
 1. What God did for him, namely,
 1. He made him a promise of *blessing and multiplying him*,
 2. He *confirmed it by an Oath*,
 1. *Swearing by himselfe*.
 2. That *because he could swear by no greater*, giving to him the best security he could.
 2. What *Abraham did, and found thereupon*.
 1. He *inherited the promise*,
 2. Yet that *after he had patiently indured*.

In all this is intimated, if we follow his steps and do as he did, that we shall find as as he found. Thus is his example

propounded for a ground of assurance of hope by way of imitation.

1. By way of instruction, in as much as what God did /16/ for him, was intended not for him onely, but also for all Beleevers, as Heirs of the same promise together with him.

This is set forth by shewing

1. The Nature and Use of an Oath *among men*;
 1. *Men swear by the greater*,
 2. *Unto them it is (in point of confirmation) an end of all strife*.
2. God's end in making that Oath to *Abraham*.
 1. *That he might shew the immutability of his Counsel*,
 1. *More abundantly*,
 2. *To the Heirs of Promise*.
 2. *That strong consolation might be had*, set forth by
 - 1 The means, namely, by *two immutable things, wherein it was impossible for God to lye*.
 2. The persons that should have it, Beleevers, even of the times of

the New Testament. *That we might have strong consolation, who have fled for refuge to lay hold upon the hope set before us*.

By this we see that many things might be considered from these words by way of observation.

First, *That the things promised in the Gospel, are by the Saints obtained by inheritance*. Abraham *inherited the promise*, and all Beleevers are here called the *Heirs of promise*. *Begotten to a lively hope, to an inheritance incorruptible*, 1 Pet. 1.2. So Acts 16.18. *Brought from darkness to light, and from the power of Satan unto God, to receive forgiveness of sins, and inheritance among them who are sanctified by faith in Christ*.

And that will be the welcome sentence from the judge at last, *Come ye blessed of my Father, inherit yet the Kingdom*. Their title is sure, they cannot lose their portion, and it

is so great it must be freely given, and by such a Father; the Gospel therefore is his Testament: The summe of what is /17/ promised therein, is an enjoyment of God himself: Those that have it, must therefore be his Children by union with him in Jesus Christ. And *if Children, then Heirs of God, Rom. 8.17.*

Secondly, *That those who do enjoy this inheritance, by faith and patience they must inherit it.* This work is carried on by the power of a creating word, and *the word profits not where it is not mixt with faith;* it is *the power of God to salvation to them onely that believe.* And because the Lord will take time to perform his promise, dispatching this great work not all at once, but by degrees, therefore, *we have need of patience, that having done the will of God, we may receive the promise, Heb. 10.36.*

Thirdly, *That the example of beleevers is a great example to a Christian in beleeving.* Abrahams example is here made the ground of a Christians confidence. So *Rom. 4.12. Beleevers are said to walk in the steps of Abrahams faith.* Thus David comforted himself, *Psal. 22.4, 5. Our Fathers trusted in thee, and they were not confounded.*

Faith is a great work, but this encouragement we have; the things to be believed are things of a *common salvation, Jude 3.* A duty to which others are obliged as well as we; and that which many thousands have done before us. *1 Pet. 5.9. Whom resist stedfastly in the faith, knowing the same afflictions are accomplished in your brethren which are in the world.* So, *Col. 1.23. If ye continue in the faith, grounded, and settled, and be not moved away from the hope of the Gospel, which ye have heard, and which was preached to every creature which is under heaven.* As if he had said, Had it been a Gospel devised onely for you, and so you put upon a way of believing by your selves, you might then have disputed /18/ the case, and have been unsettled; but it is not so.

Fourthly, *That Oaths are lawful, and in some cases a duty among Christians.* God himselfe sweareth, and his swearing is set forth by what is in use *amongst men,* namely, *for confirmation, to put an end to all strife.* When he swears, he acts after the manner of man; now if he acts as a man, it shall not be in that which is sinful. He was made like us in all things, yet without sin, *Heb. 4.25. Deut. 6.13. Thou shalt fear the Lord thy God and serve him, and shalt swear by his name.* So *Jer. 4.2.* whereby we see how to understand those other places, *Math. 5.33. James 5.12.* namely, that we swear not profanely or commonly, but religiously, and as a sacred work; so saith our Saviour, let your communication be *yea, yea, nay, nay:* And that we swear not by any creature, but by his name; such instances are given in both places.

Fifthly, *That those who are Beleevers have not onely the Promise, but also the Oath of God, to rest their confidence upon.* He loveth to do like himselfe, and therefore to do the utmost for his people: In working, his *right hand teacheth him, Psal. 45.4.* and in promising and making sure his promise, he doth what may be done for us. *Because he could swear by no greater, he sware by himself.* What cause have we to be *convinced of sin, because of unbelief,* as our Saviour speaketh, *John 16.9.* since God hath done and said so much, if we are unbelieving notwithstanding!

Sixthly, *That there is a strife or controversie between God and each uncomfortable soul among his people.* Full of disputes and jealous thoughts we are, which are the cause of our discomforts; therefore God gives to us his promise, and his oath, to be an end of all such strife /19/ between himself and us; *That by two immutable things, wherein it was impossible for God to Lye, we might have strong consolation.*

Other things might be observed; I shall name but one observation more, and that I shall insist upon, and for which I made choice of this Scripture upon this occasion.

It is this.

Seventhly, *That what the Lord confirmed by Oath to Abraham, he confirmed it to us, even to all beleevers after Christ to the worlds end.*

Abraham is here brought in as a pattern, and all beleevers are here supposed to inherit the promise made to him in God did for *Abraham*, when by Oath he confirmed to him the promise of *blessing him, and multiplying his seed*, he did it *that he might shew the immutability of his counsel to the Heirs of promise, and that we*, that is the beleevers of the New Testament, *might have strong consolation*: If the promise so confirmed unto him, had not been intended and belonged also unto us, that confirmation of it so to him had conduced nothing to our comfort, nor had we been *Heirs of that promise*.

For a further prooffe of this point, take *Gal. 3.29. If ye be Christs, then are ye Abrahams seed, and heirs according to the promise.* Where we see, that what we have in Christ, we have it all as *Abrahams seed*, and as heirs with him of the same promise; and what we have as *Abrahams seed*, we have it all in Christ: so as the promise made to *Abraham* is an Epitome or the summe of the Gospel. So *Luke 1.55, 72, 73.* we finde that when Christ was sent into the world, and what was done by him, it was to perform the Oath of /20/ God to *Abraham. He hath holpen his servant Israel, in remembrance of his mercy, as he spake to our fathers, to Abraham and his seed for ever. To perform the mercy promised, to remember his holy Covenant, the Oath which he sware to our father Abraham, that he would grant unto us, that we being delivered out of the hands of our enemies might serve him without feare, in holiness and righteousness all the days of our life.*

A further prooffe hereof we have in all those places where beleevers of the New Testament, both *Jews* and *Gentiles*, are called *Abrahams seed*, because thereby they are all intituled to his promise, made as you see, to him and his seed. As for instance, *Gal. 3.16. To Abraham and his seed were the promises made; he saith not and to seeds, as of many, but as of one, and to thy seed, which is Christ. And this I say, that the Covenant which was confirmed before of God in Christ, the Law which was four hundred and thirty years after, could not disannull.* This one seed, which is Christ, is not meant of Christ in his own person onely; for then no beleever should be accounted the seed of *Abraham*, but onely Christ; but of Christ in his mystical body, as *1 Cor. 12.12. All the members of that one body, being many, are one body, so also is Christ.* Which body (saith the Apostle here) is not made up of two seeds, *Jews* and *Gentiles*, but of one seed, though made up of both. And that he meaneth Christ in that sense is evident by that passage. *The covenant which was confirmed in Christ 430. years before, &c.* What before he called a *promised made to Christ the one seed*, he afterward calleth a *covenant confirmed in Christ*, namely, to us in him as members of his body, both *Jews* and *Gentiles*; therefore this one seed, which is Christ, is meant of Christ in his mystical body. /21/ By which it appeareth that the promise made to *Abraham* was confirmed to beleevers, both *Jews* and *Gentiles*, as his seed. So *Rom. 4.16. Therefore it is of faith that it might be of grace, to the end the promise might be sure to all the seed; not to that only which is of the Law, but to that also which is of the faith of Abraham, who is the father of all.*

Another prooffe is that in *Psal. 105.6. O ye seed of Abraham his servant, ye children of Jacob his chosen; he hath remembred his covenant for ever, the word which*

he commanded to a thousand Generations, saying, unto thee will give the land of Canaan, the lot of thine inheritance. If any branch of Gods promise unto Abraham may seem to be meant onely of the Old Testament, and not of the New, it is this of the land of Canaan, Gen 17.8. I will give unto thee and to thy thy seed after thee, the Land wherein thou art a stranger, all the Land of Canaan, for an everlasting possession, and I will be their God. Yet is it expresly said that this promise was a Covenant for ever, a word commanded for a thousand Generations, and for an everlasting possession: which needs must extend to the times of the Gospel, because else it had been only for thrice fourteen Generations. Matth. 1.17. And we know that Canaan hath long since ceased to be the possession of Abraham natural seed. Thus also the Apostle sayeth here. That the promise and oath which we have, Gen. 22.16. By my selfe have I sworne, that blessing I will bless thee, and multiplying I will multiply thy seed, as the stars of heaven, and as the Sand which is by the Seashore, and they seed shall possess the gate of his enemies, (which cannot but refer to the conquest of that land of Canaan) is made and so confirmed unto us, that we might have strong consolation. /22/

If the Question be, what that is which is contained in that promise concerning Canaan, to be an everlasting possession to Abrahams seed, and the Lord to be their God, which is to be fulfilled in the times of the New Testament.

I answer, It is all that of which Canaan and the good things thereof was a type, namely, the spirituall blessings of the heavenly Canaan, the Church of the New Testament, yea of Heaven it selfe. And for the prooffe hereof,

First, something we have in that of *Ezek. 47.* where the Prophet speaketh of the Church of the New Testament under the type of Canaan, and saith, The Strangers are appointed the lot of their inheritance with the children of Israel. Verse 22. *They shall have inheritance with you, among the Tribes of Israel.* Not in the Earthly Canaan, but the Heavenly represented by it. So *Esai. 65.9. Mine Elect shall inherit it, and my Servants shall dwell there, and Sharon shall be a field of Flocks.* Speaking of the Church of the New Testament.

Secondly, Observe that Abraham did by faith embrace that promise of Canaan to be an everlasting possession to him and his seed, as a promise referring to, and including not onely an earthly, but also an heavenly inheritance, *Heb. 11.8, 9, 10.* The reason there rendred by the Apostle, why by faith *he left his own country, went into the Land of promise, and lived there with Isaac and Jacob in Tents as strangers,* is given v. 10. *because he looked for a City which hath foundations, whose builder and maker is God.* So v. 13, 14, 15, 16. in what they did and said, when they *counted themselves strangers and pilgrims upon earth* (saith the Apostle) *they declared, that they did seek /23/ a better country, that is to say, an heavenly.* Then mark what followeth; *Wherefore he is not ashamed to be called their God:* namely, in that which he did in fulfilling of his promise; implying that if it had been onely an earthly Canaan, which by promise they received from him, it had not been worthy of him to give as their God. In the Apostle interprets that promise to Abraham, *Gen. 17.8. To thee and to thy seed will I give the Land of Canaan, for an everlasting possession, and I will be their God;* That is, by the Apostles interpretation, he would be so in giving them not onely an earthly, but also an heavenly Canaan; so as together with those earthly blessings, he would bestow himselfe upon them.

Therefore also, when the *Israelities* brought their first fruits to the place which God did chuse to place his name there, and were there to make their acknowledgment before the Priest, of the fulfilling of that promise, and were required to *rejoyce there before the Lord their God, for every good thing which the Lord their God had given them, Deut. 26.1. to 11.* Interpreters do well refer it not onely to temporal, but also to the spiritual good things, whereof they were a type; because the good things were such as God is there supposed to given them as their God. And because not onely their *first fruits*, thus given to God, but also *the whole lump was holy. Rom. 11.16.* which implyeth that they had not onely a natural, but also a sacred and religious use of their estates in *Canaan*; And because this whole action was an act of solemne worship, in which the type and the thing typified always go together.

Hence also is it that *Esau* is branded for a *profane person* for *selling his birthright* to this promise. Had it /24/ been onely of a temporal, and not of a spiritual *Canaan* also, there had been nothing of profanesse in it; which alwayes is a contempt, or neglect of something spiritual. And his sin is made the same with theirs who *sell their birthright now for a morsel of meat. Heb. 12.16.* which those beleevers do, who for worldly advantages forgo their priviledges in the Church and house of God; and of such the Apostle meaneth it, as is evident by the scope of the place, and of the whole Epistle, as was shewed before, and not of wicked men, for their birthright is nothing else but death and hell.

To this I may add what the Apostle saith, *Heb. 3.&c.4.* chapters: namely, that the Lords offer to the children of *Israel* in the Wildernesse, to carry them into *Canaan*, and to destroy the inhabitants before them, and that in performance of his promise unto *Abraham*, was a *preaching of the Gospel to them*, chap. 4.2. 3. And whereas the Gospel is a promise of rest in God through Christ, to every beleever, he saith also, that it was an offer to them of an entrance *into Gods own rest.* And when he sware that they should not see the good Land, concerning which he sware unto their Fathers, and that their carcasses should fall in the wilderness; this, by the Prophet *David, Psal. 95.* and by the Apostle in that place, is called a *swearing against them in his wrath, that they should not enter into his rest.* Which could not have been said, unlesse in that promise the spiritual blessings of the heavenly *Canaan* also had been comprehended. Which, albeit I suppose by that which hath been said, is evident to an impartial mind, yet because so many stumble at this mistaken, that this promise concerning *Canaan* was no Gospel promise, nor to /25/ be in any part to be fulfilled in the times of the New Testament; and because the vindication of this truth is of concernment to our work in hand, I shal stay a little in opening this Scripture.

For which purpose, let us consider the words, *Heb. 3.17. With whom was he grieved forty years? was it not with them that sinned, whose carcasses fell in the Wilderness?* It should rather have been rendred thus, *Whom had he in disdain forty years? [GREEK]* The word is taken from the Greek Interpreters, who always use it in this sense, throughout the Scripture, namely, to abominate, or reject a thing, as one should do that which is profane, unclean, or hateful: as in those places, *Deut. 7.26. Thou shalt utterly detest it, (a) and thou shalt utterly abhor it, for it is an accursed thing. So 2. Chron. 21.6. The Kings word was abominable (b) unto Joab. So Psal. 36.4. He abhorreth not evil. [GREEK]* So *Levit. 26.15. & 18.25. Gen. 27.46. Num. 21.5.* Therefore the Substantive, [GREEK], by the Septuagint, is put for a polluted thing, or an

abominable Idol, from which we are to separate. (c) The word in the Hebrew, *Psal. 95.* is /HEBREW/, *I had in disdain, so Junius and Montanus.* As I would not omit this place in clearing this point, so neither the weight of this word in this signification, in opening this place; for the word is such as according to the nature of it, and the use it hath in Scripture, it referreth here to God's withdrawing his favour from his people, and his keeping them at such a distance in the wilderness, forty years, for their sin, according *as he had sworn against them in his wrath,* that that in respect not only of earthly, but also of spiritual enjoyments, not suffering them to *enter into his rest.* A like carriage of /26/ his we read of after their sin in *Canaan, Psal. 106.40. The wrath of the Lord was kindled against his people, in so much that he abhorred his own inheritance, [GREEK].* Therefore I say it should so be rendred, *whom had he in in contempt or in disdain forty years? was it not them that sinned, whose carcasses fell in the wilderness? And to whom sware he, that they should not enter into his rest, but to them that believed not? So we see they could not enter in because of unbelief.* He goes on chap. 4.1. *Let us therefore fear, lest a promise being left us of entring into his rest, any of you should seem to come short of it; for unto us was the Gospel preached as well as unto them; but the word did not profit them, not being mixed with faith in them that heard it.*

In these words the Apostle maketh their case and ours to be the same; the Gospel preached alike to both, and the successe to be alike, in case the word preached be not mixed with faith in them that hear it; as it did not profit them, so also that it will not profit us. Now that we may discover the mind of the Apostle herein, and how that offer of *Canaan* to them was a preaching of the Gospel, as was said;

First, we must have recourse to, and consider what was said in shewing the scope of the Apostle in this Epistle, pag. 1.

First, That he writeth this Epistle to such as did professe the faith of Christ. Secondly, that they were forsaking the worship of the New Testament; and that a main scope of the Apostle in this Epistle is to prevent and cure this apostasie. And for that purpose how he telleth them, that the Lords people are his house, chap. 3.6. And exhorts them, in the words of /27/ the Holy Ghost, therefore to hear the voice of Christ, the *Apostle and High Priest of our profession,* inviting us to celebrate his day of rest in his house, in the Worship of the Gospel. And how he argues upon that subject in those two Chapters, the third and fourth.

Secondly, we must consider yet moreover, that beleivers are the house of Gods rest in a two-fold capacity.

1. First, as *members of the mystical body of Christ,* or of the invisible Church; and so, as Homogeneal parts of that body, they are his house, not only as collectivly taken together with the whole family of heaven and earth, *Ephes. 2.19, 20, 21.* but also singly, each beleever is his house, as every drop of water is water, as well as the Sea is water, *Ephes. 3.17. That Christ may dwell in your hearts by faith, John. 9.56. 1 Cor. 6.19.1 Job 4.6.*

2. Secondly, As in a *Ministeriall body,* or a visible Church; and so they are his house onely in the way of an Ordinance; as the bread in the Lords supper is his body, so also the Church, or society wherein we worship God, is his body and his house only in the way of an Ordinance, wherein we enjoy the communion of the body and blood of Christ, and he saith of the Bread and Wine, *this ismy body,* and *this is my blood;* that is, it is equivalently so, or in effect the body and blood of Christ unto his people: so the

visible Church or Congregation, whereof we are a part, and wherein we worship God, is that Ordinance, wherein we enjoy the comforts, and perform those duties, which belong to us as members of the body of Christ; and is in equivalency, or in effect, the /28/ mystical body or house of Christ unto us; so as wee have as much therein, in our worshipping God, as if all *the family of heaven and earth* were therein met together, and onely they. In this second capacity the Church of *Corinth* is called the *body of Christ*, 1 *Cor.* 12.27. and the Church of *Ephesus* is called his *House*, *Ephes.* 2.22.

Thirdly consider also, that as we are the house of Gods rest in this two-fold capacity, so accordingly, in the same two-fold capacity, have we an entrance into this rest of God offered to us in the Gospel.

First in our personal interest, as beleevers, and as members of the mystical body of Christ by faith.

Secondly, in the publick and sollemn Worship, or Service in his house, and sanctifying of his Sabbaths, both which the Lord hath ordained and sanctified, to be means wherein our personal interest is improved, and wherein we have a more full enjoyment of this rest in God, through Jesus Christ. Now this our entrance into his rest, as his house in this second capacity, is that which the Apostle chiefly speaketh to here when he saith; *Take heed brethren of an evil heart of unbelief, in departing from the living God.* And that in case the people of his pasture, and Sheep of his hand, even his own children, will not hear his voice, but forsake his worship, refusing his offer in this Gospel rest, as they did in the *Canaan* rest, he will also *swear against them*, as he did against these,, *that they shall not enter into his rest.* And bids them *fear, lest a promise being left us of entring into his rest, any of them should seem to come short of it.*

Every true beleever, as considered in the first capacity, hath rest in God through Christ by faith, from which he shall never totally fall. But as considered /29/ in the other capacity, as he hath a great advantage to his enjoyment of this his rest, in the celebration of it upon the day of his rest, in the service of his house the worship of the Gospel: so of this a beleever may come short, and shall, in case he forsakes that holy profession. In this sence therefore it is called a departure from the living God, chap. 3.12. because it is a departing from him, as to what a beleever doth enjoy in this second capacity; a departure from him in *tanto*, though not in *toto*, in part though not in whole; and in so doing he will seem to come short also of the other, as the Apostle saith, *Heb.* 4.1. *lest any of you should seem to come short of it;* for although in his personal interest and capacity, he enjoyeth his rest in Christ, by faith, yet there will be little appearance of it unto others, if not as little also to his own soul.

And the case herein was just the same with those who fell in the Wildernesse; for though they did not enter into *Canaan*, yet many of them went to Heaven, and in their personal interest by faith did enjoy rest in God in this life too. *Moses, Aaron, and Miriam*, were in the number; and they could say, *Lord, thou hast been our dwelling place in all Generations*, as in the song of *Moses*, *Psal.* 90.1. And the sin of those that refused to go into *Canaan*, is called an Apostasie from God, *Numb.* 14.9. [GREEK], in the speech of *Caleb* to the people, *be not ye Apostates from the Lord;* so the Septuagint hath it, whose translation the Apostle followeth in this place.

And by that which hath been said appeareth the reason, why the Apostle saith, that *to us was the Gospel preached, as well as unto them*, and therein supposeth, that it was preached too to them as well as unto /30/ us: because as the Gospel is promise of

rest in God, through Christ by faith, *Matth.* 11.29. so the enjoyment of this rest, in the service of his house upon his day, is a part of that Gospel and promise: And as we enjoy it in the Ordinances and Sabbath of the New Testament; so did they the very same rest, in the Sabbaths and the Ordinances of the Old, whereof *Canaan* and the blessings thereof, with the conquest of, and protection from their Enemies was a part. Therefore his offer of *Canaan* to them was an offer of an entrance into his rest, and so a preaching of the Gospel to them. As it was the will of God to administer the covenant of grace, in the times of the Old Testament, by types and shadows, so not only by other types, but also by this of *Canaan*. Thus their passing from *Egypt* through the Sea, and their being relieved by water out of the Rock in the Wilderness, were but types, yet such as therein they did enjoy the same communion with God in Christ, as beleivers now enjoy in the Ordinances of the New Testament, Baptisme, or the Supper of the Lord. And *that Rock was Christ*, as well as the Bread in that Supper is his Body, as we see *1 Cor.* 10. And their case the same with ours, in point of sin and punishment, as here it is made by the Prophet, *Psal.* 95. as to one that reads and considers that tenth chapter easily appears. Therefore also whether the conquest of *Canaan* was not a Church action, as well as other services of the house of the Old Testament, let it be considered.

The reason why we may so judge is, not onely because they *subdued those kingdoms by faith; Heb.* 11. but also, because it was the execution of a Sentence of Anathema, so as the destruction of the inhabitants was /31/ not upon a naturall ground onely, as in other cases, but upon a spiritual, because they were destroyed as accursed things, which sentence cannot be executed but by a consecrated people, and only in that capacity; for where there is an execrate, there must also be a consecrate, to whom it is made execrable; for these two are relatives, and the one cannot be without the other.

This we find *Deut.* 20.10. where is commanded a differing carriage of *Israel* to the *Caananites*, and to the nations a far off round about. As for the Nations and Cities a far off, *Israel* might make peace with them, which if they refused, and by war were overcome, they were to *kill only the males*; And the word is only this, thou shalt *smite them with the edge of the sword*, v. 13. *But of the Cities of these people which the Lord thy God doth give thee for an inheritance (saith he) thou shalt save nothing alive that breatheth, but thou shalt utterly destroy them*, v. 17. the word is, /HEBREW/, Thou shalt devote them, or Anathematize them, that is, shalt destroy them not as men destroy enemies according to common rules and light of nature only, but as accursed things. Therefore the whole congregation became guilty of *Achans* sinne in the accursed thing: where the same word is used *Jos.* 7.1. *The children of Israel committed a trespass in the accursed thing*; in the excommunicate thing, saith the *Geneva* translation, not improperly. And why the whole congregation guilty? Because the conquest of *Jericho* was a Church-action, which implyeth communion, and it was their duty to see not only each man to himselfe, but also to watch over one another in it, which if they had done when he forsook his rank to hide his stolen goods, that evil might have been prevented. /32/ *Jos.* 6.21. Therefore also when the whole congregation sent to *Reuben* and *Gad*, and the halfe tribe of *Manasseh*, about the Altar which they thought they had built for worship, which (had it been so as they supposed) had been a transgression to be punished by the Church of *Israel*, even as the setting up of an Idol; This case is made by the congregation, in their dealing with them about it by their messengers, parallel with that of

Achan and *Peor*, wherein the whole congregation suffered for the sin of some few, and was delivered from wrath by punishing the offenders.

By that which hath been said, we see, that this promise of *Canaan* to be a possession to *Abrahams* seed, is a Gospel promise, that *Abraham* looked upon as such; and that in performance thereof his spiritual seed did enjoy not onely an earthly *Canaan*, but withall an heavenly, even in the times of the Old Testament; which heavenly *Canaan* as it is yet in being and shall be, and enjoyed by the same spiritual seed still, so we are to look upon that promise, as intended also for us of the New Testament, in all generations, and for an everlasting possession.

In this manner hath the Lord been pleased to confirm his Gospel to believers; he hath singled out *Abraham* as a pattern, and confirmed it to him, and in him to us as his seed. And it hath been his usual course thus to do. As for instance, when he gave that great promise, of conquering the enemies of the blessed seed by conquering God in prayer, he gave it first to *Jacob*, when upon occasion of his prevailing in wrestling with God he called him *Israel*. And from him do we at this day claim the same priviledge, and are called by that name the *Israel* of God, /33/ *Gal.* 6.16. *Peace be on them and on the Israel of God.* So when he gave unto his Saints the keys of the Kingdom of Heaven, he gave them to *Peter*, and that his new Name in order thereunto, *Matt.* 16.18. He had his name before given, *Joh.* 1.42. but there he gives him the reason of his new Name, and the comfort of it; and from that gift to *Peter* the Saints do claim their Church power, each according to their place and station in the Church; for they have it as *Peters*, that is, as stones in that building, of if you will, as confessours, which makes them to be Stones in the house of God. And as persons are more or lesse eminent in that work, so have they more or lesse of that power; therefore the Officers of the Church are intrusted with the greatest share. So here also he singles out *Abraham*, and confirmeth that to him which he intendeth to bestow upon all beleevvers, and gives him also his new name upon the same account. The reasons why he hath done thus, I shall shew anon. But before we come to them, for our more clear proceeding, let us first consider what this promise made to *Abraham* was, and what is the meaning of it.

The Apostle here reciteth that promise, *Gen.* 22.16. where the words are these; *By myself have I sworne, that blessing I will bless thee, and multiplying I will multiply thy seed, as the Stars of Heaven, and as the Sand by the Sea shore, and thy seed shall possess the gate of his enemies.* The Apostle here, for brevity sake, sets down but two things, *Gods blessing Abraham, and his multiplying his seed:* his scope in this place being, not so much to set out the full extent and compass of the matter of *Abrahams* promise, but onely the manner of Gods confirming it by an oath: therefore if you will /34/ have a just account of that promise, you must take it as it is set down in *Genesis*, not only in chapter 22.16. but also in other places, especially in the twelfth and seventeenth chapters: for the same promise is several times repeated, and by various expressions set forth. And it containeth four things.

First, in general, that God would *bless Abraham, and with him all beleevvers, the heirs of his promise, with all spiritual blessings in Christ, as Children and Heirs of God,* *Rom.* 9.7. *Neither because they are the seed of Abraham are they all Children, but in Isaac shall thy seed be called,* that is (saith the Apostle) *they which are the children of the flesh, these are not the children of God, but the children of the promise are accounted for the seed.* By which we see, the blessing which God bestowed upon *Abraham*, and with

him upon all beleevers, saying, *blessing I will bless thee, &c.* Gen. 2. is the blessing of Gods children, namely, all spiritual blessings in Christ Jesus. As also we find *Gal. 3.16.* that the *covenant and promise made to Abraham, was confirmed to us in Christ;* and to this promise *the Law was added, four hundred and thirty years after.* And it is called a *preaching of the Gospel to Abraham.* v. 8. even in what was said, In thee shall all the nations of the earth be blessed. *The Scripture* (saith the Apostle) *foreseeing that God would justifie the Heathen through faith, preached the Gospel unto Abraham, saying, In thee shall all Nations be blessed. So that they which be of faith are blessed with faithful Abraham.* And you see the blessing is their being justified by Christ. Again, *Gal. 3.29. If ye be Christs, then are ye Abrahams seed, and Heirs according to the promise.* So as look what blessings we have in Christ, they are all wrapped up in that promise made to *Abraham;* and it was intended by the Lord /35/ to comprehend (as was said before) the summe of the Gospel. This I say, in general, was intended in the promise made to *Abraham;* and herein his promise did not differ from that promise made unto our first parents, *The seed of the woman shall break the Serpents head.*

Secondly, more particularly, in Gods promise unto *Abraham* is contained something peculiar unto him, and which beleevers are to claim particularly from his promise made to *Abraham;* as namely, in the second place, that God would not onely blesse *Abraham,* and in him all beleevers, but also would make them blessings; and that chiefly and in the first place to their *familis;* and not onely so but also to *Nations,* Gen. 12.1, 2, 3. *Blessing I will bless thee, and thou shalt be a blessing, and in thee shall all the families of the earth be blessed.* So Gen. 18.18. *All the nations of the earth shall be blessed in Abraham.* This promise *Peter* alledgeth and explaineth to the *Jews,* *Acts 3.25. Ye are the children of the Prophets, and of the covenant which God made with our Fathers, saying unto Abraham, and in thy seed shall all the Kindreds of the earth be blessed.* The word is all the families of the earth [GREEK]. The same word *we have,* *Epes. 3.15. Of whom the whole family in heaven and earth is named.* The covenant made with *Abraham* therefore, as by this place we see, that we have it in *Gen. 12.1:* where it was first made & given, so also that it respecteth families and posterity; else he had said all the beleevers, or all the people of the earth, not all the families of the earth, shall be blessed. And he could not have said to the *Jews,* ye are the children of the covenant, had it not respected the children of the people of God. Nor is it to be restrained only to the *Jews;* for the /36/ promise is concerning all the families of the Earth. Therefore it followeth in the next words, v. 26. *Unto you first, God having raised up his Son, hath sent him to bless you;* therefore to others he was sent also, afterwards to bless them. What we have as *Abrahams* seed, we have it all in Christ, as was shewed before; therefore he is said to come to blesse the children of the covenant, the *Jews* first, and afterwards the *Gentiles.* And this blessing, as it is first laid down, *Gen. 12.* and here repeated by the Apostle, wee see is a blessing both upon the people of God themselves, and upon their families.

