

THE
DOCTRINE OF BAPTISM,
AND THE DISTINCTION OF THE
COVENANTS

OR A

Plain Treatise, wherein the four Essentials of

Baptism,

Viz.

1. Who is a lawful minister thereof;
 2. What is the true form thereof;
 3. Into whose name it is to be administered;
 4. Who is a fit subject thereof,
- Are diligently handled.

As also the business of the two Covenants,
wherein is proved that the Covenant of Life, is not
made to the seed of Believers, as coming out of
their loins, and therefore that the baptism of
Infants is drawn from thence by a false
Consequence.

By THOMAS PATIENT,
a laborer in the Church of Christ at DUBLIN.

*Acts 22:16, And now why tarriest thou, Arise and be baptized, and wash away thy sins,
calling on the name of the Lord.*

*Eph. 2:12, Being aliens from the Commonwealth of Israel, and strangers
to the Covenants of promise.*

*John 3:5,6, Jesus answered, verily, verily, I say unto thee, except a man be born of water, and of the
Spirit, he cannot enter into the Kingdom of God; For that which is born of the flesh is flesh, and that
which is born of the Spirit, is spirit.*

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THE EPISTLE TO THE CHRISTIAN READER,

To whom the Author wishes all grace and peace from God the Father through our Lord Jesus Christ.

There being but a small moment of time *from the Lord allotted to men in this life*, to run that Christian race set before them. Considering that Christ says that while it is day we ought to work, *for the night cometh when no man can work*, and further considering, that Christ Jesus is gone to fetch a Kingdom and to return, having left His servants several talents to be accounted for at His coming when every man's reward or punishment *shall be according to his works*, ought to provoke and stir up every *Christian* to a *conscientious and careful improvement of his strength* for God's glory and the service of his generation in this pilgrimage.

These, among many other motives, prevailed with me to present this Treatise to your view, being also pressed thereunto by many of God's people formerly in England, and of late in Ireland, who have heard me deliver the substance of what is herein contained, both in England and in Ireland.

Beloved Reader, I know the World is filled with many books stuffed with very much of man's wisdom, which, though the Apostle says is "*enmity against God*;" yet we find such discourses most pleasing to the carnal hearts of men in our age. Therefore, if that be the thing that thy itching ears do thirst after, thou may spare thyself that labor. Thou wilt find that with as much simplicity and plainness as possibly I could, I have herein given out by clear Scripture-evidence what the Lord has made known to me, for the clearing of this weighty point which God, by His mighty power, has subjected my heart to believe, the which formerly, by reason of my ignorance and error, I was much averse unto.

After it pleased God to reveal his Son in me, and to work a change in my heart, the great and weighty thing that God presented to me was, *to make my calling and election sure*. I found this to be a work filled with many difficulties considering how far *Hypocrites* might attain in the profession of godliness, and that they might come to have the counterfeit of all the Grace in the Child of God. This the rather appeared more difficult, because I found my own heart so desperately wicked and full of deceit, as Jer. 17:9. I also found the wiles, and subtleties of the Devil, *to be various*.

I was constantly under several temptations, and deep desertions when God

(though for a little season) *withdrew Himself*, and the light of His countenance from me. At which time, I judged it my only thing necessary to prove whether CHRIST were in me, and my faith right, as also my sincerity to the Lord. At which time I found but little settled rest or peace *till the Lord had put that great question out of doubt*, in giving me a sure and well-grounded *confidence* of my interest in Him. Till which time, I found little disposition to search narrowly into other truths, which I then thought to be too remote for me to exercise myself in, having received so much spiritual benefit, in communing with God and mine own heart, and searching out the *difference* betwixt the speaking of God's Spirit, my own spirit, and the spirit of Satan.

But when I came to some *good measure of settlement* in my confident and well-grounded hopes, that I was the Lord's, then presently I was tempted touching the main and material fundamental points in Religion. These temptations, as they were a great cause of trouble and restlessness in my soul, occasioned me with great eagerness, night and day, in the use of the best *means* God presented to me, to seek satisfaction in the same, at which time the Lord did carry on my soul with much vehemence after him, so with much unweariness.

For usually as one case and weighty question was answered to my satisfaction and comfort, another was stated in my soul too hard for me, in which experiences for many years I was exercised with all, *in which time I was ignorant of the true way*, which Christ would have His people to walk in.

But presently being convinced of the unwarrantableness of the *Government of the Lordly Prelates, and the Liturgy in the Church of England, and the mixed Communions in the Parish Assemblies*, I was resolved, God willing, to examine all Religion, as well in worship, and the order of God's house, as I had done in other points. But, at this time, by the divine power of God, I *converted* from the Church of England, though with a great deal of difficulty, being well furnished with arguments from Pulpit and Print, and diverse able Disputants for the defense of that false way; *but God breaking in by the power of His Spirit with clear Scripture-light*, subjected my heart to the *obedience of the truth*, so that *I found my heart closing with those truths in the love thereof*.

At this time many godly Christians were going to New England. Being come

up in my judgment to the way of New England in Faith and Order, I went over thither, being not convinced of my error and great darkness in sprinkling the carnal seed of Believers. But verily, I thought I had good warrant for that practice, having then in substance the same grounds for the defense thereof, that generally, to this day, is urged for the same.

Yet having in my heart, so clear a light, discovering how shamefully in many things I had been deluded, and that by those which I could not but have charity to think were the Lord's own Servants, and finding the danger of receiving truths by Tradition, was resolved to examine that *point of Baptism*. So I constantly resorted to the meetings of the people in New England, desiring to have good satisfaction in them, and their doctrine and practice, before I joined in Communion. In order thereunto, I constantly attended the *preaching of the word*, where hearing many, often preaching for baptizing of children of believing parents, I began to examine the grounds thereof, and the weight of their arguments and genuine scope and drift of the Scriptures alleged by them to prove that point. I found that the Scriptures were being generally wrested and abused, contrary to their native tendency and proper drift and scope. I also found, as I conceived, the *foundation* Argument they urged was so exceeding contrary to several foundations of Religion which both they and I did believe.

These things being hinted into my soul, I was resolved to examine the same, as I had formerly several other points of Religion, with great profit and advantage. But upon this Resolution temptations came in upon my heart urging that I was but weak, and in case it were not a truth, did I think so many men eminent for Religion, Piety, Gifts and Parts should not discover it sooner than I? Therefore, it was to no purpose for me to trouble myself. Unto which I had this answer in my soul, that I had been too long misled already on that ground, *submitting to the Liturgy, and that Corrupt Hierarchy*.

Again, I considered that when the Angels came with that Message of glad tidings to all people, in Luke the second chapter, declaring the birth and nativity of Christ, the Lord then made the choice of the *poor simple Shepherds watching their flocks by night*.

In the first place, this eminent truth was delivered and revealed to them when all the learned and eminent men in Israel had no knowledge thereof.

Finding the poor Thief on the Cross to have a sounder judgment than the

General Synod, or Council of Learned Men at Jerusalem, and also the Speech of Christ to this purpose in Matthew 11:25 where Christ thanks His Father for hiding "*these things from the wise and prudent, and revealing them to Babes and Sucklings, out of his good pleasure, the Spirit being like the wind, which bloweth when and where it listeth.*"

Also finding some of Christ's Disciples bearing testimony of Christ in Luke 19:38-40, the Pharisees desired Christ to rebuke them, but Christ answered and said, "*I tell you if these should hold their peace, the stones would immediately cry out.*" Here I observed Christ to descend and not to ascend. He does not say, if His simple and weak disciples should neglect their testimony, the learned Pharisees would cry out, but *if* His disciples neglect, the stones should cry out, which manifests that God loves to choose the most simple and foolish things by which to reveal His will.

