



Library of the Theological Seminary,

PRINCETON, N. J.

Presented by Mr. Samuel Agnew of Philadelphia, Pa.

Agnew Coll. on Baptism, No.

SCB
10316



THE
HISTORY
OF
BAPTISM:
OR,
One Faith, one Baptism,

In the several Editions thereof
Under *Noah, Moses, Christ.*

With an Appendix thereunto, being an Assay to give
the Sence of our blessed Saviours Commission to
Preach and Baptise.

To which is added an Explicatory Index, being a Sum-
mary of certain Definitions and Distinctions colle-
cted chiefly out of *S. Pauls* Epistles, comprehending
much of the substance of the Gospel.

All presented to the view and intended for the benefit of the
plain and serious Christian, who delights not to venture his
Religion upon intricate Disputations.

By *J. St. Nicholas*

*1 Cor. 1. 20. Where is the Wise, where is the Scribe, where is the
Disputer of this world?*

Dulcius ex ipso fonte bibuntur Aqua.

*London, Printed for S. Lee near Popes-Head-Alley in Lumbard-
Street, and D. Major at the Flying-Horse in Fleet-street, 1678.*

Imprimatur,

W. Jane,

March 11. 1678.

Illustrissimo ac Prænobili
ANTONIO GREY
Comiti Cantii, Domino
Hastings, Waisford, &
Domino Grey de Ruthen,

Hæc lucubrations de Baptismi Historia,
nec non præliminares meditationes de
operibus Dei unâ cum Appendice,
& Indice ancillantibus,

Legendas simul ac trutinandas in obsequiũ
sui debiti animique optima quaque
voventis Monumentum,

D. D. D.

J. St. N.

A 2

ANTONIO GREY

Domino

Walsford

Antonio Grey de Ruthen

de Ruthen

de Ruthen

de Ruthen

de Ruthen

de Ruthen

de Ruthen

de Ruthen

D. D. D.

12. 11

A

To the worthy Governours, and Reverend
Ministers of the Colonies, and Plantati-
ons in New England, especially such of
the old Planters as are yet living.

J. St. N.

AN adventurer in the first Plantati-
on. A Sympathiser in your Joyes,
Fears, Sorrows. A spectator, and obser-
ver of the mutual transactings twixt God
and you, doth present this small Trea-
tise of the *History of Baptism*, the fruits
of his retired thoughts in old Age, with
a settled mind in quietness and comfort,
to be weighed and considered with a se-
date spirit making allowance for hu-
mane Infirmities.

As that which he conceives may be of
use in the further planting and propa-
gating the Gospel: And therefore is
willing to leave this as a publick testi-
mony of his good will to that great and
honourable work, which he heartily
commends to the Blessing of him, who is
the God of all grace and is able to
strengthen, settle, stablish you. To him
be Glory for ever. *Amen.*

...the mutual satisfactions which God
...both present this small treatise
...the history of the world, the fruits
...in old Age with
...in quietness and comfort
...and considered with a
...the making showance for his
...to
...that which he conceives may be of
...the further planning and pros-
...the Gospel: And therefore is
...to leave this as a publick testi-
...of his good will to the great and
...work which he heartily
...to the blessing of him, who is
...the God of all grace and is able to
...to him
...for ever Amen.

The Author's Preface to the R E A D E R.

BE pleased (Courteous Reader) to take notice, That the design of these papers at the first was to attain some clearness in the practice of Baptism in Infancy and Minority: And to that end take in consideration of the whole History of Baptism: which, being an untrodden path, may be some Apology for the Abruptures of the stile, and method of proceeding.

That they should not be buried, or conceal'd (notwithstanding the Authors weakness in expressing himself, and indisposition by reason of Age to make alterations in them) hath been the advice of several learned men under whose eyes they have passed.

That they come forth now without any commendatory names, though some were in a readines, is the resolution of the Author upon second thoughts, being perswaded, that the Nobleness of the Subject, attended with variety of useful matter, tending to rectifie some mistakes, compose some differences, fix the power of a Christians profession, and settle his comforts, and all presented in a new method, will be inducement enough to a serious person to read and peruse, and when he

hath read, he is left to the freedom of his own judgment.

Only let the Reader be intreated not to do with this as some do with a Gazette: They read it, and lay it aside, and say there is nothing in it, and so neither impart what they read, nor encourage others, when another of lesser intelligence finds variety of matter to discourse of. If thou beest of so great intelligence in divine things, that this cannot add to thy stature, yet give others leave to read, compare and consider, who profess not so great perfection, and to whom all is little enough, either to satisfy their scruples, or to raise up their spirits to a due care, to get, and keep a good conscience: And slack not thy own endeavours (as becomes a lover of truth) to supply what is here wanting, to rectifie what is here mistaken, and to improve these Notions to a greater height for the benefit of the Church of God in unity and peace. For assuredly, the right conceptions about Baptism do tend thereto as much as any other point whatsoever. That this may be the fruit of this and the labour of all those that seek the welfare of Zion in sincerity, is and shall be the prayer of the Author, who desires to be known by the name of

Eusebius Philadelphus.

Let the Peace of God rule in our hearts, to which also we are called in one Body, and let us be thankful, Col. 3. 15



THE
INTRODUCTORY
MEDITATIONS

TO THE

HISTORY

OF

Baptism.

When a Christian sets himself to meditate on the noble Subject of the works of God, he may well sit down and say : *Many* Pfal. 40. 5,
Lord my God, are thy wonderful works which 9.
thou hast done : And thy thoughts to us-ward, they Pf. 111. 8.
cannot be reckoned up in order to thee ; would I de-
clare and speak of them, they are more than can be
numbred : yet when he considers that the great
works of God are to be sought out, and not only
so, but preach'd to the great Congregation, and
that it is a work of much profitable delight, and
 delight-

delightful profit to the soul that is taken with the love of Christ, he rises up from his meer admiring thoughts, and betakes himself to the Word of God to see what is revealed there, and to implore the Spirit of Christ, that what is revealed there, may be revealed to him, that so having right apprehensions of God and his ways, he may according to the measure of light vouchsafed, adore and honour him who is blessed for ever, Amen.

Isa. 28. 29. He is wonderful in counsel, excellent in working.

His works are the product of his counsels. The excellency of his workings argues the excellency of his counsels. As we cannot conceive the excellency of his working, so we cannot comprehend the greatness of his counsels. His counsels are wonderful, because they proceed from such an one as himself. His works are excellent because they center in himself.

Act. 15. 18. Known to the Lord are all his works from the beginning of the World.

God doth not do his work at a venture, but hath laid the whole plot aforehand, how every thing shall be, one thing in order to another, from the first day of the creation to the last day of the dissolution. So that every thing hath a being in the divine Platform, before they have a being in themselves, and are known to God before they are, and foretold by Him before they come

to pass. And if any thing seem weak or imperfect in his work, as the fall of Angels, the sin of man, death and misery in the world, contrarieties and contradictions to that which is good: yet as it stands in the divine Platform Introductory to some others works, it is good and perfect and could not be better: The *Chaos* or confused *Mass* created the first day, was very good and perfect as it stood in order to the work of the other days.

Rom. 11. 36. *Of him and through him, and for him are all things.*

As all things are laid out in the divine Platform how they shall be in their severall times: So there is an Influence of divine power and providence for the enlivening and production of every thing in its season. Nothing is impossible, nothing is difficult to him: Nothing comes on him by chance or unawares which he could not foresee, or prevent: *He will work and who can let it:* And whatsoever comes to pass it is ordered by him to serve the end by himself intended, wherein he is never disappointed. Isa. 43. r3.

John 5. 17, *The father worketh hitherto, and I work.*

Col. 2. 16. *All things are by Christ and for Christ.*

Mat. 6. 13. *Thine is Kingdom, Power and Glory for ever.*

We may consider Gods order of working & the order of his works. *The order of his working* is in the order

order of the divine relations in his own nature, according to which he works and manifests himself. The Father works by the Son, the Son with the Father, the Father and the Son by the Spirit. The Fathers Kingdom is the utmost end of all the Fathers contrivances, that he may be all in all; He is absolutely the first and the last. The Kingdom of the Son is the great means to accomplish the Kingdom of the Father, as the master-wheel that turns the lesser Wheels to strike the hour the Hand points to. Hence all things are by Christ and for Christ, all things shut into his hand that he may effect the glory of the Fathers Kingdom, and when he hath done the work the Father gave him to do, he will resign the Kingdom to the Father: Hence the Son is the first and the last of all those means the Father hath designed to effect his Kingdom; and therefore our Saviour who sought the glory of him that sent him, taught us, to pray to the Father, and desire that his name as the utmost end may be glorified, that his Kingdom, the Kingdom of the Father may come as the way to his glory, and that his will may be done as the means to accomplish his Kingdom: Now this doing the Fathers will in order to his Kingdom is by Jesus Christ, the Son of God. As he himself says, lo I come to do thy will O God, by which doing of the Fathers will we are sanctified. And seeing this will of the Father was to be done on earth as well as in Heaven, therefore he descended and ascended, and will come again to finish the work upon earth and in the Heavens. And this our Saviour teaches us to desire, because the work of the Kingdom is the Fathers contrivance, *Thine is the Kingdom.*

Heb. 10. 9,
10.

And

And the power of the means whereby this Kingdom is wrought out is by the Fathers appointment, namely by Christ, who is the wisdom of God and the power of God, by whom all his wills are accomplished, *Thine is the power*; and because the *Glory also* is the Fathers. So that we are to acknowledge Glory and Honour to be due to Christ for ever, but so as in subordination to his Fathers Glory.

1 Cor. 15. 46. *First that which is Natural, then that which is Spiritual.*

*The order of Gods works proceeds from that which is natural to that which is Spiritual: from the imperfect to the more perfect, and to the most perfect. Gods design is to make all things new, spiritual and heavenly in earnest conformity to himself. He lays the foundation of the spiritual in the natural, because the spirituality of things is not in the abolishing their natures but refining them to be fit for more excellent use: Thus grace is the exalting, and refining mans nature. Water in Baptism is spiritual water. *Mannah was spiritual Meat. The Body is raised a spiritual Body.**

Exod. 20. 11. *In six days the Lord made Heaven and Earth, and rested the seventh day.*

Rev. 21. 5. *Behold I make all things new.*

Heb. 4. 9. *There remains a Rest for the people of God.*

The works of nature, were brought forth not all at once but in several days, the former making
way

way to the latter, the latter perfecting the former, all completed in a perfect natural man, the head of the natural creation. And when all was done, it pleased the divine Majesty to rest from proceeding further in that work and to put it to the tryal, whether this natural man without a farther grace could stand against Satans tentations, that so he might have Glory by him in observing his commands: But the work was broken upon the wheel: It must be made new to accomplish his glorious ends. Nature will not do of it self, it must have a supply of strength from above, which how to effect now man had transgress'd and was fallen into the curse of God and bondage of Satan, did (or according to the manner of our conceiving) *as it were* put God on new counsels, how to bring all right again and make them new. After the seventh days rest (wherein tis very likely he put this work of nature on the trial as requiring some service from man and teaching him how to keep an holy rest in Communion with God), the Father and the Son, fall to work about a new Creation or a new way or Covenant to make all things spirituall, which must be done by the Son himself, descending in mans nature to make a Reconciliation of God to the nature of man, and lead his captivity captive, and make to the Father by his Intercession, That a new heart and a new spirit may be given to the sons of men, so to stablish him by the grace of God, that he might have his intended Glory by him. For this end a sure and Everlasting Covenant is made by the Father and the Son, for the carrying on this Work, and this Covenant must be made known to man in successive

five ages : And man must be taught how to carry himself answerable to so great a mercy prepared in Christ; and offered and made known by Christ. Now the transacting of this with man is called a Covenant, the Covenant of Grace and the new Covenant; and those of mankind that are under this transaction or Treaty are called the Church of God, which is a means ordained by God to work man off from the interest of the old *Adam* to a self-denial, and casting off all confidence in the power of nature, and work him into Jesus Christ, in whom when he is thoroughly rooted, he is safe from Satans subtilties, fit to do his Creator service, and capable of entring again into the Paradise of God : But the Original or Fundamental Covenant of Grace is that which is made between the Father and the Son as the second *Adam*, *Gal. 3. 19.* *Christ is the Seed to whom the promise is made.*

This work of Renovation, or gathering all things into one in Christ, is carried on by the Father and the Son, in the dispensation of the fulness of times, as it were in several days works, after the finishing whereof, a Sabbatism is promised and expected by the people of God. *Eph. 1. 10.*

For illustration of this, and not as a certain explication we may concieve, The first days work in this new Creation was from *Adam* to *Noah* : wherein there was the first draught of the Church, having all the material and necessary things of Church-hood, though in darker lines than afterwards.

There are three things which are the foundation of Church-hood in every age, and stand unaltered

tered in all ages, and were in this first days work.

1. The making known the Word of the Grace of God: The sum of which is declared by *S. Job. Ch. 3. 16. God so loved the world* (of mankind fallen, *That he* (promised to give and in due time) *gave his only begotten Son* (to take mans nature, and therein fulfil the righteous will of God to make peace for mankind so far) *That who-soever believes in him shall not perish, but have everlasting life*: which is the sence of that Gospel preach'd to *Adam, The seed of the Woman shall break the Serpents head.*

2. A Promise (to *Adam* believing this declaration and promise of the *Messias*) that he will be his God, and the God of his seed in their generations keeping covenant or commands revealed to them: For when this promise was made to *Abraham*, it is not to be supposed a new thing not in use before: But it was renewed to him with a peculiar respect to his seed; when the Gentiles were cast off from sinning against this promise (as the Jews now are) and there is no doubt but the family of *Adam*, who was a first believer, and of *Noah* and his seed, were the Churches of God; because God exercised an excommunication on the Apostatizing members. And there is no Church-hood but to such as are under this promise. They who cannot say God is their God, and the God of their seed in their generations, keeping Covenant, have little to say for their Church-hood.

3. A Ministry to continue the dispensation of the word of Grace and the transaction twixt God and his people, that so they might not want means to continue his people in all generations.

This

This Ministry was begun in *Adam* himself, & was continued in the heads of families to *Noahs* time who was a Preacher of righteousness. The righteousness of God to man in his merciful and just dispensation, and the righteousness of man towards God in believing, obeying, and submitting to him.

This first days work is adorned and enlarged in all the next days work, until the whole work of Redemption be finished at the Resurrection of the Body. Thus these three things abide as an house often repaired, on the same Foundation and pillars it was first built on, and as the Materials in the first day of creation continue in the work of all the other days.

The second days work may be conceived from *Noah* to *Abraham*. The thirds days work from *Abraham* to *Moses*.

The fourth days work from *Moses* to Christ risen and ascended. For our blessed Saviour, whilst he was upon earth, was a Minister of the Circumcision for the truth of God to confirm the promises made unto the fathers; but after he was ascended, the Apostle says, We know him no more after the flesh, because *Moses* day was then ended, and all things began then to be new for another day.

Rom. 15. 8

I Cor. 5.
16, 17.

The fifth days work from Christs ascending to his Coming to Restore all things *Act. 3. 21*.

In this day the Lord Jesus as the Son of righteousness sitteth in his Orb in the highest Heavens, begins to shine gloriously to the world, and among the first planted Churches: But in this day the Church runs through such a condition as our Saviour himself did here on earth, a day of many
B
clouds

clouds and storms, much opposition and contradictions : A day, wherein the children of *Israel* sojourning in *Egypt* are persecuted by the red Dragon, to the red sea of suffering unto blood, which at last being past through by a mighty conduct and preserved in safety in the wilderness, she enjoys some breakings forth of the Sun towards the evening, as a preparation to the next days work.

The sixth days work from Christ coming to restore all things in his Church, to the delivering up the Kingdom so compleated to the Father, presenting his Church unblameable, without spot, or wrinkling, and dissolving the earth, and all the remnants of the old *Adam*, with fire, which shall remain as a monument of Gods righteous Judgment for ever.

After *Adams* day and *Noahs* day, and *Abrahams* day, and *Moses* his day and *Christs* day, the first and second follows a Sabbatism, when the Father shall be all in all.

Rom. 5. 14. *Adam is a figure or a Type of him that was to come.*

1 Cor. 15. 45. *The first Adam, was a living soul, the last Adam was made a quickning spirit.*

47. *The first man is of the earth earthly, The second man is the Lord from Heaven.*

The design of Gods work, and his proceeding in working is for our better apprehension set forth in Scripture by two *Adams*, one the type of the other, answering one another in many suitable resemblances.

1. The first *Adam* stands before the father as a covenanting person to improve the abilities God had given him as a man, made in the image of God to the obedience of any thing his Creator should please to command, and in the way of such obedience to be happy in *Paradise* on earth, and his life prolonged by eating of the tree of life : And by observing this covenant of nature his posterity also should be happy. Thus he became the head of the covenant of nature.

In like manner the second *Adam* stands before the Father, as a publick covenanting person, wherein there are these transactions. The Father in order to a Reconciliation with the nature of man, requires that the Son assume the nature of man, and offer it up a sacrifice to God sanctified by the eternal Spirit, after he had in that nature conquered Satan in all his tentations; which if the Son does, & performs all the wills of the Father upon earth, he promises to raise him up from the dead and exalt mans nature in him at his own right hand, *To draw a people to him, To give him a seed,* So that nations shall run to him, and he will commit them as sheep to his keeping. The Son consents and says, *lo I come to do thy will O God!* hereupon the Father promises I will be thy God and the God of thy seed: Thy seed, is the Church, and their seed, who are an holy seed, a seed for Christ: Hence Christ is called the everlasting Father, whose seed is the Church, & he is the highest grand Patriarch, the Patriarch of Patriarchs, who personates all his seed in receiving the promises, from whom all the promises issue as from a fountain, and spread as the oyl from the head of *Aaron* to the skirts of his Garment.

Isa. 53. 10,

II, 12.

Heb. 10. 5.

5. 8.

That this promise *I will be thy God, and the God of thy seed* in their generations keeping covenant together with the other promises made to *Abraham*, namely *So shall thy seed be, and In thee shall all nations be blessed*; were not only promises of Christ and his Church, but first made to Christ, Gal. 3. 19. then to the Church by him, will appear, Gal. 3. 19. Christ is said to be the seed to whom the promise was made, 2 Cor. 2. 20. *In and by him all the promises are Yea and Amen to them that Believe.* So that Believers have them at second hand, as they make out their title to Christ: And *Abraham* was the Father of the faithful, as representing them receiving the promises derived by Christ. It is also to be observed that the things spoken to *Abraham* of his numerous seed, and God being his God, and the blessing on all nations, are in the Prophets spoken to Christ.

Ifa. 55. 5. *Behold thou shalt call a nation thou knowest not, and nations that knew not thee shall run unto thee, because of the Lord thy God and for the Holy one Israel, for he hath Glorified thee.* And in pursuance of this promise to Christ, That God would give him a seed, Ifa. 53. 10. It is said to the Church as the mother, Thy maker is thy husband, the Lord of Hosts is his name, and thy redeemer the Holy one of *Israel*, the God of the whole earth shall he be called.

As in the covenant of nature, God was first the God of *Adam* and then of his seed, that should keep that covenant: So in the covenant of Grace, God is first the God of Christ, and then of those that Believe in him, and keep the faith from generation, to generation: Which seed began in *Adam* himself.

himself, who being the first Believer, seeing his Nakedness by sin, and willing to fly to Christ, to be clothed with his righteousness, as he was with skins of beasts offered in sacrifice, God became his God, and the God of his seed that kept the new Covenant in their generations till the flood.

This seed of Christ is not only an invisible seed, known only to God, but a visible seed also, known and discerned to be his professed seed among men, for it is said *He shall see his seed*: And the reason seems plain, because it is the Fathers design to glorifie Christ here on earth, *Isa. 55. 5.* So that he shall not only prepare a people for another world, but shall have a visible generation of men that shall submit to him in this world. For though this seed is not confined to, yet it is continued in the natural generation of men, and is not discontinued but by their Apostatizing and breaking Covenant, which is never suddenly done, because the Covenant is of grace, and God is pleased to glorifie his patience toward man: Nor is it done on small offences, but such as are properly Covenant breaking, and on much obstinacy and incorrigibleness, as in the old world, and the example of the Jewish nation.

That such a *visible national seed* is promised to Christ may be further evidenced by some propheticall passages in the 22. *Psalms*.

That *Psalms* foretels the suffering of Christ to v. 22. And the Glory that should follow there upon earth, first in his Church of the generations of *Jacob*, to verse. 27. Then in his Church of the seed and kindreds of the Gentiles to the end of

Pf. 22. 22.

30.

the *Pſalm*, who receiving Chriſt in their firſt Fa-
thers or firſt Believers, their generations became
a ſeed of Chriſt; therefore it is ſaid *v.* 30. A ſeed
ſhall ſerve him. It ſhall be accounted to the Lord
for a generation. It is accounted, becauſe they
are not Chriſts natural ſeed, but a natural ſeed
accounted to Chriſt or adopted unto him, which
the 27. *v.* explaineth. Further, all the ends of the
earth ſhall remember and turn to the Lord, and
all the kindreds of the nations ſhall worſhip be-
fore thee: For the Kingdom is the Lords, and
he is the governor among the nations. The ends
of the earth, the Kindreds, the Kingdoms, the
Nations do ſignifie Chriſts viſible Adopted ſeed,
continued in the generations of Believing Gen-
tiles.

Thus our Lord Jeſus Chriſt, as a ſecond *Adam*,
is the head of the Covenant of Grace with whom
the Father covenants upon the perfect obedience
of his Will, To be his God, and the God of his ſeed
in their generations; Whence he ſays unto his
Disciples I aſcend to my Father and your Father,
my God and your God.

2. In the firſt *Adam* there was the whole nature
of man, whereby all men in particular were in a
capacity to derive life or death from him.

In like manner the whole nature of man is in
Jeſus Chriſt, that any man might be partaker of
life from him.

Rom. 5. 12 3. By the firſt mans diſobedience, ſin with the
guilt of it, and death with the power of it on the
ſoul and body entred into the world of man-
kind.

In like manner by the obedience of Chriſt to
the

the will of his Father, Remission of sin, Regeneration of the soul, Resurrection of the body, and eternal life entred into the world of mankind.

4. As there is a sufficiency and meritoriousness in the first *Adams* offence to condemn all men continuing in him: So there is a sufficiency, and Meritoriousness in Christs Righteousness to pardon the sin of all men coming over to him. 18.

5. As in point of event many abide in the first *Adam*, and will not come over to Christ denying themselves, and so by continuing in the disobedience of the first man, *are made or stated* among the number of sinners: So, many there are who embrace the offer of the Gospel, do come over to Christ, and partake of the sufficiency, and meritoriousness of his obedience, being in union with him by faith, and so are *made or stated righteous* persons in the sight of God the Father. So that Jesus Christ did not die in vain but hath a numerous seed of mankind, whom the Father draws and gives to him. 19.

6. Moreover, As the first *Adam* was made a little lower than the Angels in dignity, and yet was Lord of this inferior world, the beasts, fowls and fishes being brought under his feet. So Jesus Christ was made a little lower than the Angels by descending, and suffering death in the humane nature: But became a greater Lord than the first *Adam*, by his Resurrection, and Ascension, being Crowned with Glory and Honour in Heaven, with Dominion over Angels themselves, and all powers, not only in this World, but also in that that is to come.

7. By the first *Adam* we have our natural being: By the second we have our spiritual being, and well being. *He is a quickning spirit.*

8. The first *Adam* is from the earth, favours earthly things, and returns to the earth: The second *Adam*, is the Lord from Heaven, lives an Heavenly life here upon earth, and then returns to Heaven.

9. All that abide members of the first *Adam*, are conformed to his image, mortality, diseases, error in Judgment, love of the world, delight in sensual things: so all that are in Christ are conformed to his Heavenly image, dying to sin, living to God, immortality, eternal life and Glory.

10. By the first *Adam* sin abounded, and overflowed in the world: And to discover the impetuous violence of the waves thereof, God set bounds to it by the law of *Moses*, that man might know what a fountain of evil there was in his heart, that rises so much the higher, by how much the banks are made the stronger: The strength of sin is discovered by the law: For sin (the Apostle saith) takes an occasion by the Commandment to work in us all manner of concupiscence. When the law comes to reprove sin, sin revives its opposition against the law.

Rom. 7. 7,
8, 9.

In like manner by the second *Adam* grace doth overflow, superabound for the Remission of so many and great transgressions which have past in the forbearance of God, against so many just and righteous laws: Which grace is discovered by the Gospel to flow from Christ to all that will receive and submit to him with an overflowing
of

Rom. 5. 20

of his spirit, to make their hearts soft, heal the stubbornness of their wills, renew them in the spirit of their mind, enable them to run the ways of Gods Commandements, and resist no more, but fight with Christ against Satan, under an assured hope of establishment unto the end.

Thus in all things there is a transcendent excellency in Christ for the good of such as shall be saved, the grace of Christ is as large as the sin of *Adam*, as effectual to save them that believe as the sin of *Adam* to condemn, restores us to a better estate then we lost in *Adam* in nearer Communion with God, more sure from falling away under better and more lively hopes of a paradise celestial, a tree of life that lengthens out our spiritual life to eternity in the enjoyment of fellowship with the Father and the Son; according to the last will and Testament of our second *Adam*, Father, I will that those whom thou hast given me be with me, where I am to behold my Glory which thou hast given me. For thou lovedst me before the Foundation of the World. John. 17.
24.

Isa. 43. 21. This people have I formed for myself, they shall set forth my praise.

Of all the works of God, the Church is the choicest and most curious piece; as that which he hath peculiarly set apart to be the object of his mercies, and the subject of his praises. The Church is among the other Creatures as the Sun, among the stars; every star hath its Influence, but all conveyed to the earth by the beams of the Sun. So all the Creatures are as it were beholden to the Church to be their mouth, & their hand to God to offer

offer up their praises, and pay their tribute by the gracious intercession of the Mediator, who hath reconciled all things to God: That as all did flow from the Father by Christ, so all may return by Christ to the Father. Hence the Church of God is described by the Spirit of God to be *A peculiar people whom God hath formed for himself.*

This forming work is not a bringing his work to greatest perfection at the first, but it proceeds by degrees, and every degree is a forming, or making new (as appears by comparing *ver. 18. and 19. and this 21.*) New things do I declare; &c. Now they are called new, and a reforming; not because the old frame is dissolved, but because he brings forth his Church upon a new Surveigh: As when a skilful watch-maker takes a view of some curious piece (which he hath long ago made) takes it asunder, scours and brightens the wheels, adds or alters where he sees he may better the work, and puts the frame together again. Or as a Printer, by the Authors consent, takes a review of a book whose impression begins to wear out, corrects, adds, alters, or enlarges the first frame of the book continuing, and so puts it forth in a new Edition: So God new forms or reforms his Church, scouring away the rust and filth, that iniquity of times hath contracted, which cannot be sometimes without taking the work in pieces, and disjointing the body, only to the intent there may be a better coagmentation, and sometime adds more lustre and enlargement to his work, but never takes away the fundamentals of the first formation. Thus he reformed at mount *Sinai* by additional laws: At their
return

return out of captivity, by scouring off the filth of their idolatry, and giving a spirit of repentance, and experience of a new deliverance, matter of new praises of this new forming after their captivity. These places are to be meant in the first and literal sense, *Isa.* 43. 18. Remember not the former things, behold I will do a new thing: This is explained by *Jeremy*, 23. 7, 8. It shall be no more said, the Lord liveth that brought out of the land of *Egypt*, but which brought out of the land of the *North*. And to the same purpose it is promised, *Jer.* 31. 31, 32, 33, 34. in reference to the Covenant, that at their return out of *Captivity* it should be new. And God would put his law in their inward parts: And they should no more teach one another, saying, Know the Lord, for they shall all know me, &c. All this is meant of their new forming in their return out of *Captivity*. Then their former deliverance out of *Egypt* was old and their deliverance out of *Babylon* new. Then they did no more teach one another, saying, Know the Lord, who delivered our Fathers out of the land of *Egypt*, but know the Lord who hath given you all experimental knowledge of him in bringing you out of *Babylon* from the greatest to the least. The Scripture hath frequently put an absolute negative for a comparative. At that time also a new heart and a new spirit was given them, both in respect of repentance for former sins: And to sing forth new praises to God. Yet all these promises are called the new Covenant in the days of the Gospel, *Heb.* 2. 8. Because after Christs ascending into Heaven there was another higher Reformation, *Heb.* 9. 10. Wherein there

was a scouring of the rust, removing the rubbish, brightning the fundamentals, substituting some new observations, and an enlargement of members; and this is said over again, They shall no more say, know the Lord, namely, who brought you out of the land of *Egypt*, nor know the Lord who delivered you out of *Babylon*, but know the Lord who hath redeemed you from the curse of the Law, who hath led your *Captivity Captive*, and who is gone into Heaven to make peace, and intercedes for you, whereof all that believe in him have experience from the greatest to the least, by the peace they find in their Consciences, and joy in the Holy Ghost.

There is yet a further Reformation of the Church, to be brought forth in the last, and best edition, when the new Heavens and new Earth, wherein Rightcousness shall dwell, shall be brought forth; the Beast and false Prophet destroyed, and *Jerusalem* a quiet habitation, and a praise in the earth; when there shall be no more death, nor sorrow, nor crying out for oppression, and persecution on account of the Gospel. For he that sits on the throne hath said it in reference to the time to come in words of truth and faithfulness, behold I make all things New.

All this is the work of God alone, who plants the Heavens and lays the foundation of the earth, says unto *Zion*, Thou art my people and I am the Lord thy God. Which last words (it is to be observed) are used at the several periods of times of Gods reformations both under the law and Gospel, as *Levit. 26. 12. Jer. 31. 33. 1 Pet. 2. 10. Rev. 21. 3.* To shew that the Covenant of Grace

Rev. 21. 3,
+ 5.

Levit. 26.
12. Jer. 31
33. 1 Pet.
2. 10. Rev.
21. 3.

is the same throughout all dispensations.

In this work man hath nothing to do to add, alter or enlarge, any other ways than Christ himself directs and goes before them, as may be seen in the charge of Christ to *Moses* and his Apostles.

Exod. 25. 40. Deut. 12. 32. Mat. 28. 20. For it belongs only to him to direct how the Mystery of the Mediator is to be taught and signified, how the Covenant is to be transacted twixt God and his people, and what shall be pleasing and displeasing to himself.

Exo. 7. 40.
De. 12. 32.
Mat. 28.
20.

Indeed there is a work of Reformation, wherein man is much interested, and which God doth almost continually call us unto, *Lev. 26. 23. Isa. 1. 16, 17.* Which is to *repent for our many Aberrations from his Covenant, and reduce our selves to obedience* according to the administration we are under; and so to labour to understand what is the good, acceptable, and perfect will of the Lord and do it. But whilst man is so busie in meddling with Gods interest, and so negligent about his own, it provokes God to take the work into his own hand, but to the no small detriment of those that set themselves to walk contrary to God, in a work so highly touching his honour, and the good of his people.

Lev. 26.
23. If. 1.
16, 17.

1 Pet. 3. 20, 21. The long suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water, *ὁ ἀντίτυπος* the like figure wherunto, or Antitype, Baptism now saves us also by the resurrection of Jesus Christ, not the putting away the filth of the flesh, but the answer of a good Conscience unto God.

1 Cor. 10. 2, 3, 4, 6. *Our fathers were all Baptised unto Moses in the Cloud and in the Sea, and did all eat the same spiritual meat, and did all drink the same spiritual drink. Now these things were our Types or exemplars.*

As the divine wisdom hath framed the pattern, and model of all things in his own holy mind, wherein he foresees all things before they are, and according to which, he produces all things in their seasons: So he is pleased to order his work in such manner, that one work preceding shall be the type, copy, or pattern of another that is to follow, as the antitype of it, until the whole work be compleat, as it was first intended in himself. There is the prototype type, and archetype. As a painter takes the lively Image of the person himself for his first type and copy, and draws out the lines and proportion of the feature with dark colours on a table for his first draught: and after a certain space draws out another picture every way answerable to the first, but more compleat and lively, filling up many vacancies, setting it out with more orient colours to the perfect resemblance of the Image of the person himself, and so far beyond the first draught that it seems a new piece, when indeed the last draught hath the same lines and proportions as the first, only it is set forth with more splendid, and permanent colours. Here the Image of the person himself is the prototype, the first draught the type, the second draught the antitype, as being answerable to the first, as also coming nearer than the first to the prototype. Thus it being the office of our Lord Jesus Christ enjoyed by the
 Father

Father to form up a Church and house of God according to the pattern and image in the mind of the Father, communicated to him, the Son, and great prophet, in whom are stored up the treasures of wisdom and knowledge; he makes a first draught of it under the old Testament, drawing out the fundamental lines from *Adam* to *Noah*; adding some colours from *Noah* to *Abraham*, and *Moses*, by whose pencil the first draught was polished, with many watry colours exactly according to the first pattern given him by Christ. But in the new Testament he brings forth the antitype answerable to the typical draught, and the prototype in the mind of God. So that although there are the same lineaments and proportions of the Church in the new Testament, as in the old, yet the spiritual Glory doth so far exceed the Glory of the old, that it seems as wholly new. As when a man hath the lively picture of his friend to refresh him in his absence, at last he comes to himself, in comparison of whom the picture is laid aside.

And here it is to be observed that the Scripture speaks of two sorts of types. The one in comparing the Covenant of nature with the Covenant of grace; the first *Adam* who was the head of the one, with the second *Adam* who was the head of the other. The first *Adam* was *τύπος τῆς μέλλοντος* type of him that was to come, and the second *Adam* the antitype of the first; and thus a type signifies a *similitude by way of Contrariety*. For Christ's fulness every way answers *Adams* emptiness, his sufficiency, *Adams* deficiency. By the first man came sin and death, by the second Righteousness and life. As a plaister fits the
fore,

Rom. 5.
14.

fore, and a medicine the disease, by way of contrary qualities.

The other, in comparing the dispensation of the Covenant of grace under the old Testament, with the dispensation of the same under the new, and so a type signifies a *likeness by way of agreement*. The old Testament was a type of the new, a representation of it. The Apostle calls it a parable, or figure for the present time. A parable hath an hidden sense by way of proportionable likeness. He calls also the old Testament dispensations the antitype of the new. Christ is not entered into the holy places, the antitypes of the true things, &c. *Heb. 9. 24.* For the word Antitype may be spoken either of the type or thing typified, because the thing typified doth chiefly agree with the prototype or first pattern, and the type is the antitype of the first pattern, that is, an answerable Representation: But as type signifies prophetically, pointing at some thing to come, so the thing to come is properly the antitype.

Heb. 9. 9.

παρῶθεν

λή.

Heb. 9. 24.

ἀντίτυπα

ἀληθινῶν.

The Types of the old Testament were

§ Typical persons.

∩ Typical things.

Typical persons

had relation to

§ Christ himself.

∩ The Church of believers.

Such as referred to Christ himself did hold forth,
 Some his Kingly office.
 Some his Kingly and Propetical office.
 Some his Prophetical and Priestly.
 Some all three offices.

Abraham

Abraham offering his Son *Isaac*, his only Son to God; was a lively Type of the unspeakable Love of God, giving his only Son a sacrifice of pacification, and of the obedience of Christ to the will of his Father, who is brought in *Pf. 40.* when he comes into the world, saying, Lo I come to do thy will, O God, thy law is in my heart.

Moses was a great Prophet and as a King in *Jeshuron*; but he did hold forth Christ chiefly as the great Lawgiver to his Church, who alone hath power from the Father to order all things in his house as his own, and is faithful to his Father in the work he hath appointed him, and will one day make his faithfulness fully appear, when he shall give up the Kingdom to the Father, with a full account of all things.

Moses also was a type of Christ in his interceding for the people as in the 32. and 33. *Chap.* of *Exodus*: But he did not intercede as a Priest, by virtue of a meritorius sacrifice offered by himself, as our Saviour doth, but as a Prophet; one that had found favour with God, to have Communion with him as his friend, and to propound to God what he conceived was agreeable to divine Reason, and to urge it with God; which boldness the Lord gave to some eminent servants of his, *Jam. 5. 16.* as *Abraham* interceding for *Sodom*, *Samuel*, *Job*, *Daniel*, *Elias*, &c. And doth also give to his servants in the new Testament, where it is a standing *Mat. 10. 14.* Rule, The effectual fervent prayer of a righteous man availeth much: And he that receiveth a prophets *Gen. 20. 7. 17.* reward, which is his prayers for him and blessing him in the name of the Lord.

Aaron was a Type of Christ as a priestly Mediator, who entered into the most holy, and made an atonement at the mercy seat by virtue of the blood of the sacrifice, whose body was burnt without the camp. And the people were to consult the mind of God by him in the *Urim* and *Thummim*, and receive his final Judgment touching the law: Setting out the truth of all this in our Lord Jesus, who is the only way for us to the Father, in making atonement for us, by entering into Heaven itself, in the virtue of his blood once offered, here upon earth, and hath obtained eternal Redemption for us: And the only way of the Father to us, by whom he reveals his secrets: For no man knows the Son but the Father, nor the Father but the Son, and he to whomsoever the Son will reveal him.

Hebr. 13.
11, 12.

Mat. 11.
27.
John. 1.
18.

Joshua brought the people into the land of *Canaan*, fought their battles and overcame their enemies; but *Moses* must die and not bring them over *Jordan*: To shew that the observation of the law in the letter of it, cannot bring us to Heaven, unless it leave us in the hand, under the conduct of a merciful Saviour, who is able to obtain peace from God, and lead all our Captivity Captive.

Ezek. 34.
23, 24.
Isa. 55. 3.
Ps. 2, 2, 7.

David a King and a Prophet; was a special type of Christ, out of whose loins Christ was to come by lineal descent: So near was the Relation and so lively the Resemblance; that Christ is oft called *David*, and *David* called Christ, the anointed of the Lord. Those expressions touching *David* viz (A man after Gods own heart: I have laid help upon one that is mighty: Thou art my Son, this day

day have I begotten thee *Pf. 2. 7.* He shall cry unto me, thou art my Father, my God and the rock of my salvation. I will make him my first born higher than the Kings of the earth: My mercy will I keep for him for ever, and my Covenant shall stand fast with him, his seed shall endure for ever and his throne as the Sun before me) do so lively set forth our Lord Jesus, that in them we may even read those passages of the new Testament, The word was made flesh (There was help laid on the mighty) This is my beloved Son in whom I am well pleased (there was the man after Gods own heart) He was begotten from the dead in the day of his Resurrection, made heir of all things, exalted at the right hand of the Father, above all the Kings of the earth and Angels in heaven, to the enjoyment of an eternal Kingdom: his suffering and humiliation before he entred into glory, and living by Faith in all his Agonies, saying, my God, my Father, &c. As *Psal. 22.* was lively represented in *Dauids* sufferings and conflicts, living by Faith under many tentations before he came to the glory and peace of his Kingdom. And no Type doth more clearly than this of *David* hold out the Covenant the Father hath made with Christ to raise him from the dead, and give him a Seed and a Kingdom to endure for ever, which Covenant is the rise of all the invitations to come into Christ and become his Seed, and of all the covenants made with them that believe him to be their God, and the God of their seed in their generations keeping covenant, and of all the blessings flowing from that Covenant, which are called the sure mercies of *David*.

Pf. 89. 19,
20, 26, 27,
28, 29.

Act. 13. 33

Isa. 55. 3.

Heb. 7. 1, 2
 Rom. 14.
 17.

Lev. 9. 22.
 Num. 6. 23

Melchizedech was a Type of Christ in some singular respects: For where others were Kings and Prophets, or Priests and Prophets, He was a King and a Priest; and it may well be presumed he was a Prophet too; but the Holy Ghost thinks fit to take notice of him chiefly as a King and Priest. As a King to set forth more lively the Kingdom of Christ, consisting in Righteousness, Peace, and the consequent of both, Spiritual Joy. As a Priest; for though *Aarons* priesthood set forth, That without blood there was no remission, and the Atonement Christ made in the virtue of his blood: yet there needed another Type to set forth the weakness and imperfection of the legal Ministry, and that there was a necessity of its giving place, when Christ should come, seeing he should not be a Priest in such a manner as *Aaron* was: wherefore *Melchizedech* doth personate Christ as being of another order, superior to *Aarons*, to which *Aarons* Priesthood must give place, which appeared in *Abrahams* paying Tithes to *Melchizedech*, and *Melchizedechs* blessing *Abraham*. For the paying Tithes is a sign of subjection and inferiority as a tribute to a Prince. And *Aaron* and *Levi* were in *Abrahams* loins, and virtually and representatively paid tithes in *Abraham*, and the blessing *Abraham*, was a sign of *Melchizedechs* Priesthood, *Levi. 9. 22. Num. 6. 23.* wherein the office of a Prophet is co-incident with it. Now it belongs to the superiour to bless the inferior, and to the inferior to pay Tithes to the superiour: Christ is therefore a Priest after this order, to signify the abolishing of the Levitical Administration. This Type hath also this peculiarity

rity in it, to signifie the excellency of Christs person, for the Scripture doth of purpose conceal the Father and Mother of *Melchizedeck*, the beginning of his days, or end of his life, that he might represent Christ being without Father in respect of his Humanity, and without Mother, in respect of his Divinity, without beginning or end, and yet the *Alpha* and *Omega*, the first and the last of all the Fathers gracious dispensations. A Priest to make Atonement, and a Priest to bless from the foundation of the world, to the dissolution of it, as the Father is brought in speaking to him, *Pf. 1. Pf. 10. I have sworn and will not repent; Thou art a Priest for ever after the Order of Melchizedeck.*

These may suffice for Instances of Types of Christ himself.

There are Types } Of the persons of the
also of the Church } Church.
 } Of the things of the
 } Church.

And for *the Persons of the Church*. It pleased God to set forth in the former Ages certain Types or Summary patterns, how Church-hood should be reputed, derived and continued in the latter Ages.

Of this sort was *Adam* when he became a believer of the promised seed, and his family *Noah* and his family, *Abraham* and his family.