Nor is this promise to be restrained only unto this, that of *Abraham* and his seed the Lord Christ should come, (although that also be included, because what we receive from *Abraham,* we have it all in Christ) for so all those of the line of Christ were blessings to the world as well as he. And because here is something intended applicable to all beleevers, namely that they also shall be blessings in their generations; And because a blessing upon families is intended also, for so the words run, *thou shalt be a blessing,*

and in thee shall all the families of the earth be blessed; therefore I say it must not be so restrained.

But the meaning is, whereas the Lord in bestowing mercy and salvation upon the sons of men proceedeth not according to their merit, either in being or foreseen, but according to his own free-choice; that in his covenant with *Abraham* he hath thus far limited himselfe, and discovered his mind and purpose, that his choice shall not be proportionably all over the world alike, but that it shall be by families and nations; so as he will ordinarily cast elect children upon elect parents; and the lot of the Saints in /37/ neighbourhoods and places together, and not by equal numbers, in each part of the world alike. Had not his election been so limited to families and nations, neither *Abraham* nor beleivers could have been said to be blessings, in spiritual things, either to their families, or to any other where they live; as now they are, because God so blesseth only his Elect, *Ephes. 1.3, 4. He hath blessed us according as he hath chosen us.*

And for a further proof that this also is one part of Gods promise unto *Abraham*, and in him confirmed unto all beleivers, it is not to be omitted that, *de facto* in experience, we have found it so. In all ages God hath cast it so in his providence, that his people are not to be found in all places alike; but we find them together in some *families* and *nations*. Now this is not fallen out by chance, but because God hath so made his choice, hath been a *God to beleivers and to their seed, in their Generations;* and hath made them blessings, for the conversion and edification of their children, neighbours, and acquaintance, and that not onely by a common providence, as he blesseth the corn and grasse of the field, (although it must be granted that in al ordinary way of causes, good education and example is a great advantage towards the seasoning of the hearts of little ones, with the knowledge and love of Christ) but it is by vertue of a special *word of blessing*, a creating word of *promise*, which giveth a being to the things promised, even this promise made to *Abraham*, and in him to all believers; *Blessing I will bless thee, and thou shalt be a blessing, and in thee shall all the families of the earth be blessed:* without which, such examples and other means of education and conversion had not had such /38/ efficacy and power in turning sinners unto God.

But in the next place, let us see what the Scripture saith further for a prooffe hereof. That in *Psal. 105.* mentioned before, speaketh something to it, where it is said, that Gods covenant with *Abraham* was *a word which he hath commanded to a thousand generations:* which phrase implyeth that it should be a blessing conferred upon posterity, from generation to generation, according to that in *Gen. 17.7. I will establish my covenant between me and thee, and thy seed after thee, in their generations, to be a God to thee and thy seed after thee.*

That which maketh it more clear is that of our Saviour, upon the conversion of *Zacheus;* *Luke. 19.9. Now is salvation come into this house, for as much as he also is become a son of Abraham.* Salvation was not onely come into his soul, but also into his house, and upon that account. And for the same reason it was that *Paul* could use that argument to the jaylour, *Act. 16.31. Believe and thou shalt be saved and thy house,* namely, because of this promise unto *Abraham*, that God would blesse *Abraham*, and with him beleivers as his seed, and make them blessings to their families: so as the conversion of the father of the family would bring salvation into his house.

To this purpose also is that in *Rom. 11.16. If the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead? For*

if the first fruits be holy, the lump also is holy; and if the root be holy, so are the branches. He speaks it of the calling of the *Jews*, and putteth it upon this: He maketh *Abraham* and the *Fathers* to be an holy root, as we see verse 28. *As concerning the Gospel they are enemies /39/ for your sake, but as touching the election, they are beloved for the Fathers sake; for the gifts and calling of God are without repentance.* The *Jews* are broken off from this holy root, and the *Gentiles* are grafted into the same root, and the time is coming when the *Jews* shall be grafted in again, and that for the *Fathers* sake, and because the gift once given to them God will not repent of.

If it be said that grafting into the holy root, is to be understood of the *Gentiles* being brought into the Church: I answer, it comes all to one; for the church bringeth fourth children unto *Abraham*, *Gal. 4. Jerusalem* which then was, is said to have *her Children*; who adhering to the letter of the Law, in opposition to the Gospel which was typified and shadowed therein, sought to be justified by the works of the Law; born therefore, as *Ishmale* was by *Agar*, onely *after the flesh*. And *Jerusalem* which is above, which is the mother of us all, hath her children also; who being justified by faith, are brought forth, as *Isaac* was by *Sarah*, by promise. But whether it be the one or the other, we see that both sorts of children are brought forth to *Abraham*. All the children of the Church are *Abrahams* seed. Therefore I say it cometh all to one.

Nor may we say that Christ only is this holy root, into which the *Gentiles* are grafted; because it had been no argument to say, Because Christ is holy, therefore the *Jews* are or shall be holy, and therefore shall be converted. But, make *Abraham* that holy root, and the argument is good. And because the *Jews* which are to be converted cannot be said to be natural branches to Christ, as to their own root, as they are said to be to that root of which the Apostle speaks; /40/ namely, by reason of their relation to it, as branches of it. So as this blessing upon families and kindreds, and his ordering in such manner his election, as hath been shewed, as by this Scripture you see, it was intended in the promise unto *Abraham*: so also that it is till in being, and shall be to a thousand generations, to all generations (so I suppose we are to understand that phrase, *Psal. 105.*) even to the worlds end.

Which will yet be more evident, if we compare this *Rom. 11.* with *Esai. 59.20.* For the Apostle cites that place, to prove the conversion of the *Jews* to be expected in the latter days. v. 26. *So all Israel shall be saved, as it is written, There shall come out of Sion a deliverer, and shall turn away ungodliness from Jacob. For this is my Covenant unto them* (namely, the *Jews*) *when I shall take away their sins, that is, when they are called, and ingrafted again into their own Olive tree, from which for a long time they have been broken off.* Now if we look into *Esai. 59.* we see there what this covenant is, viz. in the words next following at vers. 21. *This is my covenant with them,* (saith the Lord) *My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seeds seed, even for ever.* Then mark what the Apostle affirmeth hereupon. *Rom. 11.28.* *As concerning the Gospel, they are enemies for your sake, but as touching the election, they are beloved for the Fathers sake; for the gifts and calling of God are without repentance.* So as it is the purpose of Gods election, thus made according to his covenant with *Abraham*, which entayleth thus his blessing upon families from generation to generation; which, as by this of the Prophet *Esaiah* /34[?]/ compared with that of the Apostle, it appeareth, that it shall be verified even to the converted *Jews* in the latter days:

so by the Apostle *Rom.* 11. we find that this priviledge is no other then what is and hath been enjoyed by beleiving *Gentiles* since their being graffed into the same root and Olive tree from whence the *Jews* were broken off.

For this cause also the Apostle saith of the *children of beleevers*, that *they are holy*, 1 *Cor.* 7.14. And the Apostle *Peter* exhorts the repenting *Jews* to be *baptized*, because *the promise was to them and to their children*, *Acts.* 2.38. Both which places I shall open in the application; namely, this in the third use of the point, the other in the fourth.

A further evidence of this truth, that in the covenant of God with *Abraham* was promised to his people such a blessing upon posterity, we have from the nature and use of circumcision, and the application of it to the child, as a necessary and essential part of that ordinance; this branch of the promise, concerning the circumcision of the heart of the seed of his people, being thereby signified and sealed. As also from *Abrahams* being therefore called the *father of all them that beleve*, because of his receiving this promise of such a blessing upon families, and the seal thereof, in order to the increase of his spiritual seed. Both which I shall have occasion to speak to in the first use of the point, and thither I refer my Reader rather then stay upon either of them here. Where we shall also see, that this second branch is one maine thing, which is peculiar to this covenant of God with *Abraham*, which was therei added unto that promise, which was given unto the Church of God before. /35[?]/

Obj. But it will be said, that many times a godly parent hath ungodly children, and sometimes the children of ungodly parents prove beleevers; how then is a Beleever a blessing to his family? or how is Gods election carried through the families of his people, as was said?

To this I answer.

Answ. First, that although he maketh his people blessings, yet sometimes it proveth not effectual; Gods blessings do not always take effect upon the sons of men, through their sin. As he hath promised his blessing upon his word, that is, that God himself will be present with it, and work in and by it; for which cause it is not a common but an holy word, namely, so in it selfe, yet is it not always effectually to the hearers of it.

Secondly, There is an evident reason, why notwithstanding God hath promised such a blessing upon beleevers, their families and children, yet that sometimes this blessing should not take effect.

1. Because sometimes family duties are neglected; beleevers sometimes follow not *Abrahams* steps, in faith and obedience, and in close walking with God, as his servants and friends, as they ought to do; and then no wonder if such persons and their children come short of this blessing, because God who ordaineth to the end, ordaineth also to the means; therefore the children of such Parents by such example will be apt to grow remisse and carelesse in Religion.

2. Because, although his promise be to carry his election so, as to cast elect children upon elect parents: yet he reserveth to himselfe, and also useth, in this a liberty, namely, ever and anon to be still breaking /36[?]/ off some, and graffing in others into this holy root. So he passeth by *Ishmael*, and took *Isaac*; passed by *Esau*, and took *Jacob*: afterwards he brake off the Nation of the *Jews*, and graffed in the *Gentiles*: at last he will graff the *Jews* again into their owne root. So now a days a beleevers child proves ungodly; then is that child broken off: an unbeleevers child is converted to the

faith; then is that child grafted into this holy root. Therefore, for a right understanding of this promise made to *Abraham*, we must take in that caution or qualification to it. And it was necessary, as God hath so farre confined himself in his election, namely, to families and nations, that he should withal reserve this liberty; because if he had so entayled his election to beleever's families, as that none of their posterity should ever be broken off, very many and great inconveniences, through mans corruption, would ensue.

3. A third thing contained in the Lords promise unto *Abraham*, is, *That by thus blessing, and making beleever's blessings, God would multiply his seed*, Gen. 22.16. *Blessing I will blesse thee, and multiplying I will multiply thy seed as the Stars of Heaven, &c.* So Gen. 17.2. *I will make my covenant between me and thee, and I will multiply thee exceedingly; and v. 5. Neither shall thy name any more be called Abram, but thy name shall be Abraham, for a Father of many Nations have I made thee.* This also is part of the Gospel and contained in the promise made to him and us, as we may see further by that which is here expressed in the Text. When the Apostle would give instance of what God had confirmed by oath to *Abraham*, that he might shew the immutability of his counsel to the Heirs of promise, and that we might have strong consolation, /37[?]/ he gives that for one, the multiplying of his seed.

A further prooffe we have, Gen. 15.5. *Look now towards Heaven, and tell the Stars, if thou be able to number them; and he said unto him, so shall thy seed be.* *Abraham beleev'd* (it is said) *and it was counted to him for righteousness.* This the Apostle bringeth to prove justification by free grace, through faith in Christ, Rom. 4.3. 18.22. Therefore that multiplying of his seed promised in those words, *so shall thy seed be*, had reference not onely to the *Jews*, but also to beleiving *Gentiles*, the increase of whose numbers by means of Gods blessing believers so as to make them blessings, as *Abrahams* seed, was intended in that promise, and as part of that *Gospel* which God preached unto *Abraham*; else his beleiving it had not been *imputed for righteousness*, nor the Apostle alledged it to prove justification by faith in Christ, as he doth in that place.

Again, we know that one great promise to beleever's now under the New Testament, is, that the Kingdome of Christ, that is, the Church at last shall fill the world. Dan. 2. *The Stone cut out without hands, which smote the image upon the feet, and brake to pieces the Iron, and the Clay, the Brasse, the Silver, and the Gold, became a great mountain, and filled the whole earth.* And the stone is interpreted of the kingdome of Christ, v. 44. To this purpose is that of our Saviour, Matth. 13.31. comparing the kingdom of Heaven to a *grain of mustard seed, which is the least of all seeds, but when it is grown is the greatest of all herbs.* And that it is like to *leaven, which a woman took and hid in three measures of meale, till the whole was leavened.* Now the Lords making beleever's blessings, and thereby /38[?]/ *Abrahams* seed, is that which makes his kingdome thus to be like *leaven*, whereby the whole world at last will be seasoned with the knowledge, and love of Christ. Therefore this multiplying of beleever's, so as to fill the world, is made by the Apostle (Rom. 4.13.) to be part of *Abrahams* promise, *The promise that he should be Heir of the world was not to Abraham, or to his seed through the Law, but through the righteousness of faith.* Then mark what followeth, v. 16. *Therefore it is of faith, that it might be sure to all the seed; not to that only which is of the Law, but to that also which is of the faith of Abraham, who is the Father of us all; as it is written, I have made thee the Father of many Nations. Who against hope, beleev'd in*

hope, that he might be the Father of many Nations, according to that which was spoken, so shall thy seed be, namely, as the Stars of heaven for number. From these words observe, First, that *Abraham* by the promises given unto him was made the Heir of the world. Secondly, that the promise of multiplying his seed, in those words, *I will make thee a Father of many Nations, and, so shall thy seed be,* was one promise whereby he was so made the Heir of the world. Thirdly, that this promise of multiplying his seed, and of his thereby being made the Heir of the world, was not made to *Abraham* or his seed through the Law, but through the righteousness of faith; therefore a Gospel promise. Fourthly, that this promise was made sure to all believers, as well *Gentiles* as *Jews*.

Fourthly. A fourth thing contained in *Abraham's* promise, confirmed both to him and all believers, is, *that his seed shall possess the gate of his enemies,* Gen. 22.16. The place here cited by the Apostle in the /39[?]/ Text, as intended also to the Heirs of promise in the New Testament. *By my selfe have I sworn (saith the Lord) that in blessing I will blesse thee, and in multiplying I will multiply thy seed as the Stars of the heaven, and as the Sand which is upon the Sea-shore; and thy seed shall possess the gate of his enemies;* that is, their power and authority. For as gates were for defence, so they were places of judgement. *Amos 5.15. Hate the evil, and love the good, and establish judgement in the gate.* Deut. 16.18. *Judges shalt thou make in all thy gates.* Dan. 2.49. *Shadrach, Meshach, and Abednego were set over the affairs of the provinces, but Daniel sat in the gate of the King.* This therefore was Gods promise unto *Abraham*, that by means of this blessing he would so multiply his seed, as they should not only fill, they should also subdue the world at last, and reign over it, *Psal. 47.3. He shall subdue the people under us.* Rev. 11.15. The Kingdomes of this world shall be the Kingdomes of the Lord, and of his Christ. *Dan. 7.18, 28. The Kingdom, and Dominion, and the greatnesse of the Kingdom under the whole Heaven, shall be given to the people of the Saints of the most High, and all Dominions shall serve and obey him.*

All this you may observe is reduced to *Abraham's* promise. *Psal. 47.* (which is a parallel prophecy to that of *Dan. 7.*) *O clap your hands all ye people, Shout unto God with the voice of triumph; for the Lord most High is the King over all the earth. He shall subdue the people under us, and the nations under our feet. God reigneth over the heathen, God sitteth upon the Throne of his Holinesse.* Then mark what followeth; *The Princes of the people are gathered together, even the people of the God of Abraham.* All this dignity and power therefore is confirmed upon them as his seed, and heirs of his promise. And although by what hath /40[?]/ been said it is evident that this also is one branch of Gods promise made to *Abraham*: Yet, I shall adde one place more, wherein (with submission, I suppose) we have also a prophesie, of what God wil do for his people in this kind, and all reduced still to his promise unto *Abraham*. It is *Psal. 105.* mentioned before, a Psalm made upon occasion of *Dauids* bringing the Ark to the Tabernacle, which he had prepared for it upon mount *Sion*, as we see 1. *Chron. 16.1, 7.* in which accordingly we have a prophesie, foreshewing what God will do when he shall *set his King upon his holy hill of Sion;* having dashed *his enemies in pieces like a Potters vessel;* even when the *Kingdomes of the earth are become the Kingdomes of the Lord, and of his Christ.* In which prophesie observe two things.

First, how he putteth all that he saith therein, upon Gods promise unto *Abraham*. *O give thanks unto the Lord, make known his deeds among the people, sing unto him, talk*

of his wonderous works, O ye seed of Abraham his servant, ye children of Jacob his chosen. Againe, v. 8. Which covenant he made with Abraham, and his oath unto Isaac, and confirmed the same to Jacob, saying, Unto thee will I give the Land of Canaan, the lot of your inheritance. And verse 42. what the Lord did for his people, was, that he remembred his holy promise, and Abraham his servant.

Secondly, observe what he saith of *Abrahams* seed, namely, by setting down what God had already done, in fulfilling his promise unto *Abraham*; he foretells what he would do afterwards in a more glorious way; and that he doth by three types. First before they went into *Egypt*, when they were but few, rebuking Kings for their sakes, saying, *Touch not mine anointed, /41/ and do my Prophets no harm.* From verse 12. to 15. Secondly, the history of *Joseph*, from v. 16. to 22. which he bringeth in with a *moreover*, as being an instance of the like nature. He being sold by his brethren, for a season was *in prison, in fetters of Iron; until the time that his word came*, namely, that what God had promised was to be fulfilled. *Then the King sent and took him, and made him ruler over Egypt; to bind his Princes at his pleasure, and teach his Senatours wisdom.* Thirdly the history of *Israel* in *Egypt*: brought in with an *also*, as being another instance of that kind. First, in a state of servitude, then afterwards the *Egyptians destroyed for Israels sake, they brought out with riches, and Canaan given them, that they might observe his statutes, and keep his laws.* Under these instances thus given, I suppose, you have a prophesie, of what God will do for his people now, in the times of the Gospel, namely, however kept under and oppressed for a season, yet at last the dominion shall be theirs, possessing the gate of their enemies. The Lords rebuking Kings, advancing *Joseph*, destroying *Egypt*, delivering his people, casting out the *Canaanites*, were types of all this; as appeareth, not onely in that the *Psalmist* was a Prophet, and that *Israel* then was a type of *Israel* now under the Gospel, and their *Canaan* a type of ours; but also because the *Psalmist* in his Preface, v. 8. speaketh of that which followeth in the Psalm, as wherein God *remembred his covenant for ever, the word which he commanded to a thousand generations, which covenant he made with Abraham, and confirmed the same to Jacob for a Law, and to Israel for an everlasting covenant:* which could not have been said, had not he intended to do the same things over againe, in the times of the Gospel, which he then /42/ did for his people; and what he did then to be a type of what he would againe doe in a more glorious way. it had not been worth the while for the Spirit of God, onely to repeat the History, having set that down at large already long before; but (with submission, I say, to better judgements) I suppose, in these histories the Spirit of God intended a sample, & prophesie of what God will do for his oppressed people at the last, namely, he will cause them to *possesse the gate of their enemies: and that in remembrance of his holy promise, and of Abraham his servant.*

Therefore you may observe how it is said, that the History of the children of *Israel*, and of Gods dealing with them in the Wildernesse, and in *Canaan*, consisteth of Parables, and dark sayings. *Psal. 78.1. Hearken my people to my Law, I will open my mouth in a Parable; I will utter dark sayings of old.* What are these dark sayings? Namely, he repeateth the History of the Children of *Israel*, in the Wildernesse, and in *Canaan*. Now Histories, of themselves, are very easie to be understood; but it seemes there was more intended in those Records, besides the bare History, namely, that it contained types, and samples of what God would do again, after Christ, and that in a more spiritual way. And you may observe, by comparing *Psal. 78.2.* with *Matth. 13.35.*

that the Evangelist affirmeth that 78. *Psalm* to be a prophesie of Christ, instructing his Disciples in the Law. For when Christ had been teaching the people by parables, what the several sorts of hearers may expect, each according to their kind and their carriage in that work, he saith, that this the Lord Christ did, *that it might be fulfilled which was spoken by the Prophet, saying, I will open my mouth in Parables, I will utter things which have been kept /43/ secret from the foundation of the world.* Upon the same account this 105. *Psalm* is a prophesie, although it seemeth to give us but the repetition of an History. That seventy eight *Psalm* I shall have occasion to speak to more fully by and by.

Thus we see, from that *Psal.* 105. that what is said of the conquest of the world by the kingdome of Christ, is also a part of that promise made to *Abraham* and his seed. And that we find it be a part thereof, not onely in that of *Gen.* 22.16. *Thy seed shall possesse the gate of his enemies:* But also in that of *Gen.* 17.8. *I will give to thee and to thy seed after thee, the Land wherein thou art a stranger, all the Land of Canaan, for an everlasting possession, and I will be their God.* For a further clearing hereof, namely, that in that promise of *Canaan* to be an everlasting possession to *Abrahams* seed, that conquest is intended;

First, let it be considered, that we have already found in that promise that which maketh it a Gospel promise, to be fulfilled in the times of the New Testament: namely, the spiritual blessings of the Heavenly *Canaan*, whereof that land and the good things thereof was a type. p. 23. Now one part of those spiritual blessings of the Heavenly *Canaan* is the multiplying of the spiritual seed, whereby the whole world at last shall be filled and subdued unto Christ, as hath been shewed. Therefore is the spiritual blessings of the Heavenly *Canaan* be intended in that promise, the conquest of the world by *Abrahams* spiritual seed cannot be excluded. Moreover because this conquest is to be a spirituall work, to be effected by the sword of the Spirit, the word of God, including therfore also also a conquest of sin, and an enjoyment had of the blessings of the Heavenly *Canaan*, the kingdom of /44/ Jesus Christ: Therefore this conquest is it self a part of those spiritual blessings. And what God did for *Abrahams* seed in that Land, was also a type thereof.

Secondly, I may adde, that it will not be denied, but that in the conquest of the earthly *Canaan*, *Abrahams* seed was made to *possesse the gate of their enemies*, and by that it will appear that those two places before mentioned, *Gen.* 22.16. concerning the possession of the enemies gate, and *Gen.* 17.8. touching *Canaan* to be an everlasting possession, are parallel, both speaking to the same thing. Which being so, as the Apostle here in my Text, by citing, and alledging for our consolation, that oath of God, *Gen.* 22.16. concerning the multiplying of his seed, and causing it to possesse the gate of his enemies, hath fixed the fulfilling of that promise also upon the times of the New Testament; so it needs not much be questioned, but that their possessing of the gate of their enemies, in the earthly *Canaan*, was a type of what the spirituall seed should doe, as to the enemies gate, in the times of the New Testament. But because to some it may be it will be yet a question, let us consider,

Thirdly, what is said of *Canaan*, *Gen.* 9.26. Where the Lord giveth a promise to *Shem*, and *Japheth*, to the selfe same purpose, and of the same tenour as here in these two places, he doth to *Abraham* and his seed. *Blessed be the Lord God of Shem, and Canaan shall be his servant.* As for his being a servant unto *Shem*, that was fulfilled in the conquest of the earthly *Canaan* by *Abrahams* seed, who were *Shems* posterity; but for

his /45/ being a servant to *Japheth*, dwelling in the tents of *Shem*, that is to be fulfilled in the times of the New Testament, when *Jews* and *Gentiles* make one Church, one spiritual seed of *Abraham*. That I think will be granted to be the meaning of those words, *God shall enlarge Japheth, and he shall dwell in the tents of Shem*. And upon the same account as *Shem* and *Japheth* are put for for the Church of the New Testament, wherein none can with any certainty affirm which is *Japheths* posterity in nature, and which is *Shems*; *Canaan* is there put for the wicked of the world, whether of his posterity or not. And as *Shem*, and *Japheth*, are there made types of the one, so also is *Canaan* of the other; and the meaning this, that in the times of the New Testament, there will be a season wherein the wicked of the world shall be under the Church of God. Therefore here when God comes to renew the same promise unto *Abraham*, with an addition touching the manner how it should be accomplished, namely, by his *blessing and multiplying his seed*, he speaketh in the same phrase, and saith, *To thee and to thy seed will I give all the land of Canaan, for an everlasting possession, and thy seed shall possess the gate of his enemies*: The meaning therefore must be the same, namely, that he and his seed should be heirs of the world; and that his seed should fill the world at last, and rule over it, as hath been shewed.

For a further clearing hereof, consider how the Prophet *Zachariah* speaking of those last times, wherein that promise, *Canaan* shall be his servant, shall be fulfilled, saith, *In that day there shall be no more the Canaanite in the house of the Lord of Hosts*, *Zach. 14.21*. where by *Canaanite* is meant a wicked man, or a man of the world; according to that in *Rev. 21.27*. a /46/ parallel to this in *Zachariah* speaking of the same times and things. *There shall in no wise enter into it, that is, the Church or House of God, any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lambs Book of life*.

And for a further illustration of this matter, it is considerable, what one very probably observeth concerning that of *Abraham*, *Gen. 14*. how, in rescuing *Lot*, he overcame those four Kings, whose people afterwards became the four Monarchyes, or Kingdomes set forth by *Nebuchadnezzars* image, which *Abrahams* seed at last shall break in pieces, and obtain their power. *Dan. 2. Amraphel King of Shinar*, afterwards the Babylonian Monarchy, *Gen. 11.2. Arioch King of Ellasar* the Grecian, for *Hellas* is the name of *Greece*, [*GREEK*], he came into *Greece*. *Chedar-laomer King of Elam*, the Persian, *Esai. 21.2. Dan.8.2*. And *Tidal King of Nations*, the Roman; for it is said, *Gen. 10.2*. that by *Japheths posterity were the Isls of the Gentiles* or of the Nations divided, which is the same title with this in *Gen. 14*. King of Nations, or of the Gentiles, for it is the same, and it is taken for granted that the posterity of *Japheth* did inhabit, and people *Europe*, where afterward the *Roman* Monarchy did obtain. Which being so, then *Abrahams* conquest was a type or sample of what God would do for *Abrahams* seed, his Saints, in after ages then a long time to come.

Thus we see in these foure things, what that promise is which God made to *Abraham*, and in him to all beleevvers, as his seed; and what particulars are contained in it. And it needeth not seem strange that it is so comprehensive, because it was intended to /47/ contain the whole Gospel; which Gospel we see doth not only bring us the glad tidings of remission of sinnes, and salvation by Christ; but also concerning the Saints being put into a Kingdome, as also the increase and powert which that Kingdome shall obtain, and by what means it shall be made so to increase; for which cause also it is

called *the Gospel of the Kingdome*; and *godliness* is said to *have promise of the life that now is, and of that which is to come*, 1. Tim. 4.8. Now let us in the next place consider the reasons of the point, and that in each of those particulars before mentioned; which therefore I shall shew by answering so many Questions; viz. four.

Quest. 1. Why the Lord should take this course in blessing of his people? Evident it is that he was resolved to blesse them as his Children, with all spiritual blessings in Christ; but why should he do it in such a method, to single out one of his people, namely *Abraham*, and to blesse him as the originall pattern, and in him to blesse all the rest as his seed? For so the point is, *that what God confirmed by oath to Abraham, he confirmed it to us, even to all beleevers to the Worlds end.*

To this I answer.

Ans. The reason of it is in the Text. Namely, *that he might shew the immutability of his counsel to the Heirs of promise*, and that he might doe as much as might be to help and strengthen his peoples faith; that they might the better trust him. The Lord knew that by drawing out his work into length of time, as he hath done, and laying his designes so long before, he should have occasion to do the same things over againe and againe, and therefore should in his works to former of his Saints, give types and samples /48/ of what his people might expect in after times, even in that great work, the conquest of the world by the Gospel of Jesus Christ. As for instance, what he did for *Israel* in the flesh, in their deliverance from *Egypt*, driving out the *Canaanites* before them, managing the affairs of his Kingdome among that people in that Land, he doth over again, though in a more spiritual way, for his people under the Gospel which are *the Israel of God*, and the seed of *Abraham* also. And their condition made parallel with ours by the Apostle 1 *Cor.* 10.1. to 11. and *Psal* 95. as hath been shewed. Now this advantage to his peoples faith, God would not lose; therefore he giveth not only his promise and oath, but also gives them first to *Abraham*, and in him to all his Saints in aftertimes; that so they might have their eyes and observation fixt upon all his works wrought for his people in ages before, in answer to the selfe same promises to be beleaved by them. And in this the heirs of promise have a double advantage to their faith, whereby the immutability of the counsel of God is ascertained unto them.