Then again I found God not so much engaged by promise to reveal Himself to men, considered of such outward and excellent parts, but in Psalm 25:14. "*The Secrets of the Lord are with them that fear him, and he will shew them his Covenant.*" And Christ said in John 15:15, "*You are my Friends, if you do whatsoever I command you; henceforth I call you not Servants, for the Servant knoweth not what his Lord doeth; but I have called you Friends, for all things that I have heard of the Father I have made known to you.*" And David saith, "*Thou hast made me wiser than my teachers, because I have kept thy Commandments.*" Here the Lord promises teaching principally to such as fear Him and conscientiously keep His Commandments, guiding them in Judgment, and in the way that He should choose.

Notwithstanding, I found further Objections in my heart, that though it was not men of parts, and outward Learning, but *babes* and *sucklings*, having their hearts bowed to obedience, and to the holy fear of God, that God would teach, yet I was sensible of so much evil in my heart that I questioned whether I might not be misled. Upon which I was put upon humble and fervent prayers to the Lord to guide and teach me, and to reveal His mind to me. Having again resolutions to seek the mind of God in this truth, and great encouragements to believe that God would satisfy me, and the rather from my former experience of His goodness having satisfied me in many weighty points that I was every way as much unsettled in, I found some comfort.

Upon which this Temptation came in afresh upon me, what need I trouble

myself in a point so disputable? If by my search and trial in that matter I should come to see grounds swaying me in conscience against children's baptism, then I should be generally despised and slighted of all the *godly* in that country. Not only would I be frustrated of Communion and Fellowship with them, but I must also expect to suffer imprisonment, confiscation of goods, and banishment at least, which would be my ruin, *not knowing where to go, but in the woods amongst Indians, and wild beasts?*

Under this Temptation I had a *sore conflict*. My evil and treacherous heart resisting the *blessed motions of the Spirit of God*, but considering that the ground of these discouraging arguments did arise from the flesh and the Devil, as Peter when he said "Pity thyself Master, this thing shall not be to thee," My Resolution was as Christ said, "*Get thee behind me, Satan, thou savourest not the things of God.*"

These put me in no small agony or conflict. But it pleased the Lord to set that Scripture home upon my heart, "*Buy the truth, and sell it not;*" buy the truth at any rate, but sell it at no rate. If truth cost me my life, I must buy it, though I might have all the favor and friendship in the world I must not sell it. This wrought in me a grounded and settled resolution. I would seek after the mind of God, as well in suffering truths, as other, because Christ said, "He that keeps the word of my patience, I will keep him in the hour of Temptation;" apprehending that to be the words of Christ's patience. My embracing and practicing whereof would bring the cross (that is, contempt and hatred from all sorts of men) I found Christ said "*for this cause He was born, and came into the World, to bear witness to the truth.*" these things satisfied me, and that from the Lord, that I ought to make diligent search what His mind was in this point.

Hereupon I found the special presence of God with me, carrying out my heart to the Lord by Faith and earnest Prayer to be instructed and guided. *All which time I was not acquainted with any who opposed Christening children*, and conversed only with such as were for that practice. Finding my carnal part to desire satisfaction in *Infant-baptism*, the more I conferred with or heard any preach for it, the more I was convinced of the folly and ignorance of that judgment and practice. I heard one man preach fifteen Sermons upon this subject, urging in substance which many considerable Authors had written.

With much attention I also searched many authors night and day who wrote

thereof, weighing and examining the grounds they urged. *Many times breaking my sleep by watching in the night season*, at the last it pleased the Lord to reveal His mind to me, so that I was enlightened in my understanding to see answers to whatsoever I had heard. The Lord breaking in with not only a clear light in me, as to the matter in question, but three days, one after another, coming into my soul with sealing manifestations of His Love and with such Scriptures so pertinent and suitable to my condition.

There being a Warrant at this time issued out to *apprehend and bring me* before the General Court of New England which was no trouble to me, *being filled with unspeakable joy*, as I walked up and down *in the woods in that wilderness*, about my business. This discovery from God did much settle me in that truth which in substance you will find in this Treatise. *Upon this God wrought in me a true Repentance, and sorrow of heart*, that I had so long both in opinion and practice, gone in *so sinful a way* as I found that to be.

I have not, in this Treatise, gone about to undertake a confutation of any one man, but upon my long experience in this Subject matter, have taken up the main Argument which is the *foundation* that *all the rest are grounded upon*, and have bent my understanding in answer to that, which being overthrown, all other Arguments fall with it.

Christian Reader, I judge the clear evidence of Scripture light, which I do here give out to confirm the *Dipping of Believers*, will be sufficient to reprove all that darkness generally asserted in many large Discourses about this point of *christening of children*.

But further, that which I have had much in observation has been a great deal of malice and contempt *discovered from the devil* against this truth.

First, in that the Devil did by his subtleties and fair pretenses in the *first apostasy*, sow this error in the minds of people, that this Ordinance was of use to regenerate and convey grace, and then who should be thought unfit to receive it. It had been a great unmercifulness to let children or any be without the same.

Second, Midwives baptized. Thus that subtle enemy, the Devil, *destroys God's Ordinances* and sets up another of his own in the room thereof. It still remains upon the Papists and generally all our carnal Protestants, both *Priests and people*, concluding the dangerous estate of that *child that dies unbaptized*. Therefore, *Midwives on this ground, were tolerated to baptize if*

a child were likely to die, putting such a value thereon, as if it had conveyed grace.

But many good men have renounced this, though the devil has shown his malice in blinding them still to practice the same evil, though upon another ground *lately found out*, and that is the *subject* this book opposes.

Others see the *darkness* and *error* of Christening carnal children upon any ground. But the *Devil shows his rage against that Ordinance in them*. Rather than embracing it as from the Lord, they contradict and oppose the same saying, "*There is no Ordinance or Church to be found in the world.*"

His malice also appears in such as boast of their being above Ordinances saying, "*That Christ and Ordinances are at end, that dispensation being for that time or age, but now they have Christ in Spirit, the substance being come, the shadows vanish.*"

The Devil strangely appears like himself; as if he had forgot his language in the Papist and carnal Protestant, that this Ordinance *regenerated in the very work done*, and that the salvation or damnation depended upon it. Now in others, he says "*what is washing or dipping in a little water, but a low or legal thing?*" So that if the Devil's delusions and inventions are not closed withal, then Christ's Ordinances are vilified and condemned.

Further, Satan manifests his malice in throwing contempt upon the obedient and upright practicers of the same so as to raise prejudices from a story of what strange Creatures were of that opinion at Munster in Germany. He also stirs up others to pry into the dark side of the Saints, I mean their personal frailties, *As the Egyptians in the Red Sea, to their own destructions; the Cloud was darkness to them, but gave light to the Israelites*, Exo. 14:20. The Egyptian's eyes were only on the black or dark side of the Cloud, therefore they stumbled and fell. The Israelites had the light part thereof for their safety, which is compared to the conversation of the Saints, Heb. 12:1, where there is a light part, their *graces and virtues*, but their dark part is their *failings*. Such malice or prejudice will not suffer many men to see beyond. For a man "*who hates his brother walks in darkness,*" as John said. The tempter accused Job, that he did not serve God for naught, he was hedged about, God had preferred him to honor and riches and place of authority in the world, as appears in Job 29. This malice he nowadays manifests against the prosperity of his Saints, desiring to stain their holy obedience with

improbrious language of self seeking and preferment. The professors of this truth have been the persons ordinarily stoned and suffering the violence of the multitudes where they have not been protected by *godly* Magistrates.