At present we shall take consideration of *Abraham*, whom God was pleased to set up as the

- standing Type of Church-hood to the end of the world : As appears by the Titles the Scripture gives him, as, I have made thee a *Father of many Nations*. This *making* signifies a Divine Institution, that he should be an example of transferring Church-hood among all Nations, in such a way and manner, that none should claim right to Church-hood but by a Title of Sonship from *Abraham*. He is also called the *Heir of the World*, because he was the Heir of the Church in the World, and all the World that would claim right to Church-hood, must claim it by a descent from Him. And therefore he is called by the Apostle, the *Father of circumcision and uncircumcision*, because he typifies Church-hood to Nations, not only of the circumcised but also of the uncircumcised. He is also dignified with the Title of *Receiver of the Promises*; because this Promise of Church-hood, or taking any people to be a people of God must be derived to them, according to the pattern of *Abraham*, which our Saviour confirms in his saying to *Zacchews* the Publican, *This day is salvation come to thy house*, inasmuch as he also is become a son of *Abraham*.
- Gen. 17. 5.
- Ro. 4. 11, 12, 13.
- Heb. 11. 17.
- Lu. 19. 9.

And thus *Abraham* was $\left\{ \begin{array}{l} \text{To his Natural seed.} \\ \text{an instituted Father} \\ \text{To his Adopted seed.} \end{array} \right.$

Abraham derived Church-hood to his *Natural seed*, not by virtue of nature, but by virtue of the gracious promise. I will be thy God and the God of thy seed in their generations; keeping Covenant. Now this seed was both his Natural and Adopted.

His Adopted seed, were any of any other Nation,

tion, who embraced the God of *Abraham*, who joyning themselves to the God of *Abraham* were partakers with him of the root and fatness of this Olive Tree, and were blessed with believing *Abraham*.

<p><i>Abrahams</i> natural seed are the seed of <i>Jacob</i> .</p>	under the Law	<p>In the first fruits <i>Eph.</i> 1. 12. <i>Fam.</i> 1. 18. In their fulness; <i>Rom.</i> 11. 12. <i>1 Cor.</i> v. 16.</p>
	under the Gospel	

<p><i>Abrahams</i> Adop- ted seed are <i>συνκληρονομοὶ</i> <i>σώσωμα</i> <i>συμέτοχοι</i></p>	The Profelytes under the Law; <i>Exod.</i> 12.48.
	The Profelytes under the Gospel or Gospel-believers of the Gentiles formed into Church as his natural seed was; <i>Gal.</i> 3. 6; 9. <i>Eph.</i> 3. 6.

Abraham then was a Type how Church-hood is to be derived in all ages, we must either be the natural seed of *Abraham* keeping Covenant, or, the adopted seed keeping Covenant. To be his natural seed and not to keep Covenant will not suffice as we see at this day : And to be his Adopted seed in our forefathers, and not continue in, but apostate from the faith first given and received, will not continue Church-hood among the Gentiles , as experience shews. But when

there is a renewing of Church-hood after a breach of Covenant either among Jews or Gentiles, *Abraham* is the standing Type or pattern of it.

For the promise of Church-hood, as of a visible Kingdom for God in the World is first made to Christ, *He shall see his seed*. This seed is a generation of men to praise God here on earth: Among whom there is a secret number known to God and fitted by him to praise him to Eternity. It pleased God to make choice of that seed, before Christ's coming in the flesh, that were the Kindred of Christ according to the flesh, and to fix his Church in that seed especially who were of his natural line. But after his Ascending into Heaven, he did visibly adopt the seed of all Beleiving Gentiles, to be his seed in their generations keeping Covenant. Now for the better understanding this seed, God is pleased to set up *Abraham* as a type of it, declaring he had made him a Father of many nations: That in him all nations of the earth should be blessed, and he would be his God and the God of his seed, natural or adopted, in their generations keeping Covenant. That so all might know how to state themselves right in point of Church-hood, in deriving their title and pedigree right from *Abraham*.

The things of the Church, are such whereby God is pleased to transact the making or continuation of his Covenant with his people, the seed of Christ, whether in doctrine or ceremony, so as the former things are a type or figure of the latter.

Hence

Hence the former things are called old: And the latter things, new. *Isa. 42. 9, 10.*

Hence also the latter things might be read, and in some measure understood in the former by those that lived under the old Testament, and understood the way of Gods Covenant.

And the former things are an help and guide to understand the latter things to those who live under the new Testament; For the verity of the things of the new Testament, is proved by their conformity to the Types of the old *Heb. 9.*

*Heb. 9. the
12. first v.*

The things of this sort are many. It may suffice to instance in some of them.

The difference between the Covenant of nature, (which was a Covenant of Justice) and the Covenant of grace, was typified when *Moses* brake the two tables, when he came down from the mount, upon the sight of the calf or Idol, which they made, signifying they had broke the Covenant, and were naked to the curse as *Adam* was at the first transgression; and therefore could not stand before God, on the account of the first Covenant.

Then God is pleased to command two new Tables to be hewed, in which he wrote the law again, and proclaimed his name of mercy and forgiveness and of Justice on contempt of mercy in the second place, and then renews his promises *Exod. 34. v.*

*Exod. 34.
10.*

which did lively set forth the tenor of the new Covenant. For the first Covenant under which all are by nature, and which they are engaged to perform by the power of nature, admit no repentance nor remission. But they that lay hold

hold on the name of Gods free mercy (for he hath mercy on whom he will, and his good pleasure is the ground of this Covenant. *Exod. 33 19*) Receive pardon upon repentance, and are under the promise of writing the law again in the Table of their hearts, by the finger of Gods spirit never to be broken or blotted out, as is fully declared *Jer. 32. 31, 32, 33, 34.*

The Covenant of grace being always the same for substance, yet hath a different dispensation and Ministration, cald the old and new Testament. How this difference stands, was typified by Moses his face shining, and his face veiled. The shining of his face shewed the transforming virtue, the manifestation of the glorious mystery of Christ hath upon the soul of man, beholding it with a believing, and reverently admiring eye: For after God had shined into the hearts of the Apostles, the light of the knowledg of the Glory of God in the face of Jesus Christ, they were so transformed into the same image, that were was a progress from Glory to Glory: From Glory in themselves to Glory in them that heard them, & believed; which believers were transformed also into the image of Christ; even as the Moon is not only enlightned her self by the Suns looking on her, but is enabled thereby to reflect the light she recieves to the enlightning the dark world, and so is enlightned from light to light. This is the new Testament glory to discover Christ with open face, being now risen, and ascended into Heaven, and all the articles of our faith compleated, the discovery whereof begets the love of God and Christ in us, and love one to another, softens and melts the

heart

heart into Godly sorrow, works in us a denial of all confidence in the first *Adam*, and breeds a disposition of Sons. But until Christ was ascended the transforming glory of Christ was covered with a veil of the strict observance of *Moses's* law : and this veil was upon the heart of most of them, so that they could not see through it, for want of faith; but rested in the observation of the letter of the law, as that whereby they expected justification and so mist the mark. But the new Testament even in the visible face of it is, and unvailed Ministry, and a spiritually transforming Ministry. There is indeed a veil upon all Nations, not which God cast upon the Ministry, but which Satan cast upon mens eyes, who is the God of this world. The Jews are under a veil of obstinate cleaving to the law of *Moses* in opposition to Christ at this day: many of the Christian Gentiles put a veil of their own superstitions on the face of the Gospel Ministry, and pretending to let the Sun in, they stand in the light with their own shadow. But let the Gospel shine in its own cleanness, and let men intently beheld it, it will soon appear it is a transforming Ministry. And therefore the Holy Ghost speaking of the different dispensation of the law and the Gospel, saith they shall no more say one to another, Know the Lord, that is, according as they that were under the law said, Know the Lord; namely teaching to know the *Messias* in a promise a far off and by certain pictures and representations; but they shall all know me &c. That is, all that intently look after me, shall see me unvailed in the preaching of the Gospel, and be transformed by my glory : Which the Apostle explains

2 Cor. 3.
13, 14.

Rom. 9. 31
32.

Isa. 25. 7.

2 Cor. 3.
15, 16.

2. 10. 31

Gal. 3. 2. plains, when he saith, Receive ye the spirit by the works of the law (or the law of works) or by the hearing of faith, that is, be hearing the word of the law, or word of the Gospel.

When God formed up the Church of the Jews to a compleatness of Church-hood according to his promise to *Abraham*, he made them a *spiritual Commonwealth*; and did not only give them ceremonies and observations for worship, but also *Morals and Judicials*, interweaving the political and ecclesiastical state together, so as one could not well subsist without the other: As a type of what should be the aime of the Gospel-Churches, to endeavour so far as may be to have the interest of the Church, and common-wealth interwoven, as mutual helps to each other, and to account it a mercy, when God doth so order it. For political government hath ever gone along with the Church estate in the families of the Patriarchs, and in the seed of *Abraham*, when they came to be numerous.

And though in the first planting the Gospel-Churches, God did make it appear that the Church did not so depend on civil common weals, that it could not subsist in his Church-hood without them: Yet the Apostle shews how desirable a thing it was to have *Judicials* in the Church, when he reproveth the *Corinthians* for going to law before Infidel Judges: and lays it down as a principle, *That the Christians have Judgments of things pertaining to this life*, and directs their practice to set some to Judge: Which if they might do by a voluntary submission of the parties, without impeachment of the power of the Heathen magistrate

to which they must also be subject, how much more ought Christians to count it a benefit, when the authority that governs by commission is come into the hands of such as are Christians, and professedly nursing fathers to Christianity? Not that the ecclesiastical and civil power were so conjunct as the officers of the one, were *eo nomine*, the officers of the other: Or so married as the Ivy to the Oke, to overtop the Oke and suck out the heart of that that supports it. Or as the imperious who-rish woman, (an emblem of the Apostatizing degenerate Church-estate) sits upon the civil power as upon her beast she rides upon, with her bridle in her hand turning the beast about at her pleasure: But as *Hippocrates* his twins mutually embrace each other, live and die together, or as two streams flowing from one fountain, or as the Natural, Vital and Animal spirits in the same Body: The one is not the other, yet the one cannot be without the other, but the body will be imperfect.

David is subject to *Nathan* as a prophet: *Nathan* subject to *David* as a King. God hath set both in the Church because he hath given all power to Christ the Head of the Church, who doth not only exercise his Kingly and Prophetical office in a secret and in visible way, but also in an open and visible way, in preaching to the hearing of the ear, and governing in reference to the estate of his people, both as worshippers of God and members of civil societies.

The whole frame of the tabernacle was a type of Christ Personal and Mystical. In Christs person the humane nature was the tabernacle of the divine. The divine nature dwels in him bodily. The humane nature

Joh. 1. 14.
Col. 2. 9.

nature was the veil which was rent upon the cross through which he passed into the most holy place, the Heavens, having put on his glorious priestly robes in his resurrection and ascension: A veil cast over the glory of the divine nature, which none can see and live, that so in the face of Christ we may see God and yet live. *The Church is Christ Mystical.* This is his tent in which he dwells upon earth. Believers are the living stones squared and carved of this temple, the embroidered work of this tabernacle, in and among whom is the holy ointment of Christs precious graces and promises poured out, and the sweet perfume of holy thoughts, favoury speeches and useful works to the mutual content of the Bridegroom and the Bride.

In that God put *the Jewish Church into a military posture*, every one pitching under his standard, the tabernacle in the midst, and the priests and Levites in the circle next about the tabernacle. It was a copy to all the Gospel Churches how much Christ doth love order in his Church, that every one should have a place to stand in to keep his watch, wherein he hath his charge of the holy things of God, but the Ministers more neerly and peculiarly. And so every Gospel Ministerial, Organical Church is the Keeper of the Oracles of God.

Many other things might be instanced in, as
 1 Cor. 10. Mannah, the water out of the Rock, the passover,
 2. as a sacrifice being type of Christ himself as it
 1 Cor. 7. 1. was a feast in Memorial of the sacrifice, a
 8. Type

Type of the Gospel Eucharistical Feast in remembrance of Christs death &c.

From this that hath been observed we may gather a description of a Scripture-Type and say,

It is a certain fixed, or standing parable instituted by God, whose proposition is in the old Testament, and its Reddition or Antitype is in the new: Every parable is not a Type, but every Type is a parable, and such a parable as is fixed by divine Institution, to some certain signification and of like kind and use with the Antitype.

See Hebr. 9. 2. with 24. in the greek.

1 Pet. 3. 21. *Eight persons were saved by water, the like figure whereunto Baptism now saves us by the Resurrection of Jesus Christ; not the putting away the filth of the flesh, but the Answer of a good Conscience unto God.*

Baptism is an ordinance of God of so great use in all ages of the Church, and in all the course of a Christian, that S. Peter thought fit to make mention of it as the ground of his subsequent exhortations to sufferings and holiness. Both in this and the next Epistle 2 Pet. 1 9. he expresses himself in few words but very significant; containing their principle assertions touching Baptism obvious to our observation.

1. The nature and use of Baptism. It is a saving us by water. It is a saving ordinance.

2. The Oneness and Identity of Baptism. It is a salvation by water in *Noahs* time, and now; namely, since Christs ascending into Heaven. Ours is the Antitype of *Noahs* and so the same in more

more orient colours. *Noahs* Baptism is the Type of ours and so the same under darker representations.

3. The explication of the Salvation of Baptism; Or a declaration how Baptism saves.

Water and washing doth not save us, by virtue of the natural efficacy in it, to cleanse the filthiness of the flesh or outward man, but by reason of the Relation it hath by divine Institution to the proper causes and conditions of our salvation.

The cause of our salvation on Christs part is his death and Resurrection, whereby he hath made an Atonement with God in our nature, and hath given us an example how to walk to please God, and obtained the Spirit for them that Believe.

The Condition required on our part, is
1. That we Believe on him who died and rose again. 2. To be willing to be like or conformed to his pattern in his death and Resurrection.

Now water and washing in Baptism by virtue of divine Institution, hath relation to these causes and conditions of our salvation; and doth signifie on the part of the Baptised that he imbraces the faith of Christ dying and rising again; and that he is willing to be like to Christ.

And on Gods part. That if this profession be sincere and the conscience do answer as in Gods sight the truth of this profession; then this water and washing doth signifie and assure Remission of sin: in which respect Baptism is said to save.

That

That there is one Faith, one Baptism, and one
 upon but as an Essay to find out Gods way
 in an untroubled path, and to give assistance
 for humane weakness, comprehending as the best way
 known in Gods word

HISTORY

OF

Baptism

Follows.

THe Family of *Adam* after the promise of the *Messiah* was made, was the first visible Church in the World, in which there was no distinction ~~twixt~~ the Church and the World, but all the World was the Church.

The World came to be distinct from the Church by an Act of Gods Excommunication for the sins of degenerate Church-Members ; who not repenting, and returning again to their Fathers house were not accounted of the Church, nor their posterity, till they did repent, as those that were faithful kept the Church-priviledges for themselves and their posterity till they did apostate.

Hence

Hence the Scripture speaks in the singular number to such as were heads of the Apostacy, or heads of the faithful, in a collective sense, as looking at their posterity in them, pertaining to them and members of them. As in *Cain, Cham, Esau*, their posterity excommunicate and cursed in them, *Gen. 4. 11, 16. 9. 25, 26.* In *Noah, Abraham, Jacob*, their posterity blessed in them, *Gen. 9. 9. 17. 9. Mal. 1. 2. Lu. 19. 9. Gal. 3. 9. Mark 16. 15, 16.* with *Acts 16. 15.* And so it is a general rule of Church-hood from the beginning.

It hath also been Gods way after a long time of patience, with his visible Church and their degenerating notwithstanding into the manners of the Apostate-Churchlings, to begin his Church anew, and to choole them again, by separating them from the degenerate Churchlings by some providential Act of punishment on the one, and mercy on the other. Thus he brought the Flood, on the ungodly, saved *Noah* and his family, chose *Abraham*, and set a mark of Church-hood on his family, purged away the rebels by the captivity, and chose *Jerusalem* again, *Ezek. 20. 38. Zach. 1. 17.* And by the Ministry of *John Baptist*, Christ and his Apostles gathered his Church into a new Society, and then rejects the obstinate Jews into darkness, that is without the Church, *Mat. 8. 10, 11.*

There are three remarkable Periods, wherein he hath thus chose his Church into different Administrations. The days of *Noah*. The days of *Moses*, and the days of *Christ*; wherein the Lord

hath been pleased to signifie and seal the renewing his promise, to be their God, and the God of their seed in their generations, keeping covenant to all that professedly own the Mediator, the promised seed, and subjection to him, and that by a mystical washing of water: So that the World may be said to have been there Baptised into the Doctrine of the true Mediator.

These Baptisms, one being a Type of the other, have four things wherein every of them were completed.

1. Gods taking notice of some eminency of Faith, in order to Baptism.
2. His Call and Command to be Baptised.
3. His transacting a Covenant with the Baptised by water and washing.
4. His teaching after that transaction.

Of Noah's Baptism.

Noah was another *Adam*. As *Adam* embracing the promise of the *Messias*, was an head of all mankind as to visible Church-hood, so that in his family all the World of mankind was the Church, and should have so continued had they not degenerated: So it was with *Noah*.

1. *God* takes notice of *Noah* as an eminent Believer. He was a Just and Perfect Man in his generation, and walked with *God*; a Preacher of Righteousness; one that condemned the Apostate Churchlings by word and work. One that obeyed *God* in making an Ark and so was a tried Believer as *Abraham* was: He found grace in the eyes of the Lord, that on him the Covenant of grace should be

be exemplarily held forth, and he should become heir of the Righteousness, that is by Faith, and what was that, but of the promise which is made good to such as are faithful? That God will be his God and the God of his seed, as was afterward explain'd to *Abraham*. For the Covenant with *Adam* and *Noah* was all one, a Covenant of Grace and favour upon the account of the *Messiah*, reaching to their posterity walking in their steads.

Gen.6.8,9
Heb.11.7.

2. *God calls and commands him to be baptised*; Come thou and all thy house into the Ark: For thee have I seen righteous before me in this generation, where by his house were meant as *Gen. 7.6.* his wife, his sons, and their wives.

Gen.7.1,6

3. *God transacts a Covenant with him and his house in him by water, and washing and circumstances pertaining thereto, being teaching, assuring and sealing signs.*

As 1. *The Ark floating on the Waters.*

Gods command to build, and enter in the Ark, signified the Call of God to separate himself, and family from those bastard Churchlings, and commit himself to him for preservation by entering the Covenant a new. The Ark signified Jesus Christ the foundation of all our safety, through whom all the promises are *Yea* and *Amen*: Also that the comprehensiveness of Gods gracious Covenant grounded in the second *Adam*, is as large as that founded in the first, so as none is excluded from coming to Christ, and being come, none is cut off, but through their own wilful impenitence: Also that the children of believers are holy till they

they break the Covenant. And that godliness hath the promise of this life, as well as that that is to come, signified by the creatures entring into the Ark with *Noah*, to serve for food and sacrifice. And so man being in Covenant with God, is also in Covenant with the creatures, *Hof. 2.* and the creatures in a secondary way in covenant with God, as they are in a subserviency to man in serving of God, and do serve God by man. The Ark did also teach, that the means of salvation and true worship is to be had in and from the true Church alone. And so 'tis true, Out of the Church no safety, no salvation.

The Ark was also a sealing and assuring sign on Gods part, that as certainly as *Noah* and his family with the other creatures were preserved from perishing by waters: so certainly should those that commit themselves to Christ, not perish under the condemnation of the first *Adam*, in token whereof God shut them in, signifying his acceptance of them in Christ, under whose wings they were come to trust.

Pf. 91. 2.
Rut. 2. 12.

2. *The waters of the Flood above and below the Ark.*

These were a teaching sign, That such as are saved by Christ must be holy. They must be washed by the waters from above, the grace of Gods Spirit poured on them, and covering them as a garment; Christ must be put on. They must be as it were drowned in the waters below in the descending of the waves. The old man and his lusts, according to which the old world lived, must be drown-

drowned and buried, that the new man may be raised up on the top of the waves towards heaven.

These waters also taught, that through many afflictions and tossings of tentations, we must enter into the Kingdom of God.

The abating of the waters, and the Ark resting on the mountains, signified, That though many are the afflictions of the righteous yet the Lord will deliver them out of all, and there remains a rest for the people of God.

The waters were also a sealing sign, assuring that God would give his spirit to them that obey him, in betaking themselves to Christ for refuge with denial of confidence in the old *Adam*. And by the same spirit, not only give gifts for prophecy and ministerial teachings, but also bless and prosper the means of grace, to enable them to grow up as willows by the water courses.

Isa. 44. 3, 4

3. Noah's *Sacrifice*.

This was a teaching sign on Gods part, That the covenant of grace was made upon account of Christs offering himself in mans nature, a sacrifice to make a reconciliation and to procure acceptance. And Gods smelling and favour of rest was a seal, assuring *Noah* that he looked on him and his family as persons sanctified to him by the blood of the Covenant, and justified in a visible dispensation from the sins they were guilty of in the old world, which should never be charged, if they continued to obey him.

I Cor. 6.

11.

Rom. 3. 25

The Baptismal Covenant, was also signified and sealed on Noah, and his sons part.

Heb. II. 7. Their making the Ark, and entering into it at Gods command, testified their faith and obedience: *Faith*, in believing the truth of Gods Word, foretelling the Flood, and promising them safety, and in betaking themselves to the *Messias*, the only Ark and refuge for poor sinners, who deny themselves. *Obedience*, it being an open profession to submit to the means of grace according to the measure God should provide for their renewing.

The sacrifice which they offered of clean beasts and fowls was an open profession of their faith in the promised seed, who was to be slain to confirm the new Covenant, and that they continued in the Religion and Worship which their godly Forefathers had received from *Adam*, the head of the faithful in the old world.

4. *Here was a teaching after Baptism, in two things.*

First, God renews his laws, restores and enlarges the liberties and priviledges of mankind, and teaches them, and the world in them; how they shall keep their Baptismal engagement, and be preserved from the Apostacy of the old world: which laws and liberties, *Noah* who was a Preacher of Righteousness, a Prophet and the chief Magistrate, and the first born in every family, who were the Priests and Rulers in that juncture

of

of time were to teach, and see kept in their several generations.

They were summarily these.

1. The law of divine and instituted worship, That man is to come to God in the virtue of a sacrifice, or the blood of the Mediator, *Gen. 8. 20.* *Gen. 8. 20.*
21. *Noah* built an altar to the Lord and took 21. of every clean beast and of every clean fowl, and offered burnt offerings on the altar, and the Lord smelled a sweet Savour. *Noahs* example was a sufficient pattern and Gods acceptance a sufficient Intimation of a command. And 'tis probable that the seventh day was used as the day of sacrifice: because *Noah* entred into the Ark the seventh day after the last warning *Gen. 7. 4, 13.* The clean beast were taken in the Ark by sevens *Gen. 7. 2.* The Ark rested the seventh month, *Gen. 8. 4.* *Noah* stayed seven days and sent out the dove and then stayed other 7. days, and sent her out again, *Gen. 1. 10, 12.* And the seven and twentieth day of the 2d. Month the Earth was dried, *Gen. 8. 14.* And probably the 28. day might be the day of rest and sacrifice. It adds to the probability that the Gentiles, as they had always an Instinct about Sacrificing, so they had about the seventh day: But most of all, because God appoints in the fourth command of the Decalogue the stranger to rest on the sabbath; which is an Argument it was one of the precepts of *Noah*, and not appropriated to the Jews.
2. The liberty and law of Marriage, *Gen. 9. 1.* *Gen. 9. 1.*
God blessed *Noah* and his sons and said, Be fruitfull

Gen. 9. 2. full and multiply and replenish the earth. By which Blessing is implied, that by marriage the visible Church should be preserved and propagated: Domesticall, and Political societies established, and inordinate lusts avoided.

Gen. 9. 2. 3. The liberty and law of dominion over the Creatures *Gen. 9. 2.* The fear of you and the dread of you shall be upon every beast of the earth, and upon every foule of the Air, upon all that moveth upon the earth and upon all the fishes of the sea: Into your hand they are delivered. This law establisheth variety of outward callings and employments for the good of mankind, setteth to every man a propriety in what he or his Ancestors have acquired by a lawful title, and forbids all cruelty and inordinancy in the use of the Creature.

Gen. 9. 3. 4. The liberty and law of the Food of mankind *Gen. 9. 3. 4.* Every moving thing that liveth, shall be meat for you, but flesh with the life thereof, the blood thereof, ye shall not eat. This law is a gracious concession to mankind to feed upon flesh as well as fruits and herbes, which it is probable was not enjoyed before the flood, but by a kind of usurpation eating the flesh in the warm blood, which exercised a cruelty towards the Creature, and tended to dispose the body and spirits to inhumane passions. Therefore God forbids to eat flesh with the life-blood, that is, whilst the life-blood is in the veines and not let out; but reserves the life-blood to be offered to him in sacrifice till the coming of the *Messias Levit. 17. 11, 12, 13, 14.* And after his coming the Apostles advise the continuance of it among the Gentiles after sacrificing

crificing ceased, at least to avoyd offence to the Jews, *Acts.* 15. 29.

5. The law for preserving the life of man and punishing murder: *Gen.* 9. 6. Whosoever shedth mans blood, by man shall his blood be shed. *Gen.* 9. 6.

These laws were by the ancient Jews called the seven precepts of *Noah*, and are set down by *M. Mede* out of *Maimonides* and others under these titles. First the precept, to renounce Idols and all idolatrous worship. Secondly to worship the true God and Creator of Heaven and Earth. Thirdly Blood-shed, to wit, to commit no murder. Fourthly, *Detectio Nuditatum*; not to be defiled with Fornication, Incest, or any unlawful Conjunction. Fifthly, Rapine, against Theft and Robbery. Sixthly, concerning Administration of Justice. The seventh, *Membrum de vivo*; so they call the precept of not eating the flesh with the blood. And *Maimonides* adds, *Quicumque hac septem precepta exequenda susceperit; Ecce is est ex piis gentium mundi, habetque partem in seculo futuro*. Whosoever of the nations of the world shall take upon him the observance of these Seven Precepts, he is a godly man, and hath a share in the world to come. *Mede Distribute on. Act. 17. 4. & Act. 11. 4.*

These laws under these five or seven heads were those, the transgression of which brought on the Flood. The Law of Divine Worship by a Mediator seems first to be violated by *Cain*, who observed not *Adams* instruction to him as *Abel* did, which was as we may presume, first to come

to God by an expiatory sacrifice, confessing sin and guilt, and going to a Mediator to make peace, before he must expect God will accept his gifts: But he humbles not himself, comes in his own righteousness, and so offers his gifts. This was the rise of all idolatry and will-worship, either worshipping God without a Mediator, or by many, or one of our own setting up. Promiscuous marriages, prodigious lusts, Rapine and violence against the lives and estates of men, practised by the Giants in stature and wicked manners, who were hunters of men as well as of beasts, whom they fed upon, tearing them asunder whilst yet alive, and eating them in their warm blood, the more to feed their lust and exasperate their cruelty. These were the sins, which growing from a stream to a River, and from a River to an Ocean, overflowed all banks and bounds, even of the godly families themselves, and provoked God to send a Flood of vengeance, but saved eight persons only, whom he Baptised a new into the old Faith and Laws of obedience given to *Adam* in the first place.

Secondly, After this Baptism, God teaches them, and the world in them by a visible sign, *the Bow in the Cloud*. This was a sign *de praterito*, and *de futuro*. In respect of what was past, it was a sign of Remembrance and Admonition, To remember that the world was once drowned for the wickedness of the Inhabitants, that God hath his Bow bent and ready to take vengeance of Sinners that follow their example, and hath fire as well as water to execute that vengeance. But for the future it was a Teaching and an assuring sign that

God

God would consider man, and give him a day of grace, use much patience toward him in that day, and not always pour out all his wrath, though man deserve it to the end that such as were chosen in Christ from all eternity might be gathered to him in their times and generations: For it is a Bow without an arrow, not pointing to the earth but from the earth, and yet hath fiery colours in it, to signifie when the patience of God is fulfilled, the earth with the works therein shall be burnt up with fire. This is a standing visible sign to the whole world belonging to the Covenant of grace and continues when many of *Moses's* ceremonies are discontinued. And in asmuch as Christ represents himself with a Rainebow about the Throne: it should put us in mind to make a more frequent use of this sign, when we see it, in remembering the Majesty of Christ now in glory, his patience now in a day of grace, his faithfulness in his promises, especially in coming again, to Judge the world by fire, and to be a new Ark to save his people from everlasting burnings.

Rev. 4. 3.

10. 1.

Isa. 54. 9.

2 Pet. 3.

9. 7.

1 Thef.

4. 17.

These are the Morals, Ceremonials and Judicials belonging to *Noah's* Baptism.

Of being Baptised unto Moses.

Now after God had drowned the ungodly by a flood, and by the same flood washt and renewed *Noah* and his family, and all future generations in them to a reformed estate with Renovation of laws, priviledges and promises, he did justly expect that man should be taken from his own Imaginations

Imaginations, which were so evil before the flood, and that this Judgment on the old world and his merciful preservation and chusing them for a new world, and a new Church and their solemn engagement by this Baptismal Covenant should never be forgotten. But it was soon discovered that there were many Hypocrites, and unbelievers in this Church who followed not the faith of their Father *Noah*, but became vain in their Imaginations, and their foolish hearts were full of darkness. *Cham* discovers himself to be a mocker and is cursed. And when they grew numerous, Gods visible Election and Rejection doth manifest it self, as proceeding by three degrees, wherein it was completed.

8.4.752
 .1.01
 .2.47.11
 .3.354
 .7.2
 .71.4

The first degree was at the Confusion of Tongues.

Whilst they all spake one language they were all one Church. Their division of tongues was a Judgment of God dividing and separating them from the true Church, which continued in the faith of *Noah*, and were not divided from his language. The house of *Sem* who was the Father of all the Children of *Heber*. *Gen.* 10. 21. who was the Father of all the *Hebrews*, of whom the *Messiah* was to come in a direct line, was the house of the Church, which was now characterised by the *Hebrew* language in distinction from other nations; as it was by Circumcision afterwards: For when the Gentiles were by different languages divided from the house of *Sem*, and one from another; it was a just Judgment of God for the

schism

schism they made from the house of *Sem*, who were not guilty of the transgression at *Babel*, but gave advice to the contrary, as those who clave to the faith and fear of *Noah*, as their keeping of *Noahs* language doth evidence. But there was an unbelieving and rebellious party, who not believing Gods promise to drown the world no more, though confirmed by a sign frequently obvious, nor obeying the command of God, to disperse and fill the earth whilst they yet spake one language, and so might communicate together as one Church, would notwithstanding follow their own foolish project, to keep together, and build a city and tower, that they might be free from fear of evill that might be by another flood contrary to the advice of *Sem* and his house, who kept there station and waited upon God, how to be directed in dispersing themselves. For this cause they are excommunicated as *Kain* and his seed were. And this Bar of Communicating with the true Church not taken away till Christ of the seed of the *Hebrews* had made peace by the blood of his Cross; and obtained from the right hand of the Father, That prophecy, and the gift of tongues should be Communicated to all Nations.

Heb. 2. 9.

1. 21. 22.

2. 1. 2.

Act. 2.

The second degree of this Election and Rejection was, at the Covenant renewed with *Abraham*. For in this period twixt *Noah* and *Abraham* the Church continued for ten generations, and God raised up Prophets and Rulers to help them keep the truth, as it was revealed to *Noah*, as *Noah* himself

aid

himself

himself in the first place, who lived 340. years after the Flood; and *Sem*, and *Melchizedeck* (if he were not *Sem* himself) who was a King and a Priest. A King to see Justice done according to the precepts of *Noah*. A Priest to teach them the way and meaning of the Sacrifices.

Yet the Lord seeing the other Nations departing further and further from him, and so far from returning to the children of *Heber*, that they grew rather in hatred of them. And perceiving a great inclination in the *Hebrews* themselves to false worship, either to have false gods or false mediators (for *Abrahams* father had Idols) To preserve his Church from Apostacy, it pleased him to make a visible and solemn renewing of *Noah's* Covenant with *Abraham*, and to fix the visible Church-hood in him, & his seed by *Isaac*, the better to keep them to the true Mediator of whom *Isaac* was a Type.

Now *Abraham* is another representative head to convey the interest to promises, and obligation to obedience to the succeeding Church. He is called to Gods foot. His Faith is proved several ways, and his faithfulness approved: He and his seed adopted by a letter of Gods own name added to his in a solemn manner: He stands before God, as the Father of the faithful both of his own natural seed and of his adopted seed of all Nations. God says to him, Thou shalt keep my covenant, &c. That is, Thou, thy son and thy daughter, &c. in all generations, viz. The covenant made with *Adam* and *Noah*, the representative Fathers before thee, and all other Laws which I shall further give to thee, and them in future generations, as a peculiar people.

This

This put the other Nations , a degree further from the true Church : for God set a mark in the flesh of *Abraham*, and his seed, whereby they were peculiarly dedicated to God by the blood of the Covenant, and separated from other Nations in point of Communion in Divine Worship. (For the Gentiles though they used sacrifices yet the worshipped they knew not what) yet in civil commerce, they had communion with them according to the precepts of *Noah*. Joh^s. 4. 21.

In this period from *Noah* to *Abraham*, and from *Abraham* to *Moses* we may see , That all the world was once again the visible Church; That God rejected the Nations for a Schism made from the true Church, where the way of true worship was fixed , and Divine Oracles revealed , which sin he punisht , by dividing them among themselves, taking away his good Spirit from them, leaving them to themselves, and setting up a partition-wall twixt them and his peculiar people. We may see also that notwithstanding their rejection as a testimony of his great severity : yet he knows how to preserve his Church in the seed of the faithful as an Argument of his free grace and abundant mercy; and to carry on the covenant of grace under different dispensations, for this dispensation from *Abraham* to *Moses* was a preparation to the compleating that Church by a peculiar Church-discipline under *Moses*.

The third degree therefore of this Election and Rejection was under the Ministry of Moses.

When the time came, that God would form the seed of *Abraham*, grown very numerous, into a visible Kingdom, a well ordered Commonwealth, and a Church-estate suitable thereunto: he raised up *Moses* and associated *Aaron* with him, to bring his people out of *Egypt*, and to lead them to mount *Sinai*, there to receive his Laws for the well ordering of Church and State, and be directed how the transaction of the covenant twixt him and his people, was to be carried on until the promised seed himself came, and the Gentiles visited again with his grace.

Before they came to *Sinai*, the more to engage them to the Lord to hearken to his voice by his servant *Moses*: he Baptises them all young and old unto *Moses*, in the Cloud and in the Sea. This Baptism in the Red sea was preparatory and introductory to the formal Covenant made at *Sinai*; and was like the Baptism of *Noah* in all the solemn circumstances of it.

1. *Here is a teaching before Baptism* in special reference to belief of the present truth, whereof there is a profession before this general Baptism. The Gospel preached to them, and the present truth by them to be believed, was that God had sent *Moses* to deliver them out of *Egypt*. This was preached by *Moses* and *Aaron*, and confirmed by divers miracles in *Egypt*, so that at last after many conflicts in themselves to the contrary, the

Scripture

Exo. 4. 31.
Exo. 14.
31.

Scripture gives this testimony of them all (though it was only actually true of such as had understanding) They believed the Lord and his servant *Moses*.

2. *Here is Gods Call and Command* to enter into the waters; Speak to the children of *Israel* that they go forward: like as to *Noah*, Enter thou and thy son, &c. into the Ark. The waters were to be as an Ark to save them from *Pharaoh*.

Exo. 14.
15.

The Persons Baptised were as in the Ark. The believing and their seed that were in being, and their generations having a being virtually in them. Indeed those that were in the Ark were but few, but virtually the whole world: Those that pass through the Sea, a great multitude, and yet representatively one only family of the whole earth; because since the Baptism of *Noah*, God had in Justice cast out the Nations, and in great mercy chose the seed of *Abraham* to carry on the interest of his visible Covenant, who multiplied as the stars of Heaven; and as they were once represented in one person, so now the future generations are represented in the present families, and dedicated to God by this solemn Baptism.

The Baptiser was not *Moses*, who was Baptised himself unto the Office he was called, and the people were baptised unto *Moses*, not by *Moses*; but God himself, or the Son of God, who said to *Noah*, Go into the Ark, and to *Moses*, Go forward into the Sea. He who is the greatest of Prophets, who knows the Fathers secrets, and spake to *Moses* face to face, being the image of the Invisible God, called the Similitude of *Jehovah*: He whom the Father hath made Head of the Church,

Col. 1:15
Num. 12:
8.

the Church ; the great Shepherd and Captain-
 General of the Lords Armies, the only Lawgiver
 who is able to save and destroy. He by himself,
 or the Ministry of an Angel, came down in the
 pillar of a cloud , and with the cloud as with a
 dark mist covered the whole Army , whilst they
 passed through the Sea, so that the *Egyptians*
 could not discern them. And in this cloud the
 Angel of the Lord stood in the rear of the Army,
 and fought against *Pharaoh* , making him to drive
 heavily, and brought the waters on his Army,
 when *Moses* was past over, and kept *Israel* from
 being drowned in those waters. He did as it were
 bury them in the bottom of the Sea , and raise
 them up again. He washt them with a misty
 cloud and covered them with darkness , and
 brought them out to the pillar of fire on the other
 side of the cloud, by which they were clothed
 with light as with a new garment

3. *Here are teaching , assuring , and promising signs, on Gods part and the peoples.*

The cloud in which the Lord descended, represented the admirable constitution of the person of the Mediator, being a cloud on one side in respect of his humane nature, and light or fire on the other, in respect of his Divine. No man hath seen God at any time, but through the cloud of our nature as through a veil. The beams of his glory are so refracted, that God in Christ is made visible and intelligible, because Christ is the image of the invisible. In the cloud of this humane nature he descends to his people.

More-

Moreover, The Pillar represented the condition in which Christ accomplished the work of our Redemption: First to pass through the Cloud of death, before he entred into his glory. As also the way of his Ministrations to his people: He came first by the cloudy Ministration of the Law, and then by the lightsome Ministrations of the Gospel; and therein first by Baptism with water, then by Baptism with fire.

The watery cloud descending on them from above taught the people, They must be wash'd from the filth they contracted in *Egypt*, which they must not expect to be wash'd from but by the Spirit of Christ poured on them from on high, and so become spiritual, that they might understand the Laws to be given them on Mount *Sinai*; For the natural man understands not the things of God, which are spiritual, and only discerned with a spiritual mind.

Their descending into the depths of the Sea, taught them to remember the desperate misery they were in, whilst they were in *Egypt*, where their condition was still worse and worse, deeper and deeper, until God of his meer mercy sent *Moses* to raise them up, and bring them out, and suffered not those waves to drown them. And so taught them the great misery on all mankind by *Adams* transgressing the first Covenant, until God sent his Son to be a second *Adam* to lead our Captivity captive, and bring us out of Satans bondage by his own sufferings, going down to the grave and rising again: And therefore that it is meet we should be conformable to him in his Death and Resurrection, and be willing that the

Col. 1. 12.

old man with his lusts should be buried in us, that so we may be new men through Christ.

The waters of the Sea, through which they pass and were saved, but the *Egyptians* attempting to pass through were drowned, taught them, That the Ordinances of God which are the way of life to them that believe, are the way of death to unbelievers and disobedient. The Word is the favour of death to them. They attempt them to their own ruine. They eat and drink their own damnation. So far from washing and cleansing, that it drowns them. Man fallen is so presumptuous as to venture at the tree of Life, though he have transgressed at the Tree of Knowledge; but God thrust him out of *Paradise*, and set a guard about the Tree of Life, to warn him not to attempt of his peril, unless he come in the way of the new Covenant.

The redness of the Sea through which they pass, might signifie, That as Christ came by water and blood, so the Church must expect to be baptised in water and blood before they come to the land of rest.

God did not only teach them by these signs, but also engage himself, That if they would follow *Moses*, become his Disciples and obey him, who was sent by Christ, the great Prophet, to give them Laws, and rule them in his stead: Then the Lord Jesus, the Angel of his presence, the Son of God, who appeared to them in the fiery and cloudy pillar, as he did to *Moses* in the Bush, would be present with them, not only to save them from the *Egyptian* bondage (the misery of the first *Adam*) but also assist them in all their conflicts
with

with the *Amorites* (the tentations and afflictions) in the way to *Canaan* (the heavenly *Jerusalem*) and bring them safe thither to enjoy (a perpetual) Rest, (by Resurrection out of the deep of the grave). And in the meanwhile, That he will sprinkle clean water of his Spirit upon them, so that there shall not be wanting a succession of Prophets in *Moses* his stead, until the *Messias* himself come. Nor a blessing upon their teachings. For this is a sign of Christs withdrawings, when he takes away vision; or the blessing of it, *Psa*. 74. 8. *Deu.* 18. 15. *Isa.* 59. 20. *Isa.* 44. 3. 4. *Psa* 74. 9. *Is.* 6. 9, 10.

This engagement on Gods part was signified and confirmed by the miraculous dividing the waters, leading them through the deeps, sprinkling them with the misty Cloud; and when they were out of the sea, shading them with the dark side of the Cloud by day, and lighting them with the bright side of the Cloud by night, closing up the sea after they were gone out, whereby they saw with their eyes their enemies destroyed, and a bar put to stop up their way from returning into *Egypt*, that so they might now look upon themselves as a people wholly seperate from old *Adams* Interest, and not only set a part for God, but also actually embraced into his everlasting arms, to bear and carry them as his Sons and peculiar Inheritance, above all nations of the earth; for ever all the glory shall be a defence, *Isa.* 4.

On the peoples part: Here was a solemn profession of their faith in the present truth (which Baptism always looks to) That God had sent his servant *Moses* to be a Deliverer, and Lawgiver to them. As also a profession of their

obedience in that they readily followed *Moses* into the depths of the sea, and sang a song of praise with him, when they came on dry land.

If. 48. 1.

4. *Here is a Teaching after Baptism* to accomplish the ends of Baptism. God gives them laws at mount *Sinai*, the preface whereof refers to this Paptismal Covenant, I am the Lord thy God, who brought thee out of the land of *Egypt*, out of the house of Bondage : Laws, in which they were to educate their Children from their infancy to be observed in all the generations of *Jacob*, till the coming of the *Messias*; and to be altered or abrogated by him alone.

As it was in the teaching after *Noahs* Baptism, so here the laws are,

- { Moral, Containing the general grounds and principles of Godliness and Righteousness which are of perpetual equity.
- { Ceremonial, Which are particular determinations of the will of God referring to divine worship.
- { Judicials. Which are orders, and penalty for the better observing the other laws.

Because *Moses* was a Mediator in giving and receiving these laws, they are therefore called a Covenant, an agreement being made twixt God and the people, by the intervention of *Moses*, solemnly transacted, *Exod. 24*. Therefore the Apostle says; a Mediator is not of One, but God is one, signifying, that such a Covenant argues two parties

Gal. 3, 20.

parties in it, God and the people. The people stand before the Lord as a professedly believing people; believing the truth of the present word, and work of their redemption. But says he, God is one: His way of eternal salvation is but one; he abides one and the same for saving his people by the Covenant made with the *Messiah* on the behalf of them, that believe and confess they cannot be justified by their own legal righteousness. So that this Covenant made at *Sinai*, was not intended to be cross or contradictory to the standing Covenant of grace, but only subservient, and temporary for the observing of a peculiar Discipline, by a peculiar people, until the *Messias* should come.