First, by way of experience, in as much as they are required to believe no more then what they see others have beleaved, and hath been fulfilled to them long before, and beleaved it upon the same terms, our case being made by this his blessing of his people in this method the same with theirs. This therefore was *Davids* argument for comfort in his desertions; nay of Christ himselfe, of whom even in that very thing *David* was a type. *Psal.* 22.4. *Our fathers trusted in thee, they trusted and thou didst deliver them, they cryed unto thee and were delivered, they trusted in thee and were not confounded.* /49/

Secondly, in that it was the surest and clearest way, of making known the mind of God unto his people, thus by taking one of the same kind, and making him a pattern for all the rest. He might have done it by large descriptions in words, but so had we been more entangled with variety of interpretations, it being to pass through many ages, languages, and nations; whereas by taking such a pattern to hold forth to all ages, what his people may expect from him, our understandings are fixed more upon things then words, whereby we have a more certain knowledge, and lesse subject to mistakes. Thus the great priviledge and and power of the Saints, in conquering the enemies of those whom God will thus blesse, by overcoming God himselfe by prayer, was first given to

Jacob, (Gen. 32.) with his new Name, and in him to all the rest of his people, and for the selfe same cause.

Quest. 2. Why the Lord, who bestoweth his blessings according to his own free election, should so continue his choice, as to bestow these blessings by families, and by nations, that he taketh not his number proportionally from all places of the world alike.

Answ. Many reasons may be given of this.

1. It is not impertinent to be considered, this his purpose is to raise up an abundant glory to himself from finall things; that is one reason why he chose men, and among men *not many mighty, but the weak things of this world are chosen:* therefore would he not leave little Children out of his Kingdome. *Mark. 10.14. Of such is the Kingdome of God,* (saith our Saviour) that is, they also are part of it. By such he meaneth not as so qualified, but that of such also the /50/ Kingdome doth consist; Both because it is by him given as an argument or reason why children should be brought to him; for had he intended the qualification only, it had been an argument as well to bring Lambs or Doves to Christ, for so are the subjects of his Kingdome qualified, even as Lambs and Doves. And because he saith afterwards, *whosoever shall not receive the kingdome of God as a little child,* that is, as a child receiveth it, *shall not enter therein;* This our Saviour addeth to shew the mistake of his Disciples, who thought, its seems, that little children were capable of receiving the Kingdome of God, or of entring into it, or to be made partakers of the blessings of Christ, and therefore did forbid their being brought to him; to which he saith, that they are as capable of that work upon their soules as others are, in as much as, in the first reception of the Kingdome of God into our soules, we are as little Children are, that is, we are meerly passive in it. Now because he would that little children also should be members of his Kingdome, there hath it made it one branch of the Gospel of this Kingdome, *that the families of the righteous shall be blessed.*

2. Neither is it to be omitted, that by this means is made to appear that in Christ, the second *Adam*, the same is done to life, as was in the first *Adam* unto death. *As in Adam all dye, so in Christ shall all be made alive,* 1 *Cor. 15.22.* Now if you consider what makes us children of the second *Adam*, you will find that the originall of our Sonship in Christ is Gods election. *Ephes. 1.4. According as he hath chose us in him, having predestinated us to the adoption of Children by Jesus Christ.* By a natural birth we cannot be made sonnes in Christ, for our sonship is founded in grace; /51/ therefore (I say) it hath its originall from Gods free election, who *will have mercy on whom he will have mercy.* Not therefore since this cannot be by natural generation, and it must be acknowledged that the children of beleivers are by *nature born children of wrath even as others*, the Lord yet goes as far as may be, and by promise hath so confined his election, as ordinarily to cast election children upon elect parents.

3. That which is more clear, the reason is, because of his love to elect parents. The Lord knows what it is for Parents to be blessed in their Children, and how he indeareth himself to his Saints thereby, *Deut. 4.37. Because he loved thy fathers, therefore he chose their seed after them.* So *Deut. 10.15. to 21. & Rom. 11.28. As concerning the Gospel, they are enemies for your sakes, but as touching the election, they are beloved for the Fathers sake.*

4. Because of his love to his elect when children; therefore he casteth them upon such Parents, by whom they may be brought up in his fear, which otherwise had not been; and he loves to work as much as may be by second causes. Where could *Isaac* have been

so brought up as in *Abrahams* family? *I know Abraham* (saith God) *that he will command his Children and his Housfold after him, and they shall keep the way of the Lord.* Gen. 18.19. Had not the Lord thus far confined his choice (for an absolute confinement there is not, as was shewed before) to Families, Kindreds, and Nations, his elect had been destitute of means of Education: for the seasoning of the hearts of young ones with his fear, had been lost; which advantage God would not lose; therefore in all the ages of the world, /52/ his blessing still hath been upon the families of his people. Untill he put his Church into a Kingdome every believers family was a Church, as the Church is yet called *the household of God*; His blessing therefore was upon them for that season upon that account. And as in *Abraham* he laid the foundation of that Kingdom, so in him he begins that promise of a blessing upon beleivers families, that when his Church should consist of many families put together, yet each might have his blessing still upon it.

Fifthly, This he doth because it is the most naturall and readiest way the multiply the spiritual seed, for the increase of that his Kingdom; which as in *Abraham* he began, so in this promise, first given to him, of a blessing upon Families and Nations, by making him & all believers blessings, he laid a foundation of the greatnesse of it. This is that which maketh this Kingdom to be like leaven, (as was shewed) whereby although at first it was but little, yet at last it shall leaven the whole lump. By his making believers blessings, they are the means whereby persons are seasoned with the knowledge and love of Christ, especially the young ones brought up under their tuition. Should he have taken his elect from all places of the world alike, then it may be here have been three or four in *England*, as many in *France*, and so of the rest: the Turks, Persians, Indians, all other Nations, must each have had their proportion; so as the Saints must lived each one along by themselves, and in an ordinary way could not have been built up, nor the Kingdom of Christ increased. But when God casteth the lot of his Saints together, making his choice by Families, Kindreds, and Nations; by this means the gifts of Gods /53/ people are improved, and light increased; on beleever receiveth help, and taketh light from another, the succeeding generation from the former, and each generation is succeeded by that which commeth after: because the children stand as it were upon their fathers shoulders, and in many things see that which they saw not, untill at last *the earth be full of the knowledge of the Lord, as the waters cover the sea*, and the whole world be subdued to the power of the Gospel, the Sword and Scepter of his Kingdom. And i must adde, that this is one great designe of God, in the times of the New Testament, to bring down the knowledge of himselfe by Jesus Christ so far to our capacity, as that by the use of ordinary means and gifts, in studying the Scriptures, his people may search into and understand the deep things of God, so as not to need the help of extraordinary gifts, such as the Prophets had under the Old Testament, which then in the nonage of the Church were of use and necessary. Now had not he taken this course in his election, he had been crossed utterly in his purpose; because had he not so provided for the education, increase, and edification of his people, it must have been by extraordinary wayes and gifts, or not at all.

Quest. 3. If the question further be, why God should so exceedingly multiply the spiritual seed.

Answer. The answer is easie; many reasons may be given; I shall mention onely that in the Text, *viz.* that God hath need of such a number, that the seed of *Abraham*

might fill the world, and so might possess the gate of their enemies, which (as we have heard) was part of his promise unto *Abraham*. And though it be true that God could cause a few, (if he so /54/ pleased) by strength and force of Armes, to subdue the whole world, yet that he would not doe, because he loveth to carry on his work, especially now in the times of the New Testament, as much as may be, by ordinary means and wayes; and hat abundant cause, as his designs are laid, so to doe; and the promise is, that the Church shall fill the world, as well as rule over it. *Dan. 2.35. Matth. 13.33.* And because, as he will himselfe be *righteous in all his works*, and the Kingdome of Christ must be a righteous Kingdom, (*Psal. 45. The scepter of thy kingdom is right scepter*) so the affairs of this Kingdom shall be managed, and the increase thereof endeavoured by his people, by such means and wayes as are according to common rules of righteousnesse and justice among men; Which could not be, should it by violence only be effected. *God hath given the earth to the children of men*, so as the property and right of persons to their Estates, Land and Liberties, is not founded in that which is spirituall, but in nature, in common providence, and in that great charter given to the first *Adam*, and to his posterity, *Gen. 1.28. And God blessed them, and God said unto them, Be fruitfull and multiply, and replenish the earth, and subdue it and have dominion over the fish of the sea, and over the fowles of the ayre, and over every living thing that moveth upon the earth.* Which power and dominion over the creatures is as wel continued to the sonnes of men now since the fall, as is the efficacy of that blessing in those first words, *be fruitful and multiply, and replenish the earth.* Therefore doe we finde the same again renewed to *Noah* and his children, *Gen. 9.2. Into your hand they are delivered.* Only a sanctified use of things, and that all things are /55/ in the hand of Christ to be mananged for his peoples good, is from our spirituall state and interest; So that his Saints are not, by their Saintship, entitled to any such possession of their enemies gate, as that by force they may therefore take it unto themselves.

Obj. It will be said, it may be, that when the Nations in the promised Land were destroyed by the Church of God, his people did not act therein according to the common rules of righteousnesse among men, in as much as *Israel* had no such title in nature or reason to that Land.

To this I answer.

Ans. That what the Israelites did in this was by speciall revelation and command from God, who, when he would make a Nationall Church, and so the Land possessed by his people an holy land, accordingly, when the iniquity of the old inhabitants was full, did by his prerogative institution execrate or anathematize them, devoting them unto destruction: which sentence as he might justly passe upon them for their sinnes, so his people also might as justly execute at his command. But there is no such revelations, nor commands, nor such administrations to be expected now, in the times of the New Testament; yea, though it be a truth, that even in these times also there are execrable things, which by vertue of his institution are to be rooted out of the Church, whereof that conquest of that *Canaan* was a type. And if we seek out the answer-type, or what among his people now may hold parallel with that action, we shall not finde it in an earthly, but in an heavenly *Canaan*, nor in a casting of wicked persons out of a nation, or out of the world, but out of the Church by /56/ excommunication. Nor may any thing at all be done by the Church, as such, but what is spiritual. And although the people of God

shall have just cause to make war against Antichrist and his party, yet it shall be upon a natural and civil account, for their just liberties opposed and invaded by them.

Therefore I say, that in a way of righteousness his people may obtain the possession of the gate of their enemies, One course which God taketh to fulfil this his promise, is by multiplying them. As by blessing he will multiply the seed, so by multiplying them he will cause them to possess the gate of their enemies. And by this means that dominion and power which they shall at last obtain, shall need no force, either to get, or to maintain it, but it shall naturally fall upon them as from other causes so also by reason of their number, even according to the law of nature, and common rules of righteousness and justice. Therefore is it said, *Esai. 2.3.* that *in the last days, when the mountain of the Lords House, that is, the Church shall be established in the top of the mountains, and exalted above the hills, and all Nations shall flow unto it; and when Christ shall judge among the Nations; that they shall beat their swords into plowshares, and their speares into pruning hooks; Nation shall not lift up sword against Nation, neither shall they learn war any more.*

What course the Lord will take also to lessen the number of the wicked before that day come, I shall not now discusse, although the Scripture is not silent in it; but what by destroying the one, and what by multiplying the other, the number of the seed of *Abraham* will in time be such, as that in a way of righteousness, and justice, the possession of the /57/ enemies gate will be theirs. Therefore I say, God hath need of such a number for a fulfilling of his promise. And this is one reason why he so exceedingly multiplies the seed of *Abraham*.

Quest. 4 As to the fourth Question, why that should be a part of his promise also, that *Abrahams seed shou'd at last obtain such power;* I need to say no more, but that this was his promise from the beginning, even to our first Parents, that the righteous should subdue the wicked at the last. *Gen. 3.15.* *The seed of the Woman shall bruise the Serpents head.* And afterward renewed to the Sonnes of *Noah, Shem, and Japheth. Gen. 9.27.* *God shall perswade Japheth, and he shall dwell in the tents of Shem, and Canaan shall be his servant;* that is, *Jews and Gentiles* shall make one Church, and the wicked of the world shall be under their authority and power, as hath been shewed. Therefore I say, that their *possessing the gate of their enemies,* is but what the Lord hath, even from the beginning, engaged himselfe to do for his people. And in *Abrahams* covenant we have but the same repeated: only with this addition, namely, the manner how this seed shall obtain this power.

Thus you have the reasons of the point. Now before I come to application, it will be necessary that I answer one objection more which is this.

Obj. Our Saviour saith, his *Kingdome is not of this world, Joh. 18.36.* How then shall his Saints obtain such possession, and power, so as *the Kingdome, and Dominion, and the greatness of the Kingdome, under the whole heaven, shall be given to them, and the Kingdomes of the Earth become the Kingdomes of the Lord, and of his Christ.*

To this I answer. /58/

Answ. That notwithstanding all this, yet it is most true, that *the Kingdom of Christ is not of this world;* nor ever shall be. It is a spiritual, an heavenly Kingdome. The matter of it, the laws, the power, and the end of his Kingdome, are all spiritual. Whatever is of this world, is fading, and hath a period set for its continuance; but the Kingdome of Christ is everlasting. *Thy throne of God is for ever and ever. Psal. 45.6.* Therefore when

it is said, That *the Dominion and the Kingdome under the whole heaven shall be given to the Saints of the most High: and the Kingdomes of the earth become the Kingdomes of the Lord, and of his Christ:* the meaning is, not that the Kingdome of Christ shall then be of this World, or shall cease to be a spiritual Kingdome, or that the Kingdomes of the world shall cease to be of this world; that is, the one shall not cease to consist of that which is natural, both for the Matter, Order, Power, and End of the Kingdome; nor the other cease to consist of that which is spiritual, and heavenly; for that were for it to degenerate, and to be deposed from its glory; But as a man, when he is made a subject of Jesus Christ in his conversion, is made a spirituall man, *a new creature,* not but that he is the same man in nature still, but such a work is wrought in him as he is equivalently another man, yea as much another in effect as if he had been annihilated, and a new man made out of the dust; for, though he be the same man in nature still, yet by Union and Communion with Christ, he is acted by another principle of life to what he was before, namely, by the *quickenning spirit* of the *second Adam:* so that whereas before, he was onely of the *first Adam,* now he is of the *second;* before was only *of the earth earthy;* now he is also *of the Lord /59/ from Heaven;* So when *the Kingdomes of the earth are become the Kingdomes of the Lord, and of his Christ,* they will be the same Kingdoms in nature still, and the same things done, and upon the same grounds of common justice; yet because the people of God will be so multiplied, as theirs will be the power, it will be equivalent to such a change as if they did cease to be the Kingdomes of the earth, and were turned into the Kingdome of Christ. The Kingdomes of Christ, and of the world, will ever be distinct in their Nature, and Life; yet such influence will the Kingdome of Christ have upon Commonwealths, as they will be, as it were, swallowed up into it. And indeed as our Saviour alledged unto the Roman Governour, when he was accused for an enemy to *Cesar,* and for which it is evident, he put him to death, because *he made himself a King,* alledged I say for his defence, that *his Kingdome was not of this World,* and therefore would be no interruption unto *Cesars:* so may it be alledged still, against the jealousies and hard thoughts which men are apt to have of the people of God, because of this Doctrine, that the time will come when the seed of *Abraham* shall possess the gate of their enemies; I say it may be alledged that *the Kingdome of Christ is not of this World,* and therefore no cause of any jealous thoughts, that his subjects should be any disturbance to the Kingdomes of this World. Justice, and righteousnesse, and obedience to Magistrates, will have their free course, and upon grounds of reason and nature as before: And what influence the Kingdome or Subjects of Christ shall have upon the Kingdomes of the World, will not be destructive to them, but perfective of them. That which is spiritual destroyeth not that which /60/ is natural, but perfects it. The power will be naturally devolved upon them, as from other causes, so also because of their number, and having power and authority in their hands, they shall do the same things for which government is ordained, and upon the same grounds in nature as before; onely here will be the difference, what they do, they will do it like Saints, and as becomes those who are subjects of the Kingdome of Christ, and as in obedience unto his command. As a beleever does all the same duties in nature, in all relations in the world, Parents to Children, Masters to Servants, Children to Parents, Servants to Masters, one Neighbour to another, as he did before his conversion, or as other men doe, onely with this difference: unregenerate persons do them onely upon a natural ground; and because nature is corrupt, the duties many times are done accordingly; but a beleever, though he doth the same

things, and upon the same natural ground too, yet he doth them also in obedience unto Christ, and as sent by him about that work: in which respect his people are said to be sent by him into the world. *Joh. 13.16. The Servant is not greater then his Lord, neither he that is sent greater than he that sent him.* In our conversion he taketh us out of this world. *Joh. 15.19. Because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.* And he sendeth us into the world againe, because there lies our work, and the same duties in nature we are to doe, yet not as being of the world, but as being of Christ, and *called out of the world, and sent in againe* by him: Thus, when the men of this world are in place of government, they act onely upon principles of nature; and the nature of man being by sin corrupted, the /61/ work is done accordingly; hence is all that injustice in the world, even from those whose work and interest it is to preserve justice what they can. But when this power is cast upon the people of the Lord, though they shall performe the same work of righteousnesse in government, and upon the same ground in nature too, yet they shall act as persons who have more then nature in them; namely as such who are sent by Christ, and governed by his word and spirit: So as the inhabitants of the earth shall have no cause to complain, that power is put into such hands; nay they shall greatly rejoyce in that day, as is foretold often by the *Psalmist, Psal. 97.1. The Lord reigneth, let the earth rejoyce; O clap your hands all ye people, shout unto God with the voice of triumph, for the Lord most high is terrible, he is a great King over all the earth. Psal. 47.1.*

I come now to the Application, wherein although much use may be made of this point otherwise, yet I shall insist onely upon two things. First, upon such things from it as may tend to clear the point of *Infant-Baptisme*. Secondly something I shall also adde concerning the *Kingdome of Christ*. First, I say, upon *Infant-Baptisme*, concerning which yet I shall not enter at large upon that controversie: onely I shall insist upon such arguments as do arise from this point. Other arguments there are, and fitly urged also, which I shall not mention. Now for that purpose, it will not be amisse nor impertinent, from hath been said in opening this point,

First, that hence we learn, and observe the difference, and agreement, between those two great promises, made by God unto his people. The first is our first parents, *Gen. 3.15. The seed of the woman shall bruise /62/ the Serpents head.* The other this promise unto *Abraham, Blessing I will bless thee, and thou shalt be a blessing, and in thee shall all the families of the earth be blessed, and multiplying I will multiply thy seed, &c.*

I say, wherein

1. They agree, *viz.*

1. Both to be fulfilled in Christ.
2. Both made to a spiritual seed.
3. Both for the encrease of that seed, and the conquest of enemies.
4. Both comprehending the whole Gospel.

2. They differ, that, in this promise unto *Abraham*, the Lord maketh an addition to the former: namely, he giveth a more particular account, how this conquest shall be accomplished.

1. By putting this seed into a Kingdome; that is, whereas before it was in families onely, that many families should be put together, to be a separated peculiar people to

himself, a Kingdome of Priests, and an holy Nation, as they are called, *Exod. 19.6*. This kingdome he began in *Abraham*, when he chose his seed; first, to be carried on in the Church of the Old Testament; then in the Church of the New Testament, under a differing manner of administration, yet the same kingdome still, as appeareth by that of our Saviour, *The kingdom of God shall be taken away from the Jewes, and given to others*. Which kingdome, as to the matter of it, was from the beginning, but was not put into such a forme, nor by an word of God so appointed to it, until *Abraham* received the promise, and he and his seed made the heires of the world, as hath been shewed.

2. By that provision which God made for the /63/ encrease and greatnesse of this kingdome, by *blessing believers*, so as to make them *blessings to Families, Kindreds, and Nations*. This being the means appointed by God for multiplying the seed, by so casting elect children upon elect Parents, as was shewed in opening the reasons of the point.

Which being so now for our purpose, let it further be considered, that as God made an addition to his Gospel, or rather a further discovery of his mind therein, in his promise unto *Abraham*, so he also made an *addition to the seals*, for confirmation of it to his people, namely, *the seal of Circumcision*, which also was first given to *Abraham*, and not in use before.

And as this addition to his Gospel was a promise of making beleevvers *blessings to families, and nations*, in order to the *multiplying of the seed*, and encrease of the Kingdome of Christ, so the application of this seale to Infants, is *part of the seale*, thereby signifying and confirming that promise of such *blessing*. So *Gen. 17.10. This is my covenant which ye shall keep between me and you, and thy seed after thee; every man-child among you shall be circumcised; and the uncircumcised man-child, that soul shall be cut off from his people, he hath broken my covenant*. Had not the application of it to the Infant been *part of the token of the covenant*, the childs not being circumcised had not been a breach of the covenant; nor could the Lord have said, *this is my covenant, that the man-child be circumcised*, if the application of that ordinance to the child had not in it a signification and confirmation of some thing in the covenant.

Thence also is that in *Acts. 7.8. He gave Abraham the covenant of circumcision, and so* (or accordingly) *he begat Isaac, and circumcised him the eighth day*. That is, /64/ he did it according to that covenant of circumcision, so as the application of the seale to the Infant was part of the covenant to be performed on the part of *Abraham* and *his seed in their generations*, even by his spiritual seed, *to a thousand generations*, in that which is the same for substance, and equivalent to circumcision, as we shall see anon.

And that blessing upon families and posterity, was signified, held forth, and sealed by circumcising the child, appeareth further, by the promised uttered in that phrase, *Deut. 30.6. I will circumcise thy heart, and the heart of thy seed*, which kind of expression intimates, that the promise of the conversion of their children was held forth, and confirmed in that seale. As when the Apostle saith, *We are baptized into one body*, it implyeth, that our union with Christ in one body, is signified & sealed in baptisme; because else, those words had been in no capacity to have been so used in that sense as they are used, both by the Apostle and by *Moses*. But in stead of saying *we are baptized into Christ*, the Apostle must have used some such words, *We are united or ingrafted into Christ*: And *Moses* must have said, that God would convert their seed, or he would change their hearts, not that he would *circumcise their hearts*; for what had the

conversion of their seed been to circumcision, or union with Christ to baptisme, had not the one been signified by the one, and the other by the other?

Moreover I may adde, that signe had not held proportion with the thing signified; namely, there had been nothing in the signe to signifie and seal that blessing upon posterity, had the application of it Infants been left out; which I the rather urge because /65/ this blessing upon families, in order to the multiplying of the spiritual seed, is that peculiar addition made in Gods covenant with *Abraham*, to what he had given before to *Adam*, and his Wife, which therefore in the seal thereof should not be omitted. Nor indeed had there been any use of the application of it to the infant, nor that made a part of the ordinance, had there not been such a branch in the covenant as a blessing upon families and posterity to be thereby signified and sealed.

By that which hath been said, I suppose is evident that as *Abrahams* covenant was sealed in circumcision, so this additional promise in it of multiplying beleevers, by making them blessings unto families, and nations, was signified and sealed, by the application of the seal to Infants; so as if that that priviledge be denied unto Infants, that which was given to us in *Abrahams* covenant is rejected, as he saith, *Gen. 17. The uncircumcised man-child shall be cut off from his people, he hath broken my covenant.*

And it is further to be observed, that in reference to these two things; namely, this *additional promise*, and the *seale* thereof (in respect of which things only, *Abrahams* covenant exceeds that promise given to our first Parents) was he called the father of all them that beleeve.

First, (I say) from this additional promise is he so called, as appeareth *Rom. 4.18. Who against hope beleeved in hope, that he might become the Father of many Nations, according to that which was spoken, so shall thy seed be, that is, as the Stars of Heaven for multitude. Gen. 15.5.* It was not onely his beleeving in generall, but his receiving, and beleeving that promise concerning the Lords thus *multiplying his seed*, that /66/ made him *the father of many nations.*

Secondly, it was not onely that which made him so, but also his receiving the seale of that promise, as we see *Rom. 4.11. He received the signe of circumcision, a seal of the righteousness of the faith which he had being yet uncircumcised, that he might be the Father of all them that beleeve, though they be not circumcised, that righteousness might be imputed to them also.* From which place we may observe, First, that circumcision was a seale of the righteousnesse of faith. Secondly, that because a seale of that righteousnesse, which he had before he was circumcised, he therefore became the Father of all that beleeve, whether circumcised or not. Now had not this seal been given him that he might be the Father of beleevers, his receiving it at this or that time, whether before, or after his beleeving to righteousnesse, had made nothing for the universality of his relation as a *Father of all Beleevers.*

That it was not his faith onely, nor his degree of faith above others which gave him that title appeareth, because,

First, so should *Eve* rather be called the mother of the faithfull, or *Adam* the father of them, because they were the first beleevers, and in likelihood their faith not much if at all inferiour unto *Abrahams*. And *& Enoch, Noah*, others are likely to have had as strong a faith as his. Nor do we find, *Heb. 11.* where all are mentioned, that *Abrahams* faith is preferred before theirs. One great advantage, which is a longer experience of God, theirs had above his. And *Heb. 7.* we find, as *Abraham* was above *Melchisedek* in one thing, so

he above *Abraham* in another. *He blessed Abraham*, and (saith the Apostle) *without controversy, the lesser is blessed /67/ of the greater*. V. 7. And that wherein *Abraham* had preeminence, is not specified to be his faith, but that he had *received the promises*, V. 6. *he blessed him that had the promises*, all which *Melchisedek* had not received, namely, such promises as were peculiar to *Abraham*, as *the father of Beleevers*: as for other promises of life and salvation by Christ, the promised seed, *Melchisedek* had received them as well as *Abraham*. In this I say was *Abraham* preferred, although by office *Melchisedek* was greater then he. Therefore since there were beleevers, and eminent beleevers before him, he could not be the father of the faithfull either because of his faith, or the eminency thereof.

Secondly, besides this, when God gave him his new name, *Abraham*, and made him the *father of the faithfull*, he gave him something new, which was not, at least not so held forth unto beleevers in former times. As when *Peter* had his new name and the *keys of the Kingdom* given him, it was a new gift. For albeit there was something of that nature before, at least in substance, in the Jewish Church, yet not altogether the same. So when to *Jacob* was given a new name, with a promise of overcoming the enemies of *the holy seed*, or of this *kingdome* by overcoming God in *prayer*, it was a new promise; for the Church till then had not such occasions of enemies to rise up against it, as now it had, when God would single out a people, rejecting some, and chusing others, and that in such an externall and eminent way, to be a *peculiar people*, and a *Kingdome for himself*. Now should the Saints be hard put to it, to do much that way in prayer. This people and kingdome he began /68/ in *Abraham*, as hath been shewed; and although it is true *Esau* was not the first enemy against this Kingdome, or seed; *Ishmael* was before him; yet *Esau* was the first who in that manner opposed it, as to seek to destroy the seed. As for *Ishmael*, he slighted it, *scorned Isaac and mocked him*; so did *Esau* slight it at the first, when he sold his birthright; but at last he found himselfe pinched and aggrieved so as he sought to destroy *Jacob*. Enemies of God at first used to slight, and scorne, that which afterwards they persecute even to blood; thus did *Esau*. Therefore (I say) *Jacob* was the *first*, who was put to it, by conquering Heaven, to prevaile against the enemies of this Kingdome, and had his name of *Israel* given him thereupon. And the *peace of the Israel of God* depends upon such a conquest at this day. Thus in *Abrahams* new name, and his being made *the Father of the Faithfull*, there was something given which beleevers had not, at least in such a way had not before, in reference to which he was so called. Therefore it was not for his faith only, nor the eminency thereof.

Thirdly, there is nothing in faith, or in the eminency thereof, that could occasion that his name be given unto him.

When God gave *Jacob* his name *Israel*, it was a name sutable to his prevailing with God, it signifieth as much. So the name *Peter* signifieth a *Stone*, which was given to *Simon*, and in him to us, in reference to that confession of Christ, which maketh us *Stones* in his Temple. So when God gave *Abram* his name *Abraham*, it was upon a like account. *Abraham* signifeith a *Father of multitudes*, and that reason of it is expresly rendred by the Lord himself, *Gen. 17.5*. Thy name shall be *Abraham, for a Father of many Nations /69/ have I made thee*. In the New Testament called *the father of all them that beleeve*. And it pointeth us to this, that it was in reference to something which he was to have as a *Father*, for which he was so called, namely, this additional promise made to him in his covenant, and the seale thereof, concerning the multiplying of his seed, by making him

and all beleevers after him, to be blessings to *Families* and *Nations*: and was therefore so called, both because he was the first *Father* that received this blessing, which was a blessing upon parents & their children; and because, at least in a great part, by vertue thereof the holy seed was to be propagated and encreased. And beleevers are said to be his *seed*, because that promise & covenant made to *Abraham*, concerning the Lords *blessing and multiplying his seed*, is so much a cause of their being brought forth unto Christ; his ordering his election so, as to bestow his blessing thus by *Families and Nations*, being that which makes the *Kingdome of Heaven like leaven*, as was shewed before, one beleever, ordinarily, being meanes of the conversion of another.

Some thing beleevers are called the seed of *Abraham*, because they are propagated from his example in beleeving, because they are said to *walk in the steps of the faith of Abraham*. But this is not a sufficient reason for that denomination; for we are to look as well at the example of others *Heb. 12.1*. There is mention of a *cloud of witnesses, compassing us about*, to whose examples we are to look; chiefly to look at *Christ, the Author, or the Captain, [GREEK]and finisher of our faith*.

Thus we see that *Abraham* had his new name, and is called the *Father of all them that beleeve*, in reference to /70/ these two things; First, because of this additional promise given in order to the encrease of his spiritual seed; and Secondly, because he had given him also the seale of his promise, the circumcision of the child.

