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T H E
S V M M E
Of diverse *George*
S E R M O N S

Preached in *Dublin*,
Before the L. Deputie *Fleetwood*, and the
Commissioners of Parliament for
the Affairs of IRELAND.

Wherein the doctrine of Infant-baptism is assert-
ed, and the main Objections of Mr *Tombs*, Mr *Fisher*,
Mr *Blackwood*, and others, Answered.

By SAMUEL WINTER, D. D. Provost of Tri-
nitie Colledge near DUBLIN.

Neb. 9. 8. Thou foundest his heart faithful before thee, and en-
teredst into Covenant with him, to give his seed the land of Canaan.

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

Isa. 65. They are the seed of the blessed of the Lord and their off-
spring with them.

Ex. 16. 60. Nevertheless I will remember my Covenant with thee
in the days of thy youth, and I will establish unto thee an everlast-
ing Covenant.

Act. 1. 14. ——— *Cum Diveritis & Liberi.*

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

*Quod univ[er]sa in Ecclesia, nec concilio institutum, sed semper rector-
um; id non nisi auctoritate apostolica traditum rectissime creditur. Idem.*

D U B L I N,

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EX sanctificato altero sexu sanctos procreari ait, ex seminis prerogativa. *Tert. in 1 Cor. 7.*

Gal. 3. 28 Neither male nor female.) In Judaismo magnum erat privilegium virilis sexus, is solus fœderis signum corpore gerens. *Grot. At &c.*

Major difficultas in componendis diffidiis animorum, quàm in componenda controversia. *Zan.*

Quoniam non novi literaturam, introibo in potentias Domini. *Vulgata versio, Psal. 71. 14*

Το βάπτισμα σωτὴρ ἐστὶ, ὃ πῦμα δούτερον ἑαυτὸν βαπτίζων παλιὸν αὐτὸν σωτὴρ. *Chrys. in Heb. 6. 6.*

ועמדת היו ובני ביתה ובני אהרן וישראל וישראל הכהן הכהן אהרן
הימנות במדו תו שרו להן וביתו וסני אלתן :

Act. 16. 15. Baptizata est ipsa, & filii domus ejus. She was baptized, and the children of her house.

ובר שעתה עמר הו וכני ביתה כלהן :

Vers. 33. Et eadem horâ baptizatus est ipse, & filii domus ejus omnes. And the same hour he was baptized, and all the children of his house.





To their Excellencies,
CHARLS FLEETWOOD,
Lord Deputie of *Ireland;*
AND THE
Lord *HENRY CROMWEL,*
Commander in chief of the
Forces in *Ireland.*

My Lords,



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

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

The Epistle dedicatory.

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

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

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

The Epistle dedicatory.

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

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

If any be offended, I say, *Prestat ut scandalum admittatur, quam ut veritas amittatur*. And with *Seneca*, *Mallem boni viri famam perdere quam conscientiam*. For we are set for the defence of the Gospel, and the appertenance thereof, (*Phil.* 1. 17.) and therefore may not withhold our testimonie from the present truth, (i.) the truth of this age, (though neve

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so much opposed) what ever the event may be.

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

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

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

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

My Lords, Your

Honors humble Servant,

Samuel Winter.

The Table.

Act. 2. 38.

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

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

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

First Argument (pag. 18.) Is taken from the command of Christ, Mat. 18. Go disciple all Nations. By nations is meant men, women, and children, according to the manner of the Jews, which was to baptize the children of Jews and Profelytes, as well as others. pag.

19. *Sed et nunc qui ex gentibus circumcisis ad Judaismum veniunt, ab ipsis baptizantur; et hujus baptismi Judaici meminit Scholiastes ad Juvenalem. Intellectu facile est ablutionem hanc fuisse inter vetera instituta; orta, ut arbitror, post magnum diluvium, in memoriam purgati mundi. Grot. in Mat. 3.*

That children are called Disciples, see page 20.

Act.

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

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

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

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

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

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

The old and new Covenant how distinguished, pag.

The Table.

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

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

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

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

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

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

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

The Table.

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

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

That Covenant made with Abraham was a Covenant of life eternal, for where is it said, Thomas or Mary, or this or that child shall rise to glory? yet by virtue of that Covenant all elect children rise to everlasting life, or else they rise not at all. We have but an inference for it, yet such as Christ himself approveth of. Mat. 22. 32. Act 9. 22. *supra* Cap. 20, Collatis testimoniiis demonstrans. Beza.

How the promises are made to the spiritual seed, and what it is to be born after the flesh. pag. 111. Act. 13. 32 He hath fulfilled to us their children. Fanatici quidem omnia ad allegorias trahentes, nullam hic generis sed solius fidei rationem habendam somniant: tali autem commento sacrum dei foedus exinaniunt; uti dicitur, Ero deus tuus & seminis tui: at sola fides (inquiunt) est quæ efficit *Abrahe* filios. Ego autem contra excipio, qui *Abrahe* filii nascuntur secundum carnem, ipsi quoque censei dei filios, nisi profanescant. — Etsi hereditaria fuit posteris *Abrahe* vitæ promissio, multos tamen privavit sua incredulitas. *Calv. in Act. 13. 33.*

Children of promise are such as were born to Abraham according to promise, therefore all Isaac his seed (even Esau) though children of the flesh, were children of the promise. page 112. Which promises were made conditionally with Ismael & Isaac's carnal seed, but established upon Isaac and his elect seed onely.

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

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

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

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

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

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

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

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

The Table.

Of such children is the kingdom of heaven, therefore enchurch'd. p. 133. *Filii regni si non filii regis.*

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

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

Children have faith in heaven. pag. 141.

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

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

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

Children are included in the parents. pag. 146. Act. 1. 14 with their wives and children. *Vetustissimus meus codex addit Tenovis. Beza,*

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

The Table.

Use. *A disuasive from Anabaptism.*

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

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

E R R A T A.

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



T H E
M E A N I N G
O F T H E

Word, [Baptize.]

A C T S 2: v. 38.

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



When the day of Pentecost was fully come, (vers. the 1.) they were all with *one* accord in *one* * place, and suddenly there ap-

peared unto them cloven tongues like as of fire, and it fate * upon each of them; this was misconstrued by some of the by-standers; who were at this time dwelling at *Ierusalem*, devout Men of every Nation under heaven, expecting the coming of the *Messias*; to whom many Profelytes of the *Gentiles*, that had embra-

* α' παντε; ὁμοθυ' μωδον' ὅπι το' αὐτό, every word speaks unity.

* διαμεριζόμεναι γλώσσαι ὡφ' θησαν ἀποτίε ἐκαστοί τε, *Dissecate lingue sedis*, it fate. An *hebraism*. This noteth Unity: though their tongues were cloven, as noting the variety of their gifts; yet there was but one and the same Spirit actuating them; for they spake with tongues as the Spirit gave them Utterance.

Καθὼς τὸ πνεῦμα ἐδίδοξεν ἀποτίε

ἐπισημαίνουσιν. As the Spirit gave them to speak Apophthegms, (that is) Sententiouly.

ced the *Jewish* Religion, joy-
ned themselves. To these
joyntly both *Jews* and *Genti-*
tils, *Peter*, as the mouth of the rest, speaks. (*You men*
of Judæa, and all ye that dwell at Jerusalem, v. 5.)
These both *Jews* and *Gentiles* being pricked in their
hearts, *Peter* exhorts to repent.

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

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

2. *Let every one of you*. In the Greek it is ἐξασος
ὑμῶν βαπτισθήτω. The former duty enjoined was
in the second person, *repent ye*: this latter in the third,
and let every one of you (that is, you and yours) *be*

Grammatica mitisæ non sicut
otiosa. Tarn.

אין בחורה אפילו אמת אחרי
שאין ההרים צורפים חלויים בה.
Non est in lege vel unica littera,
à quâ non maximi montes pen-
deant. Inquirunt Hebræi.

baptized; as admitting of a
greater latitude than the form-
er, *scil.* that of repentance,
which Children were not ca-
pable of, as they were not
guilty of that hainous act of
crucifying the Lord of Life. I wave the former, and
shall onely speak to the latter, *Let every one of you*
(that is, you and yours, young and old) *be baptized*.
Which is the meaning of the Apostle, as appears by
the

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

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

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

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

1. I say it is a washing, because the word properly so signifies; whether it be by dipping into, or pouring on of water; sprinkling or wetting of the body. *Dan.*

4. 30. * *And his bodie was wet* * *καὶ δούθη τῆ ἀρούρα τῆ ἐραν ἐπὶ τὸ σῶμα αὐτοῦ ἐξ ἄνω*

ven, which fell upon it, not that into which he was douzed over head and ears. Thus the cloud dropped

on the Israelites, *Psal.* 77. 17, 18, 19. For what else is the meaning of that phrase [*he looked through the cloud upon the Egyptians*] but that the cloud was poured upon them? And surely then some drops must needs fall upon the Israelites; therefore they are said to be bap ized into the cloud. And thus the sea was sprinkled on them, beating against the banks, *Mark* 7. 4. The washing of cups and pots, tables or beds, βαπτισμοῦς ποτηρίων, &c. Tables or beds are washed by affusion or pouring on of water, rather than immersion or dipping: for if the cups and platters had been dipped, then the inside had been clean as well as the outside. In the 3. v, the Pharisees eat not unless they wash, compared with *Luke* 11. 38. * Its not prob-

* Vide de ritu *zeugenstae*, *Musul.* *Emul* n̄ la est aqua tribus vicibus super manus I pr. mā affusione sunt digiti levandi, in posterioribus verbō denuntionā.

Thus Elisha poured wa er on his master's hands, 2 *Kin.* 3. 11. *πορῆν ἑνὸς ἀδελφῆ* dicitur ob digitorum in manum elevatione: conformationem ac in pugni velati speciem conformationē, ut putat *Scalig.* vel ob aqua deflaxum per totam illum brachii partem, quae *πορῆν* dicitur, à digitorum radice seu propagine ad cubitum usq̄. Cap.

able that the Pharisees as often as they came from market, (whether it seems they went often, for they were such as loved greetings in the market-places) plunged themselves over head and ears, before they did eat any meat. *Heb.* 9. 10. *which stood onely in meats and drinks and diverse washings*, βαπτισμοῦς, compared with *Lev.* 14. 18. *Num.*

19. and 31. 23. Now their washings or baptisms were by sprinkling or casting water upon the party washed, as well as otherwise; for *Heb.* 9. 12. that sprinkling the Apostle makes a species of the former washing. Thus saith the Lord, *Ezek.* 36. 25. *I will*

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

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

John 13. 26. ἑμβαψας τὸ ἄποστολον.

ing, by the ancient Oracle of the Athenians, * Ἀσκε

* Beza in Matthæum. βαπτίζη, ὡς ἀσκήνη & δέμα: ἕστ. Ba-
ptize or wash him as a bottle in

water, but do not drown him. The primitive word
βάπτισμα signifies to touch the water gently, Luk 19 24:
where the top of the finger is put upon the water, there
is baptism; the finger then may be said to be bapti-
zied when the top of it onely is dipped. Therefore it is
remarkable, that when ever the New Testament hath
occasion to express the act of dipping, it useth the

* In Verbis non tam spectandum
ex quo quam ad quid sumuntur.
Aquilas. For the deriva-
tives are often of a larger
sense than the primitives.

word βάπτισμα, never * βαπτίζω:
But when ever it hath occasi-
on to express the sacred acti-
on of Baptism, it useth the

word βάπτισμα.

*Psal. 10. 77. They that go down to the Sea in
ships, see the wonders of the Lord.* Is the ship plunged
all over, or are they under the water in the ship? So I
say, a man may go into the water, though he do but pe-
ditare. *Eze. 47. 3.* Add to these *1 Cor. 15 29.* Else what
shall they do that are baptized (βαπτίζόμενοι) for the
dead? Which words cannot imply dipping, whether
you interpret them, first, of washing the bodies of the
dead, *Acts 9. &c*; secondly, of that vicarium baptis-
ma, as *Tertullian* calls it, when they were baptized
over the Sepulchres or graves of those that did not
being baptized; Or, thirdly, as *Calvin*, [for the
dead] that is, *pro ijs qui jam mortui censentur, et
qui de vita omnino desperaverint; sic Catechumeni,
in morbum incidentes si imminabat certum mortis peri-
culum baptismum petebant, ne ante migrarent ex hoc
mundo*

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

Obj. *Christ was baptized into Jordan, when he was thirtee years of age.*

Ans. 1. I answer, he was baptized or washed at thirty years of age to answer the type, *Exod. 29. 4.* For at that time the Priests were washed, when installed in their Office.

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

3. *In* or *into* in Scripture phrase are confounded. As *John 9. 7.* *ἵνα ἵε καὶ τὸ κεφάλαιον αὐτοῦ.* In this they were not doused over head and ears, as appears by the Word.

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

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

Ans. *Mar. 7. 3.* the Pharisees are said to be baptized, though their hands onely were washed; and the Jews are said to be circumcised, though one part onely were circumcised. *Naaman* was bidden go wash. Therefore by the word *ἐβαπτίσαντο* so rendered in the LXX, I understand he washed in the river Jordan, according to the *command **ἵε σου*, which signifies not to dip, but to wash.

Obj. *Rev. 19. 13. Their garments dip in blood,* *βεβαμμένα.*

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

no difference; the text in *Rev. 19*, being but an exegesis of *Isa. 63*. for Edom is a type of Rome. The Question propounded in *Isa. 63*, in v. 2. is, *Why art thou red in thine apparel?* The Answer is in v. 3. * I

* See the Hebr.

have trodden the Vine-press alone, and of the people there was none with me.—And

their blood shall be sprinkled upon my garments: therefore, I say the word in *Rev. 19*, *βεβαμμένα*, signifies besprinkled, as the Prophet holds it out. For

Obj. John baptized in *Beth-abara* near *Jordan*.

Ans. *οἷον τὸ Ἰορδάνου*, non significat semper ulcrissem ripam, sed simpliciter τὸν πᾶρα ταμίας. Scilicet. D. mum transiis quod ibi fluvius *Jordanis* transiretur, atq; filij *Israëlis* transirent *Glast*. Which was a type of Baptism, through which we pass, & are solemnly admitted into the Church of God

what probability is there, that those warriors should dip their garments in blood?

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

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

* *πολλὰ ὕδατα* many waters.

reason assigned from the depth of the water, seems very unreasonable; for an adjunct equally common to diverse subjects, cannot be the formal

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

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

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

4. Suppose they went into the waters, it cannot be hence concluded that all did; for how unfit was it for Paul with his sores to go Mat. 3. 16. *ἔκτοσθεν τῆς ὑδατος* into the water? Acts 16. 33. *ἐκ τῆς ὑδατος*

5. Suppose they went into the waters, yet it doth not appear that they were dipped; but rather that the water was cast upon them, according to the custom of some Churches at this day, as I formerly mentioned.

6. If they shall say that going into the water was dipping, then it follows that they were dipped before they were dipped; for Philip baptized the Eunuch after they went into the water, and so they were twice dipped; yea as often as the Administrator goeth into the water, so oft is he dipped or baptized, and so becomes a Sebaptist, if the going into the water be essential to baptism.

7. Christ doth not appoint the measure of water, nor manner of washing, more than the measure of bread or wine in the Lords Supper; it matters no more *quantum quisq; abinat, quam quantum quisq; comedit*

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

Obj. *Col. 2. 12. We are said to be buried with Christ in baptism.*

Ans. It appears not (as hath been shewed) by the use of the word in Scripture, or the common use among the Græcians, that it signifies to be under the water: Christ had a baptism, but not such as made

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

him sink under it, for his head was still above the water; neither is it said he came from under the water, but he came out of the water.

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

A man drunk in the *Saron* language is said to be under the water.

ing of the mold upon us, rather than by casting of us into the mold.

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

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

in the grave, three days together.

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

dangerous

dangerous to health and life, as we see it in many; and therefore it might admit of a dispensation though it were precisely commanded. 2. So inexpedient otherwise, for saith the Apostle, *1 Cor. 11. The women must have a vail because of the Angels*, least they by any uncivil carriage be offended; and is there not a great respect to be given to modesty and civility in these cases, least Angels and men be scandalized?

* Therefore I rather judgeth the word signifies overly to dip or wash by way of affusion; and that either way may be used, especially in hot Countries, but neither of them necessarily enjoined.

* Thus many words are used in Scripture in a double sense, *188 Vox unica Lev. 1.2. ex ovibus sive capris. 2 Chron. 3.6. Gold of Parvajim in the dual number, thence Peru; the word seems to imply that Solomon fetcht his gold from the East and West Indies. Thus Jerusalem in the dual number, because the Citie had two parts, Neb 3.9, 12. Luke 1. 23. 62 κωφός signifies deaf and dumb, and so in this place; for if Zacharias had not been deaf, what need had they to make signs to him? So that we see, one and the same word may admit of diverse significations in the same place, and so intended by the Holy Ghost,*

We have now shewed you how the word is used in Scripture, and other heathen authors; and may we not at length retort, That he that knoweth not what this word [Baptize] signifieth, and consequently what it is to baptize, is no justifiable Minister of Jesus Christ. But this is *Argumentum ad hominem*.

Thus much for the word βαπτίζω.

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

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

Thirdly, It is the washing with water by a lawfull Minister. * *Matt. 28. 19.*

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

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

Go Ye and teach all nations, baptizing them, &c. Such as are commissioned to preach, are authorized to baptize; those having a command, have a promise also annexed, of

Christs special presence to be with them to the end of the world. But he that hath no such Commission cannot challenge any interest in that promise; therefore the baptism of private men, and such as are not called to the work of the ministry, is a meer nullity.

Though there was the matter and form of baptism

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

Quid si verba Pſittaco proferantur? Impurum os: Pſittacus non loquitur sed garrus; non est verbum quod ab illa pronuncietur, λόγος enim est τῷ λογικῷ τανυμ.

in that of *Athanasius*, namely, a child baptizing other children; yet there wanting a lawfull instrument authorized to the work, the baptism is no baptism; and therefore

in that case, such as were baptized by him were to be

rebaptized. I say then by a lawfull Minister, For abilities are not sufficient to authorize any for the publick dispensing of the word ordinarily, unless they be proved and approved first, and so set apart to the work of the Ministry, *2 Tim. 3. 10. Let these also first be proved, and then let them use the Office of a Deacon.* Mind the word *also*, (for there is much divinity in conjunctions as well as pronouns) which word implies that Ministers are first to be tried, and so set apart to the work, (as appears by the *1, and 2 verses*, where he speaks of a bishop or Minister), *Acts 13. 3.* before they take that calling upon them.

Christ himself (that was better qualified for the Office of a Mediator, than all the Angels in heaven and men on earth, yet) durst not undertake it till he was called as Aaron, *Heb. 5. 4.* As the Father sent me, saith Christ, so I send you; Christ had his Commission from his father, as the Apostles had their Commission from him.

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

Corah with his hundred and fifty Princes, famous in the congregation, men of renown, and (as it seems) well reputed of among the people; rose up against Moses and Aaron, saying, Ye take too much upon you, seeing all the Congregation is holy; making no distinction between Moses, Aaron, and the rest of the Congregation.

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

Therefore they usurped the Priests office: But upon this the Lord

Lord appears, and makes such a distinction between them and the Priests, as never was made before; for

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

the earth opened her mouth and swallowed them up. Now least any should pretend this is an Old Testament * proof; the Apostle Jude tells you of the like in the New Testa-

ment, They perished in the gainfaying of *Corah, Jude*

11. Whence observe,

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

Secondly, the hand of God was signally on them.