This Mosaical, or Disciplining Covenant, being exactly observed according to the letter and outward Ministrations, though it justified and sanctified them as to the outward enjoyment of Churchhood (for such as were Circumcised and cleansed according to the purifications of the law, were a pardoned and an holy people in their Church-estate, and had right to the Rest and Inheritance of the land of *Canaan*) yet it was not sufficient of it self, to bring to eternal life and justify in the sight of God: But such as observed this disciplining Covenant in a subserviency to the standing Covenant of faith in the *Messiah*, were justified before God, as well as before men.

To this end the Apostle and Teacher of the Gentiles says, *By the deeds of the Law shall no flesh be justified*, (whether the Law peculiar to the *Jews*, or the Law common to the *Gentiles*) and adds expressly, (*in his sight*) least he should seem to deny, that

Ex. 19. 5, 6
Heb. 9. 13.

Rom. 3. 20

re-

remission and holiness which was by the deeds of the Law in the sight of the Church ; but he excludes Justification by them , as the Conscience stands in relation to God , as a Judge that knows the heart : And that the law was thus intended to be but as a discipline , the Apostle shews in the words following , By the law is the knowledge of sin. God did ordain that the Ministration of the Law should not only direct them how to be an obedient people , but also to be a means to bring them to know themselves , and so they could not be justified in their own legal righteousness ; that so being stung by this fiery serpent , they might fly to Christ , who was to be lifted upon the Cross by his sufferings to take away the curse. This legal Ministration was only to be an handmaid , and subservient to faith the Mistress in the saving Covenant , which Covenant was transacted with them in their Baptism in the Red Sea.

Whilst the Jews were thus brought under a new disciplining Covenant , the Gentiles were under their greatest degree of Rejection : For now they are separated from the true Church , not only by their language , and a mark in the flesh , but by divers laws and observations , which stand as an high wall of partition , to keep them off from Communion with his people , as those that are altogether unclean. And though now they also were grown up into compleat bodys with forms of Church discipline in their degenerate way , yet were they at their greatest distance from God , from Christ and from the true Church. They were strangers from the Life of God , whilst they were strangers from the Commonwealth of *Israel* :
They

They were aliens from the Covenants : for not being included in the Disciplining Covenant, they were out of the saving Covenant by their forsaking it, till they repent. They had no hope of the promise (so it seems best to be read *ἡ ἐπαγγελία αἰῶνος ἀποδομένη ἡμῖν ἔχοντες*) Eph. 2. 12. the promise of eternal life by Jesus Christ. And were Atheists in the world, whilst they were ignorant of the true God, and the true way of coming to him.

In this sad and greatest rejection of the Gentiles, The Lord left not himself without witness, both of his just proceeding against them, and of his mercy in embracing them, if they should return to him and lay hold of his Covenant. For though they had not the Law written, as the Jews Rom. 18. had under *Moses*, yet they had the principle of 19. worship and righteousness, even that great principle of one God, and one Mediator in their hearts, that is, in their memories by tradition from *Noah*. They had the works of Creation and Providence, especially that late act of Providence in drowning the world of the ungodly, and saving *Noah* and his family, whereof they were members, and whereof they had a frequent remembrance by the Bow in the Cloud, to teach, exhort and reprove them. They had a Conscience within to accuse and excuse them, together with the patience of God, to lead them to repentance: 1 Cor. 3. 5. Notwithstanding which they had many Gods, 6. and many Lords, and Mediators, so corrupted themselves in their imaginations, so neglected to improve the work of God, and follow the dictates of their own consciences, that God did justly Ro. 1. 18. withdraw his further grace, and left them to to the end. Act. 17. 22 to 31. them

themselves and the corruptions of their own hearts, and regarded them not as his Church.

Yet it pleased him to open such a door of mercy, whereby we may charitably think, if not undoubtedly conclude, That God had a remnant among them in this great Schism, as he had seven thousand in *Jeroboams* Schism, which belonged to his secret Election, which appears in that it was a truth all the time of their Rejection, That God is no respecter of persons; but in every nation he that feareth God & works righteousness is accepted of him. That if uncircumcision keep the righteousness of the law, his uncircumcision shall be counted for circumcision: And doth further appear by the law of the Profelyte: Of whom there were two sorts.

The first sort of Profelytes were called *Profelyte fæderis* Profelytes of the Covenant. Any Gentile strangers who were content to be circumcised, and submit themselves to the whole *Mosaical pedagogy* were to be counted as Jews, and conversed with as freely as those so born. The law is, *Exod. 12. 48.* These (the learned say out of the *Hebrew Doctors*) were admitted by Baptism, circumcision and an offering: And it is very probable that the admitting a Profelyte by Baptism as well as circumcision, did arise from the general Baptim in the Red Sea: For there were a mixed multitude went up then; who were with them in the wilderness forty years, whilst circumcision was suspended. And their seed that were left (for the fathers died in the wilderness) might be circumcised at *Gilgal* if they were willing to be the disciples of *Moses* by the law, *Exod. 12. 48* Those needed no Baptism, being Baptised with their

Aët. 10. 34

35.

Ro. 2. 26.

Lev. 25. 6

D. Lightfoot

Harmony,

p. 10.

Cameron on

Mat. 19. 3.

P. 175. 176

Ex. 12. 38.

Jos. 5. 4, 5,

6, 7, 8.

their fathers in the red sea, but other strangers 'tis like were admitted by Baptism and Circumcision as all *Israel* was. The strangers were wont to be numbred; and a view taken of them, it may be for this very reason, to see who were Profelytes, and who not? They were in *Solomons* time, by the numbring wherewith *David* his Father had numbred them, An hundred and fifty thousand, and three thousand and six hundred.

The second sort of Profelytes were called *Profelytae portæ*, Profelytes of the gate. Any Gentile stranger, either sojourning with the Jews or not, who received the precepts of *Noah*, which contained the sum of the standing Covenant of grace, namely one God and one Mediator &c. though they were not Circumcised were yet admitted to bring an offering to the Temple and worship toward the most holy place, which signified one God, one Mediator: Only they were to stand afar of, and not come into the great Court among the body of the *Israelites*, from whom they were at last severed by a partition wall: whence are those expressions, ye that were afar of, are made nigh by the blood of Christ. So that *Noahs* Baptism did so far initiate them into the visible Church, that God did accept of them who owned the true Mediator, and walkt according to their light, though they were not Circumcised. A plain evidence of Justification in the sight of God by faith without the work of the law; and that God is no respecter of persons upon any account of outward priviledges vouchsafed by himself. The truth of this last sort of Profelytes appears by the rule and by examples. The rule is. 1 *Kings* 8. 41. 42.

2 Chron.
2. 17.

Eph. 2. 13.
Act. 2. 39.

43. And *Isa.* 56. 6. 7. Mine house shall be called the house of prayer for all people. And examples of worshipping heathens, though uncircumcised, are *Araunah* the *Jebusite*, *Naaman* the *Syrian*, *Jethro* *Moses's* Father inlaw; *Job* and his freinds, who retained the true principle of one God and one Mediator against *Idolatri* before the Temple was built. And many of these are mentioned in the *Acts* of the Apostles, who were of the first of the Gentiles in receiving the Gospel. As the *Eunuch*, *Cornelius*, a great number of worshipping Greeks. *Act.* 17. 4. and devout persons that disputed with *Paul.* *Act.* 17. 17. *Lydia* a worshipper of God *Act.* 16. 14. and *Justus*, *Act.* 18. 7. Many Jews and religious Profelytes followed *Paul* and *Barnabas*, *Act.* 17. 43. And the Jews stirred up devout and honourable women, and chief men against *Paul.* v. 50.

And of these two sorts of Profelytes, may that of our Saviour be understood, when he denounces wo against the Pharisees, who were very zealous to make a Profelyte of the first sort, but when they had profelyted them, they made them Jewes of their own sect, not teaching them the end of the law, but to rest in the letter and their traditional observations: And so made the condition of the circumcised Profelyte worse than that of the uncircumcised, who was nearer the Kingdom of God in observing the precepts of *Noah* and worshipping afar of (yet by the true Mediator) than the circumcised Pharisaical Profelyte, who rested in the letter of the law: Which is likewise opened by the Apostle *Rom.* 2. 25, 26, 27, 28, 29. Where by uncircumcision, keeping the law, he must needs mean

Job. 19. 25.
Job. 31. 26.
27. 28.

Mat. 23.
15.

Rom. 2.
25, 26, 27,
28, 29.

(71)
mean the worshipping Gentile, such as *Cornelius*,
and such as were deciphered by the Publican;
Luk. 18. 10. 13. in opposition to the Pharisee.
He stood afar off as an uncircumcised Gentile,
but coming in humility and denial of his legal
righteousness, and worshipping toward the mer-
cy seat, the Type of the true Mediator, was accep-
ted and justified rather than the Pharisee, who
boasted of his legal righteousness.

Luk. 18.
10. 13.

The Sum is.

There is a Covenant made betwixt the Father
and the Son on consideration of his death, That
whosoever of the Sons of *Adam* would believe in
Christ, and be willing to submit to the power of
his grace, in the means that he should provide for
making them new Creatures, should not perish
in *Adams* or his own transgression.

This is the everlasting Gospel, or glad tidings,
which God would have published to all the
world, and is the same from the beginning to the
end. Christ is the *Alpha* and *Omega*.

All the Sons of men who receive this Gospel,
God accounts his visible Church in all ages. And
such as reject it are rejected.

With those that receive this Gospel, God en-
ters into Covenant to be their God in their gene-
rations keeping Covenant.

God hath from time to time according to his
good pleasure discovered his mind, how this Co-
venant shall be solemnised, carried on and continu-
ed twixt him, and his people; by what signs it shall
be signified, and assured on both sides. In the old
world

World chiefly by a sacrifice, in *Noah's* time by Baptism and a sacrifice, in *Abrahams* time Circumcision was added to the former Baptism and sacrifice. In *Moses* his time, Baptism was renewed in the red sea, Circumcision at *Gilgal*, sacrificings at mount *Sinai*.

To be Baptised then unto *Moses*, was a renewing the first standing Covenant of Grace, which *Noah* and all the world virtually in him, was Baptised into in the flood, with an addition of a peculiar discipline to the seed of *Abraham*, whereunto they were engaged by a particular, temporary and subservient Covenant. And a gracious provision for the stranger that was not of the seed of *Abraham*, to be partaker of the blessing of *Abraham*, the blessing of the standing Covenant, if they would signifie their laying hold on this mercy by Baptism, that is, embracing the precepts of *Noah* into which all the world in him were Baptised. Circumcision and sacrificing as *Moses* directed. Or by a lower condescension namely by Baptism or submitting to *Noahs* precepts and sacrificing at the temple: Whereby though they were excluded from some outward and temporary priviledges, which the Jews had, yet God opened a way for peace and comfort in the consciences of any that did sincerely fear him, of any nation under Heaven, and laid a foundation for the bringing in the Gentiles into the Church though uncircumcised, and in the mean time they were partakers of the crumbs that fell from their masters Table.

Of being Baptised into Christ.

Gal. 4. 27. *So many of you as have bin Baptised into Christ have put on Christ.*

The Church of the Jews was governed by *Moses* and his laws, from the Baptism in the red sea to our Saviours ascending into Heaven, about fifteen hundred years: In which time the Lord was not wanting to afford all encouragements to be an obedient, and Covenant-keeping people: What could I do more for my vineyard then I have done *Isa. 5.* He raised up Judges to deliver them, formed them up to the state of a Kingdom, made them great among the nations, and gave them a fruitful land: moreover he ordained a glorious priesthood, a sumptuous temple, and did not withhold his good spirit from them, but sent them prophets to teach them the true meaning and Mysteries of the law, to point them to Christ, whose coming in the flesh, sufferings, resurrection, ascension, and intercession, they foretold, calling them from all false Gods, and false Mediators and not to rest in the literal and external observation of the law, but to look to Christ as the soul and spirit of that dispensation.

But they generally transgress the Covenant into which they were Baptised, killing the prophets and sinning against the one only Mediator, by frequent revolting to Idolatry, which especially appeared at the schism of the ten tribes, setting up images of the mercy seate at *Dan* and *Bethel*, besides that which God had set for them at *Jerusalem*, and so went a whoring from Christ their husband, for which the Lord sent the ten tribes

Isa. 45. 22

24.

Pf. 50.

Pf. 5. 16

17. *Pf. 40.*

5. 7. 8.

Micah. 5.

6. 7. 8.

Hos. 1. 9

F

into

1 Pet. 2. into an hopeless Captivity, and they became
 10. *Lo-ammi* not my people. The two tribes after-
 ward falling into the like evils, notwithstanding
 their often reforming Covenants, God sent them
 also in Captivity for seventy years, whereby their
 Idolatry was so far purged, that after their return
 they never revolted to that sin. But in process of
 time they fell to another kind of Idolatry and sin
 against the Mediator, for they did as it were Ido-
 lize the law of *Moses*, looking for Justification in
 the sight of God by the literal observance of the
 same, which was a great dishonour to Christ the
 true Mediator, setting the handmaid above the
 Mistress, preferring the shadow before the sub-
 stance, the shell before the kernal, the veil before
 the beautiful face it covers, the temporary Cove-
 nant before the eternal Gospel. They would still
 be *Moses* his disciples after Christ was convinc-
 ingly revealed to them, and so in their Ignorant zeal
 for *Moses*, rejected the righteousness that is by
 faith, which gave occasion of their just rejection,
 as *St. Paul* testifies.

John 9. 28.
 29.
 Ro. 9. 31.
 Ro. 23.
 33. 10. 1,
 2, 3.

There being then need of making all things new,
 as much as at the flood, or as when *Israel* was in
Egypt: The *Messias* himself appears, as the great-
 est of Prophets to do this great work of refining
 his Church, and adding one degree more to our
 glory, but in an humbled estate, not intending yet
 to put an end to her militancy, though he better-
 ed her spiritual state, reserving that for the next
 period of making all things new. For we look for
 new Heavens and new earth, wherein dwells right-
 teousnes, and there shall be no more death accord-
 ing to his promise.

2 Pet. 3.
 13.
 Rev. 21. 4.
 5.

In this third Renovation of the Church, Those three things done in the two typical Renovations are here done over again as in the Antitype.

1. Hence is a Remarkable Judgment on the bastard Churchlings. *Jerusalem* and the temple is destroyed and the nation scattered.

2. The standing Covenant of salvation is renewed by water.

3. A new face of government put upon the Church.

The time from our Saviours manifesting himself to *Israel* unto the destruction of *Jerusalem* was the time of beginning and compleating this work: This space of time was like the time of *Noahs* preparing the Ark, and preaching the coming of the flood on the world of the ungodly. And like the space of *Moses* being in *Egypt*, confirming his call to the *Israclites* and the *Egyptians*, to the end he might lead such as Believed of both sorts, to be Baptised in the Sea, and so to go to *Sinai*.

A flood of vengeance is coming on the Jews, their old world is to be destroyed; a remnant only to be saved, who must begin a new world: Therefore a new Ark is made, Jesus Christ, openly shewed on the Cross, risen and ascended as the true object of saving faith, a new Church gathered to recieve such as believe: Baptism, an open door for any of Jew or Gentile who embrace Jesus Christ to enter, and be saved from the wrath to come.

This was foretold by the prophet *Joel*, Chap. 2. where v. 31. The great and terrible day of the Lord is the day and time of *Jerusalem*, and the temples ruin, and dispersing the nation. There's

32. the Judgment on the degenerate Church. Then
 Rom. 10. shall be saved and in Mount *Zion* shall be delive-
 13. 14. rance: There's the Ark, which *St. Paul* brings
 to Baptism and the Gospel Church; thus he ex-
 pounds the word *Lord* of Christ, dying and rising,
 and the word *call* as implying a confessing with the
 1 Pet. 3. mouth proceeding from belief of the heart, that
 Christ died and rose again, which is solemnly done
 both to God and men in Baptism: And *St. Peter*
 saith plainly, Baptism now saves us, or is our Ark
 or entrance into it, which is spoken of Baptism re-
 21. latively, as it hath relation to faith in Christ dying
 and rising again, which faith is evidenced by
 calling on the Name of the Lord, which is the
 character of the true Gospel Church. *1 Cor. 7. 2.* Or
 the mount *Zion*, where deliverance was promised.
 And then together with this, verse. 28. The Lord
 Joël. 2. 28. promises to power out his spirit on all flesh &c.
 which would bring a new face on the Gospel-
 Church, and denominate the Ministry a spiritual
 Ministry or Ministry of the spirit.

This gathering a new Church, and powring out
 a spirit of prophecy did forerun the ruin of City
 and Temple: For the glorious light of the Gospel
 by this means, shined as a new Sun in the firm-
 ament, darkning and eclipsing the divine light of
 the ceremonial law, by the Ministry of the A-
 postle. The candle being put out by the greater light
 the candlestick must be removed. The old Church
 was now a Mother withered, decrepit, yea dead
 and must be honourably buried, and the new begins
 to appear as a Bride beautified with the glory of
 her husband, the Sun of righteousness, bespangled
 with

with a coronet of stars, treading the legal-Ministration under her feet; which was but as the Moon to give a dim light till the Sun arose in Beauty.

Christ then constitutes and settles this new Gospel-Church by Baptism.

This was either

Common to all the members call'd the Baptism or Laver of regeneration. Or a being born of water and spirit, or Baptism with water or the baptism of repentance or, into the Name of the Lord Jesus.

Peculiar to some for the good of all, called Baptism with the Holy Ghost, and with fire.

The common Baptism of water is the common entrance into Christs visible Kingdom, whereby a person is professedly admitted to be Christ disciple, and professedly engaged to believe his doctrine, be conformable to his likeness, and submit to his Ministry in the Gospel way, as the circumcised were engaged to *Moses* in the legal way; so much putting on of Christ in Baptism signifies. *Gal. 3, 27.*

The peculiar Baptism with the Holy Ghost and with fire, was the giving gifts to some Baptised persons, for the benefit of the rest to be dispers'd in such a way as Christ himself should appoint, least his holy name be taken in vain.

Both these were in the two typical baptisms: For *Noah* and his family were by the flood and

Phil, 1.4.5

the ark entred into a new Church, and all that pass through the sea were entred members of the *Mosaical* Church: And God sent his spirit among them to some prophets and rulers for the good of the whole. For God never takes a people to be his, but he gives them a concurrent Ministry as a means for supply of his grace to perfect the work begun in their first admittance.

But the Holy Ghost, or Baptism of gifts was promised to be given in the time of the Gospel, as if it had not bin given before 1. Because prophecy was in a manner confined to the circumcision. *Judah* was the valley of vision: The Gentiles sate in darkness and the shadow of death: Now in the Gospel Church the spirit is given without distinction of persons and places to all flesh, and to some for the good of all that believe. 2. Because the external Ministrations of the Gospel doctrine touching Christ dying and rising, is the proper vessel of the spirit of Adoption to them that believe, whereas the outward face of *Moses* his Ministry was only the vessel and Instrument of the spirit of bondage and fear. In both these respects the promise of the spirit is peculiar to Gospel times; but in other respects the promises of the spirit have a retrospect as well as a prospect, they look back and shew what the Lord hath done, as well as forward to shew what he will do, as appears by comparing the places of the promises of the spirit together, *Isa.* 44. 1, 2, 3, 4. *Joel.* 2. 28. *Jer.* 31. 31, 32. with, *Is.* 59. 20. The spirit that is on thee shall not depart &c.

For

For the better understanding of both these Baptisms, they are to be considered in their several editions, both in their first and original use, and in their continued use in the Church of God.

And first of Baptism with Water.

The forming the Gospel Church proceeded by Mar. 1. 1.
2.

The preparatory work was from *Johns* beginning to preach and baptise, until our Lords ascending into Heaven, during which time the ceremonial law and difference twixt Jew and Gentile was yet standing. Act. 1. 1. 2.
5.

This preparatory work had also two degrees. The one from *Johns* beginning to preach and baptise, to Christs manifesting himself to *Israel*, and the other from his being Baptised or publike Manifestation, to his ascension. Act. 19. 4.

For *John* preacht Repentance in order to the remission of sins, which should be obtained by him that should shortly appear but was not yet revealed. And when Christ was revealed to him by the signal of the holy Ghost ascending on him at his Baptism, *John* pointed to him in sight of his disciples, saying, Behold the Lamb of God and bear his testimony of him, That Christ must increase but he must decrease, and was presently cast in prison, and so finisht his Ministry. So that those that were Baptised by *Johns* personal Ministry were not to profess their faith in Christ himself, but their repentance in expectation of him. 1 John. 1.
33, 34, 35,
36, 37.

Where *S. John* ends, *Christ* and his Disciples begin and preach the same thing, The Kingdom of Heaven is at hand: illustrating the state of the Kingdom by divers lively parables. And they carry on this preparatory work one degree further, still as members of the Jewish Church. *Christ* himself does not initiate Disciples by water, but his Disciples are put upon that work as of a more inferior nature, reserving to himself the work of preaching and doing miracles, and the baptising with the holy ghost: But the Disciples preach now, that this *Jesus* is the *Christ*, for *Saviour* now told the Jews, except ye believe that I am he, ye shall die in your sins: And he had instructed his Disciples in the present truth, *To believe that he was the Christ, the Son of the Living God, and bid them what they heard in secret to preach on the house tops.*

The Disciples therefore baptised into *Christ* as being revealed, but not as having finished the work of our redemption, and confined this preaching to the Jews.

When our blessed Saviour was risen and ascended, and the spirit given: Now the foundation was fully laid for the compleat constitution of the Gospel-Church; By Baptism with water to enter into the Kingdom, and by giving the holy Ghost to plant a spiritual Ministry for the continual watering the Church to grow up a new and spiritual temple: And therefore Baptism with water, issues forth upon a new Commission, with different priviledges and excellencies above *Johns* Baptism: So as the state of the Gospel-Church before *Christ's* Resurrection is denoted as the time of *Johns* Baptism and of *Christ*

John 4. 2.

John 8. 24

Mat. 16.
15. 16.

Mat. 28. 19

2 Cor. 5.
16. Act.
18. 25, 26.
& 19. 3, 4.

Christ's being in the flesh, as of a time of the first and imperfect draught or edition of the Gospel-Church, when it was but as it were an *embrio*, conceived under the legal dispensation. But the state of the Church after the Ascension is denoted by this, that now we know Christ no more after the flesh, all things are become new: The Kingdom of Heaven, which *John* and our blessed Saviour whilst they were in the flesh preached was at hand, is now come.

This excellency above S. Johns Baptism appears in some particulars.

1. Now after Christ's Ascension, The promise made to *Abraham*, In thee shall all Nations be blessed, comes actually to be fulfilled. The state of the Church which our Saviour so oft calls the Kingdom of Heaven comes openly on the stage. The blessing promised to all Nations, was the completing Remission of Sin by the death of Christ, and giving forth the spirit to soften mens hearts and enlighten their minds to make them new, and bring them from Satan to God, which now comes to be bestowed on all Nations, through Jesus Christ the seed of *Abraham* ascended to the right hand of the Father.

2. Now the Object of Faith completed: For though Faith be one in the general nature of it in all Ages; yet the object or thing to be believed, differs according to the manner, and measure of Revelation, according to which the present truth in every age is the word of Faith: So that when our Saviour was in the flesh, the Object of Faith was not Christ, dead, risen and ascended, but that this was He, who was come to do the

Rom. 10.
8.

the will of God here on earth, though they yet know not how: But now the Object of Faith is, That God hath made good his promise in sending Christ, and Christ hath done the Will of the Father in all things. Before the Gospel was in the future tense, now 'tis in the preterperfect tense, the time perfectly past. Before the Gospel was much in hopes of a *Messiah*, now in the possession and enjoyment of him, not as he was in the Law, but as he is present in his Church in a spiritual dispensation. And as the Prophet says, after their Captivity in *Babylon*; it shall be no more said, The Lord liveth who brought you out of the Land of *Egypt*, but the Lord liveth who brought you out of the Land of the North: So now it is no more said, The Lord liveth who brought out of the Land of the North: but who delivered from Satan himself, and lead our spiritual Captivity captive. It is no more said, The Lord liveth who hath taken our nature in the form of a servant, and is become obedient unto death, &c. But the Lord liveth who is risen from the dead, is ascended into Heaven and hath given gifts to men, &c.

Col. 2. 2. Now the *Mystery of the Father and of the Son*
 Eph. 2. 4. is fully revealed. *The Father*, His wisdom, and
 2 Cor. 13. the riches of his mercy and kindness in providing
 14. and sending such a Saviour so mighty to save. In
 whom his Majesty is so well pleased that he hath
 exalted him at his own right hand. *The Son*, His
 grace, goodness and love to mankind to take his
 Nature and Union with the Word, and to do the
 will of his Father in descending to assume our
 nature, consecrate it to God, and glorifie it in
 1 Joh. 1. 3. the Heavens. *The holy Spirit* is now revealed, as
 pro-

Proceeding from the Father, and the Son at the request of the Son to the Father. His communion is revealed as by whom alone we are brought to enjoy fellowship with the Father and the Son, and not by legal and external works. And by the communication of whose gifts we enjoy fellowship one with another, as becomes the Gospel, and all difference twixt Jew and Gentile in point of Communion taken away. Phil. 6, 7.

3. Now after Christs ascension the name of Baptism is altered : Before, it was called the Baptism of *John* : now 'tis Baptism into the Name of the Lord Jesus, that is, to be Disciples under the Name and Profession of Jesus Christ, who is now manifested to be Lord and Mediatour, by his ascending into Heaven, and giving forth his Spirit. Act. 2. 38.
8. 16.
19. 5.

4. The Form and Manner of Baptism differs from *John*. We know not indeed the very Form of words used by *S. John* at the application of Water, or whether he used any certain Form or no: But this seems certain that he preached the Baptism of Repentance for the Remission of Sin, which seems to signifie, that in Preaching Repentance he Baptised, and Baptising he Preached Repentance, and explained the meaning and imperfection of his Ministry, saying, I Baptise you with Water unto Repentance : but he that comes after me is mightier than I, &c. not requiring particular belief in the Son and Spirit. Mat. 3. 11.

But after our Saviours Ascension he expressly commands Baptism to be in the name of the Father,

ther, Son, and Spirit, this mystery being now revealed: Not that this form consisted only in pronouncing these words at the application of water, but this should if need be, be doctrinally-taught and practically exercised, in calling on the Father, in the Mediation of the Son (who was dead and is alive) by the assistance of the spirit, and openly professed in the time of Baptism. So that though this Baptism is not the very Baptism with the Holy Ghost, the emblem whereof was fire, yet this was ordinarily requisite to go before the Baptism of gifts, as laying a foundation for it: Because Baptism with water is an evidence of believing, not only in the Father, but also in the Son, ascended into Heaven, and in the Holy Ghost, who is given to them that believe, and obey according to the measure of the gift of Christ. And without this faith the spirit was not given.

That this was the order we may see by the
 Act. 2. 38. promise, Be Baptised and ye shall receive the promised spirit, and by the example of the *Samaritan* Disciples, who after they were Baptised
 Act. 8. 14, with water into the name of the Lord Jesus, *Peter*
 15, 16. and *John*, came from *Jerusalem* to pray that they might receive the Holy Ghost. And the twelve at *Ephesus* who received the Holy Ghost by *Pauls* hands, were first Baptised into the name of the
 Act. 19. 5. Lord Jesus: For whereas some learned men do
 6. think being Baptised into the name of the Lord Jesus, in that place is a periphrasis of *Johns* Baptism, and relates to *Johns* personal baptism: it seems a mistake, and a needles criticism. For Baptism into the name of the Lord Jesus is a phrase proper to the Baptism commanded by Christ after his resurrection

resurrection which is in a Contradistinction to *Johns* and was a necessary foundation for receiving the spirit. And the Criticism is needless because though these twelve might be Baptised again after *Johns* Baptism, because it was necessary they should profess their faith in Christ ascended before they could receive the spirit: Yet it will not follow that Baptism once into the name of the Father, Son and Spirit, may be repeated without taking the name of God in vain.

Nevertheless, though the Church was tied to expect the Holy Ghost only by being first Baptised with water into the name of the Lord Jesus, yet the Lord is not tied himself by his own order; for *Cornelius* and his friends, received the Holy Ghost before they were Baptised with water: Which the Lord was pleased to do as a witness from Heaven of accepting such as believe, Gentile as well as Jew. And to take away all scruple of receiving them into the Gospel Church by Baptism, can any forbid water that these should not be Baptised, who have received the Holy Ghost as well as we? as if he should say. If God accepts them why should not we? Act. 10. 44
to the end.

5. *Johns* Baptism did not make any separation from the Jewish Church. They that were Baptised might circumcise their Children, eat the passover, be cleansed according to the law, yea they were bound to do it. Our Saviour himself did not form a Society in a way of distinction from the Temple Communion but only laid in some principles and made as it were a *Sciagraphia*, a shady description of the new Church, whilst the old Church was standing: But now
after

after the Ascension there is a new Church Society erected with a word of distinction and separation. Save yourselves from this untoward generation: Who out of a blind zeal to the law of *Moses* have rejected the *Messias*, and the way of Justification by his grace, therefore you that look for Salvation by him alone must not hold Communion with them. They may come to you, but you may not go to them, who are now a people set apart for destruction.

6. Therefore Baptism after the Ascension doth take away Circumcision, which confin'd Church-hood to one nation, and becomes in stead thereof a common sign to all nations, that God will be their God and the God of their seed in their generations keeping Covenant and embracing the present truth of the Gospel, as it is revealed, and to that end will give his Holy Spirit among them, for a supply of his grace in the Continuance of his Ministry in all ages. For Baptism in *Johns* time was not urged upon the Children, because Circumcision was in force, and that was sufficient to seal the Covenant to the infant seed. But when the spirit was given, and the Kingdom of Heaven came to all nations, Circumcision was virtually dead, and no more to be taken notice of, and such a sign of Initiation to be used as might have relation to the promise of the spirit, which was Baptism into the name of the Father, Son and Spirit, that so the New Church might be founded in the Death, Resurrection, Ascension, and spiritual government of our Lord Jesus, and not in the carnal, weak and obscure ordinances of *Moses*. So that the establishing this
Baptism

Baptism was the immediate eradicating of Circumcision.

Hereupon, because the standing Covenant doth continue under this new Ministration, therefore the Apostles both by warrant of their commission, and in their practice, do administer Baptism in the same extent as Circumcision was administered for the continuance of the Church in the seed of the first Believers to all generations. As will appear in the story of their Baptisings.

The Apostles Minister Baptism in the same extent as Circumcision.

St. Peter at the planting of the first Church of the Jews, exhorts them saying—Be Baptised every one of you—for the promise is made to you and your children &c. This latter sentence or reason doth manifestly shew that *every one of you*, is not to be taken only individually but collectively and is as much as every one of you and your children who are in your power; for the duty and the promise are of like extent. The promise is Remission of sin, that what is past shall not be charged, and the gift of the Holy Ghost, which is the blessing of the Gospel Ministry, a sign of Gods presence in the Church, and owning his people in their generations: So that it is as much as if he had said, Do you and your seed come into Christ, which is signified by Baptism in the name of the Lord Jesus, and God will own you for his people still, and continue his visible Church-hood among you and your seed in this Gospel-dispensation, according to the promise made to your Father *Abraham*. For the blessing promised to all nations, does in the first place concern you his naturall seed. *Act. 3. 25, 26.* *Act. 3. 25.* Only you must repent of what is past, and you and

Act. 2, 38.
39.

Act. 3. 25.
26.

1 Cor, 7.
19.
Gal. 5. 6.
Gal. 5. 2. 3

and your seed must be Baptised, and cast off circumcision, which besides that it was a seal of the standing Covenant, was also an engagement to the whole law of *Moses*. And therefore it is now become as nothing or of no effect: And it is now a great truth if ye be circumcised, and stand upon the necessity of continuance of it, Christ shall profit you nothing: For then you must observe the whole law, and that is in effect to deny Christ to be come in the flesh, for it takes away the end of his coming: but if you will be Baptised God will continue to be your God and the God of your seed in their generations keeping Covenant, and so all things will become new to you. Otherwise you and your posterity will become rejected as it came to pass in those who submitted not to Baptism.

Gal. 2. 4.

Touching this taken away of circumcision, we may remember by the way, That there was a time when it was not only lawful but necessary, and a time when it was lawful but not necessary, and a time when it was neither lawful nor necessary. It was not only lawful but necessary as a duty commanded, till our Saviours ascending into Heaven, after which the obligation to it as a duty ceased, but it remained under a liberty as other parts of the ceremonial law, which might be made use of to avoyd the exasperating the Jews for a while, till the doctrine of the Gospel was fully preached; on which account *Paul* Circumcised *Timothy*, and says to the Jews he became as a Jew that he might gain the Jews, who were yet to be Judged weak but not obstinate: And therefore such as believed and out

of

of weakness observed some of the ordinances, not yet having so much faith, as to see that Christ had set them free were to be born with. But when some Christian Jews began to stand upon it as a necessary duty it became unlawful: For circumcision and baptism could not stand together: Baptism was sufficient, and the proper sign of Gods fixing his Covenant of Church-hood with believers and their generations of any nation under Heaven.

Rom. 14. 1

Gal. 5. 1, 2.

3, 4.

As *Peter* laid the foundation of the Gospel-Church of the Jews in the union of Baptised families. In like manner did *Paul* for the Churches of the Gentiles and owns it as a received principle, That the Children of Believers are holy.

This appears in planting the Church of *Philippi*, the beginning whereof was *Lydia* and her household Baptised: The Jaylor and all his Baptised. Also in planting the Church of *Corinth*, it is said *Crispus* believed with all his household; and many of the *Corinthians* believed and were Baptised; where the words many of the *Corinthians* must refer for the full sence to the former part of the sentence, and must signifie many of like sort with *Crispus*, many with their households, As the verb, Baptised, in the latter part of the sentence is understood in the former, and so in the full sence it may be read thus, *Crispus with all his household believed and was Baptised and many of the Corinthians with their household believed also and were Baptised; Crispus, and Gaius, and Stephanus, and Justus;* probably, with their families are mentioned by name that we may understand that the beginning of that Church was in the uniting of families

Act. 16.

14, 15, 33.

Act. 18. 7.

8, 9, 10. 11

1 Cor. 1.

14, 16.

1 Cor. 7.
14.

in the Christian Faith, of which there were many in that Church, for God had told *Paul* he had much people in that city and therefore he stayed there a year and six monethes. And in his Epistle to this Church he asserts this as a principle, That the children of believers are of the visible Church with them according to the ancient tenor of the covenant I am thy God, and the God of thy seed, the old standing covenant in the Church of God.

That the Apostle brings in this as a Principle, may thus appear.

Ezr. 9. 1,
2, 3, 4. &
10 Chap.

The question was whether a believer having an unbelieving yoke-fellow was not bound to put her away and her children, if she had any: The reason of this scruple seems this, The believing *Corinthians* being studious in the Scriptures, and zealous to know the will of God in all things found in the book of *Ezra*, that the having of strange wives, such as were out of the Church, was a great transgression, and the wives and children by them put away as unclean: whereupon they might well scruple whether they ought not to put away such wives: The Apostle answers they are not bound to put them away, unless such wives do put away themselves, and bring this Argument to prove it. If by that Law in *Ezra* you should put away such wives, then you must put away the children begotten of them as being bastard Churchlings, and not a right seed, for God had forbid them to marry with the *Canaanites*. But this was not the rule the believing Gentiles must go by. The ancient Law of the Profelyte must

Ezr. 9. 2.
& 10. 3.

must be their rule, whose Males and in them the whole seed were holy to God, and circumcised with him, though it may be the wife were not profelyted. So the believing Gentiles were nothing else than as Profelytes, and therefore their seed holy, and of the Church, though their wives continue in unbelief. Wherefore when the Apostle saith, But now your children are holy, his meaning is, That the children of a believer by an unbeliever are not unclean, or bastard Churchlings to be put away as the seed of the Jews by the strange nations whom God had forbidden to marry with by a particular Law, but an holy seed or a seed of the Church.

The word (*Now*) in that Text doth either signifie change of time, and then it holds out, that now in the time of the Gospel that Law in *Ezra* of prohibiting to marry with those strangers is of no use; or else it is a note of the Assumption or *Minor* Proposition in the Argument (as it, in *1 Cor.* 15. 20. compared with 17. v.) And then the Argument stands thus.

If believers are to put away their unbelieving wives, then their children also born of them, are to be put away as unclean.

But now the children of believers are not to be put away as unclean, As appears by the ancient Law of the Profelyte, *Exod.* 12. 48.

Ergo, such wives are not to be put away.

If (*Now*) be taken either way, This Proposition is asserted, That the children of believers are holy : As a principle of the Gospel-Church, and needs no proof and was a sufficient rule to decide that controversie.

Mat. 28. 19
Mar. 16.
15, 16.

Christ's
Commission
to baptise
extends to
a believer
and all his.

This being the Apostles practice in these two Churches, It is to be presumed, it was his uniform practice in all. Moreover, this practice will lead us to understand the rule our Saviour gave for planting Churches, and Commission for Baptising all Nations according to that practice; for there is no doubt but the Apostles practised according to their Commission, which Rule and Commission set down in the Evangelists founds to this purpose, *Go and Preach it to Jews and Gentiles, that the Messiah so often promised, and so long expected is come, and hath done the will of his Father in dying for their sins, and rising again for their justification: And being ascended to his Fathers right hand hath sent down his spirit on the Gentiles as well as the Jews to let all the world know, that it is his will and pleasure, there should be no longer any difference between them, by any partition-wall; but that they should be one Church, one Spirit, one Body, and hath given one spiritual Ministry to them all, to build them up as a new and holy Temple: Whosoever therefore of Jew or Gentile will believe the truth of these things, and signifie the truth of his belief, desiring that he and all his should become my Disciples, such with all theirs you shall receive to Baptism, and by Baptism admit to my visible Church and Kingdom, whereby they may at present be accounted in a saved state and way. And (answering the means of Grace, I shall afford them by my spiritual and Gospel-Ministry) may be eternally saved from the wrath that is to come, for in Zion God hath promised salvation: And by this means the blessing of Abraham shall come on all Nations.*

Joel 2 32.

That

That the word [*He that believes and is Baptised*] is to be taken thus in a *Collective, Political or comprehensive* sence for [*He that believeth and is Baptised with all His*] will appear if we consider.

1. The blessing of Baptism is declared in that comprehensive manner. The Angel told *Cornelius* that *Peter* should tell him words whereby he and all his house should be saved. Act. 11. 14.

2. Baptism is exhorted to in the like comprehensive terms, *Believe in the Lord Jesus and thou shalt be saved, and all thine house*: in obedience whereunto the *Jaylor* was baptised and all his straitway.

3. 'Tis Gods manner in the Old Testament, when he speaks of covenant-transactions with his his people to speak in this collective and comprehensive manner, as I said unto thee in thy blood live, that is I took thee and thy posterity in thee to be my Church. It is explained to *Abraham* that when God says, Thou shalt keep my Covenant, tis meant thou and thy seed after thee. And he that is born in thy house is he and his seed after him must needs be circumcised. Therefore the posterity of the Church look on themselves as concerned in the transactions of God with their Ancestors. God found *Jacob* in *Bethel*, saith *Hosea*, and there he spake with us, who were then only in *Jacobs* loins. Thus the word, Thou in the commandments signifies politically, thou thy Son, and thy Daughter and all within thy gates, or within thy power. And thus the Ezek. 16. 6. Gen. 7. 9. 13. Hof. 12. 4. Ex. 20. 10. Ex. 12. 48.

Profelyte if he were circumcised himself and not his males, he might not eat the passover, but was as one uncircumcised.

1 Cor. 1.
14. 16.

4. In like manner in the new Testament the Baptism of the houshold is comprehended when the Father of the family is said to be Baptised. *Paul* saies he Baptised *Crispus* and *Gaius* and the houshold of *Stephanus*. It is manifest he comprehended the houshold of *Crispus* and *Gaius* under their names from *Act.* 18.8. It seems it was a thing so frequent to Baptise housholds or families, that it was enough to say *Crispus* is Baptised, when one would intend to say his family is Baptised, and that, he that had a family was not to be accounted baptised by his own single baptism unless he brought such as were in his power, with him.

Gen. 18.
19.

By *housholds* we are not necessarily to understand all and every one in the house. For there might be an unbelieving wife, or a son grown up not in the Power of the Parent. But such either of his Children, as being in their Minority could not will, or chuse for themselves, or other persons to whom he was Guardian, who were in the power of his education, or persons that were wholly in his power as his goods being born in his house, or bought with his moneys (of which there were many in those days.) being in their minority: Or if at years of understanding whether wife or others if he did what he could to perswade (not violently compel) them. So that if any such did refuse, yet because he had done his duty and testified his faith by bringing in such as were in his power that so his family might be said

said a family fearing God, as *Abrahams* was; he is said to be Baptised with all his, and says with *Joshua* I and my house, we will serve the Lord.

The reason of this first gathering the Gospel-Church by the Children, and household of first believers is intimated by *St. Paul* in the third Chapter of his *Epistle* to the *Galatians*. After he had asserted that so many as were Baptised into Christ had put on Christ *v. 27*. And those many were families as well as single persons of Jew or Gentile *v. 28*. He argues thus *v. 29*. Those that are Baptised into Christ are Christs, that is of him, belonging to him or of his family and Kingdom: If they be Christs then are they *Abrahams* seed, (not natural but adopted by divine institution) If *Abrahams* seed, then Heirs according to promise. Now what was that promise, but that as God was the God of *Abraham* and his seed in the legal dispensation: So he will be the God of Jew and Gentile and their seed, in the Gospel dispensation; and accordingly give them his spirit to fit them for eternal life: For he says *v. 9*. That they that believe are blessed with believing *Abraham*, that is, with like blessings as he was blessed withal.

Gal. 3. 27.
28, 29.

And thus the first believers of the Gentiles were as so many *Abrahams*, or Sons of *Abraham*, beginning a new Church in respect of the way and manner of dispensation, but continuing the old in the standing priviledges of it (by the grace and grant of God to *Abraham* their Father) and deriving the blessing of Church-hood in the Gospel-way to their houses and families, keeping Co-

Luk. 19. 9.

venant from generation to generation without any Interruption of Church-hood in that space of time wherein the change was made from *Moses* to *Christ*.