Christian Friend, do not read this book with a heart prejudiced against the same for the sake of the Instrument, or plainness of the style. It was not intended to please men, but in faithfulness, to discharge a duty to God from Whom I received what I have laid before thee. Also it was to answer the call of many Christians who have been for some years past neglected because of my indisposedness to this work. However, if thou shalt reap any satisfaction or edification in the truth by this my weak endeavor, let God the Author of every good and perfect gift have the praise which is only due to Him, and not to His

Unworthy Servant,
Thomas Patient.

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**THE
Doctrine of Baptism,
AND THE
Distinction of the COVENANTS;
OR**

*A Plain Christian Treatise, explaining
the Doctrine of Baptism, and the two
Covenants made with Abraham, and
his two-fold Seed.*

**The Extraordinary Work of the Apostles Explained
ACTS 2:37, 38**

*Now when they heard this, they were pricked in their hearts, and said unto
Peter and the rest of the Apostles, Men and Brethren what shall we do?*

*Then Peter said unto them, Repent, and be baptized every one of you in the
name of Jesus Christ for the Remission of Sins, and you shall receive the Gift
of the Holy Ghost.*

The Occasion Of The Words In The Text Laid Open

These words of my Text have a special dependence upon the words foregoing in the chapter; for in the beginning of the chapter you shall find that the Apostles and the Church were all with one accord in one place, when the Day of Pentecost was fully come. According to the promise that Jesus Christ commanded them to wait for, and that John had foretold of, "*That one should come after him, that should baptize with the Holy Ghost, and with fire,*" which was at this time fulfilled. As the Author of the Acts here relates, "*Suddenly there came a sound from Heaven as of a Rushing mighty wind, and it filled all the House where they were sitting, and it sate upon each of them, And they were all filled with the Holy Ghost, and began to speak with other Tongues as the Spirit gave them utterance.*"

Now this I understand to be the Baptism which *John speaks of* viz. that of the Holy Ghost, and of fire, which Christ should dispense. As you may see, this was extraordinary and upon special occasion communicated to the Apostles, they being now to give testimony of Christ's Death, Resurrection, and Ascension.

The Lord in order to this work communicates to them the extraordinary Gifts of the Holy Ghost in an *extraordinary* manner. For here were outward signs which were *cloven tongues of fire* resting on them. Here was also the Holy Ghost with the extraordinary effects of this baptism as the *inward things* signified by the *outward sign*. All this was (I understand) extraordinary for the *fitting of these Apostles* to that extraordinary work which God had them to do.

The Reasons Why the Holy Ghost Descended in an Extraordinary Manner Upon the Apostles

First, they were to be eye-witnesses of Christ's Majesty in the flesh.

Secondly, they were to be Master-builders, to lay a Foundation which all after-Ministers, *to the end of the World*, are to build on, they being Penners of Scripture.

Thirdly, they were now to overthrow all the Jewish Worship and all the Mosaic Administrations *put to an end by Christ's Death*.

To furnish them to this extraordinary work Christ, as an effect of *His Session at the right hand of God*, pours down these gifts upon them as before mentioned. This speaking with other tongues being noised abroad, the multitude came together, wondering at them. Some thought they had been drunk, but Peter standing up with the eleven began to lift up his voice to teach them.

The Contents of Peter's Sermon To The Jews Upon The Descent of The Holy Ghost

Peter proves by Scripture that these gifts of the Holy Ghost now given to them were formerly promised by the Lord as an effect of his Ascension. In this Sermon preached he endeavors to prove:

First, Jesus was the Christ, a man approved of God by Miracles and Signs. God did work by Him amongst them.

Secondly, that He did suffer and die according to the Counsel and Will of God.

Thirdly, that He did rise again from the Dead, which he does justify from Scripture.

Fourthly, God had exalted Him *by his right hand* to be both Lord and Christ.

He proves that by the visible gifts of the Holy Ghost which they did see and hear. Lest they should not understand Who he meant, he tells them in the verse before my Text, "*That it was that same Jesus which they had crucified, that God had made Lord and Christ.*"

"*Now when they heard this, they were pricked in their hearts, and said unto Peter, and to the rest of the Apostles, Men and Brethren, what shall we do?*"

The benefits of preaching the gospel

Whence observe from the text, that preaching, and hearing the Gospel preached, *is a special means to convert Souls*. This appears when Peter preached and clearly held forth that He whom they had *crucified and slain was now to be Lord and Judge*. He had been exalted to that Dignity by God the Father. When they heard this, they were pricked in their Hearts.

What is the beginning of true conversion

In the second place, we may observe from hence that true conversion begins with a prick in the heart.

Thirdly, they, when wrought upon and pricked in their hearts, said to Peter and to the rest of the Apostles, "*Men and Brethren what shall we do?*"

How They Who Begin to Receive the Saving Light, Are Affected Both Towards It And Them Who Hold It Forth

Whence in the third place observe that it is the disposition of such who have the beginning of saving light, *to desire more, and that from those whom God hath spoken to their Souls by*.

Obedience accompanies true conversion

Fourthly, that which they do earnestly inquire after is, what shall we do? This respects obedience. They, believing Christ to be a Lord as well as a Savior, know that He must be submitted to and therefore they said, "What shall we do?"

Whence we observe, that a true converted soul is an obedient Soul.

All called to Repentance by the Gospel

In verse 38 Peter answered them is in these words, "*Repent, and be baptized every one of you.*" From whence we do observe further that where the Gospel is preached, *all men are called to repent*.

Whosoever Believes And Repents Ought To Be Baptized

Lastly, that it is the *duty of every man that believes and repents, to be baptized.*

Now this last observation of the text is that which I shall to speak at present for the satisfaction of such Souls who may be doubtful of this truth and for the confirming of such souls as *do already believe it.*

CHAPTER TWO

The Ordinance of Baptism explained

For the better and clearer speaking to this point in hand, I shall explain what this Ordinance of Baptism is in four things which will more clearly appear if we examine the *Commission that Christ gives his Disciples* in Matt. 28:19, 20. Here we find in verse 16 that the *eleven Disciples* were sent by Christ Who had all power in heaven and earth given to Him, verses 18 and 19. He says, "*Go ye therefore and teach all Nations, baptizing them in the name of the Father, Son, and Holy Ghost, teaching them to observe whatsoever I have commanded you.*"

The Four Essentials of Baptism

From whence you may observe four things contained in this Commission, essential to this Ordinance of Baptism. Here is:

First the Ministry,

Secondly the Form,

Thirdly the Name into Whom they were baptized, and

Fourthly the Subjects.

The Ministers

First, who are the *Ministers who must dispense this Ordinance*? They are *preaching Disciples*. So in the 16th verse the eleven are so denominated, "*then the eleven disciples went away into Galilee, and Jesus (in verse 18) came and spoke unto them, saying, All power is given unto me in Heaven and Earth; Go ye therefore and teach all Nations baptizing them.*"

Who is a Lawful Minister of Baptism?

Where you may observe that the persons bid to go are *Disciples enabled to teach the doctrine of the Gospel for the conversion of souls to faith, and repentance*. For it is clear That they who are bid to teach are bid to baptize also. So from this Commission I gather *that a disciple enabled to bring down God to a soul, and to bring a soul again up to God, is a lawful Minister of Baptism*. For that is the tenor of the *New Covenant*, Heb. 8:10. "*I will be to them a God, and they shalt be to me a people; and I am my beloved's and my beloved is mine,*" Canticles 6:3.

