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THE DOCTRINE OF INFANT-BAPTISME asserted;

And the main Objections of Mr. *Tombes*, Mr. *Fisher*, and Mr. *Blackwood*, and others, Answered:

Being the substance of divers Sermons Preached in *Dublin* before the Lord *Deputy*, and the Commissioners of Parliament, for the affairs of *Ireland*.

The *Second* EDITION
By SAMUEL WINTER *D. D.*
Provost of *Trinity* Colledge near *DUBLIN*.

Neh. 9. 8. Thou foundest his heart faithful before thee, and enredst into Covenant with him, to give his seed the land of *Canaan*.

Psal. 25. 14. His secret is with them that fear him, to make them know the Covenant.

Isay 65. They are the seed of the blessed of the Lord, and their offspring with them.

Acts 1. 14. ——— *Cum uxoribus & liberis.*

Tanto magis pro infantibus loqui debemus, quanto minus ipsi pro se loqui possunt. Augustin.

London Printed for *John Crook*, at the Sign of the Ship in *Pauls* Church yard. 1659.

To their Excellencies,

CHARLS FLEETWOOD,

Lord Deputie of *Ireland*;

AND THE

Lord HENRY CROMWEL,

Commander in chief of the Forces in *Ireland*.

My Lords,

IT was a saying of *Luther*, Let me hear ill as a malefactor, *&c. Modo impii silentii non arguar*, so that I be not accused of sinful silence.

The doctrine of Antipædobaptism was preached in many places in IRELAND, and I again and again challenged to dispute this point; therefore I resolved to give place to none such, no

not for an hour, (it being urged as a thing so necessary to salvation by many) that the truth of the Gospel might continue with us, as *Paul* speaks of Circumcision, *Gal.* 2. but did publickly disown that way and practice which though watered by the foot of man, as Ægypt: yet was never watered by the dew of heaven, as Canaan) & accordingly I found (blessed be his glorious grace who delighteth to breath in such poor worms as I am) more of Gods presence in the publick dispensing of that Ordinance of infant baptism, (assuring me by his spirit that he would own it and bless it to the babes) than ever I did in all my days these eight and twenty years since I entered into the Ministry; to which I was called from my childhood, and assured I should win many souls. This I speak in humility of spirit (as knowing my self to be the chief of sinners) not to magnifie my self, but to magnifie mine Office, as *Paul* doth in the first and second Chapters to the *Galatians*. *Paul* knew that those teachers could enervate his authority and make his calling void, his doctrine would be slighted and made of none effect; therefore he labors to prove by many Argumen-

th

that he was called from heaven to the Ministry; especially by the good success the Lord gave, *I was* (saith he) *sent to the Gentiles, as Peter to the Jews: for he that wrought effectually by Peter to the circumcision, was mighty in me towards the Gentiles. Gal.* 2. 7. 8.

In these lines I look at Christ as standing by, and overlooking what I am doing, who well knows with how many prayers and tears I have looked upon the several texts mentioned in this Treatise; (for I often think, what would Christ say to such a text if he were to preach on such a subject? or will Christ own his or that truth another day?) begging of the father of lights, from whom every good giving and perfect gift doth come, that he would lead me into all truth; and not suffer me to build upon his foundation, wood, hay, and stubble, least the day should discover it, and I suffer loss either of my labor or crown making it less massie and weighty, not having so many pearls in it) another day. And am assured that those prayers shall not prove abortive: for the prayers of the saints dyed in the bloud of Christ are of eternal efficacie; there being a necessity and tie lying upon Je-

hova that they should be fulfilled in due time, *Acts* 1. 16. However if Christ take pleasure in me, here I am: if not, let him do with me what seemeth good in his sight.

I have not affected enamel'd phrases, and words of mans wisdom, (which perhaps are expected from one in my capacity) but with as much plainness as I could, I have held forth the truth as it is in Jesus. The riches of Greece did not consist in words, said *Demosthenes* of old. Therefore I had rather say *Osum* than *Os*, with Austin, least I should not be understood. *Cibus simplex est optimus*, the plainest meats nourish most. We say of a diamond, *Quicquid absconditur perditur*; for truth is like to Adam, never so glorious as when it's naked. Therefore, saith the Apostle, we use plainness of speech. 2 *Cor.* 3. 12.

If any be offended, I say, *Præstat ut scandalum admittatur, quam ut veritas amittatur.* And with *Seneca*, *Mallem boni viri famam perdere, quam conscientiam.* For we are set for the defence of the Gospel, and the appertenances thereof, (*Phil.* 1. 17.) and therefore may not with hold our testimonie from the present truth, (*i.*) the truth of this age, (though never

so

so much opposed) what ever the event may be.

I have without gall or bitterness to any, as I hope, managed this controversie, truthing it in love, ἀλη θευοντες δὲ ἐν ἀγάπῃ, *Eph.* 4 (for truth needs not passion) desirous to weep and bleed over such souls who are contrary minded, (over whom Christ hath bled) as *Paul* speaks *Phil.* 3. 18. If at any time God will give them repentance to the acknowledgment of the truth; that they may recover themselves out of the snare of the devil, who are taken captive alive at his will.

However though many will not own this disgraced truth, I am assured that Christ will own it another day, and then truth will be truth: in the mean time put it in the open field and let it work out it self, which doubtless it will; for all truth is from the spirit, which onely is able to make way for it in the hearts of the sons of men, and to batter down those strong holds, even those royal forts of the imagination and will, that stand out in opposition to the truths of Iesus.

My dearest Lords! I ow no less than my self to you, for that tender love you have ever ex-

pressed to me; therefore having nothing else to give, worthy of your acceptance, I give my self to you. Many have given more, but none ever left less to himself: and as a token of mine endeared affections to your Honors, I humbly present this plain discourse to your Honors patronage, being the first fruits of my labours; and leave it in the hand of the spirit to bring it home to the souls of all into whose hands it may come, assuring my self, I have a friend within them, the spirit I mean, (if they be Christs) that will eccho to, and close with the spirit that is without. But if I prevale not with those that are otherwise minded, (as I have little hope, seeing God doth not usually recall such, but suffers them to go on in the error of their way) my earnest prayer to God shall be, Father forgive them for they know not what they say, and they do they know not what.

My Lords, Your

Honors humble Servant,

Samuel Winter.

The Table.

Act. 2. 38.

OBserve, The former duty, *viz. Repent,* is in the second person, the later in the third person, admitting of a greater latitude. *Let every one of you,* (that is, you and yours) *be baptized.*

Doctrine. *That the baptizing of infants of believers, is according to the institution of Jesus Christ.*

Baptism is a washing; so the word in greek signifies. Thus the word in the hebrew, 2 *King.* 5. *Ittibal erchatz, Nonne lavabo in iis? Targ.* Thus the word is used in the *Arabic, Ethiopian* and *Syriac* tongue.

First Argument *(pag.* 18.) *Is taken from the command of Christ,* Mat. 18. *Go disciple all Nations. By* nations *is meant men, women, and children, according to the manner of the Jews, which was to baptize the children of Jews and Proselytes, as well as others.' pag.* 19. Sed et nunc qui ex gentibus circumcisis ad Judaismum veniunt, ab ipsis baptizantur; et hujus baptismi Judaici meminit *Scholiastes* ad *Juvenalem.* Intellectu facilè est ablutionem hanc fuisse inter vetera instituta; orta, ut arbitror, post magnum diluvium, in memoriam purgati mundi. *Grot. in Mat.* 3.

That children are called Disciples, see page 20.

Act.

Act. 21. 21, 25. Mat. 21. 15. *compared with* Luk. 19. 37. *Where children are called disciples.* Mat. 27. 57. ἐμαθήτευσε αὐτῷ, *he was disciple to him.*

Second Arg. *Children are incovenanted, therefore are to be sealed with the initial seal of the Covenant. pag.* 23. Gen. 17. 9. *Thou shalt keep my Covenant therefore. Which words extend to us in the new Testament, for annexing the seal of baptism, as well as to Abraham his posterity for annexing the seal of Circumcision: for that is mentioned afterward, as in that of the Sabbath,* (4 Command.) *which though applyed to the Jew, yet it is to be extended to us in the new Testament.*

I do not say that the promise or Covenant simply considered, is a ground to us to annex the seal; but this I say, That a promise laid for the foundation of a duty, is equivalent with an expres command. Thus the Apostle, Act. 2 37. *comp.* Gen 17 9. *pag.* 28.

That children are incovenanted see a cloud of witnesses pag. 34. Esay 65 23. *They are the seed of the blessed of the Lord and their offspring with them.*

The promise made to Abraham (I will be thy God, and the God of thy seed) belongs to believers and their seed, Act. 13. 33. Rom. 2. 29. *Is he not the God of the Gentiles also? See pag.* 48. 11 Arguments.

That the Covenant made with Abraham was a Covenant of Grace, see 18 Arguments *pag.* 57. 2 Cor. 6. ult. *applied to the Corinthians.*

The old and new Covenant how distinguished, pag. 77.

Diverse

Diverse Objections answered, pag. 62. That children feel not the fruit of this Covenant, the fault is not in God but in themselves, in that they do not keep the condition of the Covenant, namely to receive Christ by faith. Perk. Non evertitur dei fides perfidiâ hominum. *Cal. in Rom. 3. 4.*

The Covenant of Grace is conditional, page. 89. whereof baptism is a seal; therefore Divines say, The external Covenant (or rather the external part thereof) may be broken, but the internal cannot. And whereas I admit of conditions in the Covenant of grace, I mean not by conditions such as are (1. the foundation of the Covenant; Or (2.) as by some are construed to be, ſc. the impulsive cause inducing and inclining the Lord to enter into this Covenant with us; Or (3.) such as are to be performed by us of our own power; Or (4.) such as are meritorious, and do destroy the nature of grace: But such as Christ hath freely undertaken to work in the elect, being generally propounded to all on the terms of the Gospel; which if accepted, render them and theirs visibly under the Covenant, of which baptism is the seal. Therefore I say, The Arminians may take as much advantage from the invitations of God to faith and repentance, as from the conditions tendered to the sons of men. Fidem poni ut conditionem salutem quidem antecedentem, sed electionem ipsam consequentem, nunquam à nostris negatum fuit, summâ verò cum religione traditum. *Ames. Though the condition of the Covenant of grace, as to man in himself, is impossible; yet through the power of Gods grace it's made possible and easie.*

Deut.

Deut. 30. Hujus promissionis evangelicę antecedens sive annexa conditio, poterat multorum animos deterrere: ac potius omnium si legis ἀδύνατον, in carne nostrâ, (ut necesse est) expendissent, cujus ἀδυνάτου inde à principio sermonis hujus conditionem Moses expresserat, dicens, Nondum dedit vobis Jehovah mentem ad cognoscendum. Nè igitur impossibilem conditionem propositam sibi à deo fuisse quererentur, commoditatem istius Moses his verbis explicat, Nam præceptum quod ego præcipio tibi, *&c. q. d.* Hactenus proposui tibi partem priorem fœderis, ut obsequaris deo; sed quia altera quæque pars fœderis est tibi necessaria, ut deus tuus quasi novo fœdere quod tamen reipsa unum est) suis partibus erga te defungatur, cum tu ipse non possis; et circumcidens cor tuum, inscribat ei legem suam & fœdus suum, ad obedientiam fidei. *Par. lib.* 2. *p.* 16.

No man of Coniah's *seed did sit upon the throne of David, as King, for ever, pag.* 91.

In the old Testament the Priests were to distinguish and separate between the holy and profane, Ezek. 22. 26. *So the word* (badal) *is used,* Gen. 1. 3. *He separated. pag.* 95.

Our Churches denied by the Anabaptists to be true Churches, and that Christ hath any Church communion with us. pag. 96.

Children of believers are truely and really under the Covenant, so far as it goes, (*pag* 99.) *though it be not fulfilled to them all in the utmost extent of it: however they are really covenanted and engaged to fulfill the Covenant made in their behalf.*

Chil-

Children have many benefits by that Covenant of grace. pag. 100.

There are promises for grace and to grace. pag. 104. & 105.

That Covenant made with Abraham was a Covenant of life eternal, for where is it said, Thomas or Mary, or this or that child shall rise to glory? yet by virtue of that Covenant all elect children rise to everlasting life, or else they rise not at all. We have but an inference for it, yet such as Christ himself approveth of. Mat. 22. 32. Act. 9. 22. συμβιβάζων, Collatis testimoniis demonstrans. *Beza.*

How the promises are made to the spiritual seed, and what it is to be born after the flesh. pag. 111. Act. 13. 33 *He hath fulfilled to us their children.* Fanatici quidem omnia ad allegorias trahentes, nullam hic generis sed solius fidei rationem habendam somniant: tali autem commento sacrum dei-fœdus exinaniunt; uti dicitur, Ero deus tuus & seminis tui: at sola fides (inquiunt) est quæ efficit *Abrahæ* filios. Ego autem contra excipio, qui *Abrahæ* filii nascuntur secundum carnem, spirituales quoq; censeri dei filios, nisi profanescant. —— Etsi hæreditaria fuit posteris *Abrahæ* vitæ promissio, multos tamen privavit sua incredulitas. *Calv. in Act.* 13. 33.

Children of promise are such as were born to Abraham according to promise, therefore all Isaac his seed (even Esau) though children of the flesh, were children of the promise. page 113. *Which promises were made conditionally with Ismael & Isaac's carnal seed, but established upon Isaac and his elect seed onely.*

Jer.

Jer. 31. 34. *From the least,*] *it cannot be restrained to the elect seed. page* 115.

Third Argument *is taken from Circumcision. See how far we may argue from Analogie. page* 117.

Circumcision a type of baptism in three respects. page 121.

Why Circumcision on the eighth day administered. page 122. *And why restrained to males. p.* 123.

Either Circumcision was a seal of the Covenant of grace, or else that Covenant had no seal at all annexed to it, which is not to be imagined.

Fourth Argument, *Children are members of the Church, therefore to be baptized,* Eph 5. 26 *That he might sanctify the Church by the washing of water.*

That they are members, see it largely proved from Rom. 11. *page* 127. *Where the Apostle speaks of the visible Church of the Jews cut off with their children and so to be reingrafted.* Rom. 11. 15. *God cast them away, but he never cast away real saints, or such as are part of the invisible Church.* Rom. 11. 1. *Hath he cast away? &c. Neither can they say, that they are broken off for unbelief, seeing that (according to the doctrin of the Anabaptists) they are not capable either of belief or unbelief; Therefore as children are broken off for the unbelief of their parents: so are they reingrafted by their faith.* Vide Calvini triplicem inquisitionem, in Rom. 11.

They cannot be said to be cut off from the Covenant of works. page 131.

Of such children is the kingdom of heaven, therefore enchurched. p. 133. Filii regni si non filii regis.

Profession of faith not essential to baptism. pag. 138. *as we see in Paul.* Act. 9.

Fifth Argument, *Some children are believers, therefore to be baptized.* Mat. 18. 5. *p.* 139.

Children have faith in heaven. pag. 141.

Sixth Argument, *As Abrahams house was circumcised, so are whole houses under the new Testament baptized, and that upon the account of the faith of the parent. By (house) is meant children throughout; therefore we say children were baptized. Lydia was baptized and all the children of her house.* Act. 16. 15. *page* 143.

The jailor was baptized with all the children of his house, as the Syriac renders the word Act. 16. 33. *He rejoiced with all his house, he having believed. So the Grek.* veri. 34.

Families, as families, are made the precedent for that administration.

Children are included in the parents. pag. 146. Act 11. 14. *with their wives and children.* Vetustissimus meus codex addit Τέκνοις. *Beza,*

Seaventh Argument, *Infants are capable of the grace of baptism, therefore of baptism it self.* Cant. 7. *Thy navel, &c. page* 151.

Use. *A disuasive from Anabaptism.*

First, Because it's not the way of God, for it's not of Gods planting. In 10 *Argum. page* 159.

Secondly, It's not of Gods watering. It hath been watered by the foot of man as Egypt, but not by the dew of heaven as Canaan. *In* 12 *Arg. page* 167.

ERRATA.

Page 5. *line* 28. *read*, baptizing and dousing or *&c.* *p.* 9. *l.* 5. *r.* for dipping sake? *p.* 11. *mar. for* Jerushalaim *r.* Jerushalajim. *p.* 15. *l.* 11. *f.* president *r.* precedent. *p.* 21. *l.* 15. *f.* but *r.* being. *p.* 30. *l.* 31. *r.* it at least; till. *p.* 35. *l.* 25. *dele*) *and l.* 28. *r.* generations.) *p.* 38 *l.* 6. *f.* elect *r.* seed. *p.* 42. *l.* 2. *f.* were *r.* was. *p.* 44. *l.* 13. *f.* brethren *r.* children. *p.* 45. *l.* 26. *f.* it *r.* that. *p.* 67. *l.* 1. *marg. r.* Gen. 15. 18. *p.* 70. *l.* 11. *f.* into *r.* in to. *p* 79 *l.* 22. *r.* for. *p.* 83. *l.* 10 *f.* those *r* these. *p.* 87. *l* 24. *f.* So that *r.* But. *p.* 102 *l.* 23. *f.* athing *r.* a thing. *p.* 107. *marg. f.* nagnor *r.* nagnar. *p.* 113. *l.* 25. *r.* these are determined. *p.* 116. *l.* 3. *r.* saints, *Joh.* 3. 26? *p.* 117. *l.* 30. *marg. r.* whitflaw. *p.* 118. *l.* 3. *f.* ceremonious *r.* ceremonial. *& l.* 14. *f.* a *r.* an. *p.* 119. *l.* 20. *f.* Mechech *r.* Meshech. *p.* 126 *l.* 10. *r.* therefore they are so now. *p.* 134. *l.* 20. *f.* invisible members *r.* visible *&c. and l.* 29. *dele* it. *p.* 140. *l.* 21. *dele* Arg *p.* 143. *l.* 18. *r.* again and again. *p.* 144. *l.* 1. *marg. f.* ut filias *r.* ut filius. *and l.* 17. *f.* lalem *r.* lahem. *p.* 148. *l.* 2. *f.* of the sacrificing of Abel *r.* of Abel sacrificing. *p.* 150. *marg. f.* Judicio *r.* Indicio. *p.* 151. *l.* 1. *dele* some. *p.* 164. *l.* 8. *f.* omns *r.* omnes. *p.* 165. *l.* 23. *f.* τίκτουσα τῷ *r.* τίκτουσα τῷ *p.* 166 *l* 23. *f.* discit *r* discet. *p.* 169. *l* 7. *r.* inlet of those. *p.* 175. *l.* 19. *marg. f.* dejectus est *r.* dejectus esse. *p.* 176. *l.* 10. *dele* they.

THE

THE MEANING OF THE Word, [Baptize.]

ACTS 2. *v.* 38.

Then said Peter *unto them, Repent and be baptized every one of you, in the name of* Jesus Christ, *&c. For the promise is to you and to your Children, and to all that are afar off, even to as many as the Lord our God shall call.*

WHen the day of Pentecost was fully come, (*vers.* the 1.) they were all with *one* accord in *one* * place, and suddenly there appeared unto them cloven tongues like as of fire, and it sate* upon each of them; this was misconstrued by some of the by-standers, who were at this time dwelling at *Ierusalem*, devout Men of every Nation under heaven, expecting the coming of the *Messias*; to whom many Proselytes of the *Gentiles*, that had embraced

* ἅπαντες ὁμοθυμαδὸν ἐπὶ τὸ αὐτὸ, every word speaks unity.

* διαμεριζόμεναι γλῶσσαι ὡσεὶ πυρὸς ἐκάθισέ τε, Discissæ linguæ sedit, it sate. An *hebraism*. This noteth Unity: though their tongues were cloven, as noting the variety of their gifts; yet there was but one and the same Spirit actuating them, for they spake with tongues as the Spirit gave them Utterance. Καθὼς τὸ πνεῦμα ἐδίδου ἀποφθέγγεσθαι αὐτοῖς.

ced the *Iewish* Religion, joyned themselves. To these joyntly both *Iews* and *Gentils*, *Peter*, as the mouth of the rest, speaks. (*You men of* Judæa, *and all yet that dwell at* Jerusalem, *v.*5.) These both *Iews* and *Gentiles* being pricked in their hearts, *Peter* exhorts to repent.

ἀποφθέγματι. *As the Spirit gave them to speak Apothegms,* (that is) Sententiously.

In the Text you have an Answer to the Question propounded *v.* 37. Wherein you have a double exhortation, first to *repentance*, secondly to *baptism*.

1. Repent ye, saith the Apostle, ye that are adult, who had an hand in crucifying the Lord Jesus. As he that hath a precious treasure, locks it up, and turns the key again and again to make all sure: So the Apostle (though they were pricked in their hearts, yet) he exhorts them to repentance again, that so there might be a thorough work.

2. *Let every one of you.* In the Greek it is ἕκαστος ὑμῶν βαπτισθήτω. The former duty enjoyned was in the second person, *repent ye*: this latter in the third, *and let every one of you* (that is, you and yours) *be baptized*: as admitting of a greater latitude than the former, *scil.* that of repentance, which Children were not capable of, as they were not guilty of that hainous act of crucifying the Lord of Life. I wave the former, and shall onely speak to the latter, *Let every one of you* (that is, you and yours, young and old) *be baptized*. Which is the meaning of the Apostle, as appears by the

Grammaticæ minutiæ non sunt otiosæ. Tam.

אין בתורה אצילו אות אחת שאין ההרים צורות תלויים בה. *Non est in lege vel unica littera, à quâ non maximi montes pendeant. Inquiunt* Hebræi.

the Argument by which he enforceth the exhortation, which is taken from the Promise or the Covenant (for those terms are equipollent) which, saith the Apostle, is to you and to your Children; to you *Jews* and Proselytes already called, and to the *Gentiles* which are afar off, when called, and to their Children; for there is the like reason to them; (as Proselytes and their Children) else to what purpose should he bring this Medium [for the promise is to you and to your Children] to back the exhortation, [and let every one of you be baptized] if Children were not included in that command? Which would render the Apostles Argument altogether inadæquate to his scope and purpose; but if we include them, the Argumentation is comprehensive of its end, and correspondent to its scope. So that the Conclusion from hence, is this,

That to baptize *the Infants of Believers, is an Ordinance of* Jesus Christ.

First, let me shew you what this baptizing is, and then give you the grounds of the Point.

First, It is a washing of a believer, or Child of a believer, with water, by a Minister of Christ, in or into the name of the Father, Son, and Holy Ghost.

1. I say it is a washing, because the word properly so signifies; whether it be by dipping into, or pouring on of water; sprinkling or wetting of the body. *Dan.* 4. 30. * *And his bodie was wet with* or from *the dew of heaven*, which fell upon it, not that into which he was douzed over head and ears. Thus the cloud dropped

* καὶ τὸ σῶμα αὐτοῦ ἐβάφη

on the Israelites, *Psal.* 77. 17, 18, 19. For what else is the meaning of that phrase [*he looked through the cloud upon the Egyptians*] but that the cloud was poured upon them? And surely then some drops must needs fall upon the Israelites; therefore they are said to be baptized into the cloud. And thus the sea was sprinkled on them, beating against the banks, *Mark* 7. 4. The washing of cups and pots, tables or beds, βαπτισμὸς ποτηρίων, &c. Tables or beds are washed by affusion or pouring on of water, rather than immersion or dipping: for if the cups and platters had been dipped, then the inside had been clean as well as the outside. In the 3. *v. the* Pharisees *eat not unless they wash*, compared with *Luke* 11. 38. * Its not probable that the Pharisees as often as they came from market, (whether it seems they went often, for they were such as loved greetings in the market-places) plunged themselves over head and ears, before they did eat any meat. *Heb.* 9. 10. *Which stood onely in meats and drinks and diverse washings*, βαπτισμοῖς, compared with *Lev.* 14. 18. *Num.* 19. and 31. 23. Now their washings or baptisms were by sprinkling or casting water upon the party washed, as well as otherwise: for *Heb.* 9. 13, that sprinkling the Apostle makes a species of the former washing. Thus saith the Lord, *Ezek.* 36. 25. *I will pour*

* Vide de ritu χειρονιπτίας, *Mumst. Fundenda est aqua tribus vicibus super manus. In primâ affusione sunt digiti levandi, in posterioribus verò demittendi.*

Thus *Elisha* poured water on his masters hands, 2 Kin. 3. 11. πυγμὴν νίπτεσθαι dicitur *ob digitorum in manuum elevationem contractionem, ac in pugni veluti speciem conformationē, ut putat Scalig. vel ob aquæ defluxum per totam illam brachii partem, quæ πυγμὴ dicitur, à digitorum radice seu propagine ad cubitum usq;. Cap.*

pour clean water upon you. Yea, what was the baptism of the Holy Ghost, *Acts* 1. 2. but the pouring out of the Holy Ghost? which is opposed to John's baptizing with water. And therefore I say, that though we should grant (which they cannot easily prove) that they went into the water in those hot Countries, sometimes as conveniencie served: yet its not necessarily concluded from the text that they were dipped, but that the water was cast upon them, rather than they cast into the water, according to the custom in some Countries to this day. Thus the water was poured on the Ark, 1 *Pet.* 3. 21. the like figure or antitype whereunto baptism doth now save us: Had the Ark been dipped in the water, all the world in probability had been drowned. Yea this pouring of water upon the party baptized doth better resemble the application of the bloud of Christ, which is rather done by applying it to us, through the Spirit, than our applying our selves to it.

There are two words put for dipping, βαπτίζω and βάπτω, the former signifies a dipping more light and overly, but never signifies to go to the bottom of the water; the other a plunging or covering the whole body under water. These are distinguished each from other, *Exod.* 15. 4, 5. κατεπόσαν εἰς βυθόν. This difference did the Greek writers make between baptizing or dousing, and casting under water; expressing by baptizing to be in the water as a bottle or ship, that is seldom or never overwhelmed. This appears plainly to be their mean-

John 13. 26. ἐμβάψας τὸ ψωμίον.

ing, by the ancient Oracle of the Athenians, * Ἀσκὸς βαπτίζη, δῦναι δέ τοι οὐ θέμις ἐστι. Baptize or wash him as a bottle in water, but do not drown him. The primitive word βάπτω signifies to touch the water gently, *Luk.* 19 24. where the top of the finger is put upon the water, there is baptism; the finger then may be said to be baptized when the top of it onely is dipped. Therefore it is remarkable, that when ever the New Testament hath occasion to express the act of dipping, it useth the word βάπτω, never * βαπτίζω: But when ever it hath occasion to express the sacred action of Baptism, it useth the word βαπτίζω.

* Beza in Matthæum.

* *In Verbis non tam spectandum ex quo quàm ad quid sumantur. Aquinas.* For the derivatives are often of a larger sense than the primitives.

Psal. 10. 77. *They that go down to the Sea in ships, see the wonders of the Lord.* Is the ship plunged all over, or are they under the water in the ship? So I say, a man may go into the water, though he do but *peditare. Eze.*47.3. Add to these 1 *Cor.* 15.29. *Else what shall they do that are baptized* (βαπτιζόμενοι) *for the dead?* Which words cannot imply dipping, whether you interpret them, first, of washing the bodies of the dead, *Acts* 9. *&c*; secondly, of that *vicarium baptisma*, as *Tertullian* calls it, when they were baptized over the Sepulcres or graves of those that died not being baptized; Or, thirdly, as *Calvin*, [for the dead] that is, *pro ijs qui jam mortui censentur, et qui de vita omnino desperaverint; sic Catechumeni, in morbum incidentes si imminebat certum mortis periculum baptismum petebant, ne ante migrarent ex hoc mundo*

mundo quam nomen Christo dedissent. Now what probability is there that such sick persons should be plunged in the Water?

Obj. *Christ was baptized into Iordan, when he was thirtie years of age.*

Ans. 1. I answer, he was baptized or washed at thirty years of age to answer the type, *Exod.* 29.4. For at that time the Priests were washed, when installed in their Office.

2. We say, that this was in the infancie of baptism, though Christ was no infant, for baptism mas newly instituted.

3. *In* or *into* in Scripture phrase are confounded. As *Luk.* 11. 7. *Ioh.* 8.26. & 11. 9.

John 9. 7. νιψαι εἰς τὴν κολυμβήθραν. In this they were not doused over head and ears, as appears by the Word.

4. Though we admit that translation, that Christ came out of the water, yet is it not said that he came from under the water.

Obj. *In your pouring on of water or sprinkling, part onelie of the bodie is washed.*

Ans. Mar. 7. 3. the Pharisees are said to be baptized, though their hands onely were washed; and the Jews are said to be circumcised, though one part onely were circumcised. *Naaman* was bidden go wash. Therefore by the word ἐβαπτίσατο so rendered in the LXX, I understand he washed in the river Jordan, according to the *command given him by the Prophet.

*λοῦσαι, which signifies not to dip, but to wash.

Obj. Rev. 19. 13. *Their garments dipt in bloud,* βεβαμμένα.

An. If you compare it with *Isa.* 63. 2, you will find

no difference; the text in *Rev.* 19, being but an exegesis of *Isa.* 63. for Edom is a type of Rome. The Question propounded in *Isa.* 63, in *v.* 2. is, *Why art thou red in thine apparel?* The Answer is in *v.* 3. * *I have trodden the Wine-press alone, and of the people there was none with me.——And their blood shall be sprinkled upon my garments:* therefore, I say the word in *Rev.* 19, βεβαμμένα, signifies besprinkled, as the Prophet holds it out. For what probability is there, that those warriors should dip their garments in blood?

* See the Hebr.

Quo sunt commaculatæ vestes, eo sunt aspersæ.

Obj. John baptized in *Bethabara* neat *Jordan*.

Ans. πέραν τῦ Ἰορδάνε, *non significat semper ulteriorem ripam, sed simpliciter* τὴν παράπλειαν. *Scil. Domum transitus quod ibi fluvius Jordanis trajiceretur, atq; filij Israëlis transirent* Glass. Which was a type of Baptism, through which we pass, & are solemnly admitted into the Church of God.

Obj. *John* 3. 23. John *was baptizing in* Ænon, *because there was much water there*; therefore it seems they were dipped.

Ans. By the way observe, that they who deny consequences, make use of them themselves; but blessed is he which condemneth not himself in the thing which he alloweth. But to let this pass, I answer, That John having multitudes coming to him, might well seek a place where he and his Disciples might at once be employed; and the multitude might better hear his Sermons, and see the Ordinance administered, than if performed under the shading banks of Jordan. * The reason assigned from the depth of the water, seems very unreasonable; for an adjunct equally common to diverse subjects, cannot be the formal

* πολλα ὕδατα many waters.

rimal reason of the wills determining it self to one
those subjects. Is it sense (judg ye) that John
ould leave Bethabara, where its certain much water
as, to baptize in Ænon, on this sole account and mo-
ve, because there was much water for? dipping sake.
le might have sought for a deep, and needed not seek
lany waters. Dr Worth.

2. In some places they were much put to it for
ant of water.

3. Ænon is found by Travelers to be very shallow.

4. Suppose they went into the waters, it cannot
e hence concluded that all did; for how unfit was it
r *Paul* with his sores to go into the water? *Acts* 16. 33. Mat. 3. 16. ἀπὸ τοῦ ὕδατος from the water.

5. Suppose they went into the waters, yet it doth
ot appear that they were dipped; but rather that the
ater was cast upon them, according to the custom
f some Churches at this day, as I formerly menti-
ned.

6. If they shall say that going into the water was
ipping, then it follows that they were dipped before
ey were dipped; for *Philip* baptized the Eunuch
ter they went into the water, and so they were twice
pped; yea as often as the Administrator goeth into
e water, so oft is he dipped or baptized, and so be-
mes a Sebaptist, if the going into the water be essen-
l to baptism.

7. Christ doth not appoint the measure of water,
r manner of washing, more than the measure of
ead or wine in the Lords Supper; it matters no
ore *quantum quisq; abluat, quam quantum quisq;*
comedat

comedat; though a refreshment of the Soul by the fulness of Christ, is very fit to be resembled by the quantity of the elements.

Obj. *Col.* 2.12. *We are said to be buried with Christ in baptism.*

Ans. It appears not (as hath been shewed) by the use of the word in Scripture, or the common use among the Græcians, that it signifies to be under the water: Christ had a baptism, but not such as made him sink under it, for his head was still above the water; neither is it said he came from *under* the water, but he came *out* of the water.

The Apostle saith *Rom.* 6. *We are implanted into the similitude of his death*, which is as much as our burial, but a plant is not put all over into the stock.

2. The pouring of water seems to answer the similitude of burying more aptly, which is done by the casting of the mold upon us, rather than by casting of us into the mold.

A man drunk in the *Savoy* lanis said to be under the water.

3. We are said to be * buried with Christ in baptism, in regard of the spiritual union we have with him in his death and burial; but if when a comparison is willing to go with us a mile, we compel it to go twain, why should they not continue under the water, as Christ did in the grave, three days together.

* Mr *Pas.* in *pag.* 8. saith that the word signifies to drown; But did Christ bid them drown all Nations, and promised to be with them to the end of the world in so doing? Hath he not engaged that he will no more drown the world with water, and doth he give his servants charge so to do? *Levit.* 1. 3.

4. To conclude, I do not believe that Christ had tied all Nations universally to that which is, 1. So dangerou

ngerous to health and life, as we see it in many; d therefore it might admit of a dispensation though were precisely commanded. 2. So inexpedient o-erwise, for saith the Apostle, 1 *Cor.* 11. *The wo-en must have a vail because of the Angels*, least they any uncivil carriage be offended; and is there t a great respect to given to modesty d civility in these ca-s, least Angels and en be scandalized? Therefore I rather dge the word signifies erly to dip or wash way of affusion; d that either way ay be used, especial- in hot Countries, ut neither of them necessarily enjoyned.

*Thus many words are used in Scripture in a double sense, צאן *Vox unica Lev.* 1.2. *ex ovibus sive capris.* 2 *Chron.* 3.6. Gold of *Parvajim* in the dual number, thence *Peru*; the word seems to imply that *Solomon* fetcht his gold from the East and West *Indies*. Thus *Jerushalaim* in the dual number, because the Citie had two parts, *Neh* 3.9, 12. *Luke* 1. 22, 62 κωφὸς signifies deaf and dumb, and so in this place; for if *Zachariah* had not been deaf, what need had they to make signs to him? So that we see, one and the same word may admit of diverse significations in the same place, and so intended by the Holy Ghost,

We have now shewed you how the word is used Scripture, and other heathen authors; and may e not at length retort, That he that knoweth not hat this word [**Baptize**] signifieth, and conse-uently what it is to baptize, is no justifiable Mini-er of Jesus Christ. But this is *Argumentum ad ho-inem.*

Thus much for the word βαπτίζω.

Secondly, I say baptism is a washing with water, *Acts* 8. 36. here is water, saith the *Eunuch*, there-ore they are much too blame that deny this. Those *Acts* 10 had as much of the spirit as any have, or

ever

ever will in this life, and yet were baptized; yea Christ himself submitteth to this Ordinance, saying *Thus it behoveth us to fulfill all righteousness*, and did experience the fruit of it; there being such a glorious presence at the celebration of that Ordinance, as never was vouchsafed to any before or since: Though there was no defect of any grace in him, required of him in his former state; yet a greater measure of the spirit was poured forth upon him, upon his baptism in order to his ministery.