The summe of what we have in this first use, for clearing the duty of Infant-Baptisme, is this; That from the consideration of the difference, and agreement, of these two great promises, that to our *first Parents*, and this to *Abraham*, we take occasion to observe these five things. First, that in this promise unto *Abraham* an addition was made to the former promise. Secondly, that the Lord upon this occasion added a *seale* also, for confirmation of his Gospel to his people; namely, the *sign of circumcision*, the token of *Abrahams* covenant. Thirdly, that the application of the token unto Infants, was part of the token of the covenant. Fourthly, that as this additional promise was of a *blessing upon families, and nations*, in order to *multiply the seed*, so by this application of the token unto Infants was this promise sealed. Fifthly, that in reference to this additional promise, and the seale thereof, was *Abraham* called *the Father of all them that beleeve*, and they his seed: So as what he received from the Lord, both in the promise, and the seale thereof, he received it not only for himselfe, but also for his seed, even his spirituall seed in their generations.

A second use of this point may be that which the Apostle makes of it in this place, when he saith, this the Lord hath done, *to shew the immutability of his counsel to the Heirs of promise, and that we might have strong consolation*, What the Lord hath intended, and designed for beleevers, let them embrace. Let /71/ them not lose the comfort of this *Oath, and Promise*, made to *Abraham*, and his *Seed*. And let their care in this be, as well in one thing as another. Let their faith, and hope, enter into that which is *within the vaile*, (as the Apostle speaks) even into Heaven it selfe, whereof that within the vaile was a type. *Heb. 9*. And there let the soule rejoyce, in all the *Secrets of the covenant*, the whole mystery of the Gospel, even in *that which neither eye hath seen, nor ear heard, nor hath entred into the heart of a natural man to conceive*. The merit and satisfaction of the blood of Christ, sprinkled upon the mercy seat, the efficacy and power of his intercession, as our great High Priest; the blessed priviledge of our adoption, the gift of his good Spirit, the glorious inheritance of the sons of God, A free accesse into the

bosome of the Father; his infinit love, his eternal and free election. In all this so much above the sphere of natures light, let faith be confident and strong, in the *Promise and Oath* of God to *Abraham*, and his seed. And let not that branch, peculiarly added to his covenant, be forgotten, or neglected, the Lords *purpose of election as to families, and posterity, the conquest of the world by multiplying Abrahams spiritual seed*, and that by making *beleever's blessings to families and nations*. Let not the people of God so easily part with so ancient entayled priviledges, wherein the Saints have rejoyced for so many ages. Let them have so much compassion on their Children, as not to blot their name out of Heaven, or to thrust them out of the Kingdome of Christ: for to one of the two Kingdomes they must belong. Those who know their owne priviledge herein, will not upon such slender grounds part with it, as the manner of some is to do. /72/

And as Gods promise unto *Abraham* and his seed, is called a *Covenant*; and therefore something to be performed on their part, as a duty commanded, and required by the Lord, that his *Covenant* be not broken: so let beleever's search and see what that duty is, for which purpose, let us make this further use of this point,

From thence to learne, not to confine that great promise made to *Abraham* and his seed, *Gen. 17.* within the compasse of an earthly *Canaan*, as meant onely of the temporal things of that Land, or the multiplying of his natural seed therein; but also of all such blessings in Christ, whereof *Canaan* and the good things thereof were types. That very promise, vers. 8. *of the Land of Canaan to be an everlasting possession to his seed, and he to be their God*, by what hath been said in opening this point, we see is yet in fulfilling, even to us of the times of the New Testament, in the *spiritual blessings of the Heavenly Canaan*, and in the *conquest of the World, by the people of the God of Abraham*, whereof the conquest of that land by *Joshuah* was a type, as hath been shewed.

If any shall affirm, that in neither of these two respects that promise can be brought down to these times, it behooveth such to find out some other sense, wherein it may be so extended, because we see that *what the Lord confirmed unto Abraham, of blessing, multiplying, and causing his seed to possess the gate of his enemies, he confirmed it to us, even to beleever's of the New Testament, as his seed and heirs according to the promise.*

In opening the point, I was the larger in the prooffe hereof, and have therefore insisted upon some things by the by, concerning the *Kingdom of Christ*, /73/ (although a full unfolding thereof would require a farre larger discourse) because it conduceth much toward the clearing of Infant-Baptisme to be a duty which God requireth of his people, that the full extent of Gods promise unto *Abraham*, whereof we have found that to be one branch, be considered and understood.

For if this be granted, that the promise made to *Abraham*, *Gen. 17.* especially that part of it, v. 8. concerning *Canaan* to be an everlasting possession to his seed, be of such extent, and made also to his spiritual seed of the New Testament, it will follow, that that command of God in those words next following, vers. 9. *Thou shalt keep my covenant therefore, thou and thy seed after thee, in their Generations*, is to be meant also of his *spirituall seed* even in our dayes, and as a command that now lieth upon the same *spiritual seed, in all Generations*, in as much as that command is brought in with a *therefore*, upon the promise made to the same seed in the words next afore going, *Thou shalt keep my covenant therefore, thou and thy seed after thee; every man-child among*

you shall be circumcised: and ye shall circumcise the flesh of your foreskin, and it shall be a token of the covenant between me and you; and v. 14. The uncircumcised man-child shall be cut off from his people, he hath broken my covenant.

Obj. It will be said, how is this command of keeping this covenant obliging to beleevvers now, since the covenant to be kept was then specified to be the circumcising of the child, in as much as circumcision is now abolished? Or what is this to baptizing children, /74/ the point in hand to be cleared in this discourse?

To this I answer.

Answ. First, it is to be observed, that this command of God is primarily fixed upon the generall duty, namely, *the covenant to be kept*, and not upon this or that way of keeping, either by circumcising, or baptizing: so as the circumcising of the Childe came under the command onely upon this, because it was declared then to be the token of the covenant; and by the words it is supposed, that when it should cease to be the token of the covenant, it should no longer be a duty; and what else, by the same authority, should be made the token of the same covenant, would be the duty in stead thereof. Mark the words, he doth not say, Thou shalt therefore circumcise every man-child among you, as a token of the covenant between me and you; for so had that been made the token for perpetuity, to have continued so long as the covenant it selfe. But first, in general he saith, *Thou shalt keep my covenant therefore, thou and thy seed after thee, in their Generations*; that is, they should observe and performe the token of the covenant, whatever that prove to be; and in the second place, he addeth, *This is my covenant which ye shall keep between me and you, and thy seed after thee; every man-child among you shall be circumcised, and the uncircumcised man-child hath broken my covenant*: therefore, I said, as for circumcision, that was a duty onely upon those words, declaring that to be then the token. Circumcision is now abolished, yet the command of keeping the token of *Abrahams* covenant is still in force, and binding to *Abrahams* spiritual seed, in their Generations; therefore what is now the token /75/ of that covenant must be observed in stead thereof.

The like manner of institution we have concerning the *Sabbath*; therefore those who deny Infant-Baptisme, oftentimes deny the Sabbath, and not without cause, for there is the same reason of both, and we may illustrate the one by the other. The Lord intended in time to change the day, from the seventh to the first day of the week, as he intended in time to change the token of *Abrahams* covenant; therefore in the fourth Commandement also, the command is not primarily fixed upon the seventh, or any day, to be remembred and kept holy, but upon the general duty, that the rest-day of the Lord be remembred, and kept holy, what ever that day fall to be. *Remember the Sabbath day, that is, the rest-day, to keep it holy; and the Lord blessed the rest-day, and sanctified it.* And the remembrance and keeping of the seventh day is in the commandement made a duty for the reason, because that was declared to be then the day, wherein *God had entred into his rest*, after his making of the world. And upon the same account, when after the travaile of his soule, in the new creation, he entred the *second time into his rest*, as it is declared that he did, *Heb. 4.9, 10.* (as was shewed p. 11. 12. as also appeareth by what he saith of himselfe, *Mark. 2.28.* that he is *Lord also of the Sabbath*, which he could not be, unlesse he also had a *rest* which he *entred into, as God did into his.*) Because that was upon the first day of the week, when he rose from the dead; therefore by vertue of that command, Remember the rest-day to keep it holy, the first day of the week is now to be remembred

and kept holy, in as much as that is now the rest-day of the Lord our /76/ God, as formerly the seventh day was.

As for his *Ascension*, I confesse, it is not so clear, although very probable, to be upon that day, from *Acts*. 1. by the computation of the *forty days* from his Resurrection, and the mention of a *Sabbath dayes journey*, from mount *Olivet* to *Jerusalem*, occasioned (as is likely) from their making that journey then upon that *day*, vers. 12. But albeit his rest was not completed till he passed into the Heavens, and sat down on the right hand of the majesty on high, yet he first entered into it at his *Resurrection*, in as much as he was *raised in incorruption, with a spiritual body, and in glory*. 1 *Cor.* 15.42. 43. 49. 20. And because he did then first cease from the *travaile of his soul*: Which (I say) being upon the first day of the week, there needeth no more to fix that command upon this day, as a day which God hath *sanctified and blessed*; because it comes within the general rule prescribed, that the *rest-day of the Lord must be remembred, and kept holy, and that the Lord blessed the rest-day and sanctified it*.

So as if we should *analyse* that fourth commandment, we may take it thus.

In that commandment we have

1. A duty commanded, namely, that *the Lords rest-day*, that is, the day wherein he entered into his rest, be *remembred*, that is, that the memorial of it be solemnized, and that by *keeping of it holy*. In that sense the word *remember* is used, *Exod.* 13.3, 4. to 9. *Remember this day in which ye came out of Egypt, &c.* So *Hester* 9.27, 28. *The Jewes ordained, and took upon them, and their seed, and upon all that joynd themselves unto them, that they would keep these two days, according to their writing, every year; and that these days should be remembred, and kept, and that these days /77/ of Purim should not faile from among the Jewes, nor the memorial of them perish from their seed.* So the Lord here commands *the memorial of his rest-day* to be preserved, by *keeping that day holy*.

2. The duty explained, by shewing

1. The nature of it,

1. As to the day.

1. In general, one in seven, *six days shalt thou labour, and do all thy work, but &c.*

2. In particular, for that season, it is declared of the week, the seventh day to be the day. *The seventh day is the Sabbath, or the rest of the Lord thy God.*

2. As to the manner of observing and keeping of that day, namely, *thou shalt do no manner*

work therein, thou, nor thy son, nor thy

daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates. In which, by a Synecdoche, all other Sabbath days duties are commanded.

2. The reason of it,

1. Because *God made the world in six days,*

of

and rested the seventh.

2. Because *he therefore blessed the rest-day, and sanctified it, because therein he had rested.*

So by this analysis, we see that the seventh day was commanded to be kept in this manner, not as the *seventh*, but as the *rest day of the Lord*; for that we see is the reason of the duty, because *God had rested therein*, and because *he therefore blessed and sanctified the rest-day*.

I have been the longer upon this point concerning the Sabbath, because it receives so much like measure in the world with this of Infant-Baptisme, and the

/78/

clearing of the one will help us in the other. For in like manner also, in this of *Abrahams Covenant* there is

1. A duty commanded, *viz. to keep that covenant, viz. the token, sign, or seal thereof, which is a*

part of it, which *Abraham* and his seed were and are to keep.

2. A declaration, or explication, what was then the token of it, namely, *that the man-child be circumcised; and in case the Child was not circumcised, that the covenant was broken.*

By all which we see, that notwithstanding the token of the covenant was specified then to be the *circumcising of the child*, which is now abolished: Yet the command of keeping the covenant, in performing that which is the token of it, is still in force, and lieth on the seed of *Abraham*, even his spirituall seed, to this day.

Secondly, For answer further, it is to be considered, that *baptisme* is now in the roome of *circumcision*, and is the very same, for substance, to us, as *circumcision* was to them before Christ, namely, the token and seale of that covenant made with *Abraham*, and *his seed*, as appeareth, Gal. 3.27, 29. *As many of you as have been baptized into Christ, have put on Christ. And if ye be Christs, then are ye Abrahams seed, and heires according to the promise.* By which we see (as was before observed) that whatever we have as *Abrahams seed*, we have it all in *Christ*: that is, our initiation into *Christ*, and whatever we have in *Christ*, and whatever we have as *Abrahams seed*, is sealed unto us in baptisme. By which it is evident, that as *circumcision* was /79/ to them, so baptisme now to us is the token and seale of that covenant made with *Abraham and his seed*.

A further proof of this we have also, Coll. 2.11. *In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sinnes of the flesh, by the circumcision of Christ, being buried with him in baptisme, wherein also ye are risen with him.* Where we see, First, that the thing signified or sealed, or the spirituall fruit of *circumcision*, was the *circumcision of the heart*, in putting off the body of the sinnes of the flesh; And that the very same is the spirituall fruit of *baptisme*, signified and sealed thereby, namely, a death and buriall to sinne, and a spirituall resurrection, which is the same with the *circumcision made without hands*, in putting off the body of the sinnes of the flesh. Secondly, that, whereas Christ was *circumcised*, and that not because he had a body of sinnes of his owne to be put off, but the body of the sinnes of the flesh of the members of his mysticall body; those only who are in Christ

receive this benefit, because they have it by the circumcision of Christ; so that whoever had, or have this circumcision made without hands, are supposed to be in Christ, and members of his body, and thereby intitled to and interested in his circumcision. And here we see also that the very same we have in baptisme, in the spiritual fruit thereof, namely, that only those who are in Christ receive that benefit, in as much as they are *buryed with him in baptisme, and risen with him therein; with him*, that is, as members of his body, *who have this circumcision made without hands, in putting off the body of the sinnes of the flesh*, buried & risen thus again. Thirdly, we see in the last /80/ place, that the Apostle telleth them expresly, that the benefit and fruit of circumcision, which is the circumcision made without hands, they had by being buryed and risen with Christ in baptisme; and therefore that they were compleat in Christ, in the ordinances of the Gospel, without the *rudiments of the world, the Jewish ceremonies*, whether *circumcision* or any of the rest; therefore there is the same thing done in the one, as was in the other, and this was the same for substance to us, as that was to them, and this in the roome, and place or stead of that, so as we have no more in baptisme, then they had in circumcision. Therefore *Abraham* is said to receive *the signe of circumcision, that he might be the father of them that beleive, because he received it not only for himself, but also for them*, as was shewed, pag. 66. for what he received *as the father*, he received it also for those who are his *Children*. As as he received it for us, so we have it at this day, even circumcision in baptism, in as much as therein we have the *circumcision made without hands*, as the Apostle sayth, and have it also in the way of the same ordinance for substance (for such is baptisme to circumcision, as was shewed before) wherein they had it before Christ. And whether it is not for this reason that *Abraham* is sayd to be *the father of circumcision to them who are not of the circumcision only, but also walk in the steps of the faith of Abraham*, Rom. 4.12. Because he received that ordinance for himself, and for all his seed, both Jewes and Gentiles, let it be considered. And that according to that extent, we are to understand that command of God Gen. 17.9. *Thou shalt keep my covenant, thou and thy seed after thee in their generations; and this is my covenant, every man-child among you shall be circumcised.* /81/

Nor is it to be omitted, for a further evidence that baptisme is in the roome and place of circumcision, that the *lords Supper* is the same, for substance, with and in the place of the *passover*, as appeareth, 1 Cor. 5.7. *Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened; for Christ our passover is sacrificed for us. Therefore let us keep the feast, not with old leaven, neither with the leaven of malice, and wickednes, but with the unleavened bread of sincerity and truth.* This he speaketh in reference to *their putting away from amongst them the wicked person*, V. 13. by whom, as by leaven, the whole lump, namely, the congregation, which in celebrating the supper he sayth *are one bread*, 1Cor. 10.17. was leavened; which purging of their Church, that they might so keep the feast, that is, might so eat the supper with unleavened bread, he could not have so expressed by such phrases, taken from the passover, had not the passover and the supper been the same for substance.

Obj. Suppose it be granted, that baptisme is the same for substance with, and in the place of circumcision, namely, the seale or token of the same covenant with *Abraham*, as circumcision was, and that the command of God lieth still upon *Abrahams seed* even in all generations, that the token of this covenant be observed, and kept by them: yet what is this for baptizing infants, in as much as baptisme may seale unto us

Abrahams covenant, although it be confined only to persons of ripe yeares, who can make confession of their faith?

To this I answer,

First, that what was cleared in the first use must here be considered; namely, that *the application of the seale to the infant is part of the seale, or token of the covenant*, and /82/ is to be reputed part of the substance of that ordinance, so as the token of *Abrahams covenant* is not kept, nor that command of God fulfilled, (Gen. 17.9) in case it be left out. Therefore is it sayd *the uncircumcised man-child hath broken the covenant.* v. 14. The reason is, because that branch thereof, which was peculiarly given to *Abraham*, and which makes the difference between his covenant, and that which was given before, namely, *a blessing upon posterity*, is therein signified, and sealed, as was shewed in the former use. Take away that branch of *Abrahams covenant*, wherein it differeth from that which the Lord had before given to his people, and the covenant under that consideration as his, although other branches of it are kept, is broken; and if that branch of *Abrahams covenant* be not taken away, but continued unto us of the new testament, that part of the seale wherein it was signified, and confirmed, must continue.

Secondly, Suppose the application of this ordinance to the infant should be reputed only a circumstance, and not of the substance of it, yet if it be altered, it must be by a word from the Lord himselfe so altered, or else it must continue. Any circumstances therein which by his institution are altered, we have warrant accordingly to alter, otherwise not. As for instance, that instead of circumcising, it should not be baptizing with water, we have a word of institution for it. And the application of the token of *Abrahams covenant to the Female* is also a circumstance, which the Lord hath added; so we find, Act. 8.12. when they beleevd *Philip, preaching the things concerning the kingdome of God, and the name of Jesus Christ, they were baptized both men and women.* And we /83/ have a reason for it even in that place, where baptisme is said to be the seal of *Abrahams Covenant*; namely, *Gal. 3.27, 28.* because having said, *as many of you as have been baptized into Christ have put on Christ*, he addeth in the next words, *There is neither Jew nor Greek, there is neither Bond nor Free, there is neither Male nor Female, for ye are all one in Christ Jesus:* Namely, as in other respects, so in these of their being *baptized into Christ.* Under the Law that could not be said; the *Jew* had a priviledge, which the *Greek* had not; so had the Male, which the Female had not; but not so now. For this reason we now apply the token of *Abrahams covenant* as well to Females, as to Males, which they did not. But if any will alter further, so as to forbid the application of the seal to Infants, it behoveth them to shew by what warrant from God they make that alteration.

And whereas they of that opinion against Infant-Baptism think, that they are onely upon the negative part, and therefore call for a precept, or example, to prove the lawfulness thereof, thinking it sufficient, because, as they suppose, neither precept nor example can be found, thereupon to refuse the practice of it, in this they are mistaken. As for a command, there it is, *Gen. 17.9. Thou shalt keep my covenant therefore*, that is, shalt perform the token of it, *thou, and thy seed after thee in their Generations;* which, as hath been shewed, is a command which lieth upon *Abrahams* spiritual seed now, in the times of the New Testament, and it behoveth such as deny Infant-Baptisme, to shew that God hath made such an alteration in the token, or seal of his covenant, as that it is now not to be applied unto Infants; and /84/ whereas the application of it unto them was a

part of the token of seal thereof before Christ, that since Christ it hath, by a word of institution from God, cease so to be.

Thirdly, This application of the token of the covenant unto Infants cometh not onely under the notion of a duty, but also of a priviledge; therefore is it said, *Acts. 7.8. he gave to Abraham the covenant of circumcision, and so he begat Isaac, and circumcised him the eighth day.* It was therefore a gift conferred upon him and his: which being given to *Abraham*, and to his spiritual seed in their generations, to him as the father of all them that believe, to all beleevers as his seed, a priviledge both to parents and to children; which I say being once given by God, who may presume to take it away, without a word and warrant from himselfe? and we know *the gifts of God are without repentance, Rom. 11.29.* therefore is it not to be imagined, that by him it should be taken from his people, least of all, that now in the times of the new Testament, his bounty to them should be short of what it was before.

Obj. It will be objected yet further, that this command thus urged is onely from the Old Testament: but if the application of the token of *Abrahams* covenant to Infants now had been intended, the New Testament had not been so silent in it, as not to leave us one precept or example for it.

To this I answer.

Answ. First, that the New Testament is not altogether silent in this matter; as for instance, *Acts. 2.38.* where *Peter* said unto the people, *Repent and be baptized every one of you in the name of the Lord Jesus, for the remission of sinnes, and ye shall receive the gift of the Holy Ghost; /85/ for the promise is unto you and to your children, and to all that are afar off,* that is, even to the Gentiles also, *even as many as the Lord our God shall call.* Namely, the promise of *receiving the Holy Ghost*, which he saith they should receive upon their repentance and baptism, according to that in *Joel* mentioned, vers. 17. that in the last days God would poure out of his Spirit upon all flesh, as well upon Gentiles as Jewes; and not onely so, but also according to Gods *promise unto Abraham*; therefore he saith it was not onely unto them, but also *to their children*; for as we may grant that in *Joel* to be here meant, so we must not exclude that of *Abraham*, for they are both as one in this matter. The gift of the Holy Ghost, and that also to the Gentiles, is a main branch of *Abrahams* covenant, as we see, *Gal. 3.13, 14. Christ hath redeemed us from the curse of the Law, being made a curse for us, that the blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receive the promise of the Spirit through faith.*

Nor may we confine that promise in *Joel* to extraordinary gifts of tongues, and miracles, because it is a promise that was not to expire with the Apostles times, but extendeth to all the latter days, and unto all those whom the Lord calleth among the Gentiles, and is yet in fulfilling, when all those gifts are ceased; for that phrase, *the last dayes*, in Scripture, signifieth all that space of time from the comming of Christ in the flesh to the end of the world, *1. Tim. 4.1 2. Tim. 31. Heb. 1.2. & 9.26.* And if the words be considered, it will appear, that the ordinary gifts of the Spirit are also included therein. Mark the words; *In the last days* (saith God) *I will poure out of my Spirit upon all flesh.* This in the general. In particular, it followeth; */86/ First, your Sons and your Daughters shall prophesie, and your young men shall see visions, and your old men shall dream dreams.* This we may understand of extraordinary gifts, and prophesying, fulfilled in the Apostles & Prophets extraordinarily inspired, in the Primitive times, in use then in laying

the foundations of the Church of the New Testament, being of the seed of the *Jews*. Secondly, *and on my servants, and my handmaids, will I pour out of my Spirit in those days, and they shall prophesie*. This must be meant of ordinary gifts, because it is made a distinct thing to the former, as that which God would do for all his servants; he would give them the spirit of prophesie, as we see *Rev. 19.10*. when *John* would have worshiped the Angel, because he had revealed such prophesies unto him, the Angel forbids him, saying, *See thou do it not:* and for this reason, *for* (saith he) *I am thy fellow servant*, namely, in this thing, and not onely his, but also *of thy brethren, that have the testimony of Jesus, for the testimony of Jesus is the Spirit of prophesie*. Now every beleever hath the testimony of Jesus; so is it said, *Rev. 12.17*. *The Dragon made Warre with the Church which keep the commandements of God, and have the testimony of Jesus Christ;* So chap. 1.9. Therefore every beleever hath the spirit of prophesie, although not so as to preach in the Church, a priviledge forbidden unto Women, yet to understand the prophesies, which the Saints of the Old Testament ordinarily had not; the prophesie were as things *sealed up* in those days, but Christ hath opened the seales of that book to us of the New Testament. *Rev. 5*.

A promise to this effect we have also to all beleevers *Joh. 16.13*. when the Spirit of truth is come, he shall /87/ lead you into all truth, and he shall shew you things to come So *Joh. 1.13, 20, 27*. he saith not onely to fathers, and young men, but also into little children in religion, that they had received the unction of the holy one, and they knew all things, being taught by that anointing. As these places must be understood of what is common to all beleevers, so (I suppose) it is also the meaning of that latter clause in that prophesie of *Joel*, cited by the Apostle, *Acts. 2.17*. *upon my servants, and upon my handmaids, I will poure out of y Spirit in those days, and they shal prophesie*. By the more plentiful pouring forth of the Spirit upon beleevers, (*Joh. 7.39*) because now the Church is of riper age, the Saints in some respect have an equal participation of the Spirit, even in the use of ordinary gifts, as the Prophets of old had in extraordinary wayes: therefore what is the portion of all beleevers, in the times of the New Testament in that behalfe, is called the *spirit of prophesie*. Therefore is it that such preaching, which we must suppose may bring us something that is not good, is called *Prophesying*, and that it must not be despised, as we would not quench the spirit. 1 *Thes. 5.19, 20*. *Quench not the spirit, despise not prophesying, prove all things, hold fast that which is good*.

Now for our purpose, observe that here is an invitation to *repenting and beleiving Jews* to be baptized, they and their children. I say, to *repenting and beleiving Jews*; for the words of the Apostle cannot be meant, that the promise did belong to them, and their children onely as Jews, *Abrahams* natural seed, but as *beleevers*, and upon their *conversion*. First, because that which belonged to them properly as Jewes, was not Baptisme but circumcision. Secondly, because *John* /88/ Baptist had fully cleared that point before, upon a like occasion, when the multitude came to him for baptisme, he said unto them, *Bring forth therefore fruits worthy of repentance, and begin not to say, we have Abraham for our father*. Thirdly, because he maketh the *Gentiles* case parallel with theirs, and saith the same promise did also belong to them, yet with the same limitation, namely, to *so many of them onely as the Lord our God shall call*, implying that it is an effectual call to faith and repentance, that gave to any such a priviledge, either Jew or Gentile. Therefore *Peter* seeing their faith, and the work of God upon them, and upon no other account, endeavoureth thus to comfort them, and exhorts them to repent, that is, to

go on as they had begun, and to embrace the profession of the Gospel, and to be baptized; and telleth them of their interest and priviledge by promise; and least they should be discouraged, because of the greatnesse of their sinne, in rejecting, and crucifying Christ, he telleth them that even the Gentiles should be received to the same priviledge, and that the promise was to them also; *God would poure out of his spirit upon all flesh*, when they also should believe, and repent, as they now did.

Therefore, also that clause, *to as many as the Lord our God shall call*, is likewise so to be understood, namely, not onely to *them*, but also to their *Children* did the same promise appertaine, (according to the tenour of *Abrahams* covenant, whereof baptisme is the seale, and in which the gift of the Holy Ghost is one thing promised) although it be not so expressed. As it is the manner of the Scripture, many times, to speak so, as the sense of the latter part of a sentence is to be filled up from the former part, and the former /89/ from the latter. As for instance, Psal. 1.6. *The Lord knoweth the way of the righteous, and the way of the wicked shall perish*. Implying, that the Lord doth not so know the way of the wicked, and that the way of the righteous shall not perish. So *Pro. 10.24. the feare of the wicked shall come upon him, but the desire of the righteous shall be granted* Implying that the desire of the wicked shall not be granted, and that the righteous shall be delivered from his feare. So when he saith here, *The promise is to you, and to your children, and to all that are afarre off, even as many as the Lord our God shall call*; It implyeth that the promise did belong to these Jewes upon their effectuall call, and to their children; and that when even the Gentiles, who were yet afarre off, should be so called, that the same promise was to them and their children. And as we cannot suppose, that the promise of the gift of the Holy Ghost, upon baptism, did belong to these Jewes without this call; so neither can we think his meaning to be, that it did not belong to the Gentiles when so called, in the sam latitude, namely, as well to them and their children also. Thus we see (I say) that the new Testament is not altogether silent in this matter, as also shall be made more to appeare anon, even from a further application of this point: and sundry other arguments are pertinently, from thence, urged by severall authors, which I shall not stay upon, confining my selfe to the point in hand, about the covenanted God with *Abraham*.

Secondly, I answer further, that as for the matters of the law, of which nature all the ordinances of the worship are, the New Testament speakes but very breifly, and but by hints and touches, here and there, /90/ because it supposeth the Church to be sufficiently instructed in those things before, referring us for a full understanding of such things, to what was received and known among the people of God from the Old Testament. For we must know that the times of the Old Testament were the season wherein the Lord did instruct his people in the Law: As the times of the New Testament are the season wherein he hath more fully unfolded the mysteries of the Gospel, which were but darkly shadowed in the Old. So that, as our instruction in the knowledge of the Gospel, is not to be expected onely from the Old, but must be taken from the New; so our establishment in the Doctrine of the Law must not be taken only from the New, but also from the Old.

So we are to understand that in *Luke 16.16. The Law and the Prophets were until John; since that time the Kingdome of God is preached*. Not that then the Gospel began, or that the Law was then ended, and laid aside, and to be of no longer use. It is true, in the covenant of works made with our first parents in the state of innocency, there was

Law without Gospel; but as to the Old Testament and the New, they both consist of Law and Gospel put together; onely they had most of the one, we of the other. But the meaning of that place in *Luke* is, that the time before *John* was the *season* wherein the Church was to be more fully instructed in the Gospel.