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

As private men may not publickly dispense the word, in an ordinary way: so neither may they administer the Seals. For to whom Christ gave commission to preach, to them gave he commission to

baptize, and to them onely, *Mat. 28. Go Ye and teach all nations, baptizing them, &c. And lo I am with you allwaies to the end of the world.* We have

(blessed be God) a command, and a promise of his presence; they have no such command, and therefore I verily believe they find little of the presence of God in their administrations, either for conversion or otherwise; I am sure they cannot challenge much at the hand of God; For *had I sent them* (saith the Lord, *Jer. 23.*) *they should have profited this people, had they stood in my council, and not ran before they*

were

vere sent, (running away, as he said, with the empty cart) they should have turned them from their evil waies.

As for our Padobaptism, if it have nothing of Gods appointment, neither administrator, matter, form, right subject, nor end, surely God would not own it as he hath from heaven many a time and often.

Obj. Ananias, Acts 9. 10. being a Disciple, baptized.

I answer, 1. He had a special command for the baptizing of Paul, let them shew the like president. Iud. 6. 20. Offer thou. Thus the command made it lawfull, which without a special command had been unlawfull.

Secondly, It appears by the Ecclesiastical Story, he was a Minister of Jesus Christ, * and so indeed this word [Disciple] in hebrew is put for a teacher.

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

Thus much for the third head.

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

I will not deny but that there being an error in the foundation, there may be a rebaptization; it is very probable to some, that those Disciples were baptized of Paul, seeing that they were not baptized into the name of the Holy Ghost.

1. They being asked whether they had received the Holy

Holy Ghost, * that is, the gifts of the Holy Ghost; * Though others take it in another sense, see Job. 7. 39. The Holy Ghost was not yet (given) is added to the text. They answered, they knew not whether there were an Holy Ghost or no; which words imply the existence or subsistence of the third Person in Trinity.

Ambrosius *scivit illos adult. ri. no bap. t. m. te sub nomine bap. t. m. i. Johannis, non tam tinctos quam sordidatos.*

See Mac. Musc. Zanch. Deo. dat. Erg. Nihil est in verbis, cui non equè esse Lucæ ac Pauli verba existemus, nam quod ad particulâs illas græcas attinet *μὲν & δὲ*, sapienter in Scrip. u. a. legitur et *μὲν* sine *δὲ* subsequatur, et *δὲ* sine *μὲν* præmittitur Rom. 3. 2. and 10. 1. Col. 2. 17. Lek. 11. 39. Act. 11. *ἀνέσταντες δὲ ταῦτα τοῦ ζαχαρίας* et tamen *μὲν* non præcesserat. Macc. Quere, whether many Administrators in these days, deny not the second and third persons in Trinity.

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

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

4. If that new interpretation be admitted, there is a tautologie; for who doth not by the words going before (John verily baptized with the baptism of repentance, v. 4.) understand that they were already baptized by John, v. 3. 4. To what purpose then should he say in the 5 v. *When they heard this, they were baptized into the name of the Lord Jesus?* Calvin seeing the force of this Argument, saith, They were baptized with extraordinary gifts of the Holy ghost. But that is express in the words following, when Paul laid his hands on them.

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

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

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

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

Thus much of the Definition.

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

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

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

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

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

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

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

6. The * manner of the Jews was to baptize the Children of Jews and Profelytes. *Ex. 19. 8. they were all baptized or washed.* Thus *Gen.*

35. 2. Jacob caused the women and children to be baptized; for baptism or washing among the Jews was a known Rite, solemnly used among them for the initiating of Jews and Profelytes into the Covenant.

Therefore the manner and form of baptism with the subject thereof, being well known to the Jews, they enquire not of John concerning those things, *John 1. 25*, but onely question his commission. This Jewish custom Christ turns into an Ordinance, that he might quietly usher it into the world, not expressly mentioning the children, but including them in the general; the right of children to the Seal being granted, and not at all questioned by them.

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

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

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

Hence it is that a Jewish Profelyte in *Arianus* is called βαπτιστὸν, a baptiz'd person.

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

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

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

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

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

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

* *Poculum aquae frigidae, quae nullis expensis eget, sed facile parabilis: frigidam aquam dixit, ut ne calefaciendi impendat laborem.* Chryf. in *Mat. 10.* Nam in usu et deliciis fuisse potum aquae calidae apud antiquos, non solum haec Chrysofomi, sed et aliorum testimonia indicant. Pin. in *Job.*

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

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

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

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

In Scripturis non datur prius
& posterius.

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

* *Mat. 28 19. πάντα τὰ ἴθνη*
καπιζοῦσι αὐτῷ The ante-
cedent to αὐτῷ is ἴθνη, per
Synthesin. Thus *Romans 9 24. v.*
κεῖνον ἔσ. *Gall. 4. 19. τέκνία μὲν*
ἔσ. ἔσ. παλιν ὁδισα. *Col. 2. 19. τῶν*
κεφαλῶν ἔσ. *Caput ex quo* *Mat. 15. 4. παιδίον*
v. 5. ἵνα τῶν μικρῶν. *John 16. 13.*
τὸ πνεῦμα — *ἐκείνο.* Which notes the personality of the holy Ghost.

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

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

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

* *He was Jesus's disciple*, or he was disciple to him. Where we see plainly, That relative discipleship may be admitted of in scripture. *Acts*

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

14 21, εὐαγγελισάμενοί τε τὴν

πόλιν ἐκείνην, καὶ μαθητεύσαντες ἰκανοὺς; *having evangelized that city, (that is, turned them into the mold of the Gospel) and disciplined a competent number, they ordained Elders in every Church, v. 23.*

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

μαθητεύσατε. Καπίζοντες.

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

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

The Second Argument.

Such children as are incovenanted, are to be sealed

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

Si rem concedatur quæ major est, cur non signum quod minus est? In omni enim Sacramento signum, in quantum signum incomparabiliter, minus est quam Res ipsa. Luther. de cap. Bap.

The first Proposition is proved, *Gen. 17 7, 9, and I will establish my Covenant between me and thee, and thy seed after thee in their generations; for an everlasting Covenant, to be a God to thee and to thy seed after thee. Thou shalt keep my Covenant therefore, thou and thy seed after thee in their generations.* — You see the Covenant is made by the Lord himself a ground of Circumcision. Now where we have a promise laid for the foundation of a duty, it is equivalent to any express command; seeing the will of God is as well known by promise or threatening, (*Ier. 16 25*) or necessary consequence, as by express command or example: Yea those words [*thou shalt keep my Covenant therefore*] extend to us also in the new Testament; but not as to circumcision, therefore to baptism. I would fain know whether by virtue of this covenant made with *Abraham*, the posterity of *Abraham* shall not be reinstated into that land? (*Mic. 7 14, 15 Let them feed in Bashan and Gilead as in the days of old, and according to the days of thy coming out of Egypt will I shew unto him marvellous things. Ver. 20, Thou wilt perform thy wrath to Jacob and thy mercy to Abraham, which thou hast sworn unto our fathers from the days of old.*) If so, (as I shall shew hereafter more fully) then these words

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

Had not circumcision been ceremonial, and another sign instituted instead thereof, no doubt it had been in force to this day. (As that of the Sabbath, what is moral in that command, remains; though that seventh day of rest from the creation be abolished, yet there is another seventh day instead thereof appointed, which is the first of the last seven, as the other was the last of the first.) This then is moral in that of circumcision, That our faith is to be held forth and professed to the world, by the dedication of our children to God. *Gen. 17 12.*

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

The institution it self we find in *vers. 10*, without any restriction to infancie in that latitude, as comprising Males of any age, *omnis mas*, every male whether man or child shall be circumcised. Thus the new Testament, *Gal. 3 28*, ἄρσεν καὶ θήλυ, *male & female*; there

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

See Ainsworth. Num. 9 6, 7. &

כִּי-יָבִי

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

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

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

Sometimes the Apostle useth the plural Number,

v. 16. Now to Abraham and his seed were the promises made. Because this proposition [*I will be thy God*] being the mother promise containeth all other promises in the womb of it. Thus *Rom. 4 13.* in *επαγγελία*, the promise, that is, the Covenant made to Abraham, is to be understood, being mentioned in that chapter no less than four times.

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

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

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

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

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

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

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

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

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

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

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

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

4. *Act.* 2. 41. They gladly received that word, namely, *the promise is to you and to your Children*, and therefore were baptized; by which it appears that they understood that their children were included in that Covenant. If then the Profelytes upon the receiving of the word were circumcised, they and their Children: then doubtless those and their children were baptized on the same ground.

4. Christ came not to loosen the Law, much less the Pro-

λεγει τον νόμον
επισημαίνεις των πατέρων

phesies

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

Because this might be questioned, whether the For he is not a God of the Jews only, but also of the Gentiles parents and children, as he was to the Jews. Ro. 2. 29 Gentiles might be partakers with the Jews of the promises and their appertinances; therefore the Apostle doth abundantly labour to prove, by four several places of Scripture, That Christ is a minister of the Circumcision, to confirm the promises made to the fathers; and that the Gentiles might glorifie God for his mercie held forth in the same promise. See *v. 9, 11, 12.* I do not remember any place of Scripture, where the Apostle doth bring so many proofs as he doth in this one place, shewing that the Gentiles have an interest in the promises made unto the Jews; that so he might remove all scruples, and drive the nail to the head, and clinch it fast. For

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

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

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

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

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

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

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

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

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

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

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

Obj. This promise is meant of extraordinary gifts.

Ans. This salve reacheth not the fore; they were pricked and wounded in the very heart, and stood in need of comfort to support their fainting spirits; of a God to pardon, a Christ to save, a Spirit to sanctifie and comfort; therefore we may not limit the promise to those extraordinary gifts: For what comfort had it been to them to tell them they should receive

receive the gift of Tongues and working miracles: when they hung over the chimnies of hell, (as I may so speak) for the smoak of the damned, ready to be cast into the everlasting flames, for ought they knew, every moment.

2. It's to all that are a far off, to wit, Gentiles: Now all such do not receive any such extraordinary gifts, neither have they any such promise; if so, none in these days (for ought I know) are effectually called.

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

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

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

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

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

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

VVE come now to other Scriptures : For

Abraham. *Nomen in futurum profusa aial posum in fut. rü promittere, sed quod nomen os Domini nominavit propheticum est utrorum. Riv in Gen. 17. Davum fuit nomen pro signo effectus futuri, ut quotiescunq; occurreret ei n. meq; futurum, revocaret in memoriam dei promissionem.*

Nomen Abraham mutatum ante institutum circumcisionis, ut liquido constaret, actum promissionis, non tantum ad unam gentem circumcisam, sed ad multas gentes pertinere. Gal.

with this great scripture (*Act. 2*) the body of the scripture doth concurr. As *Gen 17 7, and 28 4. And give thee the blessing of Abraham to thee and thy seed after thee* Compared with *Gal 3 14. That the blessing of Abraham might come upon the Gentiles.* This later text is explained by the former.

Lev. 26 42, I will remember my Covenant with Jacob, and my Covenant with Isaac and with Abraham. Observe how he ascends : He begins with *Jacob*, (*Esau* being cut off) from *Jacob* to *Isaac*, (*Ismael* being cut off) from *Isaac* to *Abraham*. This will he do when they accept of the punishment of their iniquity, that is kiss the rod, and humble themselves under the mighty hand of God ; because and because (for so the original renders it) they despised his judgements. Then saith the Lord, *ver. 45, I will remember the Covenant of their Ancesters ;* this promise relates to their last captivity, *ver. 44.* Compared with *Rom. II. I, 26 28.*

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

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

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

luntary of the people were gathered to the people of the God of Abraham. Psalm 86 16, *Save the son of thy handmaid.* Psalm 116 16, *Truely I am thy servant and the son of thy handmaid*; it appears not what his father was, but it seems his mother was a good woman, this Covenant as from his mother he pleads with God. Psalm 103 17, *But the mercie of the Lord is from everlasting to everlasting upon them that fear him and his righteousness,* (.i. the performance of the promises) *to childrens children.* Psal. 102 28, *The children of thy servants shall continue, and their*

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

* *seed shall be established before thee.*

This is a Gospel-promise for the continuance of their Children in their former state, as appears by the 17 v. *Thou art the same, or, thou art he,* (αὐτός) so interpreted and applied to Christ, Heb. 1 10.

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

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

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

namely Christ, *the offspring & the issue,* that is, their sons and daughters. Esa. * 49 22, *I will sett up my standard to the people, and they shall bring thy sons in their arms, and thy*

daughter.

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

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

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

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

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

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

Ex. 16 21, Thou hast slain my children whom thou hast

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

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

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

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

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

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

2. * They are so interpreted, *Act. 15. 16, 17. Hos. 2 23*, compared with *Rom. 9. 24*,

* See *Glas. Amos 9 12*, *Ut possideant residuum Edomi*. Junius רוּם per cum venit; ne bare es: *sic cum reliquis Edomi, & omnibus gentibus que vocantur de nomine meo. 1. Ut non tantum Judei, verum etiam gentes relique communi cum illis hereditate perfruantur.* LXX pro רוּם possidebunt, *legerunt* רוּם requirent; unde illud יַרְוֵהוּם , pro רוּם *legerunt* רוּם homo; unde illud רוּם *addiderunt* vocem רוּם .

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

If any shall say, That children in the old Testament were ceremonially holy : The Apostle answers *1 Pet. 2 9*, writing to the twelve tribes scattered (*Iam. 1.1*) they and their children were an holy nation

Add to all these scriptures *Exod. 20 5*; *Shewing mercie unto thousands of them that love me and keep my commandments*. I hope none will say that the moral law or the promises thereunto belonging are abolished. Here is a promise made to those that worship God in the beauties of holiness, I mean in the purity of his ordinances; to such and their seed doth the

Lord extend mercie. (which is a fruit of the Covenant of grace not of works) The like phrase we have in *Timothy*, *Keep this command to the coming of Christ*, that is, if thou shouldest live so long : So if the world should continue to a thousand generations, (which I suppose not, for *Mat. 1* those three 14 generations took up a great part of the time from *Abraham* to Christ) God will make good his word to them, if they cut not off the entail of the promises.

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

Obj. * This is meant to those children that love

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

Ans. 1. * If the command be so understood, then is there no pretence for children to complain, *The*

fathers have eaten four grapes and the childrens teeth are set on edge; if God did punish children onely for imitating their parents vices.

* Exod. 34. 7. *Utrumq;* absolute ponitur, *Qui custodis misericordiam in millia, & qui reddis iniquitatem patrum filiis ac nepotibus.* Riv. Shewing mercie unto thousands, but visiting the sins of the parents upon the children to the third and fourth gene-

ration: The words are put absolutely, without restraining them to those that love or hate him, because they relate to the parents; so that doubtless the child may suffer temporal punishment for the fathers sins, as being a part of the father; but not eternal. *Ezek 18.*

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

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

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

Let none say these are old Testament proofs, (*intrenching*

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

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

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

holpen his servant Israel in remembrance of his mercie, as he spake to our fathers, to Abraham and his seed for ever. q. d. God in giving Christ remembered his Covenant with Abraham. *V. 72, To perform the mercie promised to our forefathers* and to remember his holy Covenant.* *Vers. 2, compared with the 76, And thou*

* *ποιῶσιν ἰλασθῆναι ὑμᾶς ὑπὸ τῶν πατέρων ἡμῶν.*
i. e. To show mercie to our fathers; the fathers are the objects of this favour. But what is this mercie and favour? The words following tell you, To remember his holy Covenant.

Child shalt be called the Prophet of the Highest. He brings in the child here, q. d. Behold the Covenant is made good to Abraham in this Child. *Zacharias* (who was both deaf and dumb, as the word signifies and as it appears by the context, for they made signs unto him how they would have him called) I say, *Zacharias* triumphs in this, and magnifies Gods glorious grace, saying, *As he spake by the mouth of all the Prophets;* as it all the

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

Prophets had but one mouth, being unanimous in their interpretation of the Covenant, *v. 70,* which Covenant was made not onely with Abraham, but with the fathers and their children; and shall we have a mouth to speak or a heart to think contrary to the sense and meaning of all the holy Prophets, which have been ever since the world began? Far be it from us, yea for ever far be it from us, that pretend we have the mind of Christ.

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

For as much as he also is a son of Abraham; as if he would have standers-by, yea all to take notice, That though *Zachæus* was an eminent sinner and a Gentile: yet upon his conversion he and his children were included in the Covenant. *Gal. 4 28, Now we brethren, as Isaac was, are the children of promise; Isaac* when an Infant was a child of promise, and so considered when that promise was made; which

Gal. 2 15, Naturâ Judæi.] Non intelligit naturalitèr esse immunes à corruptelâ humani generis, sed quia promissio hereditariâ benedictionem f. ciebat, idèo naturale vocatur hoc bonum. Calv. in Gal.

promise was confirmed to him and to his posterity: *We then, saith the Apostle, (I and you Galatians with your brethren) are children of the promise as Isaac.* This is the sense of the holy Ghost; But as then he that was born after the flesh, did persecute him that was after the spirit: so it is now. There were then such as were born after the flesh, that is, the natural seed, who in course of nature

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

came from *Abraham*: So is there now a fleshly seed of *believers.

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

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

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

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

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

Paul answers, *Let not the believing husband put away the unbelieving wife, nor the believing wife her unbelieving husband; for the unbelieving husband is sanctified in the believing wife, & e contra, else were your children unclean, but now are they holy*. Sanctified, that is say some, they may lawfully converse together as man and wife, else your children were illegitimate. I have put the Argument as far as any of that opinion have put it, but the words will not bear it sense; for Sanctification is never in all the Book of God used in that sense, and why should we admit of it here? We must

* *Neh. 8. Dabant sensum Scripturarum per Scripturas.*
 * interpret Scripture by Scripture, which is the safest way of interpretation; for there is nothing hard in one place, but usually is explained

Explained in another.

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

Nihil hic erit difficultatis si sanctitatem intelligas nihil aliud esse quam spiritualis generis nobilitatem, & eam quidem non propriam naturam, sed que ex fœdere manabat.
Cat. in Rom 11.16.

Every creature (saith the Apostle, 1 Tim. 45,) is sanctified by the word of God and prayer. Here it signifies not onely lawful but an holy use: and so it is taken in this 1 Cor. 7 But in the sense of some, the Pagans lawful relations & enjoyments are sanctified to them, which to assert is very absurd; for he onely which useth all for God hath all things sanctified to him; therefore by the holiness of children the Apostle means federal holiness, according to Scripture phrase, Ezra 9, *The holy seed have mingled themselves with the people of the Lands.* To say the holy seed, that is, the legitimate seed, would imply that all those children of the heathens were bastards.

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

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

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

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

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

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

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

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

O then! You that are spiritual, that have the testimony of Jesus, which is the spirit of Prophecy, so as to understand the Prophecies; consider what I have said, and the Lord give you understanding in all things. We are compassed (as you see) round about with a cloud of witnesses,

Now the Lord grant we be not like the Egyptians, looking at the darksom part of the cloud, (as many do) and not the lightsom part; but that this cloud may be as a cloud by day, and as a pillar of fire by night (even in that night that is coming fast upon us, the shadows of

It was one and the same cloud (*Exod.* 14 25) which was light to the Israelites and darknets to the Egyptians: Even so one and the same scripture to some is dark, and to others full of light; because they have not the light within to see the light without. *Jhn* 11.