Thirdly, It is the washing with water by a lawfull Minister. * *Matt.* 28. 19 *Go Ye and teach all nations, baptizing them*, &c. Such as are commissioned to preach, are authorized to baptize; those having a command, have a promise also annexed, of Christs special presence to be with them to the end of the world. But he that hath no such Commission cannot challenge any interest in that promise; therefore the baptism of private men, and such as are not called to the work of the ministery, is a meer nullity.

* *Oportet nos baptismum de manu hominis non aliter suscipere, quàm si ipse Christus propriis suis manibus nos baptizaret.* Luth.

Christus non baptizavit Joh. 4. 1. *Hæc fuit intentio Domini, ne quispiam ideo se sanctius baptizatũ putaret, quod a ministro sanctiore baptizaretur.* Aug.

Though there was the matter and form of baptism in that of *Athanasius*, namely a child baptizing other children; yet there wanting a lawfull instrument authorized to the work, the baptism is no baptism; and therefore in that case, such as were baptized by him were to be reba-

The efficient cause is essential to the constitution of the effect, in some things.

Quid si verba Psittaco proferantur? Impurum os: Psittacus non loquitur sed garrit; non est verbum quod ab illa pronunciatur, λόγος. *enim est* τοῦ λογικοῦ *tantum.*

baptized. I say then by a lawfull Minister, For ilities are not sufficient to authorize any for the blick dispensing of the word ordinarily, unless cy be proved and approved first, and so set apart the work of the Ministery, 2 *Tim.* 3. 10. *Let these o first be proved, and then let them use the Office of Deacon.* Mind the word *also*, (for there is much vinity in conjunctions as well as pronouns) which ord implies that Ministers are first to be tried, and set apart to the work, (as appears by the 1, and 2 *rses*, where he speaks of a bishop or Minister) *cts* 13. 3. before they take that calling upon them. Christ himself (that was better qualified for the ffice of a Mediator, than all the Angels in heaven d men on earth, yet) durst not undertake it till he s called as Aaron, *Heb.* 5. 4. As the Father sent , saith Christ, so I send you; Christ had his Com- ssion from his father, as the Apostles had their Com- ssion from him.

No doubt but Butchers and others might have as ch skill to kill the sacrifice as the Priests had, but t was no warrant for them so to do.

Corah with his hundred and fifty Princes, famous the congregation, men of renown, and (as it seems) ll reputed of among the people; rose up against oses and Aaron, saying, Ye take too much upon u, seeing all the Congregation is holy; making no tinction between Moses, ron, and the * rest of the ngregation. Therefore y usurped the Priests office: But upon this the

* Num 26. 10. *For a sign*, they are for a sign to all to this very day.

Lord

Lord appears, and makes such a distinction betwe
them and the Priests, as never was made before; t
the earth opened her mou
and swallowed them up. No
least any should pre-end th
is an Old Testament * proo
the Apostle Jude tells you
the like in the New Testa
ment, They perished in the gainsaying of *Corah*, *Ju*
11. Whence observe,

* *John* 10. *All that came before me* are *Thieves and Robbers.* Observe, he doth not say they were, but they are. God looks at such as Thieves and Robbers in hell to this very day, that ran before they were sent.

First, there were in Jude's time such as denied th
office of the Ministery.

Secondly, the hand of God was signally on them.

In some cases private men may; 1. In time of necessity, when there is no other means to be had. Or, 2. In times of Persecution, when the ordinary dore of enterance is shut; as appears in that instance of WALDUS *Rev.*14. a Merchant of *Lyons.*

As private men may n
publickly dispense the wor
in an ordinary way: so ne
ther may they administer th
Seals. For to whom Chri
gave commission to preach, t
them gave he commission t
baptize, and to them onely, *Mat.* 28. *Go Ye and tea*
all nations, baptizing them, &c. *And lo I am vvi*
you allvvaies to the end of the vvorld. We ha
(blessed be God) a command, and a promise of h
presence; they have no such command, and therefo
I verily believe they find little of the presence of G
in their administrations, either for conversion or
therwise; I am sure they cannot challenge much
the hand of God; For *had I sent them* (saith t
Lord, Jer. 23.) *they should have profited this peop*
had they stood in my council, and not ran before th

vvi

ere sent, (running away, as he said, with the emp- cart) *they should have turned them from their l waies.*

As for our Pædobaptism, if it have nothing of Gods pointment, neither administrator, matter, form, ht subject, nor end, surely God would not own it e hath from heaven many a time and often.

Obj. Ananias, *Acts 9. 10. being a Disciple, ba- ed.*

nswer, 1. He had a special command for the bapti- g of *Paul*, let them shew the like president. Iud. *6. 20. er thou.* Thus the command made it lawfull, which hout a special command had been unlawfull.

Secondly, It appears by the Ecclesiastical Story, was a Minister of Jesus rist, * and so indeed this d [Disciple] in hebrew ut for a teacher.

* See Corn. à Lap. in Act. 9. First one of 70 Disciples, afterwards fixed at *Damascus*.

Thus much for the third head.

Fourthly, It is the washing with water, in, or the name of the name of the Father, Son, and y Ghost. *Acts 19. v. When they heard this, they re baptized in the name of the* Lord Jesus.

will not deny but that there being an error in the ndation, there may be a rebaptization; it is very pable to some, that those Disciples were baptized of *l*, seeing that they were not baptized into the e of the Holy Ghost.

They being asked whether they had received the Holy

Holy Ghost, *that is, the gifts of the Holy Ghost. They answered, they knew no whether there were an Holy Ghost or no; which words imply the existence or subsistence the of third Person in Trinitie.

* Though others take it in another sense, see *Joh.* 7. 39. *The Holy Ghost was not yet* (given) is added to the text.

Ambrosius *sentit illos adulterino baptismate sub nomine baptismi Johannis, non tam tinctos quam sordidatos.*

See Mac. Musc. Zanch. Deodat. *Erg. Nihil est in verbis, cur non equè esse* Lucæ *ac* Pauli *verba existemus, nam quod ad particulas illas græcas attinet* μὲν & δὲ, *sæpius in Scriptura legitur et* μὲν *sine* δὲ *subsequente, et* δὲ *sine* μὲν *præcunte* Rom. 3. 2. n. 10. 1. Col. 2. 17. Luk 11. 39. Act. 11. ἀκούσαν τὲς δὲ ταῦτα ἡσύχασαν *et tamen* μὲν *non præcesserat.* Macc. Quere, whether many Administrators in these days, deny not the second and third persons in Trinity.

2. Those were Jews, now many of the Jews did not rightly understand the doctrine of the Trinity.

3. It appears by the question *Paul* propounds *ver.* 31. Unto what then were ye baptized? Now no man is baptized into the gifts of the Holy Ghost, but into the Holy Ghost himself.

4. If that new interpretation be admitted, there is a tautologie; for who doth not by the words going before (John *verilie baptized with the baptism of repentance, v.* 4.) understand that they were already baptized by John, *v.* 3.4. To what purpose then should he say in the 5 *v. When they heard this, they were baptized into the name of the Lord Iesus? Calvin* seeing the force of this Argument, saith, They were baptized with extraordinary gifts of the Holy ghost. But that is exprest in the words following, when *Paul* laid his hands on them.

5. That interpretation overthrows the grammatical sense of the words, and seems to render them vo

of common sense; for the words spoken by *Paul* to them, are in the second person, whereas these words [*they were baptiz'd in the name of the Lord Jesus*] are spoken in the third person; Therefore cannot be the words of *Paul* to them, but of *Luke* concerning them; else the Apostle would have said [*when* ye *heard this*] and not as we have them [*when* they *heard this.*] Besides it's somewhat harsh to make the people whom *John* baptized, and those twelve Disciples of *Ephesus* the same persons: For the pronouns *they* and *they* in the 4 and 5 *verses*, upon that supposition that both are *Paul*'s words, cannot be understood but of the same persons, (as is well alledged by some) Therefore these words [*when they heard this*] must be taken as the words of *Luke*, not of *Paul*; importing the baptism of these Disciples upon the preaching of *Paul*, and not of *John*.

6. The Apostle, *Act.* 19 4, doth plainly declare, That *John*, when he baptized, did say that they should believe in him that should come after him; which *Paul* interprets to be meant of Christ Jesus. But if *John* had baptized in the name of the Lord Jesus explicitly, why did not *Paul* say so, rather than to say that he baptized them, saying unto them, that they should believe in him that should come after him? Whosoever therefore shall destroy the foundation, denying the Trinity and depraving the form of baptism, their baptism is invalid.

In this sense some understand *Cyprian*, denying the baptism of such Hereticks which erred in Fundamentals.

Thus much of the Definition.

We pass from the definition to the Arguments for Infant-baptism. The first Argument is taken from the command of Christ, *Go and disciple all nations, baptizing them in the name of the Father*, &c.

1. By nations is meant Men, Women and *Children*, which are a great part of nations, and must needs be included in the command; for when *David* exhorteth all people and nations to praise the Lord, he afterwards explains himself, *Young men and maidens, old men and children, let them praise the name of the Lord. Psalm* 148 11, 12, 13.

2. We know when the nation of the Jews were made Disciples and circumcised, their Children also were made Disciples, that is, such as were admitted into Christ's School; for a child is accounted a scholar the first day of his admission; and such did Christ undertake to teach, *non quia docti erant sed ut docti essent*; discipling being not of persons already taught, but that they might be taught.

3. In the words of the text, all nations are opposed to that restriction of it to the Jews; the commission of the Apostles being enlarged as to the gentiles; therefore Children are included in it, as they were formerly.

4 * God speaks of nations universally, and gives no restraint, no determination of limitation unto any sex or age; therefore all are included.

5. It's

* *Quicquid de universali aliquo universaliter dicitur, id de omnibus sub isto universali contentis dicitur. Vel, posito toto generali, pars ejus negari non debet.*

5. It's a national dispensation, and from a national dispensation no intire species ever was exempted.

6. The * manner of the Jews was to baptize the Children of Jews and Proselytes. *Ex.* 19. 8. *they were all baptized* or washed. Thus *Gen.* 35. 2. Jacob caused the women and children to be baptized; for baptism or washing among the Jews was a known Rite, solemnly used among them for the initiating of Jews and Proselytes into the Covenant. Therefore the manner and form of baptism with the subject thereof, being well known to the Jews, they enquire not of John concerning those things, *John* 1. 25, but onely question his commission. This Jewish custom Christ turns into an Ordinance, that he might quietly usher it into the world, not expresly mentioning the children, but including them in the general; the right of children to the Seal being granted, and not at all questioned by them.

* A stranger that is circumcised (saith *Maimonides*) and not baptized, or that is baptized and not circumcised, is not a Proselyte till he be both circumcised and baptized.

And in the Talmud (as Mr. *Lightfoot* observes) they baptize little ones by the appointment of the Consistory. The hebrew gloss upon the place saith, If he have not a father, and his mother bring the child to be Proselyted, they baptize him, because there is no Proselyte without circumcision and baptism.

Hence it is that a Jewish Proselyte in *Arrianus* is called βεβαμμένος, *a baptized person.*

Thus then I argue, Nations discipled are to be baptized, But the children of believers are a part of nations discipled: Therefore they are to be baptized. *That they are called disciples it appears

* See *Mat.* 10. 42. *Mar.* 9. 41. Where these terms are confounded.

pears by *Acts* 15 10, *Why tempt ye God to put a yoke upon the neck of the disciples?* All they upon whose neck they would have layd this yoke are disciples. But they would have put this yoke of circumcision upon children: Therefore children in the sense of the Holy Ghost are here called disciples. Mind *v.* 1. *Except ye be circumcised after the manner of Moses ye cannot be saved*; those words, *after the manner of Moses*, include all Males whether young or old.

Act. 21. 21. with *v.* 25. and 6. 14. Those Myriads or many-ten-thousands were *informed*, *That Paul taught the Jews among the Gentiles to forsake Moses, saying that they ought not to circumcise their children*; but the Elders tell him, *as touching the Gentiles that believe, we have written and concluded that they observe no such thing*, that is, that their children should be circumcised: for the relative (περὶ τῶν) must needs be referred to the 21 *verse* where he mentions the circumcision of Children. Observe then he saith, *we have written and concluded* which words refer to *Acts* 15 23, *The Apostles, Elders & Brethren send greetings to the Brethren which are of the Gentiles*. It appears that the question was concluded as concerning the Gentiles and their children, (and not the Jews children) called there *Disciples*. The Apostles and Elders wave the question as concerning the Jews children, for as yet the Jews were not able to bear it, *Acts* 6 14; but they determine that the Gentiles should not circumcise their children

See *Act.* 21. 4, 5. *Finding disciples — they all brought us on our way, with Wives and children.* Where wives and children are included under the notion of Disciples.

children, or obſerve any of thoſe ceremonial Rites; ave onely that they abſtain from things ſtrangled, nd fornication, from things offered to idols, and rom bloud. So that it is as clear as the Sun, that by Diſciples, *Acts* 15 10, children are meant.

2. Children are ſuch as do belong to Chriſt, therefore they are Diſciples of Chriſt; for to belong to Chriſt, and to be a Diſciple of Chriſt, is all one in ſcripture phraſe. *Mat.* 27 57 with *Mat.* 10 42, * *Whoſoever ſhall give a cup of cold water to one of theſe little ones, &c.* Theſe are diſtinguiſhed from Prophets and righteous men, but called Diſciples.

* *Poculum aquæ frigidæ, quæ nullis expenſis eget, ſed facilè parabilis: frigidam aquam dixit, ut ne calefaciendi impendat laborem.* Chryſ. in Mat. 10. *Nam in uſu et deliciis fuiſſe potum aquæ calidæ apud antiquos, non ſolum hæc* Chryſoſtomi, *ſed et aliorum teſtimonia indicant.* Pin. in Job.

3. They are ſuch as Chriſt undertakes to teach. *Iſa.* 54 13, *all thy children ſhall be taught of the Lord.* *Jer.* 31 34, *they ſhall all know me from the leſt to the greateſt*, that is young and old. This promiſe is applyed (*Iohn* 6 45.) unto the people of God in the new Teſtament, whom the Lord doth engage to teach and incline their hearts to believe in him.

Obj. It is ſaid, *Go teach* (*Mat.* 28) *and then baptize*, that is, ſay ſome, ſuch as are made Diſciples by the teaching of men.

Anſ. 1. We deny that it's neceſſary they ſhould be taught of men before they be baptized; *Paul* was not taught by man when he was baptized by *Ananias*; it's ſufficient to us that the Lord engages to teach us and our children.

2. In ſcripture we ſay there is no priority or po-

In Scripturâ non datur prius & posterius.

steriority; therefore from the priority simply the argument is not conclusive: But if they will argue hence, That they must first be taught by men; we retort *Mark* 1 4, *John did baptize in the wilderness, and preach the baptism of repentance*; where you see baptism is put before preaching.

*Matt. 28 19. πάντα τὰ ἔθνη ΒΑΠΤΙΖΟΝΤΕΣ αὐτούς. The antecedent to αὐτὰς is ἔθνη, per Synthesin. Thus *Romans* 9 24. ν. σκεύη ἃς. *Gal.* 4. 19 τεκνία μοῦ ἃς πάλιν ὠδίνω. Col 2. 19. τὸν κεφαλὴν ἐξ οὗ Caput ex quo Mat. 15. 4. παιδίον ν. 6. ἵνα τοῦ μισθὸν. John 16. 13. τὸ πνεῦμα —— ἐκεῖνος. Which notes the personality of the holy Ghost.

3. * If we precisely stick to the words, then women are excluded; for the word αὐτὰς is the masculine gender.

4. For the adult, we say teaching ordinarily goes before the administration of the Seal; but not so in infants: It was sufficient that *Abraham* was effectually taught, though his children were not as yet capable of instruction; notwithstanding as he, so they were all admitted to the seal of circumcision.

5. If the Lord had given a Commission to the Apostles, saying, Go teach all nations, circumcising them in the name of the Father; had this been inconsistent with Infant-Circumcision? I say no, but if the Lord say, Go ye, disciple all nations, baptizing them in the name of the Father, Son, and holy Ghost; why should any imagin that Infants are excluded? This word μαθητεύω signifies properly to disciple them, *q. d.* admit them into the school of Christ; thus the word is constantly used in the new Testament, as in *Mat.* 27 57, ἐμαθήτευσε τῷ Ἰησοῦ.

*He

*He was Jesus's *disciple*, or he was disciple to him. Where we see plainly, That relative discipleship may be admitted of in scripture. *Acts* 14 21, εὐαγγελισαμενοί τε τὴν πόλιν ἐκείνην, καὶ μαθητεύσαντες ἱκανοὺς; *having evangelized that city*, (that is, turned them into the mold of the Gospel) *and discipled a competent number, they ordained Elders in every Church*, v. 23.

* Heb. 7. 11 — *The people received the Law*, that is, were legalized, disciplined after a legal manner, νενομοθέτητο.

6. Making disciples being an aorist, hath the force of a future tense, and baptizing is of the present tense; therefore βαπτίζοντες seems to have the precedencie.

μαθητεύσατε. Βαπτίζοντες.

7. Though (make disciples) be first in order of words yet not of things: For he doth not say, Go make disciples and baptize them; but make disciples baptizing them: As if he had said, By dedicating them to God in that Ordinance, they are made disciples of Christ.

8. If children be left out in this commission, it is because, 1. They are not named, and so women are excluded also, for they are not named, αὐτὸς being of the masculine gender. Or, 2. Because they are not capable of being taught, and so of being Disciples of Christ. But the contrary hath been proved, That they are taught by God, and after they are come out of their infancie, are capable of being taught of men.

The Second Argument.

Such children as are incovenanted, are to be sealed

with the initial seal of the Covenant: But the children of believing Parents, are incovenanted: Therefore, They are to be sealed with the initial seal of the Covenant.

Si rem concedant quæ major est, cur non signum quod minus est? In omni enim Sacramento signum, id quo rem significatur, minus est quam Res ipsa Luther. de cap. Bap.

The first Proposition is proved *Gen.* 17 7, 9, *and I will establish my Covenant between me and thee, and thy seed after thee in their generations; for an everlasting Covenant, to be a God to thee and to thy seed after thee. Thou shalt keep my Covenant therefore, thou and thy seed after thee in their generations.* You see the Covenant is made by the Lord himself a ground of Circumcision. Now where we have a promise laid for the foundation of a duty, it is equivalent to any express command; seeing the will of God is as well known by promise or threatning, (*Jer.* 10 25) or necessary consequence, as by express command or example: Yea those words [*thou shalt keep my Covenant therefore*] extend to us also in the new Testament; but not as to circumcision, therefore to baptism. I would fain know whether by virtue of this covenant made with *Abraham*, the posterity of *Abraham* shall not be reinstated into that land? (*Mic.* 7 14,15 *Let them feed in* Bashan *and* Gilead *as in the days of old, and according to the days of thy coming out of Egypt will I shew unto him marvellous things.* Ver. 20, *Thou wilt perform thy truth to Jacob and thy mercy to Abraham, which thou hast sworn unto our fathers from the days of old.*) If so, (as I shall shew hereafter more fully) then these words

rords [*thou shalt keep my Covenant therefore*] can ot be meant of circumcision, (which was long since olished) but must needs be meant of baptism, hich cometh instead thereof; seeing there is no ther initial seal mentioned in the new Testament: hich seal of the Covenant, not onely the natural ed of *Abraham*, the Jews; but all his spiritual seed, he Gentiles, are bound to apply to their children y virtue of this command.

Had not circumcision been ceremonial, and ano- ner sign instituted instead thereof, no doubt it had een in force to this day. (As that of the Sabbath, hat is moral in that command, remains; though hat seventh day of rest from the creation be abo- shed, yet there is another seventh day instead there- appointed, which is the first of the last seven, as e other was the last of the first.) This then is mo- l in that of circumcision, That our faith is to be eld forth and professed to the world, by the dedi- tion of our children to God. *Gen.* 17 12.

He that is eight days old shall be circumcized. This no institution of Cir- umcision, (as is well bserved by some) but subsequent directory for the particular day.

Erg. *Exod.* 12, When he speaks of the circumcision of the children of Proselytes, there is no day limited for the observance thereof.

The institution it self we find in *vers.* 10, with- it any restriction to infancie that latitude, as comprising ales of any age. *omnis mas*, every male whether an or child shall be circumcised. Thus the new estament, *Gal.* 3 28, ἄρσεν καὶ θῆλυ, *male & female*; there-

See Ainsworth. *Num.* 9 6, 7, 8. זָכָר

there is no limitation of it, therefore it may as largely be taken as the word before mentioned, *Gen.* 17 10. We see then that the Covenant is still in force, and the command thereto annexed, *sc* That Infants should be sealed, onely the Seal of circumcision is turned into baptism.

Those males and females (*Gal.* 3 28) are equally priviledged according to the tenor of *Abraham*'s Covenant; for, saith the Apostle, we are all one in Christ Jesus, and if ye be Christ's then are ye *Abraham*'s seed, and heirs according to the promise: But children are Christ's: *Erg. Abraham*'s seed, and therefore consequently alike priviledged with *Abraham*'s children. Add to this the words of the Text, *Acts* 2. —— *And let every one of you be baptized, for the promise is to you* (Jews and Proselytes) *and your children.* This was the first open promulgation of the Covenant.

The Jews were so accustomed to that great personal promise [*I will be thy God, and the God of thy seed,*] as that there needed not any explanation of it; it being ordinarily put for the Covenant, and contrariwise the Covenant put for it. *Gal.* 3. 14, 17. *That the blessing of* Abraham *might come upon the Gentiles that we might receive the promise of the spirit.* Thus *vers.* 17, *This I say therefore, that the Covenant which was confirmed of God in Christ before the Law which was four hundred and thirty years after, cannot disanul, that it should make the promise of none effect.*

Sometimes the Apostle useth the plural Number

v. 16. *Now to* Abraham *and his seed were the* promi-
es *made*. Because this propo-
ition [*I will be thy God*] be-
ng the mother promise con-
aineth all other promises in
he womb of it. Thus *Rom.* 4
3. ἡ ἐπαγγελία, the promise, that
s, the Covenant made to *A-
braham*, is to be understood, being mentioned in
hat chapter no less than four times.

Observe, he saith, *to* Abraham *and his seed were the promises made*. Which relates to *Gen.* 17. For in *Gen.* 12. he saith, [*in thee.*] Yea, *Gal.* 3. 16. *The inheritance was given by promise*. Now in *Gen.* 12. 1. he only saith, he will *shew him* the land, but in the 17. he *gives* it.

This promise, saith the Apostle *Acts* 2, is to you
nd your children, and to the Gentiles (when called)
nd their children: To you Jews actually; (for
hey were not as yet cut off) and to the Gentiles in-
entionally, answering the call of the Gospel.

As for that * interpretation of sending Christ,
which is given by some; we * Mr. Tom his rev.
ay, It's improper to say, the promise *is*, for it was
lready fulfilled; (though it was included in *Abra-
am*'s Covenant) but as for remission of sins and
pouring out the spirit on them and theirs, they are
ncluded in that great promise, [*I will be thy God and
he God of thy seed.*] Thus the Apostle *Gal.* 3 14.
*That we might receive the promise of the spirit through
faith*. This the Apostle had chiefly in his ey: For
he giving of the *Messiah* was the great promise of
he old Testament; as the giving of the spirit is the
great promise of the new Testament. See *Luk.* 24.
49. *Acts* 1, 4, 5. and 2. 33. *Having received of the
Father the promise of the holy Ghost*. Compare *Acts*
10. 47. and 11. 16. and 15. 8, 9. *Giving them the*
holy

holy Ghost as he did unto us, and put no difference between us and them, purifying their hearts by faith. Which words shew you, that it's not meant onely of the extraordinary gifts, but of the ordinary gifts of sanctification: By *Spirit* then (*Act.* 2 37) he meaneth not so much, or solely, the extraordinary gifts of the spirit, as regenerating graces, with the degrees of them.

We have now proved the first Proposition, namely, That such as are in Covenant, are to be sealed with the seal of the Covenant. It remains that we prove the second, *sc.* That Children are incovenanted. For the proof of which, mind well the words of the Text, *The promise is to you and to your Children.*

Obj. The promise runs to children when they are called.

Ans. Calling in the Jews did not go before the Covenant, but followed after, as appears by *Act.* 3. 25. *Ye are the Children of the Covenant which God made with our Fathers, saying unto* Abraham, *and in thy seed shall all the families* (πατριαὶ τῆς γῆς, where children must of necessity be included, as the word imports) *of the earth be blessed.*

The promise was not made to their seed, because they did believe; but some of their seed did believe because they were under the promise: which promise reaches to spirituals as well as carnals, even to turn them from their iniquities.

To the Jew first and also to the Gentile was this promise made. The Jew before had a *jus ad rem*, but upon their repentance a *jus in re. Act.* 2 39. That being

ing suspended till they came in, and then the promise runs clear without any interruption.

2. The Apostle sheweth not onely that baptism cometh instead, but that it's administered on the same grounds *&c.* That God is our God and the God of our seed; we need not fear the seal is put to a blank; (because no visible faith appears) for here is a Covenant to which this seal of baptism is annexed, and the Covenant, I hope, none will say is a blank, to which the name JEHOVAH is added, that gives being to all those promises. Which name is so often repeated in *Jer.* 31, to shew that as he was known by that name when he brought them out of Egypt: So now much more in these later days, in bringing them out of all countries whether they are scattered.

3. An exclusion of their children would have exceedingly perplexed them, as is undeniably evident; they being conscious to themselves of that bitter curse which was pronounced by them, [*his bloud be upon us and our children.*]

4. *Act.* 2.41. They gladly received that word, namely, *the promise is to you and to your Children,* and therefore were baptized; by which it appears that they understood that their children were included in that Covenant. If then the Proselytes upon the receiving of the word were circumcised, they and their Children: then doubtless those and their children were baptized on the same ground.

4. Christ came not to loosen the Law, much less the Pro- λῦσαι τὴν γένεσιν ἐπαγγελίας τῶν πατέρων

phesies

phesiesand promises of old made to believers. *Rom.* 15 8. *To confirm the promises made to our fathers.*

Because this might be questioned, whether the Gentiles might be partakers with the Jews of the promises and their appertenances; therefore the Apostle doth abundantly labour to prove, by four several places of Scripture, That Christ is a minister of the Circumcision, to confirm the promises made to the fathers; and that the Gentiles might glorifie God for his mercie held forth in the same promise. See *v.* 9, 11, 12. I do not remember any place of Scripture, where the Apostle doth bring so many proofs as he doth in this one place, shewing that the Gentiles have an interest in the promises made unto the Jews; that so he might remove all scruples, and drive the nale to the head, and clinch it fast.

For he is not a God of the Jews onely, but also of the Gentiles parents and children, as he was to the Jews. *Rō.* 2. 29

For

First, If children in the new Testament had been left out, they had lost by the coming of Christ.

Secondly, The grace of Christ had been straighter in the new Testament than in the old.

Thirdly, Then what ground of hope had the parent to plead for his child? Or how may the child come in the name of his fathers God (which they were wont to do) pleading the Covenant, if he have no interest to it as from his parents?

6. We have sufficiently proved, That the Covenant runs in the natural line of believers, as to the outward administration of it; at least till it be cut off by

by parents or children, onely it is established with *Isaac*, and all such as are true *Isaacs*.

7. Except in relation to the Covenant in that place, *Act.* 2, there could be no occasion of naming Children: For,

The Apostle might have said, *The promise is to you, and those that are afar off, even as many as the Lord shall call*, without putting in Children, but he lets them understand, That, notwithstanding that bitter curse, [*his bloud be upon us and upon our children*] they were not as yet discovenanted, though the ax lay (*viz. Mat.* 3) at the root of the tree, ready to cut them off from *Abraham*, if they closed not with Christ.

8. That limitation to children when they are called, holds forth no more priviledge to the children of believers than to the children of Pagans; but how uncomfortable this doctrine is let the world judg.

9. Is not this strange doctrine, That the faith of the parent should set the child farther off from God? before they were near by the bloud of the Lord, but now afar off: In that very moment the parent believes not, the child is under a Covenant; in the next moment the parent believes, (for regeneration is in an *instant as generation is) the child is discovenanted; how comes this sudden change?

* *Generatio fit in instanti.*

10. The Argument so put as formerly is alledged, is no Argument at all; for whether the parent repent or not repent, in case the children be called, the promise belongs to them. If a Landlord should

move

move his Tenant to give up his old Leafe, (wherei
the lives of his children are included., which alſ
hath certain priviledges to him and his children) an
to take a new one in which his childrens lives ar
left out, having no more priviledges than mere ſtran
gers; could he rationally perſwade him to ſurrende
up the old Leaſe or grant, and to take a new on
from the benefit that may accrue to the Tenant by it
the lives of his children being left out in the Leaſe
And what force is there in this manner of arguing
judge ye. You and your children have been hetherto
under a Covenant of grace; now in caſe you believe
your children ſhall be discovenanted: but if hereaf-
ter they or any of the heathens ſhall believe, they
ſhall be admitted into the Covenant, but their chil-
dren ſhall be left out. Had this been of any force to
perſwade them to enter into the way of the new
Teſtament? Or to comfort poor ſouls, that doubtleſ
were much troubled about that bitter curſe, *his blood
be upon us and our children?* Would it not have dis-
heartened them for ever, and made them ſtumble a
that ſtumbling-ſtone?

Obj. This promiſe is meant of extraordinary
gifts.

Anſ. This ſalve reacheth not the ſore; they were
pricked and wounded in the very heart, and ſtood
in need of comfort to ſupport their fainting ſpirits
of a God to pardon, a Chriſt to ſave, a Spirit to ſan
ctifie and comfort; therefore we may not limit th
promiſe to thoſe extraordinary gifts: For wha
comfort had it been to them to tell them they ſhoul
receiv

ceive the gift of Tongues and working miracles? hen they hung over the chimnies of hell, (as I may speak) or the smoak of the damned, ready to be t into the everlasting flames, for ought they knew, ery moment.

2. It's to all that are a far off, to wit, Gentiles: ow all such do not receive any such extraordinary ts, neither have they any such promise; if so, ne in these days (for ought I know) are effectu- y called.

To put an end to this Text observe these 3 things.

First, The promises that are made to Parents are de to their children also; Children are under the he Covenant with their parents.

Secondly, A right to the promise is a ground of ht to the Seal: Or, being in Covenant is the ound of being baptized; for to whom belongs the venant, to them belongs the Seal of the Cove- nt. *Fœderati sunt signandi.*

Thirdly, * Upon the same ground that parents baptized, their children y and must be baptized: or there is the like reason the one as for the other) But parents are ba- zed because the promise is to them: Therefore Children may and must be baptized on the same ound because the promise is to them also. *q. d.* Ye ws that now repent and believe, be ye baptized th your children; for the promise is to you and

* *Ad quos causa legis proxima & immediata pertinet, ad illos etiam lex illa pertinet.* Tom. Exer.

to your children. The duty of being baptized e
tends as far as the ground or reason of it: But th
extends to Children: Therefore so doth the du
also.

WE come now to other Scriptures: F
with this great scriptu
(*Act.* 2) the body of t
scripture doth concurr.
Gen 17 7, and 28 4. *A*
give thee the blessing of Abr
ham *to thee and thy seed aft*
thee. Compared with *Gal*
14, *That the blessing of* Abr
ham *might come upon t*
Gentiles. This later text
explained by the former.

Abraham. *Nomina in futurum proposita nihil possunt in futurū promittere, sed quod nomen os Domini nominavit propheticum est futurorum.* Riv. in Gen. 17. *Datum fuit nomen pro signo effectus futuri, ut quotiescunq; occurreret nomen suum; revocaret in memoriam dei promissionem.*

Nomen Abrahæ *mutatum ante institutionem circumcisionis, ut liquido constaret pactum promissionis, non tantum ad unam gentem circumcisam, sed ad multas gentes pertinere.* Gat.

Lev. 26 42, *I will remember my Covenant wi*
Jacob, *and my Covenant with* Isaac *and with* Abr
ham. Observe how he ascends: He begins with *J*
cob, (Esau being cut off) from *Jacob* to *Isaac, (I*
mael being cut off) from *Isaac* to *Abraham.* Th
will he do when they accept of the punishment
their iniquity, that is, kiss the rod, and humb
themselves under the mighty hand of God; becau
and because (for so the original renders it) they
spised his judgements. Then saith the Lord, *ver.* 4
I will remember the Covenant of their Ancester
this promise relates to their last captivity, *ver.* 4
Compared with *Rom.* 11. 1, 26. 28.

Deut. 4 3, *If in thy later days thou return, he w*

not forget the Covenant made with thy fathers. Verse 37; *Because he loved thy fathers therefore he chose their seed after them. Cap.* 7, 8, 10, *ver.* 15, *Onely the Lord had a delight in thy fathers to love them, and he chose their seed after them.* In which Text observe, That God did shew favor to the Children for the Parents sake. *Deut.* 29 10, *Ye stand this day before the Lord, your little ones and the stranger that is in thy camp,——that thou shouldest enter into Covenant*, He speaks to them all as one man. *Neither with you onely* (that is, you and your Children here present) *do I make this Covenant: but with him also that is not here this day*, (that is, the * Gentiles and their Children unborn intentionally.) *Deut.* 30 6, *I will circumcise thy heart, and the heart of thy seed.* Compared with *ver.* 5, *I will multiply thee above thy fathers.* Which implies that this promise relates to their return out of their last captivity: *For this command which I command thee this day, is not hidden from thee neither is it far off.* This is a Gospel-promise as appears by the Apostle *Paul*, *Rom.* 10 6, *The word of faith is nigh thee*; (a word of command and a word of promise being promiscuously used in scripture phrase.) *Psalm* 111 11, compared with the 105 *Psalm v.* 8. *He hath remembered his Covenant for ever, the word which he commanded to a thousand generations. Psalm* 37 25, *I have never seen the righteous forsaken, or their seed begging bread. Vers.* 21, *He is ever merciful and lendeth, and his seed is blessed. Psalm* 47 9, *The vo-*

* Observe v. 13. *That he may be to thee a God as he hath sworn to* Abraham.

luntary of the people were gathered to the people of the God of Abraham. *Psalm* 86 16, *Save the son of thy handmaid. Psalm* 116 16, *Truely I am thy servant and the son of thy handmaid*; it appears not what his father was, but it seems his mother was a good woman, this Covenant as from his mother he pleads with God. *Psalm* 103 17, *But the mercie of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness*, (i. the performance of the promises) *to childrens children. Psal.* 102 28, *The children of thy servants shall continue, and their seed shall be established before thee.* This is a Gospel-promise for the continuance of their Children in their former state, as appears by the 17 *v. Thou art the same*, or, *thou art he*, (αὐτὸς) so interpreted and applyed to Christ, *Heb.* 1 10.

* Isa. 66 22, *Their seed shall continue before me.*

Psalm 112 2, *The generation of the upright shall be blessed.*

Esa. 29 23, *But when he seeth his children the work of mine hands in the midst of them, they shall sanctify my name. Esa.* 44 3, *I will pour my spirit upon thy seed, and my blessing upon thine offspring*, that is, their sons and daughters; according to that expression *Esaias* 22 24, *And they shall hang upon Him*, namely Christ, *the offspring & the issue*, that is, their sons and daughters. *Esa.* * 49 22, *I will sett up my standard to the people, and they shall bring thy sons in their arms, and thy daughters*

* נס *Significat signum, vexillum nauticum.* Matt. 24. *Tunc apparebit* [נס] *signum filij hominis.* Num. 26 10, *in signum. Hæc enim omnia illis in figurâ contigerunt.* Pag. Therefore by the *standard* we may understand *baptism*, because he saith, *They shall bring thy sons in their arms.*

daughters shall be carryed upon their shoulders. Compared with *ver.* 25, *And I will save thy children.*

Esa. 59 21, *My word and my spirit shall not depart out of the mouth of thy seed and of thy seeds seed for ever.* This promise shall be fulfilled in the later times, as appears by *Rom.* 11 27, *This is my Covenant with them when I shall take away their sins.* Compared with the former verse, *The redeemer shall come to* Syon, *and to them that turn from transgression in* Jacob. And then he tells them, *This is my Covenant with them, saith the Lord*; which he explains in *ver.* 21, *My word and spirit shall not depart out of the mouth of thy seed nor seeds seed for ever.* From whence observe, That the vein of election shall run along in the loins of the seed of the elect, and their seeds seed for ever; for that Church shall never be dischurched.