A further evidence of this we have, *Psal.* 78.1. *Give eare (O my people) to my law, I will open my mouth in /91/ a parable; I will utter dark sayings of old.* Who is it that speaketh thus? It is Christ, of whom this was a prophesie, as we see *Matth.* 13.25. *All these things spake Jesus in parables, that it might be fulfilled that was spoken by the Prophet, saying, I will open my mouth in parables, I will utter things which have been kept secret from the foundation of the world.* And as in the Psalme he saith, *Give eare O my people to my Law;* so when he had spoken his parable, *Matth.* 13.9. he addeth, *He that hath an eare to hear, let him hear.* Well, what is this Law that Christ will teach his people? (For we see, the Psalme is a prophesie, wherein Christ is brought in teaching his Disciples Law.) The Law that he teacheth is this; He relateth the history of the *Israelits*, how they provoked and tempted God, and how he punished them in the Wildernesse, and in *Canaan*; how they being afflicted did repent, and then sinned yet more, and were not stedfast in his Covenant; and what the carriage of the Lord was towards them, all along, in his dispensing punishments, or mercy to them. This he calleth his teaching his people his Law, and this he saith he would *declare to them, that they might set their hope in God, and not forget the works of God, but keep his commandements, and might not be as their Fathers, a stubborn and rebellious generation, that set not their heart aright.* v. 6, 7, 8.

And this is the scope of Christ in the parable of the sower, where he sheweth what befalls unfruitfull hearers, *some as the High-way, some as the Stony, some as the Thorny ground;* which the Holy Ghost makes parallel with that *Psalme.* 78. in *Matth.* 13.3. So as by that Psalme it is supposed, that when he instructed and tutored his people in the Wildernesse, and in *Canaan*, under the administrations of the Old Testament, /92/ dispensing punishments and favours, as a Father to his Children, as occasion served, he then taught his people his law, and so as should serve for the ages after Christ, as he saith vers. 5. of that Psalme, *He established a testimony in Jacob, and appointed a law in Israel, which he commanded out fathers, that they should make them known to their Children, that the Generation to come might know them, even the children which should be born, who should arise and declare them to their Children,* even in the ages after Christ; for you see the Psalme is a prophesie to be then fulfilled.

The reason of this is because however the Law of the Old and that of the New Testament, in circumstances, and in the particular duties required, do differ, yet as to the substance, or general nature of the Law, they are one and the same. As for substance, the generall nature of the law, in both, we have in the words of our Saviour, *Luke.* 10.28. *This doe and thou shalt live;* And of the Apostle, *Rom.* 10.5. *the man that doth those things shall live by them.* So *Nehem.* 9.29. and *Ezek.* 20.11.

The Law prescribes that rule and method of service, which God hath set and sanctified, in order to our enjoyment of life and blessednesse, in and from himselfe. More particularly, three things there are in the generall nature of the Law, and in respect of each of them it is one and the same to us, as it was to them.

1. A commanded rule, or method of service to God, *Heb. 9. Then verily the first Covenant or Testament, had also Ordinances of Divine Worship.* This word, *also*, supposeth both the one, and the other, to have such Ordinances of Divine Worship.

2. That this rule or method of service, so commanded, /93/ is holy, consisting of such things as have in their use a spiritual efficacy above the common course of nature. Such were theirs to them, and such are ours to us. *The Law is holy, the Commandment holy, Rom. 7.12. and the Law is spiritual. v. 14.* Even those duties which are naturally moral, being now to be performed to a spiritual and supernatural end, together with other institutions, namely, in order to enjoy communion with and life in God, are spirituall and holy.

3. These Ordinances, or Commandements to be observed under *penalties*, both corporal and spiritual; the word *life* comprehends both, which is our case as well as theirs. *2 Cor. 10.1. They were all baptizd, and did all eat the same spiritual meat, and did all drink the same spiritual drink, yet fell in the Wilderness for their lusting, for their Idolatry, Fornication, tempting God, and murmuring.* Now (says the Apostle) *all these things happened unto them for examples, and were written for our admonition, upon whom the ends of the world are come. Wherefore, let him that thinketh he standeth, take heed lest he fall,* namely, as they fell. So *Psal. 95.* applied by the Apostle to us of the New Testament, *Heb. 3. & 4. Tempt not God, nor provoke him, as they did in the Wilderness, lest he swear against you in his wrath, as he did against them.* And this he speaketh to *beleevers*, (as hath been shewed) whom he calls *the people of his pasture, and sheep of his hand. Psal. 95. Holy brethren, pertakers of the Heavenly calling,* Heb. 3.1. whom also he supposeth to be in Christian Churches, *Heb. 13.7.* And we find that the profanation of the sacrament by the *Corinthians* was punished also by corporall sicknesse and death. *1 Cor. 11. For this cause many are weak and sickly among you, and many are fallen a sleep.* Therefore /94/ I say, the Law is a command to be observed upon penalties and rewards; onely to us his rewards and punishments are more in that which is spiritual, and less in things corporal, then they were to them.

Nor is this to be under a covenant of works. It is true, the Law to man in the state of Innocency, before the Gospel was added, was a covenant of works; but ever since, both to them before, and to us after Christ, the Law hath been as it were incorporated with the Gospel, as thereby become part of the *Covenant of grace.* Therefore the Law given by *Moses* is called the *Testament of Christ*, as well as the Law given to us by Christ himself; that the *Old Testament*, this the *New*, and both confirmed by his blood; that in the type by the blood of Bulls and Goats, this in the answer-type by his own blood, *Heb. 9.16. Where a Testament is, there must also be the death of the Testatour; whereupon, neither first Testament was dedicated without blood.* Now the Testament of Christ, so confirmed, must needs be of the covenant of grace, not of works. Therefore also what *Moses* saith of the Law given by him, *Deut. 30.12, 14. It is not in Heaven that thou shouldst say, who shall go up for us to Heaven, and bring it unto us, that we may hear it and do it? but the word is very nigh unto thee, in thy mouth, and in thy heart, &c.* This the Apostle *Rom. 10.6.* applyeth to the Gospel, in opposition to the Law, as in it selfe considered without the Gospel, or as a covenant of works.

Before the Fall the Law was given by God as Lord of his Creature; but since the Fall it hath been the Law of the *Kingdom of Christ*; which maketh it cease to be a covenant of works.

1. Because Christ in his Kingdome, is so our *Lord* /95/ as he is also our *Head*, and we the members of his body, and quickened by his spirit, and therefore part of our duty therein required is, that it be done by his strength. In the covenant of works, the Law was *Do this and live*; but in the covenant of grace, it is *Do this in the strength of Christ and live*.

2. Because our state and condition as subjects of his Kingdome, dependeth not upon our keeping the Law, but upon free grace in Christ by faith, although our comfort in that Kingdom and State, be much according as we keep or break that Law. *Joh. 14. 21. He that hath my Commandements* (saith Christ) and keepeth them, he it is that loveth me, & he shal be loved of my father, and I wil love him, and will manifest my self to him. So we are to understand those words, when the Apostle saith, *we are free from, and dead to the Law*, and are *not under the Law, but under Grace*: that is, in respect of our state and condition, or of the justifying of our persons. In the state of innocency, *Do this and live* was the covenant, in respect of state; therefore *Adam* had no sooner sinne, but he was in a state of eternal death; but to us onely in respect of the comforts of that state wherein we are, as subjects of the Kingdom of Christ, and members of his body. Therefore although we are punished for sin, yet not with eternal death, but with temporal punishments, whether corporal or spiritual; and that out of love to do us good, as from a Father; our state in Christ continues still. Therefore although we are bound by this Law as subjects of his Kingdome, yet we are free from the law in respect of that legal state, as under a covenant of works.

3. Because however we are punished by Christ for sinne, yet the matter is wholly taken up by him in his /96/ Kingdom, and we are not carried out thence to be punished, or thrown to hell. Therefore are we free from the Law as to the eternal curse.

4. In that when he punisheth for sinne, he proceedeth therein according to the nature of the *justice of his Kingdom*, which is the *justice of a Father*, which obligeth him in punishing to aime not only at the glory of his justice, but also at the good of the person punished; which end if he can attain by sparing, he is engaged even in justice, and that he may be a righteous Father, to spare: or if a lesser affliction will do it, to take a lesse: and although sometimes when he sees cause he will not spare, and when a lesser affliction will not do the work he take a greater, and comes with *seven times more*, yet never to punish any of his children according to the full desert of any sinne. *He hath not dealt with us after our sins, nor rewarded us according to our iniquities, Psal. 103.10.* Now this is not according to the tenour of a covenant of works, for there is no such liberty taken; there is no sparing, because the end of punishment therein is not the good of the person punished, but onely the glory of his justice.

Thus we see, that although one ingredient in the general nature of the Law, both before and since the coming of Christ, be, that it is a command under penalties; yet it follows not that either they were, or that we now are, under a covenant of works.

I have made so large a digression upon this subject, because some do insist so much upon this point of Infant-baptisme, alledging that the New Testament is so silent in it; for by that which hath been said of the general nature of the Law, to be one and the same to the people of God under both Testaments, /97/ we see clearly the reason of these two things.

First, how God could make the time of the old Testament to be the season wherein he would instruct his people in his Law, and that for all ages afterwards, according to that

of our Saviour, *The Law and the Prophets were until John, and since that time the kingdom of God is preached:* implying that the doctrine of the Law was unfolding until then.

Secondly, why the Lord Christ, who is *the Apostle of our profession, and was faithful to him that appointed him, as Moses also was faithful in all his house*, that is, in all the service of it, should speak so little in his new Testament concerning the Law, which is the rule which he hath set for the service of that his house; namely, because he could look upon that, for the greatest part, to be done already. And should he have been more particular therein, he had taken his people off from the study of the old Testament, which he would not do, since it was written for our learning, yea he purposely avoyd it, that he might oblige his people to that study. His faithfulness in the house of God did bespeak it of him. Therefore whoever shall confine himself only to the new Testament, to finde out the law of Gods worship and service, he shall never finde it, not onely as to Infant-baptisme, but also to all other Ordinances whatsoever; because, as I said, the new Testament speaks of things only by hints, here and there, for the most part, and as supposing many things then already known, when that was written, and commonly received among his people. As for instance, he saith of his Church, (even that Church wherein *Timothy was instructed touching his behaviour*, and therefore /98/ meant of a visible Church) that it is his *House*; and the Church of *Corinth* is said to be the *Temple of God*; 2 *Cor.* 6.16. But where is the nature of the house, or Temple, unfolded in the new Testament? For that we must goe to the old; and there we finde, that a Temple, or an house of God, must be *separated* from that which is commong, and made sacred to his presence; and such must a people be, who are now his House and Church; which presence of his when he totally withdraws, he calleth it a profaning or defiling of his Sanctuary. *Ezek.* 24.21. *I will profane my sanctuary the excellency of your strength*; that is, he would make it common, and to be as any other place. Again, the word *separate*, is sometimes used in the new Testament, as *Acts.* 13.2. 2 *Cor.* 6.17. which is of necessity to be understood by him that would understand the Ordinances of God, and service of his house, or the house it selfe; for they all are separated things. But we finde not in the new Testament what it is, but in the old we must search, and there we finde it often made opposite to that which is common, that is, which is and worketh onely within the common road of nature; therefore we finde, that then a thing is separated, when it is set apart for a supernaturall efficacy and end, of which nature all the Ordinances of the worship then were, and are so still. So for the Sabbath, where shall we find, that the first day of the week is to be *remembered, and kept holy*, as the *Rest day of the Lord*, as the Seventh day was, if you have not recourse to the fourth Commandement, where the command is fixed upon the generall duty of remembering, and keeping the Rest day, whatever that day fall to be, as was before observed? /99/

I might give many such instances, I shall name but one more, and that is this, *the applying of the token of Abrahams covenant to infants*; which must have been more particularly appointed in the new Testament, had not the *command of God*, when he gave to *Abraham* that covenant and the seal thereof, been so expressly fixed upon the *general duty of keeping the token of the Covenant*, yea whatever that token prove to be (for God did intend to change it, as was shewed) And withall the application of it to the Infant so expressly made an essential part thereof, as being that wherein was signified and sealed that branch of *Abrahams Covenant*, which made it to be his, and to differ from what was

given before, in reference to which also, and to the seals thereof, he was called the Father of them that believe, and therefore receiv'd both the one, and the other, both for himselfe and us, as was shewed before; namely, *a blessing upon families, in order to the multiplying of spiritual seed.* Which being considered, the silence of the new Testament in this matter of Infant-baptisme, is an argument rather for it then against it; because had it not been taken for granted, and as a thing commonly received by all the Churches, from the light of the old Testament, that this token of *Abrahams* Covenant should also be appyed unto Infants, those who had so many questions and disputes to be decided by the Apostles, had never let so great a priviledge go so quietly, without so much as a question put about it. And it had been necessary, that the Lord should have given a caution for leaving Infants out of this new administration, that we might have known his minde, had he so intended.

Hence we see a reason why the Apostle saith of the /100/ children of beleeving parents, that they are not *common, or uncleane, but holy.* 1 *Cor.* 7.14. one reason is, because they come under this word of blessing from God, in as much as that word was confirmed not only unto *Abraham*, but also to all beleevers; *Blessing I will bless thee, and thou shalt be a blessing, and in thee shall all the families of the earth be blessed.* That which God blessed, he sanctifieth, and separateth from which is common or unclean; As it is said of the Sabbath day, he blessed the Sabbath day, and sanctified it, that is, made it a day which should not be reputed common, but holy. Nor are the children of beleevers under a blessing onely in a common way of providence, as he blesseth the corne and the beasts of the field, as hath been shewed, (although according to the ordinary course of causes and things in nature, it must be acknowledged a blessing to be born and brought up of beleeving parents) for if that were all, it would not make their children holy.

It is said, that Christ *upholdeth all things by the word of his power.* *Heb.* 1.3. so as the common course of things in nature is not without a *word of blessing* from God. *The earth which drinketh in the raine that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God.* *Heb.* 6.7. So *Psal.* 107.38. yet here is no *holiness* in all this, because this is done in the common course of nature; and that which maketh any thing to be holy, is something which is spiritual and supernatural, or separated from that common road. And this is the case of Infants of beleeving parents; they are not onely under a *word of common providence*, but also under such a particular *word of blessing from God*, by meanes whereof beleevers are made blessings to their children, in that which /101/ is *spirituall and supernatural*, even to the conversion of their soules to God, without which word of blessing all prayers and good example, or meanes of education whatsoever, are not so effectual thereunto. Hence it is that the Apostle puts that difference between the Gentiles and the Jewes, and between a wild Olive and a good Olive tree. *Rom.* 11.24. *If thou wert cut out of the Olive tree which is wild by nature, and wert graffed contrary to nature into a good Olive tree.* That which made this difference was not to be found in that which was meerly natural; for the Jewes were borne in originall sinne, and corrupted thereby as much as the Gentiles; but in something supernatural, namely, because the Jewes, though they were sinful too, yet they were under the means of grace, and they had God engaged by covenant to them and their children for their good. But as for the Gentiles, he left them to their natural condition, without such means to mend them, nor was God engaged so to them for their good; but

they were under the curse of God, therefore they grew wild as a tree in the Wilderness that hath none to order it. And so were all those that came of them, such children of such parents, alike under the curse of God in sinne, and not looked after or regarded by the Lord, as it is said, *Acts. 1.14.16. He in times past suffered all the Gentiles to walk in their own ways.* And whereas the Jewes are called the *natural branches* of this good Olive tree, and are said *to be Jewes by nature, and not sinners of the Gentiles Gal. 2.15.* this is not spoken because this difference was from nature onely, and not from that which is supernatural, but because this priviledge they had by *birth*, according to the *covenant of God with Abraham.* And we see by that of the Apostle, /102/ *Rom. 11.* that look what priviledge the Jewes had of this kind, the beleiving Gentiles do now enjoy since their being graffed into the same Olive tree, from whence the Jewes for a time are broken off; and that when the Jewes shall be again graffed into it, they shall enjoy the same again, as was shewed *p. 39, 40, 41, &c.* Therefore I say, this is one thing which makes this difference between the children of beleivers, and of unbeleivers, that they are holy, and these common or unclean, because they are under such a word of blessing which these are not; yea though we cannot with certainty affirm of this or that Infant of a beleever that it is inherently holy yet holy as thus separated and differenced, from those who are common, by that word of blessing from God, under which they are. As we cannot upon certainty affirm of any particular person in the Church that he is inherently holy, because he may make a lye in his confession, yet of every such person we can say he is in that sense holy, namely, as separated unto God in that relation, and thereby differenced from those who are common or uncleane.

To this I adde, that as it is a necessary qualification, in the confession of one who is received into *Church relation*, that therein be held forth in words and actions, that which giveth a *positive ground of hope* that he is *inherently holy*; so in this promise of God to *Abraham*, concerning *his purpose of election so by families*, as hath been shewed, we have no less ground of *hope* concerning *Infants* of beleivers. In the one we have a persons own *profession* concerning his spiritual state and interest in Christ, in the other we have God himself *professeth*, how he hath *separated them* unto himself, and made them *part of his kingdom*, /103/ and partakers of the *blessing of his covenant.* And as a person of ripe years is received to baptism, not because he is certainly known to be inherently holy, but upon his *profession* to be such, wherein both himself and the Church may be deceived; so upon that which God hath said concerning *Infants* are they to be received also. Nor let it seem strange that those who made holy from a word of blessing from the Lord, are by him appointed to have the seale of that word and covenant by which they are so made holy, as in the former use was proved, that he hath so commanded and appointed. Which also is another reason why such children are by the Apostle called *holy*, namely, because they are not onely within the covenant of *Abraham*, but also are appointed of God to be a *subject recipient* of the *seale* of that *covenant.* The seale is holy, and those to whom it is applyed must be so, or else it is profaned and made common.

As for that interpretation given of that place by some, *els were your children unclean, but now are they holy*, to be meant, that else their children were bastards, but now they were legitimate; It cannot be the meaning of the Apostle; because so the Apostle had answered nothing to the satisfaction of those who had put the Question to him about putting away an unbeleiving Wife. For it seems the *Corinthians* had written to

him, and had put certain questions to be answered by him, as we see vers. 1. whereof that was one. Now him to say, that a beleeving Husband might lawfully keep his Wife still, though an unbeleever, else were their children bastards, had been to leave them as dark and unsatisfied as before; for that had been but *idem per idem*, or barely to affirm /104/ the thing. But it is evident the Apostle bringeth that of the childrens being holy as an argument to prove their lawful continuance in that relation, notwithstanding one of them was an unbeleever. Now can we suppose the Apostle would so reason, that except one of the married couple be a beleever, their children are bastards. Moreover the holinesse here mentioned is supposed to be such as the unbeleever contributeth nothing to it, he is sanctified, he doth not sanctifie, therefore cannot be meant of legitimacy of birth, which must be as well from the one as from the other, since marriage is an ordinance not peculiar to the Church of God, but common unto all mankind.

By this answer of his it appears, that it was a Jewish scruple that did trouble them, namely, whereas under the Law it was a sinne for one of the Church of the Jewes to marry a strange Wife, that is, one who was not of the Church, and in such case they were commanded to put away their Wives, and to separate themselves from them as being polluted by them, as we see in *Ezra* 10.11. & 9.12. as it was also the sinne of the old world, that *the sons of God*, that is, they of the Church, *did take in marriage the Daughters of men*, that is of the posterity of *Caine*: Such was the Law of the communion of Saints also, in the Church, even in those dayes. Therefore the *Corinthians* put the question to the Apostle, whether now also in the times of the New Testament, one of the Church might continue in Wedlock with one out of the Church, but an infidell. To this the Apostle answereth, that if the unbelieving Wife was not sanctified in or by the believing Husband, that is, if any Church-Law was thereby broken, so as their continuance /105/ in that relation was not lawful but did cause pollution to the beleever, that then their *Children* must not be reputed *holy*, but *unclean* or common, so as if they would deny the Wife marriage communion upon that account, they must deny their children all spiritual communion in the Church. For such was the Law to the Jewes, *Ezra* 10.3. *They put away their Wives and such as were born of them also, and that according to the command of Ezra, and according to the Law.* By that which they granted he proves that which they did question.

Obj. If it be objected, that upon this account, not onely *children of beleevers*, but also *Nations*, must be reputed holy, because the promise is that beleevers shall be *blessings also unto Nations.*

To this I answer.

Answ. The case is not the same, for children are immediately under this word of blessing in the familie relation, as the people of God in the Church are immediately under that *blessing*, which *the Lord commanded out of Sion.* But as for Nations, they are under it in a more remote capacity, by means of what the Saints are in their families and in the Church. Therefore although such as are of the Church, and the children also of such families are holy, yet it followeth not that therefore the Nation should be holy.

To this I adde, that children are in the power of parents and at their disposing, and so as when they, in their sanctification, or being made holy, give up themselves to God by faith and obedience to his ordinances, their are therein vertyually given up also, in as much as a beleever in some respect giveth up to God together with himself all in his power. Now this cannot be said of any nation whatsoever. /106/

Obj. It will be objected yet further, That the *Jews* are said to be *holy*, even the whole people of the *Jews*, who now are unbelievers; *Rom.* 11.16. *If the first fruit be holy, the lump is also holy; and if the root be holy, so are the branches:* yet have they no right to *baptisme*; and therefore that this *holiness of the children* of which the Apostle speaketh *1 Cor.* 7.14. be it from their interest in the *Covenant of God with Abraham*, is not argument for *Infant-Baptisme*, because the unbelieving *Jews* also are supposed by us to be *holy* upon the same account, and *holiness* to be taken in the same sense in both places.

To this I answer.

Answ. First, It is true, those two places are parallel, and in that sense they have been both above alledged to prove that branch of Gods covenant with *Abraham*, concerning a *blessing upon posterity*, in order to the multiplying of beleevers. And yet it is as true, that there is a great difference between them. As for that in *1 Cor.* 7.14. the Apostle therein speaketh of particular persons that they are *holy*; but that is not the meaning of the Apostle, *Rom.* 11. that those particular person of the *Jews* who persist in unbelief, or that the whole people of the *Jews* are now in the time of the New Testament *holy*, in any sense whatever; for it is expresly said of them that they are *broken off from the holy root:* v. 20. are *cast away*, v. 15. are *enemies*, and so uncleane, and profane, and therefore not *holy*, v. 28. But whereas the *Jews* are there said to be *holy*, although it is indeed spoken of the whole body of that people, yet is it not to be understood as meant of that whole in the full extent thereof, but of that people onely, in respect of that part thereof, or of those persons which either were or /107/ in Gods time should be afterwards converted. As it is an usual manner of speech in Scripture, by a *Synecdoche*, to attribute that to the whole, which yet properly & peculiarly belongeth to a part; as for instance, it is said, *The ten Kings shall hate the Whore and burn her flesh with fire*, *Rev.* 17.16. and yet is meant but of part of the number, for it is said of the same Kings that *they shall lament her fall.* *Rev.* 18.9. So it is said of the *Theeves* that were crucified with Christ, that *they reviled him*, *Matth.* 27.44. *Mark* 15.32. yet it was but one of them that did it, the other *rebuked his fellow*, and honoured Christ with that petition to him, *Lord, remember me when thou comest into thy Kingdome*, *Luk.* 23.39. And according to that manner of speaking, it might have been also said, that the *Theeves* did acknowledge Christ upon the cross. Thus *Joh.* 12.34. it is said, *the people answered him*, we have heard out of the Law, that Christ abideth for ever: yet it was but some one, or some few, among the people, not the whole people, that made this objection. So *John* 7.20. Such like phrases do speak rather to the *kind* or *sort*, then to the particular persons intended by them. Thus we are to understand that of the Apostle, *Rom.* 11. when he saith of the people of the *Jews* that they are *holy*, namely, what properly and peculiarly belongeth to a part, even to those of them who either then were, or afterward should be converted, he ascribeth to the whole, and in respect to that part he calleth the whole body of that people *holy*. The reason is, because the scop of the Apostle is to set forth the *kind* or *sort* of people, namely *Jews*, not the particular persons that should be called. Now in *1 Cor.* 7.14. his purpose is to assert such particular persons to be *holy*. And that the Apostle is thus to be /108/ understood, it is evident because else there will be a contradiction in the Text; for he saith of the whole people as well, that they were *cast away*, and *enemies*, as that they are *holy*, and *beloved for their Fathers sake*; Now that these should be both true of the whole it cannot be; and all were not broken off in the Apostles time, but *some of the branches were cut off*, v. 17. and *blindness did happen to Israel* not wholly, but in part. v. 25. nor

is it otherwise at this day. And as when he saith of the whole people, that they were *cast away*, and *enemies*, it is meant of the whole, onely in respect of that refuse part which persist in unbelieve. So when he saith of the whole that they are *holy* and *beloved*, it must be meant of the whole, onely in respect of that better part which either had beleevd, or should afterward beleevd. Nor is there cause it should seem strange that the Apostle when he saith *the lump is holy*, should referre to them that are yet unborn, and so cannot be actually holy, if it be considered, that the covenant to which the Apostle hath relation in that place, was made not only to persons then in being, but also unto all posterity, and that the lump of which he speaketh is of the same extent, and so to be understood as well when he saith the Jewes are *holy*, as when he saith they were *enemies* and *cast away*; Nor can it be imagined, that he should, either in the one or the other, intend onely those who either then were, or should afterward at one certain time be in being, but such a lump or whole he meaneth, as should have a being successively, and part after part; therefore may well say of the whole that it is *holy*, though it be onely in respect of a part as yet unborne. Now therefore since these two places do so much differ, and in as /109/ much as in 1 *Cor.* 7.14. the Apostle expresly saith of such particular persons that they are holy, the argument from thence is strong and pertinent, all that which is objected from this other Scripture notwithstanding.

Hence also we see the reason of our Saviours speech to his Disciples, *Mark.* 10. *Suffer little children to come unto me, and forbid them not, for of such is the Kingdom of God.* Of such, that is, not as so qualified, as was shewed before, *p.* 49, 50. But his meaning is, that the Kingdom consisteth also of such, even of little children. I say the reason,

First, why he mentions here the *Kingdom* upon this occasion, saith not, of such is the Church of God, or of such are my people, but of such is the *kingdom*. The reason is, because this *kingdom* of which he speaketh, is that which was begun in *Abraham*, the greatnesse whereof is founded in a great part in that promise made to him, of a blessing upon families and posterity, so as upon this account the children of beleevers are to be reputed part of that Kingdom, and in beleevers bringing their children unto Christ, that promise made to *Abraham* is in part fulfilled, that being a means appointed and designed by God, whereby the Kingdom of Christ should grow to its intended greatnesse.

Secondly, the reason also why our Saviour says, they should therefore *suffer little children to come unto him, because the kingdom doth consist of such*, namely, because they being part of that Kingdom, the promise of the blessing of the Kingdom did also belong to them. And as this is part of the Gospel of the Kingdom, that beleevers should be blessings to their children, namely, so as they should be means of their conversion, /110/ and in that respect of bringing them to Christ, by an internall work of grace upon their hearts, so it was very suitable and necessary, that they should in such externall wayes also bring them to Christ, as there they did, that he *might lay his hands upon them and blesse them*.

Thirdly, the reason also why our Saviour was so much *displeased*, and angry with this Disciples, for their *rebuking those that brought them*, [*GREEK*]the word is, and it is to set forth the most passionate indignation had against a person. The same word is used, *Matth.* 20.24. to set out the displeasure taken against *James* and *John*, by the other Disciples for their ambitious request, to be *one at the right hand, and the other at the left hand of Christ in his Kingdom*. *When they heard it, (sayes the Text) they were moved*

with indignation against the two brethren, [GREEK]. The reason (I say) why he was so much moved with anger upon this occasion; namely, because not onely his affection to the parents and the children, but also his own interest, so much concerned in it, led him to it. His Kingdom is his portion, and hath been his great designe, from the beginning of the world. The greatnesse and increase of this his Kingdome depends much upon little ones being brought to Christ: so as when his Disciples forbid Infants to be brought to him, they crossed him in his designe and interest. Let all the true Disciples of Christ be afraid to incur his anger, upon this account. Now for our purpose:

First, if infants are part of the Kingdom of God, and so the blessings of that kingdom belong unto them, as the Apostle *Peter* said in a like case. *Act. 10.47. Can any man forbid water that these should not be baptized,* /111/ since baptism is the seale of our entrance into this kingdom, and the blessings of it; and *they a part of this Kingdom, & therefore receive the Holy Ghost as well as we?*

Secondly, this command of Christ upon such grounds, was not given to his Disciples onely for that short time wherein he was to be with them in the flesh. It was recorded after his ascension, and of a perpetuall obligation to the Disciples of Christ, in all ages then to come. What was so written, was written for our learning; and we have no other such externall way of bringing them to Christ, that he may *lay his hands upon them, and blesse them*, but in baptisme, wherein our initiation into the Kingdom of God, and the blessings of that kingdome, are sealed. And as by *his laying his hands upon them, and blessing them* at that time, we see that infants are capable of benefit by outward signes, which themselves cannot consider nor understand; so that in baptisme now, the Lord Christ in doing his part therein, doth the same thing in effect, as then he did to those children, when *he took them in his armes, laid his hands upon them, and blessed them*; in as much as their entrance into his kingdom, and the blessings of it, as I said, is therein signified and sealed.