What the True Minister Preaches

God in Christ *is to be opened* in all the fundamental Doctrines of faith for *man's salvation*. Then is the soul's conformity to God to be preached as the *soul's duty to God again*. Where God has furnished a Minister with abilities from Himself to *declare the Doctrine of Faith and Repentance*, to conversion, and having converted that soul, *he is furnished with the knowledge of God to teach to this soul all the fundamental Ordinances* according to the Commission which says, "*Teaching them to observe whatsoever I have commanded you,*" it is without doubt that this is a *justifiable Minister* sent from the Lord according to the Commission.

A True Minister Must Know About Baptism

Though a man should be able to *preach the doctrine of Faith* ably for the conversion of souls unto that faith, yet being destitute of the true knowledge of the doctrine of Baptism and how it ought to be dispensed, to be sure *this man is not a justifiable Minister according to the Commission*. He is *ignorant* of his Commission. When he has converted souls to the faith he *neither knows how to discover to these men the fundamental Ordinances of God*, nor can he *discover to them the evil of those superstitious practices which they have been nursed up in by the Traditions of their Fathers*.

Minister According to God's Gifts

Yet, notwithstanding, I dare say so far as they have a gift they are warranted from I Peter 4:10 to administer it, "*Let every one as he hath received the gift Minister.*" So it was lawful for any Christian man, in that sense, to administer such gifts which God had bestowed upon them.

Those Pedobaptist Ministers are Not Sent of God

But sure it is that these who are utterly unacquainted as to how they are to dispense the Ordinance of Baptism were *never sent of God to dispense it::*

That *instead of dipping, do sprinkle*, and *instead of the true subject, A Believer, dispense it upon a carnal ignorant child*; instead of baptizing *into the Name of the Father, Son and Holy Ghost*, do *sprinkle them at the naming of so many words only*.

The True Form of Baptism

Secondly, In the second place, the true form of Baptism is commanded of the Lord Jesus by way of *dipping*, and as it were, by *drowning, overwhelming, or*

burying in Water and not by *sprinkling with water*, as appears from many ways.

Never *Rantism* for Baptism

First, in that although there be frequent mention made of that *appointment of Christ*, in His last Will and Testament, yet it is never expressed by the word that may be rendered *Rantism* or Sprinkling, but by the word that is rendered Baptism or Dipping.

Definition of Baptism

Secondly, in that the word by which it is so frequently expressed, does in proper English signify to Dip, to plunge under water, and as it were to drown them, so as with safety the party (as to the manner) may be drowned again and again.

See the instance of Naaman, who dipped himself seven times in Jordan, 2 Kings 5:14. To this sense of the word (at least in this place) both the Greek, Latin, and English Churches agree, as is affirmed by able Authors.

The Preposition *IN*

Thirdly, in that the phrase where there is mention made of such an *appointment of Christ*, it does necessarily import dipping. Therefore, when mention is made of baptizing, which is commonly translated *in*, or *into*, suits with dipping, and not that preposition which signifies *with*, and so suits with *sprinkling*.

It may be as well rendered, I baptize you *in* Water, and he shall baptize you *in* the Holy Spirit, Mark 1:8. So it is rendered, John did baptize *in* the wilderness, and *in* the River of Jordan, verses 4 and 5; or that John was *in* the Spirit on the Lord's day, Rev. 1:10. They were baptized *in* the Cloud, and *in* the Sea, 1 Cor. 10:2. It may as well be rendered, I baptize you or dip you *into* Water. As it is rendered, "*they were casting a Net into the Sea*," Mark 1:16 for which the words are affirmed to be the same. It would be too improper a speech to say, John did baptize *with* the wilderness, and they were casting a net *with* the Sea.

Fourthly, that this *appointment of Christ*, is by way of Dipping and not *sprinkling* appears:

Dipping Resembles the Israelites and the Red Sea Wherein the Egyptians Picture the Old, Hard, Cruel Things Which Held The Saints in Bondage

In that, for the resemblance and likeness hereunto, the *Israelites* passing under the Cloud and in the Sea, where the *Egyptians* who were their Lords and Commanders, their Pursuers and Enemies, who sought their destruction, were drowned, left behind, and seen no more. This is, by the Holy Spirit, called a *Baptism*, 1 Cor. 10:2. They were baptized in the Cloud.

Baptized IN the Red or Bloody Sea

Here observe, it is not here rendered *with* the Cloud and *with* the Sea as in the other place, Mark 1:8, *with* Water, because it suits with sprinkling although the word be the same, but *in* the Cloud, and *in* the Sea. This suits with Dipping or Over-whelming. So with the *appointment of Christ*, they passing on to dry land through the midst of the Red or bloody Sea which stood on both sides as a Wall, and being under the Cloud, as men (in a carnal eye) overwhelmed and drowned. But they were truly saved and safe from their Enemies.

Philip and the Eunuch

Fifthly, that this *appointment of Christ* is not by sprinkling but by dipping or putting the person into or under Water, appears by Philip's baptizing the Eunuch. It is said, "*They went both down into the Water*", both Philip the baptizer and the Eunuch, who was the person to be baptized. Being there in the water, Philip baptized or dipped him in that water as *John did Jesus* in the River of Jordan.

They Both Went Down Into the Water

It is said they descended or went down into the water. So they also ascended or went straight way up or out of the water. See for this Acts 8:38, 39; Matt. 3:16. Mark the expression, "*And Jesus when he was baptized went up straightway out of the Water.*" Therefore, He had been *down in the water*.

John Baptized Where There Was Much Water

Sixthly, that this *appointment of Christ* is not by sprinkling but by dipping, or as it were, a drowning, appears in that *John the Baptizer* (his work being to baptize) remained in the Wilderness, by the River of Jordan, and afterwards in Enon near Salem. The reason is rendered by the Spirit of the Lord as why he abode there was, because there was much water. This need not have been

if that appointment could have been performed by sprinkling and not by dipping. See Luke 3:2, 3; John 3:8, 23.

At His Baptism, The Believer Testifies of His Union with Christ in Death to Sin, Satan, the Law and its Curse

Seventhly, this *appointment of Christ* is not to be performed by sprinkling but by dipping. This appears from the *nature of the Ordinance itself*. It is such an Ordinance whereby the person who submits thereto does visibly put on Christ Jesus the Lord.

The believer is hereby *visibly planted into His Death*.

The believer holds forth therein a lively *similitude* and *likeness* unto his own Death *whereby only through faith* he now professes he has escaped death and is in hopes to obtain life everlasting.

So the believer is to have fellowship with Christ in His Death *and* to reckon himself dead with Him to Sin, Satan, the Law, and the Curse, Gal. 3:27; Rom. 6:2, 3, 4, 7, 9; 1 Cor. 15:29.

But the planting of a person *into the likeness of death* is no way resembled by sprinkling. By dipping it is lively set forth and demonstrated.

Dipping Resembles the Believers Union with Christ in His Burial

Eighthly, this *appointment of Christ's baptism* is an Ordinance whereby the person who submits thereto does hereby, visibly and clearly, resemble the burial of Christ and his being buried in respect of the old man and his the former Lusts and Corruptions (like the Egyptians) are to be taken away and seen no more, see Rom. 6:4; Col. 2:12. But sprinkling *does no way lively resemble* the Burial of Christ or the person being buried with him as Dipping does.