Esa. 61 9, *And their seed shall be known among the Gentiles, and their offspring among the people. Esa.* 65 23, *For they are the seed of the blessed of the Lord, and their offspring with them.* This is a Gospel-promise relating to the Jews. *Non laborabunt inaniter, neq; gignent liberos ad conturbationem, nam semen benedictorum à Jehova erunt, & prognati eorum. Piscat. They shall not bring forth children unto trouble,* (*q.d.*) their issue shall enjoy the like quiet and prosperous condition together with their parents, whereas formerly they were brought forth to the pestilence and the sword, *Hos.* 9 12, 13. The reason of this happiness of their children is given in the 23 verse, *For they are the seed of the blessed of the Lord, and their offspring with them:* So that by offspring he must needs

intend their natural issue, which is brought in as a medium to prove the former proposition, namely, That they shall not bring forth children unto trouble, or, εἰς καταράν, *LXX. i e.* to a curse. To say this is meant of the elect is improper, for it's all one as if the Prophet had said, They are the elect of the blessed of the Lord, and the elect with them; which is not sense.

Jer. 30 20, *Their children also shall be as aforetime, and their Church shall be established before me:* see the Hebr. This is a new Testament promise grounded on Christ, (who *engaged his heart to draw near to God, ver.* 21.) which shall be fullfilled in the later days. Then shall such as have scrupled this truth (*ver* 24.) consider it; for *God will then be the God of all the families of* Israel, *Jer.* 31 1, that is, parents and children.

If their children shall be as of old, doubtless as they were Church-members visibly owned by God in the old, so shall they be still in the new Testament: But to limit this text to their civil state onely, seems to be clear against the scope and purpose of the holy Ghost in these words, which is to shew the glorious and blessed condition of that Church. *Jer.* 32 39, *That they may fear me for ever, for the good of them and their* children *after them.* This prophesy is applicable to the Jews converted, *ver* 37, and is an implicit promise suitable to that of the V. Commandment, [*that thou mayest prolong thy days.*] Compared with *Eph.* 6 1. And so interpreted by the Apostle.

Ez. 16 21, *Thou hast slain my children whom thou*

hast

hast born to me, (for we are neither born nor reborn to our selves) God owns them for his own though their parents were Idolaters.

Ez. 36 11, *I will settle you after your old estates, and will do better for you than at your beginnings*, Or as some read it, *I will bestow benefits upon you more than at the first.* Then doubtless their children were not left out.

Ez. 47 14, *Ye shall inherit it one as well as another, yea, saith the Lord, the strangers with their children shall have inheritance with the children of* Israel *in that land of Canaan*, vers. 22. This is a Gospel-promise as appears by many arguments which I could produce; the land being but a type of the Church or heaven, in which children share with their parents.

Hos. 14 8, *They that dwell under thy shadow shall return.* This must needs include the children, which shall be made good, especially to the Jews, upon their last return.

Obj. These promises are made to the Jews, and can not properly be applied to the Gentiles with their Children.

Ans. They were made in Christ, in whom all the promises are *yea*, that is, affirmed; and *amen*, that is, confirmed to us Gentiles.

2. * They are so interpreted, *Act.* 15.16, 17. *Hos.* 2 23, compared with *Rom.* 9.24,

* See *Glas. Amos* 9 12, *Ut possideant residuum Edomi.* Junius את *per* cum *vertit; ut hæredes sint cum reliquijs Edomi, & omnibus gentibus quæ vocantur de nomine meo.* 1. *Ut non tantum Judæi, verùm etiam gentes reliquæ communi cum illis hæreditate perfruantur.* LXX *pro* יירשו *possidebunt, legerunt* ירדשו *requirent; unde illud* ἵνα ἐκζητήσωσιν, *pro* אדום *legerunt* אדם *homo; unde illud* τῶν ἀνθρώπων, *& addiderunt vocem* κύριον.

25. *Hos.* 12 4, *He found him in* Bethel *and there h spake with us* : So that the promises made unto Jacob are applicable unto us also. Hence it is that all the people of God (*Gal.* 6 16) are called the Israel of God.

If any shall say, That children in the old Testamen were ceremonially holy : The Apostle answers 1 *Pet* 2 9, writing to the twelve tribes scattered (*Iam.* 1. 1 they and their children were an holy nation.

Add to all these scriptures *Exod.* 20 5, *Shewin mercie unto thousands of the that love me and keep my com mandments.* I hope none wi say that the moral law or th promises thereunto belong ing are abolished. Here is promise made to those th worship God in the beauti of holiness, I mean in the pr rity of his ordinances; t such and their seed doth th Lord extend mercie. (which is a fruit of the Cov nant of grace not of works) The like phrase w have in *Timothy*, *Keep this command to the coming Christ*, that is, if thou shouldest live so long : So the world should continue to a thousand generation (which I suppose not, for *Mat.* 1 those three 14 g nerations took up a great part of the time from *braham* to Christ) God will make good his word t them, if they cut not off the entail of the promises.

Matt 1. *Abraham* is brought in as the first explicit Covenanter, to whom the promise was made; which runs along in the natural line to Christ, taking effect in some of his seed in every generation. But least this should be thought to be a typical Covenant abolished in Christ, whereas *Matthew* descends from *Abraham* to Christ, *Luke* ascends from Christ to *Adam*; to shew us that the Covenant extends to all believing Gentiles as well as Jews, even to all the Sons of *Adam*.

* When Princes offend their favorites are beaten : So when Parents transgress their children are punished.

Obj. * This is meant to those children th lov

love the Lord, and the contrary threatning to those Children which imitate their fathers vices.

Ans. 1. * If the command be so understood, then is there no pretence for children to complain, *The fathers have eaten sour grapes and the childrens teeth are set on edge*; if God did punish children onely for imitating their parents vices.

* Exod. 34. 7. *Utrumq; absolutè ponitur, Qui custodis misericordiam in millia, & qui reddis iniquitatem patrum filijs ac nepotibus.* Riv. Shewing mercie unto thousands, but visiting the sins of the parents upon the children to the third and fourth generation: The words are put absolutely, without restraining them to those that love or hate him, because they relate to the parents; so that doubtless the child may suffer temporal punishment for the fathers sins, as being a part of the father; but not eternal. *Ezek* 18.

2. If he spake of children hating God as their fathers, why might he not have said, Visiting the iniquitie of the fathers upon the children unto a thousand generatons, as well as to the third or fourth?

3. If the words be so understood, then is the force of the comparison lost; for he extolls his mercie above his justice, saying, *Visiting the iniquities of the fathers upon the children unto the third and fourth generation*, but, *Shewing mercie to thousands*: For the attributes of God are equal, ἐποδῶς *non* ἐφεκτικῶς.

4. What force were there in this dehortation; You parents take heed of idolatry, for if your children to the third or fourth generation committ idolatry, I will punish them? It is not to be imagined, that the wisdom of the father should argue thus irrationally: For so he should punish not so much the sin of the father as the sins of the children.

Let none say these are old Testament proofs, (intrenching

trenching upon the prophetical office of Christ) as if that which was written were not written for our learning; or as if Christ were not sent to confirm the promises made to the Fathers. *Rom.* 15.

We thought much that the Papists should make void and unlord the second Commandment, and the Bishops the fourth; but what shall we say to those that wave the old Testament, unless it be in such places which seemingly make for their own opinion; these have the leprosy in their heads, and therefore are altogether unclean: For doth not *Moses* expound Christ, and doth not Christ send the Jews to *Moses* for instruction? *Ioh.* 5 46, *Luk.* 16 31.

Let us come to the new Testament, (though we say there is no more inconveniency upon supposing of children in the new Testament to be in the Covenant than formerly; therefore to reject Infants now, is to condemn the wisdom of God in admitting them in the old) and hear what the Spirit saith unto the Churches; *Matt.* 22 32, compared with *Ex.* 3 6, *I am the God of* Abraham, *the God of* Isaac, *and the God of* Jacob. The Lord makes mention of this Covenant made with our fathers; for then he was about to bring them out of the land of *Egypt*; where in he failed not, but made good his word to a day though the promise was made four hundred and thirty years before, *Ex.* 12 42. It is a night much to be observed, wherein the Lord brought them out of the land of *Egypt*; if he had deferred to make good his promise but till the next day, he had (that may so say) forfeited his bond. *Luk.* 1 54, *He hath helpt*

holpen his servant Israel *in remembrance of his mer-*
cie, as he spake to our fathers, to Abraham *and his*
seed for ever. q. d. God in giving Christ remember-
ed his Covenant with *Abraham. V.* 72, *To perform*
the mercie promised to our forefathers and to re-*
member his holy Cove-
nant. Vers. 2, compared with the 76, *And thou Child shalt be called the Prophet of the Highest.* He brings in the child here, *q. d.* Behold the Covenant is made good to *Abraham* in this Child. *Zacharias* who was both deaf and dumb, as the word signifies and as it appears by the context, for they made signs unto him how they would have him called) I say, *Zacharias* triumphs in this, and magnifies Gods glorious grace, saying, *As he spake by the mouth of all the Prophets*; as if all the Prophets had but one mouth, being unanimous in their interpretation of the Covenant, *v.* 70, which Covenant was made not onely with *Abraham*, but with the fathers and their children; and shall we have a mouth to speak or a heart to think contrary to the sense and meaning of all the holy Prophets, which have been ever since the world began? Far be it from us, yea for ever far be it from us, that pretend we have the mind of Christ.

* ποιῆσαι ἔλεος μετὰ τῶν πατέρων ἡμῶν, i.e. *To shew mercie to our fathers*; the fathers are the objects of this favour. But what is this mercie and favour? The words following tell you, *To remember his holy Covenant.*

Act. 3 21, διὰ στόματος πάντων τῶν προφητῶν, *By the mouth of all the Prophets.*

Luke 19 9. *Salvation to thy house,* saith Christ to *Zachæus*, or here is a covenant of grace for thee and thy children; but mind how he alters the person.

For as much as he also is a son of Abraham; as if he would have standers-by, yea all to take notice, That though *Zacheus* was an eminent sinner and a Gentile: yet upon his conversion he and his children were included in the Covenant. *Gal* 4 28, *Now we brethren, as* Isaac *was, are the children of promise*; *Isaac* when an Infant was a child of promise, and so considered when that promise was made; which promise was confirmed to him and to his posterity: *We* then, saith the Apostle, (I and you *Galatians* with your brethren) *are children of the promise as* Isaac. This is the sense of the holy Ghost; But as then he that was born after the flesh did persecute him that was after the spirit: so it is now. There were then such as were born after the flesh, that is, the natural seed, who in course of nature came from *Abraham*. So is there now a fleshly seed of * believers.

Gal. 2 15, Naturâ Judæi.] *Non intelligit naturaliter esse immunes à corruptelâ humani generis, sed quia promissio hæreditariam benedictionem faciebat, ideò naturale vocatur hoc bonum.* Calv. in Gal.

* Rom. 11. 28. Dilecti propter Patres.] *Non quod dilectionis causam dederint, sed quoniam ab illis propagata fuerat dei gratia ad posteros, secundum pacti formam* [*Ero deus tuus & seminis tui.*] Cal.

If then there remains in the bosom of the Church children born after the flesh, then is there the privilege of Birth-holiness still remaining, seeing as it was then, so it is now.

Rom. 11. Children with parents were broken off from the Covenant; therefore they were under it. Yea, They with their parents at length shall be engrafted in again, as we shall shew hereafter.

Eph. 3. 8. *That the Gentiles* (that is, parents and children

ildren) *should be partakers of his promise*, namely at grand promise, I will be thy God and the God f thy seed; of which promise they are not partaers if so great a part of the Gentiles be excluded.

Add to all these Scriptures that of the 1 *Cor.* 7 14, *lse were your children unclean but now are they holy*; e question was not whether the marriage were wful, but whether they might lawfully live togeher, the one being a believer the other not. (therere to plead the unbelieving fornicator is sanctified y the believing whore, is improper; for the question as concerning man and wife, whereof the one was believer, whether those might lawfully live togeher.) This question was propounded to *Paul* beg grounded on that Text in *Ezra* 10, or 1 *Cor.* 5, is supposed by some.

Paul answers, *Let not the believing husband put way the unbelieving wife, nor the believing wife her nbelieving husband: for the unbelieving husband is nctified in the believing wife, & è contrà, else were ur children unclean, but now are they holy.* Sanctied, that is say some, they may lawfully converse gether as man and wife, else your children were egitimate. I have put the Argument as far as any that opinion have put it, but the words will not ar it sense; for Sanctification is never in all the ook of God used in that sense, and why should we mit of it here? We must interpret Scripture by Scripture, which is the safest way of interpretation; there is nothing hard in one place, but usually is explained

* Neh. 8. *Dabant sensum Scripturarum per Scripturas.*

explained in another.

* The difference between sanctified and holy is this, the one signifies a relative Act, the other an holiness in State.

Nihil hic erit difficultatis si sanctitatem intelligas nihil aliud esse quam spiritualem generis nobilitatem, & eam quidem non propriam naturæ, sed quæ ex fœdere manabat. Cal. in Rom. 11.16.

Every creature (saith the Apostle, 1 *Tim.* 4.5,) *is* * *sanctified by the word of God and prayer.* Here it signifies not only lawful but an holy use, and so it is taken in this 1 *Cor.* 7. But in the sense of some, the Pagans lawful relations & enjoyments are sanctified to them, which to assert is very absurd; for he only which useth all for God hath all things sanctified to him; therefore by the holiness of children the Apostle means federal holiness, according to Scripture phrase, *Ezra* 9. *The holy seed have mingled themselves with the people of the Lands.* To say the holy seed, that is, the legitimate seed, would imply that all those children of the heathens were bastards.

Dan. 11 28, *He shall have indignation against the holy Covenant*, that is, against parents with their children incovenanted.

2. The Apostle speaks to the priviledge of a believer which he had not before, [*now are they holy*;] priviledge, we know, is a peculiar benefit, appropriate to some, not common to all: but this is common to all the heathens, well known to them, much more to the Corinthians, that their children were legitimate.

But according to their sense they may live together, for their children are as holy as the children of heathens.

3. If we say by Sanctification is meant a lawful use, the Argument is a mere trifling, (*idem per idem*) for the question was, whether

they might lawfully live together? Yea, saith the Apostle, they may; for the unbelieving husband is sanctifyed in the believing wife, *q d.* They may live together, for they may live together.

Obj. The unbelieving wife is said to be sanctified as well as her Children.

Ans. She is said to be sanctified by him or in him, but not so as to be made fœderally holy, but onely sanctified to his use as all the creatures are; for sanctification is a word of relation used with reference to persons, but the word, holy, in the 1 *Cor.* 7, signifies an holiness of state, but, saith the Apostle, they are *holy*.

Thus we have abundantly proved the minor proposition, namely, That the Children of believers are incovenanted, therefore we conclude, That the Seal of the Covenant belongs to them.

O then! You that are spiritual, that have the testimony of Jesus, which is the spirit of Prophesy, so as to understand the Propheſies; consider what I have said, and the Lord give you understanding in all things. We are compassed (as you see) round about with a cloud of witnesses, Now the Lord grant we be not like the Egyptians, looking at the darksom part of the cloud, (as many do) and not the lightsom part; but that this cloud may be as a cloud by day, and as a pillar of fire by night (even in that night that is coming fast upon us, the shadows of

It was one and the same cloud (*Exod.* 14 23) which was light to the Israelites and darkness to the Egyptians: Even so one and the same scripture to some is dark, and to others full of light; because they have not the light within to see the light without *John* 11.

of the evening growing very long) to guid us in the Truth as it is in Jesus.

Obj. Circumcision was no seal of Rightousness to *Abraham's* posterity.

Ans. *Look to the rock (Esa.51) whence ye are hewen.* q d. Consider what mercies I shewed to *Abraham*, the same mercy may you expect to your selves.

Promises made to believers as believers, belong to all believers; for it's a sure rule *à quatenus ad omne valet consequentia*, from a thing as such, the consequence availeth to all. Thus the Apostle, *Heb.* 13 5, applies that of *Deut.* 31 8, *He will not fail thee nor forsake thee.* That promise was made not to *Joshua* but to the body of the Children of *Israel*, as appears by the *LXX* translation; for as it's applyed to *Joshua* it hath but one negative, but when applyed to the body of Israel, *verse* 8, it hath four negatives, to which the Apostle adds a fift, *No I will not leave thee, no I will not in no wise forsake thee.* The Lord being willing more abundantly to confirm our faith adds five denials, because he saw what doubting hearts we had.

Promises made to the Jews as Saints, are made to all; therefore the Gospel-Church is called *Sion*, and *Jerusalem* hath the Jews names put upon it, because those promises belong to it. See LXX. οὐκ ἀνῶ σε οὐδ' μή ἐγκαταλίπω σε. Heb. 13. 5. οὐ μή σε ἀνῶ οὐδ' οὐ μή σε ἐγκαταλίπω.

So much for the first Proposition, *&c.* That promises made to believers as believers, belong to all believers; but this [*I will be thy God and the God of thy seed*] was made to *Abraham* as a believer; therefore to all believers: Whereof Circumcision was a seal

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in the old Testament, as Baptism in the new. *Rom.* 4 11, Circumcision is called a seal of the righteousness of faith, which he had being uncircumcised, that so he might become the father of all those that believe, though not circumcised; for *Abraham* was called the father of them that believe, because he was the first father that received this blessing, which was a blessing upon parents and children; for he received it not onely for himself, but for them also, that is, he received it as a father, and so it is conveyed to us at this day. Mr *Cart.*

2. The promise was made to *Abraham* and to his natural seed, walking in the steps of his faith; How else reasons the Apostle from the example of *Abraham?* The promise was given to *Abraham* through faith, therefore 't is yours through faith, *v.* 13, 16, 17.

3. How makes he *Abraham* the father of believers in both people, if the Covenant was not established on him as a father for his children of both people? *v.* 17, *who is the father of us all, before him* whom he believed.* God hath honored *Abraham*'s faith, that in respect thereof he hath made him like himself, *&c.* a father, not of this or that nation, but universally of all, amongst all nations tha believe.

* κατέναντι θεοῦ, *Ad instar dei*, or, *Ex adverso dei*, after the example of God. *Exemplar enim ex adverso opponimus.*

4. This promise [*I will be thy God and the God of thy seed*] was not peculiar to *Abraham*, as appears by the scope of the Apostle *Rom* 4, which is to shew how *we* are justified, and not *Abraham* onely; for fathers and children are justified in the same man-

ner; but *Abraham* was justified by faith and not by Circumcision, though therein was sealed the remission of sins.

The Apostle brings in *Abraham* as an eminent believer, and the father of the faithful (for he was the first explicit covenanter) as a rule to all believers; *for the first in every kind is the rule of all the rest; and concludes *ver.* 23, *It is written not for his sake alone that it was imputed to him, but us also to whom it shall be imputed, if we believe*: So that Circumcision was either a seal of rightousness obtained, or rightousness offered, therefore a seal to parents and children if they believe; the like may I say of baptism which comes instead of circumcision, and is the seal of *Abraham*'s Covenant. *Gal.* 3 29 *Ye are* Abraham's *seed, and heirs according to the tenor of the promise*, which runs to him and his.

* *Primum in unoquoq; genere est regula reliquorum.*

Apostolus probaturus Gentiles una cum Judæis esse Abrahæ *filios, in hanc formam loquitur*, Abraham fide justificatus fuit in præputio. Calv.

5. The Covenant is the same, therefore the parties included in the Covenant specifically, must be the same, else it's not the same Covenant; and therefore as before, so now children are included.

That it's the same for substance, it appears by the Apostle, *Gal.* 3. 8, 28, *The Scripture foreseeing that God would justifie the heathen, preached the Gospel before unto* Abraham. I hope none will say we have another Gospel, or a Gospel besides this Gospel: The Apostle doubles the phrase to shew them he speaks deliberately

Gal. 3, That Covenant was confirmed in Christ, therefore a Gospel-Covenant, *in respect*, towards Christ, *q. d.* It had respect to Christ.

berately, as pondering what he said, *If any man bring another Gospel*, &c *Gal.* 1.

Brethren do we look for new Scriptures, or a new Gospel to save us? Is not the faith (that is, the Doctrine of faith) delivered once and for ever, as a perpetual rule? Is not God one and the same though we be changeable and at odds with him, *Gal.* 3 20? Is not Christ yesterday, and to day; and for ever the same, *Heb.* 13 8? Was this once an evangelical promise [*I will be thy God,*] and is it not so still? And if that be evangelical, (as is confessed) shall we deny the later [*I will be the God of thy seed*] to be evangelical also?

6. If the command of teaching our children which God gave to *Abraham*, belong unto us; then the promise made to him and his belongs to us also; for the promise is the ground of the duty, and the duty is the means of the performance of the promise. *Gen.* 18 19, *For I know him, that he will command his Children, and his household after him, and they shall keep the way of the Lord to do justice and judgment, that the Lord may bring upon* Abraham *that which he hath spoken of him.*

7. Christ came not λυσαι τὸν νόμον to loosen or slacken the Law, much less the propheſies or promises, but rather to confirm them made unto the fathers, *Rom.* 15 8; that is not onely to the Jews but also the Gentiles; and because the incorporating of the Gentiles was a great mystery, (*i.e*) a divine hidden secret to the Jews, the Apostle quotes * four places of

* Hence Ministers may learn in doubtful things to be more copious in proofs.

Scripture to evince that great controverted Truth, &c. That the Gentiles should be incorporated into one and the same body with the Jews.

8 Why should it be conceived that the Covenant of Grace should run in a different course from all other of Gods Covenants? God made a Covenant with *Phineas, did it not reach his posterity, *Num.* 5? So with *David, Psalm* 89 28. And did not that extend to his posterity also? Did God ever make a Covenant with any, wherein the children were not comprehended? In the first place where this Covenant is mentioned it runs thus, *To thee and thy seed, Gen.* 15 18, 8, which was ratified by the dividing of an heifer of three years old.

* Mr. *Patient* saith, That Covenant with the Priests was a Covenant of works. Observe there is a vein of error runs through his whole Discourse.

9. Gentiles are ingrafted into the same olive tree, and made partakers of the fatness thereof, that is, the ordinances, promises and their appertenances; the root was *Abraham* and the holy ancestors; the bodie of the tree the Church; the branches particular members, whereof Infants were a great part Observe three things, 1. That Children were in the Covenant, this cannot be denied. 2. They with their parents were broken off, and therefore may plead with their Mother as an harlot, *Hos.* 2. 3. They with their parents are to be ingrafted in again into the olive tree of the visible Church of Christ.

10. Where is that great Statute repealed, or that *Magna Charta* vacated and made void, [*I will be thy God and the God of thy seed?*] Was not this one

one of the greatest promises of the old Testament, greater than which could not be? τὰ μέγιστα ἐπαγγέλματα, Exceeding great, nay the greatest promises. 2 Pet. 1. 4 The promise in the 17 of *Genesis* is greater than that in the 22.

For the Father was greater than Christ as Mediator, and therefore doubtless that was chiefly in the Apostles ey. This promise was confirmed by many and sundry ways, πολυμερῶς, by piecemeals or parcels, *Heb.* 1. 1. yet one and the same Covenant gradually revealed to *Abraham*, as he walked more exactly with God; The glorious discovery of the Covenant was reserved to Christs time; for the farther the times were from Christs coming the less light they had, but the nearer they came to Christ the more fully was that Covenant discovered, as appears from *Dan.* 9. to whom the Angel reveals the time of Christ's suffering; and so doubtless when Christ shall more gloriously appear in his Kingdom upon the calling of the Jews, then shall the Ark of the Covenant be seen in the Temple, *Rev.* 11. 19. But the Covenant was confirmed [κεκυρωμένη] to *Abraham* 1. By Sacrifices, *Gen.* 15. 18. (being not mentioned before.) 2. By the Sacrament of Circumcision, *Cap.* 17. 3. By an oath, *Cap.* 22. Yea it was confirmed by God in Christ: (therefore must needs be of grace.) *Gal.* 3. 17. 1. By the death of Christ. 2. By the merits of Christ. 3. By the preaching of Christ and his Apostles, *Dan.* 9. *He shall confirm the Covenant for one week*, (which was spent in the confirmation thereof) for

Christ preached * three years and a half, and the Apostles three years and a half or thereabouts before the Jews were discovenanted; the ceremonies *de jure* did cease at his death, with all the sacrifices, (when the vail was rent asunder) but the Covenant was not made null, till they voluntarily and obstinately rejected the Lord Christ.

* Usually the work of a Minister for conversion is done as to the old standers in 7 years.

This Covenant [*I will be thy God*] was before the Law, and therefore was not made void by the Law, and the ceremonies annexed thereunto, *Gal.* 3. 14, 15. *That the blessing of* Abraham *might come upon the Gentiles*, which blessing extends to fathers and children.

Brethren, saith the Apostle, *I speak after the manner of men*, Though it were but a mans Covenant, if it be confirmed (as this was) no man disanulleth or addeth thereunto; who then shall dare to disanull Gods Covenant made to *Abraham* and Christ mystical, that is, the whole visible Church, as we see clearly in the body of the Jews to whom the external administration of the Covenant did appertain; if there be any force in the Arguments of the Antipedobaptists pleading for the spiritual seed onely, the like might have been pleaded against all the carnal seed of *Abraham*, as the Lord pleads *Psal.* 50, *What hast thou to do to take my Covenant into thy mouth?*

And yet even the Children of such had a right unto Circumcision, though their parents were suspended from the Passover, as being Children under *Abraham*'s Covenant.

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The 11 Argument is taken from the absurdities that will follow from the contrary tenent.

1. If Children be excluded then the Covenant is not the same, seeing the persons engaging are not the same.

2. Then are the Children of believers no more priviledged than the Children of heathens; for even the Children of heathens (when called) have an interest in the Covenant and Seal, as well as the Children of believers.

3. Then are no Children in a visible way of salvation, *Eph.* 2. 12, and *without hope*; and therefore *Rachel* may weep for her Children because they are not. There was a great Lamentation in Israel when one tribe was cut off, but have not all the Churches in the world cause bitterly to lament, That two parts of three are cut off from the Covenant of Grace?

4. Then are Children losers by Christs coming in the flesh (as hath been already proved) for before they were in the * Covenant, but now discovenanted, so should they be in a worse condition in the new Testament than they were in the old: yea then was the first *Adam* more prevalent to damn, than the second to save; for had he stood, we with our Children had stood; but though parents in the second *Adam* stand, yet their Children are cashiered before they have done any thing to discovenant themselves.

* A baptized Jew having one Infant born before the abrogation of Circumcision, and another after; might look at the former as a member, but the later without hope as a heathen; or else on that elder as a heathen to day, who was a member yesterday.

5. Then should the grace of God be more large in the times of the old Testament than in the new; but the Apostle tells us Christ is a surety of a better Testament, *Heb.* 7. 22. *established upon better promises, Heb.* 8. 6. *Ex.* 26. 9. compared with *Ex.* 36. 9. The five curtains on the one side of the Tabernacle, and five on the other side were of one size, and made up one Tabernacle, *Ex.* 26. 6. these were coupled together by loops that the Tabernacle might be one, *ver.* 11. And what are those two curtains but the Church of the Jews and Gentiles making up one Tabernacle, that is, one Church of God? These are of an equal size, that is equally priviledged, and all of them by bonds and sinews (that is the bond of the Covenant and the grace of the Spirit) coupled and united together. *Col.* 2, 19. *Ex.* 20. 37. If then that Covenant did extend to the Jews Children as a part of the Tabernacle, then also must it of necessity extend to the Children of the Gentiles which make up the other part of the Tabernacle, and so both make one. *Eph.* 2. 14.

Ez 47. 14. *And ye shall inherit it one as well as another.*] They are all to share alike in the division of that land, which did signify, That *Æquale est omnium fidelium jus in possessione hæreditatis cælestis, partes enim æquales dantur omnibus expressa voluntate dei, non inæquales ut à Mose & Josua qui distribuerant terram juxta multitudinem hominum.* Polan.

6 If Children have no interest in that Covenant [*I will be thy God and the God of thy seed*] then have they no interest in the Mediator of that Covenant, nor any part in Christs mediation, which is limited to them that are under the Covenant, *Heb.* 9. 15, 12, 24. If so, then not saved; for, tell me I beseech you,

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are any saved or brought out of the pit wherein is no water of comfort, but by the bloud of the everlasting Covenant? *Zach.* 9. Are not we and ours bound up in that as in a bundle of life? 2 *Sam.* 23.

Obj. The Covenant of Circumcision was not a Covenant of grace and life, but a Covenant of works by virtue of which the land of *Canaan* was given to *Abraham* and his seed.

Anſ. Here is a palpable miſtake, as appears clearly by *Neh.*9.8 *Thou foundeſt his heart* faithful *before thee, and madeſt a Covenant with him, to give the land of Canaan to his ſeed, and haſt performed thy words, for thou art righteous.* What can be more plain than this, that the land of Canaan was not given him conſidered as a working but as a believing *Abraham*? But becauſe the main ſtreſs of the Arguments of the Antipedobaptiſts lies here, (for they do confeſs and publickly have affirmed, That if that Covenant made with *Abraham* were a Covenant of grace, there is no queſtion but that the ſeal of baptiſm muſt be annexed) therefore I ſhall be the more copious in ſhewing you that the land of Canaan was not given by a Covenant of works, but by a Covenant of grace. For,

1. God doth engage to be his God, and the God of his ſeed; which implies more than a temporal bleſſing, for it's as much as if he had ſaid.

Firſt,

I will viſibly own thy ſeed in the world, above all the people under heaven, whereupon he ſets up his Tabernacle and erects his Church amongſt them

them: he gives them his word and ordinances, he hath not dealt so with any nation, saith the Psalmist, yea he vouchsafeth his own presence and that in a glorious manner.

Secondly, When he saith, *I will give thee the land of Canaan*, and, *I will be thy God*, his meaning is, I will give them a visible subsistance in the world; thus he made good his word to *Abraham*, who had the use of that land though not by way of inheritance; the promise lay so warm and so near his heart and did so glow upon his spirit, as that by faith he enjoyed it as his own. (as it is with many a gracious spirit in these days, that expects the fulfilling of many glorious promises.) For faith is the substance of things hoped for, and giveth being to such things as have no being themselves.

Thirdly, If they take me for their God, I will be their God, and give unto them the (τὰ ἅγια) the holy things of *David*, *Esa*. 55. 5. *Matt*. 22. *He is not the God of the dead but of the living*, that is applied to the resurrection.

2. Canaan it self was not given as a mere temporal blessing, but as a type and pledge of spiritual and eternal blessings. Therefore,

First, It was called the land of *Emmanuel*, *Es*. 8.

Secondly, Hence it's made a great part of the glory of that land, that it flowed with milk and honey even the ordinances of God sweeter than the honey and the honey comb, or dropping honey; this phrase *Ezekiel* doe over and over again, *flowing with milk & hone*

Mele stillante, the life-honey. Psal. 19.

whic

hich is the glory of all lands. Ezek. 20. 6.

3. Canaan was a type of the Church, and of the ate of glory. *Heb.* 4 1, he peaks of another Rest after ey were entered into that est. *Heb.* 11. If they had re- ed in that land, God would ave been ashamed to own them as Children; but ow they desire a better Country (saith the Apostle) herefore God is not ashamed to be called their God. Hence it was that the Lord loved that land above all ther lands in the world; and in that, *Jerusalem*; nd in *Jerusalem*, *Sion*; (*he loved the gates of* Sion *ore than all the dwellings of* Jacob, *Psal.* 87.) in *ion*, the Temple; and in the Temple, the Holy-of- olies. „ The nearer any thing comes to God, the ore he loves it.

If spirituals and eternals were not promised to the Fathers, then were they not by faith apprehended; for that which is not promised, by faith cannot be apprehended.

4. *Gal.* 3. last. *Then are ye Abraham's seed and eirs according to promise, not of an earthly Canaan, ut an heavenly.* For the Galatians had nothing to o with that of Canaan.

5. Hence it was that *Moses* was so desirous to see hat good land, that goodly Mountain, and *Lebanon*; is mouth runs over (he was so taken with it) re- eating it again and again; which prayer the Lord eard as in reference to the end, *sc.* to see the land, ut not in the way and means as he desired. *Go up o Mount* Pisgah *and view the land*, saith the Lord to nany a saint, yea and to many a reprobate that shall ever set foot upon that blessed land.

6. Hence it was that they were so ambitious to have

have their bones carried out of other lands into that land. Thus *Jacob* and *Joseph*.

7. Upon this account it was, that *Esau* was branded with a black coal of infamy to all eternity, That he rejected this land; that so as oft as he heard his name, he might remember upon what terms he sold his birth-right. *Esau* who is *Edom*, *Gen.* 36. 1. 8. *Edom*, *v.* 19. who is *Edom*, and why so? because that for a little (red-red that is) red pottage, he sold his birth-right; his interest in the promises, ordinances, heaven, Christ, whose land that was; and when he had sold it he went away from the presence of the Lord to Mount *Seir*, being not at all troubled for what he had done, *&c.* that he had discovenanted himself and his.

8. *Gal.* 4. *Mount Sinai in Arabia.*] Why should *Paul* make mention of the situation of that Mountain (when as there was none of the Galatians as might be supposed ignorant of it) but that there did lie a mystery in the situation of Sinai; to wit, that it was without the *borders of the promised land, which did shadow out that heavenly Country to which we are brought, not by the old covenant of works but by the new Covenant of grace; of that Covenant of works as it was taken by the carnal Israelites, doth the Apostle speak of, in *Gal.* 4. But in *Deut.* 29. 1. you have another Covenant made with Israel

* *Fœdus de quo nunc agitur, & modum legis complectitur & finem illius, nimirum Evangelium Christi; locus hujus fœderis notabilis est, in terra* Moab, *vel in parte hæreditatis vel in aditu hæreditariæ terræ* Canaan; *igitur in ingressu terræ de fine hujus habitationis terrenæ admonentur duci ipsos ad præstolationem redemptionis; ne vel limitem ipsum sine fide vulcantes inquinarent.* Cocceius.

ael in the land of *Moab*, besides the Covenant hich he made with them in *Horeb*. See *Deut.* .8.

9. The giving of this land is made a sign of Gods ve to Jacob, *Mal* 1 2. *I have loved thee, saith the rd, yet ye say, Wherein hast thou loved us? Was not au Jacob's brother? yet I loved* Jacob *and hated* au. If the giving of the nd had not been a sign of s love, the Apostle had not ledged those two examples to purpose, *Rom.* 9. Which was to shew who were the Children of God, id who not, for, *Canaanæa privatio etiam rejectio- a salute symbolum.*

Mali Idumæi è sedibus suis ejecti nunquam reditur. Glass. Mal. 1. 1, 2.