And those first believers of Jews and Gentiles are a first fruits unto God in whom the lump of their posterity is sanctified: And a prognostick sign that there is a fulness of both to come in to God in his due time, though many branches of both, are some broken of, some not grafted in: And a ground of hope that both shall be united in the new *Jerusalem* of the Gospel completed and so all *Israel* saved by one Baptismal Covenant.

Ro. 11. 16.

Ro. 11. 12.

25.

James. 1.

18.

Ro. 15. 16.

Phil. 1. 5. 6.

Act. 16. 12.

13, 14, 15,

33.

This is that good work which *Paul* thanks God for, begun among the *Philippians*, the first day of their fellowship in the Gospel, wherein *Lydia*, and the *Jaylor* with all theirs recieved the Gospel and were Baptised, whereupon he declares his confidence that the Lord would carry it on to a day of perfection in *Christ*, both in adding more persons and families to the Church, that it should be to the Lord as a generation. And also in carying on their good desires to a stablishment in grace in the of way a Church and Christian education.

How Baptism with water is Continued.

The first Gospel-Churches, being thus planted and constituted in a company of believers, and their households compacted together by Baptism with water into the name of the Lord *Jesus* into one visible body, whereof every particular congregation

gregation was a member, and furnished with a Ministry by the Immediate gift of the spirit: It remains to consider how this Baptism and Ministry is continued in the generations of the faithful. For there is not altogether the same reason of the first believers and first Ministry as of these believers and that Ministry that does succeed.

The substance of the first constitution, namely Baptism into the name of the Lord Jesus, or into the name of the Father, Son and Spirit, with a confession of faith agreeable thereunto. And a Ministry of gifts to declare the Mystery of the Gospel and apply it to the necessity of the Baptised in all the ways which Christ hath appointed for their edification, must needs be continued, as a visible mark of their Church-hood and continuance in the Covenant. But in respect of some circumstances there must be some variation, yet only such as the reason of the thing leads unto.

As it was when God formed his Church anew in *Abraham* and his seed, and appointed circumcision, the visible mark of Church hood, it was necessary that *Abrahams* faith should eminently, and actually appear, as a pattern and copy for his posterity to follow, whereupon he himself received circumcision when he was old, and the rest of his family taken into Covenant with him at several ages: But the mark of continuance in his faith, was continued in his Infant seed. And the actual profession of such as were circumcised in Infancy did appear when they had children by their obedience to Gods command in dedicating

dedicating their children to God, and so continuing the profession of *Abrahams* faith, from generation to generation.

In the like manner in the first forming the Gospel-Church, It was needful the first Receivers of the Gospel should be persons eminent, and exemplary in the faith : For the faith first given and recieved by the first Saints and Forefathers is a rule for the succeeding ages to walk after, and is incumbent upon them, to make profession of in their generations : But the profession of the continuance in the faith of the farefathers is most properly made at the Infancy of Church members; partly because it continues a duty still as well as of old, for parents to dedicate their children to Christ, to be educated in his school from the first : Partly because they that have children, may have a fit occasion to declare their personal owning of their Baptismal profession : And partly that the united company of believers may witness their Joint Continuance in the faith of Christ.

So that the Baptising infants of the Church is not upon any account of their own actual faith, being altogether passive, but on the account of their Parents, or Guardians together with the Church (which is a common parent to all her members) their profession to continue in the faith of the first Churches their forefathers; and this faith shews it self by this work of faith in engaging their children by baptism, in the same profession, and themselves to educate them accordingly as the Lord hath commanded Church members to be both in the old and new Testament, and upon

Jude. 3.
Jer. 6. 26.
Eph. 3. 5.
with Eph.
2. 7.

Gen. 18.
19.
with .
Deut. 6. 3.
and 7.
Eph. 6. 4.

upon that account is pleased to continue his Covenant with him.

Wherefore did God threaten to slay *Moses* for not circumcising his child? but because he thereby neglected a profession of his faith and obedience, in engaging his child to God. Why was the circumcised Profelyte counted as uncircumcised unless his males were circumcised: But because the profession of his faith was not full except he gave his children to God. And if when our Saviour Joyns faith and baptism together, the word *He* is to be taken, not only in a single but also a collective sence (ashath been declared) it will follow that the presenting children to God will come in as a witness of the parents faith.

Ex. 4. 24.

Ex. 12. 48.

Mark. 16.
16

And that the child is thus engaged by the Churches & Parents act is evident not only by the law of nature, which counts children in Infancy as part and members of their parents, and as having no will of their own, but parents will for them in all things, that seriously concern them, as Food, Raiment, Physick, Education, Trades, Professions: But also by the innate custom of Church-hood as in cases of vows to God, disposings in marriage, donation of lands and revenews to the use of the Church: *Jacobs* vow to give the tithe of all to Gad was a vow of his posterity in his loins: So in the observing the memorial of some signal mercies *Ezra* 9. 27. They took upon them and their seed. And all these that had understanding engaged those that had not yet understanding with them in renewing the covenant, *Nehem.* 10. 28.

John 9, 21

Gen. 21.

Ezra 9.

27. 28.

Nehem.

10. 28.

When

Mat. 28. When our Saviour not only appoints teaching
20. before baptism in order to the baptising the Nations : But also to teach the baptised Nations after baptism to observe his commands, he plainly intimates there should be an education in Gospel-Principles from Infancy, as well as in legal Principles in time of *Moses* which education doth necessarily suppose baptism as a part of it, and Introduction to it, as Circumcision was to the legal education. It is part of the nurture of the Lord which Christian Parents owe to their Children.

Mat. 9. 2. When our Saviour interprets the action of those that brought the sick of the palsy, uncovering the roof to come to him, to be an evidence of their faith: And the Action of such as brought children to him to be blessed an evidence of the
Mark. 10. faith of them that brought them, and as the chil-
13, 14, 15. drens own coming to him being so brought by them in whose power they were, and commands that such actions should not be forbidden, seeing they were suitable to his Kingdom: He doth plainly enough intimate what would be pleasing to him in the continuance of Baptism after the first plantation.

If Baptism should not be thus nationally or generationally continued, what great chasms and breaches would there be in Gods dispensation of the visible covenant. The children of believers would not be the children of the Church, and no more under their care, than Pagans and Infidels : They would be left to themselves to choose their own religion, and then how easily are they tempted to any other than the Christian, which hath the

the Cross attending on it : and how far that may be a tentation to the Parents Apostacy and dissolving the Church nigh as soon as 'tis planted, may easily be guessed : yea what a reproach it would likely be to the christian Religion when it should be said, God hath scattered and unchurched the seed of *Abraham* and taken him a new Church : but hath taken less care for its continuance than he did before ; yea than any other society in the world doth for their preservation.

But however we may be mistaken in drawing consequences, the Scripture gives us great ground to hope that God intends his Gospel shall yet be received of more Nations, and that the Jews shall be nationally converted, when the vail shall be taken off their hearts, and they grafted again into their own Olive Tree: For the Apostle says, God is able to graft them in, which is promise enough to assure us of it. For that ability is nothing else but his ancient promise to *Abraham*, which the present judgement on the Jews doth not hinder, or is not so absolute and peremptory but that he can put an end to this long captivity, and cause his promise to revive and accomplish the full of all his glorions intentions. And this is as much as he will graft them in again.

Isa. 42. 4.

2 Cor. 3. 16.

Rom. II. 23, 24.

Of the Baptism of the Holy Ghost and Fire, its Rise and continuance.

Mat. 3. 11. *Indeed I Baptise you with or in Water unto Repentance : but he that comes after me is mightier than I, whose shoes I am not worthy to bear: He shall Baptise you with or in the Holy Ghost, and with or in fire.*

The whole work and procedure of the Gospel is summarily comprehended in Baptism in Water, and Baptism in Fire. Our blessed Saviour himself is first baptised in Water and then in Fire by the descending of the Holy Ghost upon him, so fulfilling all the righteousness of the Gospel. The Apostles having been Baptised with Water, were Baptised in Fire at the time of *Pentecost*. And all the first Churches after they were baptised in Water, received the Holy Ghost by the hands and prayers of the Apostles. To signify unto us that the state of a Christian is not compleat in the Gospel-dispensation unless he be baptised in Water and in Fire : which our Saviour declares to *Nicodemus* (a man who it was very probable, was baptised in Water, and had now a great opinion that he was a compleat Disciple) saying, Except a man be born again (not only of Water) but also of the Holy Ghost he cannot enter (fully and compleatly enter) into the Kingdom of God.

The Baptism of Water unto Repentance and the Baptism of the Holy Ghost and of Fire are not properly two kinds of Baptism, but as two degrees of the same Baptism, and only distinguished as weaker and stronger Fire not opposed to Water as destructive, but as perfective of that whose foundation and ground work is laid in the weakness of Water, and is the same distinction, which the Apostle gives in other words, when he says, Godliness hath a Form and a Power, or when a man is said to consist of a body and a soul, flesh and spirit.

Baptism hath an outward Form, and is administered by *S. John*, which is but a weak Ministration: And it hath an inward power for the completing a Christian state ministered only by Christ himself, who *S. John* says is stronger than he.

Baptism with water implies the beginning state of a Christian, and of a Church: Baptism with fire the compleat state. Baptism with Water affords the materials of the visible Church: Baptism with fire the inward Form, and is as the soul to the body.

As the natural body of *Adam* was first formed of Earth in all its parts, and then enlivened and strengthened by a Breath from God: So the mystical body of Christ is formed of this spiritual water, and put into all its lively motions by a Breath of fire from Christ himself.

As in *Solomons Temple* there was the sacrifice
and

and the fire from Heaven to burn in the sacrifice to make it acceptable : So in the spiritual and visible Temple built by our greater than *Solomon*, there's the water whereby persons of all nations are offered to God, and the fire from Heaven to burn in this sacrifice, which whilst it is kept burning in the Church, and not changed nor extinguisht makes themselves and their services a sweet Saviour unto God.

Baptism with water proceeded from two fountains. First from *John* under whose Ministry it was whilst the word of the Gospel was the Kingdom of Heaven is at hand. But after the Kingdom of Heaven was come at Christs resurrection, it flows forth from himself which he ordains to be used with a *new and enlarged object* of faith, whence it was cald Baptism into the name of the Lord Jesus, who was now to be confessed to be risen and ascended to the Fathers right hand : And upon a *new enlarged subject* of all Nations : And to a *new enlarged end*, That all Nations might be capable of the gift of the Holy Ghost, which they could not be unless they received Christ as ascended into heaven : For the giving of the Holy Ghost being the greatest and most famous miracle that Christ ever did, it required a Faith to make us capable to receive it.

Therefore, *Baptism with water since Christs ascension may receive this description* : Baptism with water, or the outward form of Baptism is an Ordinance of Christ whereby by the Ministry of men, in the use of water, persons and families

milies of any Nation under Heaven, receiving Jesus Christ risen and ascended by an open and solemn profession are received into Christ, as members of his visible body, and made thereby capable of the blessing of the Holy Ghost or Baptism in fire, in *Acts* 19. 1, 2, 3, 4, 5. S. Paul finds certain Disciples, and enquires whether they had received the Holy Ghost since they believed. They answer they had not so much as heard there was an Holy Ghost: He said unto them, unto what then were ye baptised? they said unto *Johns* Baptism, &c. Here these things are observable.

Act. 19.
1, 2, 3, 4, 5

1. That the calling them Disciples, supposed them baptised with water.

2. That after our Saviours ascension, the Holy Ghost was usually given to compleat the work begun in Baptism with water.

3. That *Johns* Baptism did not make persons capable of the Holy Ghost, because it extended not to the belief of Christ glorified, which must necessarily go before receiving the Holy Ghost promised.

4. That Baptism with water into the name of the Lord Jesus, or into the name of the Holy Ghost proceeding from the Father and the Son, and now manifested since Christs ascending into Heaven, did ordinarily precede the Baptism of the Holy Ghost and Fire.

Baptism with the Holy Ghost and Fire doth signify a work or dispensation peculiar to Christ himself, the Shepherd and Bishop of Souls: and it contains two things especially:

H

First

First the power of Regeneration in all that truly believe in Christ risen from the dead.

Secondly ministerial gifts given to men for promoting that power of Regeneration.

Joh. 3. 5.
Joh. 2. 13. 1. *The power of Regeneration is signified by the Spirit, John 3. 5, 10. or being born of God, John*

2. 13. The outward formal and ministerial work is called a being born of water. The ministerial birth by water in Baptism is teaching, and exhortations to newness of life by word and sign, water and washing, confessions, promises, obligations prayers and thanksgivings, &c. The power of this birth is the blessing of Christ on the ministerial dispensation, which blessing is a breathing from himself on the soul, which is like fire, that kindles and sheds the true love of God into the heart, whereby the mind is enlightned to see the riches of the grace of God in Christ and the purpose fixt to cleave to the Lord and the heart stablisht against all tentations being now sealed, with this powerful work of Christs own spirit: This is called by *Peter*, The answer of a good conscience toward God.

This stablishing work is promised, or rather prophesied of, to be given to the sincere believer,

Jer. 31. 33.
32. 40.

Jer. 31. 33. I will put my law in their inward parts and write it in their hearts, and *Jer. 32. 40.* I will put my fear in their hearts, that they shall not depart from me. And the Apostle *S. Paul*

Rom. 5. 5.

says, *Rom. 5. 5.* The love of God is shed abroad in our hearts by (this Baptism of) the Holy Ghost, which is given to us (sincere believers)

And

And declares this in the eight Chapter of the Epistle to the *Romans* under the notion of the Law of the Spirit of Life, and the Spirit of Adoption; and calls this power of Regeneration, the stablishing and sealing spirit, 2 *Cor.* 1. 21, 22. 1 *Pet.* 21, 22. 8.2, 15. 2 *Cor.* 2. 21, 22. 5. 10.

2. *The Baptism of the Holy Ghost and Fire signifies the giving ministerial gifts, to some for the benefit of all, which was the fruit of that solemn Baptism in Fire in the day of Pentecost.*

These gifts are sometime described by names of office, Apostles, Prophets, Evangelists, Pastors, Teachers: sometime by the manifestation of the Spirit, 1 *Cor.* 12. as a word of Wisdom, a word of Knowledg, Faith, gift of Healing, working of Miracles, Prophecy, discerning of Spirits, Tongues, interpretation of Tongues. 1 *Cor.* 12. 7.

But the ministerial Spirit in the Baptism of the Holy Ghost and Fire is compendiously set forth by *Prophecy*, which doth not only signifie prediction, but that which is set forth by a word of wisdom, and a word of knowledg, and knowledg-utterance, 1 *Cor.* 1. 5. And to speak a word in season: intended by the Apostle when he says we know in part, and prophecy in part: which he calls the chief gift, 1 *Cor.* 14. 1. And all other gifts are in a subserviency to it, This gift was specially signified by the Fire in the day of *Pentecost* appearing in form of a tongue. 1 *Cor.* 1. 5. *Isa.* 50. 4. 1 *Cor.* 13. 9. 14. 1. *Acts* 2.

Act. 2.

For the Ministerial Spirit of Prophecy, is,

1. In the use of the tongue: A word of wisdom and knowledge in season.

2. 'Tis a fiery tongue, because the true Ministerial spirit, carries with it zeal for God and fervent love to mankind. And also because it is a mean to kindle a fire of love in the hearts of men that shall go from heart to heart.

3. 'Tis a fiery cloven tongue, because the knowledge of divers tongues did accompany this gift, that all Nations might understand by prophecy the wondrous works of God.

By this Baptism of gifts a prophetic Ministry was establish'd in the Gospel-Church in stead of

Isa. 66. 21.

Joh. 20. 22

Act. 20. 28

1 Joh. 4. 1.

1 Cor. 12.

13.

the Priestly, as it is written, I will take of them for Priests and Levites: whence *the Ministry and Doctrine is frequently denoted in the New Testament by the Spirit.* As, Receive the Holy Ghost, that is, the Gospel Ministry. The Holy Ghost hath made you overseers, believe not every spirit, &c. By one spirit we are all baptised into one body, that is by one Prophetic Ministry teaching one and the same doctrine of Faith.

2 Cor. 3.

13, 18.

The excellency of this Gospel-prophecying Ministry is with much divine eloquence set forth by *S. Paul*, who much delighted to magnifie his Office, in 2 Cor. 3. 13, and 18. He compares the Apostolical Ministry with *Moses* as equal in revelations, but far superior in the glory and efficacy of their Ministration. They were equal in this that the mystery of Christ was as fully revealed to them by the baptism of the Spirit, as it was to *Moses* in the Mount, when God spake face to face to him

him, and they as much transformed by it as he was, when his face shone in the eyes of the people. But herein the glory and power of the Apostolical Ministry far exceeds *Moses*. For *Moses* shining face, being covered with a vail, did not cause any shining in others that look'd upon it, the spirit of Regeneration and Adoption was not conveyed in that Ministry. But in the Apostolical Ministry the face of Christ being openly shewed, it becomes a transforming Ministry from Glory in the speaker, to Glory in the hearer.

The Baptism of the Holy Ghost and Fire may be considered in the fountain, and in the stream of it. The fountain was when the Apostles were endued with power from on high by immediate inspiration on the day of *Pentecost*. The stream was the conveying of this Ministerial Spirit by the Apostles hands to the first Churches. And the conveying it from the first to the second and successive Churches in a Ministerial education, as the ordinary way of the continuance thereof. By this immediate inspiration on the Apostles, they were enabled to call to mind things past, became sound in the Faith, helped to understand things to come, had a fervent spirit of love, an undaunted courage against oppositions, a ready utterance of their minds in any language, and were so *infallible* that their dictates were the rule according to the Analogy whereof all other teachers were to be guided, or else to be accounted lying spirits as *S. John* saith, *We are of God; He that knoweth God heareth us. He that is not of God, heareth not us. Hereby know we the Spirit of Truth, and the spirit of Error.* Lu. 24. 47. 1 Joh. 4. 6.

So that their writings were their prophecyings to the ages to come, and Epistles written to all succeeding Churches, whereby the truth is carried as a stream continued from the fountain, and is as the river which flowed from the Rock, which *Moses* smote and followed them in the wilderness. So this infallible spirit flowes into the Church and whilst she is guided by it, she also is infallibly lead in all saving truth.

If there had not been such a Baptism of the spirit immediately flowing from Christ on his ascending into Heaven, it could not have been known in after ages what was the faith first given to the Saints. For Satan the God of this world, who is full of all subtilty and mischief, and hath always endeavoured to mar the work of Christ, when he saw he could not hinder the work of Christ, Baptises the world with a false spirit of Prophecie, sets up many *Jannes* and *Jambres*, and so fills them with a spirit of Prophecie, that many seem the Apostles of Christ, Angels of light, who were but deceitful workers, and false Prophets, whose spirits and doctrine must have a rule to be tried by. Thus he assaulted Christ himself after he was baptised with the spirit by a false propheticall spirit, and the Apostles also and the first planted Churches, and so in all following ages.

That the ordinary way of continuing this propheticall spirit in the Church is a Ministerial education, or by Propheticall Schools, will appear.

1. By the Prophecies of the spirits continuance,
 Isa. 44. 3, 4. I will pour my spirit on thy seed
 and

and my blessing on thy off-spring, and they shall spring up as among the grafs, and as Willows by the water-courses. This is a promise to the Church that God will give his spirit in a way of education.

Isa. 59. 20. *This is my Covenant, my spirit that is on thee, (which was a Prophetical spirit) shall not depart out of the mouth, nor out of the mouth of thy seed, nor seeds seed for ever.* As there is a seed of the Church in visible professors: So there is a seed of the Prophets in the sons of the Prophets, whom the Father of Prophets doth as it were beget to God for his more peculiar service, whom God hath promised to baptise with his spirit in a godly education.

2. By the way of God for the Spirit of Prophecie in the old Testament: There was a more immediate Baptism of the Spirit on the seventy Elders: But this was continued in Schools of the Prophets, wherein some ancient experienced Prophet was a spiritual Father, and the Scholars as his sons. Such were *Samuel, Elias, Elisha, &c.*
 1 *Sam.* 19. 20. 2 *Kin.* 2. 5, 7, 15. *Amos* 7. 14.

3. By our Saviours own practice, who laid the foundation of the Evangelical Church in a Prophetical School, whereof he himself was the Master, *John* 13. 13. *Ye call me Master and Lord, and ye say well, for so I am:* Which School was the Mother and Nurse of the Gospel Ministry, and all succeeding Churches and believers. As the *Ezek.* 47. 9. 10.
 H 4 River

Rev. 22. 1. River of Water of Life proceeding from the Throne, watering the trees on the sides of the River and running down into the common Ocean, so that good fish are caught by the Anglers.

4. By the practice of the Apostles, who did associate to themselves divers assistants in the Ministry, who were in that respect as brethren to them, but as being under their instruction and government were as their sons: such were *Timothy, Titus, Sosthenes, Gaius, Marcus, Aristarchus, &c.* who were to *S. Paul*, as sons of the Prophets to *Samuel* and *Elias*: And in many if not all the Churches of the first Plantation did settle Prophetical Schools, for the exercising, ordering and improving the gifts received by the prayers and hands of the Apostles, as appears by *1 Cor. 14.* and *1 Thes. 5. 19, 20.* as a Seminary for propagating the Gospel by a Prophetical Ministry.

Gal. 4. 2.
2 Tim. 2.
1.

5. By *S. Pauls* command to *Timothy*, in reference to future Churches, *2 Tim. 2. 2.* The things which thou hast heard of me among many witnesses; the same commit thou to faithful men who shall be able to teach others also. And thus the spirit of Prophecy will be continued in *S. Pauls* seed and his seeds seed for ever.

This spirit of Prophecy is a sign of Christs special love and presence and the Adoption of a Church, *Rev. 19. 10.* The testimony of Jesus is the spirit of Prophecy, *1 Cor. 1, 5, 6, 7. Eph. 2. 13.* The *Ephesians* after they heard they believed, and after they believed they were sealed in

in their Church-hood by the spirit of promise.

This, very like refers to the story *Act. 19. 1.* *Acts. 19. 1.*

Where the twelve Disciples at *Ephesus* are said to believe, when they were Baptised into the name of the Lord Jesus, and then received the Baptism of the Holy Ghost, and this was the beginning of the Church of *Ephesus*.

This is one of the three standing witnesses to evidence to the world, that the *Messias* is come in the flesh. For St. *John* saies, There are three that bear witness on earth, the Spirit the Water and Blood, and these three agree in one. Namely to prove that Christ is come in the flesh. For this spirit is a certain evidence, that Christ hath made an Atonement, is gone up in Triumph as Conqueror.

John. 5. 8.

Eph. 4. 8.

Tis by means of this spirit, That the true Ministry or true Church or both, is called a pillar, and ground of the truth, and the true Ministry is as a living Oracle.

Tim. 3. 15.

1 pet. 4. 11
A8. 7. 38.

It is by this spirit that life is preserved in the Church in evil times, if this salt have not lost its favour : And when this fire seems raked up in the ashes, this is that that revives and keeps, that the gates of Hell prevail not against the Church.

Happy is that people that have this Testimony of Jesus among them : Happy are they that have an eare to hear what this spirit says unto the Churches.

Churches. And thrice happy they that do not falsifie, nor grieve, nor Quench this spirit.

1 Pet. 3. 21. *The like figure whereunto, or Antitype, Baptism doth now save us: Not the putting away the filth of the flesh but the Answer of a good Conscience toward God by the Resurrection of Jesus Christ.*

For the Conclusion of this Baptifmal history, there remains only to observe the correspondency of Christian Baptifm, the Antitype with the other typical Baptifms: Which appears in *the manner and the end.*

These four things in the manner of Noahs Baptifm may be observed to be declared touching the Christian Baptifm, in Mat. 28. 19, 20.

1. Here is a fpecial, or new word of faith to be believed in order to Christian Baptifm: Namely that Chrift is rifen, and hath done the will of the Father, which the stubborn Jews rejected: But they that embraced this truth were tried and eminent believers, as *Noah* and *Abraham* were, and fo fit for the fundamentals of this new Church.

2. Here is a word of command for fuch Believers and all their's of all Nations to go into the Ark and be Baptifed, that they may be faved.

3. Here is a tranfaction of a Covenant by water.

ter. For it is manifest that water was used after Christs ascending into Heaven, *Acts*. 8. 26. See here is water, *Acts* 10. 47. Can any forbid water, *Acts* 22. 16. Wash away thy sins in calling on the Name of the Lord. And it was used with Instructions, professions engagements, prayers and personal applications as a seal of all, wherein are many teaching and promising signs on Gods part, and professing and obliging signs on our part.

By the washing and plunging in water is taught, 2 Cor. 5.
That he that is in Christ must be a new Creature. 17.
The filth of the old *Adam* must be washt away, Rom. 6. 4.
dead and buried, and the holiness of the new and Col. 3. 9.
second *Adam* must be put on as a new garment,
and the Baptised be as one risen from the
dead

By the application of water, God doth as it Ezech. 3. 6
were promise and assure the Baptised, that if he 25, 26.
will be teachable and tractable to the means that If. 44. 3. 4.
he shall afford him, he will pour a measure of his Heb. 11.
grace and spirit upon him, that shall work that in 28.
him, which he requires of him and be an Inward Gal. 4. 5. 6
pledge and seal of his Adoption, and that he will
wash away the guilt of former sins *Act*. 22.
16.

By the persons (or Churches, or guardians under whose power the Baptised is) profession of the true faith as it is now compleated since Christs resurrection, and submitting to the plunging and washing with water, Baptism becomes a professing and obliging sign on the part of the
Baptised

Baptised, to continue in the faith and to submit to the means of grace, and wait for a further portion of the spirit in ways of holy obedience.

So that water in Baptism is a means, which Christ hath chosen and ordained to transact a covenant twixt God and all the Gospel Churches, whereby the persons Baptised, are separated from the world, dedicated to God, taken into a saved state, under great hopes and possibilities of eternal glory, and salvation, and a portion in the resurrection of the just.

4. Here is a teaching after Baptism. Such a teaching as implies a great change for the better, both in the things to be taught and the teachers themselves, from what they were under the former dispensation.

As after the Baptism of *Noah*, there was a more full Revelation of the mind of God, for reforming the exorbitances of mankind, before the flood: And after the Baptism in the red sea, a more large and full manifestation thereof by a new edition of laws in mount *Sinai*, for reforming the corruptions crept in among the seed of *Abraham*: So now the Gentiles were to be adopted into the stock of *Abraham*, and the natural branches to be cut off by an eminent Judgment, it pleased the supream Head and Governour of his Church to bring forth his laws in a third and new edition, and lead his Church to the highest pitch of reformation until his second coming.

Heb. 9, 10.

It was not our Lords design to destroy or alter the old standing way of Salvation by the gracious Covenant, nor the old standing rule of righteousness and equity: but so to order and alter things that the end of the gracious covenant and rule of righteousness might the better be fulfilled and accomplished.

Our blessed Saviour being Anointed, and sealed to this work by a voice from Heaven, *Mat.* 3. 17. *This is my beloved Son, hear him*, did both in his life time, and after his Resurrection declare to his Apostles, all those explications and alterations of the former Doctrine, Laws, and Government of the Church, which he saw needful. And after his Ascending into Heaven did bring all things to their remembrance with clearness, and evidence. And to *S. Paul*, who was not conversant with him in his life time, nor a witness of his Resurrection. He revealed all things by divine vision, as a singular privilege.

Act. 1. 3.
Lu. 24. 45.
Joh. 15. 15
 26.
Gal 15. 16
 2 *Cor.* 12.
 4.
Act. 26. 16
 1 *Cor.* 9. 1.

Therefore to understand what Christ hath altered, or abrogated, and what he hath commanded to be observed, we must have recourse to the records of the story of Christ himself and of the Preachings, Actings and Writings of the Apostles to the first planted Churches, who received of the Lord what they delivered to them, which records together with a spirit of Prophecy for understanding of them, have been by a gracious and wonderful providence preserved, and by a faithful tradition of a godly remnant in all ages, derived down to us, through all the opposition and

cor-

corruption of intermediate times, as the Book of the Law, was to the Church of the Jews: And besides what is there required nothing ought to be imposed as necessary to the spiritual state of a Christian.

In particular among other things, it appears it was the mind of Christ.

As to Ceremonials. That whatsoever in the Mo-
saical government did hinder the Communion, or
was a partition-wall twixt Jew and Gentile should
have an end. Also whatsoever did signifie that
Christ was not come in the flesh, was not dead
(whereby an atonement was made for sin) nor
risen again (whereby the spirit was given to the
Gentiles) all such things should cease, and be
altered into some other Ordinances, that may hold
forth Christ exhibited. To which end he ordain-
ed that the Spirit, the Water and the Blood; or
in common phrase, The preaching the Word of
the Gospel, and use of both the Sacraments
should be standing Ordinances or witnesses, that
Christ was come in the flesh. Because all those
three in the right ministrations of them, have a di-
rect tendency to the death and resurrection of
our Lord Jesus. But Circumcision and the Pass-
over, and the Priestly Ministry pertaining there-
to, as signifying the *Messias* was not yet come,
must now cease.

As to Morals. That the righteousness of the
Moral Law should be observed in the most spi-
ritual manner by all Christs Disciples, Faith and
Love being the sum of the Moral Law under the
Gospel.

Rom. 8. 4.

2 Tim. 1.

13.

Gospel-dispensation ; For our love to God is now specially manifest in receiving Christ whom he hath sent, in worshipping the Father by the Son, having Communion with the Father and the Son, having one God and one Mediator, Jesus Christ, whom he hath sent. And observing those ways and outward means of communion with the Father and the Son, which the Son hath dictated to his Church since the taking away of the old Ceremonies, and that in such a manner, method and order, that the Name of God in Divine Worship be not taken in vain.

Joh.4.24.
6. 28, 29.
1 Joh.1.3.
1 Joh.5.21
1 Tim.2.c.
1 Cor. 14.
26, 40.
1 Pet.4.
11.

And the duty of love to man, Christ hath exalted to an higher pitch than before, not only to love our neighbours as our selves, but to love our enemies, yea to love one another as he hath loved us and given himself for us. So that love having a new motive, a new example and a pressing command from Christ himself, seems as it were a new Commandment. Thus the Law of Faith as a demonstration of our entire love to God, and the way of his true worship ; and the law of love to man are the Morals of the Gospel, whereby it appears that Christ came not to destroy the Law but to fulfil it, and that Faith makes not the Law void but establisheth it.

Joh.13.
34.
1 Joh. 2.
7, 8.
Mat.5.17.
Rom.3.31.

As to Judicials. That Laws with Penalties for restraining the overflowing of mans sin, and correcting the disobedient for the benefit of humane Society should be constituted among the nations, as agreeable and not contradictory to the Gospel, which is asserted by S. Paul, 1 Tim. 1. 8, 9, 10, 11.

As

As to the Church-estate of the Jews consisting in this, That God was their God, and the God of their seed in their generations keeping covenant. There's no command of Christ that it should be altered or abrogated upon their receiving of him: For this way of Churchhood was inherent in the gracious standing covenant from the beginning. And the Jews that did believe were not by Faith first cast out of the Covenant, & then received into a new, by Baptism; but Baptism continued them in the gracious Covenant, under a new dispensation, from whence the unbelieving Jews were indeed cut off. Their rejecting of Christ being an high breach of the Covenant of Church-hood. And therefore the Gentiles who believe, do not come in on a new Church-estate, but are grafted into that Church-estate from whence the unbelieving Jews are cut off, and are Profelyted into *Abrahams* Covenant, they and their seed being now the children of *Abraham*: And so God is not the God of the Jews only, but of the Gentiles also, *Rom. 3. 19, 20.*

Act. 2. 37, 38.
Rom. 11. 17, 19.
Eph. 3. 6.
Rom. 3. 19, 20.

As there is a Correspondency in the manner, so likewise in the end.

The end of Baptism is to save. Baptism is a means of salvation in all the three editions of it. By it *Noah* and his family was saved from drowning in the flood. By it *Moses* and the *Israelites* were saved from perishing in the Red-sea by pursuit of *Pharaoh*. By it the Jews that did believe in the *Messias* were saved, with their families from the Judgement of dischurching, which was executed

ted as a flood of vengeance on the body of the nation : And the believing Gentiles with their families were by Baptism saved from the Judgment that lay upon their forefathers, of being out of the Church of God, and made capable of being saved from the wrath to come.

Baptism saves, in respect of the outward form and ministerial work. It saves with a temporary salvation. As the ministry is said to save, because of the means and possibilities. But in respect of the power and internal efficacy when the fire is added to the water. It saves with an undoubted certainty of Eternal salvation. 1 Tim. 4. 16.

Baptism saves us, in a particular and personal way (If we be adult and grown up in the Baptismal education) by the answer of a good Conscience toward God and conformity to Christs death and Resurrection : But if Infants and in Minority, then in a general way of Gods Covenant with the faithful and their seed, whereby God is pleased to call himself our God. For God is not the God of the dead but of the living, and all such live unto him, there being no bar supposed to the contrary.

How Baptism saves us is declared by *S. Paul*,
Rom. 6. 14. *Ye are not under the Law,*
but under Grace.

That this is spoken to the believing *Romans* in respect of their Baptism, which had been administered to them and their respective households, is
I evi-

evident from the Context from the beginning of the Chapter : And it is as evident from hence,

1. That there is a Law of Works, and a Law of Grace.

2. That Salvation is not by the Law of Works, but by the Law of Grace.

3. That Baptism translates us from under the Law of Works to be under the Law of Grace.

The Law of Works to *Adam* made perfect personal continued obedience, the only condition of Life : But so did not the called, The Law of Works to the *Israelites*; but it imposed on them a task of many outward Works; which it gave them not strength to keep, and which became their burden.

But in General, *The Law of Works* is any Law of God to man, as his creature, enjoying him operous strict obedience, in the power of meer natural ability, under a reward, or penalty.

This may be considered in the $\left. \begin{array}{l} \text{Obligation} \\ \text{Dispensation.} \end{array} \right\}$

In the Obligation. 'Tis a work to be done by the *utmost abilities* of a creature at the command of the Creator, and so is a Law, and a Law of works.

In the dispensation to fallen man. 'Tis called the Law of Sin and Death. Of Sin, because it draws forth the sinning disposition of our natures and exasperates it. Of Death, because it lays a curse

curse and condemnation, for that opposition of our nature.

The Law of Grace comprehends three Laws

}	The Law of the Mediator.
	The Law of Faith.
	The Law of the Spirit.

The Law of the Mediator, is that Law which Christ the second *Adam* is bound to fulfil, or the doing the will of God for the salvation of man in the nature of man, *Heb.* 10. 5, 6, 7, 8, 9, 10. *Pf.* 40. 7, 8. *John* 6. 38, 39, 40. The performance of all this did merit our grace and salvation. *Heb.* 10. 5. to 11. *Pf.* 40. 7, 8. *Joh.* 6. 38, 39, 40.

The Law of Faith is, Whosoever believes shall not perish, but have eternal life, *John* 3. 16. This is the Law of our Justification and Adoption, *Rom.* 3. 23, 24, 25. *Joh.* 3. 16. *Rom.* 3. 23, 24, 25.

The Law of the Spirit is, The gift of the Spirit it self. He that believes and comes to Christ shall have a *new heart and a new spirit given him*, to enable him to yield obedience to the commands of God, willingly and cheerfully, and to assure him of the reward of the eternal inheritance which is called a Law within him figuratively, *Rom.* 8. 2, 15, 16, 17. *Rom.* 8. 2, 15, 16, 17.

This is the Law that is the principle of our Sanctification, Adoption, and Glorification.

Grace is considered as it is

}	Prepared.
	Dispensed.

It is prepared by the Law of the Mediator, performed by him. *It is dispensed* by the Law of Faith, and the Law of the Spirit. By fulfilling the Law of the Mediator, a way of salvation is obtained for mankind, or the kind of man as distinguished from Angels, for man in general, and every man in particular to be applied and communicated on fulfilling the Law of Faith.

In respect of the *Law of the Mediator*, and the salvation prepared thereby for mankind, and the Law of Faith as obligatory, all men may be said to be under the *Law of Grace*, which amounts to no more than a *Salvability*, whilst they are yet under the actual dispensation of the Law of Works; That is, they are under the curse of the Law, till they are pardoned by the Law of Grace upon their repenting and believing; but yet they are under the Law of Grace, as meerly obliging them and offering mercy.

But none are consenting subjects, and so under the dispensation or reward of the Law of Grace, but such as are accounted Believers and Receivers of Christ as his Disciples. For such as believe and act toward Christ, to them is the dispensation of Justification, Sanctification, and Adoption: For the Law of Faith and the Law of the Spirit implies mutual engagements, actions and transactings twixt God, Christ, and the Soul of a believer.

Now Baptism is a divine Ceremony belonging to the Law of Grace, and signifies not only that a person is under the preparations or obligations of the Law of Grace, but also under the dispensations of it, having right to the benefits; for as much as Baptism is an open profession of receiving Christ, and submitting to him, and the water and fire of his Spirit. *Thus Baptism saves us*, namely from the dispensations of the Law of Works which would not condemn us.

From this whole History we may collect a *three-fold Character*.

First, here is the Character of the true Ancient, Catholick, and Apostolick Religion, epitomised by S. Paul under seven heads. Eph, 4. 4.
5, 6.

1. One God, and Father of all who is above all, and in us all.

2. One Lord, the seed of the woman, the second *Adam*, the man Christ Jesus, by whom, and for whom are all things, the Mediator twixt God and man, the reconciler of all things, the head and Lawgiver of the Church, and Bishop of souls.

3. One Faith, receiving the promised seed with subjection to his Laws, denying confidence in the first *Adam*. This hath been the nature of Faith more implicitly or explicitly from the beginning.

4. One Baptism, which under all the three editions thereof hath signified a profession and engagement to one God, one Mediator, and one Faith.

5. One Spirit, proceeding from the Father and the Son, forming a Ministry for teaching the baptised, and fitting them to enjoy Communion with the Father and the Son, and to love one another.

6. One Body, whereof all the Baptised are professed members, and whereto they are completely united by that one Spirit.

7. One hope of their calling, namely Resurrection of the body and eternal Life, sometime more darkly, sometime more clearly revealed and promised.

Secondly, Here is the Character of the proper work of the Minister and Messenger of Christ.

1. To engage all he can to be Christs Disciples, by transacting a Covenant with them for him by water.
2. To teach the Baptised all the Commands of Christ and the observance of them.
3. To kindle a fire in their bosoms by pressing exhortations to the power of Regeneration, from the consideration of their profession and engagement in Baptism with water, as the Apostle *S. Paul* oft, Reckon your selves dead to sin and alive to God, yield your selves to God as those

those that are alive from the dead. Such were some of you, but ye are washed, &c. He that is baptised into Christ hath put on Christ. Walk not as other Gentiles, ye have not so learned Christ, ye are dead, ye are risen with Christ, therefore mortifie your earthly members, ye have put off the old man with his lusts, therefore lie not one to another. We are made partaker of Christ if we hold the beginning of our confidence stedfast unto the end. And *Peter* also when he exhorts, As new born babes desire the sincere milk of the Word. And declares that the salvation in Baptism is not from the washing of water but the answer of a good conscience. And that, that Christian, that is not diligent to add to his Faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity, &c. hath forgotten that he was purged from his old sins. All which argumentations are taken from the form to the power, from the profession to the practice, from the water to the fire in Baptism.

Rom. 6. 13

1 Cor. 6.

11.

Gal. 3. 27.

Eph 4. 17,

20.

Col. 3. 1,

3, 5, 9.

Heb. 3. 14.

1 Pet. 2, 1,

3, 21.

2 Pet. 1. 9.

Thirdly, Here is the Character of a sound Christian, a Disciple indeed. He is such an one as being moved with fear and reverence enters into the Ark for the saving himself and his household, *Heb. 11. 7.* One that is willing to be instructed, and desires to understand his Baptismal engagement. One that contents not himself with the washing with water, or external form, but labours for the answer of a good conscience before God.

Heb. 11. 7.

And though there are many *Cains, Chams, Ismaels,* and *Judasses* that are wash'd with water, who look at the water in opposition to the fire, and endeavour to quench the power of Godliness; yet he holds on his way, and looks at the water as weak and imperfect without the fire, and is not ashamed nor discouraged.

He is one that tries all controversies by his Baptismal Faith, and all engagements by his Baptismal Covenant.

He is one that loves the Ministry that teaches the commands of Christ, and watches over him to help him to observe them.

He is one that takes comfort in the promise of Christ (*He that believes and is baptised shall be saved*) to the assurance of Eternal salvation. Because he can reason thus :

He that believes and is Baptised, or Born again, not only of water but of the spirit of holiness; not only by washing of water but also by the answer of a good conscience before God, shall be certainly and eternally saved.

I believe and am baptised not only with water, but also with the spirit of holiness, which I find by the answering of my conscience before God, being able to appeal to God who knows the heart touching my truth and sincerity. Therefore I shall certainly and eternally be saved.

O that men would praise the Lord for his goodness, and for his wonderful works to the children of men, Psal. 107. 8.

F I N I S.

There is an Appendix to this History under the Title of Baptismus Redivivus, wherein the Commission of Christ to Preach, and Baptise, is more at large declared and explained, and several ways improved.

... for his ...
... for his ...
... 1711. 107. 8.

F I N I S

There is an Appendix to this History under
the Title of *Regium Archivum*
wherein the Commission of Christ to
Moses, and Baptise, is more at large de-
scribed and explained, and several
things more.

Baptismus Redivivus,
OR THE
COMMISSION
OF OUR BLESSED
SAVIOUR

To Preach and Baptize, declared.

AND

An Assay to give the sence thereof, by Analytical
Exposition, Paraphrase and Inferences,
Intended as an Appendix to the
History of Baptism.

By *Eusebius Philadelphus.*

John St. Nicholas

Mat. 24. 15. *Let him that Readeth, Consider.*

1 Cor. 13. 9, 10. *We know in part, and prophesie in part : When that that is perfect is come, then that that is in part shall be done away.*

London, Printed for *S. Lee* near Popes-Head-Alley in *Lumbard-Street*, and *D. Major* at the Flying-Horse in *Fleet-street*, 1678.

THE
OF
1821

SAVINGS

OF
THE

OF THE

OF THE

OF THE

OF THE

OF THE

A N
A D D R E S S
T O T H E
R E A D E R.