Thirdly, to this I may adde, that unto to whom he is a *King*, to them he also is a *Prophet*. Therefore as of such is his *Kingdom*, so such are his *Disciples*; and are made *Disciples*, when their parents are converted, because they are then in the way of the Spirits reaching, as hath been shewed. Called Disciples, *Acts 15.10.* Circumcision called a yoke put on the neck of the Disciples. This, by the way, I observe, as a sufficient answer to that argument brought by some, /112/ from *Matth. 28.* against baptizing Infants; yea supposing it should be granted, what they say to be the sense of that place, namely, that onely those who are made Disciples may be baptized. Although more might be said, about those words, in answer to it, namely, that in the words, *baptizing them*, *Matth. 28.19.* we have, by a *Synecdoche*, a part for the whole, (an usuall form of speech in Scripture) for we know the Apostles commission did extend as well to a setting up of other ordinances, as of baptisme. Therefore when he saith, *Goe teach all Nations baptizing them*, it is as if he had said, *Goe teach them, and enter them into the practice of the worship of the Gospel which, among other things, the application of the token of Abrahams covenant to Infants may be a part, any thing in that place contained notwithstanding.*

No more at present upon that subject. But having had occasion in opening this point to speake of severall things concerning the Kingdom of Christ; I must adde something, though but briefly by way of application also upon that.

Therefore a sixth use of this point may be, that from thence we learn to rectify some mistakes about this *Kingdom*, and to remove such prejudice, and hard thoughts, as may be apt to lie in the minds of men against it; namely, whereas it is said, that *the Kingdom, and Dominion, and the greatnesse of the Kingdome, under the whole Heaven, shall be given to the people of the Saints of the most high. And that they shall fill the world; and the Lord shall subdue the people under them, and the Nations under their feet.* These may seem to be hard sayings, and not to be born. This doctrine, will some say, teacheth the people of God to /113/ be ill subjects, to graspe and reach after power, and to be disturbers of Commonwealth; and indeed it is true, if things be not rightly understood, there seemeth just cause of such offence; but if matters be scanned, and considered rightly, there is not such cause of any jealousies or fears at all.

1. By which hath been said in opening this point we see, that although it must be granted, that as the Church of Christ is a growing thing, and *of the encrease of his government and peace there shall be no end*, and therefore must fill the world at last; and that what the Lord hath said of *Abrahams* seed, concerning *a possessing of the gate of his enemies*, must be fulfilled in its time; yet that will take a most naturall, genuine, and satisfying way to bring his people to such power. You see he will do it by *multiplying the seed of Abraham*. He will not doe it by violence, he declareth against it, *Esay 2.4.* but by the word of truth, meeknesse, and righteousnesse. *Psal. 45.* Nor by unrighteous wayes of any kind; *The scepter of his kingdom is a right scepter;* No feare of any unrighteousnesse in it, it is a spirituall Kingdom, and ever shall be so; When the Lords mountain shall be exalted above the hills, it will be the Lords mountain still. The weapons therefore of its warfare are spirituall; the sword of the spirit, which is the word of God, is that whereby it shall subdue the world; and that also as it is managed by his Saints in their families and congregations, the Lord so making them blessings to one another, and his kingdom thereby to be as *leaven*, whereby the *whole lump* be degrees, at last, shall be seasoned with the knowledge of Jesus Christ. This is the nature of that conquest, whereby his kingdom shall be made so great. /114/

2. Observe moreoever, this power, whatever it be, shall be in the hands of *Abrahams* seed. So the promise is, *Thy seed*, even his spirituall seed, for that promise was made to his seed of the New Testament also, (as hath been shewed) *shall possesse the gate of his enemies*. It is not said, that such as are pretenders to be *Abrahams* seed shall have this power. The same seed which God will blesse, and thereby multiply, shall possesse the gate of his enemies. Therefore also, when this is brought to pass, it shall be said, *The Lord reigneth, let the earth rejoyce*, *Psal. 47. & 97. Rev. 11.15,16.* which could not be so said, if this power was to be given to any but his own people. Therefore since it is to be in such hands, it will be matter of rejoycing, not of any grieffe at all.

Obj. It will be objected, that even hypocrites in the Church, till they are discovered, are in the judgement of charity, to be reputed by the Church to be *Abrahams* seed, and to be received to all externall priviledges and ordinances accordingly; therefore we cannot appropriate or restraine this promise only to the true spiritual seed of *Abraham*.

To this I answer.

Answ. First, it is true, that even such are to be so reputed, and received by the Church; but it is one thing that the Church may and must doe in her administrations, another thing what God will doe in his work of providence. Now this promise is of what

God will do in his work; he will cause the *seed of Abraham to possesse the gate of his enemies.*

Where the Scripture speaketh of what is to be done by the Church to her members, it taketh in all the *branches of that vine*, both good and bad; but where it speaketh of what God hath promised to doe, /115/ or give, unto the Church, it confineth it onely to beleevers. Yea, even thos externall priviledge of the Church, in the administrations of the worship, although the Church may impart them even to hypocrites, being members, (for such will get in unawares) yet God hath not given them unto such, but to believers onely. As for hypocrites, they are partakers of them upon another account, namely, because among other priviledges which God hath given to his people, this is one, that they shall to doe with one another in the communion of the Church, in the ordinances of the worship, as *confessours*; and the ordinances given to them not as beleevers onely, but as *confessours*. *Matth.* 16.16, 17, 18, 19. Upon this it is that hypocrites also are received by the Saints, when unknown, to the same externall priviledges with themselves, because they also are *confessours* of Christ. Not that they have any right to claime any of them, though the Church have warrant to give them unto such, being claimed by them; they take them at their own perill, the people of God doe but their duty, although they doe not theirs. Were this power therefore, of possessing the gate, to be given by the Church, as part of that which she is to administer unto her members, it would follow that it should be imparted in the same latitude, namely, to the same persons, together with other priviledges to which professours are received in the Church, and so hypocrites would it may be have the greatest share. But Christ hath left no such *Legacy* in his *Testament* to the Church, to be a disposer or dispencer of civil power. *His Kingdom is not of this world*, as hath been shewed. /116/ This promise therefore speaketh not what the Church shall doe, but what God the most high will doe, who *ruleth in the kingdome of men, and giveth it to whomsoever he will.* *Dan.* 4.17.

Secondly, yet because what God doth in this matter, he doth it by men, and by Saints too among others, although not in a Church capacity; for a further answer to this objection, I must also adde, that in those dayes, wherein the seed of *Abraham* shall obtain this power, the Church shall be brought to that perfection, as that there will be few or no hypocrites therein; and if but a few, the power in effect, will be in the hands of the true seed of *Abraham* notwithstanding, by reason of their number.

What perfection the Church in those dayes shall be brought unto, is held forth in sundry places. As for instance, *Esay* 60.21. the Prophet speaking of those times, as appeareth by *Esay* 59.20, 21. compared with *Rom.* 11.26. saith, *Thy sonne shall no more goe down, for the Lord shall be thine everlasting light, and the dayes of thy mourning shall be ended; thy people also shall be all righteous, and they shall inherit the Land for ever, the branch of my planting, the work of my hands, that I may be glorified; I the Lord will hasten it in his time.* Till that time come, it is not to be expected. So, *Esay* 35.8. *An highway shall be there, and a way, and it shall be called the way of holinesse; the unclean shall not passe over it, no Lion shall be there, nor any ravenous beast shall goe up thereon, it shall not be found there; but the redeemed shall walke there, and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladnesse, and sorrow and sighing shall flee away.* This promise /117/ is reduced to Gods *Covenant with Abraham*, concerning his *blessing and encreasing his seed*, *Esai.* 51.1, 2, 3, 11. And of the same times is that spoken, *Rev.*

21.27. when it is said, *God shall wipe away all teares from their eyes.* v. 4. *And the City had no need of the Sun, for the glory of the Lord did enlighten it.* v. 23. & v. 27. is added, *there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lye: but they which are written in the Lambs Book of life.* So Rev. 22.14, 15. *Blessed are they that do his commandments, that they may right to the tree of life, and may enter in through the gates into the City; for without are Dogs, & and whatsoever loveth and maketh a lye.* Zach. 14.21. *In that day every pot in Jerusalem and in Judah, shall be holinesse unto the Lord of Hosts, and in that day there shall be no more the Canaanite in the house of the Lord of Hosts.*

From these places I determine not an absolute perfection in the Church then, or an exemption from all Hypocrisie, but a far greater measure of Purity then as yet is attained to I may; and I may adde, to what degree soever of purity and perfection in the Church the meaning of those expression is to be extended lesse or more, it is evident, that untill the Church be come to that ripeness and glory, yea even such as may deserve that title of the new *Jerusalem which cometh down from Heaven, wherein righteousness shal dwell*, the people of God may not expect to possess that power. The truth is, should such power be put upon them now as things are, in that condition wherein the Church of God is at present, there would so many put on vifards of Hypocrisie and seeming Saintship to get into place, as but very few of the true *spiritual seed of Abraham* should obtain it; and such /118/ dissemblers and pretenders being in place would act very much unlike to Saints, and so much the worse by how much the more they are refined in profession and the outside of religion, being false and rotten still within. Therefore as the Lord hath designed such a power even in this world unto his people, so he hath reserved it untill such time as they shall be in a fit capacity to receive and use it, as he saith *Esai.* 60.20. *I the Lord will hasten it in her time.*

Thus we see, that notwithstanding this objection, the promise of such power is intended unto such as are *Abrahams* spiritual seed indeed, not to those who are pretenders only to be such, so as when that day come, as it shall naturally fall upon them, so there will be no cause of grief to people that power is so placed as it will then be.

To conclude this use, I must adde a word by way of caution, least I be mistaken in that which hath been said; namely this, That in the mean season, till this *new Jerusalem be come down from Heaven*, it is not supposed that the people of God should lay aside their swords, or not to share among others in the power of Common-wealths, and not be instrumental, and that above others too sometimes, in carrying on the work of God in the world, in order to the encrease of his Kingdome, and that by force too, so far as it is capable to be used to advance that work. But as when the whole power shall be put into their hands according to the propheties mentioned before, it shall naturally be divolved or cast upon them, and become theirs according to the common rules of justice, from principles of nature and reason, as hath been shewed; so much lesse in the mean /119/ time in being serviceable to their Country, shall they act in any other capacity then as good Common-wealths men, and as being involved in the same common interest with others of that nation or society whereof they are a part. Their *Saintship* may fit them for their trust, and in elections may bespeak them to it by way of merit, but not entitle them to any place or power in Common-wealths. *The Kingdome of Christ is not of this world*, nor ever shall be, as was shewed before in opening of the point.

Should the power and government be entitled to the *Saints* as such, we had need be in a better capacity to know them, and to say which are *Saints*, which not, then indeed we are. Therefore to salve that difficulty, those who have pretended that priviledge and acted thereupon have accordingly ordered their affaires by pretended Revelations from Heaven; which practice how absurd it is, and what a monster in a Common-wealth, is obvious to any understanding that will but consider, that acts of justice in a Common-wealth are to be of publique cognisance, and such as are supposed to be owned, or ought to be by the community, or the major part thereof, for which cause a Revelation from Heaven brought in evidence in any court, although it should be true, is not a sufficient evidence for any Judge to go upon in passing sentence, because unlesse the Judge have a Revelation also, it comes not within his understanding to be able to judge of the matter. If both Judge and Witnesses have a Revelation speaking the same thing, yet he may not passe the sentence thereupon, because the sentence of the Court is supposed to be the vote of the Common-wealth: therefore the power, even all the power thereof, if need be, is engaged to /120/ put the sentence in execution. And for this purpose it may be pertinently considered, whether that was not one cause why *Cain* was not to be put to death for his murder, because having done it secretly *in the field*, it was not revealed but by the Lord himselfe: for what cometh within the cognisance of any Civil Court, of matters criminal to be punished, must be within the compasse of sense or reason.

One thing more concerning this matter I shal adde, which is of a seventh Use to be made of this point, Namely, that those who are the people of God doe learn from thence, what course is to be taken by them to advance this *Kingdom*.

By that which hath been said we clearly see, the course they are to take is to endeavour what they can to increase the number of his people. And in order thereunto that they labour to be blessings to their Families, and to the Nation and places where they live; to be a meanes to season the hearts of their little ones, servants, friends, and neighbours, with the knowledge and love of Christ. And though the work is great, and far beyond our own abilities, or all that we can do by instruction or example, should the Lord withdraw his powerful assistance, yet we must iknow that God is able, who hath promised to make beleevers blessings to Families and Nations, and my multiplying them to cause them to possesse their enemies gate. Now for this end that you may be blessings in this manner,

First, take heed you break not *Abrahams* Covenant, as those person do who deny the application of the seal to Infants, as hath been shewed from *Gen. 17.* and thereby as much as lieth in them do nullifie and make void that promise; therefore /121/ in defence of that mistake it is often seen, that they deny that promise to be of such extent.

Far be it from me to say or think, that none of that beleef eare blessings to Families or Nations. Many of them I believe are holy and sincere, and very deare to Christ, who knoweth how to passe by the errours and infirmities of his people, and maketh even such notwithstanding that mistake, instruments of much good to both. But this I may affirme from what hath been said in this point, that those who thus forbid little Children to be brought to Christ, whatever is pretended, are in that thing small friends to his *Kingdome*; and in that particular, an ill wind it is they take, in order to their being *blessings, either to families or nations.* The right way of increasing that *Kingdome*, and of exalting his throne and power in the world being waved and neglected, other ways which are unnatural, unsafe, and false are quickly taken up, and so the issue is according;

and in stead of setting up his Kingdome, ere they are aware, they are ready to set up something else, wherein that I say, no more, no blessing is to be expected.

It is the blessing of God upon persons, not their abilities how great soever, whereby they are made active in being blessings unto any, chiefly in managing affaires of his Kingdome, which is a blessed Kingdome. And we see that he conferreth blessings still according to his covenant, as all that he ever hath done, or doth for any of his people, hath ever been and is according to a covenant. And however we are apt to think that an omission of an ordinance or duty therein required makes no great matter, yet he putteth much upon it and proceeds accordingly as he sees fit in giving and denying of his blessing, and in /122/ leaving marks of his displeasure upon such as doe transgresse therein.

2. As you would be *blessings to Families and Nations*, as you are to have that priviledge by vertue of *Abrahams Covenant*, so you must *Abrahams steps*. *Be not slothful* (saith the Apostle) in the words next before my Text, *Heb. 6.12. but followers of them who through faith and patience inherit the promises. If ye were Abrahams children*, saith our Saviour, *Joh. 8.39.* (that is, so as to inherit *Abrahams* promise and blessing, for otherwise they were his natural seed) *ye would do the works of Abraham*. Think not therefore to be blessings to your neighbours, or to your owne children, or servants, as *Abraham* was, unlesse you follow his steps: And that in three things especially.

1. You must teach your Families as *Abraham* did, *Gen. 18.19. I know him*, saith God, *that he will command his children, and his household after him, and they shall keep the way of the Lord, to do justice and judgement, that the Lord may bring upon Abraham that which he hath spoken of him*. Implying that if family-duties be neglected, notwithstanding the promise, the blessing will not take effect. God carries on his work of sanctification so as to take his people into communion with himself therein, and to make them active in the work: therefore he conferrs his blessings of that nature upon us by the use of means, and they such as are fittest, and most natural, and proper to bring his work to passe. Among all the means of grace there is none more effectual then family-instruction and examples by means hereof are persons fitted and prepared for, & made more capable of benefit by publique preaching, the younger sort especially. /123/ Hereby the parents or family-governours authority, example, and interest is improved to a very great advantage, to cause attention, wakefulness of spirit, readinesse to hear, to read, to ponder and consider the truth revealed in the Gospel. That respect and love which usually is mutual in such relations, is of mighty force to make endeavours of this nature happy and successful. The Lord knew this, and therefore would not lose it; therefore hath he promised to water such endeavours with the dew of his blessing. He loveth there to blesse, where there is something to be blessed by him. Knowing therefore of what use his Saints might be, to bring in others to himself, especially those under their power, guidance, and tuition, he hath therefore promised to make beleevers blessings unto families kindreds and nations. Upon this account it was, that *Joshua* could undertake not only for himself, but also for his house. *Jos. 24.15. Chuse ye whom ye will serve, but as for mee and my house, we will serve the Lord*. Thus we read that *Timothy* knew the *Scriptures from a Child*. *2 Tim. 3.15.* And this because *the same faith dwelt in him, which dwelt first in his Grand-Mother Lois, and his Mother Eunice*. *2 Tim. 1.5.* We read also how the wise *Solomon* was instructed by his Mother. This therefore is your way to encrease the *Kingdome of Christ*. And yet this is not all.

2. Another thing wherein you are to follow *Abrahams* steps, is uprightness and singleness of heart in what you do for God. *Gen. 17.1. Walk before me and be thou upright, and I will make my covenant between me and thee; and I will multiply thee exceedingly.* So *Psal. 112.2. The generation of the upright shall be blessed.* A great part of a Christians work in his walking /124/ with God, lieth in family-duties. Now if he be but formal in it, taking up a form of Godliness because he loveth to seem religious, although he abound in duties of all sorts, albeit a form of Godliness is better then nothing, yet little good is done in such a case. He that in sincerity and singleness of heart sets himselfe to glorifie God, and to save the souls of such as are about him, he it is that is a blessing where he liveth. Such uprightness of heart engageth his affections in the work, therefore what counsel or instruction he administers, or what example he giveth, taketh more impression. What cometh from the heart goeth to the heart; and there it fixeth with more authority and power. A formal Christian is like *unsavory salt* that seasons not.

3. You must not satisfie your selves with this, *Abraham* must be followed yet one step further. You must labour to be *friends of God* as *Abraham* was: that is, you must be spiritual and heavenly Christians, walking close with God, no strangers to him, observing narrowly his carriage towards you, applying your selves to please him in all things, to gaine upon his love, to encrease in favour with him. Such as keep acquaintance dayly and converse with God, such persons alwayes are a blessing where they live. As our Saviour saith, *they are like leaven* apt to season such as are about them with the fear and love of Christ. He that converseth much with God, hath an humble, meek and savory spirit; He is rich in faith, much of God appeareth still in all his conversation; His presence therefore and example is a check to wickedness, a provocation and encouragement to holiness of life. As a friend of the Bridegroom, he is a blessed meanes to bring many soules into the arms of /125/ Christ. On the other side, whoever he be that neglecteth this friendship, is in very small capacity to be an instrument of spiritual good to any; especially to those who are nearest to him, who most observe his wayes, and see into his actions. *A friend of the Bridegroom and the Bride must be a friend of God.*

FINIS

/126/

/127/

MANIFESTATIONS OF GOD
unto his People
IN THE LAST DAYES

Wherein is shewed the manner of the Spirits work therein to be in the use of ordinary gifts, not by extraordinary Revelations.

HEBR. 1.1

God, who at sundry times, and in divers manners, spake in times past to the fathers by the Prophets, hath in these last dayes spoken unto us by his sonne.

In these words we have a comparison between the people of God of the times before and after Christ, touching the differing *manifestations of God to them*. This in the generall is the Apostles scope: for when he saith, *In these /128/ last dayes God hath spoken unto us by his Sonne*; by *us*, he meaneth not onely those who heard the Lord Christ speaking in the flesh; that was more then he could say of those to whom he wrote this his Epistle, that they all had so heard him speaking; If therefore that had been his scope, he had said, To some of us he hath spoken by his Son. Moreover the Apostle speaking of the same times and persons (1 *Cor.* 10.11) saith, *Upon us the ends of the world are come*. And that phrase we finde in the same sense used, 1 *Tim.* 4.1. 2 *Tim.* 3.1. 1 *Pet.* 1.20. and *Heb.* 9.26. therefore by *us in these last dayes*, he meaneth the people of God under the New Testament, in all the times since Christ, to the end of the world.

A further evidence whereof is the opposition made between *us* and the *Fathers*; for as by the *Fathers in time past* he means the people of many ages before Christ, so by *us in these last dayes*, he means the people in many ages after his comming in the flesh. Thus we see the scope of these words in generall, they shew the differing light of the former, and of these latter ages of the world. Now more particularly,

In this comparison we finde

1. Something wherein they are alike; namely

1. In the Authour of this manifestation; the same God hath *spoken* both to them and us; the same God in the Old Testament, and in the New. Such things are said in both, as none could speak but her. Therefore in our search and study of the Scriptures, neither the one nor the other is to be neglected by us.

2. Something in the nature of it; both to them /129/ and us he hath not done it immediately by himselfe, but *by Prophets* then, and that in divers manners; now *by his Sonne*, and he not onely God, but also man. Though he could have done it by himselfe, either without a messenger, or a voyce, or any other

meanes, yet this hath been his course in all ages, *To send his treasure to us in earthen vessels. He creates peace to him that is a farre off, and to him that is nigh, but he creates it as the fruit of the lips. Esay 57.19. I create the fruit of the lips peace.*

2. Something wherein they differ, concerning which something is affirmed.

1. Concerning them. *He spake to them,*

1. *By Prophets, that is, by persons extraordinarily inspir'd by God. 2 Pet. 1.21. Holy men of God spake as they were moved by the Holy Ghost.*

2. *By those Prophets he did it piece meale. [GREEK], now a little, and then a little, at sundry times. Something to our first parents, in that promise. The seed of the woman shall bruise the Serpents head; more to Abraham, more yet by Moses, afterwards more by the other Prophets.*

3. This was done in divers manners, *[GREEK]*, by Dreames and Visions, by Urim and Thummim, by other extraordinary wayes of Revelation.

2. Concerning us in these last dayes, in

opposition unto all these, he saith onely this, *He hath spoken to us by his Sonne:* wherein, however not particularly exprest, yet something is implied, in opposition unto/130/ each of those particulars mentioned in the other, namely, that

1. *Whereas to them he spake by such Prophets, to us he hath spoken onely by the Sonne himselfe.*

2. *However by those Prophets, to them he spake piece by piece, at sundry times; yet to us, by that one Prophet his Sonne, he hath spoken all at once. By his Sonne he hath revealed the whole mysterie of his will, even that which hide from ages and generations, but now made manifest to Saints. Col. 1.26.*

3. Though in times past, *to them he spake severall wayes, by dreames and visions, and the like, yet in these last dayes those wayes are ceased, and he hath spoken unto us this one way onely, by his Sonne.*

These three things, although not expressed, yet are implied, because of that opposition made of his speaking *by his Sonne* to his speaking *by Prophets, at sundry times, and in divers manners*; else he could not have said that to them he spake so, to us he hath

spoken thus; and because this his speaking by his Sonne is mentioned, as coming in the place and instead of those his forme wayes of speaking; One thing more I must adde by way of explication, that the opposition made is not betwixt what was extraordinary then, and what is extraordinary now; because the manifestations of God by ordinary means now, are manifold, and piece by piece, even *in these last dayes*; but the opposition is betwixt what was extraordinary then, and what is extraordinary now; then *by Prophets at sundry times, and in divers manners, now onely by his Sonne*. And by extraordinary I meane that which is above the common line of beleivers. /131/ The words thus opened offer to us many things by way of observation; I shall onely speak to those three particulars wherein the manifestations of God to them and us doe differ. The first whereof and the third I shall put together in one conclusion, which I shall insist upon; in handling whereof, I shall also touch upon the second..

The Conclusion or point of doctrin is this,

That, However in the times before Christ, God spake to the Fathers by Prophets extraordinarily inspir'd by the Holy Ghost, and by divers wayes of Revelation: yet to us in these last dayes, those extraordinary wayes, and such Prophets are ceased; and he hath spoken to us onely by his Son; what else is to be attained to, in the manifestations of God to us, is onely by the use of ordinary gifts, in searching out the mind of God from what the Sonne hath spoken.

In handling whereof, something must first be done yet further by way of explication, and so the question will be this, What the Apostle meanes by speaking, *He spake by the Prophets, and hath spoken by his Sonne?* To which I answer, That we are not to confine it onely to a literall speaking by a voyce, because the Prophets sometimes spake by signes, and the Sonne spake not onely by words, but also by actions; therefore it is said, that *his blood speaketh*, Heb. 12.24. And by a voyce the Sonne spake but to a few, in the dayes of his conversing with us in the flesh; but this his speaking in the Text is to us also *upon whom the ends of the world are come*, as was shewed before; therefore by his speaking by the Prophets, we are to understand the whole manifestation of God, which he gave unto his Saints by them, whether by word or otherwise, left upon record in the bookes /132/ of the Old Testament. And by his speaking by his Sonne the whole manifestation of God by Jesus Christ, and that not onely in words but in his actions also, his incarnation, death, resurrection, ascension into glory, even his whole work in the office of his Mediatourship, upon record, and unfolded in the writings of the New Testament. Therefore the Apostle sayes the work of his ministry was, to give the light of the knowledge of the glory of God in the face of Christ, 2 Cor. 4.6. . Therefore what the Apostles did in their Ministry, was part of this his speaking *by his Sonne*; for they gave forth no light into the world but in *his face*, which is not meant of his naturall *face*, for he was now asended, but by *face* is meant the whole draught, or story of Christ, as it is set forth in the writings of the Evangelists and Apostles. Therefore also the Apostle saith, the subject of his preaching was *Christ crucified*, 1 Cor. 1.23. and the summe of all that we learn in the Gospel is *Christ*, Ephes. 4.20. *Ye have not so learned Christ*. By all which appears, that this his speaking by his Sonne, is not only by a voyce, but by words and deeds both, as they are set forth to us in the writings of the New Testament.

Therefore also if it be objected, that even in the times of his speaking by his Sonne, those extraordinary ways of revelation have been in use, because the Apostles had them; the

answer is ready, that what was done by the Apostles and Prophets in the Primitive times, was his very *speaking by his Sonne*, it was the meanes whereby the Sonne hath given out that word or manifestation of God which he had to speak; and when the Apostle here opposeth this his speaking by his Sonne to those extraordinary wayes /133/ by Prophets in former times, the meaning is not that the Sonnes speaking was not extraordinary, but that being dispatcht and finisht, (which was done when what the Sonne had manifested was *confirmed to us by those Witnesses*, chosen of God, fitted and attested by *miracles and gifts of the Holy Ghost*, Heb. 2.3, 4.) that afterwards those wayes of Revelation should not be in use.

Obj. It will be said, If speaking by Apostles and Messengers be a speaking by the Sonne, why was it not a speaking also by the Sonne before his coming in the flesh, when he spake by Prophets, especially since those Prophets of old were also the Messengers of Christ; for he that gave the *New Testament and confirmed it by his blood*, Heb. 9.16. *gave also the Old*, Heb. 8.8. And it was the spirit of Christ which spake in those Prophets, 1 Pet. 1.11. *The Prophets searched what manner of time the Spirit of Christ which was in them, did signifie; by which Spirit also he preached to those who were disobedient in the dayes of Noah*, 1 Pet. 3.19.

To this I answer.

Answ. First, that it is true, the Spirit of Christ spake in them, and they were sent by Christ the Son of God, but the Sonne was not then made known as now he is; therefore the Apostle *Paul* saith of himself, that God did *chuse him to reveale his Sonne in him or by him*, Gal. 1.16. And the Evangelist speaking of the Word, or Sonne of God, saith of those times, *the light shone in darknesse, and the darknesse comprehended it not*. Joh. 1.5. therefore also the message was not then delivered in the Sonnes name, as now it is, *We as Ambassadors for Christ beseech you*. 2 Cor. 5.20. therefore although he spake in those Prophets yet that was not this speaking by the Sonne./134/ Secondly, because then he spake onely by Messengers, now he came himself and spake; and the manifestation of God by him, was not more by what he said, then by what he was, and did; and though by Messengers still, yet their work was onely to lay open, and make out to us that manifestation of God which was given by the Sons coming, and by what he said and did. The worke of the Prophets then was to declare what the Spirit of Christ revealed to them; but the work of the Apostles, and other Pen-men of the New Testament, was to set forth and unfold what Christ himselfe, in the whole work of Redemption, had said and done, which the Apostle calls *a revealing of the Son by him, and a preaching Christ crucified, and a giving a knowledge of the glory of God in his face*; therefore though this is done in some part by Messengers, yet is it called a speaking by the Sonne, the other not. Which Objection being answered, we may conclude, that his his speaking by his Sonne, takes in all the Scriptures of the *New Testament*, in which the words and workes of Christ are set forth, either by way of History, as in the Evangelists, or of Explication, as in the Epistles, or of Prophecie, as in the Revelation. And I must adde, that it contains also the Scriptures of the Old Testament, because *he came to fulfill the Law and the Prophets*; and because what was spoken of by the Prophets darkly, was spoken over again by the Sonne with greater light, according to that usual saying, *The New Testament was veiled in the Old, the Old revealed in the New*. So as the summe of the point is this, that what we have in Scripture manifested of God, is all we are to expect of extraordinary revelations; what

else is to be done in Gods discovery of himself and his truth unto /135/ us, is to be had in the use of ordinary gifts, by study and searching out the mind of God from what the Sonne hath spoken in them.

For a confirmation of this truth something is further to be observed from those words in the Text, [GREEK], *in these last dayes*: which words imply that there were certain periods of time foregoing; there is at least a first and a second, where there is a last. Take one from *Adam* to *Moses*, another from him to *Christ*, then from *Christ* to the *end of the world* is the last. Now what is it which makes distinct periods of time? namely, the several degrees of *Gods manifesting himself* to the Sons of men; now therefore because ours is the last, we are to expect no other such manifestations of God, but what we have received by this his speaking by his Sonne, as we have it in the Text, *In these last dayes he has spoken to us by his Sonne*. To this may be added that in the Parable, when messengers were sent, *at last he sent his Sonne*, and after him none, *Matth. 21.37*. And it is said, that he reveals unto us all the Fathers mind: *All that I have heard of the Father, have I declared unto you. Joh. 15.15. and none hath seen God at any time; the onely begotten Sonne, who is in the bosom of the Father, he hath declared him.*

A further evidence of this truth we have yet in the Text, from that second note of difference mentioned in opening the words, namely, *that however by those Prophets to them he spake piece after piece [GREEK], at sundry times, yet to us, by that one Prophet his Sonne, he hath spoken* all that he had to say at once and laid open the whole *mystery of his will. Eph. 1.9. That which was hid from ages and generations, but now is made manifest unto his Saints, Col. 1.26*. So as more cannot /136/ be done, in opening all the secrets of his love, the heights and depths of the mercy, goodnesse, and wisdome of the father, then what the Sonne hath done; and we may say with *Solomon* in this, *what can the man do that cometh after the King? even that which is already done*. Therefore more then what is done by the Sonnes speaking, is not to be expected.