Arg. 3. Circumcision was a seal of the rightous- ss of faith either had or offered, *Rom.* 4. It was a al of the rightousness of faith with infants that elieve not; that look what rightousness the faith of believer layd hold on, Circumcision was a seal of at rightousness, *Rom.* 4. 11. Therefore a seal of e tendered to the seed of *Abraham*: For what it as to *Abraham*, the same was it to all his seed that d lay hold on this Covenant. If any failed and fell nort thereof, their destruction was of themselves, cause they sought rightousness by the works of e Law, and not by faith in this Covenant of grace. Ve must not pry into the decrees of God, to find t the reasons of eternal election and reprobation; ecret things belong to God, things revealed to us nd to our Children. *Deut* 29 last. But if we look to the execution of that decree of reprobation, we shall

shall find the ground of it from our selves, who wil fully reject the offers and tenders of grace. *Rom.* 9. 32.

Fourthly, It is one and the same Covenant, *Gen.* 17. 7. and throughout, this is mentioned 13 times i that chapter, So *Psal.* 105. 8. *The Covenant he mad with* Abraham *and* Isaac, *and confirmed the same t* Jacob *for a law, v.* 10. *Gen.* 17. 2, to the 7. There ar promises more particularly applied to *Abraham* in which all his seed did share: For what ever pro mises are made to any, are made directly or indirect ly to the whole body, being all yea and amen i Christ; and therefore collaterally may be applied t us; as, That God would multiply his seed both na tural and spiritual, and make him a father of man nations, (as the Apostle interprets that Text, *Rom.* 4 and do not we share in that promise? *Gen.* 7. 7, 1 *I will be thy God and the God of thy seed, I will esta bliſh my Covenant between me thee, and thy seed afte thee.* He speaks of it as one and the same Covenan throughout, and not as two Covenants, as some fon ly do imagin.

Fifthly, That women are enabled to conceiv bear and bring forth, and that their children are pro vided for, 't is of grace.

1. Women, if believers, are saved by grace i child-bearing, διὰ τῆς τεκνογονίας, *i.* (in it,) as way though dangerous; (by it,) as a means to fu ther their salvation.

2. Children are given by grace to the rightou *Gen.* 33. 5. *These are the Children which God of h* gra

race hath given me : So the multiplying of Children is an act of grace, 1 *Chron.* 28.23. *Deut.* 33.24. *Let* Asher *be blessed with Children*; *Act.* 7. 8. *He gave him the Covenant of Circumcision, and so* Abraham *begat* Isaac; yea so great a mercie is it, that it engaged the heart of *Enoch* to walk with God 300 years after he begat *Methusalah*, *Gen.* 5. 22. Thus *Abraham* walked with God after he received the promise for the multiplying of his seed, *Gen.* 13. which is to be understood literally, (*Deut.* 10. last) as well as spiritually.

3. The provision the Lord maketh for such Children, is a fruit of the Cove- *Iisdem nutrimur ex quibus constamus.*
nant of grace; for God is
the God of the whole man, as our Savior reasoneth, therefore not onely of the soul but of the body also; who by Covenant binds himself to provide for both. How sweet is it to a gracious soul to see all things dispensed to him, not onely by a providence but also by promise; and to see the Throne of God compassed about with the rainbow of his Covenant, for so I understand it, *Rev.* 4. 3 : So that all his dispensations did pass through this rainbow; whether they be afflictions, (which to the rightous are an appendix to the Covenant 2 *Sam.* 7.) or temporal, (spiritual and eternal mercies; all these come swimming to us in the bloud of Christ.

Sixtly, It had been little comfort to *Abraham* and his seed to have had onely a temporal portion sealed to them. Others of his Children were before the Children of promise for outwards, *These* (saith

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the Text) *are the Kings that reigned in the land of Edom, before there reigned any King over the children of* Israel, *Gen.* 36. 31. 1 *Chron.* 1. 43. But what is all this? yea what is that vast Turkish empire, but as a crum given to a dog, as *Luther* speaks? Doubtless if *Abraham* had so understood the Lord, he would have said, (as once *Luther* did to the Duke of Saxony, who offered him a great gratuity) *Non sic satiabor Domine*, I will not be so put off, this, Lord, shall not suffice me.

Seventhly, The bondmen born in *Abraham*'s house had no inheritance in the land of Canaan, yet were circumcised; yea *Abraham*'s seed for the space of 430 years enjoyed it not; therefore Circumcision was not solely a seal of the land of Canaan; for as those had no right unto it: so *Abraham* in his posterity enjoyed it not for that space.

Eighthly, The Apostle determines (* *Eph.* 2.12.) upon their uncircumcision, that they were without God in the world, *v* 11, *Remember that at that time ye were Gentiles, who were called uncircumcision; that at that time ye were strangers to the Covenant of promise* Hence that phrase, *They dy the deaths of the uncircumcised*, he saith not [death] but [deaths] as signifying not onely their corporal, but their spiritual and eternal deaths. *Ezek.* 32. 25, 26. and 28. 10.

* *Quum Deus sacramenta gratiis suis adjungere soleat, ex eo quod sacramento privati erant, colligit; nec gratiæ ipsos fuisse participes, non est quidem perpetuum argumentum, valet tamen quantum ad ordinariam dei dispensationem.*
Calv. in Eph.

Ninthly, When the Lord renews the Covenant for that land of Canaan, (mark well) the Lord di-

nc

not reinstate them into that land after their return from Babylon, nor will he bring them back out of their last captivity into that land, but by that gracious Covenant. *Jer.* 3. 19. *How shall I put thee among my Children, and give thee the pleasant land? Thou shalt call me father and shalt not depart from me.* Some say the Covenant of Circumcision is to be understood as everlasting as Canaan and the possession thereof; which was untill Christ's coming who was the substance thereof, it being a typical Covenant; but it's as clear as the sun, That that land is promised to them in the later times upon their general Call; for into that land must they return and fight with (the sons of Greece *Zac.* 9. 13. *i.e.*) the Turk and his adherents.

Gen. 17. 2. [ואתנה] And I will freely give my Covenant: So *Galat* 3

Ezek. 20. 37. *I will bring them into the bond of the Covenant. v.* 12, *There shall the house of Israel even all of them* in the land *serve me.* This relates to their last return, *Rom.* 11. 26. *So all Israel shall be saved,* that is, the body of the 12 Tribes. Thus *Ezek.* 36. 24. *I will gather you out of all Countries, and bring you into your own land, then will I sprinkle clean water upon you, and ye shall dwell in the land that I gave to your fathers. v.* 28. *And ye shall be my people and I will be your God*: Yea (saith the Text) *not for your sakes do I this, (v.* 22 & 32) *saith the Lord God, be it known unto you. q.d.* You must not expect that land by a Covenant of works, as *Moses* again and again minds the Israelites, *Dent.* 9. 4. *Say not for my righteousness hath the Lord brought me to*

possess this land v. 5, 6, 7. And adds this memento, for fear Israel should forget it, *Remember and forget not how thou provokedst the Lord in the wilderness.*

Will any then for ever say for the future, That the land of Canaan was given to *Abrahams'* seed by a Covenant of works? I wonder at the confidence of some, who strongly affirm (διαβεβαιοῦνται, 1 *Tim* 1. 7.) that which they are wholely ignorant of. Surely they were hard bestead when forced to fly to this distinction to avoid the force of that Argument taken from *Abraham's* Covenant; But alas! There are many that are enemies to the Cross of Christ, (as *Paul* saith, *Phil.* 3. 18) *of whom I tell you weeping.* I desire to bemoan the sad condition of such; for a spirit of delusion is gone forth into the world to deceive the nations; God having given Satan a commission (or rather a permission) judicially to harden, not onely carnal Gospellers, but some of his own dear people; and this is the forest judgment that I know, that lies upon this nation this day.

Tenthly, That Covenant was Gospel, therefore not a fleshly carnal Covenant, *Gal.* 3. 8. *The Scripture foreseeing that God would justify the heathen through faith, preached before the Gospel unto* Abraham. *Gen.* 12. *Saying, in thee shall all Nations be blessed.* *cap.* 22. He saith *(in thy seed)* but from that time (namely, *Gen.* 22.) to the coming out of *Ægypt*, (viz. *Exod.* 12. 41.) was not * four hundred and

Gal. 3. 18. God gave the inheritance by promise, κεχάρισται See *Gen.* 17. נתן

* Nay scarse 390, neither can the words *Gal.* 3 be referred to the first promise *Gen.* 12. For there was no κύρωσις or confirmation mentioned before *Gen.*

and thirty years: Therefore it must be referred to this 15 chapter or to the 17. But it's not much material to which place of the two you referr it, seeing that it's one and the same Covenant; But more fully explained accordingly as *Abraham* walked with God, *cap.* 12, when God calls them out of his country, he bids him go for himself, and tells him, *v.* 3, he will bless him, and that in him all nations shall be blessed; upon this *Abraham* departed and comes into this land, where the Lord appears to him (*cap.* 12.7.) and saith, Unto thy seed will I give this land, (he had not told him that before) after this there was a great famin in that land, which was no small tryal to *Abraham*'s faith, that coming out of such a fertil soil as *Chaldea* was, he should be put to such straits, and forced to travel to *Ægypt* for food; where he sojourns awhile, and thence returns to the land whence he came; there God appears to him again, upon that self-denying act; (*ca.* 13.7.) *Abraham* takes notice that the Canaanite dwelt in the land, and therefore yields to his brother *Lot*, who made choice of the fatteſt soil, as intending rather to feed his flocks than to feed souls; but the Lord again appears to *Abraham*, (*cap.* 13.4.) saying, All this land will I give, he enlargeth his charter, and lets him know he shall be no loser by him; upon another act of self-denyal (least the King of *Sodom* should say, He had made *Abraham* rich) the Lord again appears to him (*cap.* 15.1.) saying, *I am thy exceeding great re-*

17.18. Where it was confirmed by sacrifice, after by the sacrament of Circumcision; lastly, by an oath. *cap.* 22.

Leclerca.

It's *Dativus commodi.*

ward, the Lord leaves himself in pawn (that I may so say) till he had made good his promise to him; But in *cap.* 17. 22. he more fully explains the Covenant.

Eleventhly, The V. Commandment is not carnal, though it have a temporal promise annexed to it; *Eph.* 6. 3. *Children obey your parents, that it may be well with you, and that ye may live long on the earth*: Surely none will say but that children are bound to obey their parents under the Gospel, as well as the Jews were under the Law, notwithstanding that motive; Is there not the like reason for the Covenant? May it not be spiritual though the Lord engage to *Abraham* and his seed to give them that temporal land of Canaan? and shall we say this Covenant is a temporal and a carnal Covenant? hath not godliness the promise of this life and that which is to come? They might as well have said the ten Commandments belong not to us, because (*Deut.* 5.) they are enforced with this consideration [*which brought thee out of the land of Ægypt*;] though in a spiritual sense that may be applyed to us, as literally to the Jews.

Deut. 5. 16. Ut prolongent dies] *Potest verbum accipi impersonaliter, prolongent, pro eo quod est prolongentur.* Junius.

Twelfthly, *Abraham* was heir of the world by virtue of the Covenant of grace, and surely Canaan was included in that promise, as being a little world in the great world. *Rom.* 4. 13. *The promise that he should be heir of the world was not through the Law, but through the righteousness of faith*: Where you see it's plainly opposed to the Covenant of works.

Thirteenthly,

Thirteenthly, From the absurdities that will follow hereupon; for then so many particular promises, so many Covenants; whereas a Covenant is but a bundle of promises solemnly sealed and confirmed.

The Papists having excluded the second Commandment, divide the tenth into two; whereas they might as well make eight of it, as first, Thou shalt not covet thy neighbors house. 2. Thou shalt not covet thy neighbors wife. 3. Thou shalt not covet thy neighbors field. 4. Nor his man servant. 5. Nor his maid servant. 6. Nor his ox. 7. Nor his ass. 8. Nor any thing that is his.

Such as will *deficere in necessariis*, will *abundare in superfluis*; they are defective in the second Command, therefore they superabound in the X; whereas the text mentions but one Commandment, as *Moses* one Covenant throughout ch. 17.

As they divide the Commandments: so others divide the Covenant; [*I will be thy God,*] This they make a new Covenant or a Covenant of grace. *Gen.* 17 to 6. and from 7. to 14. *And to thy seed will I give this land*, a Covenant of works: they grant the former to be the new Covenant or Covenant of grace and why not the later? [*I will be the God of thy seed, &c.*] but they might as well according to all the particular articles in the Covenant multiply the Covenant into several species, making every promise a Covenant and so many, promises so many Covenants.

Fourteenthly, If Circumcision was a seal of the Covenant of works, then the seed of *Abraham* had no seal to the Covenant of grace at all, for they say that relates to the land of Canaan which they hold to

be given to the posterity of *Abraham* by a Covenant of works whereof Circumcision was a seal. If this be granted, then was the Lord wanting to his people; for did they not stand in need of a seal of the righteousness of faith as well as *Abraham*, & much more? *Abraham* though strong in faith was sore put to it, as appears by the story, being willing to sit down well contented with *Ismael*, not having obtained the promised seed: Yea (*cap.* 16. 3.) the holy Ghost seems to imply that he doubted ten years; therefore he used unlawful means to obtain issue, going into *Hagar*. Did *Abraham* stand in need of strengthening and did not his seed much more? Had he a seal annexed to the promise, and had not his seed the like? or did God ever make a Covenant with his people, and not seal it? Hath any a just title to an inheritance, and not a right to the seals and conveyances? or had any ever a right to the Covenant of grace that had not an external right at least to the seal?

Fifteenthly, Here is not onely an *Hysteronproteron*, (for thus *Abraham* is first under the Covenant of grace and then of works long after) but at the same time under both Covenants, contrary to *Rom.* 6. 14.

Sixtenthly, The Covenant of works admits of no repentance or mercy, therefore cannot be renewed, but this doth. *Deut.* 4. 7, 12, 13.

Seventeenthly, That Covenant was sealed with bloud, (for the letting out of the bloud did signifie the shedding of the bloud of Christ) therefore it was not a Covenant of works: Again it 's to thee and thy

thy seed after thee, in their generations for *ever*; *Gen.* 17. 10,11. *Psal.* 105 8 *He gave that land for an everlasting Covenant, even to a thousand generations.* Now from *Abraham* to Christ there was but 42 generations, and therefore that Covenant ceased not when Christ came in the flesh, as some say. *Jer.* 25. 5. *Esa.* 24. 5. *Num.* 25. 13. *Ex.* 3. 15. *I am the God of* Abraham, *the God of* Isaac, *the God of* Jacob, *this is my name for ever, this is my memorial to all generations.*

Mr P. p. 43. The *ever* of the Law is to be understood of the time of the Gospel-state, if these words [to you and your seed in their generations] be put in. *At negatur.*

Eighteenthly, If Circumcision were onely a seal signifying, That God would give the seed of *Abraham* the land of Canaan, what need was there of this seal after they were possessed of the land?

Obj. The subject matter of the Covenant is, That they should be circumcised; but in that, all the works of the Law are included.

Ans. Rom. 2. 25. *Act.* 15. Circumcision profiteth if thou keep the Law, saith the Apostle, on Gods part it was a seal of all the gracious promises, if on their part they did perform the condition, which was, to walk in obedience to his Commandments; but it did not profit them if they kept not the Law: as baptism now availeth not if men lead an evil life. The Apostle speaks not by way of supposition, as of a thing impossible to be done, but as supposing it a thing possible evangelically to be done.

If he had spoken of the perfect keeping of the law legally, (which is impossible) then all profitable use

is denyed to Circumcision; but he would not so much detract from that holy institution of God, as to denie all profitable use thereof. Circumcision indeed did bind them to keep the whole law perfectly, but it did profit them if there were an endeavor and a care in them to keep it, though imperfectly.

Cap. 3. 1. *What priviledg then hath the Jew? what benefit then is there of Circumcision, if the Jews were not justified by Circumcision?* Here are two queries, the Apostle answers to the first, *Much every way, but chiefly that to them were committed the oracles of God*; that is, all the prophetical writings, propheſies and promises, *&c*, These were committed to them, *non ut alienæ rei depositum*; but as their own proper treasure, if they had hearts to make use thereof: For the Covenant was made with all the seed of *Abraham*: many indeed lost the benefit of it, not because they were not comprehended in it; but because of their unbelief, which deprived them of the benefit thereof: yet this unbelief could not make the faith of God, that is, the promise, of none effect; for though some did not believe, yet others did; not all but some, did not believe; for God hath ordained, That as he keepeth truth in his promises: So there should be always some in the Church which should believe them. Thus (*Rom.* 9. 7.) the Apostle sheweth that all the seed of *Abraham* are not the elect seed; but doth not shew, That they were not under the outward administration of the Covenant, as appears from the 4 *verse*, for of that Covenant *Paul* speaks not. But if onely the elect and faithful

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be admitted to the Covenant, as to the outward administration thereof: then is there no subject left for the ordinance of baptism; for how shall we know who is elect and who not? It's therefore far better to give the seal to the 99 which are not the elect, than to pass by one to whom it justly belongs.

Thus much in answer to the first querie, *Rom.* 3. 3. To the second querie the Apostle answers, That *Abraham* was not justified by Circumcision, which the carnal Jew together with the works of the law rested in, as appears by most of *Paul's* Epistles, *Rom.* 2. *Gal.* 5. 2. They not well understanding the tenor of the Covenant of grace, did look at it with a carnal ey, as a Covenant of works; therefore Circumcision was urged as necessary to salvation, *Acts* 15. 1. And in this sense the yoke put upon the disciples, was such a yoke as that neither they nor their fathers were ever able to bear. It's not to be imagined that the Lord would impose any such intollerable yoke of circumcision as some conceive the meaning of the place to be, (for *his yoke is easy*, *Mat.* 11. 28. and *his commandments are not grievous*, 1 *John* 5.) misconstruing the Lords meaning, and cleaving to the works of the Law; for which cause the Jews were cut off, *Rom.* 9. 32. comp. *Hos.* 4. 5. (*I will cut off thy mother*) —— *because they sought righteousness by the works of the Law, and not by faith in* Abraham's *Covenant*, which included Christ in the womb thereof. For Circumcision was a seal of the remission of sins; or, as the Apostle calls it, a seal of

Paul purposely deferred the answer to the 2 querie, to this place; because in this place it received the fittest answer.

of the rightousnesse of the faith; which they had, or which was tendered unto them.

Obj. Jer. 11. 3. *Cursed be the man that obeyeth not the words of this Covenant.* (*Gal.* 3.) *which Covenant I commanded your fathers when I brought them out of the land of* Ægypt. This Covenant was a Covenant of works.

Answ. Mind the words following, [*which Covenant I commanded your fathers when I brought them out of the land of* Ægypt] was this *Abraham*'s Covenant? was not this Covenant delivered on Mount *Sinai* 430 years after? for the breach of which they are here threatned. That the Law was taken by the Jews for a Covenant of works, is not denied, *Gal.* 4. *Rom.* 4. But that is distinct from *Abraham*'s Covenant.

2. Let me tell you, As some pictures, if you look on them on this side, they resemble the king or queen on the other side another party: So that Covenant considered largely, as that whole doctrine delivered on Mount *Sinai*, with the prefaces and promises and all things that may be reduced to it; so it's a Covenant of grace, as appears from *Hag.* 2. 6. *According to the word that I covenanted with you when I brought you out of the land of* Ægypt, *so my Spirit remaineth among you*; now they received not the spirit, saith the Apostle, by the works of the Law, but by the hearing of faith, *Gal.* 3. 2. th

Sum voluscum, dicit Jhovah, את הדבר *Cum verbo quod pepigerami vobiscum exeuntibus vobis ex Ægypto, et cum spiritu meo in vobis.* Jun. *Verba (quo pepigeram) explicant in quo & propter quem vos acceptos habueram, & receperam in fœdus.* Cal. lib. 3. cap. 9.

Fac hoc et vives, vive et fac hoc.

, not by a Covenant of works, but by a Covenant f grace : But considered as an abstracted rule of ighteousness; so it's a Covenant of works. Thus the Gospel taken largely, hath precepts and threatnings nnexed, yea a bitter curse, (the Lord keep us from Gospel-curses!) *Mar.* 16. 16. *He that believeth not hall be damned*; but strictly taken 't is put for the glad tidings of a Savior.

3. That the Law was delivered with evangelical purposes, cannot be denyed; for *Christ is he end of the Law*, *Rom.* 10. 4. When *Moses* aw that they had broken the Covenant, (though hey had engaged, *all this will we do*, relying on their own strength) he breaks the tables, to let them see hat God would break Covenant with them; therefore he is not blamed by the holy Ghost for so doing, *Act.* 7. At that time the Lord said unto him, Take thou the tables which thou brakest, and put them in the Ark; signifying that Christ must keep Covenant with us and for us, else we shall never keep touch with God.

4. Those words [*obey my voice, and do according to all that I command you, so shall you be my people and I will be your God*] if compared with the like Scriptures, appear to be the condition of the Covenant of grace, *Exod.* 19. 5. *Now therefore if you will obey my voice indeed, and keep my Covenant, then ye shall be a peculiar treasure unto me above all people, and ye shall be to me a Kingdom of Priests and an holy nation.* Which is applied to them in the times of the Gospel

Segullah signifieth the peculiar treasure of Kings.

ſpel, 1 *Pet.* 2. 9. when all thoſe types and ceremonies were aboliſhed, and they not under a Covenant of works but a Covenant of grace, *Rom.* 6. 14. Thus *Lev.* 26. 3. *If ye will keep my ſtatutes, v.* 9. *then will I eſtabliſh my Covenant with you, v.* 12. *and I will walk among you and be your God.* Compared with 2 *Cor.* 6. 16. *I will dwell in them and walk in them, and will be their God.* To thoſe ſcriptures add *Jer.* 7. *Pſal.* 81. 13. *Ah that my people had hearkened unto me, and Iſrael had walked in my ways!* Will any ſay, That theſe pathetical expreſſions, and mournful expoſtulations relate to a Covenant of works, and not rather to a Covenant of grace tendered to them again and again.

5. Conſider the Text *Jer.* 4. 4. The end of Gods requiring obedience on their part, was not for his own but for their benefit, that he might do them good, and give them a land flowing with milk and honey; which land, as hath been ſhewed, was given by a Covenant of grace; for which Covenant the Covenant of works did make way, as the needle makes way for the thred.

6. The Prophet ſetts to his ſeal, ſaying, *Amen*; having reſpect to thoſe gracious words in the cloſe of his ſpeach, *q. d.* So let it be, that this people being careful to keep Covenant with thee, may enjoy ſtill that bleſſed land, which thou didſt by oath bind thy ſelf to ſettle them in.

Which word is ſeldom uſed in any heathen author, unleſs in XENOPHON.

Obj. But what ſay you to thoſe noted places *Jer.* 31. 32. *Heb.* 8. 8? *But finding fault with the firſt*

Cove-

'ovenant, he saith, I will make a new Covenant with e house of Israel. Do not these places hold forth a ovenant of works?

Ans. I say that Covenant the Prophet speaks of not the Covenant made with *Abraham*, but the 'ovenant made with them when he brought them ut of the land of *Ægypt*, which (as I told you be- ore) was 430 years after *Abraham*'s Covenant; *'al.* 3. and therefore doth ot disanul the former Cove- ant, and yet usually they onfound this and *Abraham*'s Covenant, which hey confess to be the new Covenant or Covenant f grace.

I will be thy God, is confessed to be a Gospel-promise. M. *Tombs.*

2. I answer, That *old Covenant* largely not strictly aken, with its promises and appertenances, was for ubstance the same with the new Covenant, *Heb.* 3. 8. *Christ ever the same*, as appears,

Firſt, The old as well as the new was ratified by he bloud of the *Messias*, that bloud of his being as vell typified by the bloud of he sacrifices, as in these days t is represented and sealed to is in the Lords supper: There- ore 't is called a Testament; now a Testament must needs be a Covenant of grace, or where a Testament is (*v.* 16.) there must be the death of the Testator; whereupon neither the first Testament was dedicated without bloud.

Heb. 9. 1. The first Covenant had Ordinances of divine ser- vice, δικαιώματα, justifications; for by the bloud of Christ in the use of those Ordinances, they were justified. See *Grot.*

3. It was a marriage Covenant, *Jer.* 31. 32. *Though I was an husband to them* (*saith the Lord*)

or,

or, *Should I continue an husband to them, seeing th*

LXX. or, *They continued not in my Covenant, and I regarded them not,* (saith the Lord.)

brake my Covenant. P takes the sense of the Pr phet, not tying himself words.

4. [*In the day he took them by the hand, Hos.* 11 denotes his tender affecti to them, and fatherly care them, *Hos.* 11. 3. Whi phrase implies it was a Covenant of grace.

Eph. 3. 12. προσαγωγὴν, Manuduction.] Christ hands us to the Father.

5. This distinction of the Covenant into the C and New, is not a division into his species, but l adjuncts; for the Lord (as others well observe) ma but one Will or Testame but caused it to be writ in verse characters, and some more legible and p conspicuous; one and the same Covenant may be eith in paper or in parchment, and be sealed with wax bloud; therefore, I say, called a new Covenant, n simplely in regard of the s stance, (for the main matter and substance is the sa with the former) as a new moon and an old is o and the same moon: so the old and new Coven one and the same Covenant, but it's said to be n because it's ratified by the death of our Savior ex bited, which was but in expectation before; as t command of love is called a new command, beca confirmed by arguments drawn from Christ's o bowels.

Heb. 8. Faulty not absolutely but comparatively.

The Apostle saith [Covenants] *Eph.* 2. 12. *Rom.* 9. 4. Because so often renewed and enlarged.

I say, it is established *on better promises*; for t Coven

Covenant made nothing perfect, but was the bring-
ing in, or superinduction of a better hope, *Heb.* 7. 19 In regard of the end, Christ, it was perfect, *Rom.* 10. but in regard of the means to attain that end, imperfect; but in this later Christ is brought in, who hath perfected for ever them that are sanctified.

A bringing in of one thing upon another. ἐπεισαγωγὴ κρείττονος ἐλπίδος.

In the ceremonial Law they had a typical pardon successively, if any sinned then he must offer his sacrifice so often as he sinned.

2. [*Better promises*] in regard of the clearness of them; for here the Gospel is more clearly and distinctly revealed, 1 *Pet.* 1. 10. They had a sea of brass, we a sea of Ordinances, clear as crystal, though mingled with the fire of contentions, till this Covenant in its full extent be revealed to us. *Rev.* 4. 6 & 15. 2.

3. The former Covenant was much upon temporal promises in that infant age of the Church; for the Jews (like little Children, won with a nut and lost with the shell) were much taken with the gilded outside of the book, rather than the inside, to take out a spiritual lesson, *Gal.* 4; but now in the new Testament the promises are more for spirituals, and less for carnals; the Church having attained to a greater stature and measure of grace in Christ.

4. [*Better promises*] because more large and full.

1. For the ceremonial part; for their sacrifices were for the most part for sins of ignorance, called by the Apostle (*Heb.* 9. ἀγνοήματα *v.* 7.) the errors of the people; (there is in the sins of the people of God an overclouding of the judgement, *Lev.* 6. 3, & 5. Hence that expression of the Apostle, *Rom.* 7. 5.

The

The passions of sin which were by the Law.) In the general there was a sacrifice for a sin of presumption, *Lev.* 16 21. but in one place onely is any such allowed in particular; there is one, (as was said of the thief on the Cross) that we might not despair; and but one, least we should presume *Lev.* 6. 2, 4, 5. But here *the blood of Christ cleanseth from all sin*, 1 *Joh.* 1. 6. *According to his promise*, *Mic.* 7. 18, 19. *Who is a God like unto thee, forgiving iniquity*, (or that obliquitie of nature) *and passing by the transgressions* (that is, the voluntary and deliberate sins) *of his people.* See the Hebrew.

παθήματα τῶν ἁμαρτιῶν, *Rom.* 7. 5.

2. More large as to the subject, it being in those days for the most part confined to the Jews and Proselytes of the Gentiles; but now propounded and exhibited to all nations that shall embrace the faith of Christ, *Mat.* 16. 16.

5. The promises of the new Covenant are better promises, in regard of their efficacy; the Spirit being more abundantly poured out now, than in the days of old. *Acts* 2. 17. *In the last days I will pour out my spirit upon all flesh, your old men shall dream dreams*, (in which God hath often revealed himself, but somwhat darkly, but) *the young men shall see visions. q.d.* They have a clearer sight (oftentimes) than old men in those days; for they have the help of those that went before them: now if you set a child upon a Giants shoulders, he will see farther than the Giant sees. *Stella.*

6. This new Covenant is established upon better promises

promises, in regard of the continuance of it; That is, as to the ceremonial part thereof, which was to be done away, *Heb.* 10. 9. * *He taketh away the first that he may establish the second.* Which appears to be meant of the typical part thereof, *ver.* 8. But this Covenant of *Abraham* is a Covenant that lasts for ever even to a thousand Generations.

* *Porro lex ceremoniis quodammodo vestiebatur; nunc post corporis interitum qui vestium usus erit? Trium est illud vulgi proverbium,* accessorium sequi naturam sui principalis. *Non mirum igitur si ceremoniæ, quæ nihil sunt quam appendices veteris Testamenti, simul cum toto Mosis ministerio finem habeant.* Cal. in Lev. cap. 8. v. 8.

7. In regard of the stability of it, *Jer.* 31. 33. *Not according to the Covenant made with your father* Abraham *when I brought you out of the land of Ægypt, which my Covenant they brake,* (or continued not in) *But this is my Covenant I will make with you, (saith the Lord) I will put my law in their inward parts, and write it in their hearts; if these ordinances of Moon and stars depart from me, (v. 36.) then shall the seed of Israel cease from being a nation before me for ever; if heaven above can be measured, then will I cast off the seed of Israel for all that they have done, saith the Lord.* Jer. 33. 20 *If you can break the Covenant of the day, and my Covenant of the night, then also may my Covenant be broke with* David, *That he should not have a Son to sit upon his throne;* (namely, Christ to reign) *and with the Levits.* (that is, the evangelical Ministers, so interpreted *Esa.* 66. 21.) and the spiritual seed of Christ. Add to these that great scripture *Esa.* 54. 9, 10, 11. *This is to me as the waters of Noah; for as I have sworn the waters shall no more overflow*

the earth : so will I be angry with thee no more. This scripture relates to the Jew's last call, (as appears plainly by the verses following, describing their glorious state) who though sinful shall never be dischurched more after this. *Esa.* 33. 20. For this Covenant is an absolute Covenant, extending to their seeds seed for ever. *Esa.* 59. last. That is, there is no condition required which God doth not undertake to perform ; and therefore as that Covenant of nature shall never be broken, nor these ordinances of heaven fail : so neither shall this Covenant with the Jew ever be made voyd. Hence it is *Rev.* 10. that Christ is described (*ver.* 1.) as cloathed with a cloud and a rain-bow upon his head ; in that place the Apostle speaks of the mystery of God to be finished (*ver.* 7.) That is, the calling of the Jews, upon the sounding of the seaventh trumpet. Christ is described with a rain-bow about his head ; signifying, That though their state then be dubious, (as it will be till the 45 years are expired, *Dan.* 12. 12.) yet it's clear at bottom ; and, That that Church shall never totally so be overwhelmed as it hath formerly been.

Ad hanc fœderis naturam respiciens, Paulus ait, ἀμεταμέλητα εἶναι τὰ θεοῦ χαρίσματα καὶ κλῆσιν. Grot.

Obj. That was a national Covenant, but the Covenant of grace was never tyed to any Nation.

Ans. The Covenant given to *Abraham* was not National at first, but domestical ; (as is well observed) but Jacob's blessing and so his Covenant did exceed the Covenant of his progenitors. *Gen.* 49. 26. Now it's not said, *That the blessing of Iacob,* for so it should

should be national) but, *That the blessing of* Abraham *should come upon the Gentiles. Gal.* 3.14. *Gen.* 28. 4. *And give thee the blessing of Abraham, to thee & thy seed.*

2. What say you to those places of the Psalmist? *Psal.* 2. 8. *&* 72. 10 *&* 102. 22. *&* 47. last. *The voluntary of the people shall be gathered to the God of* Abraham. Or, what say you to those passages of the Prophet? *Esa.* 49. 1. *&* 42. 4, 10. *&* 51. 5. *&* 66. 9. In which places the holy Ghost seems to have a special ey to those Islands. *Esa.* 55. 7. *Nations shall run unto. thee Ezek.* 20. 40. *In my holy mountain there shall all the house of Israel, all of them in the land serve me. Eze.* 39. 25. *I will have mercy on the whole house of Israel.* Thus *Rom.* 11. 26. *All Israel shall be saved.* That is, the body of the 12 tribes. *Eze* 42. 15. The portion of the Levites allotted to them, as the verge of the Temple, amounteth to a space bigger than all the land of Canaan, and the Temple it self bigger than the Citie. As *Ezekiel* measureth the Citie: so *Iohn*, *Rev.* 21. Which propheſie pointeth out the new Jerusalem coming down from heaven; I mean, the Jews again called after their rejection, and holdeth forth Jerusalem, that is, that Church of the Jews as far larger than that of *Ezekiel.*

3. Was it not an act of grace, that God separated that people to himself above all the people under heaven? *Deut* 4. 6, 7, 8. And will it not be an act of the same grace, to restore them to a far more glorious state and condition?

4. This Covenant is never to be reversed, as you have heard from *Esa.* 54. 9. *This is unto me as the*

waters of Noah. I would fain know of any Neopelagian, Whether, that if the world be never so sinful, it shall once more be destroyed with water? they will say no, (but, I must tell you, that as in the law a pardon of felonie binds the malefactor: (for so the pardon runs) so a pardon of sin binds the sinner to his good behaviour:) Even so, saith the Lord, *This is unto me as the waters of Noah*, surely though the Jews should much degenerate (which I trust they never will) yet they shall never be brought so low, as they have been in this their last Captivity. To this agrees that of the prophet, *Esa.* 33. 20. *Sion shall be a tabernacle that shall not be taken down. Amos* 9. 15. *They shall no more be plucked out of their land*, For the gifts and calling of God to that Church are without repentance. *Rom.* 11. 29. As therefore this Covenant was National: so it shall be. It will be, saith reverend Mr *Burroughs*, a sufficient ground for any to plead an intereſt in Church priviledges, that he is a member of that Nation. *Esa.* 4. 3. *He that is left in* Jerusalem *shall be called holy, the rebels being cast out. Ezek.* 20. 38.

Obj. Notwithstanding that Covenant, the Jews were equally in a damnable condition with the poor heathenish infidels; all equally guilty before God, *Ezek.* 20. 38.

Ans. They were so by nature, but that they miscarried, it was because they wilfully rejected the Covenant of Grace.

2. So are many of the rebaptized ones, though under the outward administration, many of them in

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a ſad and deplorable condition, and damnable ſtate though taken for ſaints by others, therefore doubtleſs there is no force in that Argument.

Obj. Circumciſion was a ſeal onely to *Abraham*, a ſign to his poſterity.

An. Are there not ſigns exhibitive as well as ſignificative? and wherein did ſuch ſigns differ from ſeals?