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

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

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

Promises made to believers as believers, belong to all believers; for it's a sure rule *à quatenus ad omne valet consequentia*, from a thing as such, the consequence availeth to all. Thus the Apostle, Heb. 13 5, applies that of Deut. 31 8, *He will not fail thee, nor forsake thee.* That promise was made not to Joshua but to the body of the Children of Israel, as

Promises made to the Jews as Saints, are made to all; therefore the Gospel-Church is called *Sion*, and *Jerusalem* hath the Jews names put upon it, because those promises belong to it. See LXX. *ἐν ἀλήθειᾳ σὲ ἐγὼ μὴ ἐγκαταλίπω σὲ.* Heb. 13. 5. *ἐ μὴ σὲ ἀγῶ εἰδ' ἐ μὴ σὲ ἐγκαταλίπω.*

appears by the LXX translation; for as it's applyed to Joshua it hath but one negative, but when applyed to the body of Israel, *verse 8*, it hath four negatives, to which the Apostle adds a fift, *No I will not leave thee, no I will*

not in no wise forsake thee. The Lord being willing more abundantly to confirm our faith adds five denials, because he saw what doubting hearts we had.

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

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

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

3. How makes he *Abraham* the father of belie-
 vers in both people, if the Covenant was not esta-
 blished on him as a father for his children of both
 people? *v. 17, who is the father of us all, before him**

whom he believed. God hath honored *Abraham's* faith,
 that in respect thereof he hath made him like himself,

* *negativam dis, Ad instar dei,*
 or, *Ex adverso dei,* after the ex-
 ample of God. *Exemplar enim*
ex adverso opponimus.

sc. a father, not of this or that nation, but universally
 of all, amongst all nations that believe.

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

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

The Apostle brings in *Abraham* as an eminent believer, and the father of the faithful (for he was

** Primum in unoquoque genere est regula reliquorum.*

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

the first explicit covenant) as a rule to all believers; *for the first in every kind is the rule of all the rest; and concludes *ver. 23, It is written*

not for his sake alone that it was imputed to him, but us also to whom it shall be imputed, if we believe: So that Circumcision was either a seal of righteousness obtained, or righteousness offered, therefore a seal to parents and children if they believe; the like may I say of baptism which comes instead of circumcision, and is the seal of *Abraham's Covenant. Gal. 3 29, Ye are Abraham's seed, and heirs according to the tenor of the promise, which runs to him and his.*

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

• That it's the same for substance, it appears by the

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

Apostle, Gal. 3. 8, 28, The Scripture foreseeing that God would justify the heathen, preached the Gospel before un-

to Abraham. I hope none will say we have another Gospel, or a Gospel besides this Gospel: The Apostle doubles the phrase to shew them he speaks deliberately

berately

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

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

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

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

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

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

8. Why should it be conceived that the Covenant
 of Grace should run in a different course from all o-

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

ther of Gods Covenants?
 God made a Covenant with
 * *Phineas*, did it not reach his
 posterity, *Num. 5*? So with

David, *Psalms 89 28*. And did not that extend to his
 posterity also? Did God ever make a Covenant with
 any, wherein the children were not comprehended?

In the first place where this Covenant is mentioned
 it runs thus, *To thee and thy seed*, *Gen. 15 18, 8*,
 which was ratified by the dividing of an heifer of
 three years old.

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

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

one of the greatest promises of the old Testament, greater than which could not be?

τὰ μέγιστα ἐπαγγελίματα, Exceeding great, nay the greatest promises. 2 Pet. 1. 4.

The promise in the 17 of *Genesis* is greater than that in the 22.

For the Father was greater than Christ as Mediator, and therefore doubtless that was chiefly in the Apostles eye. This promise was confirmed by many and sundry ways, πολυμερῶς, by piece-meals or parcels, *Heb.* 1. 1. yet one and the same Covenant gradually revealed to *Abraham*, as he walked more exactly with God; The glorious discovery of the Covenant was reserved to Christs time; for the farther the times were from Christs coming the less light they had; but the nearer they came to Christ the more fully was that Covenant discovered, as appears from *Dan.* 9. to whom the Angel reveals the time of Christ's suffering; and so doubtless when Christ shall more gloriously appear in his Kingdom upon the calling of the Jews, then shall the Ark of the Covenant be seen in the Temple, *Rev.* 11. 19, But the Covenant was confirmed [κεκυρωμένῃ] to *Abraham* 1. By Sacrifices, *Gen.* 15. 18. (being not mentioned before.) 2. By the Sacrament of Circumcision, *Cap.* 17. 3. By an oath, *Cap.* 22. Yea it was confirmed by God in Christ: (therefore must needs be of grace.) *Gal.* 31. 7. 1. By the death of Christ. 2. By the merits of Christ. 3. By the preaching of Christ and his Apostles, *Dan.* 9. He shall confirm the Covenant for one week, (which was spent in the confirmation thereof) for

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

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

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

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

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

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

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

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

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

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

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

5. Then should the grace of God be more large in the times of the old Testament than in the new; but the Apostle tells us Christ is a surety of a better Testament, *Heb. 7. 22. established upon better promises, Heb. 8. 6. Ex. 26. 9.* compared with *Ex. 36. 9.* The five curtains on the one side of the Tabernacle, and five on the other side were of one size, and made up one Tabernacle, *Ex. 26. 6.* these were coupled together by loops that the Tabernacle might be one,

ver. 11. And what are those two curtains but the Church of the Jews and Gentiles making up one Tabernacle, that is, one Church of God? These are of an equal size, that is equally priviledged, and all of them by bonds and sinews (that is the bond of the Covenant and the grace of the Spirit) coupled and united together.

Col. 2. 19. Ex. 20. 37. If then that Covenant did extend to the Jews Children as a part of the Tabernacle, then also must it of necessity extend to the Children of the Gentiles which make up the other part of the Tabernacle, and so both make one. *Eph. 2. 14.*

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

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

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

Ans. Here is a palpable mistake, as appears clearly by *Neh. 9. 8.* *Thou foundest his heart faithful before thee, and madest a Covenant with him, to give the land of Canaan to his seed, and hast performed thy words, for thou art righteous.* What can be more plain than this, that the land of *Canaan* was not given him considered as a working but as a believing *Abraham*? But because the main stress of the Arguments of the Antipedobaptists lies here, (for they do confess and publickly have affirmed, That if that Covenant made with *Abraham* were a Covenant of grace, there is no question but that the seal of baptism must be annexed) therefore I shall be the more copious in shewing you that the land of *Canaan* was not given by a Covenant of works, but by a Covenant of grace. For,

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

First,

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

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

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

Thirdly, If they take me for their God, I will be their God, and give unto them the ($\tau\acute{\alpha} \sigma\acute{\iota}\nu\alpha$) the holy things of *David*, *Esa.* 55. 5. *Matt.* 22. *He is not the God of the dead but of the living*, that is applied to the resurrection.

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

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

Secondly, Hence it's made a great part of the glory of that land, that it flowed with milk and honey,

Mellis stillante, the life-honey. *Psal.* 119. even the ordinances of God sweeter than the honey and the honey-comb, or dropping honey; this phrase *Ezekiel* goes over and over again, *flowing with milk & honey* which

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

3. Canaan was a type of the Church, and of the state of glory. *Heb. 4. 1*, he speaks of another Rest after they were entered into that Rest. *Heb. 11. 1*. If they had rested in that land, God would

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

have been ashamed to own them as Children; but now they desire a better Country (saith the Apostle) therefore God is not ashamed to be called their God. Hence it was that the Lord loved that land above all other lands in the world; and in that, *Jerusalem*; and in *Jerusalem, Zion*; (he loved the gates of *Sion* more than all the dwellings of Jacob, *Psal. 87.*) in *Sion*, the Temple; and in the Temple, the Holy-of-holies. „ The nearer any thing comes to God, the more he loves it.

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

5. Hence it was that *Moses* was so desirous to see that good land, that goodly Mountain, and *Lebanon*; his mouth runs over (he was so taken with it) repeating it again and again; which prayer the Lord heard as in reference to the end, *se.* to see the land, but not in the way and means as he desired. *Go up to Mount Pisgah and view the land*, saith the Lord to many a saint, yea and to many a reprobate that shall never set foot upon that blessed land.

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

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

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

8. *Gal. 4. Mount Sinai in Arabia.*] Why should *Paul* make mention of the situation of that Mountain (when as there was none of the Galatians as might be supposed ignorant of it) but that there did lie a mystery in the situation of Sinai; to wit, that it was without the * borders of the promised land,

* *Fœdus de quo nunc agitur, & modum legis complectitur & finem illius, nimirum Evangelium Christi; locus hujus fœderis notabilis est, in terra Moab, vel in parte hereditatis vel in aditu hereditariae terrae Canaan; igitur in ingressu terrae de fine hujus habitationis terrenae admoventur duci ipsos ad præstolationem redemptionis; ne vel limitem ipsum sine fide calcantes inquirarent.* Cocceius.

which did shadow out that heavenly Country to which we are brought, not by the old covenant of works but by the new Covenant of grace; of that

Covenant of works as it was taken by the carnal Israelites, doth the Apostle speak of, in *Gal. 4.* But in *Deut. 29. 1.* you have another Covenant made with Israel

Israel in the land of *Moab*, besides the Covenant which he made with them in *Horeb*. See *Deut.* 32. 8.

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

Mali Idumaei è sedibus suis eieci nunquam redituri.

Glass. *Mal.* 1. 1, 2.

Arg. 3. Circumcision was a seal of the righteousness of faith either had or offered, *Rom.* 4. It was a seal of the righteousness of faith with Infants that believe not; that look what righteousness the faith of a believer layd hold on, Circumcision was a seal of that righteousness, *Rom.* 4. 11. Therefore a seal of life tendered to the seed of *Abraham*: For what it was to *Abraham*, the same was it to all his seed that did lay hold on this Covenant. If any failed and fell short thereof, their destruction was of themselves, because they sought righteousness by the works of the Law, and not by faith in this Covenant of grace. We must not pry into the decrees of God, to find out the reasons of eternal election and reprobation; Secret things belong to God, things revealed to us and to our Children. *Deut.* 29 last. But if we look into the execution of that decree of reprobation, we shall

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

Fourthly, It is one and the same Covenant, *Gen. 17. 7.* and throughout, this is mentioned 13 times in that chapter, So *Psal. 105. 8. The Covenant he made with Abraham and Isaac, and confirmed the same to Jacob for a law, v. 10. Gen. 17. 2, to the 7.* There are promises more particularly applied to *Abraham*, in which all his seed did share: For what ever promises are made to any, are made directly or indirectly to the whole body, being all yea and amen in Christ; and therefore collaterally may be applied to us; as, That God would multiply his seed both natural and spiritual, and make him a father of many nations, (as the Apostle interprets that Text, *Rom. 4*) and do not we share in that promise? *Gen. 7. 7, 19. I will be thy God and the God of thy seed, I will establish my Covenant between me thee, and thy seed after thee.* He speaks of it as one and the same Covenant throughout, and not as two Covenants, as some fondly do imagin.

Fifthly, That women are enabled to conceive; bear and bring forth, and that their children are provided for, 't is of grace.

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

2. Children are given by grace to the righteous, *Gen. 33. 5. These are the Children which God of his*
grace

grace hath given me : So the multiplying of Children is an act of grace, *1 Chron. 28. 23. Deut. 33. 24. Let Asher be blessed with Children; Act. 7. 8. He gave him the Covenant of Circumcision, and so Abraham begat Isaac*; yea so great a mercie is it, that it engaged the heart of *Enoch* to walk with God 300 years after he begat *Methusalah*, *Gen. 5. 22.* Thus *Abraham* walked with God after he received the promise for the multiplying of his seed, *Gen. 3.* which is to be understood literally, (*Deut. 10. last*) as well as spiritually.

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

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

the

the Text) are the Kings that reigned in the land of Edom, before there reigned any King over the children of Israel, Gen. 26. 31. 1 Chron. 1. 43. But what is all this? yea what is that vast Turkish empire, but as a crum given to a dog, as *Luther* speaks? Doubtless if *Abraham* had so understood the Lord, he would have said, (as once *Luther* did to the Duke of Saxony, who offered him a great gratuity) *Non sic satiabur Domine*, I will not be so put off, this, Lord, shall not suffice me.

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

Eighthly, The Apostle determines (* *Eph. 2. 12.*)

* *Quum Deus sacramenta gratiis suis adungere soleat, ex eo quod sacramento privati erant, colligit; neq; gratia ipsos fuisse participes, non est quidem perpetuum argumentum, valet tamen quantum ad ordinariam dei dispensationem.*

Calv. in *Eph.*

upon their uncircumcision, that they were without God in the world, v. 11, Remember that at that time ye were Gentiles, who were called uncircumcision; that at that

time ye were strangers to the Covenant of promise. Hence that phrase, *They dy the deaths of the uncircumcised*, he saith not [death] but [deaths] as signifying not onely their corporal, but their spiritual and eternal deaths. *Ezek. 32. 25, 26. and 28. 10.*

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

not

not reinstate them into that land after their return from Babylon, nor will he bring them back out of their last captivity into that land, but by that gracious Covenant. *Gen. 17. 2.* [וְאָמַרְתִּי] And I will freely give my Covenant : So *Gal. 3*

Jer. 3. 19. How shall I put thee among my Children, and give thee the pleasant land? Thou shalt call me father and shalt not depart from me. Some say the Covenant of Circumcision is to be understood as everlasting as Canaan and the possession thereof; which was untill Christ's coming who was the substance thereof, it being a typical Covenant; but it's as clear as the sun, That that land is promised to them in the later times upon their general Call; for into that land must they return and fight with (the sons of Greece *Zac. 9. 13.* i.e) the Turk and his adherents.

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

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

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

Tenthly, That Covenant was Gospel, therefore

Gal. 3. 18. God gave the inheritance by promise, *κατα ελπιαν*
See Gen .17. *הבטחה*

not a fleshly carnal Covenant, Gal. 3. 8. *The Scripture foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham.*

Gen. 12. *Saying, in thee shall all Nations be blessed.* cap. 22. He saith (in thy seed)

but from that time (namely, Gen. 22.) to the coming out of *Egypt*, (viz. *Exod. 12. 41.*) was not * four hundred

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

and

and thirty years : Therefore 17. 18. Where it was confirmed by sacrifice, after by the sacrament of Circumcision ; lastly, by an oath, cap. 22. it must be referred to this 15 chapter. or to the 17. But it's

not much material to which place of the two you refer it, seeing that it's one and the same Covenant ; But more fully explained accordingly as *Abraham* walked with God, *cap. 12.*

when God calls them out of Lecleca. It's *Datus commodi.* his country, he bids him go for himself, and tells him, *v. 3.* he will bless him, and that in him all nations shall be blessed ; upon this *Abraham* departed and comes into this land, where the Lord appears to him (*cap. 12. 7.*) and saith, Unto thy seed will I give this land, (he had not told him that before) after this there was a great famine in that land, which was no small tryal to *Abraham's* faith, that coming out of such a fertil soil as *Chaldea* was, he should be put to such straits, and forced to travel to *Egypt* for food, where he sojourns awhile, and thence returns to the land whence he came ; there God appears to him again, upon that self-denying act ; (*ca. 13. 7.*) *Abraham* takes notice that the *Canaanite* dwelt in the land, and therefore yields to his brother *Lot*, who made choice of the fattest soil, as intending rather to feed his flocks than to feed souls ; but the Lord again appears to *Abraham*, (*cap. 13. 4.*) saying, All this land will I give, he enlargeth his charter, and lets him know he shall be no loser by him ; upon another act of self-denial (least the King of *Sodom* should say, He had made *Abraham* rich) the Lord again appears to him (*cap. 15. 1.*) saying, *I am thy exceeding great re-*

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

Eleventhly, The V. Commandment is not carnal; though it have a temporal promise annexed to it;

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

Eph. 6. 3. Children obey your parents, that it may be well with you, and that ye may live long on the earth: Surely

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

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

Thirteenthly,

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

The Papists having excluded the second Commandment, divide the tenth

into two ; whereas they might as well make eight of it, as first, Thou shalt not covet thy neighbors house.

2. Thou shalt not covet thy neighbors wife.

3. Thou shalt not covet thy neighbors field.

4. Nor his man servant.

5. Nor his maid servant.

6. Nor his ox.

7. Nor his ass.

8. Nor any thing that is his.

As they divide the Commandments : so others divide the Covenant ;

[*I will be thy God,*] This they make a new Covenant or a Covenant of grace.

Gen. 17 to 6. and from 7. to 14. And to thy seed will I give this land, a Covenant of works :

they grant the former to be the new Covenant or Covenant of grace and why not the later ? [*I will be the God of thy seed, &c.*] but they might as well according to all the particular articles in the Covenant multiply the Covenant into several species, making every promise a Covenant and so many, promises so many Covenants.

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

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

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

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

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

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

thy seed after thee, in their generations for ever ;
Gen. 17. 10, 11. Psal. 105. 8. He gave that land for an everlasting Covenant, even to a thousand generations. Now from Abraham to Christ

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

there was but 42 generations, and therefore that Covenant ceased not when Christ came in the flesh, as some say. *Ier. 25. 5. Esa. 24. 5. Num. 25. 13. Ex. 3. 15.* I am the God of Abraham, the God of Isaac, the God of Jacob, this is my name for ever, this is my memorial to all generations.

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

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

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

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

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

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

be

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

Thus much in answer to the first querie, *Rom. 3. 3:*

To the second querie the Apostle answers, That *Abraham* was not justified by Circumcision, which the carnal Jew together with the

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

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

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

Obj. Jer. 11. 2. Cursed be the man that obeyeth not the words of this Covenant, (Gal. 3.) which Covenant I commanded your fathers when I brought them out of the land of Egypt. This Covenant was a Covenant of works.

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

2. Let me tell you, As some pictures, if you look on them on this side, they resemble the king or queen; on the other side another party : So that Covenant considered largely, as that whole doctrine delivered on Mount Sinai, with the prefaces and promises, and all things that may be reduced to it; so it's a Covenant of grace, as appears from *Hag. 2. 6.* Accord-

Sum vobiscum, dicitur 7 verbis, Cum verba quo pepigeram vobiscum exierit vobis ex Agypto, et cum spiritu meo in vobis, Jun. Verba. (quo pepigeram) explicant in quo & propter quem vos acceptos habueram, & receperam in fadus.

according to the word that I covenanted with you when I brought you out of the land of Egypt, so my spirit remaineth among you; now they received not the spirit, saith the Apostle, by the works of

Cal. lib. 3. cap. 9. Ita hoc et vivet, vive et fac hoc.

the Law, but by the hearing of faith, Gal. 3. 2. that is

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

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

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

Sagullab signifieth the peculiar treasure of Kings.

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

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

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

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

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

Ans. I say that Covenant the Prophet speaks of is not the Covenant made with *Abraham*, but the Covenant made with them when he brought them out of the land of *Egypt*, which (as I told you before) was 430 years after *Abraham's* Covenant; *Gal. 3.* and therefore doth not disanul the former Covenant, and yet usually they confound this and *Abraham's* Covenant, which they confess to be the new Covenant or Covenant of grace.

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

2. I answer, That *old Covenant* largely not strictly taken, with its promises and appertenances, was for substance the same with the new Covenant, *Heb. 13. 8. Christ ever the same*, as appears,

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

Heb. 9. 1. The first Covenant had Ordinances of divine service, δικαιωματα. justifications; for by the blood of Christ in the use of those Ordinances, they were justified. See Grot.

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

or, *Should I continue an husband to them, seeing they brake my Covenant.* Paul takes the sense of the Prophet, not tying himself to

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

words.

4. [*In the day he took them by the hand, Hos. 11.*]

Eph. 3. 11. *καταγωγῆς*, *Manu-*
duction.] Christ hands us to
the Father.

denotes his tender affection to them, and fatherly care of them, *Hos. 11. 3.* Which

phrase implies it was a Covenant of grace.