Dipping and Rising Up Resembles the Believer's Union with Christ in His Resurrection and New Heavenly Life

Ninthly, this appointment of Christ's baptism is an Ordinance whereby the *person who submits thereto* does visibly and lively hold forth herein the *Resurrection of Christ*, declares Him *whose life was taken away from the earth*, to be alive again. Who, although He died and was buried, yet He was not left in the grave to see corruption but was raised again and behold, He lives for evermore.

The Gospel in Baptism Shows these Particulars

As hereby he *holds forth* the Resurrection of Christ, so he also holds forth his own resurrection, having been *planted in the likeness thereof*. So he reckons himself to be in Soul and Spirit *quickened and risen* with Christ from henceforth *to live unto God Who is the Fountain of Life* and Christ Jesus the Lord, *Who died for him, and rose again*. The believer is helped so to walk in newness of life in this present world, being also *begot into a lively hope* that in the world to come he shall be raised and quickened both in soul and body, to a *life everlasting*. See Rom. 6:4, 5, 8, 11; Acts 8:33, 35, 36; Col. 2:12; 1 Cor. 15:29; 1 Pet. 1:3.

Sprinkling Shows No Resemblance to the Gospel Work of Jesus Christ

Sprinkling does no way lively resemble the resurrection of Christ or the *Soul or bodies rising or being raised* by Him as dipping does.

Therefore, this appointment of Christ was and still is to be performed by way of *dipping* or *putting the person into or under the water* and not by sprinkling.

Dipping Holds Forth a Conformity to Christ

Tenthly, dipping does *hold forth* a conformity to Christ in His sufferings and afflictions as Christ says, *"I have a Baptism; and how am I straitened until it be accomplished,"* meaning his sufferings.

One End of Baptism is to Represent Christ Sufferings and Deliverance and Our Union with Him Therein

One end of *Baptism* is to represent Christ's Sufferings and our Sufferings with Him. This is set forth in a lively manner by *dipping into water*. Therefore, when the Saints do express their afflictions they do set them forth by being in the depths or in the deep waters, as David said in Psalm 130, *"Out of the depths have I cried unto the Lord,"* meaning deep afflictions. God says in Isaiah 43:2, *"When thou passest through the Waters, they shall not overflow thee,"* meaning affliction. Therefore, a believer is to be dipped and plunged all over into the river or water *to hold forth* that now he must resolve to take up the Cross of Christ and suffer. Not only so, but his *being raised and delivered out of the water again* by the hands of the Minister, does hold forth that *so shall such believing souls be saved and delivered from all their afflictions* as in Psalm 34:17. *"Many are the Afflictions of the righteous, but God shall deliver them out of all."*

This Pictures Our Total and Complete Salvation

This does sign or signify our salvation, 1 Pet. 3:21 "*the like figure whereunto Baptism does now save us,*" and Mark 16:16, "*He that believes and is baptized shall be saved;*" So that *Baptism* is to sign and confirm signally our Sufferings and Afflictions with Christ, so Salvation or Deliverance from them all. One is seen in dipping and plunging a believer in Water, the other in raising a believer out again.

CHAPTER THREE

Baptized Into The Name Of The Holy Trinity

Or

Into Whose Name Is Baptism Administered?

Thirdly, The third essential in this Ordinance of Baptism is what is meant by the name of Father, Son, and Holy Ghost? The Command is that the Minister must dip them into the name of the Father, Son, and Holy Ghost. That which the Lord Jesus commands must be essential to this Ordinance. I shall endeavor to show you what is meant here by name.

The Trinity is Made Known by Their Names

The Father, Son, and Spirit *are made known* as a man is, by his Name. That is here understood. By the *names* Father, Son, and Holy Ghost, we *know the Gospel does hold forth one God*, yet distinguished into Father, Son, and Holy Ghost. The name here is to be so understood. The Gospel does so set forth God and describe Him as the *Subject Matter of our Faith*, Acts 9:15. "*But the Lord said unto Ananias, Go thy way, for he is a chosen Vessel unto Me, to bear My name before the Gentiles, and Kings, and Children of Israel, for I will shew him how great things he must suffer for My name's sake.*"

The Name Makes Known

By *Name* in this place and in the Commission, is to be understood that *heavenly mystery of the Gospel* by which God is discovered and made known even as *a man is* by his name.

The Discovery of the Father's Name With His Distinguishing Particulars

One part of the Gospel Mystery consists of a Discovery of the Father's *name* by which He is *distinguishably* made known *from the Son and Spirit*, in these particulars.

First, in *ordaining* the Son, 1 Pet. 1:18;

Secondly, in *choosing and electing* the Son, Isaiah 28:16 with 1 Pet. 2:5;

Thirdly, in *sending* the Son, Gal. 4:4, John 3:16, 17;

Fourthly, in *promising* the Son, Isaiah 9:6;

Fifthly, in *bruising* the Son and *putting Him to grief*, Isaiah 53;

Sixthly, in *laying all our iniquities upon the Son*,

Seventhly and to *justify* and *freely accept* such as believe in the Son. This I understand is the Name of the Father.

The Discovery of the Son's Name and His Distinguishing Particulars

By the Son's Name is to be *understood*,

First, that by which He makes known Himself to the *Sons and Daughters of men*, as *to take Flesh*, Heb. 2:14, Rom. 9:5 and 1:3.

Secondly, He kept the Law *in order to die* as that Just One, or as a Lamb without spot;

Thirdly, His *making His Soul an offering for sin*, as a perfect offering for the sins and transgressions of His people, Heb. 10:12, 14; Isa. 53;

Fourthly, that He did not only *die for our Sins*, but *rose again for our Justification*, Rom. 4:25;

Fifthly, He *ascended into Heaven*;

Sixthly, He *makes intercession for us*, Heb. 2:25;

Seventhly, He *pours down the Spirit and gives gifts unto men*, Zech. 12:10, Eph. 4:10-12. In all this the Son makes Himself known by His name distinguishably from the Father and the Spirit.

The Discovery of the Spirit's Name and His Distinguishing Particulars

In the last place the Spirit is made *known in the Gospel* as the One Who in the

First place *convinces the world of sin*, John 16:8, and *pricks men in their hearts with a sense of sin*, and *the wrath of God due for sin*, Acts 2:37 and 29.

Secondly, another work of the Spirit by which He is made known, is the *revealing of the Father, and the Son, and those great Mysteries* unto the soul of a poor, convicted Sinner. Christ says, "*the Spirit of God shall lead you into all truth, He shall take of Mine, and show it to you*," John 16. No man does understand the things of a man, but the *spirit of a man*, that is within him. So none shall or can understand the things of God, but by the Spirit of God. For the Spirit of God searches out all things, even the deep things of God, 1 Cor. 2:9, 10.

Thirdly, the Spirit does not only discover *man's misery and his lost estate by reason of sin*, but discovers a remedy which lies in the great love of God in

Christ (as before mentioned) and produces in the heart *true faith* and repentance, disposing the heart to obedience.

This is the proper *work* or *office* of the Spirit by which He is distinguishably known from the *Father* and the *Son*.

The Believer Comes and Manifests These Truths to the Preacher

When the Soul shall come to the Preacher and make known to him *that the Spirit has experimentally made known unto him his lost and damnable estate by sin*, and that the same Spirit has *discovered unto him the great love of God the Father in the gift of Christ to be a propitiation for sin, as one dying for the chief of Sinners*, and the Spirit of God *has made known all this to him* and has *wrought faith in his heart to believe it*, and has *changed his heart from a course of sin to renewed obedience*; for no soul can declare to a Minister the true work of *Conversion*, but he must in so doing discover his knowledge of the work of the Father, Son, and Spirit. Into this does the Minister baptize him, in the name of the Father, Son, and Holy Ghost. This much for these three particulars.