2. May not ſeals be to confirm a future as well as a preſent benefit? Or,

3. Is that ſeal (*Rom.* 4. 11.) applyed to *Abraham* alone, and not written for thoſe hereafter that ſhall beleive? *Rom.* 4. 23. *It was not written for his ſake alone* (ſaith the Apoſtle) *that it was imputed to him for righteouſnes, but for us alſo to whom it ſhall be imputed if we believe.*

4. Was not the promiſe to *Abraham* to be heir of the world? that is, of Canaan included in that promiſe; Was it not (I ſay) through the everlaſting Covenant, and not through the works of the law which the carnal Jew reſted in? *Rom.* 4. 13.

5. Did not *Abraham*'s poſterity ſtand in as much need of a ſeal to ſtrengthen their faith as *Abraham* did? *Abraham* was troubled with doubtings, and the Lord again and again ſtrengthened his faith. If he that was ſo eminent for believing was ſo put to it, what ſhall we ſay to the poor ſhrubs. *Pſal.* 105. Will the Lord be wanting to them in any thing that may ſtrengthen their faith?

Obj. If this opinion be maintained, That the Covenant of circumciſion was a covenant of grace, it ſhakes

the foundation of the Gospel, and overthrows many fundamental points of religion.

Anſ. Here are great swelling words, but such do but *verba dare*, there is no proof for what is asserted; Dare any say in the presence of Christ when taking leave of the world, That this doctrine destroys the foundation of Christian Religion? Will they justifie this at the last day before the Lord Christ the Judge of quick and dead? * We expect the judgment and determination of God himself in this controversie, as *Austin* sayd in another case. But let's see their Arguments. They say,

* *Expectemus judicium suum, Domine.* Augustin.

First, The first fundamental point must needs be denyed, That all mankind by nature are the children of wrath, *Eph.* 2. 2. If all men by nature be the Children of wrath, then are they not under this Covenant of Grace; for to be under the Covenant of works and the Covenant of grace are contradictories, which cannot be true at the same time.

Gal. 2. 15. Jews by nature] *Quia promissio hæreditariam benedictionem faciebat, ideo naturâ vocatur.* Cal. in Gal.

Anſ. Contradictories may be true (κατ' ἄλλο & ἄλλο) in a diverse respect, 2 *Kings* 17. 34, 41. *They feared the Lord*, and, *they feared not the Lord*; that is, they feared the Lord in their way, and the Gods of the nations also; and therefore it's sayd they feared not the Lord. Thus *Elisha* to *Hazael* concerning *Benhadad*, 2 *Kin.* 8. 10. *He may recover, howbeit the Lord hath shewed me that he shall certainly dy*, that is, he may recover of this disease, but he died notwithstanding

ſtanding by the hand of *Hazael*. Sons in ſome ſenſe are no ſons, *Deut.* 32. 5. *Their ſpot is not the ſpot of my* children, yet (ſaith the text) *they are* children *in whom is no faith.* 1 *Kin.* 2. 26. *Abiathar* is a man of death, and yet by the Kings favor he lives. The Iſraelites at the ſame time were enemies for our ſakes, and yet beloved for the fathers ſake, *Rom.* 11. 28. *Paul* was under the Covenant as being deſcended of *Abraham*, and yet was by nature (as he tells us *Eph.* 2. 2.) a child of wrath as well as others: So children conſidered in their natural ſtate, as the ſons of Adam, are under wrath; but conſidered as children of ſuch gracious parents in Covenant with God, ſo are they under grace, and therefore under thoſe divine Diſpenſations which they are capable of.

There are promiſes *for* grace, 2. *to* grace, children are under both in ſome ſenſe.

Gal. 2. 15. We who are Jews by nature (that is, by deſcent from ſuch parents) cannot with all our birth-priviledg attain to rightouſneſs. Thus we ſay, Such are naturally Engliſh, that is, by deſcent. In this ſenſe the Apoſtle uſeth the word *Rom.* 11. 24. *If the natural branches are broken off, &c.* The Gentiles wanted this, *being by off ſpring ſinners*. So that *nature* in *Eph.* 2. 2. is taken for that corrupt qualification of nature which they draw out of their parents loyns. Grace at firſt was connatural to us, and had been propagated from parents to children *ex traduce*, if Adam had ſtood; as now corruption is. As therefore the children of Iſrael were called the holy ſeed, and yet ſome of them are ſtiled the

children of the Sorcerer and the whore, Ethiopians, *&c. Esa.* 57. 3. *Amos* 9. 7. So may one and the same person be holy by way of Covenant, and yet unholy in respect of those internal qualifications: For there is a relative and a positive holiness, though they want the later, yet may they be under the former.

2. Their children are under grace; for are not many of them under the everlasting Covenant made between the Father and the Son, πρὸ χρόνων αἰωνίων, before these secular times, therefore all time, even from eternity. Are not elect children given to Christ before all time? Doth he not know them by name? And having loved them with an everlasting love, doth he not in time draw them with the cords of his love, even with the cords of a man, suitable to a rational creature, out of the hands of sin, Satan, and this present world? Doth he not swaddle them and bring them into the bond of the Covenant, even into that Covenant called the sure mercies of *David?* Doth he not gloriously irradiate with the beams of his countenance on their souls in heaven, for their heaven is the face of God? Will not Christ at the last day embrace such, (as he did on earth) saying, Here am I, and the Children which thou hast given me? And were they not under grace? Is not all this a part of electing grace? Surely this is the spring of all, the first wheel that moves all the rest, (*Rom.* 11. 7.) and though there be a wheel in a wheel, yet all shall tend to their good, as all the wheels in a clock tend to make the clock strike.

Obj.

Obj. The second fundamental point that this error oppoſeth, is the ſtability in the Covenant of grace; they ſay, The Covenant made *Abraham*'s ſeed was conditional and broken by them, but the Covenant of grace is abſolute.

Anſ. The Covenant of grace is conditional, as appears by the whole current of the ſcriptures, *Deut.* 11. 12, 13. *Wherefore it ſhall come to paſs if ye hearken to theſe judgments and keep and do them, that the Lord thy God ſhall keep unto thee the Covenant and the mercie which he ſware unto thy Fathers. Lev.* 26. 41. *If then their uncircumciſed hearts be humbled, then will I remember my Covenant with* Jacob, *and my Covenant with* Iſaac, *and my Covenant with* Abraham *will I remember. Joh.* 3. 16. *That whoſoever believeth ſhould not periſh.* Where we ſee plainly, That the Covenant of grace is conditional.

2. This Covenant hath been broken, therefore it's conditional. *Pſal.* 89. 38 to the 37, the Pſalmiſt leads the breach of it, *Thou haſt made void the Covenant of thy ſervant.* 2 *Kin.* 17. 15. *They rejected his Covenant that he made with their Fathers, therefore* (v. 20.) *the Lord rejected all the ſeed of Iſrael.*

Eſa. 24. 5. *They have broken the everlaſting Covenant. Num.* 14. 34. *Ye ſhall know my breach of promiſe*: For they failed in point of faith, therefore they did not enter into his reſt. *Dan.* 9. *He ſhall confirm*

ברית fœdus *Fœdus enim facientes primo jurabant, poſtea tranſibant inter partes pecudis, quaſi dicerent, diſcindantur, dividantur ejus membra, fiat ſicut pecus iſtud, qui juramentum violaverit, ſicut habetur Jer.* 34 18. *Sic fœderis faciendi morem deſcribit* Livius *Sacerdos feriebat porcum ſilice, ſic a Jove feriantur is qui ſacrum hoc fregerit fœdus, ut ego hunc porcum ferio.*

firm the Covenant with many for one week, in the midst of the week he shall cause the sacrifices and the oblations to cease. Christ preached 3 years and an half, and did confirm or was ready to confirm that Covenant made with *Abraham* and his posterity; which Covenant was tendered by the Apostles to the Jews for another 3 years and an half, but they not closing with Christ, as the sacrifice ceased with his death: so the Covenant not long after was made void; for the ax was all that while layd to the root of the tree and at last for their unfruitfulness they were discovenanted and cut off from the root *Abraham*, *Joh.* 8.35. Then was the staff of beauty broken, (*Zac.* 11.10.) even that which was the beauty and glory of that nation, (which the Covenant of works never was) and this upon their wilfull and obstinate rejecting of Christ; which shews plainly, it could not be the Covenant of works.

3. There were two sorts of Israelites, the spiritual and the carnal Israelite, with both these the Covenant was made conditionally; the Lord promised them the land of Canaan, but they believed not either that ever God intended it or that the land was so good as was reported to them, or that ever they should be able to enter in, because the *Anakims* were there; therefore (saith the Apostle) they could not enter in; for though the promise was absolute to some of the seed of *Abraham* to enter in, yet for particulars it was conditional. The Lord promi-

There are many that are visibly in a Covenant of grace under the Gospel that may be cast out from Gods people, & yet it follows not but that it is a Covenant of grace, though broken by them.

se

d they should enjoy the land for ever, 2 *Chron.* 3. 8. *Neither will I remove them any more out of the and, so that they will take heed to do what I commanded them.* Thus *Ethan* pleads as was mentioned *Ps.* 89. 4. *My Covenant will I not break, nor alter the hing that is gone of my lips; but* (saith he) *thou hast nade void the Covenant of thy servant, thou hast profaned his Crown by casting it to the ground.*

Solomon broke Covenant with God in tolerating dolatry, setting up two Gods, therefore God set up wo Kings, and cut off the line of *Solomon* in *Coniah*, so called *ob contemptum*, *Jer.* 22. 30. *Write ye this nan childless, for* (though he had seed, yet were they ut off in the captivity, so that) *no man of his seed did it upon the throne of David for ever.* And were not he Children of Israel cast out? Did not God depart rom Sion and the Temple, (though he had promised hat in Sion he would dwell for ever, and that his ey nd heart should be upon the Temple,) because hey had been unsteady and falsified with God in the Covenant? *Psal.* 89. Thus he dealt with the carnal sraelites, and with the body of that nation, and ould the spiritual Israelite plead not guilty? But yet ecause their hearts were right before him for the ain, the Lord did not look at their miscarriages as breach of Covenant, so as to make it null and of one effect.

There may be articles in a Lease broken by the Tenant, but whilst the main Covenant is not broken (as on-payment of Rent) the Lease is not forfeited: So n the Covenant of grace there are many particular articles

articles which are often broken; but the main condi

This Pepper-corn of obedience is the Condition.

tion is, That thou shalt take me for thy God, (as I am willing to take thee for one of my peculiar people. now if this Condition be not broken, the Covenant is not broken; *neither have we dealt falsly in thy Covenant*, (saith the Psalmist *Psal.* 44. 17.) This condition was not broken by the spiritual Israelite; so (say they *v.* 18, 20.) *Our heart is not turned back, neither have we forgotten the name of our God.* There may be fallings out betwixt the wife and the husband, but unless she chuse another husband the marriage is not null: So there may be many fallings out between God and the soul, but till the soul make choice of another God there is no breach of the Covenant as to the main.

But here is the happiness of a true Israelite, That God keeps Covenant with him and for him, there is no condition in that Covenant of grace, which Christ hath not undertaken to perform for us; therefore *Hezekiah* when he sees the Father angry, turns to the Son, the second person in Trinity, saying, *Lord undertake thou for me*, *Esa.* 38. 14. There are two things by which we live, by what God saith, and what he doth; by a promise and a providence: *thou hast said it and thou hast done it*, (v. 15.) *In these two is the life of my spirit.* Temporals were but as nuts and apples given to that infant Church in the time of their infancy, to engage their hearts to God. Hence that phrase, *I will give the land to thy seed*, (*Jer.* 17. 7.) *to be a God to them*; but though God denied

the husk and outside of the promise, yet he gave e kernel and inside of it to the spiritual Israelite; promised them silver and payd them with gold. *Isa.* 60. To those gave he rest in a better land; with hem (as his Church) he did rest and abide for ever; s ey and his heart was towards them and their ayers, though poor shrubs praying in the Temple towards it, (*i. e.*) in Christ or towards Christ; hough they could not evidence their union with hrist, a wistly look after Christ was accepted.

4. Therefore, I say, from adherent federal grace ch as are onely visible members of the Church may ll, *Gal.* 5. 1, 2. *Dan* 11. 30 *And shall have intelgence with them that forsake the holy Covenant. Heb.* 1. *Let us therefore fear least a promise being left us entering into his rest, any of you should seem to come ort of it,* that is, should really fall short of it, as the ord is usually taken in scripture phrase; but as for e elect, Christ hath undertaken for them, that they all never perish, *Joh.* 10.28. *Esa.* 55.3. *I will give u the sure mercies of David,* that is, Christ.

Obj. This Tenent overthrows the necessity of onversion.

Ans. This Covenant includes regeneration and nversion in it, *Deut.* 30. 7. *I will circumcise the art of thy seed,* which sheweth, That the outward ircumcision did signifie the circumcising of the art; which the Lord promiseth to make good to r seed now in the days of the Gospel, as appears om *v.* 1, 5, 11. Compared with *Rom.* 10.6. *Hos.* 14. *Those under thy shadow shall return.*

3. Hath

2. Hath not the Lord made faith and repentanc the condition of the Covenant on our part, (*Joh.* 16.) which Christ hath undertaken with the Fath to work effectually in the elect? For want of whic qualifications many thousands are damned for eve though the Children of *Abraham* visibly: *What ha thou to do* (saith the Lord, *Psal.* 50. 16.) *to take m Covenant in thy mouth, seeing thou hatest to be refo med?* Yet were their children under the outward ad ministration of it; therefore we say, They migh as well have debarred all the children of Israel fro that outward priviledg, as now debarr the childr of believers; upon the same account it 's said, *Ma* 8. 12. *Many shall come from the East and from t West, and shall sit down with* Abraham, Isaac *and J* cob, *in the Kingdom of heaven, but the children of t Kingdom shall be cast out*, that is, such as were born, and visibly so continued for a while; such say, shall be cast out of the Kingdom of heaven, the Church here below, not the Church above; o of which none are properly said to be cast, b cause they were never in it.

Obj. This opinion overthrows the foundation all Gospel-Churches, As,

First, It destroys the matter of a Church, whi ought to be Saints by calling, 1 *Cor.* 1. 2. But t tenent doth unavoidably admit into the Church the unconverted and unregenerate children, born the bodies of such persons that either were or ha been accounted believers.

Secondly, It admits into the Church good a

ad promiscuously, and all those unbaptized; and what light in the Gospel have you to justifie such an Assembly to be the true Church of Christ?

Ans. To the first, we say, It destroys not the matter of a Church visible consisting of visible Saints, for such are children, and so owned by the Apostle as *holy*, (*i. e.*) relatively holy if not positively, 1 *Cor.* 7. *Ezra* 9.2. ---*the holy seed*, (*i. e.*) such as are set apart for God and dedicated to him in a peculiar manner, and many of them sanctified from the womb. Thus *Jeremiah*, *Esaias*, *John Baptist*, the last of the old, and the first of the new Testament; Now whether should we take the testimony of God or the testimony of men? *If we receive the witness of men*, (saith the Apostle) *the witness of God is greater*, 1 *Joh.* 5.9. Man makes confession or profession of Christ, this is an human testimonie, and we accept it; and shall we reject a divine testimony? God forbid. *Let God be true and every man a lyer*, *Rom.* 3.

Therefore they are incompleat Members of the Church.

2. They are acknowledged as members of the Church by the Apostle *Paul*; for (writing to the Churches of *Colos* and *Ephesus*, *Col.* 1.2, 3, and 20. *Eph.* 2. 1.) he directs his Epistle to children as well as parents.

3. We answer, That children upon their discovery of themselves not to be visible Saints, are to be suspended from the Ordinances; as in the old Testament the Priests were to distinguish between the holy and the profane. *Jer.* 7. The Lord complains that they made his house a den of thieves; such then were

were not to be admitted to the Paſſover. In order t
which the Porters were charged to keep back fro
the Temple ſuch as were unclean (in any matter
though they were circumciſed. 2 *Chron* 22. 19. I
this rule were obſerved in the old Teſtament, the
ſurely it is not to be neglected in the new.

Anſ. To the ſecond *Objection* Mr *Pat. pag.* 69.

Whereas they ſay, Such Aſſemblies are no Chur
ches, becauſe they are not baptized, which is eſſen
tial to a particular viſible Church: therefore we ma
have no communion with them; for God never ha
any Church-union or communion with any ſo
which was not baptized, that is, rebaptized.

Here are great ſwelling words, as the Apoſtle *Jud*
ſaith, ſuch ſpirits it ſeems there were in his time. Bu
we anſwer,

Firſt, If ſuch were no Churches, then for man
hundreds of years Chriſt's promiſe fell to the ground
Mat. 16. 18, 19. *I will give unto thee the Keys of th
Kingdom of heaven.* The Keys, as they grant, wer
given to particular viſible Churches, againſt whic
making up the body of Chriſt, the gates of hell (ſait
Chriſt) ſhall not prevail; but by this Doctrin the
did prevail for above 1500 years, ſeeing that ti
that time we read not of any ſuch Churches as the
challenge to themſelves; theſe therefore are but ſan
dy foundations, and certainly when the winds o
temptation ſhall blow, and the rain of affliction ſha
fall, and the flouds of perſecution come, their houſe
will fall.

2. What ſay you to *Rev.* 11. 4? Are not the tw
Candle

Candlesticks the Churches, according to scripture phraie? which are to be flam as well as the olive trees, a little before the last downfall of Anti-Christ; and doth not the scripture own these Churches as true under the reign of Antichrist, for one thousand two hundred and threescore years: and will or dare any disown them, because not rebaptized?

We had Churches in *England* before there was any Church at *Rome*; as *Matthew Paris* tells us. Therefore we received not our doctrine or ordination originally from *Rome*; which farther appears by this, That the British Churches in the celebration of Easter, observed the custom of the Easterne Churches and not of the Church of *Rome*; which doubtless they would have done, had they received the Gospel from thence, as *Flaccius Illyricus* well observeth.

3. Had they minded well the command of the holy Ghost, they had not been so grosly mistaken: *Son of man,* (saith the Lord, *Ez.* 44. 5.) *mark well the entering in of the house, and every going forth of the Sanctuary.* They say we must enter in by baptism, which is essential to a Church; but thus they unchurch all the Churches in the world but their own, whereas we are visible members of the body of Christ before, being under the Covenant of grace, which is the in-let to the Church of Christ, but solemnly admitted by baptism: For Christ himself was head of the Church before he was baptized, being King of the Jews.

There is but one going in, and that in the singular number; but many goings out of the Church of God, which last word is in the plural. *Ezek* 44. 5. *Pones cor tuum* [לשום לבבך] *in ingressu domus, & omnes* [כל יוצאי] *exitus Sanctuarij.*

πᾶσαν δικαιοσύνην. *Mat.* 3.

4. Whereas they say, Christ hath no such union

or communion with our Churches, because not baptized: I answer, I am sorry to see such a spirit of error and pride gone forth into the world, that men should maintain such palpable errors with so much confidence and arrogancie; for have we not proved that our Churches are true Churches? And hath not Christ walked in the midst of our candle-sticks hetherto? *Rev.* 2. The experience of thousands yea millions of souls may bear witness to this truth, and rise up and call us blessed; yea upon our late repairing of the Tabernacle or Tabernacles, hath not the Lord vouchsafed his presence and filled our Tabernacles with his glory? *Exod.* 40. 34 *Num.* 9. 15. *On that day the Tabernacle was reared the cloud covered the Tabernacle.* Thus upon the casting out of the poor blind man, *Ioh.* 9. 35. Jesus appeared unto him and made such a discovery of himself to his soul, as you shall scarse read in all the book of God; but they have not onely excommunicated some few, (that dissent in judgment from them in this point) though godly, but all the Churches of God in the world, crying (as they in *Esa.* 65.) *Stand by thy self, come not near me, I am holyer than thou,* that is, I have devised a holyer way of worship than thou. These are a smoke in the nostri

This is one of the greatest errors that ever was broached in the world; but we say, The communication of Faith is made effectual by the acknowledging of every good thing which Christ hath wrought. *Phil.* 6.

Non habet dei charitatem qui Ecclesiæ non diligit unitatem. Augustin.

Where Christ vouchsafes his presence, there we may and must vouchsafe ours; unless there be some apparent ground to the contrary: But in our Churches Christ vouchsafes his presence: Why then should any withdraw, seeing they can render no reason for so doing?

of the Lord, and a fire that burneth all the day: But doubtless God will appear to the joy of such as are cast out, *clave errante*, with an erring key, and to the shame of those that thus have cast them forth as abominable branches. *Esa.* 66. 5.

Obj. The Jews were truly under the Covenant of Circumcision, (*Gen.*17.10.) but never all of them so much as visibly in the Covenant of grace.

An. We grant they were all circumcised, (which still they call the Covenant) but that they were all under a Covenant of grace savingly we deny, though so far as it extended there was a reality in it. 2 *Pet.* 2. 18. ὄντως ἀποφυγόντες τὰ μιάσματα τοῦ κόσμου, Having truly escaped the pollutions of the world, through the knowledg of Christ; these common gifts, purchased by Christ and given by the spirit to the sons of men, are true and real though not saving grace. Thus the carnal Jews and carnal Gospellers children may be said to be under a Covenant of grace truly and really, so far as it goes, though they never attain to the enjoyment of the spiritual part thereof; the Jew had much benefit by that Covenant as we shall shew hereafter: But it was not fulfilled to them all in the utmost extent of it. Secret things belong to God, but things revealed to us and to our children: That God will be our God and the God of our seed, is a thing revealed, therefore it belongs to us: but how many of our children he hath chosen, or how far he hath taken them into Covenant with himself, or how far the promise belongs to them, is a secret thing which must be left to God.

It is true *Abraham* and his posterity were circumcised, *Gen.* 17. 10. but it doth not follow, that all his posterity were in reality and truth under a Covenant of grace as to the spiritual part thereof, though visibly they were under it as to the outward administration, and enjoyed many common mercies by virtue of that Covenant. For what hast thou (saith the Lord) to do to take my Covenant in thy mouth seeing thou hatest to be reformed? But God did not cut off that entail till he gave them a bill of divorce.

Obj. No children fare the better for the faith of their parents in respect of this Covenant.

Ans. This query the Apostle answers, *Rom.* 3. 1. *What advantage hath the Jew more than others?* τὸ περισσὸν; *Quid amplius Judæo?* He answers, *Much every way.*

First, That unto them were committed the Oracles of God, Word and promises, *non ut alienę rei depositum*, but as their own proper treasure. *Psa.* 147. 19. *Deut.* 4. 6, 7, 8. *What Nation is there so great? &c.* Three things make a nation great.

1. That they have God nigh to them, and that they are nigh to God again.

2. That they have statutes and judgments so righteous as theirs were.

3. In that they are a wise and understanding people. These three you have in the Text: But how came they to be so wise if not by the enjoyment of these Ordinances, which are the glorie of all lands?

Secondly, By virtue of this Covenant they had the Tabernacle of God amongst them, a Church

rected

rected, and they with their children members of that Church. *Psal.* 147. 13. *He hath blessed thy children within thee.* How highly doth the Apostle extol this christian privilege? *Heb.* 12. 22. *Ye are not come to Mount Sinai, but to Mount Sion,* viz. To fellowship with the Church below and the Church above. (for these two differ but as the porch and the house, the suburbs and the city.) Great is the privilege that members have in this respect. Consider how near and dear such are to God. *Psal.* 87. 2. *He loves the very gates of Sion* (in which gates they had their Assemblies) *even the outside of Sion, more than all the dwellings of* Jacob. What sweet enjoyments have they that walk in such ways? If it be so sweet on earth, where a few imperfect members mixed with many corrupt members meet together; ah! how much more sweet will it be in heaven, when that great Assembly shall meet, and have no mixtures at all! Is it therefore no advantage to children that they may sit down with *Abraham, Isaac,* and *Iacob* in the Kingdom of heaven? But ah! how sad will it be with them, if they be hereafter cast out into utter darkness!

Thirdly, The presence of God is in his Tabernacle, *Exo.* 40. 34. The glory of the Lord filled the Tabernacle, when they punctually observed the command of the Lord by the hand of *Moses.*

Fourthly, By virtue of this Covenant the Angel of his presence saved them, and stood betwixt *Pharaoh* and them. *Exod.* 14. 19. *q. d.* Thou must strike through my loins if thou wound Israel my first-born.

Yea the Archangel Christ hath his Angels under him, which always behold the face of their heavenly Father, and are ready at a beck (as knowing his mind by his looks) to revenge the wrong of these little ones, *Mat.* 18. 10. Yea this Angel of the Covenant (*Esa.* 9. 3; 9.) stands betwixt them and hell, suspending the execution of that sentence of wrath, [*In the day thou sinnest thou shalt dy the death,*] which is an axiom true at all times; but the seed of the woman comes in & reprieves such for a while. *Heb.* 1. 3.

Fifthly, By the bloud of this Covenant were they brought out of *Ægypt* yong and old: Hence it is that he makes mention of this name, *I am the God of* Abraham, *the God of* Isaac, *and the God of* Jacob, *this is my memorial to all generations. Exo.* 3. 15. By the same bloud of Christ sealing that Covenant were they and their little ones brought out of Babylon, and shall be brought out of this their last captivity. *Zac.* 9. 11.

Sixthly, They have many temporal blessings, *Psal.* 37. *I never saw the rightous forsaken*, (especially if liberal for so is the word often used) *nor his seed begging bread.* It was so rare athing for the seed of the rightous to beg their bread, as that *David* professeth for his part he never saw it. *He is ever merciful and lendeth*, saith the Text, *v.* 26. And what then, are his children beggers? No, they shall enjoy a blessing. *Gen.* 21. *Ismael will I make a great nation*, (*v.* 13.) *because he is thy seed*; so that wicked children fare the better for their parents, as to outwards at least. *Deut.* 8. 18. *It is he that giveth thee power to*

get

get riches, that he may establish his Covenant with thee, his Covenant which he made to thy Fathers: So that we may safely say, the Covenant is made with believers and all their seed, in respect of the external part; but with believers and their elect seed onely, as to the internal part thereof.

Luke 13.16. And ought not this woman (being a daughter of *Abraham*) be loosed from this bond? *Filiam Abrahami sic appellat propter ejus gentis præstantiam, quam deus singulari gratia amplectebatur propter fœdus cum Abrahamo pactum.*

Dominus arguit à re notâ & confessâ.

Piscat.

Seventhly, They have common gifts, constraining and restraining grace by virtue of this Covenant, though their nature be not changed, as the prophet speaks, *Esa.* 11. Yet at least they are restrained, but a lion is a lion still though a tame lion. *He hath received* (saith the Psalmist) *gifts for the rebellious*, that is, saving grace for some, Ministers and people; restraining grace for others, *that the Lord God may dwell among them*, else there were no abiding for the people of God in this world.

Eightly, They had by this Covenant offers and tenders of grace, in that sense they were called the children of the Covenant, *Act.* 3. partly because it was tendered to them, (but not solely for this cause, for so all nations to whom the Gospel is preached should be in Covenant, which we utterly deny) and partly because accepted by them; herein many are mistaken that make the offers and tenders of the Gospel simply as sufficient to render a people in Covenant with God, without their acceptation; but we say, There must be the accepting of those offers

and tenders, and closing with Christ (externally at least,) else it's no Covenant properly so called.

Ninthly, Many children have saving grace wrought in them by virtue of this Covenant, *Deut.* 30. 7. *I will circumcise the heart of thy seed. Jer.* 31. That great intruder, sin, that usurps authority over all, (even over such as have not sinned after the similitude of *Adam*'s transgression) comes in by the fall of our first parents: and why may not children therefore be restored by the next parent instrumentally?

If the Lord did admit such onely as believe, then the faith whereby we believe were not given by any Covenant; but what saith the Prophet *Jeremiah? ch.* 31. *v.* 34. *They shall all know me from the least to the greatest*, that is, yong and old; which knowledg is interpreted to be faith. *John* 6. 45. *I will write my Law in their hearts*, what law, onely the moral law? Yea the evangelical law, if so, then the law of faith. Have then elect children no saving benefit by the Covenant till they believe? Yes they have this benefit, That they shall believe; for there are promises for grace, 2. to grace. When the Lord saith, I will be the God of thy seed, there is a promise for grace, *q.d.* The vein of election shall break out in some of them, not all; for such promises as these are indefinite promises, and therefore true, though not verifyed in all. *Rom.* 3. 3. What if some did not believe, to whom the promises were made, shall their unbelief make the faith of God of none effect? I say then, that the vein of election shall break forth in

Rom. 3. — *Exciderit sermo ille, viz. promissio illa gratiæ, Ero deus tuus & seminis tui.*

ı ſome, (though for the preſent it runs under round, as ſome rivers do) for it cannot be but that ome of Gods peoples children ſhould prove religi- us, ſeeing that the church ſhall have a ſeed and ſeeds ed for ever; the word and the ſpirit in thoſe ſhall ontinue till the coming of Chriſt, ſaith the Lord, *ſa.* 59. 21. To which place the Covenant mention- d (*Rom.* 11.27.) is to be referred, *q. d.* That Church f the Jews ſhall not fail in her ſpiritual offſpring for ver: This is a promiſe *for* grace in the ſeed, *to* race in that Church, out of which Covenant the ord hath not excluded any children of believers; herefore parents have a ground to hope he hath in- uded all, he having not excepted any. Here then an object for the faith of parents to work upon, but ow aſſuredly that according to your faith ſo things with you. *Pſal.* 38. laſt. *Let thy mercy, Lord, be up- us according as we put our truſt in thee.* 1 *Ioh.* 5. 16. mp. *Iam.* 5. 15. *If any man ſee a brother ſin a ſin ich is not unto death, let him pray for him, and it ll be forgiven him.* It's not to be expected that all ould be heard in this particular, as it is not in that *Iam.* 5. 15. Such promiſes are not univerſal but definite, becauſe ofttimes not always the Lord ants ſuch their deſires; the meaning is, prayer is ordinance to which God hath made ſuch a graci- s promiſe, and he often doth reſtore the ſick, pray- being put up by believers for them; therefore in h caſes we are to rely on God by an act of recum- bcie, though we cannot relie on him by an act of aſſurance; but ſuch as have much communion

with

with God, may know much of his mind, and have a particular faith for a particular mercie, whether spiritual or temporal: children have general and indefinite promises, and conditional upon faith and obedience, such as determin not the kind of good promised, nor the particular person, and are therefore true if performed to any person in any sort. *Heb* 11.27. Many spiritual and so temporal promises are indefinitely propounded and so to be understood, not that the Lord intends an absolute and universal obligation of himself, neither is the act of faith in the application of it required to be an absolute and infallible persuasion that God will bestow these particular things upon us: but the Lord expects we should rely on him to do what is most for his glory and our good. But let me tell you faith may do much, (*Mat.* 9.) *When he saw their faith, he said to the sick of the palsie, Be bold, thy sins are forgiven thee.* When he saw their faith, that is, the faith of them that brought him: So when he sees the faith of parents bringing their children to Christ in the visible way of this Ordinance, (for I know no other visible way to bring children to Christ) he saith to them, Your sins are forgiven you. Thus children are saved by the faith of the parents, begetting faith in them. Hence the passage of *David* concerning his child, *I shall go to it, it shall not return to me,* he means not of that state of death in the grave, (for what comfort could that be to *David* that he should go to the the grave with it?) but the state of glory, to which he was assured he was gone, and to which he should follow after.

Tenth

Tenthly, I am apt to be very charitable to the Infants of all believers that dy before they commit actual transgression, heaven surely is fuller of such Infants, than of others; and therefore as he said, so say I, If I had 20 Children I would not hate God one. But how are these Children saved if not by that Covenant? *I will be thy God and the God of thy seed?* from which gracious Covenant, if afterwards they turn not away, they obtain the things promised, and their souls are bound up in a bundle of life for ever. *See p. 89.*

Cedo quo nomine filij vestri salvantur nisi ex illo verbo, Ego sum deus seminis tui, ac nisi illud verbum ad illos pertineret, ne ad baptismum quidem admittendi essent. Cal. Inst.

Quicunq; in dei fœdere gratioso semel est, neq; unquam ab illo fœdere se avertit, ille bona promissa consequitur; nunquam enim deserit deus nisi desertum. See Forb.

Obj. There was no promise of eternal life mentioned in that Covenant.

Anſ. In that Covenant God promised them temporals more largely, spirituals more sparingly, according to his secret dispensations of these and those times; they were children, and a child differs not from a servant in his nonage, now children are more taken with childish things; therefore they had more of temporals and less of spirituals, more of the spirit of bondage than the spirit of adoption, that is, that spirit that makes us sons, πνεῦμα υἱοθεσίας, and testifies we are sons; but yet we say in that Covenant life is propounded implicitly, in that he saith, *I will be thy God*, which is interpreted by our Savior to include

Hence the motto of the Prince of Wales, [I SERVE] *Gal.* 5. 4. a child differs not from a servant, and thus the Hebrew *nagar*, the Greek παῖς, the Latine word *puer* signifie either a child or a servant.

clude not onely spirituel life here, but eternal life hereafter. Christ by virtue of his spiritual dwelling in us, will raise us up at the last day, for as the union betwixt Christ's humane and divine nature ceased not even in the grave: so neither doth the union betwixt Christ and the soul and the body cease. *Rom.* 8. Seeing that we are not raised by the graces of the spirit, but by the spirit it self dwelling in us; it is true, Christ as Mediator shall cease having yielded up that *vicarium Regnum* to his father, but he continues head of the Church for ever.

2. When the Lord explains that Covenant, *Ier.* 31. 33. Doth he not say, *I will be their God, their sins and iniquities will I remember no more?* and are not our souls bound up in this as in a bundle of life? is not here justification of life for children to lay hold upon? Nay when the Lord saith, *I will write my Law in their hearts, and they shall all know me from the least to the greatest*, that is, yong and old, is not this the Law of the spirit of life? and will not he write the Law of faith too, by which we live the life of the sons of God? *Gal.* 2. 20.

3 That blessednes (spoken of *Gen.* 12. 3.) is explained by *Paul* to be justification by faith, *Gal.* 3. 8. 14. called there *the blessing of* Abraham *which comes upon the Gentiles*, that is, parents and children *Act.* 3. blessednes is expressed by turning every one from his evil way. *Esa.* 44. 3. *I will pour my spirit upon thy seed, and my blessing upon thy offspring.* Is not here a spirit of life? are not the essentials of regeneration promised here to babes? and is not that

mothe

mother promise, *I will be thy God*, the ground of all these? *Gal.* 3. 14.

4. What is the meaning of that phrase, *Do this and live?* may it not evangelically be taken as well as legally? *Ezek.* 20. *Neh.* 9 *Which if a man keep he shall live therein.* What force is there in these words (with reverence be it spoken) if understood in their sense? for might not the spiritual Israelites say, To what purpose is it? What hopes have we of attaining to that perfection, and so consequently to life? It's granted the carnal Israelites being not sensible of their own weakness and imperfections, looked at that Covenant as a Covenant of works, and so seemingly it was propounded; but the spiritual Israelites look'd at it with another ey, as it was propounded with evangelical purposes, that is, Do this *in Christ* and live: Hence it was that the Lord bid *Moses* put the Tables into the Ark, as signifying, That Christ was to keep Covenant with them and for them, as hath been formerly shewed.

Obj. None ever had any interest in that Covenant but such as were in Christ.