5. This distinction of the Covenant into the Old and New, is not a division into his species, but his adjuncts; for the Lord (as others well observe) made

Heb. 8. Faulty not absolutely but comparatively.

but one Will or Testament, but caused it to be writ in di-

verse characters, and some more legible and perspicuous; one and the same Covenant may be either in paper or in parchment, and be sealed with wax or

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

bloud; therefore, I say, it's called a new Covenant, not simply in regard of the sub-

stance, (for the main matter and substance is the same with the former) as a new moon and an old is one and the same moon: so the old and new Covenant one and the same Covenant, but it's said to be new because it's ratified by the death of our Savior exhibited, which was but in expectation before; as the command of love is called a new command, because confirmed by arguments drawn from Christ's own bowels.

I say, it is established on better promises; for that Covenant

Covenant made nothing perfect, but was the bringing in, or superinduction of a better hope, *Heb. 7. 19* In regard of the end, Christ, it was perfect, *Rom. 10.*

A bringing in of one thing upon another, *ἡ μεταγωγὴ κατὰ τὸν εἰρησῶν ἐλάττω.*

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

but in regard of the means to attain that end, imperfect; but in this later Christ is brought in, who hath perfected for ever them that are sanctified.

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

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

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

1. For the ceremonial part; for their sacrifices were for the most part for sins of ignorance, called by the Apostle (*Heb. 9. ἀγνοήματα v. 7.*) the errors of the people; (there is in the sins of the people of God an overclouding of the judgement, *Lev. 6. 3, 4, 5.* Hence that expression of the Apostle, *Rom. 7. 5.*

The passions of sin which were by the Law.) In the general there was a sacrifice for a sin of presumption, *Lev. 16.*

πασιμα τα ἔσθ' ἁμαρτίων,
Rom. 7. 5.

21. but in one place onely is any such allowed in particular; there is one, (as was said of the thief on the Cross) that we might not despair; and but one, least we should presume *Lev. 6. 3, 4, 5.* But here the blood of Christ cleanseth from all sin, *1 Joh. 1. 6.* According to his promise, *Mic. 7. 18, 19.* Who is a God like unto thee, forgiving iniquity, (or that obliquitie of nature) and passing by the transgressions (that is; the voluntary and deliberate sins) of his people. See the Hebrew.

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

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

6. This new Covenant is established upon better promises,

promises, in regard of the continuance of it; That is, as to the ceremonial part thereof, which was to be done away, *Heb. 10. 9.*

** He taketh away the first that he may establish the second.*

Which appears to be meant of the typical part thereof, *ver 8.* But this Covenant of *Abraham* is a Covenant that lasts for ever even to a thousand Generations.

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

** Porro lex ceremoniarum quodammodo vestiebatur; nunc post corporis interitum quis vestitus usus erit? Tertium est illud vulgi proverbium, accessorium sequi naturam sui principalis. Non mirum igitur si ceremoniarum, quae nihil sunt quam appendices veteris Testamenti, simul cum toto Mosis ministerio finem habeant.*

Cal. in Lev. cap. 8. v. 8.

the earth : so will I be angry with thee no more. This scripture relates to the Jew's last call, (as appears plainly by the verses following, describing their glorious state) who though sinful shall never be dis-churched more after this. *Esa.* 33. 20. For this Co-

Ad hanc fœderis naturam respiciens, Paulus ait, ἀμταμέλιτα ἔσθ' ἡ δὲ δὲ ἁρισματα ἢ κλήσι.
Grot.

venant is an absolute Cove-
nant, extending to their seeds
seed for ever. *Esa.* 59. last.

That is, there is no condi-

tion required which God doth not undertake to perform ; and therefore as that Covenant of nature shall never be broken, nor these ordinances of heaven fail : so neither shall this Covenant with the Jew ever be made voyd. Hence it is *Rev.* 10. that Christ is described (*ver.* 1.) as cloathed with a cloud and a rain-bow upon his head ; in that place the Apostle speaks of the mystery of God to be finished (*ver.* 7.) That is, the calling of the Jews, upon the sounding of the seventh trumpet. Christ is described with a rain-bow about his head ; signifying, That though their state then be dubious, (as it will be till the 45 years are expired, *Dan.* 12. 12.) yet it's clear at bottom ; and, That that Church shall never totally so be overwhelmed as it hath formerly been :

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

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

should be national) but, *That the blessing of Abraham should come upon the Gentiles. Gal. 3. 14. Gen. 28. 4. And giveth thee the blessing of Abraham, to thee & thy seed.*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Ans. Here are great swelling words, but such do but *verba dare*, there is no proof for what is asserted; Dare any say in the presence of Christ when taking leave of the world, That this doctrine destroys the foundation of Christian Religion? Will they justify this at the last day before the Lord Christ the Judge

of quick and dead? * We expect the judgment and determination of God himself in this controversie, as *Austin* sayd in another case. But let's see their Arguments. They say,

First, The first fundamental point must needs be denied, That all mankind by nature are the children of wrath, *Eph.* 2. 2. If all men by nature be the Children of

Gal. 2. 15. Jews by nature]
Quia promissio hereditarium b. n. dicitur e n faciebatur, ideo natura vocatur. Cal. in Gal.

^{by birth} wrath, then are they ^{afterwards} not under this Covenant of Grace; for to be under the Covenant of works and the Covenant of grace are ^{at the same time} contradictories, which cannot be true at the ~~same time.~~ ^{But may be true of the same soul at different times}

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

standing by the hand of *Hazael*. Sons in some sense are no sons, *Deut. 32. 5. Their spot is not the spot of my children, yet (saith the text) they are children in whom is no faith. 1 Kin. 2. 26.*

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

Abiathar is a man of death, and yet by the Kings favor he lives. The Israelites at the same time were enemies for our sakes, and yet beloved for the fathers sake, *Rom. 11. 28. Paul* was under the Covenant as being descended of *Abraham*, and yet was by nature (as he tells us *Eph. 2. 2.*) a child of wrath as well as others: So children considered in their natural state, as the sons of Adam, are under wrath; but considered as children (of such gracious parents) in Covenant with God, so are they under grace, and therefore under those divine Dispensations which they are capable of.

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

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

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

Calvinistic

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

Ans. The Covenant of grace is conditional, as appears by the whole current of the scriptures, Deut. 7. 12, 13. *Wherefore it shall come to pass if ye hearken to these judgments and keep and do them, that the Lord thy God shall keep unto thee the Covenant and the mercie which he sware unto thy Fathers. Lev. 26. 41. If then their uncircumcised hearts be humbled, then will I remember my Covenant with Jacob, and my Covenant with Isaac, and my Covenant with Abraham will I remember. Job. 3. 16. That whosoever believeth should not perish.* Where we see plainly, That the Covenant of grace is conditional.

2. This Covenant hath been broken, therefore it's conditional. *Psal. 89. 28 to the 37, the Psalmist pleads the breach of it, Thou hast made void the Covenant of thy servant. 2 Kin. 17. 15. They rejected his Covenant that he made with their Fathers, therefore (v. 20.) the Lord rejected all the seed of Israel.*

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

ברית *fædus* Fædus enim facientis primo jurabant, postea transibant inter partes pecudis, quasi dicerent, discindantur, dividantur ejus membra. sicut sicut pecus istud, qui juramentum violaverit, sicut habetur Jer. 34. 18. Sic fæderis faciendi morem describit Livius Sacerdos feriebat porcum silice, sic a Fove feriatum is qui sacrum hoc frægeris fædus, ut ego huic porcum serio.

firm the Covenant with many for one week, in the midst of the week he shall cause the sacrifices and the oblations to cease. Christ preached 3 years and an half, and did confirm or was ready to confirm that Covenant made with *Abraham* and his posterity; which Covenant was tendered by the Apostles to the Jews, for another 3 years and an half, but they not closing with Christ, as the sacrifice ceased with his death: so the Covenant not long after was made void; for the ax was all that while layd to the root of the tree, and at last for their unfruitfulness they were discovenanted and cut off from the root *Abraham*, *Joh. 8. 35.* Then was the staff of beauty broken, (*Zec. 11. 10.*) even that which was the beauty and glory of that nation, (which the Covenant of works never was) and this upon their wilfull and obstinate rejecting of Christ; which shews plainly, it could not be the Covenant of works.

3. There were two sorts of Israelites, the spiritual and the carnal Israelite, with both these the Covenant was made conditionally; the Lord promised them the land of Canaan, but they believed not either

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

that ever God intended it, or that the land was so good as was reported to them, or that ever they should be able to enter in, because the *Anakims* were there; therefore (saith the Apostle) they could not enter in; for though the promise was absolute to some of the seed of *Abraham* to enter in, yet for particulars it was conditional. The Lord promised

led they should enjoy the land for ever, 2 Chron. 33. 8. *Neither will I remove them any more out of the land, so that they will take heed to do what I commanded them.* Thus Ethan pleads as was mentioned Ps. 89. 34. *My Covenant will I not break, nor alter the thing that is gone of my lips; but (saith he) thou hast made void the Covenant of thy servant, thou hast profaned his Crown by casting it to the ground.*

Solomon broke Covenant with God in tolerating idolatry, setting up two Gods, therefore God set up two Kings, and cut off the line of Solomon in Coniah, so called *ob contemptum*, Jer. 22. 30. *Write ye this man childless, for (though he had seed, yet were they cut off in the captivity, so that) no man of his seed did sit upon the throne of David for ever.* And were not the Children of Israel cast out? Did not God depart from Sion and the Temple, (though he had promised that in Sion he would dwell for ever, and that his eye and heart should be upon the Temple,) because they had been unsteady and falsified with God in the Covenant? Psal. 89. Thus he dealt with the carnal Israelites, and with the body of that nation, and could the spiritual Israelite plead not guilty? But yet because their hearts were right before him for the main, the Lord did not look at their miscarriages as a breach of Covenant, so as to make it null and of none effect.

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

articles which are often broken; but the main condi-

This Pepper-corn of obedi-
ence is the Condition.

tion is, That thou shalt take
me for thy God, (as I am

willing to take thee for one of my peculiar people.)

now if this Condition be not broken, the Covenant
is not broken; *neither have we dealt falsely in thy Co-*

venant, (saith the Psalmist *Psal. 44. 17.*) This condi-
tion was not broken by the spiritual Israelite; for

(say they *v. 18, 20.*) *Our heart is not turned back,*
neither have we forgotten the name of our God. There

may be fallings out betwixt the wife and the hus-
band. but unless she chule another husband the mar-
riage is not null: So there may be many fallings out
between God and the soul, but till the soul makes
choice of another God there is no breach of the Co-
venant as to the main.

But here is the happiness of a true Israelite, That
God keeps Covenant with him and for him, there is
no condition in that Covenant of grace, which

Christ hath not undertaken to perform for us; there-
fore *Hezekiah* when he sees the Father angry, turns
to the Son, the second person in Trinity, saying,

Lord undertake thou for me, Esa. 38. 14. There are
two things by which we live, by what God saith,

and what he doth; by a promise and a providence;
thou hast said it and thou hast done it, (*v. 15.*) *In these*

two is the life of my spirit. Temporals were but as
nuts and apples given to that infant Church in the
time of their infancy, to engage their hearts to God.

Hence that phrale, *I will give the land to thy seed,* (*Jer.*
17. 7.) *to be a God to them;* but though God deni-

This is saying no more he hath which Christ under-
taken to perform for the elect: on which

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

4. Therefore, I say, from adherent federal grace such as are only visible members of the Church may fall, *Gal. 5. 1, 2. Dan. 11. 30.* And shall have intelligence with them that forsake the holy Covenant. *Heb. 4. 1.* Let us therefore fear least a promise being left us of entering into his rest, any of you should seem to come short of it, that is, shou'd really fall short of it, as the word is usually taken in scripture phrase; but as for the elect, Christ hath undertaken for them, that they shall never perish, *Job. 10. 28. Esa. 55. 3.* I will give you the sure mercies of David, that is, Christ.

Obj. This Tenent overthrowes the necessity of Conversion.

Ans. This Covenant includes regeneration and conversion in it, *Dent. 30. 7.* I will circumcise the heart of thy seed, which sheweth, That the outward Circumcision did signifie the circumcising of the heart; which the Lord promiseth to make good to our seed now in the days of the Gospel, as appears from *v. 1, 5, 11.* Compared with *Rom. 10. 6. Hos. 14. 7.* Those under thy shadow shall return.

Such never stood

3. Hath

2. Hath not the Lord made faith and repentance the condition of the Covenant on our part, (*Job. 3. 16.*) which Christ hath undertaken with the Father to work effectually in the elect? For want of which qualifications many thousands are damned for ever, though the Children of *Abraham* visibly. *What hast thou to do (saith the Lord, Psal. 50. 16.) to take my Covenant in thy mouth, seeing thou hatest to be reformed?* Yet were their children under the outward administration of it; therefore we say, They might as well have debarred all the children of Israel from that outward priviledg, as now debarr the children of believers; upon the same account it's said, *Mat. 8. 12. Many shall come from the East and from the West, and shall sit down with Abraham, Isaac and Jacob, in the Kingdom of heaven, but the children of the Kingdom shall be cast out*, that is, such as were so born, and visibly so continued for a while; such, I say, shall be cast out of the Kingdom of heaven, or the Church here below, not the Church above; out of which none are properly said to be cast, because they were never in it.

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

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

Secondly, It admits into the Church good and bad

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

Ans. To the first, we say, It destroys not the matter of a Church visible consisting of visible Saints, for

Therefore they are incomplete Members of the Church.

such are children; and so owned by the Apostle as *holy*, (*i. e.*) relatively holy if not positively, *1 Cor. 7. Ezra 9. 2.* --- *the holy seed*, (*i. e.*) such as are set apart for God and dedicated to him in a peculiar manner, and many of them sanctified from the womb. Thus *Jeremiah, Esaias, John Baptist*, the last of the old, and the first of the new Testament; Now whether should we take the testimony of God or the testimony of men? *If we receive the witness of men*, (saith the Apostle) *the witness of God is greater*, *1 Joh. 5. 9.* Man makes confession or profession of Christ, this is an human testimonie, and we accept it; and shall we reject a divine testimonie? God forbid. *Let God be true and every man a lyer*, *Rom. 3.*

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

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

were

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

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

Whereas they say, Such Assemblies are no Churches, because they are not baptized, which is essential to a particular visible Church : therefore we may have no communion with them ; for God never had any Church-union or communion with any soul which was not baptized, that is, rebaptized.

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

First, If such were no Churches, then for many hundreds of years Christ's promise fell to the ground. *Mat.* 16. 18, 19. *i will give unto thee the Keys of the Kingdom of heaven.* The Keys, as they grant, were given to particular visible Churches, against which, making up the body of Christ, the gates of hell (saith Christ) shall not prevail ; but by this Doctrin they did prevail for above 1500 years, seeing that till that time we read not of any such Churches as they challenge to themselves ; these therefore are but sandy foundations, and certainly when the winds of temptation shall blow, and the rain of affliction shall fall, and the floods of persecution come, their houses will fall.

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

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

3. Had they minded well the command of the holy Ghost, they had not been so grossly mistaken:

Son of man, (saith the Lord, Ez. 44 5.) mark well the entering in of the house, and every going forth of the San-

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

ctuary. They say we must enter in by baptism, which is essential to a Church; but thus they unchurch all the Churches in the world but their own, whereas we are visible members of the body of Christ before, being under the Covenant of grace, which is the right way to the Church of Christ, but solemnly admitted by baptism: For Christ himself was head of the Church before he was baptized, being King of the Jews.

την εκκλησίαν βαπτισθείς. Mat. 7.

4. Whereas they say, Christ hath no such union

or communion with our Churches, because not bap-

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

Non habet dei charitatem qui Ecclesie non adhaeret unitatem. Augustin.

ble errors with so much confidence and arrogancie; for have we not proved that

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

of thousands yea millions of souls may bear witness to this truth, and rise up and call us blessed; yea upon our late repairing of the Tabernacle or Tabernacles, hath not the Lord vouchsafed his presence and filled our Tabernacles with his glory? *Exod. 40. 34. Num. 9. 15.* On that day the Tabernacle was reared, the cloud covered the Tabernacle. Thus upon the casting out of the poor blind man, *Ioh. 9. 35.* Jesus appeared unto him and made such a discovery of himself to his soul, as you shall scarce read in all the book of God; but they have not onely excommunicated some few, (that dissent in judgment from them in this point) though godly, but all the Churches of God in the world, crying (as they in *Esa. 65. 5.*) *Stand by thy self, come not near me, I am holier than thou,* that is, I have devised a holier way of worship than thou, These are a smoke in the nostrils

ptized: I answer, I am sorry to see such a spirit of error and pride gone forth into the world, that men should maintain such palpable errors with so much confidence and arrogancie; our Churches are true Churches? And hath not Christ walked in the midst of our candle-stick hetherto?

Rev. 2. The experience

of

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

Obj. The Jews were truly under the Covenant of Circumcision, (*Gen. 17. 10.*) but never all of them to much as visibly in the Covenant of grace.

An. We grant they were all circumcised, (which still they call the Covenant) but that they were all under a Covenant of grace savingly we deny, though so far as it extended there was a reality in it. *2 Pet. 2. 8.* ὄντως ἀποφυγόντες τὰ μιάσματα τοῦ κόσμου, Having truly escaped the pollutions of the world, through the knowledg of Christ; these common gifts, purchased by Christ and given by the spirit to the sons of men, are true and real though not saving grace. Thus the carnal Jews and carnal Gospelers children may be said to be under a Covenant of grace truly and really, so far as it goes, though they never attain to the enjoyment of the spiritual part hereof; the Jew had much benefit by that Covenant as we shall shew hereafter: But it was not fulfilled to them all in the utmost extent of it. Secret things belong to God, but things revealed to us and to our children: That God will be our God and the God of our seed, is a thing revealed, therefore it belongs to us: but how many of our children he hath chosen, or how far he hath taken them into Covenant with himself, or how far the promise belongs to them, is a secret thing which must be left to God.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Luc 13. 16. And ought not this woman (being a daughter of Abraham) be loosed from this bond? Filiam Abrahami sic appellat propter ejus gentis praesentiam, quam deus singulari gratia amplectebatur propter foedus cum Abrahamo patrum.

Domitrus arguit a re nita & confessa.
Piscat.

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

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

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

Ninthly, Many children have saving grace wrought in them by virtue of this Covenant, *Deut.*

30. 7. I will circumcise the heart of thy seed. Jer. 31.

That great intruder, sin, that usurps authority over all, (even over such as have not sinned after the similitude of *Adam's* transgression) comes in by the fall of our first parents: and why may not children therefore be restored by the next parent instrumentally?

If the Lord did admit such onely as believe, then the faith whereby we believe were not given by any Covenant; but what saith the Prophet *Jeremiah?*

ch. 31. v. 34. They shall all know me from the least to the greatest, that is, yong and old; which knowledg

is interpreted to be faith, *John 6. 45. I will write my Law in their hearts,* what law, onely the moral law?

Yea the evangelical law, if so, then the law of faith.

Have then elect children no saving benefit by the Covenant till they believe? Yes, they have this benefit,

That they shall believe; for there are promises for grace, & to grace. When the Lord saith, I will be

the God of thy seed, there is a promise for grace, *q. d.* The vein of election shall break out in some of them,

not all; for such promises as these are indefinite promises, and therefore true,

though not verified in all. *Rom. 3. 3.* What if some did

not believe, to whom the promises were made, shall their unbelief make the faith of God of none effect?