Courteous Reader,

BE pleased to take notice in the first place, That the Reason of the Title Baptismus Redivivus is from the earnest desire to revive on all Christians the sence of their Baptismal Covenant: Secondly that this discourse is not a narrow Text enlarged, but a large Text contracted with endeavour to reduce many Truths to their proper seat which in
Reading

Reading may not so easily be discerned by a galloping Eye as by one that goes but a foot pace: Thirdly, That these Meditations were not calculated for those that lie under the highest Elevations of the Artick and Antartick Poles, but for such only as live in view of the *Æ*quator. The design is not to widen differences, but to close the breaches. If Christians would embrace one another in things clearly contained in Christs commission and bear one with another in things for which he hath not clearly given his Commission, the Sun would no longer go down upon their wrath, which

which is so parching and un-
fruitful, and would soon Arise
with healing dews and refresh-
ing Gleams of light and love
to an happy Day. For the pro-
moting of which design, This is
an Assay, and but an Assay,
hoping that some more able
Pen will more thoroughly beat
out the precious Wheat bound
up in this Sheaff, which being
scattered with an even hand,
may by the Blessing of God
bring forth the Harvest of
that happy day whichevery one
that loves the Lord Jesus in
sincerity, breathes after, and
longs for. Amen. J. S^t. N.

THE



T H E
 C O M M I S S I O N
 O F O U R
 B L E S S E D
 S A V I O U R

To Preach and Baptise,

Declared and Explained.

THe scope and end of the coming of our Blessed Saviour into the World; was to do the will of his Father about the Reconciliation, and Salvation of Man. Which *Will* he was to perform first on Earth, then in Heaven: On Earth, He was first to do the *Work* of Reconciliation in his own Person, assuming the nature of man, sanctifying it; and offering it an unspotted sacrifice to God: Then he was to send forth a *Ministry of Reconciliation* to persuade the lost sons of *Adams* to be reconciled to God, and accept of terms of mercy. The Will of the Father was to be done in Heaven by sending the Spirit promised from the Fathers

right Hand to govern his Church, and to make Intercession by his continual appearance in his Fathers presence.

John 17.
4.

The *Work* of Reconciliation was finish'd in his death. The *Ministry of Reconciliation* began after his Resurrection. And in that space of time during His abode upon Earth before His Ascending to His Fathers right Hand, He spake to his Disciples touching the Kingdom of God: The Word was not now, as it was before His sufferings, *The Kingdom of Heaven is at hand*. But that it *was now come*, and the Door now to be opened for all Nations to enter in: Neither was the Word that the triumphant Kingdom of Christ was come, namely that state of His Kingdom wherein he should restore the Kingdom to *Israel*, the Times, and Seasons, and the Mystery whereof, the Father thought fit not yet to reveal to His Church, only that there should be such a Day of refreshing in due time. But the Word was, that *the Kingdom of Christs patience was come*, namely, his Militant, Spiritual and Ministerial Kingdom for the gathering the first fruits of Jews and Gentiles in order to a fulness of both: For which end he Ordained the eleven Disciples, a representative Body of a Ministry to be continued in them, and such as were represented by them till Christs coming to make any other alterations in his Church.

Touching which Ministry the Scripture declares the Commission and Power given. And the execution of that Commission.

The story of the execution of this Commission begins after Christs Ascension with the giving of the

the Holy Ghost, who carried on the work in gathering the first Churches, the story whereof we have in the Acts and Epistles of the Apostles. And it is by the same power of the Holy Ghost that the same Church hath been propagated, and preserved in the true Faith in all succeeding ages.

The story of the Commission is that which is here chiefly intended to be considered, as it is related by all four Evangelists.

In the History of Christs Resurrection it appears, that this was the great thing our Saviour minded as his proper work, and most upon his heart, in that juncture of time before his Ascending into Heaven, namely, The settling a Ministry of Reconciliation : And therefore in all his remarkable appearances to his Disciples, when many of them were together, he was ever speaking of it : And all the Evangelists do record something of it, and therefore it may be expedient to set down what every Evangelist says, and gather the substance of Christs Commission from them all. And then consider the sense of the words in a brief Analysis and literal Exposition. And sum up all in a brief Paraphrase, with Inferences from the whole.

St. *John* and St. *Luke*'s relation are first in time : They both relate what our Saviour said of this matter, (called the Kingdom of God, *Acts* 1. 3.) In the evening of the first day of his Resurrection, when he shewed them his hands and his side, only *Thomas* being absent.

The relation of St. *Matthew* relates to a time, when they all met in a Mountain of *Galilee* by

Christs appointment after the first day of his Resurrection: And 'tis very probable that St. *Marks* relation is an Abridgement of S. *Matthew*, or of the substance of the whole, not relating to any particular time.

And St. *John* doth further relate that our Saviour said somthing to *Peter*, and about six more, at the Sea of *Tiberias* after dinner, touching the Ministerial charge.

The several Relations follow.

S. *John* 20. 21, 22, 23.

Then said Jesus to them again, Peace be to you: As my Father sent me, even so send I you: And when he had said this he breathed on them, and saith unto them, Receive the Holy Ghost: Whose soever sins ye remit, they are remitted unto them: and whose soever sins ye retain, they are retained.

S. *Luke* 24. 46, 47.

And he said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day. And that Repentance and Remission of sins should be preached in his Name among all Nations, beginning at Jerusalem: And ye are witnesses of these things. And behold, I send the promise of my Father upon you.

S. *Mark* 16. 15, 16.

And he said unto them: Go ye into all the World, and Preach the Gospel to every Creature: He that believeth and is Baptised shall be saved: But he that believeth not shall be damned.

St. Mat-

St. Matthew 28. 18, 19, 20.

And Jesus came and spake unto them, saying, All power is given to me in Heaven and Earth: Go ye therefore, and teach all Nations, Baptising them in the Name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have Commanded you. And lo I am with you always to the end of the World. Amen.

St. John 21. 15, 16, 17.

Then when they had dined, Jesus saith to Simon Peter: Simon son of Jonas Lovest thou me more than these? He said unto him, Yea Lord, Thou knowest that I love thee. He saith unto him: Feed my Lambs. He saith unto him a second time: Simon son of Jonas, Lovest thou me? He saith unto him, Yea Lord thou knowest that I Love thee; He saith unto him, Feed my Sheep: He said unto him the third time: Simon son of Jonas, Lovest thou me: Peter was grieved because he said unto him the third time, Lovest thou me: And he said unto him, Lord thou knowest all things, Thou knowest that I love thee: Jesus saith unto him, Feed my Sheep.

This Commission being given forth at several times, in several expressions and forms of speech, explicatory one of another, and all to one end, for the setting a Gospel Ministry in the room of the Legal: The substance and order thereof, may not unfitly be drawn up, and represented together in the words of the Evangelists, as followeth.

Peace be to you. All power is given to me in Heaven and in Earth. As my Father sent me, even so send I you. Go ye therefore into all the World, receive the Holy Ghost. Behold I send the promise of the Father upon you. Preach the Gospel to every Creature. Preach Repentance, and Remission of sins among all Nations in my Name, beginning at Jerusalem. Teach all Nations, Baptising them unto the Name of the Father, the Son, and the Holy Ghost. Whosoever sins ye remit, they are remitted, and whosoever sins ye retain, they are retained. He that believeth and is Baptised, shall be saved. He that believeth not shall be damned. And being so Baptised, Feed my Lambs, feed my Sheep, feed my Sheep. Teaching them to observe all things whatsoever I have commanded you. And lo I am with you always to the end of the world. Amen.

The Analysis of this Commission.

The Commission may be Anatomized or Dissected into these observable parts.

Here is } The Preface, Peace be to you.
 } The Conclusion, Amen:
 } The Body of the Commission in the rest.

The Body of the Commission hath three remarkables.

1. Christs Institution of a Gospel-Ministry to continue to the end of the world.
2. Christs direction in the exercise of the Ministry.
3. Christs blessing promised to such exercise.

1. The

1. The Institution of the Ministry declared.

1. By the power Christ hath to send and appoint this office;

All power is given me in Heaven and in Earth.

2. By the missive word, or express command deriving that power.

As my Father hath sent me, so send I you.
Go therefore into all the world.

3. By the persons sent as Representatives of all persons to be employed in the work,
Go ye, namely the eleven.

4. By the Office whereunto they were called, which Office is declared,

By the Soul of it, or Internal nature, Essential property or proper Character and form of it.

He breathed on them, and said, Receive the Holy Ghost. Behold, I send upon you the promise of the Father.

By the outward work, which is as the Organical body of the Ministerial Office, Which work refers,

To the first planting the Church.

Preach Repentance, and Remission of sins in my name among all Nations.

Preach the Gospel to every creature.

Teach all Nations, Baptising them.

To the continuance of the Church so planted to the end of the world.

Teaching them (Baptised) to observe all things I have commanded you.

2. Christs Direction in the exercise of this Ministerial work is declared in these particulars.

1. What to Preach.
The Gospel,
Repentance and Remission of sin in my name.
2. To whom to Preach.
To every Creature.
To all the World.
To all Nations.
3. Whom to Baptise.
All Nations.
He that Believes and Repents.
4. How to Baptise.
Washing with pure water. In the Name of the Father, of the Son, and of the Holy Ghost.
5. How to order the Baptised.
Teach them to observe all things I have commanded you. Feed my Lambs, Feed my Sheep.

3. The Blessings, our Saviour promises in the due exercise of this Office

1. To the Baptised,
 { Remission of Sins,
 { Adoption to a state of Salvation.
 Preach Repentance and Remission of Sins.
 Whose Sins ye remit, they are remitted,
 whose Sins ye retain they are retained.
 He that beleveth, and is Baptised shall
 be saved, he that believeth not shall be
 damned.
2. To the faithful Ministers.
Behold I am with you to the end of the world, Amen.

Some

Some Observable Explications of the
Text for the clearing this Analysis.

*All Power is given me in Heaven and
in Earth.*

To do the will of God for the Reconciliation and Salvation of Man. A fulness of Power was necessary to be exercised in Heaven and Earth to prevail with God and with Man. A power to descend, and a power to ascend, a power of the greatest Prophet, of the highest Priest and most powerful King. A power over Sin, Satan, the Law, the seed of the Serpent, Hell and Death.

This power was to be exercised in the nature of man, not by the power of humane nature, but by the power of God, in man and by man.

Therefore our Saviour, knowing the marvellous power that was requisite to carry on the work of Reconciliation in perswading man to be reconciled to God, which would not be without power from above, and that could not be executed until he presented himself at the Fathers right hand, giving an account of the doing his will here on Earth: Doth now assert his Authority he hath from the Father to carry on this work to perfection.

Christ acts in this power before his sufferings, *John* 13. 3. Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; he rose from Supper, &c. But now after his Resurrection this
Power

Power is signally declared and manifested, *Rom.* 1. 4. He was declared to be the Son of God with power according to the spirit of holiness by the Resurrection from the Dead.

All power signifies not onely power of Authority to act lawfully, which the word *Exousia* oft signifies, but also Power of ability to effect what he is called to, signified oft by the word *Dunamis*, *Rom.* 1. 4. and is never separated from a Divine Call.

The Fathers good will and pleasure is the fountain of all the power given to Christ.

All Power is given me. The Sum is, The Father according to the Counsel of his own Will hath given Authority & fulness of Power to Christ as man, but not in the power of the manhood to transact the business of our Salvation. First, with God by a sacrifice of expiation, then with man by a Ministry of Reconciliation, and for that end to Descend and Ascend, and send forth his Holy Spirit, and hath promised to be with him, ordering all things in a subserviency to his Kingdom and subduing all his enemies that rise up against him, *1 Tim.* 2. 5. *Joh.* 5. 26, 27. *John* 8. 29. *Pf.* 110. 1.

As my Father sent me, even so send I you.

Our Saviour in his Prayer before his death by way of preparing his Disciples to this great work, testified in this manner, *John* 17. 8. I have given them the words which thou gavest me, and they have received them and have known surely that I came out from thee, and they have believed that thou didst send me. And *v.* 18. As thou hast sent me into the world, so have I sent them into the world.

These

These words therefore imply two things chiefly. First, Christs faithfulness, That he doth pursue the Commission he received from the Father to execute his Divine Intentions, and gives forth his Commission accordingly. Secondly that there is a great likeness in the Fathers sending Him, and His sending them. Namely in such particulars as these.

1. As the Father sent Christ by several steps and preparatory works : So Christ sent his Apostles, both before his death, as *Joh. 15. 16.* I have chosen you, and ordained you that ye should go and bring forth fruit; and after his Resurrection, as in this place. And most fully after his Ascension by the actual giving the Holy Ghost, as in *Act. 2. Chapt.* compared with *Act. 26. 17.*

2. As the Father sent Christ to begin the work of Reconciliation in mans nature by the sacrifice of himself : So Christ sent them to finish the work of Reconciliation in the persons of men by the Power of the Holy Ghost.

3. As the Father sent Christ, not with a bare authority, but such as had a sufficiency of Power attending it to effectual things according to that Authority. So Christ sends his Apostles and furnishes them with Abilities answerable to their work.

4. As the Father sent Christ as the root of the Vine of the Ministry, teaching Him his whole mind, to the end he might teach his Disciples, as His Sons and Scholars, the things pertaining to the Kingdom of God : So Christ sends his Apostles as twelve branches to propagate the Knowledge

ledge of Christ. First by a miraculous way of Laying on of hands, then by an ordinary way of prophetic Schools, that there might be a Succession of the Sons of the Prophets as the seed of Christ the great Prophet, to all generations.

The words *Ye* and *You* in this Commission are not to be taken in a single sense only, but in a Collective and Comprehensive sense, not only for these single Apostles but for such as were represented by them, and were virtually in them, which were not their natural seed, nor their civil seed, as such (by which are meant such as succeed in their outward places by a certain humane title and right, for they that do so are not *eo nomine* successors of the Apostles) but their spiritual seed, who having attained alike Apostolical and Ministerial spirit, have a door of providence opened by Christ in a lawful way to enter on the work. Such a son and successor was *Timothy* to the Apostle *Paul*, *2 Tim*, 1. 2.

The Representative sense may be cleared by these Reasons.

1. Because the promise of the Gospel-Ministry in the Old Testament is made to a succession of some of the Prophets, *Isa.* 59. 21. This is my Covenant with them, saith the Lord. My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed; nor out of the mouth of thy feeds seed from henceforth and for ever.

Nor when Christ gives a Commission for the Gospel-Ministry, He intends to fulfil the promise for it. Therefore he intends the successive Ministry

stry to be comprehended in the eleven to whom he spake.

2. As the Father sent Christ, so he sends the Eleven, But the Father sent Christ Representatively, as the root of the Ministry in whom the Branches are virtually. Therefore Christ sends them as principall Branches, in whom the succeeding branches were comprehended, *John 15. 1.*

3. Our blessed Saviour, saith *John 15. 16.* I have chosen and Ordained you, that you should go and bring forth fruit, and that your fruit should remain: what should that mean but that they should bring forth another Ministry to serve the next generation when they are gone.

4. Our Saviour promises to be with them to the end of the world: Therefore in them are represented the Ministry, who are to teach the Disciples all things Christ hath commanded to the end of the world.

5. This was spoken to the Eleven, in whom the Twelve were Represented by the Apostles Interpretation, *1 Cor. 15. 5.* Whence it will follow that the number of Twelve being intended in the Eleven, it was intended a compleat representative number; as Twelve Patriarchs, in whom the whole Ministerial Seed was virtually comprehended.

6. As the twelve Apostles, were represented in *Peter, Mat 16. 15, 16.* Whom say ye that I am. *Simon Peter* answered— So the succeeding Ministry was represented in *Timothy, 2 Tim. 4. 1, 2.* I charge thee before God, &c. Preach the Word, &c. *1 Tim. 6. 13, 14.* I charge thee in the sight of God, &c. Keep this Commandment without spot,

spot, unrebukeable until the appearing of our Lord Jesus Christ.

Go ye therefore into all the World.
Go ye, This implies the inward call to the Ministerial Office. Christ says *Go*, to them whom he had prepared by instructing to the Kingdom, and had chosen and approved by several trials: In like manner to those who should immediately, and miraculously be fitted by the Apostles laying on their Hands (a way peculiar to the Apostles at the first issuing forth of the Gospel) he saith *Go*, as *Acts* 8. 14, 15, 16, 17. And to those who should be taught, and fitted by these Apostolical men, on whom the Apostles laid their Hands, he saith *Go*, *2 Tim.* 2. 2, The things thou hast heard of me among many witnesses, commit thou to faithful men, who may be able to teach others also, and *Tit.* 1. 9. A Bishop must hold fast the faithful word or word of Faith, as he hath been taught: And so there is an inward Call to the Ministry by being taught, fitted, tried and approved by those that are Fathers in the Ministry to the end of ages: So that Laying on of Hands after the Apostles time was not an actual conferring of the Ministerial gifts of Tongues and Prophecy, where there was none before; but a sign of Approbation of a gift received from Christ by his blessing on a Godly Education, whereby the gifts of Tongues and Prophecy with other sanctifying graces have been by degrees attained. In the first Churches there was first Laying on of Hands, and then a Ministerial Gift: But in the continuance of the Church, There was first a Ministerial Gift, then Laying on of hands as will

will appear by, 1 *Cor.* 14. 1. 2 *Tim.* 1. 2. 1 *Tim.* 3. and 1 *Tim.* 5. 22. compared.

The inward Call to the Ministry therefore doth not consist only, or chiefly in a willing desire, or strong impulse of Spirit to the work: but in being taught, fitted, approved, or chosen in the judgment of spiritual men, whereby a man may be perswaded that Christ says to him Go, though he is under some fears and unwillingness of Spirit.

Go ye therefore. To those that are fitted for the work, this is the word of command, and encouragement: Go and fear not: Have not I commanded? Have not I sent you?

Those whom Christ sends do oft need encouragement against their fears, when those whom he sends not, run with boldness. But our Lord bids them not Run but Go, Implying that it is sufficient to put on the work in Gods own pace.

Go into the world: This implies a certain external Call in the exercise of the Ministry both when it was in the Ambulatory way, and should be in the fixed way: For it was not intended that they should go altogether into every place, but that they should by orderly consent disperse themselves: And that they should Go to this or that place, as some providence of God should lead them, as we see in *St. Peters* going to *Cornelius*, *Act*, 10. And when they were persecuted in one place, they went to another. Sometime they were directed by a vision, and had a Call to one place more than another. And we read of a door open, and a door shut, *Acts* 11. 19. *Acts* 16. 6, 7, 8, 9, 10. *Rev.* 3. 8. *Col.* 4. 3. 1 *Cor.* 16. 9. 2 *Cor.* 2. 12.

Go

Go into all the World: This doth not imply a duty in respect of the persons of the Apostles, as if it were a sin if they did not go all the World over, But it implies,

1. A Liberty to the Gentiles as they should be called; the Restraint being taken off which our Saviour put upon them, *Mat. 10. 5.* Go not into the way of the Gentiles.

2. It implies a Command to lay such a foundation for a Gospel Ministry that thereby the Church might be preserved, and the Gospel propagated to all Nations: And thus their words went forth to the ends of the Earth, when they were personally dead.

3. This may imply a Prophecie of the success of the Gospel; that in process of time it shall leaven the whole world, and make it a new lump, as it is intimated in the Parable, *Mat. 13. 33.*

*He breathed upon them, and said,
Receive the Holy Ghost.*

These words are the solemn conveyance of the Ministerial Office to the Apostles, the representative Fathers of the Ministry: This is done by a sign and an explicatory word of the sign, by both which the Nature, Character, and power of the Gospel-Ministry is declared. This breath proceeds out of the Mouth, and from the Heart, and is sent forth with power and force: So our Saviour came into the World to make Atonement and Reconciliation in his own person, consecrating our nature unto God: And being to leave the World, and to go to the Father, and being
become

become a Spiritual Christ, he ordains spiritual men to be his mouth to convey his holy Breath, his sacred Word of Peace to the sons of men, with force and power to melt their hearts, and persuade their persons to be reconciled to God: which Breath of Christ comes from his very Heart, as a token of his dearest Love for them, for whom he breathed out his last in the Flesh, and was ready now to spend his best Breath for them at the Throne of Grace in Heaven.

The Gospel Ministry then is nothing else but the Mouth of Christ Ascended into Heaven, whereby he conveys his Holy Breath, or Sacred Word (the mind of the Father) with power to the lost seed of the first *Adam*, to persuade them to come over to him the second *Adam*.

To this these Scriptures agree.

Psal. 68. 11. The Lord gave the Word great was the army of them that published it, and v. 18. Thou hast Ascended on High, Thou hast led captivity captive. Thou hast received gifts for men: yea for the rebellious also that the Lord might dwell among them.

Mat. 1. 30. Luk. 10. 16. He that receiveth you, receiveth me: He that heareth you, heareth me: He that despiseth you, despiseth me.

Isa. 11. 4. He shall smite the Earth with the Rod of his mouth, and with the Breath of his Lips he shall slay the wicked.

2 Thef. 2. 8. Whom the Lord shall consume with the Spirit, or Breath of his Mouth.

Isa. 4. 4. When the Lord shall have purged the blood of Jerusalem with the Spirit or Breath of judgement, and Breath of burning. Christs Ministe-

rial Spirit is a judicious discerning Breath, and a burning vigorous Breath.

Receive the Holy Ghost: By this Explicatory word, Christ gives power to his Apostles to be his Mouth to breath forth the blessed Word of his Grace unto the World, and to breath forth their requests to the Father in his Name for the World, which is the Ministry of Reconciliation.

John 15. 16. *I have chosen and ordained you that you should Go, and bring forth fruit, and that your fruit should remain. That whatsoever ye should ask the Father in my Name he may give it you.*

So that the nature of the Gospel-Ministry is set forth by the Holy Ghost, or Holy Breath of Christ, and is thence called a spiritual Ministry or the Ministry of the Spirit: the preaching of the truth of the Gospel, being the proper means and instrument In and By which Christ Breathes upon the soul to enlighten, soften, quicken, encourage and comfort, and to beget a spirit of love and freedom to serve the Lord: whereas the Ministry of *Moses* which had not the Ministry of the Gospel promise joyned with it, is therefore called the Ministry of the letter (namely of the Law) only: And of death and condemnation: because it was no more than a moral perswasion to a heart, unbroken, unsoftned: and so did exasperate not subdue corruption, and left the soul to serve the Lord out of bondage fear, but infused not that love that it commanded: As the Gospel doth pouring the love of God into the soul.

John 1. 17. *The Law was given by Moses, but grace and truth came by Jesus Christ.*

Hence

Hence the Gospel-Ministry, the Doctrine of Gospel is oft set forth by the Spirit or Breath of Christ.

Eph. 4. 3, 4. Endeavouring to keep the unity of the Spirit, i. e. the Doctrine of the Gospel. There is one Body and one Spirit, that is, one Doctrine, and one spiritual Ministry, which is as the soul to the body of the Church.

1 Cor. 12. 12. By one Spirit we are all baptised into one body, that is by one Spiritual Ministry, and Doctrine believed: And we are all made to drink into one Spirit, that is into the Communion of one Doctrine of Faith Ministred to us.

Acts 20. 28. Take heed to the flock over which the Holy Ghost hath made you overseers.

This holy Breath therefore is as the Internal Form, Essential Property and Character, by which Christs Ministry is constituted, known, and distinguished: And it shews it self chiefly in a Spirit of Prophecy, and a Spirit of Prayer.

1 Cor. 14. 1. Court spiritual gifts, especially that ye may prophesie, v. 15. I will pray with the Spirit, I will pray with the understanding also.

1 Cor. 13. 9. We know in part, we prophesie in part.

Rom. 12. 6. Having prophesie let us prophesie according to the proportion of Faith.

1 Pet. 4. 11. If any speak, let him speak as the Oracles of God.

The gift of prophesie, or preaching the Gospel is as a living Oracle in the Church.

Col. 1. 3. We (the Apostolical Ministers) giving thanks to God the Father of our Lord

Jesus Christ, praying always for you.

Behold, I send the Promise of the Father upon you.

These words in *S. Luke* are to the same purpose as receive the Holy Ghost in *John*. For they set forth the nature, character; and power of the Ministry to consist in the gifts of the Holy Ghost: only it leads us to distinguish 'twixt Christ breathing on them on Earth, and his Breathing on them from the right hand of the Father in Heaven. His Breathing on them on Earth did give them, *Jus ad rem*. And instructed them in the nature of their Office. He is Breathing on them from Heaven, is a giving them *Jus in re*, and an instructing them to the actual exercise of their Ministry which they were not to enter upon until this Breath came upon them from Heaven being a Spirit of Power every way answerable to the exigency of the work.

The Promise of the Father.

The Promise of the Spirit is *The Promise* by way of excellency. The two great Promises were the Promise of the Revelation of the *Messias*; and the Promise of sending the *Spirit*.

The Promise of the Ministerial Spirit may be called the Promise of Promises.

First, because it virtually contains all the Blessings of the Gospel, as proper effects and fruits thereof. As Calling, Conversion, or the New-Birth: Also Adoption both of a people to Church-hood, (for the Ministerial gifts are a sign of Christs gracious Presence with a people, and choosing them to be his, *1 Cor. 1. 4, 5, 6.*

Psal.

Iſal. 74. 9. *Eph.* 1. 13.) And a'ſo of a Perſon unto Sonſhip: For the Miniſterial Spirit is a transforming Spirit from Glory in the Speaker to the Glory in the hearer, whoſe heart being changed into the image of the Word by the Power of the Spirit, and the Conſcience bearing witneſs to it, the ſame Spirit doth bear witneſs of our Son-ſhip with one Spirit, as the Apoſtle, and teacher of us Gentiles hath taught us, *2 Cor.* 3. 18. *Rom.* 8. 16.

This Promise alſo contains in it the Promise of Glorification, as it conſiſts either in the firſt fruits of the Spirit, as Peace and Joy unſpeakable and full of Glory: or in the Reſurrection of the body, whereof the Spirit of Adoption is a ſure pledge, *Rom.* 8. 11.

Se ondly, It is the Promise of Promiſes becauſe it diſpoſes us to perform the condition of all particular Promiſes, Godlineſs hath the promiſe of this Life and the Life to come: Now the Promise of the Spirit diſpoſeth us to be Godly: For Chriſts ſending forth the Miniſterial Spirit is the cauſe or means that we come to believe, and ſo come to be capable of the Promise of a new-heart, and of the Spirit writing the Law in our hearts, and ſo becoming Godly, whereby we are capable of particular Promiſes.

The Promise of the Father: Namely which he made firſt to me. For the Father is the Fountain, Chriſt the Ciſtern of the Spirit, the Apoſtles an Conduit-Pipes to diſfuſe this Water of Life. The Spirit is poured on Chriſt as the Holy Ointment on the head of *Aaron*, which ran down to the ſkirts of his garment. He is the firſt Anointed

and then his fellows from him. They all of his fulness do receive, Ministerial, and Prophetical Grace like and answerable to that that is given to him. The true Character of which Spirit, both as it was in Christ, and is in all true Ministers is set down by *S. Paul, 2 Tim. 2. 7. God hath not given us the Spirit of fear, but of power, of love, and of a sound mind.*

Behold I send the Promise.

The Spirit proceeds from the Father, and the Son, but in the Order of the Divine Dispensation to us. It is from the Father to the Son, and by the Son to us. Here is the great Mystery of the Dispensation of the Grace of God to Man: Man considered under a Covenant of works only, as a creature of God, God is only considered to him as his Creator, who doth justly require the performance of the Law of his Creation: But man considered as fallen and in misery, God is pleased to manifest himself to him as Father of Christ, in whom the nature of man is restored, and as sending a fulness of his own Spirit to be communicated to the persons of men that receive Christ for renewing them also, and fitting them for Glory.

This order of the Promise of the Spirit to be given first to Christ, then from him to the Apostles, and Apostolical Ministry and from thence to the World for gathering the Church, and to operate in all the members of the Church to form them to Christ. As the Soul operates in the natural body, and the leaven to the leavening the whole lump: This I say will appear from these Scriptures.

1. *Types.* The Spirit was given to *Moses*, then taken

taken off from him (yet not diminishing his fullness) and given to the seventy Elders, from whom it was diffused among among the people, *Num.* 11. 17. 25.

Aaron the high Priest was anointed, and the oyl poured on his head, ran down to the skirts of his garments, *Pſal.* 133. 3.

The sweet perfume alluded to *Cant.* 2. 3. Because of the favour of thy good ointments, thy Name is as an ointment poured forth therefore the Virgins love thee.

2. *Prophecies and promises.*

The Spirit promised first to Christ.

Isa. 11, 2. *The Spirit of Jehovah shall rest upon him.*

Isa. 42. 1. *Behold my servant whom I uphold, mine Elect in whom my soul delighteth. I have put my Spirit upon him. He shall bring forth judgement to the Gentiles.*

Isa. 61. 2. *The Spirit of the Lord is upon me, because the Lord hath anointed me, &c. v. 3. To give the spirit of joy for heaviness, that they might be called Trees of Righteousness, the planting of the Lord.*

The Spirit to flow from Christ to his Apostles and Ministerial seed.

Isa. 59. 20, 21. *The Redeemer shall come from Zion, &c. This is my Covenant with them (Zion) saith the Lord: The Spirit (of Propheſie) that is upon thee (the Redeemer or the Prophet himself representing the Ministry) And my words which I have put in thy mouth (namely to preach glad tidings to the poor, &c.) shall not depart*

out of thy mouth nor out of the mouth of thy seed, nor out of the mouth of the seeds seed, saith the Lord from henceforth and for ever. This is the promise for the everlasting Gospel.

The Spirit to prosper the Ministerial endeavours to a growth in Grace is a way of Godly Education.

Isa. 44. 2, 3, 4, 5. Fear not O Jacob my servant, &c. For I will pour water on him that is thirsty, and floods on the dry ground. I will pour my Spirit on thy seed (that is believers and their seed in their generations, keeping Covenant whether Jews or Gentiles; Gal. 6. 16.) and my blessing upon thine offspring: And they shall spring up among the grass, and as Willows by the Water courses. One shall say I am the Lords, and another shall call himself by the name of Jacob, and another shall subscribe with his hand to the Lord, and surname himself by the name of Israel.

3. Gospel Declaration.

2 Cor. 1. 20. *All the Promises of God in Him (that is in Christ) are yea, and in Him, Amen, to the glory of God by us.* Here the order of the promises, to become Amen to Believers is from the Father, in or through Christ, by the Apostolical Ministry.

2 Cor. 3. 18. *We all (that is Apostles and Ministers of Christ, of whom he speaks) with open face, beholding as in a glass, the glory of the Lord, are changed into the same Image from Glory to Glory as by the Spirit of the Lord (that is) As the Spirit coming from Christ to the Apostles made them glorious, and changed them into the likeness of Christ, beholding his Glory in the Gospel: So the Spirit coming from the Apo-*
 stles

bles Ministry shining light to others, transforms them also, and makes them glorious.

And thus the excellency of the Gospel Ministry is set forth beyond that of *Moses*: who though he were transformed himself by being in the Mount with God and his face did shine, yet his Ministry was not the Ministry of the Spirit to transform others into the same image; because he was to cover his face with a veil of Ceremonies: but the true Gospel-Ministry being with open face without a veil, proceeds from Glory in the teacher to Glory in the hearer:

Preach.

Baptise.

Teach them, the Baptised Nations.

The Office of the Ministry is declared not only by the Internal nature, as the Soul and Life of it (namely the gifts of the Holy Ghost promised by the Father which denominates it a Spiritual and Prophetical Ministry) but also by the outward exercises of it: which are first Preaching in order to the Baptising the first Christians who were to convey the Faith first given as a *Depositum* to their posterity, whereupon they were first to Preach, and then to engage them to the Faith by a professed Receiving it. The other work of their Ministry was teaching the Baptised (which *S. Matthew* expressly notes) in order to the preservation, and continuance of the Church, Preaching for the planting the Church hath Baptism to follow Preaching: but Preaching for the watering the Church doth suppose Baptism going before

fore, as an engagement to learn the Faith, and continue that first received.

That this is the Order meant here, namely, Preach and Baptise in the Planting a Church : Baptise and Teach in the continuance of a Church Planted, may be thus further cleared.

1. Because Christ promising his presence with his Church to the end of the world must needs imply a way, and a duty to continue it so long, and not that it shall be always in a gathering way. This continuance of the Church must needs be in the posterity and families of the first believers, who must be Baptised, that they may be taught Baptism in the continuance of the Church being an engagement to the teaching of the Ministry which Christ hath provided for the Churches continuance.

2. *S. Pauls* charge to Christian parents to bring up their Children in the nurture and admonition of the Lord, which is not only in their own, but under the Ministerial Teaching also, suppose them Baptised, or engaged to Christ and his Ministry, that they may be under the Admonition of the Lord.

3. Because this was Gods Order in the Old Church. *Abraham* beleived that he might be circumcised; But *Isaac* was uncircumcised that he might believe in the way of a Godly Education. Now that the New Church was so to be continued among the Gentiles is evident. For now was the time when that Promise made to *Abraham* was fulfilled. In thy Seed (Christ) shall all Nations be blessed as well as those of the Seed of *Abraham*: And this Blessing was to be blessed with believing *Abraham*

ham, Gal. 3. 8, 9. or with such like blessings as he was blessed with: Now one of *Abrahams* blessings was that the visible Church was to be continued in his seed, by a mark set upon them in Infancy engaging them to an Education under the legal Ministry: And that the case is alike in the Gospel Church, the Apostle intimates when he says, Is God the God of the Jews only; and not of the Gentiles also? yes! of the Gentiles also: But if God were not the God of the seed of the Gentiles in their generations keeping Covenant. And so engaging them to a godly Education in the Gospel-way by Baptism, He could not be said to be accounted the God of the Gentiles as well as of the Jews.

Thus the first believers as so many *Abrahams* believed that they might be Baptised. The succeeding posterity are Baptised, that they might believe: Christ having provided a Ministry to teach after Baptism, as well as before.

In these two works Preaching in order to Baptism, and teaching the Baptised, educating them in the Faith, is the sum of the Ministerial Work, to which all things else may be reduced.

Thus much of *Christ Institution of the Ministry in the power to send: Persons sent, and nature of the Office transferred upon them: It follows in the Analysis to consider Christs Directions in the exercise of their Ministry.*

First, what they should Preach to the World to be believed in Order to Baptism.

Preach the Gospel.

Preach Repentance and Remission of sins in my Name.

The

*The Gospel to be Preached to all Nations w.
chiefly under two heads.*

Jan. 9.
24.

First, That the Promise of sending the Messias for Expiation of sin, and bringing in Everlasting Righteousness was fulfilled.

Secondly, That God doth now make a Promise for Christs sake to all the world of Mankind: That he will give Remission of sins past, and the gift of his Spirit to all those Persons, Families and Nations who shall believe and repent, and testifie this by being Baptised into the Name of the Father who hath sent his Son, and the Son who hath done the will of the Father and is Ascended into Heaven and of the Holy Ghost whom Christ hath sent from the Father: whereby he will become their God, and the God of their children in their generations keeping Covenant.

This appears by these Scriptures.

Isa. 40. 9, 10, 11. O Zion that bringeth good tidings: Lift up thy voice with strength, lift it up be not afraid: Say unto the Cities of Judah, Behold your God, Behold the Lord God will come, &c.

Isa. 52. 7. How beautiful upon the Mountain are the feet of him that bringeth good tidings, that publisheth salvation; that saith unto Zion thy God reigneth. Thy watchman shall lift up the voice, with the voice together, shall they sing for they shall see eye to eye. (a lively description of preaching, when the eye of the hearer looks on the eye of the teacher) when the Lord shall bring again Zion.

And it is further explained by going it over again in another form of words, *verse 9, 10. Break forth*

forth into joy, Sing together ye wast places of Jerusalem, for the Lord hath comforted his people, He hath redeemed Jerusalem: The Lord will make bare his holy Arm in the eyes of all the Nations, And all the ends of the earth shall see the Salvation of our God.

Here the first Word of the Gospel is: Behold your God. Thy God reigneth, that is, The Messias who is God our Saviour is come and having offered himself a sacrifice for sin, to the Father is Ascended as a Conqueror to his right hand, and hath given his gifts as a sign of his Glory and triumph. The next Word of the Gospel is Peace and Salvation to those that hear and receive this Word, Jew or Gentile to the ends of the Earth.

This is also confirmed by the first Sermons of S. Peter and Paul to the Jews in Order to their Conversion.

Pauls Sermon in the Synagogue of Antioch, Act. 13. 23. proceeds thus. Of the seed of David God hath raised according to his promise unto Israel a Saviour Jesus, who v. 29, 30. suffered, and God hath raised him from the Dead, 32. We declare to you gladdings. That the promise made to the Fathers, God hath fulfilled to us their children: And ver. 38, 39. Be it known to you that through this man is preacht unto you forgiveness of sins: And by him all that believe are justified from all things from which ye could not be justified by the Law of Moses.

Peter in his first Sermon to the Jews preaches first that Christ is the Messias and convinces them of his Death and Resurrection: Then he declares the Promise of Remission of Sins, and the gift of the

the Spirit not only to them, but to their children in their generations : For by owning Christ they should not have been loafers but have enjoyed their old priviledges as the seed of *Abraham* : God would have been their God in their generations keeping Covenant : The words of *Peter* taken in their full Grammatical sense found to this purpose, *Acts* 2. 37, 38, 39. *Men and Brethren* (say the Jews) *what shall we do who have brought this mans blood upon us and our children?* Then *Peter* said, *Repent and* (in token thereof (*be Baptised every one of you* (not excluding your children) *In the Name of Jesus Christ for Remission of sins* (even this great sin which lays you and your children under a curse) And you and your children in their generations shall receive the Holy Ghost : For the promise of Remission of sin to the baptised (or Repentant) and of the Holy Ghost thereupon is made (first *Acts* 3. 26.) to you and your children, and then, to all afar of, even all that the Lord our God shall call and their children.

For the seed of the faithful are *virtually* called in the call of their parents, and *actually* called in the Ministry, Christ hath provided for their Education in the Faith.

This being the Word of Gospel to the Jews, that they and their children should continue to be the Church of God if they received Christ and became his Disciples by submitting to his Baptism: the same word was preached also to the Gentiles.

Acts 11. 14. *Peter shall tell Cornelius words whereby he and all his house shall be saved.*

Act. 16. 30, 31. *When the Faylor asked what shall I do to be saved? Paul and Silas answered according to the extent of the Word of the Gospel, Believe on the Lord Jesus and thou shalt be saved and thy house. And Paul tells the believing Gentiles, Rom. 11. 19, 20.* That they were grafted in the room of the branches that were cut off, whereby they also became an adopted seed of *Abraham* as the Profelites in former time : As our Saviour told *Zacheus*, that salvation was come to his house. In asmuch as he was become a son of *Abraham*. And herein is that prophesie fulfilled, *Psal. 22. 30, 31.* A seed shall serve him. It shall be accounted to the Lord for a generation. For when the seed of the Jews ceased to be a Church: God according to his promise raised up another seed, namely the believing Gentiles and their seed in their generations, who though not the natural seed of *Abraham* to whom the promise was first made, yet are the accounted, or Adopted seed, and so made partakers of the benefit of the same Covenant. That God is their God in their generation. For God hath always delighted to be served in the generation of his people.

Preach the Gospel : It is not incongruous to conceive these words not only as a command but also as a prophesie, the Imperative oft including the Future, as *Pf. 110.* Rule them in the midst of thine enemies, implies thou shalt rule. 'Tis an everlasting word of command, and produces an everlasting Gospel : whilst Christ sits at the right hand of the Father, It shall not be lost nor a Ministry wanting to publish it, for the conversion of the World, or restauration of the Church.

2. & 3. *To whom to Preach, and whom to Baptise,*
All Nations. Every Creature:

He that Believes and is Baptised.

All Nations: When the Lord drowned the Old World, he was pleased to save a remnant by Baptism: The remnant was righteous *Noah*, and his family: The Baptism was the Ark floating on the Waters, in which the rest of the World were drowned. In the three sons of *Noah*, God did as it were sanctifie in this Baptism every Creature of mankind to be his visible Church: But the seed of *Cham* and *Japhet* soon degenerated and made a Schism, from the seed of *Sem*, and out of a distrustful disobedience to the command, to encrease and multiply, and fill the earth; and not believing the promise signified by the Rainbow of not drowning the world, the Lord, (This is not meant as if the Law of Grace made to *Adam* did not still extend to oblige and invite them to repent, nor as if none among them did repent: But the Israelites only had the Covenant of peculiarity) excommunicated them from the seed of *Sem* who alone kept the language of the Church & the different languages were a partition Wall from the Church till Christs ascending into heaven, and sitting down at the Fathers right hand in the Throne of Glory: which being his glorious Coronation day, he is pleased to send forth an Act of Pardon and Oblivion to every Creature and all Nations of mankind, and commands it to be proclaimed in their own language by an immediate gift of tongues namely. That whatsoever Person, Family or Nation, will come in, and be Baptised to Christ, then the former Schism of their Fore-fathers, and judgement of

Excommunication from the true Church should be remitted: for God had now received an Atonement, and put an end to the imputation of those old sins: This is fully exprest by the Apostle, *2 Cor. 5. 19.* God did in or through Christ reconcile the World to himself, not imputing their trespasses to them, and hath committed to us the word of reconciliation--- We pray you in Christs stead to be reconciled to God.

Every Creature: There is a Gospel for every Creature of mandkind: For the Infant, and young Children, as well as for the Adult and aged: The glad tidings for the young ones, is, That their Parents or Guardians in whose power they are being Converted to the Faith, have the old sins of the forefather forgiven them and are become as sons of *Abraham* to derive a blessing to their posterity, The blessing of a Godly Education, under the Law of grace, in the dispensation whereof God hath promised to give his Spirit, the great blessing of the Gospel for the giving a new heart and a new Spirit to make them heirs of glory: upon which account, namely, the forgiveness of forefathers sin, and their being under promise of the spirit they are to be Baptised, with their Parents, or Guardians, on assurance of their Education in the faith. For who can forbid water to them that are under the promise of forgiveness of sins, and the gift of the holy Ghosts. Hence the word was Preached to the Goaler and all in his house. What word was that! *but an Exhortation to be Baptised*, which was *Peters word Act. 2. 38.* Upon which they that gladly recieved the Exhortation were Baptized, So the Goaler and all his gladly

D

ly receiving this word was Baptized, and all His, of what age or sex soever they were, none excepted, so they were His.