CHAPTER FOUR

The Subject of Baptism

Fourthly, In the fourth place we shall now come to the *Subject that must be baptized*. The subject (as you have heard) is one who is taught, "*Teach all Nations, baptizing them.*" My text says, "*Repent, and be baptized every one of you,*" which does hold forth the person to be baptized as a *taught and repentant person*.

Seeing the main thing in question has always seemed to be the *Subject of Baptism* or who is to be baptized, this I shall therefore most insist upon. I shall endeavor to make plain to you first (as I say) he is to be a believer, a penitent person, as appears Mark 16:16. "*Go preach the Gospel to every Creature, he that believeth, and is baptized, shall be saved,*" where observe,

Faith and Repentance Go Before Baptism

Believing the Gospel is to go before *baptizing*, Matthew 28:19 "*Teach all Nations, baptizing or dipping them?*" What *them*? *Them* who are taught or made Disciples by teaching. In my Text you will find that after Christ had poured down the Spirit upon them, Peter does (by that authority received from heaven) command every one of them to be baptized or dipped, when he had converted those Jews, "*Repent and be baptized every one of you into the name of the Lord Jesus for the remission of sins*" So in like manner you shall find Peter commanded Cornelius and his family to be baptized, Acts 10:43. There he says to the *six brethren* who were with him, "*How shall we forbid water that these should not be baptized, who have received the Holy Ghost, as well as we?*"

Peter Baptized as an Extraordinary Apostle with Special Authority

By the great authority which (*as an extraordinary Apostle*) he had from Heaven, he commanded them to be baptized in the name of the Lord Jesus.

Ananias Baptized in a Special Manner

So we find Ananias, in a special manner, sent to the Apostle Paul at his conversion to the faith, Acts 22:16. Here Ananias also, by the *authority received from Christ*, in verse 16 says, "*And now Paul why tarriest thou? Arise and be baptized, for the washing away of thy sins in calling upon the name of the Lord.*" Here you see the express command of God enjoining him (*upon his Conversion*) to be baptized.

The Succession of Baptism

In the next place, God has commanded His Ministers to baptize or dip Believers only. His *Ministers* (by virtue of that *authority from Him*) have left *standing Laws and commands upon Disciples* only to be baptized. So we find that they did practice that way and that way only of baptizing such as *believed and repented*, Acts 2:40-42. "*So many as gladly received the word, were baptized, and the same day there were added to the Church, three thousand souls. And they continued in the Apostles' Doctrine, Fellowship, Breaking of Bread, and Prayer.*"

The Apostolic Practice is First Conversion And Then Baptism

Here you may observe the practice of the Apostles who were guided by the *infallible gifts* of the Spirit. First they *converted disciples* and then secondly they *baptized them*.

In like manner you shall find in Acts 8:12, 13 that Philip was preaching to the people in Samaria, "*But when they believed* (he preaching the things concerning the Kingdom of God, and the name of Jesus Christ), *they were baptized, both Men and Women. Then Simon himself believed also; and when he was baptized, he continued with Philip and wondered.*" So you see this was the continued course of Christ's Messengers who sent by Him.

Baptized in the Name of the Father, Son and Holy Spirit, All Embraced in the Name of Jesus

First, they converted men by *preaching* and then *baptized them* in the name of *the Father, Son and Holy Ghost*, or in the name of the *Lord Jesus*. Wherein the *name* of the Father and Spirit are included when only His name is mentioned. In like manner you shall find in the same chapter that Philip (*by the Spirit of the Lord*) being directed to the Eunuch who belonged to Candace, the Queen of the Ethiopians, having the charge of all her Treasure, had been at Jerusalem to worship and was returning and reading Isaiah the Prophet. Then Philip joined himself to his Chariot. Upon some discourse together he, from the aforesaid Scripture, preached Jesus unto him, Acts 8:32, etc. "*And as they went on their way they came to a certain Water, and the Eunuch said, See, here is Water, what hindereth me to be baptized? Philip said, If thou believest with all thy heart it is lawful,* (implying that it was unlawful for a man [*not believing*] to be baptized), *And he answered and said, I believe that Jesus Christ is the Son of God, and he commanded the*

Chariot to stand still, and they went both down into the Water, both Philip and the Eunuch, and he baptized him, and when they were come out of the water, the Spirit of the Lord caught away Philip that the Eunuch saw him no more, and he went on his way rejoicing."

Believers Should Offer Themselves to be Baptized

From all these words you may observe that Philip is said to preach Christ unto this man. Upon their coming to the water he said, "What hinders?" Here you see, it is the duty of such as believe to offer themselves to be baptized. There is no let or hindrance to the Ordinance of Baptism but *unbelief*. Therefore, Philip says, "*If thou believest with all thy heart thou mayest,*" (or it is lawful as the word more properly may be read) plainly holding forth that all, both young and old, who do not believe, it is unlawful for them to be baptized.

Family Baptisms Offer No Proof of Infant Baptism

You shall find several *families* also baptized upon their being converted, which many (*through ignorance and lack of taking notice of what the Scripture speaks*) say, it is probable that they had some infants in them. But to prevent mistakes in the minds of any that so think, I shall prove that these families were all *converted Disciples* so as to believe the Gospel. As for instance,

Lydia and Her Household

First the *Family of Lydia*, Acts 16:14, 15. "*And a certain woman named Lydia, a seller of purple of the city Thyatira, (which worshipped God) heard us, whose heart the Lord opened, that she attended to the things which were spoken of Paul, and when she was baptized, and her household, she besought us, saying, If ye judge me faithful to the Lord, come into my house and abide, and she constrained us.*"

Here in this text only Lydia is mentioned as being converted. There is no mention made *that her household was only that they were baptized*. But in the last verse, viz. the 40th of that chapter, it is said, "*That when Paul and Silas were put out of the Jailer's house, they went and entered into the house of Lydia, and when they had seen the Brethren they comforted them and departed.*" Here you may clearly see that Lydia's house consisted of brethren *who were capable of being visited and comforted* by Paul and Silas as well as Lydia, whose *household* they were.

The Jailer and His Household

Also, in the same chapter, you have mention made of the Jailer and his household, who were all baptized. In the 31-34 verses, upon reading you shall find this to be true, they spoke unto him the Word of the Lord, and to all that were in his house. In verse 34, "*He set meat before them, and rejoiced, believing in God with all his house.*"

Here it is plain that the Jailer's whole household *heard* the Word of God and *rejoiced*, and *believed* as well as the Jailer. They were *all baptized*. It is a clear proof that such hearing the Word of God, and believing, ought to be baptized and they only.

Stephanus and His Household

This will appear further by the house of Stephanus, comparing 1 Cor. 11:6 with the 16th chapter and the 15th verse of the same Epistle, where in the one place it is said, that Paul baptized the household of Stephanus, in the last place he speaks thus, "*I beseech you brethren, Ye know the house of Stephanus, that it is the first fruits of Achaia, and that they have addicted themselves to the ministry of Saints, that you submit yourselves unto such, and to every one that helpeth with us and laboreth.*"

Here you see in the same Epistle (as he says) he baptizes this household. So he affirms they were the first fruits of Achaia. They were ministers. They addicted themselves to the *ministering unto Saints*. They did as the text notes, labor. He would have the Church submit themselves unto such. Therefore, they were not babes, or little infants, but all true Converts, *believing* and *penitent* persons.