Ans. Never any had any saving interest in that absolute Covenant, but such as are in Christ in truth and reality; but there are others that are in Christ as the unprofitable branch in the Vine, that bringeth forth fruit to it self: these having entered into Covenant with God, may be said to be under the Covenant conditionally, (of which conditional promises the Sacraments

Some render the words as *Syr.* renders it, *viz. Every branch that bears not fruit in me. Joh* 15. ὁς κλῆμα.

ments are seals) and by virtue of it be made partakers not onely of temporals, but also of those common graces by which they are sanctified for this or that particular service. *Heb.* 10. 29. (*And hath counted the blood of the Covenant an unholy thing, wherewith he was sanctified.*) Which grace is sometime called life, (though it fall short of regeneration. *Jude* 12. But the Covenant is established with the spiritual seed of *Isaac* onely, and such as walk in the steps of the faith of our father *Abraham*. *Gen.* 17. 19. *I will* establish *my Covenant with him for an everlasting Covenant*. *Ismael* was under the Covenant but mocking at the promised seed, (that is, *Isaac*, child of the promise) he was discovenanted and cast out; therefore he was in before, (*Gal.* 4. 30.) else how was he cast out? *Esau* was under that Covenant of *Isaac*, but he, profane wretch! sells his birthright, and goes to Mount *Seir*, therefore he is cashiered also, and not so much as mentioned in the Genealogie of our Savior upon this account.

Obj. All the promises of the new Covenant were made to the spiritual seed.

Ans. But did not those promises run along being entailed upon *Abraham* his posterity? and are not the promises made to the visible Church whereof Christ is the visible head? were children ever cast out of that mystical bodie of Christ? *Gal.* Doubtless the Apostle speaks of a Church which was the visible bodie of Christ, to which the seals were applic

Quamprimum quis natus est ex parente, statim fit filius Abrahæ; nam priusquam Judæus aliquis circumcisus fuit, habebatur in numero filiorum; baptismus enim non facit filios Abrahæ, sed fœdus.
Whit. de Sacr.

pplied, for there was no distinction of a fleshly and piritual seed in the old Testament, but all were included in one and the same Covenant, till they degenerated from it.

When there is mention made of *Abraham*'s carnal seed in opposition to his spiritual seed, *Rom.* 9. *Gal.* 4. As *Ismael* is said to be born after the flesh

1. It's not because such were reprobates, for many of *Abraham*'s seed were reprobates, and yet not eckoned to be born after the flesh.

2. Nor because such were begotten by carnal generation, for so *Esau* and *Jacob* were.

3. Nor merely because born of *Hagar*, for God commanded Circumcision to pass upon the concubines children. *Gen.* 17. 12.

See Grot de jure belli. p 12. *Lege Mosis Israelitæ soli tenebantur, Circumcisionis autem lege tota Abrahami posteritas, quare aut populi extra Israelitas circumcisi sunt, eos credibile est aut ab Esavo aut ex Ceturæ posteris venisse.*

4. Nor merely because unregenerate, for many elect persons are not converted in infancie.

5. But *Ismael* is said to be born after the flesh because *Hagar* was a bond-woman, (and in that time type of the Covenant of works) too likely an instrument in the course of nature for a child of the promise to be begotten of. *Gal* 4. 23. It's probable *Abraham* might not so much make use of his faith, as nature in using *Hagar*; and in this *Ismael* was a type of all hypocrites that have no more than what may be attained to by humane industry; but *Abraham* had *Isaac* so by faith in the promise as if there were no use of nature. *Abraham* circumcised *Ismael*, which

which sheweth, that as none but the visible faithfu
are to be baptized : So all the seed of such are to b
looked upon as elect (as *Abraham* did) untill God o
they discover the contrary ; for God hath not dis
anulled *Abraham*'s Covenant which runs in the na
tural line, nor added to it, the whole Gospel bein
but an explication of *Abraham*'s Covenant. *Hel*
4. 2. Therefore it remains in its latitude, includin
children as well as parents.

The Covenant having an external administratio
many might be in it according to Gods reveale
will, but not according to his secret purpose ; nov
we are to proceed according to his will revealed i
his word, for what ever Arguments are produced a
gainst the children of believers now, might hav
been pleaded against *Abra*
ham's seed of old ; therefor
Rom. 9. *Paul* speaks not
word of a different dispens
tion of the Covenant of *Abraham* in the old an
new Testament : I say, there is not the left wor
hinted, that infants, because children of the flesh
therefore are no children of the promise but rathe
the contrary : For *Isaac* though of *Abraham*'s flesh
yet was a child of the promise when but eight day
old, and let me tell you, The Covenant in some re
spects makes the father a spiritual father, and th
child a spiritual seed as well as natural. To conclud
the Apostle doth not shew in the forenamed chapte
who were the seed as to Ordinances, but who we
the seed as to election and salvation.

Believers were the seed of Abraham among the Jews. *Rom.* 9. 6, 7, 8. Therefore our Savior argueth, those Pharisees not to be the children of Abraham.

For though there was a Covenant for *Ismael*, yet was it not established with him but with *Isaac*. *Gen.* 17. 19. He shewed indeed that all the children of the flesh are not the elect seed, but doth not shew they were not the children of *Abraham*'s Covenant. *v.* 7.

The children of the promise are those that are born to *Abraham* according to promise, therefore all *Isaac*'s seed according to the flesh were children of the promise; for the promises were made to them, notwithstanding some of them were thrown out, and some entered not in. Thus the Gospel Church hath the promise of salvation made to them, but so as many visible Saints may fall short thereof. *Heb.** 4. 1. Which shews you that *Abraham*'s Covenant contained all his seed indefinitely, for that some should enter in: The promise is absolute, but as for the individuals it was upon condition of faith: so there is a company of believers elected that shall certainly enter into glory, and these determined by God. But as for particular persons considered as visible members of the Church; these enter in, or not, accordingly as they believe, or believe not. When a man covenants with another, That such a piece of land shall descend to his heirs, who shall be his heirs is unknown, onely it's known in general

See Piscat in Gen. 13. 15. To thee will I give this land, and thy seed for ever.] *Posteris tuis non tamen omnibus, sed tantum orituris ex filio tuo, cujus respectu erunt semen unum.* (i) *populus unus. Sic* cap. 21 12 *Ubi jubet ablegare Ismaelem, additâ hac ratione, Nam in Isaac vocabitur tibi semen.*

* The word ὑστερῆ signifies not a seeming but a real falling short, according to scripture phrase, and the scope and purport of this place.

that the child is the next of kin: Thus in this case who shall have the benefit of this Covenant may be unknown, but in general it's known that believers shall. The Lord appoints his Church to look upon such persons as saints or no saints, according to their visible holiness, and to look on their seed to be such as their parents are, for *Ismael* is reckoned first as *Abraham*'s, afterwards *Ismael*'s seed are reckoned as enemies and strangers like himself. *Exod.* 12. 48. 1 *Chron.* 2. 17 It appears *Jethro* was an Ismaelite, yet *chap.* 17. 25. he's said to be an Israelite. *Ismael* was under the Covenant, and God did much for him as the son of such a father, *Gen.*21 13. *And also of the son of the bondwoman will I make a nation, because he is thy seed*: But the Covenant was established in *Isaac*: All visible professors and their seed are incovenanted, (for the promises of the Gospel are tendered to them, and they accept of them) but the Covenant is established on true believers onely; not as though (saith the Apostle) the word of promise hath taken none effect. *Rom.* 9. 6. No godly Jew (though others did) ever thought the word of God false, because those that trusted to the works of the Law, were rejected: For in those indefinite promises it's enough to render them true, if they take effect in some though not in all, according to the intent and scope of the holy Ghost. Let God then be true and every man a lier, according as it is written, That thou

Gen. 26. 28. & 34. 3, 4. The promise runs thus, *Unto* thy seed v. 3. And *unto* thy seed, v. 4. when he speaks of the Church-seed, that is, such children as were inchurched: But when he speaks of Christ, then he alters the phrase, saying, *In thy seed shall all nations be blessed Gal.* 3.

thou mighteſt overcome when thou art judged ἐν τῷ κρίνεσθαι, either when thou judgeſt or art judged, it's *mediæ vocis*; thus the Heb. (*be miſhpat*) *in judicio*, which is taken actively or paſſively.

2. We anſwer as formerly, there are promiſes *for* grace as well as *to* grace. *Deut.* 30. 6. *Joh.* 6. *All the father hath given me ſhall come unto me, and whoſoever ſhall come unto me I will in no wiſe caſt out.* Thus *Jer.* 31. 34. *From the leaſt to the greateſt*, yong and old, *they ſhall all know me*, that is, believe in me: *Joh* 6. 45, 64, 65. That place of the prophet implies a multitude of ſuch in the Church, far above what had been in former times: to ſay it's meant of the elect, as uſually they interpret ſuch places, reacheth not the ſcope of the place which imports a greater number than ordinary in former times, whereas of the elect it would be true were they never ſo few, or in thoſe times no more of them, than had in any other age formerly been; therefore it is well obſerved that the Covenant is the ground of faith, and not faith the ground of the Covenant: For who can believe without a promiſe? what ground hath the faith of the parent to work upon, if you take away the promiſe? *Archimedes* ſaid if he had but footing to ſtand upon, he would toſs the earth like a ball: and what cannot faith do (which in ſome ſenſe is ſaid to be omnipotent) if it have a promiſe to work upon? but if faith have no ground to work upon, it can do nothing.

3. Do they not proceed according to the judgment of charity in their adminiſtrations, as the A-

ſtles did? *Act.* 8. they were all baptized from the leaſt to the greateſt, that is, yong and old, and were all theſe really ſaints? *Joh.* 3. 26. Theſe were accounted the ſpiritual ſeed, till they manifeſted the contrary: If ſuch, why not children? For if the Covenant (as they ſay) be onely with real ſaints, and the ſeal adminiſtred onely to ſuch; then none at all are to be baptized, ſeeing with *Peter* we may eaſily be miſtaken. But were it not better to adminiſter the ſeal to 99 that are not really ſanctified, than deny it to any one to whom it doth belong.

The third Argument is taken from Circumciſion. Infants were circumciſed under the law, there or now to be baptized under the Goſpel.

Firſt, Becauſe the Covenant of grace made with the Jews and Gentiles is the ſame Covenant to ſubſtance, as hath been ſufficiently proved; though there be diverſitie of adminiſtrations thereof. *Gal.* 3. 8. A man in this or that habit is the ſame man, though diverſe in his apparel: even ſo the old Covenant formerly adorned with that dreſs of ceremonies, but now ſtript of them and made plain, is one and the ſame Covenant with the new Covenant.

Secondly, Circumciſion and baptiſm are both ſeals of the ſame Covenant, and they are the ſame Sacraments or ſeals for ſubſtance, and for the ſpiritual part and uſe thereof. Circumciſion ſealed the Covenant of grace to *Abraham* and his ſeed. *Rom.* 4. 11. And baptiſm doth the like.

Thirdly, We may argue from the Analogie betwixt Circumciſion and baptiſm: for they both

gr

gree in the substantials, though they differ in some circumstantials

Now they themselves do confess we may argue from parity of reason or Analogie.

1. When Analogie doth not institute a piece of worship, but onely helps to the understanding of it; now as for the ordinance of baptism it's clear, but as for the application of it to this or that subject, we need the help of Circumcision.

2. When we do not rest solely in the comparison, but have a farther reason for it: now it's not the bare Analogie between Circumcision and baptism, by which we enforce the baptism of infants, but the grounds of both from scripture.

3. When it holds full proportion in scripture to that for which it's brought, which we say, Circumcision doth to baptism, unless in some particulars wherein a peculiar reason may be given. We say then,

1. They agree in their signification, for they hold forth to us mans corruption by nature. *Josh.* 5. 3. *The hill of fore-skins.* This was clearly shadowed out in the cutting off the fore-skin: and what doth the washing of the body signify but that natural uncleanness which we contracted from our first parents. *Heb* 10.22.

The substance of all divinity lay in Circumcision, (as *Luther* well observes) the like may we say of baptism; therefore if we would be good Divines, let us studie our baptism: For the Lord hath put a great stress upon such truths as seem little in the eys of many.

Gnorlab signifieth a superfluity, and is not sin a superfluous thing? *Jam.* 1. 21. ῥυπαρίαν, *a whitflaw.*

2. They agree in this, that they represent the mystery of our redemption: In the former there was

the shedding of bloud, in the later the same bloud is represented by water poured on us. Now the ceremonious part of Circumcision is abolisht, but the sacramental part still remains, which a believer may plead with God; for baptisin is (ἐπερώτημα) the earnest demand of a good conscience: (that what is signified in that Ordinance may be made good unto us) so the word rather signifies than the answer of a good conscience. I say it's the *earnest demand*, for *omnis præpositio est additio*, every preposition, as we say, is an addition. *Phil.* 4. 17. *Not because* I desire *a gift*, δόμα, but *I* earnestly desire (ἐπιζητῶ) *a fruit*, or whatsoever was a effect of his Ministery.

3. They agree in that they represent the mysterie of regeneration.

First, The cutting off the fore-skin signifies, the taking away that filth of nature: and is not baptism the laver of regeneration, and the washing of the new-birth? *Tit.* 3. 5.

Secondly, They agree in their subjects to which they are applyed, each of them being administred to such as are incovenanted, which are the πρῶτον δέκτικον, the first subject of the seals, (and not believers, *quatenus* believers, as some would have it) whether yong or old: So that being applied to Infants (though for the present wanting faith) they are not seals of a blank, unless we should say that the Covenant was a mere blank. *Rom.* 4. 11. 12.

Fourthly, they agree in their ends and uses,

1. In that they are initial seals of the Covenant of grace, assuring parents, That as God is their God:

so

ſo he will be the God of their ſeed; they are both to ſtrengthen the faith of parents in laying hold on the Covenant for their children. So that when the Lord ſeeth the faith of the parents, I am perſuaded he oftentimes ſaith to the child, (as to that man, *Mat.* 9.) Thy ſins are forgiven thee.

2. In them we are dedicated and conſecrated to God, that is, given up to him and to his ſervice for ever. 1 *Sam.* 1. 28. Therefore as Circumciſion, ſo baptiſm binds us to the keeping of the Law evangelically.

Quod morale eſt durat, viz. *fidem profitendam ex dedicatione parvulorum*

חתן *Sponſus dicitur puer, quando circumciditur, ſeu circumciſionis die, quia tum primum populo dei conjungitur, & deo quaſi deſponſatur.*

Exod. 4 *Et ipſa dicebat, Sponſus ſanguinum tu mihi es*, Targum. ברמא *Per ſanguinem circumciſionis iſtum datus eſt ſponſus nobis, tunc dicebat ſponſus ſanguinum propter circumciſiones.* Schindl See LXX.

ἐστι τὸ αἷμα τῆς περιτομῆς τοῦ παιδίου μου.

3. They ſerve to diſtinguiſh us from the world of heathens and pagans: they and theirs lie all of them uncircumciſed, I mean, unbaptized, with their iniquities upon their bones, as the Prophet ſaith of *Mechech*, *Elam*, *Tubal*, and the reſt of the Nations, (*Ezek.* 32.24,26,27.) branding them with this black cole of infamy, *viz.* That they were uncircumciſed.

4. They agree in this, That as Circumciſion was not, ſo baptiſm is not to be deferred. *Abraham* and all his houſehold were circumciſed in that very day: even ſo baptiſm is not to be delayed, but with all convenient ſpeed the ſeal is to be applyed, (*Act.* 22. 16. *and now why tarrieſt thou? ariſe and be baptized.*) For

Gen. 17. *In ipſo articulo temporis*, in that juncture of time. *Mat* 28. μαθητεύσατε. (βαπτίζοντες.) in the preſent tenſe as implying haſte.

the neglect of this Ordinance is dangerous, as the contempt is damnable.

Thus far they agree, therefore (say some) Circumcision was a type of baptism. *Col.* 2. 11, 12. *Paul* contends with those who labored to maintain jewish ceremonies and types, (*v.* 10, 11.) shewing that Circumcision, which was the profession of the whole law, was fulfilled as a type or figure to christians by Christ in baptism, and therefore that was to vanish away as the types did, when they were fulfilled. *v.* 12. He shews how we are circumcised in Christ, which is sealed and effected by baptism, in which we are assimulated to Christ, so that baptism is a christians Circumcision; and then are we said to be circumcised with the circumcision of Christ when we are baptized.

That Circumcision is a type of baptism it will appear if we examin the properties of a type.

1. Types are inferior to their antitypes, of which they are but shadows and figures: so is Circumcision to baptism in many respects.

2. Types were not true in themselves comparatively, being a shadow of things to come; but in the body or truth which they type out, so in circumcision there is a type of a type, that is, a shadow of a more lively image: but as for the holiness of children, which some say was ceremonious, we answer, That parents and children were federally and therefore morally holy, as the Apostle tells the Jews long after the abolishing of the ceremonies, *viz.* *That they were an holy*

Signum ad vivum expressum. Luther.

oly nation, a peculiar people. 1 *Pet.* 2. For what ould the holiness of children in the old typifie in ne new?

3. When the antitype of truth is fulfilled, then ne type ceaseth: and thus circumcision ceaseth upon ne ushering in of baptism, ough it was continued for a while, that so with ne rest of the ceremonies it might have an honourale burial, as being of a noble birth, even of Divine nstitution. What hath been said to Circumcision as o the typicalness thereof, may with much more eidence of truth be applied o the ark, (wherein all the ousehold of *Noah*, that is, is children were saved) the like figure whereunto aptism now saveth. The like we have 1 *Cor.* 10. , 6. *And were all baptized unto Moses, --- and in the a.* Now these things are our types, τύποι, we may rgue with much clearness om the shadow to the truth ven in this place, if all were aptized, then their children; if so then, why not now? For was it not the postles scope to let them know that the Jews had ne same priviledges for substance with the Corinians, who notwithstanding those priviledges were ot spared, because so highly called with many Gospel riviledges. O ye Corinthians (saith the Apostle) do not think to escape, for all

Maluerunt Judæi hoc velum cæremoniarum differre quam lacerare. Molin.

Aqua diluvij in Arcâ constituit salutaris, extra Aream vero mortifera fuit. Aug.

In nube & mari, quæ baptismum unum efficiunt nostro congruentem, obscuriora potius elegit sacramenta, quod ad antithesin inter nos & illos magis valebant. Calv.

From the type to the verity the argument is of force, unless there be some special reason to the contrary.

all these befell the Jews as types; therefore as the Lord dealt with them, so will he deal with you.

However though it be denied that there is a type of a type, yet I hope that none will denie, that there is an antitype or a correspondent type that comes in the room & place of a former type. Though Circumcision properly was not a type of baptism, yet Circumcision and baptism are both types of one and the same thing represented, as was shewed before. The ark and baptism are two several types, yet both shadowing out our deliverance by Christ: So Circumcision and baptism are two distinct seals, but both holding forth to us our corruption by nature, and redemption by Christ.

Significat Apostolus mutuam similitudinem esse, vel ut vulgo loquuntur, correspondentiam Calvin Pet. 1, 3.

Beza renders 1 Pet. ἀντίτυπον, *typus correspondens*, or a type answering to a type.

Secondly, They differ in circumstantials, as

1. In the time, for the circumstances of time and day were not built upon the Covenant, *ergò*, not perpetual. Circumcision was on the eighth day, for which there was a special reason, not onely in regard of the weakness of the child the seventh day being the critical day: but also because that day was a type of the resurrection of Christ, which was in the eighth day; and so the Sabbath is call'd the eight day, *John* 20. The same number of days was observed in many other things, (therefore it cannot merely relate to the weakness of the child) as for the consecration of the Priests, *Lev.* 8. 35. & 9. 1. The cleansing of the lepers, *Lev.* 14. 8, 9, 10. The clear

sin

ng of the polluted Nazarites, *Num.* 6.9,10. and for
e purifying of the altar, *Ezek* 43. 26, 27. and the
fering of the sacrifice, by which Christs resurrecti-
on on the eighth day seems to be typified, who rose
ain for our justification.

2. They differ in their subject, Circumcision was
ministered onely to the males, baptism to the male
d female. For,

1. The females were not capable of the former
rdinance.

2. Sin entered into the world by man, being an
tive instrument of generation; whereas the wo-
an is a passive instrument, *Rom.* 5. *By one man sin
tered into the world*: For if Adam had stood, we
d not fallen though Eve fell.

3. They differ in durance, Circumcision was in
rce till Christ came, because typical; but baptism
ntinues to the end of the world: So that we see
ey agree in all the substantials, and almost in all
ings else, unless in such things for which a special
ason may be given.

I conclude therefore this Argument, as Circumci-
n in the old Testament was applied to children:
also is baptism to be applied in the new; for of
uals there is the same reason. Thus much for the
Argument, taken from the analogie between Cir-
mcision and baptism.

4. If children were circumcised in the old, they
e now to be baptized in the new, because baptism
ceedeth Circumcision, (now what is succession
t the substitution of later things for former things

in

in the same subject, as is well observed) for when th
Jews were converted, (*Act.* 2. 38.) Peter enjoyn
them not to be circumcised but baptized; whic
shews, that baptism comes instead thereof. Thi
Col. 2. 11, 12. The scope of the Apostle was to tal
them off from the rudiments of the world, especiall
Circumcision, which troubled most of the Church
es. Therefore he saith, *You are compleat in him, bein
circumcised with the Circumcision made witho
hands.* But they might object, We want the ou
ward Circumcision to us and our children, whic
was of singular use to the Jews to strengthen the
faith: The Apostle answereth, You are buried wit
him in baptism, You are circumcised because bapt
zed; for baptism supplies the place and room
Circumcision, and is every way as advantageous t
you: So that we plainly see they were compleat i
Christ, as to this Ordinance sealing outwardly. Su
pose (saith Mr *Sydenham*) the Ordinance should
gain be changed, and the inversion thus, That b
ptism should be abolished and Circumcision set u
again, and the Apostle should express himself aft
this manner, Ye are compleat in Christ, in whom a
so ye are baptized with the baptism of Christ, bein
circumcised with him; Would not this deductio
be clear, That Circumcision was ordained instead
baptism? Therefore we say, Either baptism succee
the sacrament of Circumcision, as to children;
else some other Ordinance doth succeed; or else n
thing at all remains in lieu thereof: But nothing el
succeeds Circumcision; therefore either baptis
succee

ceeds it, or else there is no seal of the Covenant
t as to children, but they without any visible to-
n of Gods favour depart out of the world.

5. Because an Ordinance once enjoyned and ne-
r repealed stands still in force; but the sealing of the covenant to the infants of believing parents is enjoyed in the old Testament, *Gen.* 17. and never repealed in the new, if it be, let any man shew where.

All Gods commandments and institutions about the Sacraments of the Jews, bind us at this day in all things which belong to the substance of the Covenant, and were not accidental to them.

6. Because the priviledges of the Gospel are as
rge to be severs for themselves and their seed, as under the law. Take away baptism from infants, and parents now shall want one means & that no small one, *sc.* *sigillum dei*, the seal of God to strengthen their faith in the Covenant of grace for their children, which parents had then: and children now shall want one means to confirm and effectually promote their salvation, even while they are infants or children, who may dy before they be men. Thus much for the third Argument taken from Circumcision.

Quæcunq; de circumcisione dicuntur, & spectant ad naturam ejus sacramentalem, quam habet in communi cum reliquis sacramentis, illa recte applicantur ad omnia sacramenta; sed ratio signandi in circumcisione est talis Amef.

The fourth Argument.

Children are inchurched, that is, members of the visible Church; therefore to be baptized. *Eph.* 5 26. *That he might sanctify and cleanse the Church, by the washing*

If children of believers be accounted to belong to the Church, the Argument will follow for baptism Mr *Tom.* p. 139. See the *review.*

of

of water by the word, that is, of institution and pr
mise. Where we see plainly, that members of t
Church are to be baptized. This I suppose no rati
nal man will deny: for upon this ground wom
are admitted to the Lor
Supper, because they wi
us are one body, one brea

Calvin challengeth all the world to show where women received the Lords Supper.

1 *Cor.* 10. I shall therefore shew you that childr
are members of the body of Christ.

First, They were members, therefore they a
Psal. 147. 13. *He hath ble
sed thy children within the
Act.* 7. 38. *This is he th
was in the* Church *in the Wi
derness.* The body of a pe
ple (wherein children a
included) is called a Churc
though many were not ci
cumcised for their rebellion
and provocations in the wi
derness: As many now
days in the wilderness of th
Church are not baptized
through the neglect of the
parents, which is a sad ome
that the Church may ye
wander long in this wilde
ness state. If then childre
were members of the visibl
Church, they are so still; so
we read not of their dis
churchin

Eph. 2. 12 πολιτία, Politie or Church priviledg: That was a spiritual Common-wealth whereof the Jews with their children were members; and so are the believing Gentiles with their children; for they onely are strangers from the Common-wealth of Israel, which are strangers from the Covenant.

See *Cal. in Jos. cap.* 5. 6.

Those that were born in the wilderness were not circumcised, for they walked fourty years in the wilderness, [because they obeyed not the voice of the Lord.] This is rendered as a reason of their non Circumcision, and not their journeying from place to place, as some think, for sometimes they stayed long in a place; if therefore it had been the Lords pleasure that they should circumcise their children, the Lord would have minded them of it: but for their rebellions the Lord suspends the seals, *q. d.* I will disown and discovenant you and yours, if you persist in your sins.

hurching in the new Teſtament. Yea the Propheſ
ith, *Jer.* 30. That the children of the Jews ſhall be
: as of old time. Hence that of the Apoſtle, *Gal.* 4.
As it was then, ſo it 's now. Then they were mem-
:rs, being the children of the promiſe: ſo now we
'ith our children are children of the promiſe, as I-
ac was, though a child, *erg.* conſequently we with
ır children are Church members.

Again, Such as obſtinately reject Chriſt are caſt
ıt, *Gal.* 4. Therefore they were included before,
ſe how could they be excluded but as it was then,
it's now, ſaith the Apoſtle. There were then thoſe
at did forſake the holy Covenant, *Dan.* 11 30. ſo
's now; but for this they are to be caſt out of the
hurch of God. Though the Church of the Jews
d caſt off the leaves of its figurative holineſs, yet
e ſubſtance thereof ſtill remains.

Secondly, That children are members, it appears
)m *Rom.* 11. where the Apoſtle ſpeaks of a viſible
hurch. which I ſhall eaſily demonſtrate.

1. There was a partaking common of the fatneſs d ſweetneſs of the Olive e, that is, the viſible hurch, to wit, of the ordinances, promiſes, ſeals the Church; now theſe are in a viſible Church, :refore thoſe branches that were broken off, were :mbers of a viſible Church. *Joh.* 15. 6. ὡς κλῆμα, a branch in appearance is a viſible branch.

συκοινωνὸς, *verſ* 17. This word intimates ſuch a partaking as they had, not ſuch as they might have had, as Mr *Tombs* would make the world believe.

2. The breaking off is from a viſible Church. Behold the ſeverity of God, ἀποτομίαν, *verſ.* 22. The breaking

breaking off was visible and sharp. The ax of th word lay long at the root of the tree as ready to cr them off but suddenly the Lord takes it up, hew them and cuts them down from the root *Abraham* and gives them a bill of divorce, seeing they had vo luntarily and obstinately rejected his son, *Act.* 13.2 After he had discovenanted them, then he come with that Roman ax (as *Luther* calls it) and cut them down root and branch in one day.

3. Their reingrafting shall be visible, and in visible way, *v.* 25, 26. A Israel shall be saved, that i the body of the 12 tribes So the Prophet interprets it, *Ezek.* 37 22. *I wi make them one nation in the land.* This clearly argue that he speaks of that visible Church of the Jews though not as a body politick, meeting in one place having publick officers in common, and ordinance in common: but as a Church in his general notio considered.

κέντρον, *stimulus*, ἱλαστρίζειν, *pungendo inserere.*

4. He speaks (*Rom* 11.20) to the visible Church Rome, (for will any say, they are exhorted to tak heed they be not cut off from Gods eternal election this is not to be imagined.) boasting of her extern priviledges, whom he warns by this visible exampl of the Jewish Church rejecting Christ, and therefor rejected by Christ, because they did cleave to a Co venant of works and not of grace; but these al taking no warning were dischurched, when they e alted works above Christ, or at least made them com petitors with Christ; looking for justification b

then

them, and not by Christ alone, as *Kemnitius* well observes, for which that Church was dischurched.

5. If they were broken off from the invisible Church, then were they of it before, whether we speak of reprobates or real members; if of reprobates, then, according to their sense, reprobates were broken off from the invisible Church, which is not to be imagined; if of real members, then such christians may fall from saving grace finally and totally; for those individual persons shall never be restored, though the branches specifically considered, shall be reinstated into the visible bodie of the Church.

6. *Rom.* 11.15. They are said to be cast away, which cannot be verified of the invisible Church, seeing Christ hath chosen them, (*Esa.* 41.9. *I have chosen thee, and not cast thee away.*) and engaged (*Joh.* 10.) that they should never perish.

7. The invisible members did believe, how then could they be broken off for unbelief? therefore I say that the ingrafting of the Jews, *Rom.* 11, shall not onely be by faith into the invisible, but also by calling and profession of faith into the visible Church: the working of which in the nation of the Jews, when called, will appear to be a mighty work of God, even as the resurrection from the dead.

These things being premised, I thus argue,

1. If onely some branches be broken off, then the rest remaining in Church-membership, both parents and children are made partakers of the root and fatness of the Olive tree.

2. *A pari,* Children are broken off by the unbe-

lief of parents, wilfully rejecting Christ; therefore they are grafted in by their parents, embracing that Covenant of grace for themselves and their children: For the ingrafting of the Gentiles must be suitable to the breaking off the Jews.

3. The Olive tree, that is, the visible Church, still remains, saith the Apostle, some of the branches onely being broken off; and we as a wild Olive grafted in, ἐν αὐτοῖς, instead of them, as the Syriac translation also renders it. Hence it is, the Vineyard, *i.* that Church for the substantials of it is given to the Gentiles *Mat* 20. 16.

Oleaster, v. 17. i.e *Oleastri furculus*] *Nam integræ arbores non inseruntur.* Beza.

4. The unbelief for which the Iews were broken off, was not merely the rejecting of the Covenant of grace, as made to themselves personally; but as it was held out to them and their seed jointly: therefore children are included in the sense of the Apostle.

5. *Rom.* 11.28. As touching election, they are beloved for their fathers sake.] Election must be understood in that place of the external grace of the Covenant, whereby God chose this nation to himself. *Dent.* 4 27. By which expression we may plainly see, That the Covenant the Lord leaves to parents, extends to their children also.

6. Why are they called natural branches more than others?

The Patriarchs are called the root, not in respect of their persons, but of the promise which is made to them and their seed; for the internal personal qualities are not conveyed by generation, but (as is observed by others) the external priviledges which are given to a stock or kinred do discend by generation, from believers not considered as the sons of Adam, but as such as are in Covenant with God.

thers? Surely not in respect of their goodness of nature or natural propension to grace; for they are naturally as stiffnecked as any people: but in respect of the nature of the Covenant of grace given to their ancestors and their seed, according to which God is more readily inclined to pour out of the spirit of his grace upon the seed and offspring of his covenanting people, than upon strangers and aliens. Now though the Gentiles in their first ingrafting may be said to be the wild Olive, (as the Iews at first were) yet afterwards they were naturalized, and their children become natural branches of the Olive tree, (*i. e.*) the Church of God. *Psal.* 128. *Thy children as Olive plants*, green and legitimate, for the Olive tree admitteth no other graff. *Ainsw. in Psal.* 128. The ablest of that opinion do grant, That now in the days of the Gospel, children are under the promise; and that the promise (*Gen.* 17. 7.) is a Gospel promise, notwithstanding they denie the seal, though the promise be made the ground of annexing the seal, whatever is said by any to the contrarie. See Mr *Tombs*, *Review. p.* 3.

Others being convinced that the Apostle speaks of a visible Church, (which indeed is undeniable true) flie to their old distinction, to wit, the Covenant of Circumcision, or the Covenant of works; from which Covenant they say the Iews are cut off to this day; to make this good, they distinguish betwixt *Abraham* begetting, and a working *Abraham*, and a believing and faithful *Abraham*. Thus they say, The whole nation of the Iews were legally holy till that

Covenant was abolisht. I answer, They make a distinction betwixt *Abraham* believing and *Abraham* working, where none is to be made; for did not his works [συνεργεῖν] work together with his faith, declaratively, not onely before men but God? were not these works brought in, (*Iam.* 2. 18.) as fruits of his faith, which is the condition of the Covenant of grace? for faith without works is dead, how then can it justifie?

Jam. 2. 18. [Shew me thy faith (faith the translation) without thy works] but it should rather be rendered [by thy works] ἐκ ἔργων, that is, [make thy faith appear out of thy works.]

2. Observe, They say that Covenant mentioned *Rom.* 11. *Heb.* 8. is abolished, as being a typical Covenant: but we answer, We have alreadie proved it to be an everlasting Covenant.

3. What priviledge, that is, peculiar benefit was it to that nation to be under the Covenant of works? *Rom.* 3. 1. which is common to all nations considered as the sons of Adam: but in *Rom.* 9. the Apostle speaks of that Covenant and the fulness thereof, as a peculiar prerogative to that nation, and not common to others.

4. What prejudice could it be to them to be cut off from that Covenant? nay it had been well for them if they had been cut off from the Covenant of works, which neither we nor our fathers were ever able to bear. The Apostle tells us they are hardened and the Lord hath sent a spirit of slumber, *v.* 8. that he hath cast them away, *v.* 15. and broken them off *v.* 17. and why? because they did not cleave to the Covenant of grace, (which they were under, and

3. 25. and 4. 4.) but wilfully and obstinately rejected Christ, being unskilful in the word of righteousness, (*Heb.* 5. 13.) that is, not discerning aright that justification was held forth in the old Covenant, but cleaving to the works of the law. *Rom.* 9. 31, 32. comp. *Rom.* 11. 7.

5. If that Covenant be abolished, how can they be reingrafted into it? for the Apostle here speaks of a reingrafting into the same Covenant, which plainly argues it was no typical or carnal Covenant, but a Covenant of grace still in force.

6. Through unbelief they were broken off, that is, (say they) from the Covenant of works; therefore (according to their doctrine) if they had believed, they had continued in the Covenant of works to this day, wch is a contradiction: and yet they affirm that Covenant ended with Christ, it being a typical & carnal Covenant as Canaan was. But have not such cause to mourn, that such a gross spirit of error should thus seiz on them, and lead them into those false and bywaies; certainly for building upon the foundation this trash, wood, hay, and stubble, they shall suffer loss 1. of their labor, and 2. of their reward: For the day shall reveal it, and it shall be consumed as by fire. *1 Cor.* 3. 13. Ah then retract with Austin, and undeceive those poor souls you have deceived, least the Lord be angry with you!

3. Arg. Of such children is the Kingdom of heaven, *ergo*, they are inchurched. *Mar.* 10. *And they brought little children to him, that he should touch them: and the Disciples rebuked those that brought them:*

them : but when Jesus saw it, he was much displeased, and said, Suffer little children to come unto me, and forbid them not, for of such is the Kingdom of God. Mark 10. 12.

*Lev.26.43. יען וביען even *because*. *Mar.* 10 6. ἐλθεῖν πρὸς. Hence the word Proselyte, thus the children of the Gentiles were Proselytes.

1. Observe, they brought (καὶ βρέφη) **even* babes to Christ; this is recorded for our imitation, *Mat.* 19. 13. προσηνέχθησαν, little children were brought.

2. Christ saith, Suffer little children to come to me, that is, to be brought to me. Is not this maxim in force in all ages from Christ to the end of the world? Doth not Christ now say to our dissenting brethren, Suffer little children to come to me? And how should we now visibly bring them to Christ but in that ordinance of baptism? I know no other way : For the invisible coming of invisible members falls not under the cognizance of the sons of men : therefore such a prohibition had been incongruous.