Moreover every Creature signifies not only every man and woman singly but chiefly as they are collective in Societies: for every Society of men in family or national relation is called an Humane Creature, or Creature of mankind, 1 Pet. 2. 13. Which implies that Such an humane Creature may be converted to God? which establishes the power and authority of superiors in acting for God as the soul of this Creature, orderly Commanding inferiours to do nothing against the Truth but for the Truth: Like as in a single Believer *the Converted will* doth rationally govern the outward man to yield its members weapons of righteousness unto holiness.

He that believeth and is Baptized.

This word *He* is to be taken not only for a single person, but also in a political, Collective and Comprehensive sence, for *He* and all his. As will further appear on these Considerations.

1. This word must Correspond with the word Nations and Creature. That the word Creature comprehends a society as well as a single person hath been already asserted. And all nations, and All families of the earth to be blessed in Christ, the seed of *Abraham*, are expressions in the Scripture of equal Import. Seing then the word *He* relates to Creature and nations, it must needs be taken in a Comprehensive sence also, and is as much as to say Whatsoever person, family or society of men believes and is Baptized.

2. 'Tis reasonable to conceive That the holy Ghost

Ghost speaking Comprehensively in the old Testament, when he speaks of the Church state in the seed of *Abraham*, may be understood as so speaking, when he speaks of the Church estate of the seed of the Gentiles in the new Testament. Now in the old Testament he thus speaks as comprehending the children in the parents, the governed in the governors.

Ezek. 16. 6. *I said unto Thee in thy blood live, looking at Israel as one man.*

Hol. 12. 4. *He (the Angel) met him (Jacob) in Bethel, and there he spake with us (the Posterity virtually in him)*

Josh. 24. 15. *I and mine house, we will serve the Lord, The house made Profession by the head of the Family.*

Thou in the Commandments comprehends the Son and Daughter, the man and maid-servant or whosoever else is in a mans power, as is explained in the fourth Commandment.

3. This exposition agrees to prophesies in the Old Testament concerning the New.

Psal. 22. 36. *A seed shall serve Him (the Messias) It shall be Counted to the Lord for a generation (that is) When the seed of Jacob shall be cut off, Another generation of men shall serve him, that shall be Adopted in their rooms.*

Isa. 55. 5: *Behold thou shalt call a Nation thou knewest not, and nations that knew not thee, shall run unto thee. This is spoken to Christ.*

Isaiah. 49. 22. *Behold I will lift up my hand to the Gentiles, and set up my standard to the people, and they shall bring thy Sons in their Armes, and thy Daughters shall be carried upon their shoulders: That*

is: *They shall bring themselves and their Children, as the Children of the Church to the Lord.*

4. 'Tis reasonable to think that the Apostles preaching and practice was according to the sense of the Commission: Now they preacht, Thou shalt be saved and All thy house: And Baptized the Goaler and all His, Therefore in the word He, is Comprehended his House or All his.

5. As in the old Testament, If a stranger was said to be circumcised: It was understood that all his were circumcised, the Females in him, he males with him: And if his males were not circumcised, He was not said to be circumcised as is evident Exod. 12. 48. So in the New Testament where *Paul* says, he Baptized none but *Crispus* and *Gaius* and the Household of *Stephanus* 1 Cor. 1. 24. 16. And besides he knew not that he Baptized any other. It is evident in *Crispus* and *Gaius* he comprehends the household from *Act.* 16. 8. and under the household he comprehends the governour: And that the Church of *Corinth* was chiefly founded in Beleiving Households.

He that Believeth and is Baptized shall be saved.

These words may be considered as a Direction and a promise: As a Direction they declare unto Apostolical Ministers, whom they shall account visible Members of the Church or take into the Ark, And so they sound full thus: Whosoever Beleives, and is Baptized with all His, shall be of the number of saved ones with all his, that is to say, visible Church Members: For they are said to be saved in scripture, who are under the means and Possibilities for it, and are in a way or state of Salvation *Act.* 11. 14. *Rom.* 11. 26. *Rev.* 21. 24. And this is the Judgment of Charity the Apostle

postle speaks of *Phil.* 2. 6. 7. It is meet to think thus of you all (That were Baptized *Act.* 16. *Lidia* and her Household, the Jaylor and all his) That he that hath begun this good work in you or among you (in Baptism, &c.) will perform, or finish it and bring it to perfection. Thus Baptism is said to save us, *2 Pet.* 3: 2. and the Ministry saves us, *1 Tim.* 4. 16. And thus the Church are to account the Baptized, as the Baptized are to account themselves in their visible state Re-generate, dead to sin, dedicated to God, under Remission of sin and Children of God *Rom.* 6. 11. *1 Cor.* 6. 11.

Contrary to this Salvation is the damnation spoken of in the next sentence to these words. He that believeth not (which is discerned by his refusing Christs Baptism) shall be condemned or judged to be no member of the Church visible, but in the state of unbelievers.

He that believeth and is baptized: This is the visible character of such as Christ would have reputed among his saved ones, until they fall off from him: which if it be in power, will be a certain evidence of eternal salvation: For there are three degrees of salvation. A probable possibility, An assured hope and certainty, and an actual enjoyment. The first is, a Christians beginning baptismal estate: The second is, his attainment to a stablished estate or the abundant entrance: The last is, after life or entrance into the Holy of Holies. This Character therefore is such as may in the visibility of it agree to some, who are not finally saved, as it fell out in *Judas*, and probably in *Simon Magus*.

For the better understanding this Character,

Two Questions would be resolved. First wherein this Faith consists, which preceded Baptism, in the first believers. Secondly, how it was visibly signified, declared, and manifested to the charitable judgement of the Apostolical Ministry: Both which must be resolved from the story of the first Baptisms of the Churches, and the Apostles Doctrine immediately upon it.

Answer to the first Question. This Faith did consist in an assent and consent. An assent to the present truth then preached. That Jesus was the Christ, and that he was risen from the dead, and that remission of sins was by him, and not by *Moses* law, *Act.* 13. 32, 33, 38, 39. This belief of a God and of the Old Testament and of a life to come, &c. was supposed in the Jews. A consent and willingness to *become presently Christs Disciples*, to repent and become new Creatures, or to accept the exhortation to be Baptised, which is all one, *Act.* 2. 38. Supposing Baptism understood.

This is that which the Apostle affirms, *Rom.* 10. 8, 9, 10. This (saith he) is the word of Faith which we preach: That if thou shalt confess with thy mouth the Lord Jesus, and believe with his heart that God hath raised him from the dead thou shalt be saved. This hath reference to Baptism as the first degree of Salvation, wherein there is the first transaction of it: For when *Paul* says to the Goaler, *Acts* 16. 31. Believe in the Lord Jesus and thou shalt be saved, and all thine house. It is evident by the sequel of the story, that in believing he implied a willingness to be Baptised, and to become Christs Disciple, and that

that by being saved, he meant Baptised, as the first step and degree of it.

Answer to the second Question. This Faith was *visibly signified*, and charitably accepted by that which the Apostle calls Confession of the mouth, and a yielding themselves to be Baptised; which was not alike in all. For this was in some explicitly, in some implicitly signified, and by interpretation, when our Saviour asked his Disciples, *Mat. 16. 15, 16.* whom they say that he was? *Peter* answers explicitly which is the answer of the rest implicitly by a silent consent *nemine contradicente*. When the Jews were pricked in their hearts, and cried out, What shall we do: It is not to be supposed to be the voice of all and every one, yet 'tis to be looked on as the sense of the multitude in general, and they are thereupon exhorted every one to be Baptised. When the Goaler cried out what should I do to be saved? The Apostle answers to him and to his house, knowing that all the house were amazed as well as he, and he spake the sense of them all.

When therefore a single person of understanding was Baptised, as the *Eunuch*, his confession was explicit; but when a multitude were Baptised, it doth not appear that all their confessions were made by verbal explicit consent, but that a *silent consent* in some, with the explicit confession and consent of others, and the ready yielding themselves in all to be Baptised into the Christian Faith, the sum whereof was exprest in the form of Baptising: And yielding themselves also to be washt unto newness of life, was charitably accepted for a sufficient confession in order to the

Baptising a multitude, or a family. And this is not obscurely intimated in those words, *Acts* 2. 41. They that gladly received his word (namely of exhortation to be Baptised) were Baptised the same day to the number of 3000, which cannot well be conceived but under the notion of an explicit and implicit confession. I mean a confession explicitly opened by some, to which the rest exprest consent, not all repeating their words.

Moreover, an implicit confession and consent is to be conceived two ways. First, by persons of understanding, who are sometime represented in one chief person to be the mouth of the rest, as a foreman of a Jury, who speaks the sense of all, so the Apostles were represented in *Peter* as the mouth of all.

Secondly, by persons not of ripe age for Understanding, who are by a right and law in nature represented in their parents and Guardians, so as they are to choose and will for them in all rational things: And the will of the parent herein is the implicit will of the Child: Thus *Joshua* chooses the Lord for himself and all his, even such as had not yet Understanding. And our Saviour interprets the bringing little Children to him by those in whose power they were, to be the coming of the Children to him: And the little ones being with their parents *Dut.* 29. are said to stand before God in renewing a Covenant, and when the Covenant is subscribed by those that had Understanding *Nehe.* 10. The younger sort under understanding are understood to be obliged in them, that had understanding. In this sense the Jaylor believed, with all his, of what age soever: and the

Jos. 24. 15

Mat. 10.
13. 14.

people of *Samaria* are thus said to Believe *Philip* preaching the things concerning the Kingdom of God, and the name of Jesus Christ, and were Baptized both men and women; old and young of both sexes. In some of these senses Believed and were Baptized according to the Prophecy *Isa. 44. 5.* One shall say I am the Lords, another shall call himself by the Name of *Jacob*, another shall subscribe with his hand to the Lord and surname himself by the Name of *Israel.* Act. 8. 12.

4. *How to Baptise.*

Teach Baptising.

As *John* Preacht the Baptism of Repentance: So the Apostles are to Preach the Baptism of Faith in Christ, risen from the dead. They are to teach Baptizing, and to Baptise Preaching. They teach by word and sign, by the Word they Preach the Gospell generally, by the Water they apply the Gospell personally.

Baptising into the Name of the Father, the Son, and the Holy Ghost.

This is the form, or manner of Solemnizing Christian Baptism, which may be called a Teaching-washing. As it is Teaching, it declares the true Character of the Christian Religion: As it is washing it contains the transacting a Covenant by pure water twixt Christ and the Baptized. First here is the Character of the Christian Religion, as it is distinguished from all other Religions, Jews or Heathens: The Religion of *Moses* though it taught the true God and the true way of worship appointed by God for that season, yet it did not reveal the Father and the Son as the Gospel doth,
That

That God is the Father of Christ now risen from the dead, and thereby declared to be the Son of God with power. Neither did it reveale the Spirit as proceeding from the Father and the Son now ascended into Heaven to the Fathers right hand: Neither was the Ministry of *Moses* (as *Moses*) the Ministry of the highest, most proper, and Spirituall work of Regeneration, Adoption and Consolation in the first fruits of eternall life, as the Ministry of the Doctrine of the Father and the Son is, as it is said, 1 *John*. 5. 1. He that Believeth that Jesus is the Son of God is born of God. And *John* 2. 12. to them that recieved him, he gave power to be the Sons of God. Who are born not of blood, nor of the will of the flesh, nor of the will of man, but of God. For grace and truth comes by Jesus Christ.

This distinguishes also the Christian Religion from all Heathen Religions, who have many Gods and many Lords and Mediators, and not Regenerating and Comforting Spirits, but all in the power of mans fallen nature: But the Christian teacheth one God, and one mediator, and one Law of grace: or of the Spirit to cooperate with him in all acts of Obedience, and Comfort him in all adversities.

Secondly as this is a washing-Teaching: It is the Acting a Covenant and Agreement by pure water.

1. On the part of the Baptised. It is a willing yielding him, or themselves to be taught, and washt; with an implicit promise so to do undoe all the ways of Christs appointment

2. On the part of Christ, acting by his Ministry receiving

receiving the Baptised and washing them into the Name (or profession of the Religion) of the Father, Son, and Holy Spirit, It doth signifie a gracious acceptance and receiving into Christs Church as his school and temple, to be a scollar and a true worshipper, as a new Creature.

It doth also imply a promise on Christs part that the Baptised being under the Law of grace shall not be destitute of supply of his Spirit to cooperate with him for the perfecting these beginnings, if he continue to yield himself to God, as one that is alive from the dead.

That this Covenant transaction is signified by washing with pure water into the name of the Father, Son, and Holy Spirit, will appear to any observing eye, in reading the sixth Chapter of the Epistle to the *Romans*, where the Apostle argues from the Baptismal engagement, How by reason of Baptism they are planted together into Christ, and are under a law of grace: And therefore having yielded themselves to God they should continue not to yield themselves to sin, in assurance the grace of God will not be wanting to them. *Rom. 6.* from the 1. to 15.

It will also appear by a serious weighing of the words of *Peter* in the nine first v. of the first Chap. of his second Epistle, The duty on the part of the Baptised is declared in those expressions. They have obtained like precious faith with the Apostle *verse. 1.* They are purged from their old sins. *v. 2.* They are to give all diligence to add to faith virtue &c. to abound, that their calling may be pure.

The promise of Christ is *v. 2.* A multiplication of
of

of Grace and Peace not simply, and absolutely but in the knowledge, or rather acknowledgement (*ἐν Ἐπιγνώσει*) of God, and Jesus our Lord, which is the sum of the Apostolical Faith. Which acknowledgement is a continuance to own the Faith and adorn it with good works. In the doing whereof a multiplication of Grace and Peace is promised; for a promise is the ground of the Apostles prayer: And this Baptismal Covenant is the ground of all the Apostolical Benedictions & exhortations in all the Epistles to the Churches. Looking at a Baptised people as a called people.

This form of Baptising is compendiously signified by being baptised into the Name of the Lord Jesus, *Act. 8. 16. and 19. 3.* (that is) by Baptism to be taken into the profession of that Religion, which acknowledges Jesus to be Lord risen from the dead, and ascended into Heaven. By this expression Christs Baptism since he ascended into Heaven, is distinguished from the Baptism of *John*, who only Baptised in reference to Christ near at hand, and from the Baptism of spirituall gifts, which was given more immediately from Christ himself, called the Baptism of Fire, which was given not to all the Baptised into the Name of the Lord Jesus but to some for the use of all, nor usually to any till they were Baptised with Water, *Acts 19. 5, 6.* Unless in some few examples, *Acts 20. 41.*

By reason of the solemn visible transacting a covenant twixt Christ in his Ministry and the Baptised. There arises a new Relation of the Baptised to God, to Christ in his Ministry, and to all the Baptised. *To God*, to believe the love
and

and mercy of the Father in the Son, by the Spirit; to worship the Father in the Son by the Spirit, To love and obey the Father in the revelations of his will by the Son through the Spirit.

To the Ministry of Christ, as Scholars in his School, as worshippers in his Temple, to learn of them, to joyn with them in offering up spiritual sacrifices to God.

To all the Baptised as Professors together of the same Faith, of the same Church and visible body of the same hope: For there is one Faith, one Baptism, or Body, one Spirit, and one Hope in the true Church.

This relation is declared by the Apostle, *2 Cor. 8. 5. Ye gave your selves first to the Lord, and then to us* (the Apostles and Apostolical Ministry) *by the will of God* (signified in this Commission to Preach and Baptise)

By reason of this Covenant relations. The baptised have a name to live, *Rev. 3. 2.* And a visible Form of Godliness. As it was in the Old Church, *Ezec. 16.* I said unto thee in this blood live, and thereupon they had the Ornaments to be called a people of God, a chosen generation, a peculiar People, an holy Nation, and had the Oracles of God committed to them: In like manner the New Church of the Gospel by reason of Baptism have a worthy name and repute as of persons called with an holy calling, sanctified in Christ Jesus, a chosen generation, justified, sacred Saints. The Pillar of Truth considered with the Ministry of Christ amongst them, *I say considered with the Ministry of Christ among them*, which was the Baptism of the Holy Ghost and of Fire,
and

and that which was as the soul to the body of outward form, and as fire that added power and life to the materials of water Baptism; For Baptism of water alone, did not constitute them a Church under those worthy titles, but as under Christs ministerial gifts, which was a Testimony of Christs presence among them, and owning them to be his people. 1 Cor. 1. 4, 5, 6. Acts 15. 8, 14.

• All this appears by these two places remarkable to this purpose, 1 Cor. 6. 11. and Tit. 3. 5. In the first 'tis said, *ye are washed, ye are sanctified, ye are justified, In the name of the Lord Jesus and by or in the spirit of our God:* which words we may take either as referring to the Baptism of water only under the form of baptising in the name of the Father, Son and holy Spirit, for here is *washing in the name of the Lord Jesus, and the Spirit, and our God that is the Father:* Or we may take the words as referring to the Baptism of Water and the Baptism of gifts. The Baptism of Water as compendiously express'd by these words, *Washed in the name of the Lord Jesus.* And the Baptism of Ministerial gifts as express'd in those words, *In the Spirit of our God.* In respect of both which the Church of Corinth was adorned with the name of a justified and sanctified people.

This last sense seems most probable as most agreeable to that other place, Tit. 3. 5. *According to his mercy he saved us by the washing of Regeneration, and the renewing of the Holy Ghost, which he shed on us abundantly, &c. through Jesus Christ, our Saviour.* Here Baptism of Water and Baptism of gifts are joyned together, not as if all that were

were baptised with water, were baptised with Ministerial gifts: but because the gifts being given for the good of all, and a special sign of Christs presence among the baptised: It is joyned with the Laver of Regeneration common to all, as compleating their visible Church-hood.

Yet Baptism with water hath the noble title of the washing of Regeneration: And hence it is given to all the baptised to account themselves professedly, and engagedly dead to sin, and alive to God, *Dead and risen with Christ, having put off the Old man, and put on the New, Rom. 6. 11. Col. 2. 11, 12, 13, 14 with Chap. 3. vers. 1, 9, 10.* All which is spoken of the baptised, by reason of profession, engagement means of Grace, and the beginning state of Regeneration.

5. *The last Direction is about ordering the Baptised. Teaching them to observe all things I have commanded you. Feed my Lambs, Feed my Sheep, Feed my Sheep.*

Here our blessed Saviour instructs his Ministry, how his Church begun in believing families, should be preserved and continued to the end of the world, or till he come again: for so long as there is a Church, so long there must be a Ministry which is known, not by a succession in the same chair (for a Wolf oft succeeds in the room of a true shepheard) but it is discerned by the spiritual gifts applied to do the work proper to the Ministry.

In this Direction three things are chiefly observable.

First

First, *the Ministerial Duty, Teaching, Feeding.* In both which expressions are implied continual Baptism, Catechising, familiar conference, Sermonizing, Ordering times and places, watching over them, and admonishing in the Lord, praying with them and for them. In a word, a Parental Government; for the Scholars of Christ are the children of Wisdom, and Wisdom is a natural Mother, and Nurse, not a Stepdame to them: When *S. Paul* gives a charge to the Elders of *Ephesus* to feed the flock of Christ over which the Holy Ghost had made them Overseers: It cannot be denied but all the particulars fore mentioned are comprehended in feeding and oversight. And where a duty is commanded, all the necessary means and circumstances are commanded with it by authority of that Divine precept. *Thou shalt not take the Name of the Lord thy God in vain:* For by the Name of God is specially intended all those ways and means which he hath appointed for making known his will to us & our enjoying communion with him according to his promise which are the subject of the second Command and particularised to the Jews in that expression, *Deut. 12. 5. Unto the place which the Lord your God shall choose to put his Name there, unto his habitation thou shalt seek, &c.* Now the third Commandment requires that care be taken that nothing be done which may impair the honour and due effect intended by God in his Ordinances. As the Apostle expresses it in relation to the Gospel Ministry, *2 Cor. 13. 8. We can do nothing against the truth, but for the truth.*

Secondly, *observe the persons to be taught. Then that*

that is, the Baptised Nations, or Families which are described by their several degrees of growth in Grace: Some are Lambs, beginners, new born into the Church, but cannot go, nor suck without help, altogether ignorant. Some are Sheep of some growth, but weak, diseased, wandering: Some of good liking, healful, orderly and keeping fold. Christ hath committed to the care of his Ministers, not only the orderly grown Christian that is a man of experience: but the diseased also and unruly, yea the Ignorant that knows nothing: for when a Scholar is first entred, or an Apprentice first bound, it is supposed he knows nothing of the Trade. A Lamb therefore is one that hath Relation to Christ as a Disciple who must be taught *ab initio* to go and to suck, and must have only milk and not strong meat. This comprehends children in years, and children in knowledge, that must be taught to read, and to speak and to answer, and how to pray, &c. as a means to a further growth: Hence God says to the Old Church, *He taught Israel to go*, and our Saviour says to the Gospel Church. *Suffer little Children to come to me.*

Hos. II. 3^d

The Lambs are part of the Ministerial Charge, and therefore they must be Baptised, whereby they are Dedicated to Christ and his Ministry to be Educated in the Faith of Christ.

Thus is fulfilled the Prophecie touching Christs ruling his Church, *Isa. 40. 11. He shall feed his flock like a Shepherd, he shall gather the lambs with his arms, and carry them in his bosom.* (the way of Christs Education of little ones in Christs bosom) and shall gently lead them that are with young or give suck.

E

Third

Thirdly, Observe what the Baptised are to learn in Christs Schools. To observe all things I have commanded you.

All things: Namely pertaining to the Kingdom of God, or the State of the Gospel-Church, or the Name and Profession of the Christian Religion, *Acts* 8. 12.

Which I have commanded: Not *Moses*, *Gal.* 3. 27. So many as are Baptised into Christ have put on Christ to be their teacher, not *Moses*; For the Law was given by *Moses*, but Grace and Truth came by Christ. Christ unvails *Moses* face, and casts off whatsoever pertained to the vail, and so makes all things new, because more clearly revealed.

All things: Which he spake in his life time, and after his Resurrection whilst he was upon Earth: or more fully revealed after his Ascension, *Acts* 1. 3. *Luke* 24. 44. Either touching the Mystery of the Father, and the Son, *John* 16. 25. *Col.* 2. 2. Or the Mystery of the Churches Union with Christ, *John* 14. 20. Or the duty of the Church to Christ, and all her fellow Members: what of *Moses* Law was to be abolished: what things of Moral Equity to be continued: what Ceremonies or outward ways of Worship to be used in stead of Circumcision, Passover, Sacrifices, Feasts, Temple, Priesthood, &c. So as yet the Church might be still the School of Wisdom, a Temple of Divine Worship, a City of Saints: what kind of a Government should be used in his Church, namely, Paternal and Fraternal, but not Magisterial; Lordly, or Tyrannical, *Mat.* 23. 8, 9, 10, 11, 12. What general Rules to be observed

ved in ordering particular and occasional circumstances belonging, but not essential to Divine Worship, so as the Name of Christ be not taken in vain, &c. Such like things as these summarily comprehended in Faith and Love, it appears by the Apostles writing and practice, were the commands of Christ to them.

I have commanded you: Christ revealed his whole mind touching his Church, first to his Apostles, and committed it to them as a *Depositum* to be transmitted to posterity. As *Moses* received the pattern of all things in the Mount, but it was a veiled pattern. So the Apostles are in the Mount with Christ risen, and receive the unveiled pattern of heavenly things themselves. It was for the honour of the Apostles that Christ gave his commands first to them, and by them to his Church as his *Internuntii*, as *Moses* was of old: But it was also for their admonition to remember they were not Lords of the Church to give commands at their own will, but to be faithful as *Moses*, of whom it was said, *As the Lord commanded so did he.*

This word of Christ committed as a *Depositum* to the Apostles, was by them faithfully delivered over to the first Churches by preaching and writing, *2 Thes. 2. Be not troubled neither by spirit nor by word, nor by letter as from us (that is) we have neither written nor spoken such a Doctrine.* *Jude 3. Earnestly contend for the Faith once delivered to the Saints.*

The first Churches delivered that word by preaching and suffering to the next ages, and with their preaching and suffering they deliver-

ed the Records, That so the Oral Tradition of the Word might ever be tried by the Records, and so the truth preserved in the worst of times. As *Moses* left a Record of the whole Law to be kept, *Deut.* 32. 24, 25, 26, 27. When *Moses* had made an end of writing the Law, he commanded the *Levites* saying, Take this Book of the Law, and put it in the side of the Ark of the Covenant for a witness, &c. And this restored life in the Church, when the people had forgotten the Law as in *Josiahs* time, and so was a witness against them of their rebellions: Even so it is, and hath been in the Gospel-Church. This is the true Tradition.

Teach them to observe all things I have commanded. Baptism doth engage the baptised to keep all Christs command. They that reject Christs commands in effect deny their Baptism.

The Keeping is $\left\{ \begin{array}{l} \text{Preservation} \\ \text{and} \\ \text{Observation.} \end{array} \right.$

Observation is in all manner of the conversation of the baptised. The baptised are preservers also or conservators of the truth of the Gospel by their gifts, authority, sufferings according to their places: They are not only *Custodes utriusq; tabulae*, but *Custodes Evangelii*. Thus the Church is the keeper of the Oracles of God, and the pillar and ground of the truth. First in respect of the Ministry who are peculiarly charged to keep the *Depositum*, and to teach the baptised: Secondly in respect of Baptism which engages the baptised to Christ and his Ministry.

Thus Christ hath fully provided for the preservation

servation of his Truth, which was signified in the Old Church, where the Tabernacle (the figure of the Mystery of Christ) was pitched in the midst. The Priests next about the Tabernacle, and the body of the people next about them: A double guard to preserve the Tabernacle. Thus it is in the Gospel-Church.

N. 11. 2

*He that believes and is baptised shall be saved.
Whose sins ye remit they are remitted.
Preach Repentance for Remission of Sins.*

These words have been considered as a Direction in the exercises of their Ministry. To know both what is the true Character of Church-members. He that believeth and is baptised, with all his. As also in what esteem and repute to have them; namely as persons saved, and remitted, that is Ministerially brought into a state of Salvation, and under the means, hope, and great possibility thereof.

It remains to consider these words as a promise, which leads to the third part of this Commission.

That which our Saviour promises is both in relation to the Ministry and the Baptised.

I. To the Ministry, It is a promise to confirm in Heaven, what they do according to his will on earth, and is as much as to say, Whom ye wash they shall be washed, whom ye save they shall be saved, whom ye remit on supposition of a condition performed, shall be remitted on the performance of that condition.

This was the time when our Saviour fulfilled his Promise to *Peter* and the rest of the Apostles, *Mat.* 16. 18, 19. I will give thee the keys of the Kingdom of Heaven, and whatsoever thou shalt bind on Earth shall be bound in Heaven, &c. For now after his Resurrection this power is given to open a door by Baptism for all Nations to come into the Church, as a pardoned and renewed people, and to shut out whosoever reject the terms of Christs Baptism as a rejected people under the guilt and condemnation of their own, and forefathers sin.

For if it be demanded what sin is Ministerially remitted in Baptism. The Answer seems to be this: That Baptism is a sign, signifying the washing away of sin past, and assuring it to them who do unfeigned betake themselves to Christ, *Rom.* 3. 25. God hath set forth Christ a Propitiation through Faith in his Blood, to declare his righteousness for Remission of sins that are *Past*; through the forbearance of God.

The sins that are past are either mens actual sins, or the forefathers sin, which is not only the transgression of our first Parents but of our Intermediate Parents. So the sins of the Apostate Gentiles in their defection at the tower of *Babel* did justly keep out the Posterity from being of the Church of God, and the sin of the Jews in Crucifying and rejecting Christ doth justly keep out their children: which sin, is remitted both to Jew and Gentile in them that come in to Christ, and are baptised, and the door of mercy opened to them. This is plainly intimated in *S. Peters* exhortation to be baptised, *Acts* 2. 38, 39. compared

ed with v. 36, 37. So that not only that called Original, but that which may be called National sin of Apostate forefathers, is remitted, with the personal sins (if guilty in that respect), so as neither the one nor the other shall be any more a Bar to hinder the grace and mercy of God in the means by God provided.

And for sins to come: Baptism is a sign signifying and teaching, That there is a fountain opened for sin and for uncleanness, a fountain of blood, and a fountain of water: A fountain of blood to cleanse from the guilt of all sin upon unfeigned repentance and turning to God, 1 John 1. 9. & 2. 1. v. If we confess our sin, God is Just to forgive us our sins and to cleanse us from all unrighteousness. *If any sin, we have an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for all our sins*, 1 John 5. 16. There is a sin unto death, I do not yet say, That ye shall pray for it. This is written to persons whose sins were before remitted in Baptism.

There is also a fountain of living water opened by the death of Christ, signified in Baptism, ready to flow forth as from a fountain unsealed, to soften the hard and stony heart to make the barren fruitful, to strengthen, stablish and comfort those who betake themselves to Christ and thirstingly desire it.

John 7. 37. *He that believes in me out of his belly shall flow Rivers of living Water*, Rev. 22. 17. *Whosoever will, let him take of the Water of Life freely*, Rom. 8. 2. *The Law of the Spirit of Life in Christ Jesus hath freed me from the Law of sin*

and death, Lu. 11. 13. *How much more shall your heavenly Father give his spirit to them that ask him?*

Thus as Christ came personally by Water and Blood, so he comes Ministerially by Water and Blood to every one that believes, whereof Baptism is a teaching sign, and not only so, but also a seal assuring the comfort of the Water and Blood to every one whose conscience answers aright towards God.

2. *In relation to the Baptised.* Christ promises in these words, If they be sincere and with full purpose cleave to the Lord, he will do that for them which is peculiarly his work, so as they shall certainly be saved. They shall enjoy the power of that which is acted in the Ministerial Form: Namely

1. The transacting the business of Remission of sin at the throne of grace, by the application of the blood of sprinkling for the quieting the Conscience. *Heb. 10. 22. Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil Conscience and our bodies washed with pure water.*

2. The Adoption outwardly taught by sign to be inwardly sealed by a spirit of holiness, working a child-like disposition to God to call him father, and obey him as a father, of which work the Conscience bearing witness. This spirit of Holiness which the spirit of Christ, in us bears witness with the conscience by a certain demonstration and undeniable conclusion, That we are the Sons of God, and heirs of Glory *Rom. 8. 16.* The spirit it self beareth witness with our spirit that we are the Sons of God, and if Sons, then heirs.

3. The

3. The possession of the inheritance purchased in the first fruits of peace and joy; and then in the fulness at the Resurrection and Being in the place Christ hath prepared for his. *Heb. 3. 14.* *We are made partakers of Christ, if we hold the Beginning of our Confidence stedfast unto the end.* This beginning of our Confidence is our profession in Baptism, which if we hold fast, Christ promises we shall be partakers of all that work which is peculiarly his in Regeneration, Remission, Adoption and Glorification.

This twofold work in Regeneration, (as it were two degrees) namely the Ministerial work, and Christ peculiar work seems to be intended by our Saviour *John. 3. 5.* Except a man be borne of water and the spirit he cannot enter (that is fully and abundantly enter as *2 Pet. 1. 11.*) into the Kingdom of God. A man is born of water in the Ministerial work, and so Baptism is the Laver of Regeneration begun in the means and outward state of the Baptised: But unless the Birth of the spirit come to it (the work peculiar to Christ) the merely Ministerial work will never perfect the new man, no more than the female can perfect a birth without the male, or a generation of mixt bodies of earth or water only without fire. And therefore our Saviour calls the Baptismal birth merely considered as the Ministry of water to be but flesh, weak, and cannot of it self attain salvation without the cooperation of Christ himself. That which is born of the flesh is but flesh, that which is borne of water is but water: Or, The Ministerial birth in Baptism merely as so, signifies but the birth of a Christian in Repute,
under

under means and possibilities, but carnal, as a babe weak as water, apt to fall away, and oft never comes to perfection : but when the work of Christ himself comes, who only hath power on the heart of man; then a spiritual man is compleatly brought forth even to perfection.

This saying also of S. Peter confirms all this, *1 Pct. 3. 21. Baptism saves us: not (only) the washing of the filth of the flesh (which is the external form) but the answer of a good conscience before God by the Resurrection of Christ, or the Spirit of Christ, whereby he rose from the dead, which is the power of Baptism: And seems to be set forth by the day of Jesus Christ, Philem. 1. 6.*

Behold I am with you always to the end of the world. Amen.

To encourage the Ministry in the work of Planting and Watering, Gathering and Preserving his Church; and to encourage the baptised to keep the first Faith, unto which they were baptised, and together with it to observe the commands of Christ by the Apostles. Our blessed Saviour makes this general promise, *Behold I am with you always to the end of the world, Amen.*

For the discovering the marrow of this great promise, every word would be severally weighed. And it would be considered, How it is fulfilled notwithstanding the many withdrawings of Christ from his Church and Ministry.

Behold: This precious promise is as a fountain sealed with two seals, The one at the beginning, Behold

Behold, the other at the end, *Amen*. *Behold* seals the Excellency, *Amen* the Certainty.

And Behold, or See. This is a word of Attention, Admiration, and Direction.

1. *Behold*, and attend the Doctrine of this promise containing the great Mystery of the Union of Christ with his Church: As the Father is in and with Christ by his Word: So Christ is in and with his Church by his Spirit.

2. *Behold*, and admire the Providence of Christ over his Church. A wonderful thing it is that the Ministry and Baptism of Christ should be preserved in all ages in the midst of such oppositions and corruptions.

3. *Behold*, and see by Faith Christs presence with you in your greatest trials.

I. In whom the nature of man is now raised and spiritualised, *2 Cor. 5. 16*. Though we have known Christ after the flesh under the legal types and shadows: yet henceforth know we him no more, after the flesh and a corporal presence, but as ascended to the Father and a Mediator at his right hand, made Lord of all, and as having obtained the spirit to be given to all that believe, Jew or Gentile.

I am: Christ is the same yesterday, to day, and for ever: *Before Abraham was* (he saith not I was, but) *I am*, *John 8. 58*. He was *I am* to *Moses* and the people of *Israel*, *Exod. 3. 12, 14*. The same that he was to *Abraham*, to *Moses*, to *David*, and the Old Church, the same he is to the Apostles, Apostolick Ministers and the baptised of the New Church, Jehovah blessed for ever: The strong God merciful and gracious, ready to for-

forgive, but will by no means clear the rebellious to whom all things and times are as present; *Exo.* 34. 5, 6, 7.

With you. Not in the presence of my humane nature, though now of natural made spiritual: For in respect thereof he goes away to prepare a place for his Church whither to receive them when he shall come again; and in the mean time the Heavens must receive him at the right hand of power. But he is with his Church, as the Sun is with us, when he rises in the Morning, though he is at a great distance from us, by his light and heat producing Reviving and Preserving all Sublunary things: And as the head is above the body, yet is present with the body by an Inseparable union, and an effectual influence, to govern, care for, and watch over the body. So Christ though he was with his Church in the old Testament yet it was as night with them: All things were in obscurity: But when he was risen and ascended, now it was truly said to the Church, *The glory of the Lord is risen upon thee.* Christ now appears and is with his Church as the Rising Sun, shining more and more to the perfect day, and though sometime clouded yet never any more setting in obscure darkness. This our Sun and head is in our nature glorified in the Heavens, and is with his Church by an inseparable union, and a Constant efficacy, which appears specially in two things.

The influence of his Grace and Holy Spirit.

The Ministry of his Angels.

I. He is with his Church by the Influence of his Grace

Grace, ingiving Ministerial gifts in order to believing and perfecting faith. And in Blessing the ministry to the Baptised, that they may grow up as willowes by the water courses: This appears *Eph.* 4. 8, 11. &c. *When he ascended up on high he gave gifts to men. Some Apostles some Prophets, some Evangelists, some Pastors and Teachers* for the perfecting the Saints, for the work of the Ministry, for the edifying the Body of Christ, till we all come in the unity of the faith and knowledg of the Son of God to a perfect man. Christ promises a Ministry to the Baptised, and gifts to the Ministry.

That is also a promise to the Baptised, *Isay.* 54. 13. All thy Children shall be taught of God, and great shall be the peace of thy Children: for the Church there that is spoken to is the Gospel Church to be gathered of Jew and Gentile, a fruit of the travel of Christs soul mentioned Chap. 53. The Children of this Church are the Baptised of all nations, to whom Christ is promised to be a Teacher, who is God blessed for ever, and that not only in an immediate way, but also mediately by his Apostles &c. by whose mouth he speaks, and in whose Ministry his spirit breaths, which being blest to the Baptised (the Children of the Church) doth settle a quiet and peaceable state in their souls and fills them with joy unspeakable.

So that as our Saviour said of himself *John.* 8. 29. He that sent me is with me. The Father hath not left me alone, for I do always the thing that pleases him: So the true Ministers of Christ may say: He that hath sent me is with me. Christ hath

not

not left me alone, neither will he whilst I do the things that please him.

And the baptised may likewise say: He that hath called me is with me, he will not leave me alone whilst I do the things that please him. He that hath begun the good work in mutual Baptismal engagements will perform it unto a day of perfection: *Faithful is he that hath called who who will also do it: He will be a Son and a Shield. He will give Grace and Glory:* And may take comfort in that precious promise and many of the like nature; *Isa. 41. 10. Fear not, for I am with thee, be not dismayed for I am thy God: I will strengthen thee; I will help thee, yea I will uphold thee by the right hand of my righteousness.* In a word he is with them to teach and lead, to hear and help them.

2. *He is with his Church by the Ministry of his Angels:* For Christ being exalted to the right hand of power is become the head of all principality and power. All the Angels worship him, ascend and descend upon him, are at his command, and sent forth by him for the good of them that fear God. Thus Christ is with his people oft times when they are not aware, ordering things for their comfort sweetly, and seasonably, preventing evils, supplying necessities, bearing off the force of a falling stroke, delivering out of, and supporting under great Tentations. The Scripture records how he was thus with *Peter* delivering him out of Prison by an Angel, who, or some other, was shortly after sent to *Herod* to smite him, who put him in Prison, *Act. 12. 6, 23.* Thus an Angel directed *Philip* to meet the *Eunuch*

1 Thef. 5.
24.
Pf. 84, 11.

Isa. 41. 10.

Act. 12. 6,
23.

nuch and when he had baptised him took him away unseen to the *Eunuch*, and brought him to *Azotus*, *Act. 8. 26*, &c. Paul by a night vision of an Angel was directed to go into *Macedonia* where he planted the Church of *Philippi*, *Act. 16. 9*. And before he went to *Corinth*, Christ encouraged him by a night vision, saying, to him by the Ministry of an Angel, fear not and hold not thy peace, for I am with thee and no man shall set on thee or hurt thee, *Act. 18. 9, 10*. So Christ was with him in his dangerous voyage at Sea in a night vision by an Angel, *Act. 27. 23*. The great mystery of the times and seasons of the Church was represented by Christ to *John* by the Ministry of an Angel, *Rev. 1. 1*. And Christ is present in the congregations of his people met in his Name by the Ministry of Angels, *1 Cor. 11. 10*.

Act. 8. 26.

Act. 16. 9.

Act. 18. 9,
10.

Act. 27. 23

Rev. 1. 1.

1 Cor. 11.
10.

Thus Christ is with his Ministers and faithful people, by the influence of his own Spirit, and the Ministry of Angelical Spirits, whilst his humane nature is in Glory at the Fathers right hand.

With you : By *You* is meant the Apostles themselves to whom he spake, as the first branches of the Vine of the Ministry, and in them their lawful successors, as their sons and heirs and prophetic seed insisting in the steps of their Doctrine and Conversation.

1 John 4. 6. *We (the Apostles) are of God, he that knoweth God, heareth us, He that is of God hearth not us : hereby know we the Spirit of Truth, and the Spirit of Error.* And so the true successors of the Apostles succeeded as their scholars in the same truth received from them.

2 Tim.

Phili. 3. 17. *Brethren be followers together of me, and mark them who walk so as ye have us for an Example (that is) Those Teachers who make us the Apostles the first Fathers in the Ministry as their pattern and Example.*

2 Tim. 2. 12. *Thou my son be strong in the grace that is in Christ Jesus; that is, the Ministerial calling to succeed the Apostles as his son: And to continue this succession. He must commit the things he had learned of S. Paul to faithful men that might teach others for the Ministerial work, as their sons.*

All the Baptised are the Children, Scholars, Disciples of the Apostles and Apostolical Ministry: But such as are not only Baptised with water, but also, with the Baptism of Spiritual gifts, whether more immediately or in the way of Godly education, these are more peculiarly the Sons of the Apostles, as the Sons of the Prophets were of old.

The word *you* in the promise is as large as the word *ye* in the Command, *Go ye*, which was shewed before in a Comprehensive word.

As the word *He* in reference to the Baptised is Comprehensive and signifies a man in his political capacity for him and all his: So the word *ye and you* in reference to the Ministry, comprehend the Apostles, and all their legitimate Sons, their propheticall seed.

That which may further illustrate and clear this, is the comparing of this beginning of Churchhood in the new Testament with that solemn Beginning in the old with *Abraham*: Which hath so much the more force, because *Abraham* was a Representative Father to both Churches, not only that

that of his own natural seed, but also of the seed of the Gentiles to be grafted into his stock, and counted to him for a generation; when the other should be cut off, *Psal.* 22. 27. *Isa.* 49. 20. 21. 22. and *Rom.* 11. 20. to 25. In which last place *Thou and thee* signify the Families of the Gentiles adopted into *Abrahams* Church-estate instead of the Families of the Jews.

When the Lord took the seed of *Abraham* to be his visible Church, he founded their Church estate in the Covenant of circumcision, whereby they professed, and were engaged to keep the Law; and in the covenant of the priesthood call'd the covenant of *Levi*, who was in the Loins of *Abraham*, for the education of the circumcised in the Ordinances of the Law:

These two Covenants were made with the whole people of *Israel* being in *Abrahams* loins; an eminent believer, their representative father.

And the sum and substance of this covenant was express'd in a few significant words. I am God All-sufficient; walk before me; and be upright.

In like manner: In the founding of the Gospel-Church: Our blessed Saviour, who is the God of *Abraham*, *Isaac*, and *Jacob*, the beginning and the end, the first and the last (having as it were represented this whole Mystery in his own person by being first baptised with water, then with the Holy Ghost, in the power of which he went forth to the Ministerial work) founded the new Church of the seed of all Nations, *In a Baptismal Covenant, and a Ministerial Covenant*. The Baptismal, to engage them to the Faith and Ordina-

nances of the Gospel: The Ministerial to educate them in the faith professed.

These two Covenants (in which consists the Church estate of the Gentiles) were compleated in transacting with the first Fathers of the Ministry and the first Baptised.

The Baptised, because the Gospel-Faith is to be kept in the generations of the faithful, are represented in the first believers, eminent professors of the faith first given.