I say then, that the vein of election shall break forth

Rom. 3. — Excidit sermo ille, viz. promissio illa gratia, Ero deus pater & semini tui.

in some, (though for the present it runs under ground, as some rivers do) for it cannot be but that some of Gods peoples children should prove religious, seeing that the church shall have a seed and seeds seed for ever; the word and the spirit in those shall continue till the coming of Christ, saith the Lord, *Esa. 59. 21.* To which place the Covenant mentioned (*Rom. 11. 27.*) is to be referred, *q. d.* That Church of the Jews shall not fail in her spiritual offspring for ever: This is a promise for grace in the seed, to grace in that Church, out of which Covenant the Lord hath not excluded any children of believers; therefore parents have a ground to hope he hath included all, he having not excepted any. Here then is an object for the faith of parents to work upon, but know assuredly that according to your faith so things go with you. *Psal. 33* last. *Let thy mercy, Lord, be upon us according as we put our trust in thee.* *I Joh. 5. 16.* comp. *Iam. 5. 15.* *If any man see a brother sin a sin which is not unto death, let him pray for him, and it shall be forgiven him.* It's not to be expected that all should be heard in this particular, as it is not in that of *Iam. 5. 15.* Such promises are not universal but indefinite, because oftentimes not always the Lord grants such their desires; the meaning is, prayer is an ordinance to which God hath made such a gracious promise. and he often doth restore the sick, prayers being put up by believers for them; therefore in such cases we are to rely on God by an act of recumbencie, though we cannot relie on him by an act of full assurance; but such as have much communion

with God, may know much of his mind, and have a particular faith for a particular mercie, whether spiritual or temporal : children have general and indefinite promises, and conditional upon faith and obedience, such as determin not the kind of good promised, nor the particular person, and are therefore true if performed to any person in any sort. *Heb. 11. 27.* Many spiritual and so temporal promises are indefinitely propounded and so to be understood, not that the Lord intends an absolute and universal obligation of himself, neither is the act of faith in the application of it required to be an absolute and infallible persuasion that God will bestow these particular things upon us : but the Lord expects we should rely on him to do what is most for his glory and our good. But let me tell you faith may do much, (*Mat. 9.*) *When he saw their faith, he said to the sick of the palse, Be bold, thy sins are forgiven thee.* When he saw their faith, that is, the faith of them that brought him : So when he sees the faith of parents bringing their children to Christ in the visible way of this Ordinance, (for I know no other visible way to bring children to Christ) he saith to them, Your sins are forgiven you. Thus children are saved by the faith of the parents, begetting faith in them. Hence that passage of *David* concerning his child, *I shall go to it, it shall not return to me,* he means not of that state of death in the grave, (for what comfort could that be to *David* that he should go to the the grave with it) but the state of glory, to which he was assured it was gone, and to which he should follow after.

Tenthly,

Tenthly, I am apt to be very charitable to the infants of all believers that ly before they commit actual transgression, heaven surely is fuller of such Infants, than of others; and therefore as he said, so say I, If I had 20 Children I would not hate God one. But how are

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

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

these Children saved if not by that Covenant? *I will be thy God and the God of thy seed?* from which gracious Covenant, if afterwards they turn not away, they obtain the things promised, and their souls are bound up in a bundle of life for ever. See p. 89.

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

Ans. In that Covenant God promised them temporals more largely, spirituals more sparingly, according to his secret dispensations of these and those times; they were children;

and a child differs not from a servant in his nonage, now children are more taken with childish things; therefore they had more of temporals

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

and less of spirituals, more of the spirit of bondage than the spirit of adoption, that is, that spirit that makes us sons, *ὡς υἱοὺς υἰοθεσίας*, and testifies we are sons; but yet we say in that Covenant life is propounded implicitly, in that he saith, *I will be thy God*, which is interpreted by our Savior to include

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

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

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

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

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

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

Ans. Never any had any saving interest in that absolute Covenant, but such as are in Christ in truth and reality; but there are others that are in Christ, as the unprofitable branch in the Vine, that bringeth forth fruit to it self: these having entered into Covenant with

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

ὅς κλάμα.

God, may be said to be under the Covenant conditionally, (of which conditional promises the Sacraments

ments

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

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

Ans. But did not those promises run along being entailed upon *Abraham* his posterity? and are not the promises made to the visible Church whereof Christ is the visible head? were children ever cast out of that mystical bodie of Christ? *Gal. 3.* Doubtless the Apostle speaks of a Church which was the visible bodie of Christ; to which the seals were applied,

Quamprimum quis natus est ex fidei parente, statim fit filius Abraham; nam priusquam Judæus aliquis circumcissus fuit, habebatur in numero filiorum; baptismus enim non facit filios Abraham, sed fœdus.

Whit. de Sacr.

applied,

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

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

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

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

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

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

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

See Grot de jure belli. p 12.

Lege Moysi Israelita soli tenebatur, Circumcisionis autem lege tota Abrahami posteritas; quare qui populi extra Israelitas circumcisi sunt, eos credibile est aut ab Esau aut ex Gethura posteris venisse.

which sheweth, that as none but the visible faithful are to be baptized : So all the seed of such are to be looked upon as elect (as *Abraham* did) untill God or they discover the contrary ; for God hath not disannulled *Abraham's* Covenant which runs in the natural line, nor added to it, the whole Gospel being but an explication of *Abraham's* Covenant. *Heb.* 4. 2. Therefore it remains in its latitude, including children as well as parents.

The Covenant having an external administration, many might be in it according to Gods revealed will, but not according to his secret purpose ; now we are to proceed according to his will revealed in his word, for what ever Arguments are produced against the children of believers now, might have

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

been pleaded against *Abraham's* seed of old ; therefore *Rom.* 9. *Paul* speaks not a word of a different dispensa-

tion of the Covenant of *Abraham* in the old and new Testament : I say, there is not the least word hinted, that infants, because children of the flesh, therefore are no children of the promise but rather the contrary : For *Isaac* though of *Abraham's* flesh, yet was a child of the promise when but eight days old, and let me tell you, The Covenant in some respects makes the father a spiritual father, and the child a spiritual seed as well as natural. To conclude, the Apostle doth not shew in the forenamed chapter, who were the seed as to Ordinances, but who were the seed as to election and salvation.

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

The children of the promise are those that are born to *Abraham* according to promise, therefore all *Isaac's* seed according to the flesh were children of the promise; for the promises were made to them, notwithstanding some of them

See Piscat. in *Gen.* 12. 15.

To thee will I give this land, and thy seed for ever.] *Posteritas tua non tamen omnibus, sed tantum oriatur ex filio uno, cujus respectu erunt semen tuum. (i) populus unus. Sic cap. 21. 12. Ubi jubet ablegare Ismael. em, addita hac ratione, Nam et Isaac vocabitur tibi semen.*

were thrown out, and some entered not in. Thus the Gospel Church hath the promise of salvation made to them, but so as many visible Saints may fall short thereof. *Heb.** 4. 1. Which

shews you that *Abraham's* Covenant contained all his seed indefinitely, for that

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

some should enter in: The promise is absolute, but as for the individuals it was upon condition of faith: so there is a company of believers elected that shall certainly enter into glory, and these determined by God. But as for particular persons considered as visible members of the Church; these enter in, or not, accordingly as they believe, or believe not. When a man covenants with another, That such a piece of land shall descend to his heirs, who shall be his heirs is unknown, onely it's known in general

that the child is the next of kin : Thus in this case who shall have the benefit of this Covenant may be unknown, but in general it's known that believers shall. The Lord appoints his Church to look upon such persons as saints or no saints, according to their visible holiness, and to look on their seed to be such as their parents are ; for *Ismael* is reckoned first as *Abraham's*, afterwards *Ismael's* seed are reckoned as enemies and strangers like himself. *Exod. 12. 48.*

I Chron. 2. 17 It appears *Jethro* was an *Ismaelite*, yet *chap. 17. 25.* he's said to be an *Israelite*. *Ismael* was under the Covenant, and God did much for him as the son of such a father, *Gen. 21. 13.* *And also of the son of the bondwoman will I make a nation, because he is thy seed :* But the Covenant was established in *Isaac* : All visible professors and their seed are incovenanted, (for the promises of the Gospel are tendered to them, and they accept of them) but the Covenant is established on true believers onely ; not as though (saith the Apostle) the word of promise hath taken none effect. *Rom. 9. 6.* No godly Jew (though others did) ever thought the word of God false, because those that trusted to the works of the Law, were rejected : For in those indefinite promises it's

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

enough to render them true, if they take effect in some though not in all, according to the intent and scope of the holy Ghost. Let God then be true and every man a liar, according as it is written, That thou

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

2. We answer as formerly, there are promises for grace as well as to grace. *Dent.* 30. 6. *Job.* 6. *All the father hath given me shall come unto me, and whosoever shall come unto me I will in no wise cast out.* Thus *Jer.* 31. 24. *From the least to the greatest, young and old, they shall all know me, that is, believe in me: Job.* 6. 45, 64, 65. That place of the prophet implies a multitude of such in the Church, far above what had been in former times: to say it's meant of the elect as usually they interpret such places, reacheth not the scope of the place which imports a greater number than ordinary in former times, whereas of the elect it would be true were they never so few, or in those times no more of them, than had in any other age formerly been; therefore it is well observed that the Covenant is the ground of faith, and not faith the ground of the Covenant: For who can believe without a promise? what ground hath the faith of the parent to work upon, if you take away the promise? *Archimedes* said if he had but footing to stand upon, he would toss the earth like a ball: and what cannot faith do (which in some sense is said to be omnipotent) if it have a promise to work upon? but if faith have no ground to work upon, it can do nothing.

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

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

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

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

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

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

gree in the substantials, though they differ in some circumstantials

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

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

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

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

1. They agree in their signification, for they hold forth to us mans

corruption by nature.

Josh. 5. 3. The hill of fore-skins. This was

clearly shadowed out in the cutting off the fore-skin: and what doth the washing of

the body signify but that natural uncleanness which we contracted from our first parents. *Heb. 10. 22.*

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

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

Gnorlab signifieth a superfluity, and is not sin a superfluous thing? *Jam. 1. 21. puraptus, a whit flaw.*

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

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

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

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

Fourthly, they agree in their ends and uses,

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

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

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

3. They serve to distinguish us from the world of heathens and pagans: they and theirs lie all of them uncircumcised, I mean, unbaptized, with their iniquities upon their bones, as the Prophet saith of *Mechech, Elam, Tubal*, and the rest of the Nations, (*Ezek. 32. 24, 26, 27.*) branding them with this black cole of iniquity, viz. That they were uncircumcised.

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

Quod morale est dicitur, viz. fidem profundam ex dedicatione parvulorum.

וְיָמָּה שְׂפָסֵף דִּיכִּיּוּר, quando circumciditur, seu circumcisi, nisi die, quia tunc primum potulo des consuegitur, & deo quasi desponsatur.

Exod. 4 Et ipsa dicebat, Sponsus sanguinum tu mihi es, Targum. אֲרָם בְּרַם Per sanguinem circumcisiouis istum datus est sponsus nobis, tunc dicebat sponsus sanguinum propter circumcisioues, Schindl See xxx.

וְעַתָּה אֲנִי הָיִיתִי לְךָ כְּאִשְׁתְּךָ וְעַתָּה אֲנִי הָיִיתִי לְךָ כְּאִשְׁתְּךָ

Gen. 17. In ipso articulo temporis, in that juncture of time. Mat. 28. καὶ ἐπιταμίωσθε, (Carnificatio) in the present tense as implying haste.

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

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

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

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

2. Types were not true in themselves comparatively, being a shadow of things to come; but in the body or truth which they type out, so in circumcision

σηματόν Signum ad vitam expressum. Luther. there is a type of a type, that is, a shadow of a more lively

image: but as for the holiness of children, which some say was ceremonious, we answer, That parents and children were federally and therefore morally holy, as the Apostle tells the Jews long after the abolishing of the ceremonies, *viz. That they were an holy*

holy nation, a peculiar people. 1 Pet. 2. For what could the holiness of children in the old typific in the new?

3. When the antitype of truth is fulfilled, then the type ceaseth : and thus Circumcision ceaseth upon the ushering in of baptism, though it was continued for a while, that so with the rest of the ceremonies it might have an honourable burial, as being of a noble birth, even of Divine institution. What hath been said to Circumcision as to the typicalness thereof, may with much more evidence of truth be applied

Mahervasa Fidei hoc vetum ceremoniarum diffinitio quam lacrare.
Molin.

to the ark, (wherein all the household of Noah; that is, his children were saved) the like figure whereunto baptism now saveth. The like we have 1 Cor. 10.

Aqua diluvij in Arcâ constituta salutaris, extra Arcam vero miserifera fuit. Aug.

2, 6. *And were all baptized unto Moses, --- and in the sea.* Now these things are our types, ΤΥΠΟΙ, we may

argue with much clearness from the shadow to the truth even in this place, if all were baptized, then their chil-

In nube & mari, quæ baptismum nostrum efficiunt nostro congruentem, obscurior a potius elegit sacramenta, quod ad antitipicæ inter nos & illos magis valebat. Calv.

dren; if so then, why not now? For was it not the Apostles scope to let them know that the Jews had the same priviledges for substance with the Corinthians, who notwithstanding those priviledges were not spared, because so highly exalted with many Gospel priviledges. O ye Corinthi-

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

ans (saith the Apostle) do not think to escape, for

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

However though it be denied that there is a type

Significat Apostolus mutua: similitudinem esse, vel ut vulgo loquuntur, correspondentiam Cal. in 1. Pet. 1, 3.

of a type, yet I hope that none will deny, that there is an antitype or a correspon-

dent type that comes in the room & place of a former type. Though Circumcision properly, was not a type

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

of baptism, yet Circumcision and baptism are both types of one and the same thing

represented, as was shewed before. The ark and baptism are two several types, yet both shadowing out our deliverance by Christ : So Circumcision and baptism are two distinct seals, but both holding forth to us our corruption by nature, and redemption by Christ.

Secondly, They differ in circumstantials, as

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

sing of the polluted Nazarites, *Num.* 6. 9, 10. and for the purifying of the altar, *Ezek* 43. 26, 27. and the offering of the sacrifice, by which Christs resurrection on the eighth day seems to be typified, who rose again for our justification.

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

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

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

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

I conclude therefore this Argument, as Circumcision in the old Testament was applied to children: so also is baptism to be applied in the new; for of equals there is the same reason. Thus much for the 3 Argument, taken from the analogie between Circumcision and baptism.

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

in the same subject, as is well observed) for when the Jews were converted, (*Act. 2. 38.*) Peter enjoyns them not to be circumcised but baptized; which shews, that baptism comes instead thereof. Thus *Col. 2. 11, 12.* The scope of the Apostle was to take them off from the rudiments of the world, especially Circumcision, which troubled most of the Churches. Therefore he saith, *You are compleat in him, being circumcised with the Circumcision made without hands.* But they might object, We want the outward Circumcision to us and our children, which was of singular use to the Jews to strengthen their faith: The Apostle answereth, *You are buried with him in baptism, You are circumcised because baptized;* or baptism supplies the place and room of Circumcision, and is every way as advantageous to you: So that we plainly see they were compleat in Christ, as to this Ordinance sealing outwardly. Suppose (saith *Mr Sydenham*) the Ordinance should again be changed, and the inversion thus, That baptism should be abolished and Circumcision set up again, and the Apostle should express himself after this maner, *Ye are compleat in Christ, in whom also ye are baptized with the baptism of Christ, being circumcised with him;* Would not this deduction be clear, That Circumcision was ordained instead of baptism? Therefore we say, Either baptism succeeds the sacrament of Circumcision, as to children; or else some other Ordinance doth succeed; or else nothing at all remains in lieu thereof: But nothing else succeeds Circumcision; therefore either baptism succeeds

succeeds it, or else there is no seal of the Covenant left as to children, but they without any visible token of Gods favour depart out of the world.

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

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

6. Because the priviledges of the Gospel are as large to believers for themselves and their seed, as under the law. Take away baptism from infants, and parents now shall want one means & that no small one, *sc.*

Quocirca, de circumcissione dicuntur, & spectant ad naturam ejus sacramentalem, quam habet in communi cum reliquis sacramentis, illo recte applicantur ad omnia sacramenta; sed ratio signandi in circumcissione est talis Amel.

Sigillum dei, the seal of God to strengthen their faith in the Covenant of grace for their children, which parents had then: and children now shall want one means to confirm and effectually promote their salvation, even while they are infants or children, who may dy before they be men. Thus much for the third Argument taken from Circumcision.

The fourth Argument.

Children are in church, that is, members of the visible Church; therefore to be baptized. *Eph. 5. 26.* *That he*

If children of believers be accounted to belong to the Church, the Argument will follow for baptism. Mr Tom.

p. 139. See the Review.

might sanctify and cleanse the Church, by the washing of

of water by the word, that is, of institution and promise. Where we see plainly, that members of the Church are to be baptized. This I suppose no rational man will deny: for upon this ground women

are admitted to the Lords Supper, because they with us are one body, one bread.

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

First, They were members, therefore they are.

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

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

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

Psal. 147. 13. He hath blessed thy children within thee.

Act. 7. 38. This is he that was in the Church in the Wilderness.

The body of a people (wherein children are included) is called a Church, though many were not circumcised for their rebellions and provocations in the wilderness: As many now a days in the wilderness of the Church are not baptized, through the neglect of their parents, which is a sad omen that the Church may yet wander long in this wilderness state. If then children were members of the visible Church, they are so still; for we read not of their dis-churching

churching in the new Testament. Yea the Prophet saith, *Jer. 30.* That the children of the Jews shall be as of old time. Hence that of the Apostle, *Gal. 4.* *As it was then, so it's now.* Then they were members, being the children of the promise: so now we with our children are children of the promise, as Isaac was, though a child, *erg.* consequently we with our children are Church members.

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

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

1. There was a partaking in common of the fatness and sweetness of the Olive tree, that is, the visible Church, to wit, of the ordinances, promises, seals of the Church; now these are in a visible Church, therefore those branches that were broken off, were members of a visible Church. *Joh. 15. 6.* *ὡς κληῖμα,* for a branch in appearance is a visible branch.

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

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

breaking off was visible and sharp. The ax of the word lay long at the root of the tree as ready to cut them off but suddenly the Lord takes it up, hews them and cuts them down from the root *Abraham*, and gives them a bill of divorce, seeing they had voluntarily and obstinately rejected his son, *Act. 13. 26.* After he had discovenanted them, then he comes with that Roman ax (as *Luther* calls it) and cuts them down root and branch in one day.

3. Their reingrafting shall be visible, and in a visible way, *v. 25, 26.* All *ἄνωγον, stimulus, ἀναρτίσειν,* Israel shall be saved, that is, *pungendo inferere.* the body of the 12 tribes.

So the Prophet interprets it, *Ezek. 37 22. I will make them one nation in the land.* This clearly argues that he speaks of that visible Church of the Jews, though not as a body politic, 'meeting in one place, having publick officers in common, and ordinances in common : but as a Church in his general notion considered.

4. He speaks (*Rom. 11. 20*) to the visible Church at Rome, (for will any say, they are exhorted to take heed they be not cut off from Gods eternal election? this is not to be imagined.) boasting of her external priviledges, whom he warns by this visible example of the Jewish Church rejecting Christ, and therefore rejected by Christ, because they did cleave to a Covenant of works and not of grace; but these also taking no warning were dischurched, when they exalted works above Christ, or at least made them competitors with Christ; looking for justification by them,

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

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

6. *Rom. 11. 15.* They are said to be cast away, which cannot be verified of the invisible Church, seeing Christ hath chosen them, (*Esa 41. 9. I have chosen thee, and not cast thee away.*) and engaged (*Job. 10.*) that they should never perish.