Crispus and His Household

In Acts 18:8 for the further clearing of this matter in hand, "*And Crispus the Chief Ruler of the synagogue, believed on the Lord with all his house, and many of the Corinthians believed, and were baptized.*"

Summation on Household Baptisms

So you see what a catalogue of clear examples we have to confirm unto us which way those infallible Apostles both *taught* and *practiced* according to the Great Commission given them by the authority of Christ from heaven:

- 1.** first to preach the Gospel to every creature,

2. and then, he that believes and is baptized, *should be saved*,
3. and that they should make disciples *through teaching*,
4. *dipping them* into the *Name* of the Father, Son and Holy Ghost.

With all these you see both *commands as you have heard*, and *plentiful examples for baptizing believers*, but *not the least color or show of any ground for sprinkling of infants*.

Infant Sprinkling is an *Idol* of Man's Invention

Now by the way, let me say, what a sad thing is this, *that such a world of people* (from custom and tradition) *run headlong after this idol of man's invention?*

CHAPTER FOUR (CONT)

The Long Neglect of Believer's Baptism

This solemn ordinance of believer's baptism lies clearly as a duty *under the express Law of Christ to every one who believes*. This they (the ungodly) slight and condemn as *enemies to the same*. Therefore, let such souls know that as Christ is a King, so this is one of His great Laws and a fundamental ordinance of the Gospel *unto which He calls all believing and penitent persons* to be obedient to, *who* are professed subjects to Him.

Now therefore let such tender souls who have the fear of God in them, lay this to heart.

The Ordinance of Baptism Has Been Long Neglected And An Idol Is Set In Its Room

First, that this solemn ordinance for many hundred years *has been neither preached nor practiced* by abundance of such, which (in charity), we cannot but judge might have many good things found in them.

Infant Baptism is an Idol

But here lies that which makes the case sad and lamentable, that *in the room of this precious Ordinance of God (which Christ confirmed by His blood) should be set up that Idol of sprinkling carnal infants*.

Idol Defined in Two Kinds

Doubtless, if there be an Idol now *practiced in the world*, or *set up amongst men*, this *must needs be one*. I have learned, with others of the Saints of God,

this to be an Idol, either:

the worshipping of a false god,

or

the worshipping of the true God in a false manner,

which I might largely insist upon to prove from Scripture.

Not an Idol of the First Kind

Though this be *not an Idol of the first kind*, it is, without doubt, an *Idol of the second kind*. It was a setting up man's invention instead of God's solemn ordinance.

1. This *is a sin* for which *God plagued the people in Lev. 10:1, 2.*
2. It is an *Image* of true Baptism set up in the room of it, but not the same, and that in all the before mentioned essentials,
3. a false Administrator, ignorant of the true nature of the Ordinance, instead of a true minister;
4. sprinkling instead of dipping;
5. a carnal infant instead of a true believing man or woman;
6. and all this done at the naming of so many words only;
7. whereas the commission enjoins, that they should dip them, in the name of the Father, Son, and Holy Ghost.

So that there is in this christening of children nothing of God's appointment or of what He commanded, viz.

1. the minister wrong,
2. the subject wrong,
3. the form wrong,
4. and also the naming of so many words only instead of dipping into the name of the Father, Son, and Holy Ghost,
5. whereas the commission enjoins that the true minister should dip a disciple into the name of the Father, Son and Holy Ghost.

Now let any Soul seriously judge whether God *can own* that which has nothing of His own appointment or commands, but in every particular is

contrary thereunto.

CHAPTER FIVE

The Foundation for Infant's Baptism

The Papists do hold that the *Ordinance of Baptism* does contain *very grace* by the *very work done*, which is so generally confuted by all Protestant Authors, that I think it not worth my time to speak to that gross Error.

But seeing the main thing usually controverted is about the Subject (whether *Infant or Believer*) I shall leave what I have said, concluding the administration of baptism upon children as *corrupt* in all the three foresaid heads as well as in the last, and I shall speak of the last only, viz. that carnal children are not lawful Subjects of baptism. I shall begin to speak to the main argument or ground usually pleaded by all *except Papists*, for children's baptism, and that is:

Though there be *no command* nor *example*, yet there is a *consequence*, viz.

the Covenant of Life being made to Believers, and their seed coming out of their loins,

Baptism, being an Ordinance of the Covenant, does also belong to them.

Answer

The Covenant of Life *is not* made to the seed of Believers as coming out of their loins, and therefore, the baptism of infants is drawn thence by a *false consequence*.

Now I shall endeavor to prove the *falseness* and *erroneousness* of this consequence. Baptism of the *Carnal Seed* is *opposite* to the Express Laws and Commandments of the New Testament.

Ground One

**This does oppose itself to the *express Laws,*
and *Commands of the New Testament***

My first ground is infant's baptism does oppose itself to the *express Laws*, and *Commands of the New Testament*. Whatsoever consequence men do draw from Scripture that crosses the plain Commands of God (to be sure) *cannot be of God*, but *such consequence must needs be (according to Scripture light) of Satan*, or at the best, from the *vision of a man's own heart*.

This I would have you seriously to take notice of, that baptism of believers is a solemn ordinance of the New Testament. It is enjoined by *diverse special*

commands, and encouraged with promises of remission of sins and salvation on the right performance of the same.

Argument

For any man to force a consequence that shall oppose itself against so solemn an ordinance *cannot be of God*. God cannot speak that which is contrary to Himself or to His own commands, as for instance:

Example

When Christ began to teach His Disciples that the Son of man *must suffer many things and be rejected of the Elders, and Chief Priests and Scribes, and be killed, and the third day, rise*, He spoke that saying openly. Peter took Him and began to rebuke Him, but He rebuked Peter, saying, "*Get thee behind me Satan.*" From whence we may observe:

Whatsoever consequence or argument any man shall seem to enforce (though pretending Scripture for the same) that oppose themselves against duty, or do hinder the servants of God therein, I may say of such consequences, and such arguments, "*Get thee behind me Satan, thou art an offense unto me.*"

It's clear that Christ concludes those arguments and persuasions, whatsoever they be, that do tend to the hindrance of any *solemn duty or Ordinance of God*, to be of the Devil, "*Get thee behind me Satan.*"

Therefore all those books and arguments which are set out for the *maintenance of children's baptism* are grounded upon this consequence. They are *opposing themselves against duty*, as you have heard, which is, *that every penitent or believing person ought to be baptized.*

All Sermons, Arguments and Books Supporting Infant Baptism Are of Satan

The whole tendency of those books is *to oppose the practice of the believer's baptism and to hinder it*. I may say of them as Christ said before, etc. For *upon this ground* we may conclude all those discourses not to be of God. I shall therefore leave what is said to you, seriously to weigh, whether or not this is not an erroneous consequence.

But, in the next place, let us come nearer to examine this consequence, both in itself and the grounds from whence it is drawn.

The Ground of this Consequence is The Covenant of Circumcision

The ground of this consequence is, that *the Covenant of Grace belongs to believers' children*. The consequence is therefore, that *baptism, being an Ordinance of that Covenant, must needs belong to believers' children*. In these two lies our whole business. The Covenant of Circumcision is urged as grounds of this consequence, that Covenant belonging to *Abraham and his seed* after him in their generation, Gen. 17:7 and 10-14.