The Ministry being a product of the baptism of the Holy Ghost, or of Fire, is represented in the Apostles, who were the first baptised with the Holy Ghost.

And lastly the sum of this Covenant or Covenants is declared briefly and significantly to the same purpose as that with *Abraham*, *Teach them to observe all things I command you: what is that, but walk before me and be upright? And Behold I am with you: what is that, but I am God All-sufficient?*

I am with you always: But doth not Christ oft withdraw his presence? *Isa.* 63. 10. They rebelled and vexed his holy Spirit, therefore he turned to be their enemy, and he sought against them, *Hos.* 5. 15. I will go and return to my place till they acknowledge their offence, *Dent.* 32. 20. I will hide my face from them, I will see what their end will be, for they are a very froward generation, children in whom there is no faith.

Answ. Christ is with his Church in the greatest Apostacies. He doth not so withdraw himself that he forgets to make good this word of his: For

1. He is present whilst he with draws his presence, because he hath a merciful as well as a just end in those withdrawings, to be a means to bring them to acknowledge their offence.

2. Though he is not with his Church in their Apostatizing, yet he is with his Church under Apostacy, to set bounds to it, that it destroy not his Church.

3. The Apostacy of the Church is *from the power of Godliness, but never wholly from the form, or outward face and appearance of the truth, 2 Tim. 3. 5. Having the form of Godliness, but denying the power thereof.* And as the power at the first planting the Church brings in the form, so the form in restoring the Church brings in the power.

In the Jewish Church, circumcision, and the priesthood which were the form or face of the Jewish Religion, with the Tables of the Law were preserved in greatest Apostacy and changes: Circumcision among the ten Tribes, as well as the two, and Priesthood among the two tribes: By virtue of which form there being both in Circumcision and Priesthood an engagement to the true God, and to his Law, there was now and then a reviving and recovery.

In the Christian Church. A form of Ministry and Baptism into the true faith with a profession to educate children of the Church in the knowledge of the Creed, Lords Prayer, and Ten Commandments, with owning the Scriptures of the Old and New Testament to be the Word of God, hath been preserved all along: And the Ministry that hath been continued in the Church,

the *Roman*, and other Churches, was not like the Ministry *Jeroboam* set up which had no bottom at all of divine Institution, but was meerly *Jeroboams* invention: But rather it was like the Ministry and Priesthood at the temple, when the sons of *Aaron* ministred before the Idolls or worshipped *Baal*, as in the time of *Abaz*, and *Manasseh*: For the Church of the *Romans*, and other Churches had a Ministry first planted by the Apostles and Apostolike men, the form and face whereof hath continued under many corruptions all along: Which corruptions could not make void, either the office and place of the Ministry, or invalidate the lawfull acts done by vertue of the office. This form of Godliness or the true Religion being never wholly apostated from, becomes a means by vertue of this promise to introduce and restore the power, as affording some bottom for Reformation to work upon.

4. The Apostacy from the *Power* is only in a prevailing faction in the Church, not of the whole Body; Christ doth always preserve a Remnant according the election of Grace *Isay. 10. 21, 22.* The Remnant shall returne -- Though the number of Apostate *Israel* be as the sand of the Sea yet a Remnant shall returne -- These are called the Holy seed: The heart of the oke which endures when the saplings rot: And a tenth reserved to God. *Isa. 6. 13.* In those is the life of the Ministeriall spirit, and power of Baptism preserved. These are the two witnesses prephesying in sackcloth, who were in the form of the outward court, namely Ministry and Baptism but bore witness against the prophanations of the common worshippers, mixing

mixing the Heathen rites and manners with Christian forms, so denying the power both of Ministry and Baptism, which the two witnesses stood for all along, and at last prevailed and will prevail more and more.

5. Apostacy prevails not all at once, but comes on by degrees: In the beginning of Apostacy, Christ preserves his Church by such as overcome in the Churches and keep in their Communion; as may be seen by all the Epistles to the seven Churches of *Asia*: But when Apostacy is come to the height, so that Communion cannot be kept without partaking of their sin. Christ preserves his Church by a *Separation from Communion*, and gathering into a new Communion, *but so*, That the Holy Remnant do carry the Holy vessels and priesthood with them out of *Babylon*, in their Return to *Jerusalem*, and are not to seeke to begin their Churchhood; I meane Ministry and Baptism are not lost in their spirituall Captivity by the overgrown faction of the bastard and Apostate Churchlings: As is also evident by the word of Christ reserving to such times. *Rev. 18. 4.* Come out of her my people, that ye communicate not with her sin. Where it is to be observed, First, that he determines her *Communion sin*. Secondly that he calls them his people though they were in *Babylon* and therefore they have the Constitution of Churchhood with them namely Baptism and Ministry, by the which they were engaged to Christ and enabled to proceed in the faith, having the sacred Scriptures among them: And thirdly, That he calls them to come out namely *to himself*, as having gone before them and

removed his Glory and Presence from the tents of *Babylon*, once the Residence of his Beloved Spouse, now the seat of an obstinate and impudent harlot.

Always unto the end of the world: It might be more emphatically translated, All days, untill the consummation of this age; for the word *Aion* here used, signifies the world in respect of its ages. As the word *Oicoumene* is translated World in reference to Inhabitants, *Luke. 2. 1.* And the word *Cosmos* is the world of the universe in respect of its beautifull frame, and the word *This* may be conceived to be understood to the word Age, because it is else where added by way of distinction, and explication from the world to come, or world of the Resurrection. So our Saviour distinguishes. *Luke. 20, 34. 35.* *This world* and *that world*, or *this age* and *that age* using the some word as here, meaning by that age the world of the Resurrection, and *S. Paul* uses the same word to the same distinction *Eph. 1. 21.* Where he says Christ is over all principalities not only in this world but also the world to come: Meaning by the age to come that called by our Saviour in *S. Luke*, that world or the world of the resurrection. So that the end of the world here is the end of this present evill world, as tis called *Gal. 1. 4.* as tis opposed to the future good world at the Resurrection of the Just.

All days, pasas Hemeras: This age, untill the world to come, accounted from Christs coming, especially his Ascension, is usually called the times of the Gospel as opposed to the times of the law, and in that respect all things are said now to be
new

new (though another degree of newness is reserved for the world to come) But this present world, or age, or Gospel-time is set forth sometime by one age, wherein there are many days as here; sometime by one day wherein is morning noon, and evening and many hours: In both expressions is set forth the variety of changes that should happen in the present state of the Gospel.

All days until the Consummation: That is, all the days of peace, and all the days of trouble and persecution: all the days of purity and all the days of defection: all the days of declining and all the days of restoring: All the days of the Churches militancy, until all things are fulfill'd which the Father hath designed to come to pass in the dispensation of the fulness of time in this age.

All days: These many days are sometime set forth by one day, *Joh. 8. 56. Abraham saw my day* and was glad. *Isa. 4. 2. In that day shall the Branch of the Lord be Beautifull and Glorious* *Isa. 11. 10. In that day shall there be a root of Jess* which shall stand for an ensigne to the people, to it shall the Gentiles seeke and *Chap 12. 1. In that day thou shalt say O Lord I will praise thee; and Ch. 26, 1. In that day shall this song be sung in the hand of Judah.* And when this age is set forth by one day, some things relate to one part of the day, some to another, some things to the sunshine part, some to the Cloudy: Some to Morning, some to the Noon, some to the Evening, for this day hath no night: That place in *Zach. 14. 5. 6.* describes the Complexion of this day: And may probably be the direct intention of the

place: Howsoever the words are a lively expression of this thing.

And it shall come to pass in that day (the Gospel day) the light shall not be clear nor dark: But it shall be one day known to the Lord, not day, nor night: but it shall come to pass that at evening time it shall be light.

This day we may say did arise gloriously in Christs Resurrection, the Apostles preaching and miracles, and the love of the first Churches: But in respect of the Jewish Ceremonies which were in effect standing, while the Temple stood, and some contending for them with Christ to have them both, some contending for them against Christ denying him to be the *Messiah*: And in regard of the hatred and persecution of the Jews against their Christian brethren, and the persecution of Heathens afterward and most of all in regard of that great eclipse of light within the Church, which *Paul*, that great Astronomer of the Church, foretold, *2 Thes. 2.* and is described by *St John* in the *Revelation*, by the woman in the wilderness, two witnesses clothed in sackcloth, and the Virgin company of sealed ones: I say in regard of these things it may well be said that the light was neither clear nor dark, not day nor night. But in the evening of this day, the light shall recover to the Glory it had at first rising, and far greater the light shall shine to a perfect day without clouds, storms, eclipses.

Thus Christ promises to be with his Church all this day, or all these days, not as if there were a time when he should cease to be with them; but the Argument holds *à fortiori*: If he be with them

in the dark times of the day much more in the evening when all clears up: For after the stormy and cloudy time of this day is over, there will be a glorious evening, but no Sun set, as it is written *Isa. 60. 20. Thy Sun shall no more go down, neither shall thy Moon withdraw it self: for the Lord shall be thine Everlasting light, and the days of thy mourning shall be ended.*

Until the finishing up of this age or end of the world: The full end of the world is that the Apostle speaks of *1 Cor. 15. 24.* When Christ hath delivered up the Kingdom to his father with a full Account of his Mediatorship. But the end of the world may be taken for the things to be done in the evening of the Gospel-day, which is the finishing up of the Gospel-Mystery in the dispensation of the fulness of times for the gathering or summing up all things in Christ. *Eph. 1. 10.* In which evening (which shall be very light) this Commission of Christ shall be so far from ceasing, that it shall come to its greatest vigour, as may appear by the Glorious things spoken in the Scripture of the evening of the Gospel-day contemporary with it. As the Rejoycing of the Apostles and Prophets at *Babylons* down fall, *Rev. 11. 20.* Christs appearing to the Jewes. *Mat. 24. 30. Isa. 66. 19.* The mourning of the tribes *Rev. 1. 7. Zach. 12, 16. 11.* And the gathering the elect and dispersed Jewes into Christian bodies, and assemblies. *Isa. 66. 19. 20. 21. 22. Isa. 11, 12. 16. Isa. 27. 12, 13:* The restoring the Kingdom to *Israel*, with the ending of their long Captivity. Times of refreshing and a day of Redemption is promised

Act. 3. 19, 20, 21. *Luke.* 24. 28. with *verse* 24. The new *Jerusalem* which probably may be the Church of the Jews coming forth again in the fulness, as it was in the first fruits in *Acts.* 2. 41. 42. And according to the first emblem, A woman clothed with the Sun, The Moon under her feet and a crown of twelve stars on her head *Rev.* 12. 1. *Rev.* 21. 1, 2. The marriage supper of the Lamb, when none shall be admitted that hath not on the wedding garment. *Rev.* 19. 7. 8. 9

The new Heavens and new Earth wherein dwells Righteousnes, which probably signifies a through Reformation of all things in Church and Common wealth both among Christian, Jews and Gentiles. 2 *Pet.* 3. 13.

The Kingdoms of this world to be the Kingdoms of our Lord and his Christ, and he to raaign for ever without any more Scruple or disturbance *Rev.* 15. 11.

Concerning which and much more we may say as *Pf.* 87. 3. Glorious things are spoken of thee, thou city of God: For the preparing materialls, building and finishing whereof, Christ hath given forth this Commission, and will revive it in the times and seasons thereof when it hath lien, as the book of the law in the Temple as dead, and forgotten to the putting the Ministry upon their true and proper work, with new vigor in the power and demonstration of the spirit, and the Baptised on a due remembrance of their Baptist-mall covenant for growing up in faith and love, which is in Christ Jesus. And this leads to the concluding word of this Commission.

Amen. It began with peace be to you, and ends with

with Amen, as being a testimony of Christs greatest love and our greatest happiness to enjoy a Ministry of Reconciliation: That God is pleased to treat with us Enemies and Rebels, and to propound termes of peace to us first when we fought it not

Amen: This is the second seale to the promise, *I am with you* for Confirmation, as the other was for Attention, and it is to be conceived as a seale both on the behalf of Christ and the Baptised, as parties in the Covenant. On Christs part it signifies verily it shall be so: On the part of the Baptised it signifies, Be it so; which implies an Assent of faith, and a Prayer of faith. And it is the same with that close of all *Rev. 22. 20.* He that testifieth these things saith surely I come quickly *Amen. Even so come Lord Jesus.*

A

A Paraphrase of the whole.

O Ye my beloved Disciples, whom I have hitherto been instructing to, and preparing for the Kingdom of God: Know ye that I having done my Fathers will upon Earth in the frailty of humane nature. The time is come that my Father perform his promise to be for my Exaltation and Glory in this World, and the World to come; which he intends to bring on by several steps and degrees unto the full accomplishing of all things promised, or foretold by the Prophets. I am already invested with the possession of that universal power from the Father to be chief Monarch in Heaven and Earth. And do now enter upon the gradual execution thereof, of which I shall give you three evident Demonstrations whilst I am here upon Earth. First, In that I am risen, and have thereby overcome death. Secondly, In that I shall send forth a Ministry to reconcile the World to God, and rescue them out of Satans bonds. Thirdly, In that I shall ascend to my Father in your open view and triumph as a Conqueror over the powers of darkness. Other Demonstrations
of

of it shall appear when I am sate down at my Fathers right hand.

In the mean time : Behold I appoint and Ordain you an holy Gospel Ministry instead of the Priests and Levites, Isa. 66.21. and in you as Fathers and Heads of the Tribes of the Gospel-Church. Those whom I shall endue I shall endue with spiritual gifts (as I have done and shall do to you) answerable to what service I shall call them to, to be as your sons, and an holy seed under your tuition and education. And to you and them respectively in every age I say,

Go ye forth as ye shall see the providence of God to lead you : And let your first work be to convert Infidels to become my Disciples. To which end you shall preach to them this glad tidings of great Joy, that I the Saviour of the World, the Messiah promised am come into the World, was Dead, and am Alive : And have by my death removed the Wall of Separation twixt Jew and Gentile, and have obtained of my Father that the families of other Nations as well as those of the seed of Abraham shall be bl^{ss}d in being the Church and people of God, and in a state of salvation, If they will testifie their belief in the Messiah, by being baptised they, and all theirs, and thereby engage to become new Creatures, and to that end become subject to my Ministry.

Upon

Upon the hearing of which good means, many will rejoyce and readily receive the Word: many will neglect, despise, and mock at it. All those that readily receive it ye shall wash with pure water, men and women, old and young, into the name, profession, and Religion of the Father, Son and Holy Ghost, the proper Characters of the Christian Religion. And being so Baptised or washed, ye shall account them my Disciples in a state of Salvation, set apart to eternal life, Saints by calling, an holy Nation, a peculiar people, that have put off the old Man, and put on the new, by profession and engagement: And as they shall be esteemed by you a saved people, so you shall promise to them in my Name, that persevering according to those beginnings with a good Conscience answering the first profession, they shall be saved from the wrath to come, and have a portion in the Resurrection of the just.

And to the end my Church thus begun, may be preserved and continued in the faith to the end of this world: And that nothing be wanting to promote the salvation of my Disciples. The Baptism thus begun you shall continue in the seed of the first Believers, keeping the faith from generation to generation, whereby they being engaged to learn the truth from the beginning of their days may be

be partakers of a godly education in the Church, which I shall provide for them for the feeding my Lambs and my Sheep: which is this.

The things which I have commanded you touching the Kingdom of God, you shall deliver to faithful men both by word and writing, who may be able to teach others also, others I say, like faithful men in a continual succession, as a Seminary for my Ministry, among whom the truth may be carefully preserved, both in sacred writings and continual preachings. And my will is that out of such faithful men some be continually chosen that may attend the teaching the Baptised seed of the faithful, the Truths wherein they themselves have been instructed, and whereof they are firmly persuaded: And also exercise a fatherly oversight over them, for the helping their Faith, and Joy, and lead them forth as my Sheep to the green Pastures and Waters of comfort in greater and lesser Assemblies.

For as the need of my Church is more general, or more particular, both for providing a Ministry, and for the exercise of it to the greatest benefit of my people: So I have accordingly given diversity of offices & employments: Some as Apostles and first beginners of the work in any place, but especially such as were witnesses of my Resurrection. Some

Pro-

Prophets to discover my mind in some special cases and times, to direct and encourage the work: Some Evangelists to carry on the work begun in Preaching, and Propagating the Gospel, taking care the deposited truth may be preserved, faithful men instructed to the Ministerial work, and overseen and kept to their work, and so to water the first Plantations, in certain lesser circuits: some Pastors and Teachers, that may constantly attend in every particular Assembly.

In which order and care to observe my commands, Behold I will pour my spirit upon the seed of the faithful, and my blessing upon their offspring, and they shall grow up as Willows by the water courses: And the Spirit of Prophecy, or teaching the truth shall not depart out of the mouth of your seed, the Sons of the Prophets, nor their seeds seed, so long as a Ministry is needful for my Church.

And although I am absent in body until my second appearing, yet will I be present in my spirit to relieve, rejoyce and stablish my people though many days of tribulation and variety of changes attend them during their wilderness-condition: yet I will never leave nor forsake the little Remnant that fear my Name. Amen.

But as for such as Receive not my Word of Mercy, and Salvation tendred by you, and refuse to become my Disciples, and will not enter into a Baptismal Covenant with me: or having entred do apostate from the Faith professed. You shall account them as out of my Church, not in a state of Salvation, whose sins are still retained: And if they so continue and repent not, as Persons wholly rejected and condemned.

From this Commission thus understood, many Conclusions of Christian Doctrine may be gathered and many Cases and Questions resolved: The meditation hereof may be commended to all that desire right Notions of God, of his Love and Pity to fallen Man, of the way of dispensing his Grace and Mercy to the sons of men, of his Justice in rejecting impenitent sinners: Of the Church, of the Ministry, of the Sacraments, &c. It shall suffice to give some few Instances only, and that rather as searching after Truth than as having found the Depth of it.

1. **H**ence we may observe the truth and usefulness of that distinction of a general and particular or personal Reconciliation: or in
G
other

other terms a Reconciliation of our nature, and a Reconciliation of our persons: Both are spoken of, *Rom. 5. 10. 2 Cor. 5. 18, 19. 20.* For the Reconciliation, when we were enemies, was done in our nature, in the Person of Christ by his Death in a transaction twixt the Father and Christ. The Reconciliation of our persons, whereby we our selves are become friends and lovers of God is done in our persons by the power of Christs Resurrection in us by a transaction twixt Christ and us in the Ministry of Reconciliation. This is illustrated by this Commission; for here Christ having made atonement in our nature by his sacrifice, and consecrating mans nature again to God as a fruit of this and his rising from the Dead, he sends forth a Ministry of Reconciliation to persuade men personally to be reconciled to God. Hence the mediation of Christ consists chiefly in three things. First, His consecrating our nature to God. Secondly, in persuading mens persons to return to God. And thirdly, in presenting them so reconciled by his continual Intercession, *Col. 1. 20, 21, 22. Having made peace through the blood of his Cross, It pleased the Father by him to reconcile all things to himself.* (there is the reconciliation of our nature) *And you that were sometimes alienated and enemies in your mind by wicked work, yet now hath he reconciled* (there's the Reconciliation of our persons) *to present you holy and unblameable in his sight* (there's his Intercession.)

2. Hence we may have a very fair and safe notion about Gods Election, and Rejection: For we may conceive it in reference to our nature, and

and in reference to our persons. The nature of man, as it was in the second *Adam*, Jesus Christ; was chosen to have Communion with God; and as it was in the first *Adam* rejected. In reference to particular persons *Election* and *Rejection* is to be conceived of us as the result of the Ministry of Reconciliation 2 Cor. 2. 16. *To the one we are the Saviour of death, and unto death, to the other the Saviour of Life unto Life.* Those that receive the Gospel are called elect, saved those that refuse, are called Condemned and Rejected. Now the Elect and Reject on account of Preaching the Gospel are under a double consideration of *common and peculiar.*

There is a Common or more General Election of all that professedly receive the Gospel, Believe, and are Baptised, or profess to Believe and become new Creatures. These all are chosen to the state of visible Churchhood and to the hopes and possibilities of eternal life. This Election is all one with the outward calling and visible Adoption. As in the old Testament *Exod. 19. 6. Deut. 7. 6. The Jews were an elect nation and other nations reject.* In the new also whole Churches were elect, which is meant of their being reputed a people of God having a name to live in the Judgment of other Churches 1 Pet. 5. 13. The Church that is in *Babylon* co-elect with you: *And the Elect Lady and thine elect sister 2 John. and. 13.* And when the Apostle says 1 *Thes. 1 4. He knew their Election.* This must needs be meant of that which is more Common, approving and owning them a people visibly adopted, and 2 *Pet. 1. 10. Calling and Election,* are put both for one thing

thing, and that which is common to all the Baptised; for this common *Election* gives only possibilities, not a certainty of salvation, but may be improved to certainty; which is the reason why the Apostles do so much press Christians, whom they call elect, called, sanctified, yet not to presume but take heed they fall not away, and look on themselves as under conditional promises.

There is a more peculiar Election of those who shall certainly be saved: This is an Election in opposition to hypocrites and meer formal professors, of them it is said 2 *Tim.* 2. 12. The foundation of God stands sure and hath this seal, the Lord knoweth them that are his. This is set forth in Scripture by a *Remnant according to the Election of grace*, though the number of meer formal professors be as the sand of the Sea *Rom.* 11. 4. 5. Here there is a superabundancy of grace and here is that abundant or rich entrance into the Everlasting Kingdom of Christ 2 *Pet.* 1. 11. Others are in the porch, but these enter into the most Holy. This Election differs from calling *Mat.* 22. 14. Many are called but few chosen. This distinction is grounded on this Commission, He that Believes and is Baptised, in respect of the outward form and profession, shall be saved; that is he shall be reputed in a saved state, among the saved ones or one of the visible Church: But he that believes and is baptised in the power of that profession shall be certainly saved or one of the peculiar Elect, which is true of all that die presently after a sincere submitting to Baptism: and those that fight the good fight to the end.

Hence assurance of Salvation, or of a peculiar Election

Election and Adoption, arises from the witness of the conscience touching the power of that we profess, which if it bear a true witness, the Spirit of God in the world makes one part of the Argument and witnesses with our conscience in the conclusion, thus,

He that unfeignedly believes in the Lord Jesus, and is washed from sin, in full purpose and real endeavour shall be saved from the wrath to come.

This is the witness of the Spirit of Christ in the Word, but I do unfeignedly believe, &c. This is the witness of the conscience, or our Spirit.

Therefore I shall be saved. This conclusion is more than the voice of our Spirit. It is the voice of our Spirit from concurrence with Gods Spirit, speaking in his Word: And if the Minor proposition be true, the conclusion is as firm, as if the name of the person were written to the promise of Salvation: So assurance is gathered from, 2 Pet. 1. 10.

He that is sure shall not fall away, his Calling and Election is made sure and shall certainly be saved.

I am sure I shall not fall away, Therefore my Election is sure.

The Minor Proposition is proved thus.

He that doth these things shall never fall away:

I do these things,

Therefore I shall never fall away.

Thus the Spirit of God witnesses with our Spirit that we are the children of God, Rom. 8. 16.

But this whole assurance depends upon the truth of the witness of our spirit, which *S. Peter* calls the *Answer of a good Conscience*, *1 Pet. 1. 21.*

Whence it also follows, That the way to get assurance of salvation is to get and keep a good conscience: And according to the truth of the Testimony of my conscience, so our assurance is weak, or strong, something or nothing, *1 John 3. 19, 20, 21.* If our conscience condemn us not then have we boldness before God.

But if the testimony of conscience be clear and good: The spirit of Christ doth not only witness together with our spirit, but doth superadd a seal, and an earnest, enabling the soul to make more conclusions of comfort peace and joy: If I am a Son, then an Heir, an Heir together with Christ: Then God loves me as Father, I may go to him with boldness. He is the God of peace to me: All things shall work together for the best. I may rejoice in tribulation, nothing shall separate me from his love, yea my flesh shall rest in hope. Thus the Spirit of God in the Word, and the Spirit of Christ with the conscience is as a voice from Heaven, saying to the soul *I am thy salvation. Fear not, I am thy God, and the joy and inward peace is an earnest, being a first fruit of Glory and Eternal Life.*

*Isa. 41.
9, 10.*

As the promise (He that believes and is baptised shall be saved) is conditional; and so makes a professor of the Faith to be called Elect only in respect of the possibilities in the means of grace which he is under. And this conditionality is brought to a certainty, and absoluteness when the heart is stablish'd, and the conscience gives
a right

a right answer as was noted before: So the threatning of rejection (He that Believeth not shall be damned) doth imply that there is such a *Rejection as is not absolute*, but only argues the present state of the person, who notwithstanding may afterward repent and be of the Church, or being a professor only in form, may become serious and sincere: And that there is a *Rejection which is absolute and irrevocable*; and the person so rejected, sealed unto destruction: A dispensation frequently mentioned in the Scripture with the seal of it, hardness, blindness and a reprobate sence, *Psal. 95. 11. To whom I sware in my wrath that they should not enter into my rest. Ezek. 24. 13. In their filthiness is hardness, because I would have purged thee, and thou wast not purged, thou shalt not be purged from thy filthiness any more till I have caused my fury to rest upon thee, Isa. 6. 9, 10, 11. John 12. 37. Therefore they could not believe because Isaias saith, he hath blinded their eyes, so Eph. 4. 19. Psal. 81. 11, 12. Rom. 2. 23, 24.* And this is a sentence of condemnation for contempt of mercy in Gods way after visits of the grace of God.

3. This Commission leads us to the understanding of the New Covenant and its difference from the Old, or abrogated Covenant of works. The New Covenant is apparently to be conceived under two transactions.

The first between the Father and the Son.

The second between Christ and us.

The transaction (as it may be called for want of a better word) between the Father and Son is called by *S. Paul* the mystery of God the Father

Col. 2. 2.

ther and of Christ. And by way of Explication called, the love of God the Father, the grace of the Son and Communion of the Spirit, in the fundamental transaction: though the Apostle may speak of it rather as in their Applications to us, *2 Cor.* 13. 14. The love and mercy of the Father is the fountain of all this divine transaction, (for he hath saved us not according to our works but according to his own purpose and grace which was given us in Christ Jesus before the world began *2. Tim.* 1. 9.) His Love did set his manifold wisdom on work to make a law for mans Redemption, and design a mediator. This Law was as we may partly conceive (for we know but in part in so great Misteries) That he that must restore man fallen from the Law of his creation, must present the nature of man to God Holy and without sin, must overcome Satan in all his Temptations, must bear the infirmities and calamities mans nature is subject to, by reason of sin, yea unto the bearing the curse, dying the death, and must overcome death, and communicate a new spirit of life, like to that that is in the Mediator to all those of the Children of the first *Adam* that are willing to be restored.

This law of the mediator Christ declares himself willing to do in the body or humane nature *Heb.* 10. 5. 7. When he is set forth as coming into the world he saith sacrifice and offering thou wouldst not, but a body hast thou fitted me. Then I said, lo I come to do thy will O God. And tis added *Psf.* 40. 8. *Thy law is in my Heart.*

This was the grace of our Lord Jesus Christ
That he perfectly fulfilled the Law of the Mediator
 by

by descending & ascending; by descending he hath put an end to the rigorous exacting of the Law of Creation upon mans nature: And by his Ascending he hath sent forth a new Life like unto his Life, to be communicated to any of the children of men that are willing to receive it, in and by the Ministry of Reconciliation.

The second transaction in the new Covenant is with us, which may be cald the Gospel-covenant. Being the termes required of us that we may be saved by Christ: As Christ fulfilled this law, so we must fulfill our law, and then we shall be justified from all things through him, from which we cannot be justified by the law of our creation in our selves, Act. 13. 39.

Now *this Gospel-new-Law is in this Commission: He that Believes and is Baptised shall be saved: He that Believes not, shall be damned. He that obeys this law doth come under a new law of grace to be governed by, and is freed from the old law of creation so far as it was rigorous, but not as it was righteous. Rom. 6. 14. Sin shall not have dominion over you for ye are not under the law but under grace Rom. 8. 4. The righteousness of the law must be fulfilled in them that walk after the spirit.*

Faith and Baptism are the Conditions of the new Covenant on our part, for the obtaining the benefit of Christs transaction with the Father for us.

A little to clear this.

Observe, 1. That faith since Christ ascending into Heaven hath respect to the doctrine of the Father, Son, and Spirit, as now fully revealed and

is exprest in the creeds. We must believe the Love of the Father, the Grace of our Lord Jesus Christ and the Communion of the Holy Ghost, if we desire to partake of that Love, Grace and Communion, 1. *Joh. 4. 16.* We have known and believed the Love God hath to us, And *v. 8. 9.* In this was the Love of God manifested because he sent his only Begotten Son into the world, that we might live through him. Herein is love, not that we loved God but that he loved us, and sent his Son to be the propitiation for our sins: so that *We must Believe that Love God had to us, when we were enemies: It hath reference to the Reconciliation made in our nature before we are personally reconciled.*

Observe secondly, That Baptism is put in here to the condition, as signifying the same thing with repentance, a new Creature, being born again putting off the old man, and putting on the new *Mark. 2. 15.* Jesus preacht, Repent and Believe the Gospel. *Joh. 3. 5. 2. Cor. 5. 17.* Whosoever is in Christ is a new creature *Act. 26. 18.* Paul was sent to the Gentiles, to turn them from the power of Satan unto God; that they may receive Remission of sins: No Remission of sin without a New Creature at least in the willingness and purpose. *Luke. 24. 47.* Repentance and Remission must be preacht together in Christs Name. Now Baptism as it is the Act of the Minister is nothing else but the Preaching Repentance and remission of sin, by a sign of water and significant actions. And as it is received by the Baptised it is a profession of a willingness to be made new Creatures that so he may receive remission of sin.

4. As this commission shews upon what terms the new covenant was transacted twixt the Father and Son, namely the Sons performing the Law of the Mediator: And the terms on which it is transacted twixt Christ and us, namely Faith and repentance; or to be new Creatures, that we may partake Remission of sin and Adoption: So here is also shewed what is required of us that Faith and Repentance, or the new Creature may be fully wrought in us by the grace of God, and that is,

To receive the Grace offered,
and
To improve the Grace received, } *To which the promise is made, Behold, I am with you*

To receive the Grace offered is signified in submitting to be Baptised, which is the lowest condescension that can be imagined; for it implies only a yeilding himself to be washt, or to come under the Law of Grace whereby that may be done in us, which we cannot do of our selves, which is no more than to shew our selves men, rationally men and not brutes *Isa. 46.8. Shew your selves men, O ye transgressours, Ezech. 34. 31. Ye my flock are men:* Yea so great is Gods condescension that he is accounted to receive his grace, who doth not refuse or resist it: Who receives the Kingdom of Heaven as a little child receives it, who hath no Active will of his own, but others will for him: This is all that is as to the first degree of receiving.

The next is *To improve the Grace received* which is, in submitting to be taught, or a *Teachableness.*
Thus

Thus a man is bound to see with the light given him, to follow in the steps gone in before him. To walk in the path chalked out to him, to stir and move when he is moved: to incline the ear when we are spoken to. And as power and strength comes into us to be more abundantly active, and growing till we come to be stablish'd, strengthened, settled and fully perswaded that nothing shall separate us from the Love of God in Christ Jesus. And thus if a Christian from the weakest beginnings does follow on to know the Lord, He shall find he is under the *Law of Grace* and the *New Covenant* founded in the perfect righteousness of the second *Adam*, through whom all the promise of Grace and Glory are Amen to those that yeild themselves to the Teachings of the Gospel. This will fully appear by these places.

Rom. 10. 17. *Faith comes by hearing: The law of faith which the Apostle speaks of Rom. 2. 27. requires that the merits of Christ for remission of sin be applied to us by faith and that faith come by hearing.*

Isa. 55. 3. *Incline your ear, and come to me, hear and your soul shall live. And I will make an Everlasting Covenant with you, the sure mercies of David: Here David is the Son of David: Jesus Christ of whose Grace and merit they are promised to partake, who Receive the Grace offered.*

John 8. 12. *I am the light of the world: He that follows me (that is improves the light received from me) shall not walk in darkness but shall see the Light of Light.*

Rom. 6. 13. 14. *Yield your selves to God, and*
sin

sin shall not have Dominion over you: Because ye are not under the Law, but under Grace, that is, not under the Law of works but the Law of Grace cald the Law of Faith Tim. 3. 37.

Phil. 2. 13. Work out your salvation, for 'tis God that worketh in you both to will and to do of his good pleasure: That is God of his good pleasure hath so ordered the dispensation of his Grace and spiritual power, that he will work in, by, and with your work. His Grace will cooperate with you, and will not ordinarily operate without you: And that is your work when you act as Rational men, then the Grace of God will help you to will that which is good and to perform it : But so, that when you have done it, the work is yours, the Grace is Gods and you must say I Believe, I repent and turn to God: Yet not I but the Grace of God with me as 1 Cor. 15. 10.

So that this Conditionality (if we may so call it) of faith and repentance to the obtaining the benefit of what Christ hath done in our nature and of our work, to the obtaining of faith and repentance, doth neither magnifie the power of man nor diminish the Grace of God, both being lincked together, by a Law in the covenant of Grace.

This is the ordinary way God hath set to man for the dispensing of his Grace, to which Baptisim gives an entrance, and Ministerial Teaching (or good education) the progress: *Which by the blessing of God brings many to Salvation: And in this way man is bound to expect the Grace of God: And to expect it out of his ordinary way when he hath given a way for it, is to tempt him to work a miracle :* But

But yet God is not tied by this Law of Grace not to dispence his Grace, where man doth not answer in his Acting: The ordinary way of his Grace is: *With the upright thou wilt shew thy self upright, and with the froward thou wilt shew thy self froward,* but yet he can make the hypocrite upright, he can bring his sons home with an high hand. The covenant of Grace hath not only a law of Grace, but a superabundancy of Grace. Though he is tied affirmatively to make good his promise in the Law of Grace upon mans actings, yet he is not tied negatively not to shew mercy, where man acts not. The Covenant of grace hath grace upon grace: because *God hath not only a Legal but a Prerogative will:* and is not tied to dispence his grace only upon the exact answering of man in the Covenant. And therefore where the common and ordinary grace prevails not, but man resists the grace offered or neglects the Grace received, He can give a *special Grace* beyond the ordinary way to overcome all resistances, to quicken and make diligent: And the sending of *this most special Grace*, though it is not promised to man: yet we may conceive it to be promised in the Fathers transaction with Christ in order to make good his promise to him, *Isa. 55. 10, 11. When he should make his soul an offering for sin, he shall see his seed, and see of the travel of his soul and be satisfied: He should not die in vain.* And that verified which our Lord says, *John 6. 44. None can come to me except the Father draw him.* The Father draws either by the ordinary way stablish'd in the Law of Grace: or by his special Prerogative. This special Grace

appeared in the Visitations of the first Churches of the Gospel. *I am found of them that sought me not, Isa. 65.* In the conversion of *S. Paul*; restoring of *David* and *Peter*; saving a remnant in time of general Apostacy; bringing home the prodigal Son. The other Son resembles one that is saved by the ordinary law of Grace, abiding in his fathers house and not displeasing him: So the nation of the Jews are not like to be saved but by a special Grace. In which respect the Apostle saith, *the Lord is able to graft them in again, Rom. 11. 23.* And this appeared in *Lot* lingering to go out of *Sodom*: the Lord shewing a superabundant mercy on him, *drew him out, Gen. 19. 16.*

Of this Prerogative will, its said, *He shews mercy on whom he will, Rom. 9. 18.* For he settles the dispensation of his Covenant with some, and not with others. And he leaves some to the strict terms of the Law of Grace and not others, as it pleases him.

5. This Commission leads to the understanding several things about the *Church of God*. To instance in some.

1. Hence is the true constitution of the Church, or that whereby a people become, and are denoted to be a Church of Christ, which is his School, a Temple of Divine worship, and a City of God. *This is by the Ministry of Christ, and Baptism into Christ.* Baptism supplies the visible matter, Ministry the visible Form, whereby the members are not only compact together as by several joints and bands, but do also act as a living body towards God, and one another.

And

And therefore the preserving the Church is the preserving the Ministry and Baptism in their integrity. The Apostacy of the Church is first of the Ministry in not preaching a true Gospel or not educating the baptised in all those things Christ hath commanded the Apostles, and giving example in following the Apostles, who were followers of Christ, that so the true Religion might be an undoubted tradition: And this Apostacy of the Ministry is attended with an Apostacy from the power of Baptism, namely the observation of that that Christians are wash'd into: So that the way of recovery is to reduce our selves to our first love both in the Ministerial and Baptismal Covenant, and from a meer name to live to the life and power it self of that we profess. A prodigal Christian is to be prest with his Baptismal engagement, and a prodigal Church with both, as a chief means to preserve them in and restore them to their primitive integrity, as the Scripture frequently intimates, *Rom. 6. 1, 2, 11. Gal. 3. 27. & 4. 19. Col. 2. 6. & 11. ver. and Chap. 3. 1, 2. Rom. 2. 4. 5. and Chap. 3. 3.*

2. Hence is the distinction of the external forms of the Church, *To be called Catholick and more general or more particular and individual.* For the consideration of the Ministry gives this external form. As the Church was under the first Apostles so it was Catholick: Then when the Apostles divided by consent, the Churches in the plantation of every Apostle were more peculiarly his charge, and so the Church or charge of every Apostle was general but not Catholick and universal: so *Paul* had the care of all the Churches of his plan-

plantation. Then when every Apostle divided his plantation into several charges under the inspection of several Evangelists. (As all the Churches in *Creet* under the inspection of *Titus*) This Church or charge of *Titus* was particular but not individual. But when every Bishop or Teacher (for at first they signified one thing) in *Creet* had a particular individual charge, that Church might be called individually particular. And every one of these Churches greater or less were by reason of the Ministry (though they could not meet together personally) the Churches of Christ to whom he promises his presence: But the least and lowest consideration of a formed Church was an assembly of Baptised ones under the teaching and inspection of a Teacher or Overseer, sent by some power and authority from the Apostles, which power the Evangelists had; which Assembly was a School, for Doctrine, a Temple for worship, and a little City within a greater, as a Corporation within a Corporation.

2 Cor.
11. 28.

3. Hence are *the true marks of the Church* of God, namely, The Ministry of Christ preaching a true Gospel for converting Infidels and teaching the Baptised the commands of Christ: And the use of the Sacraments, which engage to Christ. *S. John* calls these marks the witnesses of Christ on earth: He saith there are three (standing) witnesses on earth (in the Church) The Spirit (that is the Ministerial Spirit of Prophecy) the Water, that is Baptism (or the Profession of the New Creature) and the Blood (a continual and visible remembrance) of Christs death, the spiritual food of Christians, *1 John* 5. 8. All

H these

these witnesses agree in one thing to demonstrate that Jesus is the Christ, and to declare the true Church of God.

4. Hence is the unity of the Church. The Ministry or Ministerial spirit is one, because it flows from one Root Jesus Christ himself, by commission from the Father. Baptism is one, because the Faith is one into which we are baptised, and that Faith and Baptism ministered by one spiritual ministry. The Church is one body though it have many joynts of particular Churches: yet they are knit together by one Faith, and one Baptism unto our head by one ministerial Spirit. *All the baptized are by right of one Communion.* So that all the Ministers of Christ by virtue of their ministerial relation to Christ and the Church; and all the baptised by virtue of their Baptismal engagement to Christ and his Ministry, and all Christians are bound to keep the unity of Spirit and Doctrine of the Gospel in a bond of peace.

Hence they are guilty of breaking this Union, who either depart from the Communion of the true Church without cause given: or do give cause to the true Church to depart from them; which is on these two accounts: either when a Church degenerates from the truth of Doctrine or Worship, so far as that it becomes an heretical or idolatrous church, or both (for they are seldom severed): or when a Church retains the truth of Doctrine and Worship, but doth impose such things of necessity to be observed in order to her communion as cannot consist with a good conscience or Baptismal Covenant. In such a case they that depart are the true Church, because they

they stick to their baptismal engagement. But the determination of the case to circumstance of time is not properly belonging to a private judgement; there being many things considerable to judge of the condition of a Church; What are to be counted sins of infirmity, what of obstinacy; and when patient waiting is to end; seeing it is the duty of particular Christians to continue in the Communion of the Church long *in an overcoming way* bearing witness against her corruptions, and not dividing from her Communion till there is no remedy.

6. This Commission leads to some Remarks about Baptism.

1. Hence the Baptism of the children of the Church, even in their Minority, appears lawful and expedient.

1. Because there is a Gospel for every creature.

2. Because the word *He* is to be taken for a first believer in his political capacity for Himself and all His.

3. Because the first Churches were founded in believing families.

4. Because the believing Gentiles are as the Profelites adopted into *Abrahams* covenant.

5. Because Baptism respects the remission of the sins of Forefathers not only Original but National, of Jews and Gentiles.

6. Because the Baptism of Children is a publick testimony that the present church continues in the profession of the ancient faith, first given to the Saints.

7. Because Baptism is an engagement to a christian education: And education is not only

a means but a degree of regeneration.

8. Because Baptism of Children is an open confession of the Parents of their Faith in Christ, when they are of understanding, whereby the Church is not destitute of personal confessions of the Adult, which is an advantage to the ministerial work.

9. Because if children should not be engaged to the Faith before they are Adult; they would be tempted to take what Religion they please, which the Lord prevented among the Jews, knowing their proneness to offer their children and themselves to false gods and false worships.

10. Because the way of first planting the Church, is to teach that they might Baptise: But the way of continuing the Church is to teach the Baptised or to Baptise that they might be taught and so believe: for the power of Faith first brought in Form, but afterward Form introduces Power. *Abraham* believed that he might be circumcised; *Isaac* was circumcised that he might believe.