See the like phrase *Mar.*4.21. μήτι ὁ λύχνος ἔρχεται; *Num lucerna venit?* (i.) *importatur?* Is a candle brought to be put under a bushel.

Media applicandi Christum non sunt alia quam verbum et sacramenta, et, vel nullum datur ordinarium medium, vel baptismus est medium

3. We are not onely commanded, but charged, *Forbid them not.*

4. Christ was very angry with his own Disciples that offered to put them by; for even Christs own dear people may be injurious to children, as we see it in our days; but with these doubtless he is as much displeased, as ever he was with them, seeing that he hath the same tender bowels in heaven as he had on earth.

5. O

5. Of such (he saith) is the Kingdom of heaven, that is, of children, and such as are like to children: (according to the phrase of *Nehemiah*, Shall such an one as I fly? that is, I or any in my condition.) For children are capable of being subjects of any Kingdom on earth; and why not of the Kingdom of grace? *Luk. ch.* 48. Saith, *Whosoever receiveth this child*, Now least we should think he intended that child onely, as having some singular thing in him, he saith, *Luke* 18. 16. Of such is the kingdom of heaven, that is, they are children of the Covenant, as the children of that nation were till they were discovenanted.

Mar. 10, 15. *Whosoever receiveth not the kingdom of heaven as a little child*, (that is, as a little child receives it, ὡς παιδίον) *he shall not enter into the kingdom of heaven.*

To say it's meant of humble souls, is not sense, and therefore not beseeming the eldest Son of wisdom so to speak: for judge you, yea why do you not of your selves discern, and shew your selves men, *Isa.* 46. 8. Is it sense to say, Suffer little children to come unto me, for of humble souls is the kingdom of heaven? were not Christ's speaches full of reason and weight? how did the Pharisees wonder at his answer, *Give to Cæsar the things that are Cæsars, and to that God the things of that God.* And shall we make Christ here (with reverence be it spoken) to speak nonsense?

τὰ καίσαρος καίσαρι, καὶ τὰ τοῦ θεοῦ τῷ θεῷ. Observe how he multiplies the article when he speaks of the things of God, or that which was dedicated to his worship.

6. He laid his hands upon them and blessed them. Those that brought the babes to Christ, found more love and tenderness than they could expect; for he

Christus infantes oblatos amplectitur, ut mundus intelligat, amplificandæ potius quam limitandæ patris misericordiæ advenisse. Cal.

laid *both* his hands on them, embraced them, and blessed them as *Jacob* on the sons of *Joseph*, owning them as his children. *Gen.* 48.5.

7. Observe he saith, *Whosoever receiveth this child receiveth me. Mar.* 9. 37. *one of such little children.* He farther addeth (τοιούτων,) of such like, specifically considered. These words, *viz.* [*Whosoever receiveth such as these*] are of eternal veritie; and therefore, as Augustine once said, *Cave nè deus sit, nè Christus sit*, Take heed it be not God, that it be not Christ that beggs an alms of thee, and thou deniest him: So I say in this case, Take heed that we reject not Christ in rejecting infants, tendered to us in the Ordinance of baptism; for may not Christ at the last day say to such as plead they never rejected Christ, Verily in that you rejected one of these little ones, you rejected me.

Observe the three Evangelists mention one and the same story concerning children, which was occasioned by the ambition of the Disciples *Luk* saith, Whosoever receiveth this child, τοῦτο τὸ παιδίον, *Luk.* 18.16. *Mark*, Whosoever receiveth, (ἓν τῶν τοιούτων παιδίων,) one of such children in my name. *Mar.* 9. 37. *Mar.* 18. 5. παιδίον τοιοῦτον ἕν. These Texts do imply that Christ speaks of a particular little child; and yet least it should be thought that other children of the Covenant were excluded, he saith, Whosoever receiveth one such little child in my name, receiveth me

παιδίον *de primo vitæ septennio dicitur,* παῖς *de secundo.* Beza

Obj. These children were sick.

Ans. He is sick that says so, for there is not the least word in the text that way tending; nor was there any reason or pretense that the Disciples should forbid sick children to be brought to Christ.

8. *A majori*, If the kingdom of heaven belong to others

thers becauſe ſuch, then it belongs to children much nore; for they are made the pattern of converſion nd humiliation to all ſuch as expect ſalvation by eſus Chriſt. *Mat.* 18. 3. *Unleſs ye be converted and ecome as little children, ye ſhall not enter into the ingdom of heaven. q. d.* They are ſo far from not be-ng members of the kingdom of heaven, as that none hall enter into it that are not faſhioned or molded ccording to the mold of little children.

Obj. There is no mention made of baptiſm in this four ſaviour.

Anſ. Though it 's not expreſſed yet it is implied, For, 1. Chriſt ſaith, Suffer little children to come nto me, that is, to be brought to me in a viſible way.

2. He ſaith, Of ſuch is the kingdom of heaven; herefore to ſuch the broad ſeals of that kingdom ap-ertain.

3. Whoſoever receiveth one of theſe little ones n my name, receiveth me: which is a propoſition f eternal veritie in all ages.

4. He laid his hands upon them, owning them as is own children, as Jacob did the ſons of Joſeph. low the laying on of hands was uſed for confirma-on after baptiſm. *Heb.* 6. 1, 2. To this purpoſe may e apply this act of Chriſt to thoſe infants, which vas to confirm the promiſes ſolemnly made to their arents in baptiſm.

4ly. What is it that makes a viſible member of the hurch?

1. Is it the promiſe or Covenant? and have we

not

not proved that children are incovenanted? *Ex promissione dei non tantum ex professione hominum, est noster deus populum.* Bull. de bapt.

Quo jure illi infantes baptizant, hoc nos infantes baptizamus, imo longe melius, si enim in baptismo secunda est animi integritas quam sinceritas, jam certiores sumus de infantum sanctimonia, quam illi de adultorum confessione. Bul. *in Act.*

The κατηχούμενοι were visible members before they were baptized.

2. Is it the profession of Christ? and is not baptism real though an implicit profession of Christ? did not the children of Israel virtually make a Covenant with God though by sacrifices? *Psal.* 50. And do we not in all duties tendered to God, as it were say, I take the God for my God, and give up my self to him to be one of his people?

3. Is not the confession of God, (who saith, the children are holy) more than all the professions of men? is not the witness of God greater than the witness of men? (1 *Joh.* 5. 9.) the one being an human the other a divine Testimony.

5. Christ an infant was born head of the Church *Mat.* 2. *Where is he* (say they) *that is born King of the Jews?* If Christ an infant was a member, then why not the children of believers? there can be no reason given to the contrary.

Per baptismum patet ingressus infantibus in ecclesiam, non quòd ad eos ecclesia non pertineret prius, nam ad ecclesiam pertinet quisquis Christi est; sed est signum visibile nostræ insertionis in corpus Christi. Bul.

6. Their children are of the bodie of Christ, else no saved; for half of the elect die in infancie, which must needs perish if they be not of the bodie of Christ. *Eph.* 5. 23. *He is the savior of the body.*

5. Arg

5. Arg. Believers may be baptized; but some children are believers: therefore some children may be baptized. The first proposition is granted by all, the minor proposition is proved,

1. From scripture, *Mat.* 18. 3, 4, 5. (compared with *Mar.* 9. 36.) *Whosoever shall receive one such little child in my name, receiveth me: but whosoever shall offend one of these little ones, that believe in me, it were better that a millstone were hanged about his neck, and he cast into the midst of the sea.*

Lutherani volunt eos etiam fide actuali credere, etsi evidentia rei eos cogat fateri, fidem illam non esse talem, qualem adultorum, sed esse actum inexplicabilem.
Wal. loci com. de Bap.

Hunc spiritum fidei sine omni actu esse non arbitramur, quia spiritus otiosus non est, quemadmodum ratio, est se non nisi audatim exerat.
Idem Wal.

The opposition shews he speaks of children, For it's an undoubted maxim, Where terms stand as opposits, the one is to be taken in the sense opposit to the other. Now it's clear from *ver.* 3, 4, 5. that he speaks of children whom we are visibly to receive in Christ's name, to such Ordinances as they are capable of; therefore the words are so to be taken, *ver.* 5. *(little ones that believe in me.)*

There is the like phrase *Rev.* 9. 4. It was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree, but only those men which have not the seal of God in their foreheads: Which exception shews you, That by grass, green things, and trees, he means men: For the exception (as we say) must be of the same kinde. *(Exceptio est ejusdem generis.)* See *Rev* 7. 3.

2. We may see this exemplified in many. *Psal.* 22. 9, *Thou*

9. *Thou madest me hope when I hung upon my moth*
brests. This is true in the antitype, Christ, who h
faith from the very womb ; it's true also in *Dav*
Psal. 71.5. *Thou art my trust from my* childhood,
thee I have been holden from the womb. (v. 17.) *Th*
hast taught me from my childhood, now also when I a
grey headed forsake me not. We see original sin li
dormant in the child for a while, but quickly pu
forth, it being *peccatum actuosum*. *Psal.* 58. *Th*
go astray from the belly : and why may may not fai
put forth betimes in some? as in *Esaias*, (*ch.* 49
Jeremiah, (*ch.* 1.5) and *John Baptist*, the first in th
new Testament. Now the first in every kinde
the rule of all the rest. I see no reason but when
child puts forth acts of reason, he may put forth a
act of faith ; and when he begins to know his natu
ral, he may also know his heavenly father, though
wants that reflect act, whereby it knows that
knows; the former we have seen verified in man
children in New-England and elsewhere.

3. Arg. If some be sanctified from the womb, the
they have faith, (*quicunq; renascitur fidem habet*, Lu
ther.) For all the graces are concatenated ; but som
are sanctified from the womb ; for Christ as he san
ctifies our natures, so he sanctifies every age, as *Ho*
12: 4. Jacob being actuated by the spirit, bega
to act betime, and to wrestle with his brother Esau
in his mothers womb for the blessing.

(See *Zanchy.*)

4. Children have faith in heaven, therefore i
earth. For,

1. If the Lord irradiate upon the souls of children in heaven, and they do behold the face of God, (which is an act of faith *Heb.*11.27.) then have they faith in heaven; if so, why not on earth?

Quos pleno lucis suæ fulgore illustrantus est Dominus, eorum ita quoque in præsens, si ita libuerit exiguâ scintillâ irraliaret. Cal. Inst. L. 4. c. 16.

2. They rest in hope of the resurrection, else they were miserable, *Psal.*16.9. that is, the soul doth rest in hope; for the bodie properly is not the subject of hope, now hope is the daughter of faith.

3. There will be this use of faith in heaven to believe that which we cannot comprehend, (for faith is the evidence of things not seen) even the infinite being of God, who dwells in that light that none can approach unto; therefore we conclude infants in heaven have faith, and why may they not have the seed of it here? seeing there is no grace in heaven which was not wrought on earth. Hence it is that regeneration is called an earthly thing, *Ioh.*3. because is for other reasons, so this, it must be wrought on earth.

4. The first Adam had power to convey grace as faith to his posterity; and hath not the second Adam much more power? Was not the faith of Adam of the like nature with the faith of believers? though it do not put forth that act whereby we are justified.

5. Can any live without faith, or be saved for ever without it? and shall we denie it to infants, who stand in need of justification by faith as well as we?

Obj.

Obj. How can they be justified by faith whic cannot act?

Anſ. Faith may be ſaid to be paſſive in our juſt fication, becauſe the habit of faith is paſſive before put forth any act; now we are juſtified ſo ſoon by the habit of faith we are alive in Chriſt in the fir moment of our converſion, before faith put fort any act. Thus children are juſtified by the habit faith, for as we were guilty of Adams ſin, (which i imputed to us) before we were active in giving con ſent unto it: ſo is the rightouſneſs of Chriſt impute to children before they put forth any elicit act faith. Therefore I ſay they are capable of that paſ ſive Ordinance of baptiſm.

Obj. Children have no knowledge, therefore n faith, therefore no intereſt in the Covenant or ſea thereof.

Anſ. Are they not reaſonable ſouls, becauſe fo the preſent they make no uſe of reaſon? and ma they not have habitual knowledge lying dormant i them, though no actual? is it not Chriſt that enlight eneth every one (not that is going out, but ἐρχόμε νον) coming into the world? doth not the reaſona ble ſoul lie dormant in the body till organized? dot it not live though it move not for the preſent? whe a man is aſleep he acts not grace, doth it therefor follow he hath none? may not a child be included i a leaſe and conditions made which render him ca pable of the benefit of it, if he perform the conditi ons therein ſpecified, though at the making of th leaſe he give no conſent at all? and were not th

hildren in the Evangelist blessed by Christ, because
ney understood it not? or was Peter washed in vain
ecause he knew not what Christ did as yet? Mr
'ombs saith, If he knew an infant such an one as
ohn was, such a one he would baptize. and farther
e saith, that such as Christ blessed might be baptized;
'therefore baptism belong to one infant, it's enough
o confute them who denie it to all; but according
o this account, if onely the elect and faithful are to
e admitted to the Ordinance of baptism, there is no
ubject left to whom we may dispense that Ordi-
ance.

6. Arg. Taken from examples in scripture, whole
milies were baptized, none excluded; for *house* in scri-
ture phrase signifieth chil-
ren throughout the Book
'God. I have read it again
; to this point of baptism,
nd could never find in all the Book of God where
e word (οἶκος) *house* or *household* is used, and chil-
en excluded, but rather al-
ays included, servants be-
g but the appendix of the house. *Gen.* 16. 2. *It may*
I may be built by her, saith Sarah of Hagar, that is,
ve children by her. *Forsan, inquit, ædificabor ex eâ.*
XX, ἵνα τεκνοποιήσωμαι
ὰ αὐτῆς, *Ut ex eâ liberos*
nsequar. *Gen.* 18. 19. *He*
ill command his household

Observe, the families are made the precedent.

If any one say here is a Synecdoche, the whole being put for part: We answer with Ursin. *Non est decurrendum ad figuram, ubi nulla est ratio cur non retineatur sententia propria.*

Mat. 24. 25. ἐπὶ τῆς θεραπείας] He made him Steward over his household] The word is altered, for here he speaks of servants.

בנה (hence בן a Son) *usurpatur pro procreatione, susceptione, & educatione liberorum, qui ex parentibus quasi extruuntur, & quibus familia tanquam domus ædificatur*

after

ut filius ædificij, pater fundamenti instar se habeat; ita quidem ut qui non habeat liberos, quasi destructus sit Schindl. *Sic* Plaut. in Most. Act. 1. *Novarum esse ædium arbitror similem ego hominem, quando hic natus est* Et paulò post, *Parentes fabri liberûm, & fundamentum substruunt liberorum.*

after him, that is, childre[illegible] children; for Esau and I[illegible]cob were 15 years old befo[illegible] *Abraham*'s death. *Gen.* 45. 1[illegible] 18. Pharaoh enjoyns Iosep[illegible] to bid his brethren brin[illegible] their households with then[illegible] which being explained in the next verse, is extenc[illegible]ed to their little ones. *Ge*[illegible] 47. 12. Ioseph nourished a[illegible] his fathers household, eve[illegible] to the little ones, לפי הטף *lepi hattaph, usq; ad os parvuli, genuinus videtur esse sensus, quòd omnes a maximo ad minimum paverit. Vatablus. Exod.* 1. 21 *God built the midwives a[illegible] house*, that is, he gave then[illegible] children, because they spare[illegible] the children of the Israelites. *Deut.* 25. 9. *So let i[illegible] be done to the man that will not build up his brother house*, ובנה את בית אחיו, *qui noluerit suscitare semen fratri suo*, raise up seed to his brother. In this sense Rachel and Leah built the house of Israel, *Ruth* 4. 11 *Psal.* 115. 12, 13. By the house of Aaron he mean[illegible] both small and great. *Psal.* 113. 9. *He makes the barren dwell in houses*, that is, fruitful mothers of children. See *Gen.* 30. 30. & 35. 2. & 50. 8. *Exod.* 12. 3 *Josh.* 7. 14. 2 *Sam.* 17. 23. & 23. 5. 1 *Kin.* 14. 13 2 *Kin.* 9. 7. & 20. 16. 1 *Chron.* 17. 16. *Psal.* 68. 6 Add to all these the several texts in the new Testament, where in this word *house* or *household* childre[illegible] are always included. Thus *Act.* 10. 2, 47, 48. & 11. 14

κατα τὸ σῶμα. According to their bodies] that is, the number of their persons.

Heb. lalem, them, in the masculine gender, for those midwives were couragious midwives.

th[illegible]

he whole houſehold of Cornelius is baptized. The whole houſehold of Lydia, *Act.* 16.15. they of her houſehold are baptized upon her account without any declaration of their faith and repentance, onely becauſe they were of her family. *Act.* 16.31. The ailor and his houſe. Obſerve, he firſt makes mention of his being baptized, then of his faith. *Act.* 16.33. 34. Criſpus and his houſehold. *&* 18.8. Stephanus nd his houſehold. 1 *Cor.* 1.16. The houſehold of Ariſtobulus, and the houſehold of Narciſſus. *Rom.* 16. 0. τὸς ἐκ τῶν Ἀριστοβούλου, καὶ τὸς ἐκ τῶν Ναρκισσου. Which muſt be meant of their children, which came ut of their loins, as the word imports. Thus 1 *Tim.* .4. *One that ruleth well his own houſe, having his hildren in ſubjection with all gravity.* 1 *Tim.* 5.8. *f any provide not for thoſe of his own houſe,* (that is, hildren, not ſervants) *he is worſe than an infidel.* al. 6.10. *Do good to all, eſpecially the houſehold of aith,* and muſt there be no reſpect had to the orphans nd fatherleſs children of ſuch? thoſe doubtleſs we ught in a ſpecial manner to provide for, as being included in the houſehold of faith. Thus *Act.* 4. the believers had all things common, and did not their children ſhare with them? doubtleſs they were not excluded. *Gen.* 50.8. *All the houſe of Joſeph and his fathers houſe, went up to bury his father, onely their little ones ey left in Goſhen.* It's obſervable that the little ones e included (for the exception is of the ſame kind) the word *houſe* here excepted, becauſe of their unneſs for travel; but in all the places before mentiond there is not the leaſt word hinted why little ones

should be excluded. From all which places observe,

1. The language of the scriptures holds forth children to be the *houshold*, & by consequence the subject of baptism: Let them shew any one place where children are excluded if they can, for *Exod.* 12. include children, though infants were excluded, because ur capable. *V.* 15. *Lydia baptizata est & filii domus ejus*

2. Observe the Syriac so renders that word *hou* or *household*, which was the known language o those times, and of great repute throughout th Churches of God.

3. Of the Jailor it's said, *he and all of him*, (1.) th were of him. *Act.* 16. 33. *Baptizatus est ipse & fil domus ejus omnes*, comp. *v.* 32. *& cum omnibus fili domus sue*, as in the Syriac. Of Samaria it 's sai (*Act.* 8.8,12.) all of them from the least to the gre test, that is, yong and old were baptized, both me and women; for children are included in the m in scripture phrase, as Jacob saith, *Gen.* 34. 36. *I b ing but few in number, they shall gather themselves t gether against me, and destroy me. Ezek.* 9. 6. *Sl both maids and little children, but come not near a man on whom is the mark in his forehead.* Grace writt in the heart by the man Christ Jesus, (who hath h inkhorn by his side) shines in the forehead of bab and others. *Eccl.* 8. 1. When Moses demanded Pharaoh to let Israel go, he meant children as w as the elder people, as he afterwards explaineth hi self, and shall we be more cruel than Pharaoh, grant libertie to such as are adult, but keep poor i fants in bondage? Thus *Joh.* 6.10. *Mar.* 6.44. co

par

pared with *Mat.* 14.15. 1 *Cor.* 10.1. *All our fathers were baptized into Moses,* in fathers children are included; and thus I understand *Act.* 15. 1. *Unless ye brethren be circumcised,* (that is, you and your children) *you cannot be saved,* as Paul explains it *Act.* 21.21,25. Thus *Heb.* 9. *It's appointed for all men once to dy,* and are not children here also intended? So that we see plainly that by a Synecdoche children are included in their parents.

4. The promise or Covenant is made to the parent in the behalf of the children. *Act.* 16. *Believe thou, and thou shalt be saved and thy houshold.* So when Christ raised the Rulers daughter, he required no more but this of the Ruler himself, Be not afraid, onely believe and she shall be saved; now if the promise were the ground of baptism to the parent, it must be so to the children also; therefore the parent was bound in conscience to see his children baptized. We have no mention made expressly of the Patriarchs keeping the sabbath, but were they not bound to keep it? or shall we be so uncharitable to think that for so many hundred years they altogether neglected it? though doubtless the devil did endeavor to blot out the memory of the sabbath, and of the creation, that so he might usher in the eternities of the world. Sometimes we have a precept or a word of allowance, but no example, as in that of the sabbath, and in that of the eating of the several trees

In omni numero divinitus instituto, liberi sub patris nomine censentur.

Accommodat illis (viz infantibus) mater Ecclesia, aliorum pedes, ut veniant; aliorum cor, ut credant; aliorum linguam, ut fateantur: credit in altero, qui peccavit in altero. Austin.

of the garden. Sometimes an example and no precept mentioned, as in that of the sacrificing of Abel, for which doubtless there was a command, (though not mentioned) else God would not have sent fire down from heaven to consume the sacrifice, testifying his acceptance, if there had not been a divine institution for those sacrifices: Therefore we say, it's sufficient to us that the will of the Lord is revealed either by command, promise, Covenant, consequence, or otherwise, though there be no example for it in scripture.

5. We have the example of whole families baptized in the Apostles times, (and some in after ages, which gives light to the places of scripture mentioned) families as families, the parents thus embracing the Gospel, are made the precedent for that administration, therefore children must be included; for he that excludes nothing, includes all. There was no word for women to eat the Passover, yea it's said expressly, No uncircumcised person should eat thereof, and yet they grant that the women were to eat the Passover, being part of the household. *Exod.* 12. 3, 4. and shall children (contrary to the whole current of scripture) be excluded from this Ordinance of baptism?

Infantes christianæ domus pars: verùm esto non fuerint infantes in domibus istis, nihilominus ad dominum pertinent, & in eâ censentur, ut si fuissent in domibus baptizandi eos utiq; Bull.

6. Children are included in the parents, as in that of Jacob, *I am but few this day*. But of this before.

Obj. Children are not mentioned.

Ans. 1. We have shewed that they are mentioned in the sense of the holy Ghost,

2. Sup

2. Suppose they were not mentioned, it's not expressly said that the Virgin Mary or the Apostles were baptized, or the seven Churches of Asia, the Church of Thessalonica, *&c.* but dare any say that they were not baptized? Where is it said that women received the Lords Supper? for in the 1 *Cor.* 11. 28. the Apostle restrains the word to the males, and yet we believe that they did receive, upon this account, that they were members of the Church. We say then, the institution of Ordinances (as of this) is clear, but the application of them to the subject not so, but gathered by consequence.

(ἑαυτὸν) is of the masculine gender, Let a *man* examin himself, *&c.*

Obj. They are said to be believers, the Jailor believed with his whole household, but children cannot be said to be believers.

Ans. 1. We have proved many children are believers.

2. They err, not knowing the scriptures; For though faith be required in the constituting of a Church in such as are adult: yet in a Church constituted, as to infants it 's not required; no more than it was in Circumcision, which did as much require faith as baptism doth; for it was the seal of the righteousness of faith: *Act.* 16. There is mention made onely of the faith of Lydia, yet the text saith her household was baptized: so that the faith of the parent gives the child an interest in the Covenant and seal thereof. As for the brethren mentioned *Act.* 16. 40. which they say were of the household of Lydia, baptized by Paul. I answer,

1. The

1. The Apostle saith, *We spake to the women that resorted thither, v.* 13. It seems there were no men there, or else the brethren mentioned, *v.* 40. were not then converted.

2. It appears not that they were members of her family, (as the words imply, They went into the house of Lydia, and when they had seen the brethren) but rather some of the citie or other parts that met at the house.

(Whereas there is mention made (*v.* 40.) of the brethren, *Judicio est, cum aucta esset ecclesia illa, etiam in magno numero, fœminam illam primas tenuisse quod ad sedulitatem in officijs pietatis attinet, idq; inde clarius liquet, quod in ejus ædes convenerant omnes pij.* Calv.

3. Suppose that, yet it makes not against us, for the children were baptized as well as the brethren.

Thirdly, The words, *he rejoiced with all his house*, or, there was joy in, (or, throughout) the house, he having believed. It's not said, that all his house believed; for the promise was made to the faith of the Jailor, not at all mentioning the faith of any of his household, *Act.* 16. 13. *Believe,-- and thou shalt be saved and thy house.*

Mat. 23. 15. ἀνέκραξαν πομπληθεὶ. They cryed out all at once.

καὶ ἠγαλλιάσατο πανοικὶ πεπιστευκὼς τῷ θεῷ, *Et exultavit cum omni domo suâ, credens deo.* Thus the Spanish Bible renders it. *Sic* πανοικὶ ἀναιρεῖσθαι *dicuntur, qui funditus pereunt.* Bul

4. *Deut.* 14. 26. *Thou shalt eat there before the Lord and thou shalt* rejoice *thou and thy household.* Little children could not rejoice in what they put their hands to, but might they not eat? doubtless they might, for they were of the household.

Obj. Paul preached to all in the house, therefore not to children.

Ans. 1. May not the Gospel be preached to little children

children as well as others? yea may it not in some some sense be preached to babes? *Luk.* 1.76. *And thou child shalt be called the prophet of the highest.* Doubtless there being such an effect wrought upon the Iailor and his house, they would bring the little ones in their arms, rather than any should be hindered from hearing when Paul preached.

2. This speech is synecdochical, the whole being put for a part, (*to all the house*) that is, such as were capable, which is according to scripture phrase, *Psal.* 102. *He raiseth all that are fallen*, that is, all such as are raised, are raised by the Lord. As we say, such a scoolmaster teacheth all the children in the town, that is, all that are taught, are taught by him: So, the Apostle preached to all in the house, that is, to all such in the house as were capable of instruction.

1 *Sam.* 1.21. The man Elcanah and all his house went up to offer to the Lord] Yet it appears from *v.* 22. that Samuel being little, did not go up.

Thus much for the sixth Argument, wherein we see plainly that *house* always includes children. *erg.* We say, it's very evident, That the Apostles did baptize the children of the said households formerly mentioned.

The seventh Argument.

Children are capable of the grace of baptism, therefore of baptism it self.

1. They are capable of inherent grace, for a subject capable of sin, is capable of grace: but infants are capable of sin, being shapen in iniquitie, and conceived in sin. *Psal.* 51. Therefore they are capable of the grace of baptism, both which it seals, and which

it conveys; for the Lord being a free agent, hath not limited himself to any time; but as before baptism so sometimes in, sometimes after baptism he doth convey that spirit of grace to infants. The more ordinary way for such as are adult in the constitution of a Church, is by the word; but the Lord hath not tied himself to this way, especially in a Church gathered, but doth doubtless breath in this Ordinance also: for look what the navel is to the child in the womb, the same is baptism to infants in the womb of the Church. *Cant.* 7. 2. The child in the womb is not nourished in an ordinary way, as by the mouth, but by the navel: even so infants are not sanctified by the ordinary way of hearing, but by this of baptism. I know other senses are given of that scripture, but as Bernard said of the Pope, Either this is he or shew me such another: So I say, Either this is the sense of the holy Ghost, or else let any man shew me a better. I would not willingly bring a sense to the scripture, but fetch it from the scripture, (for we must prophesie according to the measure of faith) which may easily be found out by comparing scripture with scripture. Now the like phrase you shall find in *Prov.*

Non afferre sed auferre sensum. Basil.

κατὰ μέτρον πίστεως, *i.e.* According to the measure of knowledge, faith, and grace which God hath given. This is to prophesie according to the analogie of faith, when we exceed not the measure of the gift bestowed upon us.

3. *Trust in the Lord and it shall be health to thy navel, and marrow to thy bones*, that is, in a secret way thou shalt be fed, though the ordinary way fail. We see this truth daily fulfilled, That though a poor mans lay-

layings-out are greater than his in-comes, yet by a ſecret providence he and his are maintained: even ſo by the ſame good hand of God are infants in the womb of the Church nouriſhed by baptiſm; for the ſpirit of God doth move upon theſe waters, as ſome have allegorized that of *Gen.* 1. 2.

2. Infants are capable of remiſſion of ſins, elſe how can they be ſaved? the promiſe of remiſſion of ſins in the ſame ſentence and the ſame ſenſe is propounded to parents and children, *Act.* 2. 37. and ſhall we ſay that remiſſion of ſins is promiſed to parents, and outward priviledges onely to children?

3. They are capable of the holy Ghoſt, elſe how can they be united to Chriſt? doubtleſs that ſpirit that doth guide the bee to its end, did actuate Jacob in his mothers womb, and made him ſo wreſtle with his brother, that he prevailed againſt him; which was very ominous for the future. Thus *Zanchy* on *Hoſea.*

That ſupplanting of Eſau, or taking him by the heel, was a ſign of Iacobs deſire of being born before his brother, and conſequently of the birth-right: alſo 2. of obtaining that divine bleſſing which was promiſed before; for being acted by the holy Ghoſt after a wonderful and unſpeakable manner, earneſtly deſired and en-

Illa ſupplantatio ſymbolum fuit divini ſed occulti deſiderij, quo Jacob, cum adhuc tamen uti judicio non poſſet, ineffabiliter tenebatur priori loco naſcendi. 2. Symbolum fuit ſancti deſiderij quo efficiebatur divinam benedictionem conſequendi; actus enim à ſpiritu ſancto, mirabili quodam & ineffabili modo, pro cupivit divinam erga ſe gratiam, & pro illâ aſſequendâ nihil non egit.

Non per ſacramenta traducitur aut transfertur gratia, ſed cum ſacramentis. Fatemur ſacramenta eſſe media, & tamen deum in ſacramentis immediatè agit; non quod non utatur medio, ſed quia vis non tranſit

deavored

per sacramentum. Whit.

εἰ τὶς ἐστὶν ἐν τῷ ὕδατι χαρὶς, οὐκ ἐκ τῆς φύσεως ἐστὶν ὕδατος, ἀλλὰ ἐκ τῆς τοῦ πνεύματος παρουσίας. Bas.

Mihi animus non est baptismi vim extenuare, quin signo accedat res & veritas, quatenus per externa media deus operatur. Cal Inst. p. 469.

Deum tamen quibusdam, dum baptizantur habitum gratiæ infundere non negamus. Ames

Dispositio illa sancta sit (quantum ego assequor) non habitus nescio quos virtutum instillando, sed menti voluntatiq; vitam restituendo; quæ quatenus sanantur, sive vivificantur, vel ad fidei vel charitatis actus eliciendos exercendosq;, jam habiles atq; idoneæ redduntur Gat. p. 223.

Quod baptismo nos ablui, docet Paulus, Eph 6. *Ideo est, quod illic nobis abluti nem nostram testatur deus, & simul efficit quod figurat, nisi enim conjuncta esset rei veritas aut exhibitio, impropria esset locutio, Baptismus est lavacrum animæ.* Calv. in Eph 5.

deavored after the grace of God, even in his mothers womb. As some are thus sanctified in the womb, so many have a saving work from the dawning and springing of reason. Witness that famous instance of some little Indian children in New England, (related by Mr *Eliot* in his book intituled, *The tears of repentance*) with which he shuts up his discourse, *viz.* The profession (if I may so call it) or rather the expression and manifestation of faith by two little infants, of two years old and upward, under three years of age when they died and departed out of this world. The storie is this,

This Spring, in the beginning of the year 165: the Lord was pleased to afflict sundry of our praying Indians with that grievous disease of Bloudy flux whereof some with great torments in their bowel died; amongst which two little children of the age abovesaid, and at that time both in one house, being taken with that disease: The first of these children in the extremitie of its torments, lay crying to God in these words, *God and Jesus Christ, God and Jesus Christ, help me!* and when they gave it any thing

ea

at, it would greedily take it, (as it is usual at the approach of death) but first it would crie to God, *Oh God and Jesus Christ, bless it!* and then it would take it; and in this manner it lay calling upon God and Jesus Christ until it died. The father of the child told me the storie, with great wonderment at the grace of God, in teaching his child so to call upon God. The name of the father is *Nisshohkou*, whose confession you have before.

Three or four days after another child in the same house, sick of the same disease, was (by a divine hand doubtless) sensible of the approach of death, (an unusual thing at that age) and called to its father, and said *I am going to God*, several times repeating it, *I am going to God.* The mother, (as other mothers use to do) had made for the child a little basket, a little spoon, and a little tray; these things the child was wont to be greatly delighted withall, (as all children will) therefore in the extremitie of the torments, they set those things before it, a little to divert the mind and chear the spirit; but now the child takes the basket and puts it away, and said, *I will leave my basket behind me, for I am going to God, I will leave my spoon and trey behind me,* (putting them away) *for I am going to God*, and with these kind of expressions the same night finished its course, and died. The father of this child is named *Robin Speen*, in whose confessions he maketh mention of this child that died in faith. When he related this storie to me, he said he could not tell whether the sorrow for the death of his child, or his joy for its faith were the greater.

3. They

4. They are capable of union with Christ, f
first Christ lays hold on us before we lay hold on hi
Phil. 3. *That I may apprehend that, for which also*
am apprehended of Christ Jesus.

5. Of eternal life. All which things are signifi
and sealed in the holy sacrament, What hinde
therefore why children may not be baptized? *A*
10.

6. Baptism is of eternal use, (for what God dot
remains for ever, *Eccl.* 3.) not onely for the prese
but for the future; therefore children are capable
it. For,

1. As parents may plead a Covenant for their chi
dren, which is no small prop of their faith, strength
ened and confirmed by this visible word, *Exod.* 4. 5
so children may afterwards plead a Covenant as fro
their ancestors, (for a seal of an estate made to infan
in their cradle, is firm) and come in their fathers c
mothers name to God, as David and others hav
done, *Psal.* 86. 16. *Save the son of thy handmaid*; so
that Covenant extends nc
onely to temporals but spiri
tuals. *Rom.* 11. *Beloved,* (
as to be called) *for their fa*
thers sakes. Deut. 30. *I wil*
circumcise the heart of thy seed, Which promise be
ing spoken indefinitely, who dare limit it to such a
are of years of discretion, seeing that babes are th
seed of the faithful as well as such as are adult; an
we know it's as great a sin to limit God in his grac
as in his power, who hath so wisely ordered that Co
venant

Luke 71. The Covenant with the forefathers is made the rise of that deliverance, *v* 75. which deliverance from our spiritual enemies is collected from the general promise [*I will be thy God & the God of thy seed.*]

enant of grace, 2 *Sam.* 24. that as in every moment ome die: (and surely half of the elect, if half of man-ind, die in infancie) so in every moment some are egenerate. Which grace of regeneration from the awning and springing of reason, doth appear in nany who suck in something of Christ, whilst they uck in the milk from the mothers breasts

2. It lays a tie and obligation upon the child to fu-ure repentance, faith and obedience.

1. To repentance, therefore it's called the baptism f repentance, because it obligeth and engageth them o repentance. *Mat.* 3.11. *I ndeed* (saith John) *baptize ou* (Pharisees, a generation f vipers) *with water* (εἰς μετάνοιαν) *unto repentance, herefore* (seeing you have now been baptized) *bring orth fruits worthy of repentance. v.* 8.