To this purpose is that in *Jude 13*. where the Apostle bids us to *contend for the faith once delivered unto the Saints*; once delivered, that is, so as it was fully done, to which nothing should be added, so as we should expect no more such delivering of the faith; therefore in case any of it were lost by any, or in hazard, as some did then *make shipwrack of the faith*, he saith not that they should contend for more revelations, whereby to be established in the truth, but should contend for what they had received. So the word *once* is used, *Heb. 9.28. Christ was once offered to beare the sinnes of many; and Heb. 10.10. through the offering of the body of Christ once; and Heb. 7.27. who needeth not daily, as those high Priests, to offer up sacrifice, first for his own sinnes, and then for the peoples; for this he did once, when he offered up himselfe*; that is, he did it so as there needed no more sacrifice for sinne, because it was a perfect and compleat sacrifice, such as would do the work. He did more by his one sacrifice *once offered*, then was done by all the many sorts of sacrifices before him; so he did more by his one manifestation once made, then all the Prophets before him had done at all times, by their several ways of revelation. Now therefore I say, this being so that the manifestations of God are no more *by pieces*, but all given forth at *once*, there is no other /137/ wayes to be expected besides this his *speaking to us by his Sonne*.

Another prooffe of this point we have, *Joh. 16.13*. When the Spirit of truth is come, he will guide you into all truth; for he shall not speake of himself, but whatsoever he shall

hear, that shall he speak, and he shall shew you things to come; he shall glorifie me, for he shall take of mine and shall shew it unto you. In which words we have the work of the Spirit, what and in what manner it should be in the Saints after the Ascension of Christ; for he spake this to his Disciples as beleevers, not as Apostles onely, his scope being to comfort them in reference to his departure from them; Because I have said these things to you (sayes he) sorrow hath filled your hearts, but it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; and when he is come, he will reprove the world of sinne, of righteousnesse, and of judgement; and not onely so, he shall lead you into all truth, &c. all which are things common to beleevers, and not a word doth he speak of their Apostleship in that place; therefore I say the words do set forth the work of the Spirit in the Saints, what it should be after his departure from them, even to the worlds end: So as if any extraordinary revelations are now to be expected, we are likeliest to finde them here; because if any be, they must be from the Spirit; consider therefore what he saith in this place; He shall guide or lead you (saith he) into all truth, [GREEK], that is, he shall do it so as your selves also shall be active in the work; he that is led must himselfe put forth his strength and go. It followeth in the next words, he shall not speak of himself, but what he shall hear, that he shall speak, and he shall take of mine and shew it unto you; that is, he shall not by immediate /138/ revelation give or bring a new Doctrine of his own, that Christ had not before revealed, but his work should be to build upon his foundation, and what he hath heard revealed or spoken by the Son, the Spirit should demonstrate to them, and make them understand; therefore he addes, *He shall glorifie me, for he shall take of mine, and shew it unto you.* The Spirit puts this honour upon Christ, that look what he hath spoken or revealed, that he takes and shewes it unto us, and onely that. The Spirit never steps aside from the Scripture, or from what the Sonne hath spoken, to shew or teach us anything whatsoever; all the light of the knowledge of the glory of God is in the face of Christ. The Sonnes work was Revelation, the Spirits work is Demonstration; as he sayes here, *he shall take of mine, and shew it unto you:* So the Apostle saith, that *his preaching was in demonstration of the spirit and of power, 1.Cor. 2.4.* and *by the hearing of faith* it is said that *they received the Spirit, Gal. 3.2.* that is the way wherein the spirit of God breaks in, and works upon us, not by visions or extraordinary revelations as in the Prophets of old time.

Obj. 1. But you will say, it is said before, v. 12. I have many things to say unto you, but ye cannot beare them now; howbeit when he the spirit of truth is come, he will guide you into all the truth: whereby it seemes there was something the spirit should say, which Christ had not said. To this I answer.

Answ. First, that the meaning is not, that Christ had not revealed the whole mystery of the Fathers will; for he saith, *Joh. 15.15. All things that I have heard of the Father I have made known unto you.* But that concerning what he had declared he had more /139/ to say, for a more particular and fuller understanding of it, which he would performe by his spirit after his Ascension; therefore he saith that this the spirit should do, not by *speaking of himselfe, but by taking of the things of Christ and shewing them unto us.*

Secondly, I answer further, that the Sons speaking in the Text implies more then is intended *Joh. 16.12.* where he saith, *I have yet many things to say,* for this he intends onely of what in words he had said unto them, but the Text by the Sonnes speaking is meant (as hath been shewed) the whole Manifestation of God in Christ, whether in words

or actions; therefore though it be granted that in words he had not spoken something which the spirit should shew unto them, yet in his whole manifestation in words and actions put together you have the whole matter which the Spirit was to shew.

Obj. 2. But it is said, vers. 13. *that the Spirit should lead them into all truth, and shew them things to come*, which seems to restrain this place to be meant onely of the Apostles, because others are not led into all truth, nor doth it shew things to come to all beleevers.

Answ. To this I answer that we find the like affirmed of all beleevers, 1. *Joh.* 2.20. where the Apostle speaking to all sorts of Christians, under the names of *Fathers, Young Men, and Little Children*, (v. 13) saith, *Ye have an unction from the holy one, and ye know all things*. Which is not so to be understood as if these little Children, though they had the Unction, had nothing hid from their knowledge, for then what needed the Apostle to write to them, *because of those who did seduce them*, v. 16? nor can it be said /140/ of the Apostles themselves, that they were so led into all truth as that no truth was unknown to them; the Apostle sayes *we know in part*; therefore that is not the meaning; but that it is the property and office of the spirit to lead us into truth, and into one truth as well as another, and that all truth at last the Church shall be led into by the Spirit, and that so far as we are led by the Spirit, we are led into the truth, which being but in part, we *know but in part* in this life. *As for his shewing things to come*, that also is meant of all beleevers, who by what the Son hath revealed are put into a capacity, by search of the Scriptures, to understand prophesies, which were things *sealed up* before even from the Saints, which the Spirit enable us to do also by *taking of the things of Christ, and shewing them unto us*: Therefore is it said (*Rev.* 5. & 6.) that *the Lamb that was slain took the book of prophesies, and opened the seales thereof*; By fulfilling the prophesies as to his owne person, he makes the Saints of these last dayes able to understand them also as to his Church or mystical body. *Rev.* 5.9. *Thou art worthy to take the book and to open the seales thereof; for thou wast slain, and hast redeemed us to God by thy blood, and hast made us unto our God Kings and Priests*. And this the voice both of the *four living Creatures, and of the four and twenty Elders*, even of the whole Church and company of beleevers.

Another Testimony to this Doctrine we have *Heb.* 2.3. How shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him, God also bearing them witness both with signes & wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will? Where we see the manifestation /141/ is the Sonnes the Lord Christ, and the work of the Apostles was to be but Witnesses and Confirmers of it to us, for which they were fitted with power of miracles and other gifts of the Holy Ghost, which being done, the work and office of the Apostles was ended, and of no further use but by their Writings, unlesse we can suppose that what the Sonne hath spoken needs a further Witsesse, or confirmation to our faith. Therefore also Christ is said to be the *Apostle and High Priest of our Profession*, *Heb.* 3.1. because our whole direction in Religion is what he hath spoken to us.

Thus having found this to be a truth, the next thing to be considered, is, how it comes to passe, or what reason can be given, since the Lord hath the same *abundance of spirit*, and could as easily speak to us by dreams, visions and revelations extraordinary, and by persons infallibly inspired, now as ever, his people also as dear and precious to him, why

he should now deny his people that which formerly he granted, and leave them onely to what he hath spoken by his Sonne, to find out the mind of God and the mystery of his will only by the use and improvement of ordinary gifts. Among other reasons that might be given of this I shall mention three.

Reas. 1. Because this his speaking by his Sonne hath brought into the world a greater light, whereby those wayes of revelation are made uselesse and unprofitable; as when the Sunne ariseth, all the Starres are ought of sight. Christ is the Sunne of righteousness, who since his rising hath put the Saints into a better state, then to stand in need of such wayes of light which were in the world before. *1. joh. 2.8. The darkness is past, and the true light now shineth. /142/*

It is true that in the time of the Churches infancy, under the law, the Saints needed such dispensations and they had them; but since his speaking to us by his Sonne, the Church is no more as a child under age, and it needs them not; the reason is, because by his speaking to us by his Sonne, the Saints are in a better capacity of finding out the minde of God, by industry and labour, in the use of ordinary gifts, by search and study of the Scriptures, because the whole mystery of his will is now revealed; for where there is the whole truth discovered in any matter, each part will beare witness, and give illustration to the other, which was not so in the times before Christ; they had truth, but not the whole truth layd open; that is the meaning of that place, *John 1.18. The Law was given by Moses, but truth was by Jesus Christ:* not that the Law was not truth, *Psal. 119.142. Thy law is the truth:* but it was the truth under types and shadows, so as much of it was then hidden, which now is made manifest: *The mystery kept hid from ages and generations* was revealed by Jesus Christ. The Law shews the order, but the power is discovered in the Gospel; the Law tells of *life in God in the wayes of his service*, but it leaves us to ask such questions, *Who shall ascend into heaven, or descend down into the deep*, and how shall this or that be? the Gospel answers all these questions, *Rom. 10.5, 6, 7, 8.* When a man hath not the whole of a matter before him, he cannot goe farre into it, or make a full judgement of it. This was the case before Christ, therefore they had need of such Prophets, and such wayes of revelation which are uselesse now. Therefore also the Apostle saith in opposition to those ttimes, that *We all with open /143/ face behold as in a glasse the glory of the Lord.* And so we are to understand our Saviour, *Matth. 11.11.* concerning John, that he was greater then all the Prophets before him, and the least in the Kingdom of God greater then he; It is not meant of Johns personall gifts or graces, for so he was beyond many in the Kingdom of God; but of the state of things in generall, as they stood then and afterwards, in respect of knowing the Lord, and the mystery of his will. The Prophets did not so fully understand what themselves prophesied, as now they are understood, *1 Pet. 1.11.* And indeed this is one main thing intended in Gods speaking by his Sonne, a bringing down of the knowledge of God to the understandings of the sonnes of men to the lowest condescension. This work is full of difficulty, God therefore condescends, and findes out wayes to doe it by degrees; now when he spake to us by his Sonne, he did as much as could be done therein. No man knoweth who the Father is but the Sonne, and he to whom the Sonne will reveale him. *Luke 19.22.*

Reason 2. Because by speaking to us by his Sonne, he hath also put us into a capacity of attaining to as neere communion with God in the visions of his glory, and revelations of his love to us, in an ordinary way, as they attain'd unto by those extraordinary wayes of

speaking to them; and however those wayes are ceased, yet we (in a right sense understood) are not without *the visions and revelations of the Lord*.

The reason is, because by means of that glorious *manifestation*, which God hath made of himselfe *by his Sonne*, all the Saints of the New Testament have a more plentifull participation of the Spirit of God, then /144/ formerly was had. John 7.38. He that beleeveth in me, (saith Christ) as the Scripture hath said, out of his belly shall flow rivers of living water. This he spake (sayes the Evangelist) of the Spirit, which those who believe in him should receive; for (saith he) the Spirit was not yet given, because Christ was not yet glorified; so as such giving of the spirit was to be an effect of the shining forth of his glory among his people; which is as much as to say it is a fruit of Gods speaking to us by his Sonne. The spirit stayed untill that light and glory did appeare. The spirit of God is the Spirit of truth, accordingly he worketh like himselfe, John 14.17 and 16.13. therefore when the whole mysterie of the truth of the Gospel was revealed by Jesus Christ the Sonne of God, then was the season of this more plentifull pouring forth of the Spirit of God upon his people. The Spirit was given before, but not in such a measure or degree as afterwards.

The Scripture sometimes speaketh of a new degree as of a new thing, *Gal. 4.4. God sent his Sonne to redeem them that were under the Law, that we might receive the adoption of Sons*; yet they had received the adoption of Sons before, in the times of the Old Testament, *To whom pertaineth the adoption*, saith the Apostle, *Rom. 9.4. And Israel was his first-born*, *Exod. 4.22. Hos. 11.1.* but the priviledge thereof the people of God in the *nonage of the Church* had not received in that degree as afterwards they did, *Galat. 4.1.* And yet at the resurrection such a farther degree is spoken of to be expected; as if we had not yet received the adoption. *Rom. 8.23. Waiting for the adoption, the redemption of the body.* The reason is, because the latter so exceeds in glory that which was before; as the Apostle speaks /145/ concerning the differing glory of the ministration of the Old Testament and the New; *2 Cor. 3.10. Even that which was made glorious, had no glory in this respect, by reason of the glory which excelleth.* Thus also, and for the same reason, though he speaks but of another degree or measure of giving the spirit, he speaks of it as if it had not been at all given before.

The spirit was plentifully given before to the Prophets extraordinarily inspired, but now it is so given to all believers, although in another way, at least it is a priviledge belonging to them, however by too many it is so much neglected. Therefore is it made an appurtenance to our adoption, (*Rom. 8.15. Ye have received the Spirit of adoption, whereby we cry Abba father. Again, because ye are Sonnes, God hath sent forth the spirit of his Sonne into your hearts. Gal. 4.5.*) Because it is a gift bestowed on all believers. And in *1 John 2.20.* the Apostle saith not onely that the *fathers*, or *young men*, but also even the *little children*, under which three names he comprehendeth believers of all sorts, had *received the unction of the holy one, and knew all things.* And to all the Saints in the Churches of *Galatia* he saith, that *by the hearing of faith they had received the spirit. Gal. 3.2.*

Therefore the officers or ministers of the Church, and preachers of the Word, who also are *ministers not of the letter, but of the spirit, 2 Cor. 3.* are men of the same gifts as others are, *1 Thes. 5.19, 20, 21.* That prophesying which we must not despise, as we would not quench the spirit, the Apostle saith we must suppose may bring us something

that is not good. *Quench not the spirit, despise not prophecy, prove /146/ all things, hold fast that which is good.* Therefore are they called *Elders*, because however their Function is sacred, yet their gifts are the same with other Christians, and differ not in kind, but onely in degree; chosen therefore by Christians from amongst themselves.

And for a further proof and illustration of this truth, we may observe that the ordinary preaching of the word by such persons so gifted, whether *Elders*, or others allowed by the Church to preach the word, is there called *prophecy*, *Despise not prophecy*. As also it is called by that name, *Rom. 12.6.* and *1 Cor. 14.* And as the Preachers are called *Prophets*, so what provision they by study & labour have provided for the people, is called *a revelation*, *1 Cor. 14.29.* *Let the Prophets speak two or three, viz. onely so many at one meeting, and let the other judge. If any thing be revealed to another that setteth, let the first hold his peace; for ye may all prophecy one by one, that ye may all learne, and all may be comforted; and the spirits of the Prophets are subject to the Prophets; for God is not the author of confusion, but of peace.* In all this the Apostle speaketh of ordinary preaching; First, because it was such wherein the *women might not speak in the Churches. V. 34.* As for women that were Prophetesses extraordinarily inspir'd, they might speake therein. Therefore that was one thing for which *Thyatire=a* was blamed, namely, for *suffering the woman Jezabel to teach, who called her selfe a Prophetesse,* and was not, *Rev. 2.20.* And it is said that *Philip had foure daughters that did prophecy, Acts. 21.9.* Secondly, because we cannot suppose that a revelation received from God by a Prophet extraordinarily inspired, could runne him upon extravagancies, or upon /147/ that which made confusion in the Church, so as the Apostle should need to tell them that two persons must not speak together at once. And also because he saith, *the spirits of such Prophets are subject to the Prophets.*

As for those words, *If any thing be revealed to another that sits by, let the first hold his peace;* although they are alledged by some to prove the contrary, yet being well considered, it will appear also even from those words themselves, that they are rather to be meant of something which he had provided to speak before he came into the Congregation, then of a sudden extraordinary revelation. I confesse as the words are translated, they sound something the other way: the word, *by,* is not in the Greek, and we are to read them thus, *If any thing be revealed to another that sitteth, [GREEK]not that sitteth by.* It is not the Apostles scope onely to expresse the posture of the man; for whether he sate or stood, if he had a revelation, he was to have the same liberty of speaking. Nor is it his scope onely to set forth his being *by,* or present in the Congregation; for then he had rather said, [GREEK]or [GREEK]; But a further matter is intended, as we may see by the same phrase used *Acts. 13.14. Paul and Barnabas,* at their first comming to *Antioch in Pisidia, went into the Synagogue on the Sabbath day, and (says the Text) they sat, [GREEK]:* In which words also the Holy Ghost intends more then barely to record their posture in the Synagogue, or to set it down whether they sat or stood. It is a phrase, but in this place, and in the other, *2 Cor. 14.* importing thus much, a placing themselves so in the Congregation, as therby giving notice to them that they had something to speak unto the people; as /148/ appears in that the rulers of the Synagogue, after the Lecture of the Law was ended, applyed themselves to Paul and Barnabas, without any speech had with them before, whereby to have known their minds, saying, *Men and brethren, if ye have a word of exhortation to the people, speak.* Whether it was because the Sonnes of the Prophets in Israel were not fixed in one place, for the exercise

of their function, but went occasionally from place to place prophesying in the Synagogues, or what else was the cause, it seemes that in their Synagogues there was a place provided on purpose, in which whoever placed himself, the people expected some word of God from them; and those who would tender themselves to speak, did purposely set themselves in that seat: some such custome I suppose it was that occasioned this phrase; and so you are to understand that of Paul and Barnabas, and this in 1 Cor. 14. If any thing be revealed to another that sitteth, that is, to another that is provided and tenders himself to speak; in such a case (says the Apostle) he that speaks first is to take but so much time as to leave room for him who is to follow. Thus we see, that those very words do point us rather to the ordinary provision of the preachers of the word by ordinary gifts, and to something whereof they are supposed to be provided by meditation and study, before they come into the Congregation, then to any extemporary revelation. And it is evident from those reasons given before, that the Apostle speaketh of such, and that as the Preacher is called a Prophet, so such provision is there called a revelation.

To this I may adde, what we have found and considered from *Rev.* 19.10. compared with *Acts.* 2.18. & *Rev.* 12.17. in the former Treatise upon the Covenant /149/ of God with *Abraham.* pag. 85, 86. namely, that now in the times of the New Testament every beleever hath *the Spirit of prophesie*, yea though he be no preacher in the Church, as is there shewed from those words of the Angel forbidding *John* to worship him, saying, *See thou do it not, I am thy fellow-servant, and of thy brethren that have the testimony of Jesus; worship God, for the Testimony of Jesus is the Spirit of prophesie.* This *Testimony of Jesus* is the whole *manifestation of God by Jesus Christ*, contained (as was shewed p 132) in the Scripture of the Old and New Testament; so called because the Lord Christ is that *faithful and true Witnessse*, which God hath taken to himself whereby to give credit to his Gospel in the hearts of his people; being fitted for that work, as being *his Sonne*, who knows all his *bosome thoughts*, *Joh.* 1.18. And as being a distinct *person to the Father*; *Joh.* 8.17.18. for a witnessse must be another person: And because of his *assuming our nature*, and so being made one of our number: In reference to all which it is that he saith, *Ye beleeve in God, beleeve also in me*, *Joh.* 14.1. Now by that speech of the Angel, whoever hath this *Testimonie*, (which is the character and priviledge of every beleever in the times of the New Testament, *Rev.* 12.17. & 1.9. & 6.9) hath the *Spirit of prophesie*, and is therefore a *fellow-servant* to the Angel by whom the Lord Christ gave the revelation of such prophesies unto his servant *John*. The reason is because whoever hath the *Testimony of Jesus*, hath it not onely in the Letter, but hath received the Spirit also. *Gal.* 3.2. *The ministration of the New Testament is a ministration of the Spirit*, 2. *Cor.* 3.8. Therefore he saith, that *the Testimony of Jesus is the spirit of Prophesie*; because it is not had without the Spirit./150/

No man can say that Jesus is the Lord, but by the Holy Ghost. 1. Cor. 12.3. It is a living word, if it be an abiding word in any soule, 1 Pet. 1.23.

By all which places we see that we in the times of the New Testament are not without the *Revelations of God*; and that in an ordinary way, by the use of ordinary gifts, we have in effect the same communion with God, in the *visions of his glory* and the discovery of his fatherly affection to us, as they had by those extraordinary wayes of Revelation.

This therefore is another reason of the point; namely why those extraordinary wayes are ceased, and that what is attained of the *manifestations of God* to our soules must be had in the use of ordinary gifts in search and study of the Scriptures.

Reason. 3 Because if God had still continued his speaking to his Saints by extraordinary wayes, and by persons infallibly inspired, such as were the Prophets and Apostles, he had taken a course to keep his people at a lower stature in beleeving then is now attained to: Had there been advantage in continuing such meanes, the personal presence of Christ in the flesh amongst us, of all other had been the greatest; but we see what our Saviour saith to that, *Joh. 16.7. It is expedient for you (saith he) that I go away;* implying that there was intended for the Church a better estate, by his presence with us in the Spirit, then what they had by his presence in the Flesh.

The reason is,

1. Because our faith had stood more in the authority and personall respects of the messengers, and lesse in the evidence of the truth it selfe, and so lesse in God; that which the Apostle endeavoured so much to prevent in his hearers, *1 Cor. 2.3, 4. I was /151/ with you (sayes he) in weaknesse, and in feare, in much trembling, and my speech and my preaching was not with enticing words of mans wisdom, but in demonstration of the spirit, and of power. That is, he sought not to gain upon them so much by personall respects, but by the evidence of the truth it selfe, as he saith, 2 Cor. 4.2. By the demonstration of the truth commending himselfe to every mans conscience. He gives the reason of his practice, v. 5. That your faith should not stand in the wisdome of men, but in the power of God: which is attained unto rather by this way of studying the Scriptures, when by comparing places and things together, our faith is revolved into, and fastned upon the selfe-evidencing light which is in truth, then by taking all from Prophets or Apostles.*

Had that been still the way, as in the Primitive times it was, and the times before Christ, how apt we should have been to take things upon trust from an Apostle, and not to search into the truth it selfe, is evident, if we consider, First, how naturall it is to us, our own corruption leading us into it, to take up things on trust from man, that so we may not have to doe with God in any truth, because thereby the flesh is crucified, which therefore strives against it, and will close with creatures to shift off him. Secondly, if we consider one great experiment which the world hath had in this particular, which is this: We know that in the Primitive times, even in the Apostles dayes, Antichrist had his rise, and by degrees he gained upon the Church. In these our dayes Antichrist is falling, and loosing every day, and so as never to arise again. What is the reason, since their light was the same with ours, in some respects greater? /152/

Consider where lieth his strength, and that will point you to it. It lieth in an implicit faith, that people will believe as the Church believes; take that away, it is to Antichrist as the removing of that *pillar* by *Sampson* was unto the Philistims, when the house and the Philistims came down together. This now points us to consider, if one reason why he then rose, and is now falling, though the light whereby he falls is the same which then was in the world, be not because then the truth was taken more upon trust from the Apostles; whereas now the light we gain is by search and study of the Scriptures, whereby believers are more established and built upon the light of the truth it selfe; for

what light we gain by industry & study sticks by us, is more digested, more powerfull and usefull in the soule. Therefore how often is this urged by the Apostles to *try the spirits*, and to *try all things, and hold fast that which is good*. And, *If we* (sayes the Apostle) *or an Angel from Heaven preach another Gospel, let him be accursed?*

2. Because our understandings had not been so exercised and improved, which is a great part of Gods designe, in as much as the excellency of man lieth in his reason. It is true, the way of Gods improvement is by the death of the old man, with all his excellencies whatsoever, so as reason it selfe becomes a dead thing to us, as considered onely of the first *Adam*; but though it dies, it doth not perish, but growes up in the new creature to a glorious improvement and increase; *That which thou sowest* (sayes the Apostle) *is not quickened except it die*: it dyeth therefore that it may be quickened in the new birth, wherein it is sanctified by Christ, and afterwards improved to the utmost in his children: For which purpose/153/ God findes himself engaged to bring matter unto such a state, as by labour in the use of reason sanctified, a man may search into the deep things of God, without such extraordinary helps; and when should that be expected if not in these last days, when *God hath spoken to us by his Sonne*, whereby he hath rendred himselfe with greatest advantage to the understandings of his people? Now I say, had those ways of speaking by extraordinary revelations been continued, we had been apt to take things up with ease from an Apostle without study or labour in the use of our understandings. The rather is this to be urged, because God will be served by our *understandings* as well as other faculties, therefore will omit no course that might be taken, whereby to necessitate and provoke us thereunto. Therefore had those ways been still in use, we had been hindred in our growth and faith and in the knowledge of God and of his will.

3. Because therein also stand the growth & strength of Christians, not onely that they happen upon the truth, which those who are weak may do, but also that they be thoroughly possessed of it, and seasoned with it, that it be well digested and made their own; so as they be able to manage and improve it for their comfort, and for a withstanding of gainsayers; which is not so wel attained when truth is taken in without study from an Apostle or the like. What a man gains by study he is able to master, and that masters him, and he keeps it better, and that keeps him. A man that takes a truth on trust may keep it by him till he be withstood, but when opposition comes, he is not able to reply, and must go for an answer unto him on whom his faith is pinned. There would have been at /154/ least more of this in Christians, had not those ways been laid aside. then now there is, though there is too much of it notwithstanding.

Obj. You will say, that by what hath been said, it seems that the Saints in these our dayes are in a better state, or in a more noble way of knowledge, then they were in the Apostles times, whose practices are our patterns or examples, and in many cases made the rule of our actions, which seemeth hard to be affirmed.

To this I answer.

Answ. First, that their practice being our pattern which we are to follow, is not because they were in a more noble or better way of knowing the minde of God to edification, but because thereby is hinted to us what was the word and mind of the Sonne of God, who is the *Apostle and High Priest of our Profession*, as touching the practice of the Saints in all succeeding ages; we having no more certain way in many things to know what the Sonne

taught, both by himselfe and his Apostles, touching his worship and service, then by what we finde was the common and received practice of the Churches in those days.

Secondly, that in some respect we are in a more noble and a more edifying way of finding out the mind and will of God, then they were then, appears by this, because that was the time of *laying foundations*, ours are the times of *building upon foundations* being layed, and of *growing up to a more perfect man*; *Ephes.* 4.12, 13. Now though there be a strength in the foundation that is not in the building, yet there is an eminency in the building above foundations.

It appeares also, in that when knowledge shall most increase, which towards the end it shall, it shall /155/ increase that way; namely, by labour and study in searching of the Scriptures, not by extraordinary visions or revelations. *Dan.* 12.4. *At the time of the end many shall run to and fro*, that is, shall search to and fro, *and knowledge shall be increased*. The same word is used *2 Chron.* 16.9. The eyes of the Lord do runne to and fro throughout the earth, to shew himselfe strong for them whose heart is perfect towards him, that is, he searches and seeks occasions to shew his power for such; it is meant of such a going to and fro as men use in searching; such as when the children of *Israel* went about gathering the Manna, *Numb.* 11.8. where the same word is also used.

Fourthly, I may adde that which was mentioned before concerning *Antichrist*, that notwithstanding in the Apostles dayes the same light did shine forth among the Saints, and in some respect greater, yet that then he had his rise and increase, and in these our days is falling and declining to his utter ruin and extirpation; which shewes that the Saints in these times in some respect, even in point of knowledge and edification therein, have preeminence above those who lived in the Apostles times.

Learn from hence what course is to be taken to be built up in the *manifestations of God* unto your soules; search the Scriptures, study thoroughly that Book of God, and give your diligence to understand what God hath *spoken to us by his Sonne*. That is the *Mine* in which we are to *dig for this Wisdom as for Silver, and search for it as for hid Treasures*, *Prov.* 2.4. And look not after extraordinary visions or revelations. Or else if that be your way, you see,

First, your labour will be lost, your expectations /156/ frustrate. Those wayes of speaking now are ceased since God hath *spoken to us by his Sonne*.