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

These things being premised, I thus argue,

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

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

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

3. The Olive tree, that is, the visible Church, still remains, saith the Apostle, some of the branches

Oleaster, v 17. i. e. Oleastri surculus.] Nam integra arbores non inseruntur. Beza.

only being broken off; and we as a wild Olive grafted in, ἐν αὐτοῖς, instead of them,

as the Syriac translation also renders it. Hence it is, the Vineyard, i. that Church for the substantial of it is given to the Gentiles *Mat. 20. 16.*

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

5. *Rom. 11. 28.* As touching election, they are beloved for their fathers sake.] Election must be understood in that place of the external grace of the Covenant, whereby God chose this nation to himself. *Deut. 4 27.* By which expression we may plainly see, That the Covenant the Lord leaves to parents, extends to their children also.

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

6 Why are they called natural branches more than o-

thers:

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

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

Covenant was abolisht. I answer, They make a distinction betwixt *Abraham* believing and *Abraham* working, where none is to be made; for did not his works [*καὶ ἔργα αὐτοῦ*] work together with his faith, declaratively, not onely before men but God? were

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

not these works brought in, (*Jam. 2. 18.*) as fruits of his faith, which is the condition of the Covenant of grace? for faith without works is

dead, how then can it justifie?

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

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

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

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

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

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

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

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

Mark 10. 12.

* Lev. 26. 43. *פְּרַחֵי יִשְׂרָאֵל* even because.

Mar. 10 6. *ἰδού ἄρβη*.

Hence the word Profelyte, thus the children of the Gentiles were Profelytes.

1. Observe, they brought (*ἰδού ἄρβη*) *even babes to Christ; this is recorded for our imitation, Mat. 19. 13.

ἄρβη *ἰδού ἄρβη*, little children were brought.

2. Christ saith, Suffer little children to come to

See the like phrase Mar. 4. 21.

μήτι ὁ λύχνος ἔρχεται; Num lucerna venit? (i.) importatur? Is a candle brought to be put under a bushel.

me, that is, to be brought to me. Is not this maxim in force in all ages from Christ to the end of the world?

Doth not Christ now say to our dissenting brethren, Suffer little children to come to me? And how should

Media applicandi Christum non sunt alia quam verbum et sacramenta, et vel nullum datur ordinem medicum. vel baptismus est medicum

we now visibly bring them to Christ but in that ordinance of baptism? I know

no other way : For the invisible coming of invisible members falls not under the cognizance of the sons of men : therefore such a prohibition had been incongruous.

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

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

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

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

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

τὰ καθίσταται καθίσταται, ἢ τὰ τῷ θεῷ τῷ θεῷ. Observe how he multiplies the article when he speaks of the things of God, or that which was dedicated to his worship.

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

Christus infantes oblaes amplectitur, ut mundus intelligat, amplificanda potius quam limuanda patris misericordiae advenisse. Cal.

Joseph. owning them as his children. *Gen. 48. 5.*

7. Observe he saith, *Whosoever receiveth this child receiveth me. Mar. 9.*

Observe the three Evangelists mention one and the same story concerning children, which was occasioned by the ambition of the Disciples. *Luk.*

saith, *Whosoever receiveth this child, οὗ τὸ τὸ παιδίον, Luk. 18. 16.* *Mark*, *Whosoever receiveth, (ὅτι ὁδὸ τοῦ τῶν παιδίων,) one of such children in my name. Mar. 9. 37, Mat. 18. 5. παιδίον τοῦ τῶν ἐγώ.* These Texts do imply that Christ speaks of a particular little child; and yet least it should be thought that other children of the Covenant were excluded, he saith, *Whosoever receiveth one such little child in my name, receiveth me*

παιδίον de primo vitæ septen- nio dicitur, τῶν de secundo.

Beza

to us in the Ordinance of baptism; for may not Christ at the last day say to such as plead they never rejected Christ, *Verily in that you rejected one of these little ones, you rejected me.*

Obj. These children were sick.

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

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

laid both his hands on them, embraced them, and blessed them, as *Jacob* on the sons of

child receiveth me. Mar. 9. 37. one of such little children.

He farther addeth (τοῦ τῶν,) of such like, specifically considered. These words, *viz.*

[*Whosoever receiveth such as these*] are of eternal veritie;

and therefore, as *Augustine* once said, *Cavè ne deus sit, nè*

Christus sit, Take heed it be not God, that it be not Christ

that begs an alms of thee, and thou deniest him: So I

say in this case, Take heed that we reject not Christ in

rejecting infants, tendered

others because such, then it belongs to children much more; for they are made the pattern of conversion and humiliation to all such as expect salvation by Jesus Christ. *Mat. 18. 3. Unless ye be converted and become as little children, ye shall not enter into the kingdom of heaven. q. d.* They are so far from not being members of the kingdom of heaven, as that none shall enter into it that are not fashioned or molded according to the mold of little children.

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

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

2. He saith, Of such is the kingdom of heaven; therefore to such the broad seals of that kingdom appertain.

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

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

4^{ly}. What is it that makes a visible member of the Church?

1. Is it the promise or Covenant? and have we not

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

¶ *Quo jure illi infantes baptizant, hoc nos infantes baptizamus, imo longe meliore, si enim in baptismo spectanda est animi integritas sive sinceritas, jam certiores sumus de infantium sanctimoniam, quam illi de adultorum confessione.* Bul. ix. Act.

The *καταρχή* were visible members before they were baptized.

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

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

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

Per baptismum patet ingressus infans in ecclesiam, non quod ad eos ecclesia non pertinere prius, nam ad ecclesiam pertinet quisquis Christi est; sed est signum visibile nostrae insertionis in corpus Christi. Bul.

6. Their children are of the bodie of Christ, else not saved; for half of the elect die in infancie, which must needs perish if they be not of the bodie of Christ. *Eph. 5. 23.* *He is the saviour of the body.*

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

1. From scripture, *Mat.*

8. 3, 4, 5. (compared with

Mar. 9. 36.) *Whosoever*

shall receive one such little

child in my name, receiveth

me : but whosoever shall offend one of these little ones,

that believe in me, it were better that a millstone were

hanged about his neck ; and he cast into the midst of

the sea.

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

Wal. loci com. de Bap: Hunc spiritum fidei sine omni actu esse non arbitramur, quia spiritus otiosus non est, quemadmodum ratio, etsi se non nisi aulatum exerat.

Idem Wal.

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

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

2. We may see this exemplified in many. *Psal. 32.*

9. Thos

9. *Thou madest me hope when I hung upon my mother breasts.* This is true in the antitype, Christ, who had faith from the very womb ; it's true also in *Davia* *Psal. 71.5.* *Thou art my trust from my childhood, before I have been holden from the womb.* (v. 17.) *Thou hast taught me from my childhood, now also when I am grey headed forsake me not.* We see original sin lie dormant in the child for a while, but quickly put forth, it being *peccatum actuosum.* *Psal. 58.* *They go astray from the belly :* and why may not faith put forth betimes in some? as in *Esaias,* (ch. 45.) *Jeremiah,* (ch. 1.5) and *John Baptist,* the first in the new Testament. Now the first in every kinde is the rule of all the rest. I see no reason but when a child puts forth acts of reason, he may put forth an act of faith ; and when he begins to know his natural, he may also know his heavenly father, though it wants that reflect act, whereby it knows that it knows ; the former we have seen verified in many children in New-England and elsewhere.

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

(See *Zanchy.*)

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

1. If the Lord irradiate upon the souls of children in heaven, and they do behold the face of God, (which is an act of faith *Heb. 11. 27.*) when have they faith in heaven; if so, why not on earth?

Quis pleno lucis sue fulgore illustratus est Dominus. cur non in quibus in presens, si in illis exiguâ scintilla irradieret.

Cal Inst 1. 4. c. 16.

2. They rest in hope of the resurrection, else they were miserable. *Psal. 16. 9.* that is, the soul doth rest in hope; for the bodie properly is not the subject of hope, now hope is the daughter of faith.

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

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

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

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

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

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

Ans. Are they not reasonable souls, because for the present they make no use of reason? and may they not have habitual knowledge lying dormant in them, though no actual? is it not Christ that enlighteneth every one (not that is going out, but ἐρχόμενον) coming into the world? doth not the reasonable soul lie dormant in the body till organized? doth it not live though it move not for the present? when a man is asleep he acts not grace, doth it therefore follow he hath none? may not a child be included in a lease and conditions made which render him capable of the benefit of it, if he perform the conditions therein specified, though at the making of the lease he give no consent at all? and were not the children

children in the Evangelist blessed by Christ, because they understood it not? or was Peter washed in vain because he knew not what Christ did 's yet? Mr. *Combs* saith, If he knew an infant such an one as John was, such a one he would baptize, and farther he saith, that such as Christ blessed might be baptized; therefore baptism belong to one infant, it's enough to confute them who denie it to all; but according to this account, if onely the elect and faithfull are to be admitted to the Ordinance of baptism, there is no object left to whom we may dispense that Ordinance.

6. Arg. Taken from examples in scripture, whole families were baptized, none excluded; for *house* in scripture phrase signifieth children throughout the Book of God. I have read it again to this point of baptism, and could never find in all the Book of God where the word (*οἶκος*) *house* or *household* is used, and children excluded, but rather always included, servants being but the appendix of the house. *Gen 16.2. It may be built by her, saith Sarah of Hagar, that is, I may have children by her. Forſan, inquit, edificabor ex eâ.*

XX, ἵνα τεχνοποιήσωμαι
 ὡς, Ut ex eâ liberos
 conſequar. Gen. 18. 19. He
 will command his household

Obſerve, the families are made the precedent.

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

Book of God where

Mat. 24 25. [ὡς τὸ δαμασκ] He made him Steward over his household] The word is altered, for here he ſpeaks of ſervants.

בְּנֵי (hence בן a Son) uſurpatuſ pro procreatione, ſuſceptione, & educatione liberorum, qui ex parentibus quaſi extruuntur, & quibus familia tanquam domus edificatur

after

ut filias edificij, pater fundamenti
 iustar se habeat; ita quidem ut qui
 non habeat liberos, quasi destructus
 sit. Schindl Sic Plaut in Most.
 Act. 1. Novarum esse edium arbi-
 eror similem ego hominem, quando
 hic natus est. Et paulo post, Pa-
 trices faveri liberum, & fundamen-
 tum substruunt liberorum.

which being explained

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

to the little ones, *לפי הבתים* *lepi hattaph*, usq; ad os par-
 vuli, genuinus videtur esse sensus, quod omnes a maxi-
 mo ad minimum paverit. Vatablus. *Exod. 1. 21.*

Heb. lalem, them, in the mascu-
 line gender, for those midwives
 were courageous midwives.

God built the midwives an
 house, that is, he gave them
 children, because they spared

the children of the Israelites. *Deut. 25. 9.* So let it
 be done to the man that will not build up his brothers
 house, *וּבְנָה אֶת בֵּית אָחִיו*, *qui noluerit suscitare semen fra-*
tri suo, raise up seed to his brother. In this sense Ra-

chel and Leah built the house of Israel, *Ruth 4. 11.*

Psal. 115. 12, 13. By the house of Aaron he means

both small and great. *Psal. 113. 9.* He makes the bar-
 ren dwell in houses, that is, fruitful mothers of chil-

dren. See *Gen. 30. 30. & 35. 2. & 50. 8. Exod. 12. 3.*

Josh. 7. 14. 2 Sam. 17. 23. & 23. 5. 1 Kin. 14. 13.

2 Kin. 9. 7. & 20. 16. 1 Chron. 17. 16. Psal. 68. 6.

Add to all these the several texts in the new Testa-
 ment, where in this word *house* or *household* children
 are always included. Thus *Act. 10. 2, 47, 48. & 11. 14.*

the

the whole household of Cornelius is baptized. The whole household of Lydia, *Act.* 16. 15. they of her household are baptized upon her account without any declaration of their faith and repentance, onely because they were of her family. *Act.* 16. 31. The Jailor and his house. Observe, he first makes mention of his being baptized, then of his faith. *Act.* 16. 33. 34. Crispus and his household. & 18. 8. Stephanus and his household. *1 Cor.* 1. 16. The household of Aristobulus, and the household of Narcissus. *Rom.* 16. 10. τὰς ἐν τῷ Αἰσχροβύλῳ, καὶ τὰς ἐν τῷ Ναρκίσῳ. Which must be meant of their children, which came out of their loins, as the word imports. Thus *1 Tim.* 3. 4. *One that ruleth well his own house, having his children in subjection with all gravity.* *1 Tim.* 5. 8. *If any provide not for those of his own house, (that is, children, not servants) he is worse than an infidel.* *Gal.* 6. 10. *Do good to all, especially the household of faith, and must there be no respect had to the orphans and fatherless children of such? those doubtless we ought in a special manner to provide for, as being included in the household of faith.* Thus *Act.* 4. the believers had all things common, and did not their children share with them? doubtless they were not excluded. *Gen.* 50. 8. *All the house of Joseph and his father's house, went up to bury his father, onely their little ones they left in Goshen.* It's observable that the little ones are included (for the exception is of the same kind) in the word *house* here excepted, because of their unfitness for travel; but in all the places before mentioned there is not the least word hinted why little ones

should be excluded. From all which places observe,

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

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

3. Of the Jailor it's said, *he and all of him*, (1.) that were of him. *Act. 16. 33. Baptizatus est ipse & filii domus ejus omnes*, comp. *v. 32. & cum omnibus filiis domus sue*, as in the Syriac. Of Samaria it's said (*Act. 8. 8, 12.*) all of them from the least to the greatest, that is, yong and old were baptized, both men and women; for children are included in the men in scripture phrase, as Jacob saith, *Gen. 34. 36. I being but few in number, they shall gather themselves together against me, and destroy me. Ezek. 9. 6. Slay both maids and little children, but come not near any man on whom is the mark in his forehead.* Grace written in the heart by the man Christ Jesus, (who hath his inkhorn by his side) shines in the forehead of babes and others. *Eccl. 8. 1.* When Moses demanded of Pharaoh to let Israel go, he meant children as well as the elder people, as he afterwards explaineth himself, and shall we be more cruel than Pharaoh, to grant libertie to such as are adult, but keep poor infants in bondage? Thus *Joh. 6. 10. Mar. 6. 44.* compared

pared with *Mat. 14. 15. 1 Cor. 10. 1. All our fathers were baptized into Moses*, in fathers children are included; and thus I understand *Act. 15. 1. Unless ye brethren be circumcised*, (that is, you and your children) *you cannot be saved*, as Paul explains it *Act. 21. 21, 25.* Thus *Heb. 9. It's appointed for all men once to dy*, and are not children here also intended? So that we see plainly that by a Synecdoche children are included in their parents.

4. The promise or Covenant is made to the parent in the behalf of the children. *Act. 16. Believe thou, and thou shalt be saved and thy household.* So when Christ raised the Rulers daughter, he required no more but this of the Ruler himself, Be not

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

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

afraid, onely believe and she shall be saved; now if the promise were the ground of baptism to the parent, it must be so to the children also; therefore the parent was bound in conscience to see his children baptized. We have no mention made expressly of the Patriarchs keeping the sabbath, but were they not bound to keep it? or shall we be so uncharitable to think that for so many hundred years they altogether neglected it? though doubtless the devil did endeavor to blot out the memory of the sabbath, and of the creation, that so he might usher in the eternitie of the world. Sometimes we have a precept or a word of allowance, but no example, as in that of the sabbath, and in that of the eating of the several trees

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

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

Infantes christiane domus pars : verum esto non fuerint infantes in domibus istis, nihilominus ad domum pertinent, & in ea censentur, ut si fassent in domibus baptizassent eos utiq. Bull.

current of scripture) be excluded from this Ordinance of baptism?

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

Obj. Children are not mentioned.

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

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

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

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

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

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

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

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

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

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

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

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

children as well as others? yea may it not in some some sense be preached to babes? *Luk. I. 76. And thou child shalt be called the prophet of the highest.* Doubtless there being such an effect wrought upon the Tailor and his house, they would bring the little ones in their arms, rather than any should be hindered from hearing when Paul preached.

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

1 Sam. I. 21. The man Elcanah and all his house went up to offer to the Lord] Yet it appears from v. 22. that Samuel being little, did not go up.

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

The seventh Argument.

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

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

it conveys ; for the Lord being a free agent, hath not limited himself to any time ; but as before baptism, so sometimes in, sometimes after baptism he doth convey that spirit of grace to infants. The more ordinary way for such as are adult in the constitution of a Church, is by the word ; but the Lord hath not tied himself to this way, especially in a Church gathered, but doth doubtless breath in this Ordinance also : for look what the navel is to the child in the womb, the same is baptism to infants in the womb of the Church. *Cant. 7. 2.* The child in the womb is not nourished in an ordinary way, as by the mouth, but by the navel : even so infants are not sanctified by the ordinary way of hearing, but by this of baptism. I know other senses are given of that scripture, but as Bernard said of the Pope, Either this is he or shew me such another : So I say, Either this is the sense of the holy Ghost, or else let any man shew me a better. I would not willingly bring a sense to

Non affertur sed auferunt sensum.
Basil.

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

the scripture, but fetch it from the scripture, (for we must prophesie according to the measure of faith) which may easily be found out by comparing scripture with scripture. Now the like phrase you shall find in *Prov.*

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

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

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

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

That supplanting of Esau, or taking him by the heel, was a sign of Jacobs desire of being born before his brother, and consequently of the birth-right : also 2 of obtaining that divine blessing which was promised before ; for being acted by the holy Ghost after a wonderful and unspeakable manner, he earnestly desired and en-

Ille septuaginta symbolum fuit divini sed occulti desiderij, quo Jacob, cum adhuc tamen usi iudicio non possit, ineffabiliter tenebatur priori loco nascendi. 2. Symbolum fuit sancti desiderij quo officiebatnr divinam benedictionem consequendi ; actus enim a spiritu sancto, mirabili quodam & ineffabili modo, percipuit divinam erga se gratiam, & pro illa assequenda nihil non egit.

Non per sacramenta traditur aut transfertur gratia, sed cum sacramentis. Facimus sacramenta esse media, & tamen deus in sacramentis immediate agit ; non quod non utatur medio, sed quia vis non trans-

deavored

per sacramentum. Whit.
εἰ τις βεῖν ἐν τῷ ὕδατι χριστοῦ, ἢ
ἐν τῷ φουτῶς βεῖν ὁ δὲ αἰδῶ ἐν
τῷ ὕδατι τοῦ πνεύματος. Bas.

Mibi animus non est baptismi vim
extenuare, quin signo accedat res et
veritas, quatenus per externa media
deus operatur. Cal. Inst. p. 460.

Deum tamen quibusdam, dum
baptizantur habitam gratiam infun-
dere non negamus. Amef

Disputatio illa sancta sit (quantum
ego assero) non habet in se neque quos-
dam virtutem in se habendo, sed mentis vo-
luntatiq; vim restituendo ; que
quatenus sanantur, sive vivificantur,
vel ad fidem vel charitatis actum elici-
endos occurrunt, jam habiles atq;
idonee redduntur. Cal. p. 223

Quid baptismus nos abluit, docet
Paulus, Eph. 6. Ideo est, quod il-
lic nobis abluit nem nostram testatur
deus, et simul efficit quod figurat,
nisi enim conjuncta esset rei veritas
ante habiti, impropria esset locutio.
Baptismus est lavacrum anime.

Calv. in Eph. 5.

deavored after the grace of
God, even in his mothers
womb. As some are thus san-
ctified in the womb, so ma-
ny have a saving work from
the dawning and springing
of reason. Witness that fa-
mous instance of some little
Indian children in New-
England, (related by Mr E-
liot in his book intituled, *The
tears of repentance*) with
which he shuts up his dis-
course, viz. The profession,
(if I may so call it) or rather
the expression and manife-
station of faith by two little
infants of two years old and
upward, under three years of

age when they died and departed out of this world.
The storie is this,

This Spring, in the beginning of the year 1652,
the Lord was pleased to afflict sundry of our praying
Indians with that grievous disease of Bloudy flux;
whereof some with great torments in their bowels
died; amongst which two little children of the age
abovesaid, and at that time both in one house, being
taken with that disease: The first of these children
in the extremitie of its torments, lay crying to God
in these words, *God and Jesus Christ, God and Jesus
Christ, help me!* and when they gave it any thing to
eat,

eat, it would greedily take it, (as it is usual at the approach of death) but first it would crie to God, *Oh God and Jesus Christ, bless it!* and then it would take it; and in this manner it lay calling upon God and Jesus Christ until it died. The father of the child told me the storie, with great wonderment at the grace of God, in teaching his child so to call upon God. The name of the father is *Nisbolkou*, whose confession you have before.