11. Because the children of the Faithful are the children of the Church, as well as their natural parents; and the charge of the Ministry as the Lambs of Christ, *Isa. 49. 22. They shall bring thy sons of their Arms.*

2. Hence appears the reason that the Baptised are to have honorable Titles given them. As Regenerate, called, Saints, washed, justified, sanctified, To be in Christ, Buried and risen with Christ, Dead to sin, alive to God: Not because they have attained the power of all this; but because of the formal and Ministerial work whereby the Baptised are

under

under a Repute both in their own and the Churches Judgment, that they are in such a state of profession and engagement and under means to be so, (*Rom. 6- 11.* Reckon your selves dead to sin and alive to God, speaking of their Baptifmal state) And such as have already attained the first step of Regeneration though very low, as the first step of the ladder which if improved will lead to the top: He that is Baptifed is already entred into the Kingdom so far as to come under a Capacity or to be in the way of the promise of the spirit for a more Abundant enterance. The formal, or Ministerial work if done in sincerity is a good beginning of Regeneration. The power of Regeneration is in a progress from this beginning, therefore the Apostle doth exhort to mortifie sin with power, because they are dead to sin in their formal and Ministerial state. *Col. 3. 2. 5.* and doth in all his Epistles presse the Churches to attain the power of that they had already attained. To inform the formal and Ministerial work is indeed but low, and weak of it self and not sufficient: That which is but flesh, and water, and a female but it is not to be lookt on as a thing of nothing: Tis a divine beginning as an Introduction to an higher work: As the egge which being warm'd with the spirit will produce a living Creature *John 3. 5, 6.* The Church in respect of the Ministerial work may be called the mother and nurse of grace, but Christ himself is the everlasting father, from whom the spirit of life flows. In respect of the Churches work, the Baptifed are said to be *in Christ*, implanted into him, reputed members of him: In respect of the work peculiar to Christ, *Christ is said*

Joh. 15. 4, 5, 7, 2 Cor. 13. 5, *to be in the Baptised*, namely, when his word abides in them, Know ye not saith *Paul* that *Christ is in you* unless ye be reprobates: As if he should say for you to be approved in the faith, tis not enough that you be in Christ which the formal work implies by being washt, & dedicated to him, and Justified from forefathers sins, and become members of his Church; But Christ must be in you in the power and truth of what you profess.

3. From the comparing this Commission with *Heb. 6.* it may probably be gathered if not certainly concluded. That where the miraculous bestowing of the gifts of the Holy Ghost on some eminent believers at the first ended (which was given immediatly by Christ, or by the hands of the Apostles and them only as a sign and testimony of Christ Ascending into Heaven, his acceptance of the Gentiles to be his people, and their union with the Jews, and as a means for the speedy propagation of the Gospel *1 Cor. 16. Act. 15. 8.*) I say where this ended there the ordinary way of receiving the spirit in the education of the Church began: Which was this. The Baptised were instructed in the doctrine of God the Father, Son, and Spirit: And Repentance from dead works, the Resurrection and last Judgment, which were called doctrine of Baptisms; because they had a peculiar respect to the understanding the Baptismal engagement and profession. And upon the proficiency of the Baptise, Hands were laid upon them, that upon Examination were approved, in sign thereof, with prayer for a futher Increase and strength, which was as a solemn admittance into the number, and Communion of the approved:

And

And such as were not approved did remain as probationers: Those that were approved were called or those that were Baptised, Enlightened *Heb. 6. 4.* and *Ch. 10. 32.* This seems to be the sense of *Heb. 6.* If those words the *Doctrine of Baptisms and laying on of hands*, be read within a parenthesis. And then they are as an Historical narration, what was the way of the Church after the extraordinary way ceased: And this agrees with two passages in this Commission 1. *He that Believes not shall be damned*, or judged and condemned, which words may not only refer to the final sentence at the last day, but to the Ministerial or Church power of Recieving or rejecting, opening and shutting, binding and loosing (as was observed that the word *saved* was a direction to the Church how to esteem the Baptised, as well as a promise) So that these words may comprehend this threefold sense: He that believes not the Gospel and recieves it not when tis Preached to him, shall be condemned, at the last day for refusing mercy offered: 2. He that believes not and declares it by refusing Baptism, shall be rejected and condemned by the Church as no member of it. 3. He that Believes not, or approves not himself found in the faith, though he be Baptised, yet shall be condemned as not fit for Communion of the Church. All which senses may be in the words. For we are bound to take the scriptures in the largest sense as *David* says, *Thy Commandment are exceeding large.*

2. Another passage is *Teaching the Baptised to observe all things I command you among the things they were to observe*, one was unpoubted-

Pfal. 119.
96.

ly the memorial of Christs death: The Baptised therefore were to be taught and so approved in order to communicating in the Lords Supper. To all which may be added that the word *Adokimos* which is oft translated Reprobate as *1 Cor. 9. 27. 2 Cor. 13. 5. 2 Tim. 3. 8. Tit. 1. 16.* signifies not a finally rejected state with God, but only that Judgment the Church made of her officers, and members: as sound or unsound in the faith, and so fit for Communion with the Church whence the word *Dokimos* is frequently applied to the approbation of men as well as of God *Rom. 14. 16. Acceptable to God and approved of men Rom. 16. 10. Apelles approved in Christ; that is, in the Christian doctrine 1 Cor. 11. 19.* There must be heresies, that the approved may be manifest. Thus Imposition of hands was *The rite of approbation*, and they that were not approved and continued so, were said to have a form of Godliness, but denied the power, being Reprobate or never approved of the Church concerning the faith *2 Tim. 3. 5, 8.* Of which the Apostle prophesies there would be a great number in the Church in the last times that would make the times very difficult to the *Timethies* of the Ministry, who labour to keep up the power of Godliness,

4. Hence Baptism is but once solemnly administered, but may be often renewed: For the whole course of a Christians life is nothing else but a continued Baptism or acting the Batispmal covenant. *Imposition of hands was the first Recognition of the Baptismal Covenant.* And as the Jews were cald upon after some notable recedinations to circumcise themselves to the Lord, and take away the

the foreskin of their heart. *Jer.* 4. 4. So it may be said oft to Christians, Baptise your selves to the Lord, lest his fury come forth like fire, and burn that none can quench it; because of the evil of your doings.

5. Touching the perfection of Baptism. Hence appears that Baptism is a perfect engagement and dedication to the faith and service of Christ, both as his scholar, and his soulder, without the help of any humane ceremony what soever: Yet Baptism is not said to be perfected and to attain its full end till the power of Regeneration is attained; and the inward Adoption sealed by the spirit of Holiness.

6. Hence appears that the understanding the Baptismal profession and engagement is the first lesson to be learned in the education of the Church: That Ministers should often Preach and presse Baptism on their hearers the honorable titles they are under, the great possibilities, the strong engagements, the certain performance of the grace and peace promised, the danger of receding and grieving the spirit, being certain rejection. That this was the way of the Apostles when they spoke to Baptised Christians, arguing from the form to the power, hath been already in part noted, and may be further remarkt in *Peters* Epistles; when he presses them as new born babes *1 Pet.* 2. 1. He has respect to their Baptismal birth: Then *Ch.* 3. 21. he tells them Baptism saves us, and explains how: Then in the second Epistle the first fiftene verses. The things he chooses to put them in mind of before his martyrdom, are these things which are the Concernments of Baptism

rism. For to compare v. 1. and 9. and there is the substance of the Baptismal form and profession, for *Baptism is a profession of the Apostolical faith and to be purged from our old sins*: Then there are the honorable titles given the Baptised. v. 10. *Called and Elected*, and v. 3. *Called to glory and virtue*. Then there is the making this sure by a diligent endeavour to abound in faith and vertue &c. v. 5. 6. 7. 8. Then there is the assurance of grace and peace to be multiplied, as the performance of Gods promise in the covenant in the way of our endeavour and diligence to keep the faith, and to escape the corruptions of the world, v. 2. 3. 4. and the certainty of a rich and abundant entrance into the everlasting Kingdom of Christ, which Baptism is a seal to them that endeavour after the power of it.

Nothing more effectual to perswade to continue in the faith, or for a prodigal to return do his duty. Nothing fitter for a Christian to have in remembrance to stablish him, or if he be stablished to the present truth, to comfort him in tribulations or tentations when he may syllogize, or Reason with himself as the Apostle commands *Rom. 6. 11.* Am I not dead to sin and alive to God? am I not Risen with Christ? am I not purged from my old sins? am I not under a law of grace? am I not under a promise of eternal life? shall such an one as I return as the dog to his vomit? shall such an one as I faint and be weary, and not hold up the bucklers, against the enemy and avenger, fighting under such assistances? *David* comforted himself with this argument, *Pf. 116. 16.* O Lord I am thy servant and the son of thy handmaid; thou hast broken

broken my bonds. And *Pf. 8. 7. 5.* Of *Zion* it shall be said this and that man was born in her. and the Apostle *Paul* and *Peter* shew that a Christian hath great hope of attaining to perfection from his answering the first beginnings. *Phil. 1. 6.* *1 Pet. 4. 10.* *Heb. 5. 14.* We are made partakers of Christ (his grace and glory) If we hold the beginning of our confidence (this is our Baptismal profession) stedfast unto the end.

7. This commission affords several observables about the Ministry of Christ, and the duty of the Baptised in relation thereto. Which it may suffice to name.

Hence is the antiquity, dignity, unity, necessity of the Ministry: hence is the proper work of the Ministry; their power and authority; and the bounds Christ hath set to it,

Hence is the true succession of the Ministry (by the spirit) Hence is the education for it and what preparation to it. What abilities to teach: What Love to Christ: To all men in general. To the Lambs and sheep of Christ in particular what tendernefs: Who is weak and I am not weak, who is offended and I burn not. What wisdom to govern: What courage to overcome difficulties. What contentedness with necessary provisions, what patience in afflictions.

Hence is the account they must render to Christ the chief shepherd &c.

And on the other side, Hence appears what love and high esteem the baptised ought to have of their teachers, what subjection in the Lord that they may give account with joy. And what willingness to communicate to them in all good things. &c.

The

The conclusion from the whole matter may be: That it is no presumption from hence to *Prophesie*. That when the Ministry shall be wrought up to the life and power of this commission according to the simplicity and plainness of the Gospel of Christ: And when the Baptised shall rightly understand their Baptism, and be educated and approved according to their Baptismal engagement: Then will our Lord Jesus manifest his presence more fully to his Church, his controverſie and occasion of hiding his face removed: The difference of conformity and non-conformity ceased: The complaints of setting up partition walls, and laying occasions of stumbling in one anothers way, and of divisions and separations ended: And God our God will bless us and all the ends of the earth, will fear him. To him be Glory and Dominion in all generations.

Amen.

THE



THE
INTRODUCTORY
MEDITATIONS
TO THE
HISTORY
OF
Baptism.

When a Christian sets himself to meditate on the noble Subject of the works of God, he may well sit down and say : *Many, O Lord my God, are thy wonderful works which thou hast done : - And thy thoughts to us-ward, they cannot be reckoned up in order to thee; would I declare and speak of them, they are more than can be numbred : yet when he considers that the great works of God are to be sought out, and not only so, but preach'd to the great Congregation, and that it is a work of much profitable delight, and*
delight-

Pfal. 40.

5.9.

Pf. III. 8.

delightful profit to the soul that is taken with the love of Christ, he rises up from his meer admiring thoughts, and betakes himself to the Word of God to see what is revealed there, and to implore the Spirit of Christ, that what is revealed there, may be revealed to him, that so having right apprehensions of God and his ways, he may according to the measure of light vouchsafed, adore and honour him who is blessed for ever, Amen.

Isa. 28. 29. He is wonderful in counsel, excellent in working.

His works are the product of his counsels. The excellency of his workings argues the excellency of his counsels. As we cannot conceive the excellency of his working, so we cannot comprehend the greatness of his counsels. His counsels are wonderful, because they proceed from such an one as himself: His works are excellent because they center in himself.

Act. 15. 18. Known to the Lord are all his works from the beginning of the world.

God doth not do his work at a venture, but hath laid the whole plot aforehand, how every thing shall be, one thing in order to another, from the first day of the creation to the last day of the dissolution. So that every thing hath a being in the divine Platform before they have a being in themselves, and are known to God before they are, and foretold by Him before they come

to pass. And if any thing seem weak or imperfect in his work as the fall of Angels, the sin of man, death and misery in the world, contrarieties and contradictions to that which is good: yet as it stands in the divine Platform Introductory to some other works, it is good and perfect and could not be better: The *Chaos* or confused *Mass* created the first day, was very good and perfect as it stood in order to the work of the other days.

Rom. 11. 36. *Of him and through him, and for him are all things.*

As all things are laid out in the divine Platform how they shall be in their severall times: So there is an Influence of divine power and providence for the enlivening and production of every thing in its season. Nothing is impossible, nothing is difficult to him: Nothing comes on him by chance or unawares which he could not foresee, or prevent: *He will work and who can let it:* And whatsoever comes to pass it is ordered by him to serve the end by himself intended, wherein he is never disappointed. Isa. 43. 13.

John 5. 17. *The father worketh hitherto, and I work.*

Col 2. 16. *All things are by Christ and for Christ.*

Mat. 6. 13. *Thine is Kingdom power and Glory for ever.*

We may consider Gods order of working & the order of his works. *The order of his working is in the order*

order of the divine relations in his own nature, according to which he works and manifests himself. The Father works by the Son, the Son with the Father, the Father and the Son by the Spirit. The Fathers Kingdom is the utmost end of all the Fathers contrivances, that he may be all in all: He is absolutely the first and the last. The Kingdom of the Son is the great means to accomplish the Kingdom of the Father, as the master-wheel that turns the lesser Wheelles to strike the hour the Hand points to. Hence all things are by Christ and for Christ, all things shut into his hand that he may effect the glory of the Fathers Kingdom, and when he hath done the work the Father gave him to do, he will resign the Kingdom to the Father: Hence the Son is the first and the last of all those means the Father hath designed to effect his Kingdom; and therefore our Saviour who sought the glory of him that sent him, taught us to pray to the Father, and desire that his name as the utmost end may be glorified, that his Kingdom, the Kingdom of the Father may come as the way to his glory, and that his will may be done as the mean to accomplish his Kingdom: Now this doing the Fathers will in order to his Kingdom is by Jesus Christ, the Son of God. As he himself says, lo I come to do thy will O God; by which doing of the Fathers will we are sanctified. And seing this will of the Father was to be done on earth, as well as in Heaven therefore he descended and ascended, and will come again to finish the work upon earth and in the Heavens. And this our Saviour teaches us to desire, because the work of the Kingdom is the Fathers contrivance *Thine is the Kingdom:*

And

Heb. 10.
9. 10.

An Expository Index to the Treatise of the History of Baptism and Appendix thereunto.

O R,

A Summany of certain difinitions, and distinctions used by S. Paul in the explication of the Christian Religion : Collected out of his Divine Epistles, and exprest for the most part in his own terms,

Phil. 1. 10. Ἐἰς τὸ δοκιμάζειν ὑμᾶς τὰ διαφέροντα
That ye may try things that differ.

Godliness.

The Christian Religion is by S. Paul noted by Godliness, 2 Tim. 3. 5, which he

Describes by { *The great principle of it : God manifest in the flesh, and 1 Tim. 3. 16.*
The exercise of it, 1 Tim. 4. 7.

The exercise of Godliness is.

In { *Faith and Love* } or { *Faith and Fellowship* } or { *Faith and Order.*

2 Tim. 1. 13.

Phil. 1. 5.

Col. 2. 5.

Moreover : Godliness is considered by S. Paul

with reference to { *Form and Power.* } *2 Tim. 3. 5.*

Form and Power should be joyned together in Godliness.

Sincerity is a common Adjunct to Form and Power.

Hypocrisie is the dividing of Power from Form, or Form from Power, 1 John 4. 20.

Or the falsifying of Form or Power, Phil. 3. 2. Jude 4.

Form.

Form is oft signified by Word, 1 Cor. 4. 20. Letter, 2 Cor. 3. 6. Pattern, 2 Tim. 1. 13. Flesh, Gal. 6. 12. Phil. 3. 4. Face of Christ, 2 Cor. 4. 6.

Form implies in it

A profession of Godliness, Tit. 1. 16.

A degree or beginning of Grace, 2 Pet. 2. 20, 21. Heb. 6. 1 10. 27, 28. 2 Cor. 6. 1.

A means of progress, Phil. 2. 12.

Form contains the pattern of wholesom words in Faith and Love.

Form of Doctrine touching Faith, Rom, 6. 17.

Rom. 2. 20. 2 Tim. 1. 13. Gal. 4. 19.

The Doctrine of Faith is considered by S. Paul in the explication of

*A Law of works } or } The righteousness of man.
The Law of grace } } The righteousness of God*

Rom. 3. 27. 6. 14.

Phil. 3. 9.

A Law of works.

A Law of works is explicated in asserting some positions and resolving certain Queries about Law.

Positions.

1. *All men by nature as Sons of Adam, and creatures of God are under the Obligation and dispensation of a Law of Works, Rom. 10. 5. Gal. 5. 12. 5. 18. Rom. 2. 6. to 14.*

The { *Obligation to yield perfect and personal obedience in the power of created nature to all Gods Commands, against all tentations.*
{ *Dispensation, Oeconomy or government (the word in Eph. 1. 10.) To stand or fall: Be justified, or condemned by it.*

2. *A Law of works is common to all mankind, Rom. 2. 12. to 18. or particular to the Jews, Rom. 5. 13.*

3. *A Law of Works came forth in several editions. From Adam to Moses unwritten, Rom. 5. 14. From Moses to Christ, written or literal, 1 Cor. 3. 6. Then by Christ himself interpreted, Mat. 5. 17. 21, 22.*

3. *If there had been a Law that could have given Life, verily Righteousness, that is, Justification and Glorification, had been by the Law of works, Gal. 3. 21.*

5. Both Jews and Gentiles in their state of nature are transgressors of the Law of works they are respectively under, Rom. 3. 19, 20.
6. God foreseeing the impossibility of a Law of works justifying man by reason of the weakness of mans nature to resist Tentations, ordained a remedy by Grace, Rom. 8. 3, 4.

Queries.

Qu. 1. How a Law of works is contrary to, and inconsistent with grace.

Ans. Because he that is justified by the one, cannot be justified by the other, Rom, 11. 6.

Qu. 2. Why did God publish a Law of works after the promise of Grace was given to Adam and Abraham, Gal. 3. 17, 18, 19.

Ans. It was in subserviency to Grace.

} To discover sin, Rom. 3. 20.

} To restrain sin, 1 Tim. 1. 9.

} To illustrate Grace, Rom. 5. 20, 21.

Qu. 3. How grace establisheth a Law of works, Rom. 3. 31.

Ans. 1. By bringing in Christ, fulfilling the rigor of a Law of works in mans nature, Gal. 3. 13.
4. 4.

2. By bringing in a believer fulfilling the Righteousness of a Law in spiritual obedience, Rom. 8. 4.

3. By not hindering but that God may govern man by a Law of works, and judge him by it, Rom.

2. 6.

The Law of Grace.

The Law of Grace is the way of Gods wisdom and goodness, whereby he hath made Justification and Glorification possible to fallen man, Act. 13. 38, 39. Eph. 2.8. 2 Tim. 1. 9.

This is called the Righteousness of God. Isa. 56. 1. Rom. 3. 21.

The Law of Grace came forth in several editions running paralel with a Law of Works, Rom. 5. 12, 13, 14.

This Law is accomplished in three acts of grace which are denoted by the name of Law.

*{ The Law of the Mediator.
 The Law of Faith.
 The Law of the Spirit.*

The Law of the Mediator.

The Law of the Mediator is that which Christ himself is under as Mediator, to the performance whereof he was Anointed, John 6. 38. Isa. 53. 10.

This Law in the general was to do the will of the Father in the body or humane nature, Heb. 10. 5, 6, 7, 8. with Psal. 40. 8.

Or to be a second Adam, a root of Righteousness and Life, 1 Cor. 15. 47, 48.

Christ's Obedience to this Law is the foundation of all grace given to man, Rom. 5. 19.

In particular. This Law was that Christ should be,

§ A Redemption.

§ A propitiation through Faith, Rom. 3. 25.

A Redemption.

Christ was a Redemption,

By power to recover mans nature from the power and headship of Satan, Gen. 3. 15. John 12. 31. Eph. 4. 8.

By price. By presenting mans nature an unspotted sacrifice to God : To purchase and purifie to himself a peculiar people, Tit. 2. 14. Acts 20. 28. Rev. 1. 5, 6.

By reason of this Redemption and Reconciliation made in mans nature, there redounds these benefits to mankind in general, without which the Church could not be gathered.

I. A Reconciliation of all things in Heaven and Earth : Christ hath put all things into a Consistency, and orderly frame (being as it were out of joynt by the fall) so as all things may serve the design of grace in carrying it on in the dispensation of

of the fulness of times, Col. 1. 17. with 20 and with Eph. 1. 10. 1st. 49. 8. Gen. 9. 9, 10.

2. *A day of Gods patience. So that judgement is not speedily executed at all times, but man allured by many benefits and deliverances, and the severity of the Law of Works mitigated, Gen. 8. 20, 21. 2 Pet. 3. 9. Eccles. 8. 11. 1 Tim. 4. 10.*

3. *A Dominion over the creatures for his necessary and comfortable use, Gen. 9. 1, 2, 3. with 21.*

4. *A blessing on mans diligence to improve that little stock of Light that is left for the good of humane society, Prov. 1. 2, 3, 4. 8. 31. Mat. 25. 29. John 1. 4, 5.*

5. *A possibility to be saved from the wrath to come by embracing the terms of Reconciliation to be manifested in the Ministry of Reconciliation. Jer. 8. 4. 5.*

Or, A right or liberty for any that hath the nature of man in him to fly to Christ as a refuge from divine wrath. John 3. 16.

A propitiation through faith.

A mercy-seat, a throne of grace where Christ is ready to Reconcile and interceed for the persons of men, singly or collectively considered that come to God by him. Rom. 3. 25. Heb. 4. 16. Heb. 7. 25. 1 John 2. 2. Heb. 2. 17.

Collectively in family relation. Gal. 3. 9. Gen. 17. 7. with 2 Cor. 1. 20. Act. 2. 38. and 18. 8. 1. Cor. 6. 11. with 1 Cor. 1. 14. 16. 1 Cor. 7. 14.

Christ's propitiation includes.

His treating or interceding with God for those that Believe Heb. 7. 25.

His treating with man by a Ministry of Reconciliation to persuade him to Believe and turn to God: Which Ministry is successfull by the blessing of Christ's spirit promised Mat. 28. 20. John 20. 22. 2. Cor. 5. 19.

Thus faith is the gift of God by hearing, Rom. 10. 17.

Thus whom he predestinates he calls Rom. 10. 17, Rom. 8. 30.

From Christ's propitiation two effects follow to Believers as obtained thereby,

Remission of sin. Rom. 5. 25, 26. Rev. 1. 5, 6.

Adoption and the spirit of Adoption: Which is an actual election to glory. Tit. 3. 7. Col. 1. 21, 22. 2 Thes. 2. 13. 1 Pet. 1. 2.

Thus whom he justified he glorified, Rom. 8. 30.

Re.

Redemption and Propitiation differ ;

1. *As shedding the blood in offering the sacrifice to God and sprinkling the blood on the person or thing to be atoned and reconciled, Heb. 10. 10. with 12. 24. Heb. 9. 13, 19.*
2. *Redemption is to be conceived as the object of Faith and before Faith, 1 John 4. 16. Propitiation is to be conceived after Faith, Rom. 3. 24. A Propitiation through Faith.*
3. *Redemption respects the nature, Propitiation the person singly or collectively, Heb. 2. 17.*

The Law of Faith, Rom. 3. 27.

The law of Faith is that act of Gods grace which declares his requiring and accepting of Faith as the work on our part, in order to the enjoyment of the benefit of Christs Propitiation, John 6. 29. 1 John 3. 23.

Or, 'Tis Gods imputing, accounting, or free accepting of Faith for righteousness, as that work in us which he will freely reward with remission of sin for Christs sake, Rom. 4. 22.

The Law of Faith } Justification.
respects } Adoption.

Justi-

Justification.

The Law of Faith as it relates to Justification is described at large by S. Paul, Rom. 3. 20. to 27.

The grace of Faith that is imputed for righteousness, and is required to partake of Christs Propitiation is described; Rom. 4. 23, 24, 25.

Which description of Faith, supposes what our Saviour required in a Disciple before his sufferings, to deny himself and follow him, which is to be added to S. Pauls description, thus,

The Faith of a Christian since Christs Resurrection is a willingness to deny our selves and follow Christ, whom we believe to have died for our sins, and rose for our Justification. And it is a believing in God the Father, who hath raised Christ from the dead, and is well pleased with what Christ hath done for us, 1 Pet. 1. 21.

Or Faith is a flying to Christ for refuge denying our selves, Heb. 4. 16. 6. 18.

This Justification is $\left. \begin{array}{l} \text{The righteousness of God.} \\ \text{The righteousness of and by} \\ \text{Faith.} \end{array} \right\}$

'Tis the righteousness of God, because it is the result of his free grace and unsearchable wisdom in ordaining, propounding and accepting Christ for a redemption and propitiation through Faith for the

the granting Remission and Adoption, Rom. 3, 26. Isa. 46. 12, 13. 56. 1.

It is the righteousness of Faith because the righteousness of God is not made ours but by the righteousness of Faith, Rom. 4. 22. 10. 6. Heb. 11. 7.

Thus our sins are forgiven for his names sake, 1 Joh. 2. 12.

By the obedience of one many are made righteous, Rom. 5. 19.

We are made the righteousness of God in Christ, 2 Cor. 5. 21.

The righteousness of God is in all and upon all that believe, Rom. 3. 22.

Pauls definition or resolves about Justification do respect,

- { The way of Justification.*
- { The personal comfort of Justification.*

The way of Justification.

Man is justified in the sight of God by the law of faith exclusive to a law of works.

1 Man must be justified by some law.

2 That law must be the law of works or the law of faith or grace, Rom. 3. 27. 4. 16.

The law of works teacheth to rest in our created sufficiency, and expect the reward as a debt, Rom.

4. 2, 4.

The law of faith teacheth to deny our selves and flee

flee to the way of mercy by a Redeemer, and expect the reward as a free gift, Rom. 4. 4, 5, 6. 6. 23.

3. Man cannot be just by a law of works because all men are sinners, Rom. 3. 20.
4. We conclude that man is justified by the law of Faith only and not by a law of works. Rom. 3. 28. Faith signifies the law of faith, and works of the law should be read the law of works, as is clear from, v. 27.
5. This law of Faith, excludes, makes void, or abolisheth a law of works as to its dispensation to justify and glorify: but establisheth a law of works as to its obligation to duty. Rom. 3. 31.

Hence, Though the law of faith is not a law of works: Yet it is a working law, or a law with works.

The personal comfort of Justification.

The personal comfort of Justification is by the continued acts of faith. I live by the faith of the Son of God who loved me and gave himself for me, Gal. 2. 20. Whosoever calls on the name of the Lord, shall be saved, Rom. 10. 13.

Let us come boldly to the throne of grace to obtain mercy, Heb. 4. 16.

We have strong consolation who have fled for refuge to the hope set before us, Heb. 6. 18.

When

When the Conscience witnesses on this manner.

miserable sinner condemned by the law of works do from time to time, continually flie to Christ as a refuge from divine wrath, with a self denying and Christ obeying spirit according to his command, Mat. 11. 28, 29. Psal. 66. 18.

And in his name I make my prayer and supplication to the Father for obtaining mercy and help in time of need.

believe that hereupon Jesus Christ according to his promise, John 6. 37. and the riches of his grace to poor sinners is propitious to me and makes intercession for me in the virtue of that sacrifice he once offered in my nature, and besprinkles me with his blood, Heb. 12. 24. 1 Pet. 1. 2. Heb. 10. 22. Heb. 7. 25.

believe that the Father is well pleased with Christs intercession for me, according to his promise to him, Psal. 2. 8. Isa. 53. 11. And thereupon doth discharge me of the laws condemnation, and gives me power to become a Son of God.

Hence I live a life of peace and comfort in assured hope that God will make good all his promises to me in particular in his due time, Psal. 57. 1, 2, 3.

This is the work of faith with power, 2 Thes. 1. 11.

Thus Christ rose for our justification that by our continual intercession by his spirit to the Father in his name here upon earth: and by his continual

tinual intercession for us to the Father in Heaven we might have the comfort of our continual Justification and Adoption, Pl.66.18,19,20.

Adoption and the law of the spirit.

The law of faith as it respects Adoption, contains in it the law of the spirit. John. 1. 12, 13.

The law of the spirit is that Act of Gods grace whereby a Believer is glorified. Rom. 8. 30.

Whom he Justified he glorified. 1 Pet. 4. 14.

The spirit of glory rests upon you. This glorification is opposed to the glory lost; Rom. 3.23.

We are glorified.

When we are transformed into the Image of Christ 2 Cor. 3. 18.

Adopted to the Inheritance. 1. Pet. 3. 4.

The Spirit is cald a Law. Rom. 8. 2.

- 1. Because 'tis promised Jer. 31. 33. Gal. 3. 14.*
- 2. Because 'tis powerful. The Spirit of Life.*
- 3. Because 'tis obliging to walk after it, Rom. 8.1.*

The promise of the spirit respects.

The body of the Church as a sign of their visible Adoption and a means of their edification, called the blessing of Abraham, Gal. 3. 14.

Single believers in particular. Rom. 8. 2. And is the power of regeneration or a spiritual life, Rom. 8. 2. The

The spirit as promised to the Body, the Church
is the spirit of Christian prophesie, or the Mini-
sterial spirit 2 Tim. 1.6. 7. Eph. 4. 7, 8. &c.

The spirit as promised to particular Believers is

The Spirit of } Life } Rom. 8. 2.
 } Liberty }
 } Adoption, Gal. 4. 6.

And its called { A transforming into the image
 of Christ, 2 Cor. 3. 18.
 A conforming to his death and
 resurrection, Phil. 3. 10.
 A partaking the divine nature,
 2 Pet. 1. 4.

He that is under the government of this
Law is freed.

From the Law of sin : That is the dominion
and power of sin dwelling in him Rom. 7. 23.
Gal. 5. 18.

From the Law of death : To dy the death and
not rise to Life Rom. 8. 11.

This spirit of life , or spiritual Life is called
the spirit of Adoption. Rom. 8. 15. Be-
cause,

1. It is an essential property of Sons

Being } An obeying spirit, Rom. 8. 14.
 } A praying and interceding spirit, Rom. 8.
 15, 16.

2. It is a witness together with our spirits of our
sonship.

Rom. 8, 16. The self same spirit, *αὐτὸ τὸ πνεῦμα*
(namely of regeneration) beareth witness &c.

3. It

3. *It is an earnest and pledge of the Resurrection of the body Rom. 8. 11.*
4. *It is the first fruits of eternal life. Rom. 8. 23.*
In Heavenly mindedness. Phil. 3. 20.
In Heavenly peace. Phil. 4. 7.
In Heavenly Joy. Rom. 5. 2.

Moreover the law of grace which the Bapifed are under, contains in it three sorts of promifes.

Promifes for $\left\{ \begin{array}{l} \text{The first vifiting grace.} \\ \text{Improvement of grace received.} \\ \text{Stablifhing grace upon improvement.} \end{array} \right.$

For the first vifiting grace 1 Pet 2. 12:

These promifes are made to Christ for us according to the Fathers good pleasure, as Ifa. 55. 5. 2 Tim. 1. 9. Tit. 1. 1, 2. Act. 16. 6, 7. Rom. 10. 20. When we are in our blood, Ezek. 16. 6.

For improving grace.

These promifes are propounded to us and' tranfacted with us, in the Ministry as persons called in a Conditional way for stirring up our diligence. Pl. 18. 24, 25. 2 Chron. 15. 2 Mat. 7. 7. Mat. 25. 29. Heb. 3. 7, 14. Heb. 4. 1. John 8. 12 Hof. 6. 3.

This is the stretching out the hand all the day long. Rom. 10. 21.

This is the vifible Adoption with treating Covenants. Rom. 9. 4.

Note

Note here about Conditions.

Conditions are } Proposed between equals, so there is
no covenant twixt God and man.
} Imposed from superiors either.

To win the reward as wages so to boast of their own sufficiency: this is the Law or Covenant of works.

To win the reward as a free gift on such terms as imply self-denial and rejoicing in God only: this is the covenant or conditions of grace.

Rom. 4. 16. It is by Faith, by that it might be Grace,
Phil. 3. 8, 14.

For Stablishing Grace.

These promises are made not only to Christ for us, but also to us, as diligent and tried Christians (as Abraham and David were) to settle our comforts, 2 Pet. 1. 5. to 12. v. Gen. 22. 16, 17.

This is called the everlasting covenant and sure mercies of David, Isa. 55. 3. with Psal. 89. 28.

The everlasting covenant never to depart, Jer. 32. 40.

Signified by the Anointing, Sealing, Earnesting, 2 Cor. 1. 21, 22, which imply a confirmation of the everlasting Covenant. Also by the immutable word of the oath, Heb. 6. 17.

By Gods counting us worthy of our Call, 2 Thes. 1. 11.

By everlasting consolation and good hope through grace, 2 Thes. 2. 16, 17.

K

This

This establishing grace was given to many of the first Christians immediately upon their believing Christs Resurrection, 2 Cor. 1. 21. Eph. 1. 13. Acts 10. 44.

But afterward it was attained by prayer and a walking worthy of the Gospel, Eph. 1. 15. 3. 14, &c. and 4. 30. especially in times of trial, 1 Pet. 1. 5, 6, 7. with 1 Pet. 9. 10.

Hence are three sorts of Christians.

1. *Beginners dying in the first visits of Grace as some Infants and the Thief on the Cross.*
2. *Beginners who go on to perfection, and by diligence working out their salvation, notwithstanding many falls and infirmities, attain to full assurance of hope, and are under the immutable word of the oath, Heb. 6. 11, 17.*
3. *Beginners, who are slothful, loose, ungirt, not answering the Call. Receiving the grace of God in vain: sinning against possibilities: grieving the Spirit: never stablished, 2 Pet. 1. 9. Heb. 6. 6, 7, 8. 2 Cor. 6. 1.*

Moreover the Law of Grace which the Baptised are under, contains in it three sorts of promises.

Promises for $\left\{ \begin{array}{l} \text{The first visiting Grace.} \\ \text{Improvement of Grace received.} \\ \text{Stablishing Grace upon improvement.} \end{array} \right.$

For the first visiting Grace.

By the immutable Word of the Oath, Heb. 6. 17.
By

By Gods counting us worthy of our Call, 2 Thes.

1. 11.

By everlasting consolation and good hope through
Grace, 2 Thes. 2. 16, 17.

This stablishing Grace was given to many of the first
Christians immediately upon believing Christs Re-
surrection, 2 Cor. 1. 21. Eph. 1. 13. Act.
10. 44.

Form of Doctrine touching Love, Fellowship and Order.

Fellowship in the Gospel is the publick and open de-
monstration of Faith professed, Faith works by
Love, Gal. 5. 6.

This is the good work which shews it self from the
first day of a peoples conversion, Phil. 1. 5, 6.

This is call'd Order, and is by the Apostle named
before Faith, Col. 2. 5. because by this, Faith
is first seen, and continually nursed and preser-
ved.

Order is considered by the Apostle as referring to
the substantials of fellowship, and may be called
Order ordered: or to the circumstantial, and
may be, 1 Cor. 4. 14. called Order ordering Fel-
lowship of the Gospel contains

- § Order of Ministry.
- § Order of holding Assemblies.

Apostles did use to Act with assistance of elders.

Act. 15. 4. In the greek Church or Assembly both of
Apostles and Elders Act. 15. 6. 22. Act. 20. 4.
Act. 21. 18.

The Ministry constituted is described by their names
which are

Common to all Presbyters or Elders
Appropriate as } Bishops
 } Deacons
By their work } Teaching }
 } Ruling } 1 Tim. 5. 17.

Assemblies.

Assemblies are the means for the exercise of fellow-
ship in the Gospel, Heb. 10. 25.

S. Paul directs assemblies to be held.

1. For Ministration of the word.

The word is Ministred

To the ear by preaching &c. 2 Tim. 4. 1. 2.

To the eye by holy signs or Sacraments.

Holy signs are

Baptism, with its Appendant Imposition of hands

Heb. 6. 2. The Doctrine of Baptisms and
Imposition of hands joynd together in one
parenthesis.

The Lords Supper.

K 5

Baptism

Baptism.

Is a sign to the Church, and to the Baptised.

Baptism a sign to the Church.

- Of the first Believers of their Receiving and entrance into the Faith, Gal. 3. 27.*
Of the succeeding Believers: Of their Continuing in the faith first recieved, by educating their Children in the same faith Eph. 1. 12. with. 2. 7. and 3. 6. Eph. 6. 4. Jude. 4. Gen. 18. 18.

Baptism a sign to the Baptised.

- A sign of a Covenant* } *A professing and engaging sign on the part of the Baptised.*
A teaching and assuring sign on the part of Christ.

The Lords Supper 1 Cor. 11. 17. Which is,

- A professing sign in the Recievers, that they continue in the faith professed in Baptism.*
A teaching sign of the spiritual union and Communion of Christ with his Church.
A sealing, or sign of remembrance of the truth of Christs death and blood shedding to seal and confirm the promises of the new Testament or Covenant of grace or everlasting Covenant for Remission of sin and Adoption to the Inheritance.
An applying sign to the comfort of the worthy receiver.

2. *Assemblies are to be held for prayer and praise*
1 Tim. 2. 1.
 3. *Assemblies are to be held for Alms when need requires* 1 Cor. 16. 2. Heb. 13. 15, 16.
 4. *Assemblies are to be held for judicial proceedings,*
1 Cor. 5. 5. 1 Tim. 5. 19, 20, 21.
-

Power of Godliness.

The Apostles chief scope in all his Epistles is to work up Christians to the power of Godliness, the form being most what supposed in their first plantation.

The power of Godliness is the serious reality and inwardness of the form and profession of Godliness: When we bring forth that in work which is professed in word. John. 8. 31. Tit. 1. 16. 1 John. 3. 18. 1 John. 4. 20.

The power of Godliness is set forth.

Sometime in reference to the $\left. \begin{array}{l} \text{Mind} \\ \text{Will} \\ \text{Affections} \end{array} \right\}$

The mind.

When we know the Mystery of Christ with Meditation, and observation, this is cald being in the Spirit Rev. 1. 10. And the Spirit of Wisdom and Revelation Eph. 18. And being transformed by the renewing of the mind. Rom. 12. 2.

When we know by experimental sence in our selves.

Eph. 1. 19. Heb. 5. 14.

When we know the Mystery with admiration of his wisdom and love, so as to be swallowed up in his Love. Eph. 3. 17, 18, 19.

The Will.

When we present our bodies a living sacrifice. Rom. 12. 1.

When we yeild our selves to God, Rom. 6. 13.

The Affections.

When we rejoyce always in the Lord Phil. 4. 4.

When we are fill'd with all joy and peace in believing. Rom. 25. 13.

When we walk in the fear of God and comfort of the Holy Ghost. Act. 9. 31.

Some time the power of Godliness is set forth by emphatical epithites joynd to the graces of faith, hope, and love.

As

When faith is unfeigned. Effectual, 2 Tim. 1. 5.

1 Thef. 1. 3.

When hope hath patience and an earnest expectation. Phil. 1. 20.

When love is laborious, diligent, fervent, without dissimulation, forbearing, forgiving, extending to enemies Heb. 6. 10. Rom. 12. 9. 1 Pet. 4. 8.

Sometimes the power is set forth by perfection and the degrees of attainment in grace Phil. 3. 15.

When

When teachers are like minded as Timothy, Phil
2. 20, 21.

When they are examples of what they teach, Tit.
2. 7. 2 Tim. 2. 22.

The power of Prayer.

*When all manner of prayer is used in the spirit in
the exercis of faith, hope, and love with ferven-
cy and feeling.*

When watching is joyned with prayer, Eph. 6. 18.

The power of Baptism.

*When we hold fast the beginning of our confidence
(the faith professed in Baptism) stedfast unto
the end, Heb. 3. 14.*

*When the world is crucified to us, and we unto the
word, and we rise with Christ in seeking the things
that are above, Gal. 6. 14. & 2. 20. Col. 3. 1.*

*When we have a good Conscience answering, truly
teaching, putting off the old man, and putting on
the new, 1 Pet. 3. 21. Thus*

*He that hath put off the old man, &c. is a new
creature, and a son of God and heir of Glory.*

I have put off the old man, &c.

This is the answer of a good Conscience.

Therefore I am a Son of God, &c.

Thus Baptism saveth, 1 Pet. 3. 21.

The power of the Lords Supper.

When we live upon Christ, for continual remission of sin, and supply of his Spirit.

He that eateth me shall live by me, John 6. 37.

I live, yet not I, but Christ lives in me, Gal. 2. 20.

1 Cor. 10. 16.

When we love the Brotherhood, Union and Communion with the Church of God, 1 Pet. 2. 17.

1 Cor. 10. 17. We are one Bread and one Body.

1 Cor. 12. 23. We drink into one spirit.

The power of Judicial proceedings.

When the Kingdom of God is not in word but in power, 1 Cor. 4. 20, 21.

When all is done without prejudice or partiality, 1 Tim. 5. 19, 20, 21, 22.

ADVERTISEMENT
TO THE
READER.

To save some labour in writing, here are many places of Scripture cited but not transcribed, upon a charitable presumption, that the Reader who is not so well acquainted with his Bible as to know meerly by Quotation, will turn to the places and examine the matter: else he will read such compendiums with little profit.

The

The Conclusion.

THe definitions, and distinctions of S. Paul are the more to be remark'd, because our blessed Saviour having delivered the Doctrine of the Gospel in a Parabolical way in his life time promised to shew his Apostles plainly of the Father after his Ascension, John 16. 25.

And S. Paul received the Doctrine by immediate revelation from Christ now, at the Fathers right hand, 2 Cor. 12. 4. 2 Cor. 4. 6. 12. 4.

And of all the Apostles S. Paul hath most fully methodized the Doctrine of the Gospel; not in the words which mans wisdom teacheth (whether Rhetorical, Logical, or Metaphysical) but which the Holy Ghost teacheth, 1 Cor. 2. 13. For this divine science hath terms proper to it self, and is understood by comparing spiritual things with spiritual. If therefore a Christian shall study to understand Scripture Notions by Scripture expressions he will find it wholesom, safe, and pleasant, yea sweeter than the honey and the honey-comb.

FINIS.

The Conclusion

The first part of the book has been devoted to a study of the history of the Church in England, and to a consideration of the various theories which have been advanced to explain the origin of the Church. It has been shown that the Church is not a mere human institution, but that it is a divine institution, and that its origin is to be found in the will of God. The second part of the book has been devoted to a study of the doctrine of the Church, and to a consideration of the various theories which have been advanced to explain the nature of the Church. It has been shown that the Church is not a mere human institution, but that it is a divine institution, and that its nature is to be found in the will of God. The third part of the book has been devoted to a study of the practice of the Church, and to a consideration of the various theories which have been advanced to explain the nature of the Church. It has been shown that the Church is not a mere human institution, but that it is a divine institution, and that its practice is to be found in the will of God.