Secondly, you shall runne a most desperate hazard of delusion, because you are not in your way, and so have nothing to defend you from the subtilties of Satan. *The way of the Lord is strength to the upright*, *Prov.* 10.29. And *he hath given his Angels a charge over thee to keep thee in all thy ways*, *Psal.* 91.11. but out of your way you have no promise of protection; as for instance, If it be in things within the compass of *nature and reason, sense and reason* is your guide, & look what their direction is, that is your way; and a sufficient guard they are from his delusions; therefore our Saviour said to his Disciples, *Luk.* 24.39. *Behold my Hands and my Fee, that it is my selfe; handle me & see; for a spirit hath not Flesh and Bones, as ye see me have*; implying, that in matters of that nature, *sense and reason* rightly used are a defence sufficient, in a common way of providence, from delusions of the Devil. Of it it be in matters above nature (as the things of the Spirit are) yet if you keep to the word of God, that is your way, and that will keep you, and be your protection; because it is a *creating word*, so as although it speaks of

glorious things, above the line or sphere of nature, yet is it able to make all good. But if it be in natural things you deal without *sense and reason*, or in spiritual and supernatural things, without the Scripture, or in any other way of revelation then by the word of God, which he hath spoken by his sonne, now are ye upon the Devils ground, and in his snare, and he shall lead you captive at his will; so the Apostle saith 1 Tim. 2.25, 26. *Those who oppose or acknowledge not the truth are in the snare of the Devil and taken captive by him at his will.* The reason is, because he is a spirit, who /157/ can make powerfull impressions upon phansie, and much resembling those of the spirit of God, and so in stead of Conception by the Holy Ghost, you shall ere you aware receive a strong delusion of the Devil.

Thirdly, by this means will you be taken off from that where your advantage lies, embracing in stead thereof a phansie or a shadow. Thus the Jewes, who *followed after the Law of righteousness*, their desire in general was good: *I bear them record* (saith the Apostle) *that they have a zeale of God, but they sought it not by faith, but as it were by the works of the Law*, and so by means of that diversion, were deluded by Satan and their own corruption, and *attained not the Law of righteousness*, Rom. 9.31. Thus also the Disciples did not know, or not consider, how their advantage was in *Christ crucified*; their hearts were altogether set upon an earthly glory; for which cause how *foolish and slow of heart were they to beleve all that the Prophets had said concerning Christ?* Luk. 24.25. So in this case, the advantage of the Saints lieth in their being *led by the Spirit into all truth*: and that *not by immediate speaking of himself, but by taking of the things of Christ, and shewing them unto us.* Now therefore, if you neglect the study of the Scriptures, seeking after and expecting revelations extraordinary by the spirit, you are besides your work, and lose the advantage of the season. The Spirit will never that way lead you into any truth. It will take of the things of Christ and shew them to you; communion with Christ by faith, pardon of sinne, the blessed priviledge of adoption, the infinite satisfaction which the father takes in his beloved sonnes obedience, the admirable healing vertue in his blood, the life and blessednesse /158/ to be enjoyed in fellowship with the father and his sonne; such things as these of Christ, the spirit will take and shew them to you; it will ravish your soules by what it makes you see in each particular; it will cause you to *comprehend with all Saints what is the height, and depth, and length, and breadth, to know the love of Christ which passeth knowledge*, it will *fill you with all the fulnesse of God*: but as for any immediate revelations of himselfe without the things of Christ and without the Word, so he will do nothing for you. Satan may come and make strong and powerful impressions upon your spirits without taking any of the things of Christ, but not the spirit of God; which impressions if you listen or give heed unto your thughts and labours are diverted from your proper work where your advantage is; and though your desires and intentions in the main are good, yet you'l mscarry and come short of what you seek; in stead of advancing forward you'l go backward in Religion and the work of God; in stead of getting higher, you will be low, and poor, and beggarly, even in the dust, and as *Children carried about with every wind of Doctrine, by the craftynesse of men, whereby they lie in wait cunningly to deceive.* this hath always been the policy of Satan; he passes not how strong or fervent your affections are, about the matters of the soule, so as you are besides your work; for so the work of God is hindered, and his work goes on.

Hence also learne how to study and to heare the word with profit. There are mistakes, as in the matter or the *Object*, so in the manner of our study. Now from the point which hath been opened, this is the rule, that we hear and study as those who are *spoken to by the Son*, and that in three particulars especially. /159/

First, *you must give the more earnest heed to the things which are spoken*. This is the Use made of this point by the Apostle, *Heb. 2.1.* having in the former chapter proved this Doctrine, that *God hath spoken to us by his Sonne*, and withall set forth his dignity above the Angels, that is his conclusion. *Therefore* (saith he) *let us give the more earnest heed to the things which we have heard, least at any time we let them slip*. This the great impediment whereby the saving vertue of the Gospel is obstructed, and it becomes so fruitlesse in the soules of men, because other things are heeded so so much, and that so little; Dogges and Horses are regarded by us; but when *God hath written to us the great things of his Law, they are accounted as a strange thing*. This is the the cause why after so much meanes enjoyed, so little good is done; when after many *Messengers*, the Lord hath sent his *Sonne*, in stead of yielding him the fruits of his Vineyard, the sons of men *conspire to kill the Son that so the Vineyard may be theirs*. Christ hath said enough to overcome the hardest heart, he shews the plenty of his Fathers house, the priviledge and blessed state of the sonnes of God, the sweetnesse of a pardon, the glory of the life to come: but alas, it is not a carelesse slothful or bare hearing that will do the work. *Hearken diligently unto me*, (says God) *so hear and your soules shall live*. Stirre up your selves then, when ever you engage in this work; think who it is that speaks, and what he sayes; and know that if you slight him now, you shall not do it long; the time is near at hand when you must stand before his seat of judgement, and receive your sentence *from his mouth* for life or death eternal.

Secondly, *you must continue in his word, and not be tossed to and fro with every wind of Doctrine, as clouds without /160/ water*, as the Apostle speaks Jude 12. *If ye continue in my word* (saith Christ) *then are ye my Disciples indeed, and ye shall know the truth*. Joh. 8.31. Such therefore as are ever wavering and flitting to and fro without establishment, so far at least as they are so, unconstant and unsetled, they are not taught by him, but by their own corrupt and sinful ends, or they take up things on trust from men, and so as the tide turnes they turn and float about, according to the stream and current of the times, or as they are biased from their own corruptions. Two things must be in this continuing in the word of Christ. First, the understanding must be established in the truth, and you in some measure able with your own eyes to see it, and to charge it home upon your soules as the truth of God. Secondly, your practice must be answerable; he that *is not a doer of the Word, is a forgetful hearer*, James, 1.25. The seed sown is not preserved in the earth except it grown.

Thirdly, *The truth must make you free*, Joh. 8.32. *Then are ye my Disciples indeed*, (saith Christ) *and ye shall know the truth, and the truth shall make you free: if the son makes you free, then are ye free indeed*. Two things there are in this freedome. First, a freedome from the rainging power of sinne. Secondly, an establishment with a free spirit in the service of the Lord. It is not enough that you continue in the word, unlesse it hath this powerfull saving work upon you, to change the heart, to sanctifie it, and to subdue the soule to the power of the truth and grace of Christ.

Fourthly, you must labour to receive the Word not in *the letter* only, but *the spirit* also with the word. *The Spirit is received*, sayes the Apostle, *by the hearing* /161/ *of faith*, Gal. 3.2. And *beleeving ye were sealed by the holy Spirit of promise*, Ephes. 1.13. which being a peculiar blessing upon, and effect of the *Sons speaking*, (as we have heard) therefore that you may hear as those who are spoken to by the Sonne, this also must be added.

These are the revelations to be expected, and which you are to labour for; and this is the onely way to above external formes and outsides; not to lay formes aside, for so you are besides them, not above them; but by a right use of them to labour after higher things, for which they are designed. *I through the Law, am dead to the Law*, (sayes the Apostle) that is, by a right use of the Law he was dead to the Law: so by a right use of formes, (which is, whether it be the preaching of the Word, or any other Ordinances, to be made partakers of the Holy Ghost in the use of them) in a right sense understood, wee are above them.

It is most true, to rest in any formes, even in the Letter of the Word it selfe, that is, in the meer notion or understanding of it, without the Spirit, is low and poor and beggarly; but by way of prevention or redresse hereof, to seek and wait for extraordinary revelations, is out of one extreame into another, and instriving to be above formes, to neglect and lay aside the ordinances and wayes of God, which he hath sanctified and set apart to be the way and method of a blessed enjoyment of himselfe. Nor will this do the work pretended; this seeking after extraordinary revelations, is as low and poor a matter as the other. Those were usefull onely in the time of the Churches infancie, or when foundations were in laying, as was shewed before; therefore whilst men /162/ seek that way to be above, they are below, even in the dust. The fruit of every ordinance in the worship is an *anointing with fresh oyle*, (even a further participation of the Spirit of God) so the comfort of a Sabbath is exprest in that Psal. 92.10. entitled *A Psalm or Song for the Sabbath day*, and so the blessing of the house of God is set forth, *Psal. 23.5, 6*. As for instance, In prayer *our heavenly father* giveth the *Holy Spirit to them that ask him*, Luk. 11.13. And *by one Spirit are we baptized into one body*, 1 Cor. 12.13. In the supper of the Lord, we have *the communion of the body of Christ*, namely, in partaking with our head in the same anointing with the holy Ghost: *& are all made to drink into one spirit*. 1. Cor. 12.13. And so in all the rest. The worke therefore to be done in this also of hearing the Word, is, that *by the hearing of Faith we receive the Holy Ghost*, Gal. 3.2. and that upon our *beleeving we are sealed by the holy spirit of promise*, Ephes. 1.13. that is, that there be,

First, *A powerful impression* by the word upon the soule, from the spirits witness to it, setting of it home with life and vigour, begetting and confirming faith, changing the heart, subduing it unto the power of the truth of God, so making it unto the soul a creating word, without which work it is but a dead letter to it.

Secondly, *The Image of Christ*, as it were, stamped upon the soule in that *impression*; elsewhere called his being *formed in us*, Gal. 4.19. in reference to which the word is called an immortal seed, that liveth & abideth for ever; which we are *begotten in the new birth*; called also an *ingrafted* word, because it turneth us into its own nature, and makes us like to Jesus Christ; which image consisteth in our likenesse to him in his *death*

/163/ and resurrection, Philip. 3.10. in the mortification of sinne, and a spiritual resurrection unto newnesse of life, Rom. 6.5.

Thirdly, A *witnesse of the spirit* to the soule of our interest in God upon this new birth, and giving us the *earnest of our inheritance*, in our enjoyments of him, in communion with all the persons of the Trinity, Father, Sonne, and Holy Ghost. 1 Joh. 5.6, 7, 8. Rom. 8.16.17.

A third use of the point may be a confutation of that opinion entertained by some, that there are not in being any true Ministers of Christ, who can as *Ambassadors from Christ*, in the name of God and in his authority speak unto the people, because there are none that can take upon them to preach by an infallible spirit. The reason alledged is because those who speak so in the name of God, as his Ambassadors, or as in his stead, must do it by a *Word* which is wholly, undoubtedly, and meerly true, that so they may be certainly known both to themselves and others to be so commissioned from the Lord, and that both preachers and hearers may be infallibly assured that it is indeed the word of God which they preach. Thus say they, the first lawful preaching of the Gospel was performed by word of mouth, and that such as was *syncere*, 1 Pet. 2.2. *Sound Doctrine*, Titus 1.9. Such as was *received not as the word of men, but as it was indeed the word of God*, 1 Thes. 2.13. And therefore since God hath nowhere commanded nor licensed, that what was begun by such a word of truth, should afterwards be carried on by a word not wholly and meerly true, that those who now take upon them to perform that office of a Minister in the worship of God, speaking in the name of God, and as /164/ his Ambassadors unto the people, in as much as they cannot pretend to such infallibility, do act without commission, and are guilty of will-worship, and are not to be reputed the ministers of Christ, in as much as all Administrations in the Church are to be by his institution and command..

Now from that which hath been said in opening this point, we have a full and satisfying answer unto this: namely

First, that however in laying the foundations of the Church of the New Testament, and in setting down the institutions of the worship, it was necessary that God should make use of persons of infallible gifts, which accordingly was done in Christ and his Apostles and Evangelists; yet that it was never intended that the work should be carried on by such, but that in building upon those foundations, and in the Churches growing up even to *the measure of the stature* to which it is intended in this world, the work of God should goe on and prosper in the in the hands of his servants by the use of ordinary gifts, in studying the Scriptures, and in teaching and instructing one another in the knowledge of the Gospel, and so as each teacher in the Church hath need to be taught, and is supposed to be subject unto errour, as hath been shewed from 1 *Thes.* 5.19 *pag.* 145. which will yet be more clear from that place, if it be considered that those duties there mentioned by the Apostle in that golden chaine, from vers. 16 to 21. are linked together in such order, as they are depending one upon another in a Christians practice, as if we should read them thus; That ye may *rejoyce evermore, pray without ceasing*, for that end *in every thing give thanks*, for that end *quench not the Spirit*, and so of the rest; as you would /165/ *not quench the Spirit, despise not prophesie* and for that end *prove all things, and hold fast that which is good*; for he that proves them not, despiseth his teachers doctrine as not worthy to be considered or examined. Now this connection betweene

these duties being the Apostles scope, it appears that the Spirit is quenched by despising that prophesying wherein there may be some errors or mistakes. Therefore however the Apostles and Evangelists who were to write the Scripture, had an infallible gift, yet ordinary Elders of Churches even in the Apostles time had it not, but were subject to mistakes as we see in the *Angels of the seven Churches, Rev. 2 & 3*. And of the Elders of *Ephesus* it is said, that *even from amongst themselves should men arise speaking perverse things to draw away disciples after them*, Acts 20.30.

Secondly, We see also, that the state and condition of the Church of the New Testament bespeaketh as much, that the Church should be built up by the use of such gifts onely, and that extraordinary gifts should cease, as hath been shewed in the third Reason of the point. God had otherwise in part lost his end in speaking to by his Sonne, of which his speaking one end was, that he might bring down the knowledge of himself so farre to our capacity, as that is the use of ordinary gifts by search and study of the Scriptures, we might understand the great and deep things of God, without the help of gifts infallible and extraordinary.

Thirdly, the nature of the office of a Pastour and Teacher in the Church speaketh no lesse, in as much as they are called *Elders and leaders, [GREEK]*, *not as Lords over Gods heritage, but as examples to the flock*, to go before the people in the same work wherein /166/ the whole Church is engaged, namely, among other things in the *search and study of the Scriptures*; therefore supposed to be endued but with the same gifts for kind with the rest of their brethren, the difference betweene them and others, in respect of gifts, being onely in degree and eminency, not in kind, as hath been shewed; chosen therefore they are by the Church from amongst themselves, and according to certain rules set down in Scripture, as in *1 Tim. 3. & Titus 1*. which might not be in case they should be persons extraordinarily inspired, and could speak by an infallible Spirit, and known such to be, for such can be chosen onely by God himself, either immediately from Heaven, or by a Prophet or an Apostle; in which case he Lord also giveth *Testimony* to such choice *by the gift of miracles*, Heb. 2.4.

Nor is it any disadvantage to the Church to be taught by such who are themselves subject unto error, since we are not to take any thing meerly upon trust from our Teachers, but are commanded to *try the spirits*, and to *prove all things*: And if we (says the Apostle) *or an Angel from Heaven preach another Gospel unto you, let him be accursed*, Gal. 1.8. Nay I may adde, that since our work and duty is to search the Scriptures, it is for our advantage that our Leaders who go before us therein are persons of the same gifts, and subject to the same infirmities with our selves, because hereby that wherein they excell will be a provocation and encouragement to us to be industrious in the same study and labour. And that wherein they are defective layeth a necessity upon us to search and study so much the more, lest we be misled. And had the Lord continued persons of such infallible gifts, it had been a means to take us off from /179[?]/ that laborious and diligent search and study of the Scriptures, which now we are necessitated to, as was shewed at large in opening the point.

Quest. If the Question be, how such persons then can speak unto the people as *Ambassadors* from God, and *in his name*, so as the people may receive it in his *authority*, and may be assured that what they receive is indeed the *word and truth of God*.

To this I answer.

Ans. That it is true indeed, if when we receive the truth as spoken to us *in the name of God*, it were to be supposed that we receive it onely upon trust from those who are our Teachers, it must then be granted that none can speak to us *in the name of God* but only such as have an *infallible gift*, and of whom we can be certain of their *faithfulness* therein; but that is not our work to build our faith onely upon the credit of our Teachers, (although that is not to be denied its due respect) but, what ever certainty we have of their *faithfulness* and *ability*, our faith hath a further ground to fix upon; namely,

First, upon the selfe-evidencing property which is *in light and truth*; for which cause it is that the Apostle himself saith, 1 *Cor.* 10.15. *I speak as to wise men, judge what I say:* and *Gal.* 1.8, 9. *If we or an Angel from heaven preach any other Gospel unto you then that ye have received, let him be accursed.* Therefore also 2 *Cor.* 4.2. he saith that he and his fellow-labourers did not take any other course, or use any other meanes to gain upon their hearers, but by *manifestation of the truth, commending themselves to every mans conscience.* Such things revealed concerning God, and Christ, and man, so put together in one body of light, each part thereof bearing witness to, illustrating and bespeaking /168/ the other, all agreeing in such full consent and harmony of truth, so far beyond the wit of any creature to have invented, is discerned and acknowledged by true beleevers to be the truth of God, and in some sort not unlike, as light is known to be light be him that sees it; therefore I say, that is one thing upon which our faith in beleieving the truth of God depends, beyond the credit of our teachers how great soever it be And yet this is not enough, because such is mans impotency and corruption, being left unto himself, as his light is his darknesse, so as by how much the stronger his reason is, so much the more he is infatuated and deluded; *seeing he seeth not, and hearing he doth not understand nor yet perceive;* therefore I must adde, That our faith dependeth,

Secondly, upon the inward testimony and work of Gods spirit, *opening the heart* and inabling us to see this light, and to beleieve the truth: And without this work of the spirit, whatever may be said in reason, a full beleefe thereof as the truth of God cannot be *Joh.* 14.26. *The Holy Ghost shall teach you all things* *Joh.* 16.13. *He shall lead you into all truth;* 1 *John* 2.20. 27. *Ye have an unction from the holy one, and ye know all things.* 2 *Cor.* 1.21. 22. *He which establisheth us with you in Christ, and hath anointed us, is God, who hath also sealed us, and given the earnest of his spirit in our hearts.* Therefore when the Lord Christ himself preached, *Joh* 6. the Jews despising him and saying, *Is not this the Carpenter?* our Saviour saith the reason was because *they were not taught of God,* vers. 43.

Quest. If the Question be how the Spirit doth this? /169/

Ans. I answer. First, not by extraordinary or immediate revelations, as was shewed from *John* 16.13. p. 137. *The spirit shall not speak of himself, &c.* The spirit will not come to any man and say in so many words, this is truth, or this is Scripture, or this the word of God. But,

Secondly, The spirit doth it by sanctifying us through the truth, *John* 17.17. *Sanctifie them through thy truth, thy word is truth.* So *John* 7.17. *If any man will do the will of him that sent me, (saith our Saviour) he shall know of my doctrine whether it be of God or not.* 1 *Pet.* 1.23, 24, 25. The Apostle to prove the word to be the *immortal seed of*

God, saith, *it liveth and abideth for ever*, thereby intimating, that it *abideth* not where it *liveth* not; therefore by its being made a *sanctifying word* it becomes an *abiding word* in that soule. A sanctifying word is when together with it we receive the spirit, which is a fountain of life in every believer.

Three things there are in this his sanctifying us through the truth wherby we are brought to believe it to be the truth of God.

First, in this *sanctification* a man is by the spirit wrought to give up himselfe to the *power of this truth of God as his*, and that in every facultie; for that is the nature of sanctification, it is a giving up or a separating of a thing to God; and in voluntary agents it is a giving up of themselves to God, else the will is not given up to him, and so the man is not sanctified; therefore in the sanctification of the understanding, it is made active in its own illumination, and gives up it selfe to the power of the *word of truth*, and to God therein; hence it is that whilst the spirit of God *sanctifies us through the truth*, it begets in us a believe that it is the truth of God.

Secondly, by this *sanctification*, so far as it prevaieth, /170/ (for it is but *in part* in this world) we are delivered from the corrupt biasings of the heart, which are the cause of all our darkness and unbelieve, of all those shifts & evasions wherby we are kept from owning his authority in his word; *men of corrupt minds* they are *who are reprobate concerning the faith*, 2 Tim. 3.8.

Thirdly, in the work of *sanctification* the soule findes the infinite power of God in this *truth*, in mortifying sinne, in a new birth to righteousness, and in filling of the soule with comfort, which however is a work secretly carried on in the soule, and so many times the power of the *sanctifying word* not much taken notice of in actual thoughts, yet the soule wherein it is accordingly doth secretly owne and acknowledge this power of the word, and God himselfe therein, yea even when actual thoughts from the corruption of the unregenerate part are reasoning against it, and would not see it.

Thus we see upon what further ground our believe of the truth as the truth and word of God depends, besides the credit of the persons by whom we are instructed and taught therein; Who notwithstanding may be acknowledged as *Ambassadors from Christ*, who speak to us *in the name of God* and in his *Authority*, upon a twofold account.

First, from *the nature of their work*, which is to instruct us in the truth of God; in which although much of the truth slips besdies our faith and knowledge, because of the weaknesse both of the Teacher and Hearer, and it may be but very little of it is discovered unto us, yet something is done in that behalfe, so as we can say of this and that particular truth which we have learned by their meanes, that it is indeed the word of God; and how small soever that be /171/ yet it cometh upon our soules from our Teachers *in the name of God* and *in his authority*, because, as it will be granted that when we receive the truth of God in his authority, it is not therefore to be supposed that we are presently possessed of all the truth of God at once, nor of all that truth which is spoken to us, should it be by persons of infallible gifts, because we receive no more then what we understand; so it is as true, that how small soever that part of the truth of the Gospell be that we receive as truth, we cannot but receive it *in his name and authority*, because he is *the God of truth*, and the things revealed in it are such as none else could reveale but he; therefore called his truth, John 17.17. *Sanctifie them through thy truth, thy word is truth*. And indeed that

onely do we receive *in his name and authority*, which we receive *as truth*, were it by persons of infallible gifts; therefore I say, so far as they are able to fasten any truth upon our understandings, they are truly said even from *the nature of their work* to speake to us *in the name of God*.

Secondly, from *the nature of their office*, which is such as they are therein consecrated, and appointed by a creating word of institution, to be in this thing in stead of Christ himself unto the Church; so as he saith to them, *He that receiveth you receiveth me; and he that despiseth you despiseth me*, Luke 10.16. and 2 Cor. 5.20. *We* (sayes the Apostle) *are Ambassadors for Christ, as though God did beseech you by us; we pray you in Christs stead, be ye reconciled to God*. This the Apostle speaketh of himself and others, as those to whom God had *committed the ministry of reconciliation*, vers. 19. Now that ministerie was committed not onely to Apostles and Evangelists. /172/

He gave also Pastours and Teachers, for the work of the ministerie, Ephes. 4.11, 12. So Heb. 13.7. Therefore I say, by vertue of his word of institution they are in this capacity, not by vertue of any infallibility or freedome from errour in their teaching. The *ministry* is that Ordinance of God whereby the truth of God is by degrees to be discovered, and where by that which is discovered to be his truth, should come upon the soule in the same Authority and Power, as if God himselfe did speak it to us. God could as easily have spoken to us himselfe from time to time, but he chuseth rather and finds it necessary to deal with us according to our capacity, *that his terrour may not make us afraid*, as *Elihu* said to *Job*, (*Job*. 33.7) and to bring downe the knowledge of himselfe to such wayes and meanes agreeable to our condition, as that we may receive it *in earthen vessels*, and yet be assured that it is the *word and truth of God*, and so as that in this Ordinance of the ministry we have that which is equivalent unto his speaking to us himselfe.

This is the manner of Gods dealing with his people in bestowing himself upon us, that what we cannot have immediately by himselfe, by vertue of his ordinances we should have in equivalency or in effect as Christ himselfe unto our soules. Thus in the *supper of the Lord*, we have *his body and blood*, though not his body and blood in nature, or by transubstantiation, yet because that supper is his ordinance, wherein we do enjoy /173/ the *communion of his body and blood*, the bread and wine in that use and administration is equivalently, or in effect, *the body and blood of Christ* unto us. So the *Church* wherein we worship God, is called the *body and house of Christ*, though as in it selfe consisting but of a few, and of them it may be a great part Hypocrites, it cannot properly or primarily be so called; yet that being his ordinance, wherein we enjoy communion with him as *members of his mystical body*, and as the *temples of the holy Ghost*, and wherein we do the work and enjoy the comfort which belongeth unto us as such, therefore in equivalency, and in the way of an ordinance, that Church is to us the body and house of Christ. 1 Cor. 12.27. *The Church of Corinth* is called *his body*, and *the Church of Ephesus* is called *his house*, Ephes. 2.22. Therefore in that society of professours wherein we worship God, by vertue of his institution, we have as much as if *the whole family of heaven and earth* were met and only they; and in case a man be justly and orderly cast out by the Church, the sentence is as dreadful and falleth as heavy upon his soule, as if Christ and all his Saints and onely they had passed the sentence: so saith Christ, *Matth*. 18.18. *Whatsoever ye bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven*. And as such a society of

Christians is *his body*, so they *meet together in his name*, (for those who are his body are invested with his power and authority) although some of them so meeting, as to their personall state and condition, are not *his members*. So also is it in the ministers of the Church, though in themselves they are subject unto errour and infirmitie as others are, yet by vertue of a like institution of Christ, in the /174/execution of their function, look what truth they are able, by such gifts as they have, to fasten upon our understandings, it cometh to us *in the name of God*, and in the same *authority* as if *Christ* himselfe had spoken it unto us.

For a further clearing whereof, let it be considered, that because the *ministration of the New Testament is a ministration of the spirit*, 2 Cor. 3.8. therefore not onely the *Apostles* and *Evangelists*, but also *Pasteurs* and *Teachers*, who also are given by Christ *for the work of that ministry*, (as hath been shewed) are *ministers not of the letter but of the spirit*: For which cause also the Apostle saith of all the Saints in the *Churches of Galatia*, concerning whom we cannot suppose that they were all converted by Apostles, that they had *received the spirit by the hearing of faith*, Galat. 3.2. Which being so, it may be truly said of us, that even in their ministry we are made partakers of the Holy Ghost, and that in their teaching, so far as we are fruitfull hearers, we are taught by God himself, who therefore may very well be said to receive the word from such ministers, as spoken unto us by them in his name and as in his stead.

Now by that which hath been said I suppose it doth appear, that albeit there are none that can pretend infallibility, yet that they may be true *ministers of Christ*, who may speak unto the people *in his name* and as *his Ambassadors*.

Learn from hence also how much they are mistaken on the other side, who because of the Spirits teaching promised to beleevers cry downe *humane learning* as unnecessary in a Minister of the Gospel. The spirit of God we see makes use of ordinary gifts; Yea those who are not beleevers may be meanes to /175/ build up those who are. As some of those who perished by the flood did help to build the Ark, wherein the Church was saved. Many such will at the last day say, *Lord, Lord, have we not prophesied in thy name, and in thy name cast out Devils?* Matth. 7.22.

Were we to expect such wayes of Revelation, whereby Apostles were enabled in their work, yet humane learning would not be uselesse to us. The spirit of God knows how to make use of all advantages it findes in nature, whereof this is one. The Apostle *Paul*, as he was *brought up at the feet of Gamaliel*, so he makes use of his learning in his ministry. Much more now those extraordinary wayes are ceased, is it usefull in the Church of God. Thereby the understandings of men are exercised and enlarged, and they made more able to search into, to understand the Scriptures, to instruct others therein. The spirit of God hath made great use thereof in overthrowing and confounding Antichrist: and as the Church is built up by use of ordinary gifts, so will he use it stil to carry on his work to more perfection.

As by the Sonnes speaking God hath brought down the knowledge of himselfe to our capacity, and that because in Christ he makes himselfe known to us in all the properties and affections of the humane nature, so accordingly the spirit of Christ worketh in us after the manner of man, even as the spirit of a *second Adam*, 1 Cor. 15.47 Therefore though he worketh *powerfully*, yet he worketh *sweetly*, and carries on his work

so as to take us in, and to make us active in what is done So our Saviour himselfe hath set out the manner of his working, *John. 16.13.* as hath been shewed; *He shall guide or leade you into all truth.* He taketh time also and worketh by degrees, he worketh also by meanes, and maketh /176/ use of mans reason, yea of every faculty in man, in carrying on his worke: and as by humane learning reason is improved, and taketh in more light, so also he works by that.

It is true that mans reason and the improvements of it by any learning whatsoever without the spirits sanctifying work, is but such a *light as is our darknesse;* in which case, by how much the more a man excells therein, so much the more is he insnared and intangled by his owne deceitfull heart; but being sanctified, they are a great advantage in the spirits work, both in us and by us. Learning may be abused, and the best things corrupted are the worst; but let not the abuse of any thing bespeak in us a casting off, or a neglecting of its necessary use: so should we debarre our selves the comfort of the choycest blessings in this World.

The Scriptures are to be a Christians chiefest study; *The Testimony of the Lord is sure, making wise the simple; Blessed is the man that maketh it his delight and meditation;* that hee may *know Christ and him crucified, unto a full assurance of understanding of the mystery of God, and of the Father, and of Christ, in whom are hid all the treasures of Wisdome and Knowledge,* as the Apostle speaketh, Col. 2.2,3. In comparison to and without which all other learning is little worth. And yet because this spiritual and heavenly wisdome so excells, it puts a value also upon the other, as being usefull and subservient thereunto; and so as those who are the true and knowing friends to this Scripture-learning cannot with reason be enemies to that. Let all professours of the true Religion and lovers of the truth be friends and cherishers thereof.

FINIS.