Three or four days after another child in the same house, sick of the same disease, was (by a divine hand doubtless) sensible of the approach of death, (an unusual thing at that age) and called to its father, and said, *I am going to God*, several times repeating it, *I am going to God*. The mother (as other mothers use to do) had made for the child a little basket, a little spoon, and a little tray; these things the child was wont to be greatly delighted withall, (as all children will) therefore in the extremitie of the torments, they set those things before it, a little to divert the mind and chear the spirit; but now the child takes the basket and puts it away, and said, *I will leave my basket behind me, for I am going to God, I will leave my spoon and tray behind me*, (putting them away) *for I am going to God*, and with these kind of expressions the same night finished its course, and died. The father of this child is named *Robin Speen*; in whose confessions he maketh mention of this child that died in faith. When he related this storie to me, he said he could not tell whether the sorrow for the death of his child, or his joy for its faith were the greater.

4. They are capable of union with Christ, for first Christ lays hold on us before we lay hold on him. *Phil. 2 That I may apprehend that, for which also I am apprehended of Christ Jesus.*

5. Of eternal life. All which things are signified and sealed in the holy sacrament, What hinders therefore why children may not be baptized? *Act. 10.*

6. Baptism is of eternal use, (for what God doth, remains for ever, *Ecccl. 3.*) not onely for the present but for the future; therefore children are capable of it. For,

1. As parents may plead a Covenant for their children, which is no small prop of their faith, strengthened and confirmed by this visible word, *Exod. 4. 5:* so children may afterwards plead a Covenant as from their ancestors, (for a seal of an estate made to infants in their cradle, is firm) and come in their fathers or mothers name to God, as David and others have done, *Psal 86. 16. Save the son of thy handmaid;* for

Luke 71. The Covenant with the forefather: is made the rise of that deliverance, *v 75.* which deliverance from our spiritual enemies is collected from the general promise [*I will be thy God & the God of thy seed.*]

that Covenant extends not onely to temporals but spirituals. *Rom. 1: Beloved,* (so as to be called) *for their fathers sakes. Deut. 30. I will circumcise the heart of thy seed,* Which promise being spoken indefinitely, who dare limit it to such as are of years of discretion, seeing that babes are the seed of the faithful as well as such as are adult; and we know it's as great a sin to limit God in his grace as in his power, who hath so wisely ordered that Co-
venant

venant of grace, 2 Sam. 24. that as in every moment some die: (and surely half of the elect, if half of mankind, die in infancie) so in every moment some are regenerate. Which grace of regeneration from the dawning and springing of reason, doth appear in many who suck in something of Christ, whilst they suck in the milk from the mothers breasts.

2. It lays a tie and obligation upon the child to future repentance, faith and obedience.

1. To repentance, therefore it's called the baptism of repentance, because it obligeth and engageth them to repentance. *Mat. 3. 11. I indeed (saith John) baptize you (Pharisees, a generation of vipers) with water (εις νεραν) unto repentance, therefore (seeing you have now been baptized) bring forth fruits worthy of repentance. v. 8.*

Baptismus est lavacrum regenerationis, sed non ita ut regenerati debeant tantum illo obsequari sed regenerandi. Musc. in Matt. 22.

2. It obligeth to future faith, for circumcision was a seal of the righteousness of faith, (which is the condition of the Covenant of grace, *Mar. 16. 15.*) To Adonijah and Absalom as well as Solomon, if they believe, for so the tenor of the Covenant runs. It's well observed by some that God dealt in a way of preventing grace with Israel, in instituting the Passover before their deliverance: and so in appointing the Lords Supper before the work of redemption was wrought. And thus hath he ordered the baptizing of children, as that which is precedaneous to faith, as well as subsequent to it.

3. It obligeth to obedience, for as in all duties we do virtually say, I take this God for my God, and
give

give up my self to him as one of his people : *Psal. 50.* *That make a Covenant with me by sacrifice.* So in this Ordinance of baptism, the child doth implicitly covenant with God, and doth bind it self to obedience for the future. *He that is circumcised* (saith Paul, *Gal. 5.*) *is bound to keep the whole law*, if not legally as a Covenant of works, yet evangelically as the condition of the Covenant of grace. If he dare not stand to the former Covenant, (as who dares?) let him cleave to the later, and in so doing he shall live.

Nonnulli habent artificium, quo prius persuadent quam docent, veritas autem docendo suadet, non suadendo docet. Tert.

I would not first move, and then teach, but having taught, move.

Cajuslibet artis datur praxis. erg. Paul will rather seem to speak false greek, not understanding his greek grammar, as Jerom saith, (though it be an Atticism) than that they should not apply to themselves in particular what he spoke in general. *Gal. 6. 1.* *καταρτίσετε τὸ ἕτερον ὁμοῦν ὁ αὐτοῦ,* Restore ye such an one, or put him in joint again, considering thy self.

Having spoken sufficiently to the *jus divinum* of Pedobaptism, and shewed plainly that it hath a divine stamp of truth upon it. Let us come to the *εὐαγγελία* or practical part of this point, which shall be a dissuasive from Anabaptism; and what I shall say herein, I would say in a Church full of Kings. Now the Lord grant me good success this day!

And that I may the more effectually prevail with you, consider,

I. The way of Anabaptism is not the way of God; for first it's not of Gods planting, therefore secondly not of his watering. For whatsoever the Lord hath not planted, whether persons or things, that certainly he will not water; therefore it cannot stand, but must of necessity be rooted up. *Mat. 15. 13.*

For

For the first, That it's none of Gods planting, or,
That that way is not the way of God which they
walk in, it appeareth,

1. In that they stand not in the ways, and ask not
for the old paths, where is the good old way, that
they may walk therein. *Jer. 6. 16.* (Thus *Mal. 2. Seek
the law at the Priests mouth.*) They advise not, nay
they are not usually willing to be advised by the
faithful messengers of Christ, enquiring after the
footsteps of the flock by the Shepherds tents, but
seem to be veiled [*ἕκρυπται*] and turn aside by the flocks
of his companions. *Cant. 1. 7.*

Yea I fear some of them if they look into their
hearts, will find them too-too-desirous to make truth
on their side, (having been plunged before they were
dipped) and that that way might appear to them to
be a way of God, which they most affected; having
the persons of some, and their doctrines in admira-
tion for advantage sake; if so, God may justly har-
den them as he did Balaam and (contrary to his own
express command) bid them, Go, answering them
according to the idol which they set up in their
hearts.

2. We find no instance in scripture of any that
were dipped or rebaptized, after that in their infan-
cie they were dedicated to the service of God by
baptism; nor of any child of a believer suspended
till he came to years of discretion, and was able to
give an account of his faith. We challenge them in
the name of Christ to produce any one throughout all
the book of God, either rebaptized or suspended from
that Ordinance till then.

3. Such

3. Such reject the counsel of God against themselves, *Luk. 7. 30.* Yea in rejecting this Ordinance they resist God, (*Act. 11. 17.*) as the Pharisees did to their own destruction.

But tell me, is it not a grievous sin to refuse that God to be thy God, and the God of thy seed? Is not that promise [*I will be the God of thy seed,*] as much evangelical as the former, [*I will be thy God?*] and in so doing, dost thou not discovenant thy seed as much as in thee lieth? and may not the Lord therefore take the advantage, and cut off the entail for ever? For, (saith the Lord, *Gen. 17.*) *The uncircumcised man-child, whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people. He hath broken my Covenant.* The seal being part thereof, & oftentimes put for it in scripture phrase. *Act. 7. 8.*

Quisquis neglecto baptismo se nudā promissione contentum esse simulat, eccuculeat, quoniam in se est, Christi sanguinem. Cal.

4. Is not this to trample under feet the bloud of Christ, and crueifie him again? for whereas Christ died but once, but liveth to God for ever, *Rom. 6. 14.* this doctrine and practise of rebaptization holds forth to the world that Christ died the second time, and rose again Yea it evidently implieth a possibilitie of falling from grace totally, else what need of rebaptization? for as many as are buried with Christ in baptism, are planted into the similitude of his death, and shall be also planted into the similitude of his resurrection. *Rom. 6. 3, 4, 9, 10.* *In that he died he died but once, in that he liveth he liveth unto God.*

Quotquot rebaptizantur, Christum denuo crucifigunt. Cal.

5. Such

5. Such unchurch all the Churches of God, saying, There is no true visible Church in the world but their own, for the Church ever since her members were full, hath for many ages consisted almost wholly of Assemblies of them who have been baptized in their infancie; if so, then was there no visible Church on earth for many hundred

We had Ministers and Churches before Rome.

Petrus Abbas Cluniacensis quãdam proliã epistolã ad Bercestator, Scotos & alios vetustissimos christiãnos, Pascha non Romã sed Orientali more solitus celebrare, unde apparet eos non Romã sed ex Oriente Doctores primum accepisse.

Ca. testium veritatis p. 546.

years together; contrary to *Mat. 16.* where our Savior engageth that the gates of hell shall never prevail against it. And shall we thus despise and slight the womb that bare us? those arms that embraced us? and the paps that gave us suck? God forbid; for doubtless that rigid way of separation God never watered, I mean of such who unchurch all the Churches of the world save their own.

6. In so doing they are very injurious to themselves, as rendring themselves in the sight of God,

1. Covenant breakers. *Gen. 17. 14. And the uncircumcised man-child whose flesh of his foreskin is not circumcised, that soul shall be cut off from my people: he hath broken my Covenant.*

Gen. 17. 14. Qui non circumcidet, i. e. circumcidi curaverit, sed circumcissionem neglexerit vel contempserit: etenim verbum [כרות] est factivum hæc à radice כר פלcat.

2. The Lord looketh at such as unbaptized persons, *Exod. 12. 45. When a stranger shall sojourn with thee, and keep the Passover to the Lord, let all his males be circumcised; and then let him come near and keep it, for no uncircumcised person shall eat thereof.*

Where we see plainly that if the child of the stranger

Such are uncircumcised in the sense of the holy Ghost, for circumcision of *Abraham* alone was not the Covenant or sign of it; seeing that he and his children are joynd together.

was not circumcised, the stranger himself was not admitted to the Passover; seeing that in Gods account he was an uncircumcised person:

the like may be said of baptism, for *parium eadem est ratio.*

3. I suppose with submission to better judgments, the meaning of those words, (*Ezek. 44. 9. No uncircumcised person, uncircumcised in heart, or uncircumcised in flesh, shall enter into the Sanctuary.*) to be this, *scil.* That such as are not visible saints (for the heart is manifested by the life) and have not received the seal of the Covenant, namely baptism, which is circumcision in the flesh here spoken of, shall not be admitted into the Church of God, that new Jerusalem, the name whereof is *Jehova Shammah. Eze. 48. 5.* Which makes much for the proving of the thing in hand, as we see in *Exod. 12. 48. When a stranger will sojourn with thee, let all his males be circumcised, for no uncircumcised person shall eat thereof.* He whose child was uncircumcised, was uncircumcised himself in Gods account: Even so he whose child is unbaptized, is said to be unbaptized himself; and therefore not to be admitted to the Lords Supper. For baptism is called Circumcision, (*Col. 2. 12.*) and put instead thereof.

7. They are not onely injurious to themselves, but they have saith the Lord, taken away my glorie from their children. *Mic. 2. 9.* For what is the glory of his

his people? is it not the Covenant of grace and Christ held forth therein with the seals thereof?

8. Consider the absurdities that follow upon it.

1. By this doctrine he that is unbaptized himself, may lawfully administer baptism unto others (which we denie unless he had a special commission so to do, as John Baptist had) for the first Anabaptist was baptized by one that was baptized in his infancy, therefore his baptism was null, and so consequently all their baptizings are mere nullities.

2. It leaveth the children of believers in as sad a condition as the children of heathens, being in no visible way of salvation, for they depart out of this world without any visible sign of Gods favour.

9. In renouncing their baptism they act Satans part, who will not make a league or Covenant with any soul, till he have renounced his Covenant with Christ first.

10. The Churches of Christ have no such custom,

1 Cor. 11. which will appear by the testimonies of the ancient, and the practice of the churches til these later times. Justin Martyr (who lived in all likelihood in John's days, as Mr Baxter well observe h, for he was converted to christianitie in the year of our Lord 128. and wrote his first Apologie in the year 150. as Helvicus from his own testi-

It cannot be proved that ever the whole Church of God erred, though Councils have; it's true we grant that as *Nullum tempus occurrit Regi*: So no prescription will ly in force against God and his truth, *Χριστός ἀρχαῖαις.*

Ignatius

Rev. 2. 24. Hold fast, i. such doctrine, rule, ordinances, as those primitive and Apostolical Churches then had and did enjoy; this injunction was in opposition to those who had begun to decline and degenerate to corrupt principles and practices.

monic gathereth.) faith, *Postquam verò per Christum aditum ad deum nati sumus, non carnalem suscepimus circumcisionem, sed spirituales, quam Enoch & similes custodierunt, eam verò nos per baptismum, quandoquidem peccatores fuerimus, propter misericordiam ipsius dei accepimus, omnibusq; a deo illam accipere integrum est.* Thus Irenæus who lived within some 43 years of Iohn, *Omnes venit per semetipsum saluare, omnes inquam qui per eum renascuntur (id est, baptizantur) in deum, infantes, parvulos & pueros, iuvenes & seniores, ideo per omnem venit aetatem, infantibus infans factus, sanctificans infantes et in parvulis parvulus, &c.* Observe by the way that *renasci* is an ordinary term among the fathers signifying as much as *baptizari*. Tertullian is clear in this point, so is Origen, who saith, *Quid causa est cum baptisma ecclesie in remissionem peccatorum detur, secundum ecclesie observantiam, etiam parvulis baptismus non detur. lib. 5 cap. 6 ad Rom.* Cyprian (who lived within near an hundred years of Iohn) with 66 Bishops in Council, determine that children may be baptized before the eighth day. Higinus Bishop of Rome did first ordain Godfathers and Godmothers at the baptizing of infants. This Higinus was near the Apostle Iohn's time. Austin tells us it is such a Church custom, and withall it's an Apostolical tradition. Accordingly the Magdeburgenses in their Centuries observe that in the first hundred years after Christ infants were baptized. Lucius King of Brittain, and the first christian King in the world, (who was converted by the prayers of the Saints, as Matthew Paris relates) was

baptize

baptized with his house and whole people, (therefore Brittish children also.) Which Balæus more fully cleareth, *Cent. 1. cap. 27.* Lucius (saith he) sent to Rome the more speedily, because he heard that many of the nobilitie (especially at Rome) together with their wives and children were baptized. Learned Doctor Ussher in his book of the Religion of the antient Irish, *ch. 5.* saith, That the Irish did baptize their infants without crism. I could never find, saith the Lord Brooks, the beginning and rise of this practice, namely, baptizing of children, whereas it is very easie to track heresies to their first rising up. The Waldenses (saith Flac. Illyr.) *Semper baptizarunt infantes. Catal. testium verit. p. 434.* Therefore we may conclude with Calvin, *Nullus est scriptor tam vetustus, qui non ejus originem ad Apostolorum secula referat. Cal. in Rom. 4. 11.*

Whereas some insist much upon the testimonie of Grotius against infant baptism, who pleads the Canon of the Neocæsarean Synod, Art. 315. The words of the Council are these, *περὶ κυφορροῦσης ὅτι δὲι φιλίζεσθαι ὅποτε ἐθέλειται : ἃ δ' ἐν γὰρ ἐν τῆσδε κοινωνεῖ ἢ τίμιζε τῶ ἱερομένῳ διὰ τὸ ἐκάστω ἰδίῳ τὴν προαίρεσιν, τὴν ἐπὶ τῇ ὁμολογίᾳ δεικνυσθαι.* Concerning her that is with child, That she may be enlightened or baptized when she will, for she that bringeth forth doth not communicate in this with the birth that is brought forth, because every one manifests his own free choice in confession. Whence Grotius observeth, *Proles baptizari non solebat, nisi propriâ voluntate & professione.* That the child useth not to be baptiz

ptized, but of its own proper will and profession. I answer that Grotius contradicts himself in his Annotations on *Mat. 19. 14.* For first he quotes that saying of Irenæus to confirm the custom of baptizing infants, *Ideo per omnem venit aetatem, & infantibus infans factus, sanctificans infantes, in parvulis parvulus, sanctificans hanc ipsam habentes aetatem &c.* Huius Christi dicto inter cetera innititur mos etiam infantes baptismo tingendi, quem Augustini temporibus per omnes ecclesias fuisse receptum, hoc ipso satis constat, quod Pelagiani cum eo argumento ab Augustino & aliis premerentur negare id ipsum nunquam ausi fuerint; sic in epistolâ Cypriani ad Fiducios, an rectè baptizentur infantes ne dubitatum quidem, sed an possint baptizari etiam ante octavum diem quosdam hesitasse. But afterwards this reconciler of Protestants and Papists, unsays what formerly he had said, alledging the sixt Canon of the aforesaid Council, that so he might unbottom this institution of God, and put it upon the authoritie of the Church which he so much admired, as appears by his *Examen ad Rivet. ad Art. 9. p. 47. De baptismo infantium quid responderi possit, discis qui valet ex Cardinali Peronio, responsione ad epistolam Casauboni cap. 8. Ego in ecclesia autoritate, cui deus sacramenta & aliquod in ea jus dedit, acquiesco.*

2. I answer, Theodore Balsamon in his Scholia upon that Canon, saith, Some in the Council said, That women with child which came from the infidels (as Mr C. well observeth) to joyn with the Church, ought not to be baptiz'd, but to stay till the babe

babe they went with was brought forth, least that when she was baptized, it might seem that the child in her womb was baptized with her, as being altogether united to her; whence it will come to pass, that after the babe is born, either it may be left unenlightened, (or unbaptized) or if it be baptized, it may be thought that it is rebaptized. This he maketh the occasion of that antient Canon, and it's very observable what was the occasion of it. 1. That they might avoid that mischief of leaving babes unbaptized. 2. That they might avoid the other extremum of rebaptization. But let us see what Balsamon addeth farther, speaking of such infants, that they could not make promises, &c. For how it is with the babe in the womb none can enquire, nor be suretie for, saith he, but infants (*sc.* that are born) do affirm by those that are their susceptors, and are accounted to be actually enlightened (or baptized) with divine illumination or divine baptism. They then accounted baptism of infants no antichristian baptism, but divine baptism. Therefore I conclude the testimonie of Grotius is altogether invalid.

Secondly, This was never watered by God (nor ever will) therefore not of Gods planting. For,

1. Their ministerie (as they call it) who disclaim the office, is not usually blessed by God for the conversion of poor finners; many indeed are perverted by them, few or none converted that ever I heard of. But as many

I would not for all the good of the East and West Indies, I had no better fruit of my labors to shew than some of them have. *Bapt.*

Perdix congregat & non pavit, congregat ovis aliorum ovium, illi incubat ac si sua essent sed ubi fuerint ovibus suis pedibus desertis eam, quae

cognoscere quod ea illos non pepererit, & sua matri sese adiungunt. Alij cuculus, qui non diu in regione aliqua commoratur, ideo non nidificat, sed occupat ova alterius avis, ipsi incubat: & quando excluduntur pulli, non sequitur eum, sed deservit. Schindl.