Baptismus est [illegible] regenerationis, [illegible] debeant tantum illi obsignari sed regenerandi. Musc. in Matt. 22.

2. It obligeth to future faith, for circumcision vas a seal of the rightousness of faith, (which is the ondition of the Covenant of grace, *Mar.* 16. 15.) o Adonijah and Absalom as well as Solomon, if hey believe, for so the tenor of the Covenant runs. t's well observed by some that God dealt in a way f preventing grace with Israel, in instituting the assover before their deliverance: and so in appoint-ng the Lords Supper before the work of redemption vas wrought. And thus hath he ordered the bapti-ing of children, as that which is precedaneous to ith, as well as subsequent to it.

3. It obligeth to obedience, for as in all duties we o virtually say, I take this God for my God, and give

give up my self to him as one of his people: *Psal.*5 *That make a Covenant with me by sacrifice* So in th Ordinance of baptism, the child doth implicitly c venant with God, and doth bind it self to obedien for the future. *He that is circumcised* (saith Pa *Gal.*5.) *is bound to keep the whole law*, if not legal as a Covenant of works, yet evangelically as the co dition of the Covenant of grace. If he dare not sta to the former Covenant, (as who dares?) let hi cleave to the later, and in so doing he shall live.

Nonnulli habent artificium, quo prius persuadent quam docent, veritas autem docendo suadet, non suadendo docet. Tert.

I would not first move, and then teach, but having taught, move.

Cujusliber artis datur praxis. erg. Paul will rather seem to speak false greek, not understanding his greek grammar, as Jerom saith, (though it be an Atticism) than that they should not apply to themselves in particular what he spoke in general. Gal.6.1. καταρτίζετε τὸν τοιοῦτον σκευὸν, Restore ye such an one, or put him in joint again, considering thy self.

Having spoken sufficien ly to the *jus divinum* of B dobaptism, and shewed plai ly that it hath a divine stan of truth upon it. Let us co to the εὐσεβεία or practic part of this point, whi shall be a dissuasive from nabaptism; and what I sh say herein, I would say in Church full of Kings. No the Lord grant me good su ceſs this day!

And that I may the mo effectually prevail with you, consider,

1. The way of Anabaptism is not the way of Go for first it's not of Gods planting, therefore second not of his watering. For whatsoever the Lord ha not planted, whether persons or things, that ce tainly he will not water; therefore it cannot stan but must of necessity be rooted up. *Mat.*15.13.

F

For the first, That it's none of Gods planting, or, That that way is not the way of God which they walk in, it appeareth,

1. In that they stand not in the ways, and ask not for the old paths, where is the good old way, that they may walk therein, *Jer. 6.16.* (Thus *Mal. 2. Seek the law at the Priests mouth.*) They advise not, nay they are not usually willing to be advised by the faithful messengers of Christ, enquiring after the footsteps of the flock by the Shepherds tents, but seem to be vailed [עטיה] and turn aside by the flocks of his companions. *Cant. 1. 7.*

Yea I fear some of them if they look into their hearts, will find them too-too-desirous to make truth on their side, (having been plunged before they were dipped) and that that way might appear to them to be a way of God, which they most affected; having the persons of some, and their doctrines in admiration for advantage sake; if so, God may justly harden them as he did Balaam and (contrary to his own express command) bid them, Go, answering them according to the idol which they set up in their hearts.

2. We find no instance in scripture of any that were dipped or rebaptized, after that in their infantie they were dedicated to the service of God by baptism; nor of any child of a believer suspended till he came to years of discretion, and was able to give an account of his faith. We challenge them in the name of Christ to produce any one throughout all the book of God, either rebaptized or suspended from that Ordinance till then.

3. Such

3. Such reject the counsel of God against them selves, *Luk.* 7. 30. Yea in rejecting this Ordinanc they resist God, (*Act.* 11. 17.) as the Pharisees did t their own destruction.

But tell me, is it not a grievous sin to refuse tha God to be thy God, and the God of thy seed? Is no that promise [*I will be the God of thy seed,*] as mucl evangelical as the former, [*I will be thy God?*] an in so doing, dost thou not discovenant thy seed a much as in thee lieth? and may not the Lord there fore take the advantage, and cut off the entail for e ver? For, (saith the Lord, *Gen.* 17.) *The uncircum cised man-child, whose flesh of his foreskin is not cir cumcised, that soul shall be cut off from his people. H hath broken my Covenant.* The seal being part there of, & oftimes put for it in scripture phrase. *Act* 7. 8.

Quisquis neglecto baptismo se nudâ promissione contentum esse simulat, concutiat, quantum in se est, Christi sanguinem. Cal.

4. Is not this to trampl under feet the bloud of Christ and crucifie him again? fo whereas Christ died but once, but liveth to God fo ever, *Rom.* 6. 14. this doctrine and practise of reba ptization holds forth to the world that Christ died the second time, and rose again. Yea it evidently impli eth a possibilitie of falling from grace totally, else what need of rebaptization? for as many as are bu ried with Christ in baptism, are planted into the si militude of his death, and shall be also planted into the similitude of his resurrection. *Rom.* 6. 3, 4, 9, 10 *In that he died he died but once, in that he liveth h liveth unto God.*

Quotquot rebaptizantur, Christum denuo crucifigunt. Cal.

5. Such

5. Such unchurch all the Churches of God, saying, There is no true visible Church in the world but their own, for the Church ever since her members were full, hath for many ages consisted almost wholly of Assemblies of them who have been baptized in their infancie; if so, then was there no visible Church on earth for many hundred years together; contrary to *Mat* 16. where our Savior engageth that the gates of hell shall never prevail against it. And shall we thus despise and slight the womb that bare us? those arms that embraced us? and the paps that gave us suck? God forbid; for doubtless that rigid way of separation God never watered, I mean of such who unchurch all the Churches of the world save their own.

We had Ministers and Churches before Rome.

Petrus Abbas Gluniacensis quâdam prolixâ epistolâ ad Bernestatur, Scotos & alios vetustissimos christianos, Pascha non Romano sed Orientali more solitos celebrare, unde apparet eos non Româ sed ex Oriente Doctores primum accepisse.

Cat. testium veritatis p.545.

6. In so doing they are very injurious to themselves, as rendring themselves in the sight of God,

1. Covenant breakers. *Gen.* 17. 14. *And the uncircumcised man-child whose flesh of his foreskin is not circumcised, that soul shall be cut off from my people: he hath broken my Covenant.*

Gen. 17.14. *Qui non circumcidet*, i. e. *circumcidi curaverit, sed circumcisionem neglexerit vel contempserit: etenim verbum* [ימול] *est futurum kal â radice* נמל

Piscat.

2. The Lord looketh at such as unbaptized persons, *Exod.* 12. 45. *When a stranger shall sojourn with thee, and keep the Passover to the Lord, let* all his males *be circumcised, and then let him come near and keep it, for* no uncircumcised person *shall eat thereof.*

 Where

Where we see plainly that if the child of the stranger was not circumcised, the stranger himself was not admitted to the Passover; seeing that in Gods account he was an uncircumcised person: the like may be said of baptism, for *parium eadem est ratio.*

Such are unircumcis'd in the sense of the holy Ghost, for circumcision of *Abraham* alone was not the Covenant or sign of it; seeing that he and his children are joyned together.

3. I suppose with submission to better judgments the meaning of those words, (*Ezek.* 44. 9. *No uncircumcised person, uncircumcised in heart, or uncircumcised in flesh, shall enter into the Sanctuary.*) to be this, *scil.* That such as are not visible saints (for the heart is manifested by the life) and have not received the seal of the Covenant, namely baptism, which is uncircumcision in the flesh here spoken of, shall not be admitted into the Church of God, that new Jerusalem, the name whereof is *Jehova Shammah. Ezek.* 48 5. Which makes much for the proving of the thing in hand, as we see in *Exod.* 12. 48. *When a stranger will sojourn with thee, let all his males be circumcised, for no uncircumcised person shall eat thereof.* He whose child was uncircumcised, was uncircumcised himself in Gods account: Even so he whose child is unbaptized, is said to be unbaptized himself and therefore not to be admitted to the Lords Supper. For baptism is called Circumcision, (*Col.* 2. 11.) and put instead thereof.

7. They are not only injurious to themselves, but they have (saith the Lord, taken away my glorie from their children. *Mic.* 2. 9. For what is the glory of hi

his people? is it not the Covenant of grace and Christ held forth therein with the seals thereof?

8. Consider the absurdities that follow upon it.

1. By this doctrine he that is unbaptized himself, may lawfully administer baptism unto others (which we denie unless he had a special commission so to do, as John Baptist had) for the first Anabaptist was baptized by one that was baptized in his infancy, therefore his baptism was null, and so consequently all their baptizings are mere nullities.

2. It leaveth the children of believers in as sad a condition as the children of heathens, being in no visible way of salvation, for they depart out of this world without any visible sign of Gods favour.

9. In renouncing their baptism they act Satans part, who will not make a league or Covenant with any soul, till he have renounced his Covenant with Christ first.

10. The Churches of Christ have no such custom, *1 Cor.* 11. which will appear by the testimonies of the ancient, and the practice of the churches til these later times. Justin Martyr (who lived in all likelihood in John's days, as Mr *Baxter* well observeth, for he was converted to christianitie in the year of our Lord 128. and wrote his first Apologie in the year 150. as *Helvicus* from his own testi-

It cannot be proved that ever the whole Church of God erred, though Councils have; it's true we grant that as *Nullum tempus occurrit Regi*: So no prescription will ly in force against God and his truth, χριστὸς ἀρχαῖαμε.

Ignatius

Rev. 2. 24. Hold fast, i. such doctrines, rules, ordinances, as those primitive and Apostolicall Churches then had and did enjoy; this injunction was in opposition to those who had begun to decline and degenerate to corrupt principles and practices.

monie gathereth.) saith, *Postquam verò per Christum aditum ad deum nacti sumus, non carnalem suscepimus circumcisionem, sed spiritualem, quam Enoch & similes custodierant, eam verò nos per baptismum, quandoquidem peccatores fuerimus, propter misericordiam ipsius dei accepimus, omnibusq; adeo illam accipere integrum est.* Thus Irenæus who lived within some 43 years of John, *Omnes venit per semetipsum salvare, omnes inquam qui per eum renascuntur* (id est, *baptizantur*) *in deum, infantes, parvulos & pueros juvenes & seniores, ideo per omnem venit ætatem, infantibus infans factus, sanctificans infantes et in parvulis parvulus*, &c. Observe by the way that *renasci* is an ordinary term among the fathers signifying as much as *baptizari*. Tertullian is clear in this point, so is Origen, who saith, *Quid causæ est cum baptisma ecclesiæ in remissionem peccatorum detur, secundum ecclesiæ observantiam, etiam parvulis baptismus non detur. lib. 5 cap. 6 ad Rom.* Cyprian (who lived within near an hundred years of John) with 66 Bishops in Council determine that children may be baptized before the eighth day. Higinus Bishop of Rome did first ordain Godfathers and Godmothers at the baptizing of infants. This Higinus was near the Apostle John's time. Austin tells us it is such a Church custom, and withall it's an Apostolical tradition. Accordingly the Magdeburgenses in their Centuries observe that in the first hundred years after Christ infants were baptized. Lucius King of Brittain, and the first christian King in the world, (who was converted by the prayers of the Saints, as Matthew Paris relates) was

baptize

baptized with his house and whole people, (therefore Brittish children also.) Which Balæus more fully cleareth, *Cent.* 1. *cap.* 27. Lucius (saith he) sent to Rome the more speedily, because he heard that many of the nobilitie (especially at Rome) together with their wives and *children* were baptized. Learned Doctor Ussher in his book of the Religion of the antient Irish, *ch.* 5. saith, That the Irish did baptize their infants without crism. I could never find, saith the Lord Brooks, the beginning and rise of this practice, namely, baptizing of children, whereas it is very easie to track heresies to their first rising up. The Waldenses (saith Flac. Illyr.) *Semper baptizarunt infantes. Catal. testium verit. p.* 434. Therefore we may conclude with Calvin, *Nullus est scriptor tam vetustus, qui non ejus originem ad Apostolorum sæcula referat. Cal. in Rom.* 4. 11.

Whereas some insist much upon the testimonie of Grotius against infant baptism, who pleads the Canon of the Neocæsarean Synod, Art. 315. The words of the Council are these, Περὶ κυοφορούσης ὅτι δεῖ φωτίζεσθαι ὅποτε θέλεται: ὅδεν γὰρ ἐν τούτῳ κοινωνεῖ ἡ τικτομένῳ διὰ τὸ ἑκάστου ἰδίαν προαίρεσιν, τὴν ἐπὶ τῇ ὁμολογίᾳ δείκνυσθαι. *Concerning her that is with child. That she may be enlightened or baptized when she will, for she that bringeth forth doth not communicate in this with the birth that is brought forth, because every one manifests his own free choice in confession.* Whence Grotius observeth, *Proles baptizari non solebat, nisi propriâ voluntate & professione.* That the child useth not to be ba-

ptized, but of its own proper will and profession. I answer that Grotius contradicts himself in his Annotations on *Mat.* 19. 14. For first he quotes that saying of Irenæus to confirm the custom of baptizing infants, *Ideo per omnem venit ætatem, & infantibus infans factus, sanctificans infantes, in parvulis parvulus, sanctificans hanc ipsam habentes ætatem* &c. *Huic Christi dicto inter cætera innititur mos etiam infantes baptismo tingendi, quem Augustini temporibus per omnes ecclesias fuisse receptum, hoc ipso satis constat, quod Pelagiani cum eo argumento ab Augustino & aliis premerentur negare id ipsum nunquam ausi fuerint; sic in epistolâ Cypriani ad Fidum, an rectè baptizentur infantes nè dubitatum quidem, sed an possint baptizari etiam ante octavum diem quosdam hæsitasse.* But afterwards this reconciler of Protestants and Papists unsays what formerly he had said, alledging the sixt Canon of the aforesaid Council, that so he might unbottom this institution of God, and put it upon the authoritie of the Church which he so much admired, as appears by his *Examen ad Rivet. ad Art. 9. p. 47. De baptismo infantium quid responderi possit discit qui volet ex Cardinali Peronio, responsione ad epistolam Casauboni cap. 8. Ego in ecclesiæ authoritate, cui dous sacramenta & aliquod in ea jus dedit, acquiesco.*

2. I answer, Theodore Balsamon in his Scholia upon that Canon, saith, Some in the Council said, That women with child which came from the infidels (as Mr *C.* well observeth) to joyn with the Church, ought not to be baptized, but to stay till the babe

babe they went with was brought forth, least that when she was baptized, it might seem that the child in her womb was baptized with her, as being altogether united to her, whence it will come to pass, that after the babe is born, either it may be left unenlightened, (or unbaptized) or if it be baptized, it may be thought that it is rebaptized. This he maketh the occasion of that antient Canon, and it's very observable what was the occasion of it. 1. That they might avoid that mischief of leaving babes unbaptized. 2. That they might avoid the other extream of rebaptization. But let us see what Balsamon addeth farther, speaking of such infants, that they could not make promises, &c. For how it is with the babe in the womb none can enquire, nor be suretie for, saith he, but infants (sc. that are born) do affirm by those that are their susceptors, and are accounted to be actually enlightened (or baptized) with divine illumination or divine baptism. They then accounted baptism of infants no antichristian baptism, but divine baptism. Therefore I conclude the testimonie of Grotius is altogether invalid.

Secondly, This was never watered by God (nor ever will) therefore not of Gods planting. For,

1. Their ministerie (as they call it) who disclaim the office, is not usually blessed by God for the conversion of poor sinners; many indeed are perverted by them, few or none converted that ever I heard of. But as many

I would not for all the gold of the East and West Indies, I had no better fruit of my labors to shew than some of them have. *Bart.*

קרא *Perdix congregat & non parit, congregat ova alterius avis illisq; incubat ac si sua essent sed ubi fuerint exclusi pidii deserunt eam, quasi*

 call

cognoscentes quod ea illos non peperit, & suæ matri se adjungunt. Alij cuculus, qui non diu in regione aliqua commoratur, ideo non nidificat, sed occupat ova alterius avis, ejs incubat; & quando excluduntur pulli, non sequuntur eum, sed deserunt. Schindl.

Non fortunat deus labores eorum qui non sunt ordinati, & quanquam salutaria quædam afferunt, tamen non ædificant, Luth. tom. 4.

Omnium Provinciarum prima Britannia publicus nomen Christi recepit. Bellar. cap. 2.

call their neighbors bees to their own hives, which (as they say) thrive not with them, or as the partridge or cuckow gathereth yong ones which she hath not hatched: even so do they gather members out of other Churches in whose conversion they were not at all instrumental. Therefore I do not believe they were commissionated by Christ to preach the Gospel, seeing usually his presence doth not accompany them in their undertakings. How doth Paul prove that he was sent to the Gentiles, as likewise Peter to the Jews, *Gal.* 2. 8. but by the efficacie of his ministerie? for saith the Apostle, he that wrought effectually by Peter to the circumcision, the same was mighty in me towards the Gentiles. This was excellently typified by Aarons wither'd rod, the budding whereof was an emblem of the success of his ministerie, by which the Lord did clearly manifest that Aaron was a saint of the Lord, set apart to that office to serve in the tabernacle, though Moses was an holier man than he.

2. Their spirits run out after this way, putting a greater stress upon it than upon any other Ordinance; now where man layeth a greater weight upon any institution of Christ, than himself hath laid, it's just with God

Many are zealous onely in this indifferent in other matters of greater concernment, but Phisitians say, *Universalia sunt bona*, universals are good, whereas to be hot in one part and cold in another is a bad symptom of a distempered bodie.

God so to leave them, as that they should find little or nothing in it, much more when it is but an humane invention which perisheth in the using, and leaveth no impression behind it, as all mens imaginations do.

Col. 2. 20. μὴ ἅψῃ [Eat not, tast not, touch not, (the words should be so rendered) all which perish in the using.]

3. This is the inlet those grand errors in the world, not which accidentally follow, but which properly and naturally flow from those principles, as a just hand of God upon that way. For do we not dayly see that such denie the trinitie, the personalitie of the Son and the holy Ghost, saying, (as they of old) There are several manifestations of God, one in Moses, another in Christ, and another in himself. And do they not cry down the Sabbath because not so clearly held forth in the new Testament? do they not cry down the ministerie, or at least the office of the ministerie, (saying, Whoever will, though the lowest of the people may consecrate himself, and administer the seals) though God hath signally appeared in all ages (especially of late in England) against all those that rose up against Levi. *Deut.* 33. 11. *Strike through the loyns of them that rise against him, and of them that hate him, that they rise not again.* This prophesie or prayer

They seldom stick at the denyal of infants baptism.

Nulla est veterum hæresium quæ non videantur his authoribus repullulare. Melan.

Anabaptista indoctus Socinianus, Socinianus doctus Anabaptista Hornb.

Num. 26. 10. And they *viz.* Dathan and Abiram became a sign to give warning to all for the future, that they usurp not the Priests office. The like you have in Jude, *v.* 11. [they perished in the gainsaying of Core.] It seems there were such in the Apostles time that cryed, (Are not all the people of God holy) as the former did.

prayer will be of force till the worlds end, for the prayers of the saints dyed in the bloud of Christ, are of eternal efficacie, there being a necessitie incumbent on God, that the prayers of the saints be made good. (*Act.* 1. 16. comp. with *Psal.* 109. 8.) though put up many hundred years before.

Yea do they not unchurch all the Churches in the world, making rebaptization essential to a Church, yea necessary to salvation? farther adding, That God hath no Church union or communion with any Church in the world that is not rebaptized.

I might mention many more gross errors which flow from the principles of Antipædobaptists; onely let me tell you some have confessed, That when they have been inclining to that way, they have found their hearts sitting loose from all former owned principles of truth, and as the first matter fit to receive any form, impression or error whatsoever, though formerly loathed and detested.

4. That way seldom thrives but when it is countenanced and made much of, especially by the higher powers: whereas truth on the other hand hath flourished most under persecution. *I. G.*

5. Do they not abate in their graces, having lost that heat and zeal that formerly they had? if they examin themselves I fear they will experience this truth, that their bow is not bent as formerly, their spirits more feeble, and the things which remain in some readie to die. *Rev.* 2. 2. For when they departed from God, then God departed from them. *Mat.* 2. 9. It's observed that one executed for murther in the

citie of London, confessed, That from the time of his going under water, he sensibly found God departing from him. *I. G.*

Mark 9. 39. [No man that worketh a miracle in my name, can (lightly) speak evil of me.] [ταχὺ] suddenly, *Nemo repente fit turpissimus.*

6 Yea do they not ofttimes, having cast off this Ordinance of baptism cast off all, and losing one lose all? I wish we had not cause to lament for our superordinanc'd men, that are above ordinances but below pietie, who first suckt in this error from them, and then were as *rasa tabula*, as white paper on which you may write what you please. Austin writing upon John tells us a story of a certain man, that was of an opinion that God did not make the flie, but the devil; saith one, If the devil made the flies, then the devil made the worms, and God did not make the worms neither, for the worms are living creatures as well as the flies, true, said he. I grant it the devil did make the worms; but then said the other, If the devils made the worms they made the birds also, for the birds are living creatures as well as the worms, true, said he, the devils made the birds; then said the other, If he made the birds he made the beasts, for the beasts are living creatures as well as the birds, true, I grant it, said the other, the devil made the beasts too; then said the other, If the devil made the beasts he made man, *&c.* Thus, saith Austin, by denying God in the flie, he came to denie God in man, and to denie the whole creation: So I say, in denying one Ordinance to be an Ordinance of Christ, many come to denie all Ordinances; yea the God of those Ordinances, and turn meere atheists. But

But though some have not cast off Ordinances, yet it is to be feared (and I can assure you some have sadly complained that) they never saw God so powerful in their way as in others. (Blessed be that glorious name of his free grace, who freely breatheth where and when he listeth, and useth as much libertie in using as in chusing instruments in his hands.) And no marvel, for they being not commissionated from Christ to do what they do, cannot expect Gods presence with them. *Mat.* 28. *ult.*

I beseech you therefore brethren in the bowels of Christ, consider seriously what I say, and the Lord give you understanding in all things.

7. Are not many of them loose in their lives? (I know some of them are precious saints, which in the simplicitie of their hearts follow their leaders, as they that followed Absalom) but by their fruits (saith Christ) ye shall know them, that is, by that which they naturally and usually bring forth, in time ye shall discern them. *Mat.* 7. Which phrase is twice repeated to shew us the certaintie of the thing.

Can you shew me one man of them, who is not blemished with some of the aforesaid wickednesses, I mean, lying, treachery, perjury disobedience, sedition, idleness, desertion of their wives, uncleanness, &c. *Saxt p.* 142.

8. This practice of them hath never helped on, but hindered the work of God wherever it comes. It's well observed when the light of the Gospel from the lamp of Luther did begin to shine in all the corners of Germanie, high and low, those unhappy men Stork and Muncer, did begin also to breath out a pestiferous vapor to overcloud those golden Candlesticks.

sticks. Satan and Antichrist his eldest son, got not so powerful assistance against the spirit of God in Luther, from the Emperor Charls, (although the greatest prince of all those that for five hundred years did sway the imperial scepter) nor from all the Bishops of Germanie, (though the most potent Clergie that is or ever hath been in christendom.) as from these two obscure and ignorant creatures; who together with their practice went out in a snuff.

9. God hath usually appeared against them in all their disputes for that way, witness the dispute at Coventry betwixt Doctor Brian and Mr Kiffith and others; witness the dispute betwixt Mr Baxter and Mr. Tombs, who in his review doth ingenuously acknowledg again and again that he was worsted by Mr Baxter; witness the dispute betwixt Mr. Cragge and Mr Tombs aforesaid, in which Mr. Tombs was egregiously nonplus't, though he had all advantages against his adversary, he having not studied the point, and being taken at unawares, whereas Mr. Tombs was well versed in that controversie. It's very observable how Isaiah expresses himself, *ch.* 42. 3. *He shall not quench the smoaking flax, untill he bring forth judgment unto* truth: but Matthew renders it *untill he bring forth judgment unto* victorie. Whence we may gather the truth of that old maxim, [Great is the truth and doth prevail.) And therefore I dare boldly say, There is such a light kindled in the three nations, (as the Martyr once said of the Gospel in England) which all the adversaries in the world will never be able to extinguish.

10. How

10. How many thousands are there in the world, of papists and others, that are confirmed in their religion, & hardened in their sinful courses, by reason of the miscarriages of many of that way? It's not without cause that caveat is given (*Mat.* 18.) concerning offences, *Wo to the world because of offenses*, (where he speaks of little children from the 2 and 3 verse to the 5.) Seeing that this way hath given as great a blow to religion, as any one thing I know acted for these many years. But Anabaptism is at the height, and therefore nearer it's fall, for their folly is made known to all men.

11. Consider their actings from first to last, and how blasted by divine providence. The time would fail me to tell you of Muncer, (who at the point of death did acknowledge his error, his mind being exceedingly cast down, so that he was not able to give an account of his faith) the first of that sect in Germanie, and his consort Stork, of Balthasar, John Bocold that botcher of Leiden, & others, who said, That the grace of the Gospel had been long enough offered, that from henceforth all who had rejected it were to be killed with the material sword. Although there were some good people amongst them, yet these their leaders with many others were corrupt, and did miserably deceive the people, (as in other things, so in this) persuading them, That now was the time come the saints should possess the kingdom; but they were mistaken, as the sons of Ephraim

Quidam illorum sunt commiseratione digniores quam supplicio. Beza.

Etiam Erasmus Anabaptistas commiseratione dignos dicebat, ut qui magnam partem errore potius quam malitiâ peccarent.

phraim in taking the cattel from the men of Gath. It's supposed to be about the time when the Israelites dwelt in Egypt, *Exod.* 13. 17. who upon the promise to *Abraham* concerning Canaan, before their time did make an inrode upon the Philistins and were destroyed by them. 1 *Chron.* 7. 21. And what the issue was of that party in Germanie, I refer the Reader to Sleidan, Hornbeck and others.

12. Auxentius an Arrian with his adherents (saith Mr. Philpot) was the first that denied infant baptism, he died A° 380. Fox *ad* 1555. After him others opposed it, who were the great disturbers of the Church in those days. It's observable that in the several ages in which infant baptism was opposed, it was by such as were grossly erroneous in other things. Now what probability is there that the Lord should conceal his truth from his faithful servants in all ages being eminent for pietie in their generation, and reveal it to such as were for the most part his enemies, and opposers of the crown and dignities of his son Jesus? Seeing then the Church hath been possessed of this divine institution for these fifteen hundred years and upwards, and their possession not questioned till of late, let us contend earnestly for it, and not suffer our little ones to be cast out of their Church-membership, till our dissenting brethren come with their *ejectione firmâ*, accord-

Anabaptismi institutio non nupera & nova est, sed ante annos quoquè mille trecentos turbas in Ecclesiâ dedit gravissimas; & tantum virium acquisivit ut hujus sæculi nostri conatus, tantum lusus adhuc si cum illo conferatur, videri possit inurium tamen divinæ veritatis telis tunc quoq; expugnatus, & planè dejectus est. Zuingl. de Pędobapt.

Origo fanaticæ Anabaptistarum sectæ huic anno debetur. sc. 1521. Sculpt. Annal.

according to the Law of Christ, which they neve will.

Obj. If this be not the way of God, how comes i to pass that so many go that way?

Ans. Universalitie is no sign of the truth, for a the trees said to the bramble, Come thou and rule o ver us, but they said not so to the rest of the trees. Th ground of the mistake is,

1. Because this truth is not so clear, truth lies (a we say) at bottom, and is not easily found out, but b diligent search and enquirie made. The essentials t salvation are clear and evident, but other truths no so.

2. Many have not found that benefit by their ba ptism they might have had, because they have not endeavored to improve it for their spiritual advan tage, therefore it's no marvel though with profane Esau they say, What profit shall this birth-priviledge do to me. *Gen.* 25. 32.

I shall never forget thy word, saith David, for hereby thou hast quickened me, that word that hum bles the soul, and that word that raises and quickens the soul, will not easily be forgotten: even so those Ordinances which christians have reaped good by, they will not suddenly cast off and renounce. But if they reap no fruit by them, it's no wonder if they forsake the (ἐπισυναγωγὴν) assembling themselves together; which the Apostle holds forth as the high rode to the great transgression. *Heb.* 10. *Not forsaking the assembling of our selves together into the Synagog, for if we sin wilfully after we have receivec th*

the knowledg of the truth, there remains no more sacrifice for sin.

3. Many have not been so rooted and grounded in the principles of religion, in the doctrine of the beginning of Christ, (*Heb.* 6. 1.) in the present truth of this age, (i) the truth that is so much opposed. Hence it is that they being but children are tossed to and fro, and carried about with every wind of doctrin by the slight (κυβεία the cogging of the die) of men, and cunning craftiness whereby they they lie in weight to deceive. *Eph.* 4 14. It was the complaint of Gildas, that the Arrian heresie, and other poisonous errors infected the antient Britains, because they were a people always desirous of novelties.

4. The politie and industrie of the adversarie, they will compass sea and land to make one proselyte to themselves and their way, rather than win one soul to Christ.

5. The not receiving the truth in the love thereof, therefore God hath given them up to strong delusions to believe a lie. When the wrath of God is kindled against a people, there is no error so absurd but Satan can persuade it; as we may see in the doctrine of Mahomet, that great Quaker, and the first of that sect since Christ, who was raised to scourge the Church for her apostasies, (*Rev.* 9. *ult.*) especially the Church of Rome.

6. Their affections bribe their judgment, (which is done several ways) the hearts of

(i) Esa. 7. *Nisi credideritis, non intelligetis.* As the old translation renders it.

many, I fear, being engaged to that way for carnal and by respects, that they may rise in the world; therefore it's no wonder that their judgments are captivated, and they brought under the power of error *Rom.* 1. 24, 28.

Rom. 1. 24. ἐν ταῖς ἐπιθυμίαις: In their lusts he delivered them up to a reprobate mind] that is, a mind not approving of the things of God; therefore not to be approved of.

So much for the first Argument, namely, Anabaptism is not the way of God. I shall be brief in the rest.

Secondly, Consider the neglect of this Ordinance of Christ doth argue the Church is still in the Wilderness, and for this and other Wilderness sins, may continue long in that state; for their rebellions of old the Lord was angry with Israel, and seemingly did discovenant them, and cast them off as none of his people, making them like the residue of the heathen, who all then died uncircumcised, as the prophet Ezekiel speaks; and is not the Lord angry with many of this generation, on whose seed he hath set no visible sign of his favor, but suffers every man to do whatsoever is right in his own eys? which Moses makes a sign of the Wilderness state of the Church of God. *Deut.* 12.8. *Ye shall not do after all the things that ye do here this day, every man whatsoever is right in his own eys.*

3. Consider how angry the Lord was with Moses for deferring the circumcision of his child: Moses was now going to be a reformer of others, and had not reformed his own familie, therefore the Lord would have slain him; and is not the Lord angr

angry with not onely private christians but some publick persons, for their neglecting of this great Ordinance of infant baptism? I fear he is, which sooner or later they will experience; for in the sanction of the second commandment, God threatens to visit the neglect of this Ordinance of God upon the fathers to the children, to the third and fourth generation.

4. The contempt of this Ordinance argues profaneness of spirit, that many do so undervalue, nay despise this birth priviledge. Esau for a little red pottage sells his birth-right, (*i.e.*) promises, the land of Canaan, the Ordinances, with the seals of the Covenant, and after he had so done, he left the Church of Israel, (as those do that renounce their baptism) and went to Mount Seir, being not troubled for what he had done; therefore he was branded with that black cole of infamie as a profane person, [*Esau* that is *Edom*] which words compared with *chap.*12. 14. do argue that the birth-right was not merely a civil thing, but typically did represent those sure mercies or holy things of David (*Isa.* 55. 3.) held forth to us in the Covenant of grace. This example of Esau the Apostle applies to the Church of the Jews in the new Testament, *Let there be no profane person among you as was Esau*, as if he should say, Do not part with your birth-right priviledges upon such base terms, as many now adays do, (for it seems they were apostatizing and falling back from the Ordinances of the new Testament, unto their former beggerly rudiments) least there be hereafter no place

left for repentance, though you should seek it carefully with tears.

5. Can any forbid water that children should not be baptized, which have received the holy Ghost as well as we? Is there any impediment on Gods part prohibiting? no; for he bids us bring them to him: On childrens part prohibited? no; for of such is the kingdom of heaven: Or in respect of the thing it self? no; for it's a passive Ordinance: What should then hinder why children should not be baptized?

6. Such as lay hold on the Covenant, and keep the Sabbath, (for these two usually go together) such will God make joyfull in the house of prayer, even in the Church of God. Let not the Eunuch say, (saith the Lord) I am a drie tree and have no children; nor the stranger say, I and my children are utterly separated from the Lords people, for these will he bring to his holy mountain. *Isa.* 56. (which is a Gospel-promise as appears by the context.) Oh then lay hold on the Covenant for you and yours, if you desire to share in the soul-ravishing joys of the people of God!

7. Consider the vision of Philpot, who tells us, That as Peter had a vision a little before those Messengers of Cornelius came to him, by which he was much satisfied concerning his conversing with the Gentiles, *Act.* 10. 17, 28. Even so this holy man of God Mr Philpot, a little before some came to him to be informed in that great question of infant baptism, had the like vision; namely, a description of a glo-

rious

rious citie four-square, into which we are solemnly to enter by baptism. For, saith he, the militant (*i.e.* the present) Church ought to consent to the primitive Church. By which appearance he was much confirmed in the present truth.

This testimonie of that worthy and eminent servant of the Lord, being an humane testimonie, may challenge an humane credulitie, though not a divine, if we consider,

1. That he was a judicious sober man, not lead by fancie as many are.

2. That he was a Martyr of Jesus, to whom, as others, Christ did eminently appear, and reveal those things to them which he would not to the men of the world.

3. That when he had this apparition, he was near his death; now the soul doth *prominere in morte*, shine forth in death, and sees things more clearly being carried to the top of Mount Pisgah, the Mount of God.

4 That this vision was never questioned by any Papists or others that ever I heard or read of, therefore I am the more apt to believe the truth thereof. * Alanus Copus, though he endeavor (but in vain) the confutation of Mr. Fox, labouring to prove the falsitie of the relation of sundry miracles and visions, yet never gave the least hint concerning this.

We may be indueed to believe by the Church as an instrument, but not as the formal reason into which our faith is ultimately resolved. *Ecclesia est per quam, non propter quam credimus.*

* *Alanus Copus Anglus, p. 966.*

But I have held you too long in this Discourse therefore I will briefly conclude: Onely let me ask you this question, (as our Saviour in another case) The baptism of children is it from heaven or from men? if of men, reject it; (for it will perish in the using) if from heaven, (as I am assured it is) see you slight it not, least you seem to withstand God, and be found fighters against the Lord of hosts. *Act.* 11.17.

I have now discharged my duty, and shall lay down my head in peace, expecting the judgment and final determination of God in this standing controversie of the times; to whom in heaven I appeal for the vindication of this great truth, (for no truth is little that issues from the sacred mouth of Christ) though managed by a poor worm; humbly beseeching the Lord to grant, That what is sown in weakness may rise in power.

Nihil enim à sacro Christi, sive ore, sive spiritu prodiens minimum censetur.

FINIS.