Non fortunat deus labores eorum qui non sunt ordinati, & quamquam salutaria avelam afferunt, tamen non edificat. Luthi. tom. 4.

Omniam Provinciarum prima Britannia publicitus nomen Christi recepit. Bellar. cap. 2.

call their neighbors bees to their own hives, which (as they say) thrive not with them, or as the partridge or cuckow gathereth yong ones which she hath not hatch-ed: even so do they gather members out of other Churches, in whose conversion they were not at all instrumental. Therefore I do not believe they were commissioned by Christ to preach the Gospel, seeing usually his presence doth not accompany them in their undertakings. How doth Paul prove that he was sent to the Gentiles, as likewise Peter to the Jews, *Gal. 2. 8.* but by the efficacie of his ministerie? for saith the Apostle, he that wrought effectually by Peter to the circumcision, the same was mighty in me towards the Gentiles. This was excellently typified by Aarons wither'd rod, the budding whereof was an emblem of the success of his ministerie, by which the Lord did clearly manifest that Aaron was a saint of the Lord, set apart to that office to serve in the tabernacle, though Moses was an holier man than he.

2. Their spirits run out after this way, putting a

Many are zealous onely in this indifferent in other matters of greater concernment, but Physicians say, *Universalis sunt bona,* universals are good, whereas to be hot in one part and cold in another is a bad symptom of a distempred bodie.

greater stress upon it than upon any other Ordinance; now where man layeth a greater weight upon any institution of Christ, than himself hath laid, it's just with God

God

God so to leave them, as that they should find little or nothing in it, much more when it is but an humane invention which perleth in the using, and leaveth no impression behind it, as all mens imaginations do.

Col. 2. 20. *μη ἀψή* [Eat not, taste not, touch not, (the words should be so rendered) all which perish in the using.]

3. This is the inlet those grand errors in the world, not which accidentally follow, but which properly and naturally flow from those principles, as a just command of God upon that way. For do we not dayly see

They seldom stick at the denial of infants baptism.

Nulla est veterum heresum que non videatur his austeribus repululare. Melan.

Anabaptista indoctus Socinianus, Socinianus doctus Anabaptista Hornb.

that such denie the trinitie, the personalitie of the Son and the holy Ghost, saying, (as they of old) There are several manifestations of God, one in Moses, another in Christ, and another in himself. And do they not cry down the Sabbath because not so clearly held forth in the new

Testament? do they not cry down the ministerie, or at least the office of the ministerie, (saying, Whoever will, though the lowest of the people may consecrate himself, and administer the seals)

Num. 26. 10. And they viz. Dathan and Abiram became a sign to give warning to all for the future, that they usurp not the Priests office. The like you have in Jude, v. 11. [they perished in the gainfaying of Core.] It seems there were such in the Apostles time that cryed, (Are not all the people of God holy) as the former did.

though God hath signally appeared in all ages (especially of late in England) against all those that rose up against Levi. *Deut. 33. 11. Strike through the loyns of them that rise against him, and of them that hate him, that they rise not again.* This prophesie or

prayer

prayer will be of force till the worlds end, for the prayers of the saints dyed in the bloud of Christ, are of eternal efficacie, there being a necessitie incumbent on God, that the prayers of the saints be made good, (*Act. 1. 16. comp. with Psa. 109. 8.*) though put up many hundred years before.

Yea do they not unchurch all the Churches in the world, making rebaptization essential to a Church, yea necessary to salvation? farther adding, That God hath no Church union or communion with any Church in the world that is not rebaptized.

I might mention many more gross errors which flow from the principles of Antipædobaptists; onely let me tell you some have confessed, That when they have been inclining to that way, they have found their hearts sitting loose from all former owned principles of truth, and as the first matter fit to receive any form, impression or error whatsoever, though formerly loathed and detested.

4. That way seldom thrives but when it is countenanced and made much of, especially by the higher powers: whereas truth on the other hand hath flourished most under persecution. *I. 6.*

5. Do they not abate in their graces, having lost that heat and zeal that formerly they had? if they examin themselves I fear they will experience this truth, that their bow is not bent as formerly, their spirits more feeble, and the things which remain in some readie to die. *Rev. 2. 2.* For when they departed from God, then God departed from them. *Mat. 2. 9.* It's observed that one executed for murder in the
citic

itie of London, confessed,
That from the time of his go-
ing under water, he sensibly
found God departing from
um. 1. G.

Mark 9. 30. [No man that
worketh a miracle in my name,
can (lightly) speak evil of me.]
[ταχὺ] suddenly, *Nemo reperit se
sibi affirmans.*

6. Yea do they not ostrimes, having cast off this Or-
dinance of baptism cast off all, and losing one lose all?
I with we had not cause to lament for our superordi-
nanc'd men, that are a ove ordinances but below pie-
tie, who first suckt in this error from them, and then
were as *na, a tabula*, as white paper on which you may
write what you please. Austin writing upon John
tells us a story of a certain man, that was of an opinion
that God did not make the flie, but the devil; saith
one, If the devil made the flies, then the devil made the
worms, and God did not make the worms neither,
for the worms are living creatures as well as the flies,
true, said he, I grant it the devil did make the worms;
but then said the other, If the devils made the worms
they made the birds also, for the birds are living crea-
tures as well as the worms, true, said he, the devils
made the birds; then said the other, If he made the
birds he made the beasts, for the beasts are living crea-
tures as well as the birds, true, I grant it, said the o-
ther, the devil made the beasts too; then said the o-
ther, If the devil made the beasts he made man, &c.
Thus, saith Austin, by denying God in the flie, he
came to denie God in man, and to denie the whole
creation: So I say, in denying one Ordinance to
be an Ordinance of Christ, many come to denie all
Ordinances; yea the God of those Ordinances, and
turn mere atheists. But

But though some have not cast off Ordinances, yet it is to be feared (and I can assure you some have sadly complained that) they never saw God so powerful in their way as in others. (Blessed be that glorious name of his free grace, who freely breatheth where and when he listeth, and useth as much libertie in using as in chusing instruments in his hands.) And no marvel, for they being not commissioned from Christ to do what they do, cannot expect Gods presence with them. *Mat. 28. ult.*

I beseech you therefore brethren in the bowels of Christ, consider seriously what I say, and the Lord give you understanding in all things.

7. Are not many of them loose in their lives? (I

Can you shew me one man of them, who is not blemished with some of the aforesaid wickednesses, I mean, lying, treachery, perjury, disobedience, sedition, idleness, desertion of their wives, uncleanness, &c.

Bapt. p. 142.

know some of them are precious saints, which in the simplicitie of their hearts follow their leaders, as they that followed Abilalom) but by their fruits (saith Christ)

ye shall know them, that is, by that which they naturally and usually bring forth, in time ye shall discern them. *Mat. 7.* Which phrase is twice repeated to shew us the certaintie of the thing.

8. This practice of them hath never helped on, but hindered the work of God wherever it comes. It's well observed when the light of the Gospel from the lamp of Luther did begin to shine in all the corners of Germanie, high and low, those unhappy men Stork and Muncer, did begin also to breath out a pestiferous vapor to overcloud those golden Candlesticks.

icks. Satan and Antichrist his eldest son, got not so powerful assistance against the spirit of God in Luthner, from the Emperor Charls, (although the greatest prince of all those that for five hundred years did sway the imperial scepter) nor from all the Bishops of Germanie, (though the most potent Clergie that s or ever hath been in christendom) as from these two obscure and ignorant creatures; who together with their practice went out in a snuff.

9. God hath usually appeared against them in all their disputes for that way, witness the dispute at Coventry betwixt Doctor Brian and Mr Kiffith and others; witness the dispute betwixt Mr Baxter and Mr. Tombs, who in his review doth ingenuously acknowledge again and again that he was worsted by Mr Baxter; witness the dispute betwixt Mr. Cragge and Mr Tombs aforesaid, in which Mr. Tombs was egregiously nonplus't, though he had all advantages against his adversary, he having not studied the point, and being taken at unawares, whereas Mr. Tombs was well versed in that controversie. It's very observable how Isaiah expresses himself, *ch. 42. 3. He shall not quench the smoking flax, untill he bring forth judgment unto truth*: but Matthew renders it *untill he bring forth judgment unto victorie*. Whence we may gather the truth of that old maxim, [Great is the truth and doth prevail.] And therefore I dare boldly say, There is such a light kindled in the three nations, (as the Martyr once said of the Gospel in England) which all the adversaries in the world will never be able to extinguish.

10. How many thousands are there in the world, of papists and others, that are confirmed in their religion, & hardened in their sinful courses, by reason of the miscarriages of many of that way? It's not without cause that caveat is given (*Mat. 18.*) concerning offences, *Wo to the world because of offences*, (where he speaks of little children from the 2 and 3 verse to the 5.) Seeing that this way hath given as great a blow to religion, as any one thing I know acted for these many years. But Anabaptism is at the height, and therefore nearer it's fall, for their folly is made known to all men.

11. Consider their actings from first to last, and how blasted by divine providence. The time would

Quidam illorum sunt commiseratione digniores quam supplicia.

Beza.

Etiam Erasmus Anabaptistas commiseratione dignos dicebat, ut qui magnam partem errore potius quam malitia peccarent.

fail me to tell you of Muncer, (who at the point of death did acknowledge his error, his mind being exceedingly cast down, so that he

was not able to give an account of his faith) the first of that sect in Germanie and his consort Stork, of Balthasar, John Bocold that botcher of Leiden, & others, who said, That the grace of the Gospel had been long enough offered, that from henceforth all who had rejected it were to be killed with the material sword. Although there were some good people amongst them, yet these their leaders with many others were corrupt, and did miserably deceive the people, (as in other things, so in this) persuading them, That now was the time come the saints should possess the kingdom; but they were mistaken, as the sons of E-

phraim in taking the cattel from the men of Gath
 It's supposed to be about the time when the Israelites
 dwelt in Egypt, *Exod. 13. 17.* who upon the pro-
 mise to *Abraham* concerning Canaan, before their
 time did make an inroad upon the Philistins and were
 destroyed by them. *1 Chron. 7. 21.* And what the
 issue was of that party in Germanie, I refer the Rea-
 der to *Sleidan, Hornbeck,* and others.

12. *Auxentius* an *Arrian* with his adherents (saith
 Mr. *Philpot*) was the first
 that denied infant baptism,
 he died A^o 280. *Fox ad 1555.*
 After him others opposed it,
 who were the great distur-
 bers of the Church in those
 days. It's observable that in
 the several ages in which in-
 fant baptism was opposed,
 it was by such as were gross-
 ly erroneous in other things. Now what probability

*Anabaptismi institutio non nuper a
 & nova est, sed octo annos quoque
 mille trecentis uerbis in Ecclesia de-
 dit gravissimas; & tantum virum
 acquisivisti ut hujus seculi nostri co-
 natu, tantum lusu adhuc si cum
 illo conferatur, videri possit interire
 tamen divina veritate talis non
 quom, expugnatus, & plane dejectus
 est Zuingl. de Pedobapt.*

*Origine sanatica Anabaptistarum
 secta huc anno debetur. Sc. 1521.
 Sculpt. Annal.*

is there that the Lord should conceal his truth from
 his faithful servants in all ages being eminent for pi-
 ety in their generation, and reveal it to such as were
 for the most part his enemies, and opposers of the
 crown and dignities of his son *Jesus*? seeing then
 the Church hath been possessed of this divine institu-
 tion for these fifteen hundred years and upwards,
 and their possession not questioned till of late, let us
 contend earnestly for it, and not suffer our little ones
 to be cast out of their Church-membership, till our
 dissenting brethren come with their *ejectione firmâ,*
 accord.

according to the Law of Christ, which they never will.

Obj. If this be not the way of God, how comes it to pass that so many go that way?

Ans. Universalitie is no sign of the truth, for all the trees said to the bramble, Come thou and rule over us, but they said not so to the rest of the trees. The ground of the mistake is,

1. Because this truth is not so clear, truth lies (as we say) at bottom, and is not easily found out, but by diligent search and enquirie made. The essentials to salvation are clear and evident, but other truths not so.

2. Many have not found that benefit by their baptism they might have had, because they have not endeavored to improve it for their spiritual advantage, therefore it's no marvel though with profane Esau they say, What profit shall this birth-priviledge do to me. *Gen. 25. 32.*

I shall never forget thy word, saith David, for hereby thou hast quickened me, that word that humbles the soul, and that word that raises and quickens the soul, will not easily be forgotten: even so those Ordinances which christians have reaped good by, they will not suddenly cast off and renounce. But if they reap no fruit by them, it's no wonder if they forsake the (*επισημασμενως*) assembling themselves together; which the Apostle holds forth as the high rode to the great transgression. *Heb. 10. Not forsaking the assembling of our selves together into the Synagog, for if we sin wilfully after we have received the*

the knowledg of the truth, there remains no more sacrifice for sin.

3. Many have not been so rooted and grounded in the principles of religion, in the doctrine of the beginning of Christ, (*Heb. 6. 1.*) in the present truth of this age, (i) the truth that is so much opposed. Hence it is that, they being but children are tossed to and fro, and carried about with every wind of doctrine, by the slight (*κωβεία* the cogging of the die) of men, and cunning craftiness whereby they they lie in weight to deceive. *Eph. 4. 14.* It was the complaint of Gildas, that the Arrian heresie, and other poisonous errors infected the antient Britains, because they were a people always desirous of novelties.

4. The politic and industrie of the adversarie, they will compass sea and land to make one profelyte to themselves and their way, rather than win one soul to Christ.

5. The not receiving the truth in the love thereof, therefore God hath given them up to strong delusions to believe a lie. When the wrath of God is kindled against a people, there is no error so absurd but Satan can persuade it; as we may see in the doctrine of Mahomet, that great Quaker, and the first of that sect since Christ, who was raised to scourge the Church for her apostasies, (*Rev. 9. ult.*) especially the Church of Rome.

6. Their affections bribe their judgment, (which is done several ways) the hearts of

Esa. 7. Nisi credideritis, non intelligetis.] As the old translation renders it.

many, I fear, being engaged to that way for carnal and by respects, that they may rise in the world; therefore it's no wonder that their judgments are captivated, and they brought under the power of error *Rom. i. 24, 28.*

So much for the first Argument, namely, Anabaptism is not the way of God. I shall be brief in the rest.

Secondly, Consider the neglect of this Ordinance of Christ doth argue the Church is still in the Wilderness, and for this and other Wilderness sins, may continue long in that state; for their rebellions of old the Lord was angry with Israel, and seemingly did discovenant them, and cast them off as none of his people, making them like the residue of the heathen, who all then died uncircumcised, as the prophet Ezekiel speaks; and is not the Lord angry with many of this generation, on whose seed he hath set no visible sign of his favor, but suffers every man to do whatsoever is right in his own eyes? which Moses makes a sign of the Wilderness state of the Church of God. *Deut. i. 28. Ye shall not do after all the things that ye do here this day, every man whatsoever is right in his own eyes.*

3 Consider how angry the Lord was with Moses for deferring the circumcision of his child; Moses was now going to be a reformer of others, and had not reformed his own familie, therefore the Lord would have slain him; and is not the Lord
angr

hungry with not onely private christians but some publick persons, for their neglecting of this great Ordinance of infant baptism? I fear he is, which sooner or later they will experience; for in the sanction of the second commandment, God threatens to visit the neglect of this Ordinance of God upon the fathers to the children, to the third and fourth generation.

4. The contempt of this Ordinance argues profaneness of spirit, that many do so undervalue, nay despise this birth priviledge. Esau for a little red pottage sells his birth-right, (*i.e.*) promises, the land of Canaan, the Ordinances, with the seals of the Covenant, and after he had so done, he left the Church of Israel, (as those do that renounce their baptism) and went to Mount Seir, being not troubled for what he had done; therefore he was branded with that black cole of infamie as a profane person, [*Esau that is Edom*] which words compared with *chap. 12. 14.* do argue that the birth-right was not merely a civil thing, but typically did represent those sure mercies or holy things of David (*Isa. 55. 3.*) held forth to us in the Covenant of grace. This example of Esau the Apostle applies to the Church of the Jews in the new Testament, *Let there be no profane person among you as was Esau*, as if he should say, Do not part with your birth-right priviledges upon such easie terms, as many now adays do, (for it seems they were apostatizing and falling back from the Ordinances of the new Testament, unto their former beggerly rudiments) least there be hereafter no place

left for repentance, though you should seek it carefully with tears.

5. Can any forbid water that children should not be baptized, which have received the holy Ghost as well as we? Is there any impediment on Gods part prohibiting? no; for he bids us bring them to him: On childrens part prohibited? no; for of such is the kingdom of heaven: Or in respect of the thing it self? no; for it's a passive Ordinance: What should then hinder why children should not be baptized?

6. Such as lay hold on the Covenant, and keep the Sabbath, (for these two usually go together) such will God make joyfull in the house of prayer, even in the Church of God. Let not the Eunuch say, (saith the Lord) I am a drie tree and have no children; nor the stranger say, I and my children are utterly separated from the Lords people, for these will he bring to his holy mountain. *Isa. 56.* (which is a Gospel-promise as appears by the context.) Oh then lay hold on the Covenant for you and yours, if you desire to share in the soul-ravishing joys of the people of God!

7. Consider the vision of Philpot, who tells us, That as Peter had a vision a little before those Messengers of Cornelius came to him, by which he was much satisfied concerning his conversing with the Gentiles, *Act. 10. 17, 28.* Even so this holy man of God Mr Philpot, a little before some came to him to be informed in that great question of infant baptism, had the like vision; namely, a description of a glo-

rious citie four-square, into which we are solemnly to enter by baptism. For, saith he, the militant (*i. e.* the present) Church ought to consent to the primitive Church. By which appearance he was much confirmed in the present truth.

This testimonie of that worthy and eminent servant of the Lord, being an humane testimonie, may challenge an humane credulitie, though not a divine, if we consider,

1. That he was a judicious sober man, not lead by fancie as many are.

2. That he was a Martyr of Jesus, to whom, as others, Christ did eminently appear, and reveal those things to them which he would not to the men of the world.

3. That when he had this apparition, he was near his death; now the soul doth *preminere in morte*, shine forth in death, and sees things more clearly being carried to the top of Mount Pisgah, the Mount of God.

4 That this vision was never questioned by any Papists or others that ever I heard or read of, therefore I am the more apt to believe the truth thereof. * Alanus Copus, though he endeavor (but in vain) the confutation of Mr. Fox, labouring to prove the falsitie of the relation of sundry miracles and visions, yet never gave the least hint concerning this.

We may be induced to believe by the Church as an instrument, but not as the formal reason into which our faith is ultimately resolved. *Ecclesia est per quam, non propter quam credimus.*

* Alanus Copus Anglus, p. 966

But I have held you too long in this Discourse, therefore I will briefly conclude : Onely let me ask you this question, (as our Saviour in another case) The baptism of children is it from heaven or from men? if of men, reject it ; (for it will perish in the using) if from heaven, (as I am assured it is) see you slight it not, least you seem to withstand God, and be found fighters against the Lord of hosts. *Act. II. 17.*

I have now discharged my duty, and shall lay down my head in peace, expecting the judgment and final determination of God in this standing controverſie of the times ; to whom in heaven I appeal for the vindication of this great truth, (for no truth is little that issues from the sacred mouth of Christ) though managed by a poor worm ; humbly beseeching the Lord to grant, That what is sown in weakness may rise in power.

Nihil enim à sacro Christi, sive ore, sive spiritu prodiens minusum videtur.

F I N I S.
F I N I S.

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