Believing Gentiles and Their Seed

From hence it is gathered that the Covenant of Grace, viz. of *eternal life*, belongs to *believers and their seed born of their body*. Because the Covenant God made to Abraham and his off-spring, viz. the Covenant of Circumcision belonged to Abraham and his seed in their generation, therefore, circumcision, the sign of the covenant, belonged to the *seed*. Even so, the New Covenant now belongs to the *believing Gentiles and their seed*. Baptism, being an ordinance of that Covenant, *belongs also to believing Gentiles*, and their *seed*. This is the only and alone foundation ground of all those (except Papists) for their *Rantizing or Sprinkling* of children.

The Error of This Ground Destroys the Gospel

We shall endeavor to *prove* this ground (*from whence this consequence flows*) to be *so far from being the truth*, that it is an error. Yea it is such an error that if it were maintained with all those errors, that naturally are consequences of this opinion, *it would shake the foundations of the Gospel*.

CHAPTER SIX

The Scriptures Set Forth Two Covenants

That I may with as much clear satisfaction, *inform others* as God has clearly convinced my own soul of the truth of this, I shall propound this method to be handled:

There are Two Covenants Held Forth in the Scriptures, One of Grace and One of Works

First, I shall make it appear to you that there are two covenants held forth in Scripture, the one a *Covenant of Grace*, and the other a *Covenant of Works*. An absolute covenant and a conditional covenant.

Secondly, I shall prove, that the *Covenant of Circumcision* was no Covenant of Eternal Life, but a *conditional covenant*, a Covenant of Works.

Thirdly, I shall prove, that none but believers ever had; or shall have a *right to the Covenant of Grace*.

Fourthly, I shall endeavor to answer such Scriptures (especially those in the New Testament) that are usually alleged for defense of a Covenant of Life in the flesh.

Two Covenants, the One of Works, the Other of Grace, or the One the Old, the Other the New

First, To the first: there are Two Covenants mentioned in the Scripture. This is very plain. *One is a Covenant of Eternal Life*, the other is a *Covenant of Works* in which eternal life was not conveyed or given, as appears in Jeremiah 31:31-34.

"But behold the day cometh, saith the Lord, that I will make a New Covenant with the House of Israel, and with the house of Judah, not according to the covenant that I made with their Fathers in the day that I took them by the hand to bring them out of the Land of Egypt, which my covenant they brake, although I was to them an husband saith the Lord.

But this shall be the Covenant that I shall make with the house of Israel, after those days, saith the Lord, I will put my Law in their

inward parts, and write it in their hearts and will be their God, and they shall be my people, and they shall teach no more every man his neighbor, and every man his brother, saying, know the Lord; for they shall all know me from the least of them unto the greatest of them, saith the Lord, for I will forgive their Iniquities and remember their sins no more."

Herein There are Two Covenants

You see here Two Covenants, the one *Old*, the other *New*. As here we find a New and Old Covenant, so there is likewise mention of Two Covenants in the eighth to the Hebrews. There you have the very same words, only it is clear that Jesus Christ is the Minister of the New Covenant, in the 6th and 7th verses of that chapter: "*But now hath he obtained a more excellent Ministry, by how much also he is the Mediator of a better Covenant, which was established upon better promises, for if that first Covenant had been faultless, there would no place have been sought for the second.*"

Jesus Christ is the Administrator of the New Covenant

In which place we may understand *Two Covenants*, a *New Covenant* and an *Old Covenant*, and *Jesus Christ holding Himself to be the peculiar Minister of the New Covenant*, (unto the Church then gathered) which is all those who are in Christ, being God's Israel, Abraham's seed.

Those in Christ are Abraham's Seed

If you be in Christ then are ye Abraham's seed and heirs according to promise, Gal. 3 to the latter end. So that those who are Christ's have this Covenant *now made to them*. It appears at the 3rd verse that the *other covenant* was a mere *Covenant of Works*, in that he says He has made the *first old*.

The Old Covenant Vanished Away

That which waxes old *is ready to vanish away*. He means the old covenant, that typical Covenant of Works, which ran upon the fleshly line of Abraham till *Christ came out of the flesh of Abraham and so put an end to that covenant in the flesh*. This you have further proved in Heb. 9:15, 16. There is again mention made of Two Covenants or Testaments, the *first* and *second*.

**The First Covenant was Confirmed by the Blood of
Animals and the Second by the Blood of Jesus Christ**

The first was confirmed by the *blood of goats and calves*, the second by the blood of Christ. Now if anyone will search these Scriptures it will appear that there are two real, distinct Covenants or Testaments, the one of *Grace*, and the other of *works*. One is conditional and the other is absolute.

CHAPTER SEVEN

The Second Covenant is an Absolute Covenant **An Absolute Covenant Defined**

An absolute Covenant, is a *Covenant without any conditions required in the creature*, but what *God Himself performs*, as Jer. 32:40, "I will make an everlasting Covenant with them, that I will not turn away from them to do them good, but I will put my fear in their hearts that they shall not depart from me." Where you see, *God undertakes both*;

First, that *He will not leave or forsake His people, but do them good*;

Secondly, undertakes that *He will plant His fear in their hearts, that they shall not depart from Him*.

As in that eighth of Hebrews He engaged that "*He will write His Law in their hearts, and that He will be their God, and they shall be His people, and that He will teach them to know Him, and will pardon their iniquities, and their sins He will remember no more*."

The Second Covenant Contains Nothing But ***What God Himself Will Perform or Work***

Now here is *nothing* but what God has undertaken to perform, and to work in the creature as further appears in Ezekiel 16, latter end:

"For thus saith the Lord God, I will even deal with thee as thou hast done, which hast despised the oath in breaking the Covenant. Notwithstanding I will remember my covenant with thee in the day of thy youth, and I will establish unto thee an everlasting covenant."

As He says afterward, *not by thy covenant*, but by My covenant, so that which He calls *thy covenant*, was that which they broke, and therein despised the Oath as he says plainly, holding forth that it was a Covenant of Works answerable to that in Neh. 10:29. "*They clave to their Brethren the Nobles, and entered into a curse and an oath to walk in God's Law, which was given by Moses the servant of God.*"

The Two Covenants Discerned

In which case you may discern here Two covenants, the one, *God calls His covenant*, and another, *that was their covenant*, a Covenant of Works which they broke. Likewise you have further the *Covenant of Eternal Life*, opened

in Ezek. 36:25-27:

"Then will I sprinkle clean water upon you, and you shall be clean from all your filthiness, and from your Idols will I cleanse you. A new heart also will I give you, and a new Spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you a heart of flesh, and I will put my Spirit within you, and cause you to walk in my Statutes, and you shall keep my Judgments and do them."

God's Performances

Here you have this New Covenant wholly lying on God's part that He would first *cleanse them from all their Idols and iniquities*. Then He undertakes to *give a new heart, to take away the heart of Stone, and to give them hearts of flesh*. And that He will give the soul *His own Spirit*, and thereby came these to walk in His ways whom He calls to the obedience of His truth.

No Failures on Man's Part

If they sin, He binds Himself to pardon their sins, and *to remember their sins and transgressions no more*, so that it is impossible that this covenant should be broke, or that a soul shall ever miscarry who is *once in this covenant* in respect of his everlasting estate.

David's Testimony

To this purpose David very eminently speaks in 2 Sam. 23:5:

"Although my house be not so with God, yet he hath made with me an everlasting covenant, ordered in all things and sure, for this is all my salvation, and all my desire; although he make it not to grow."

Where you have David setting out the Covenant of Grace and the *mercies* in it to be in all points *perfect and sure*.

Isaiah's Testimony

To this purpose the Prophet in the 55th chapter of Isaiah, and the third verse, *inviting souls, and persuading them to come to Christ*, says, *"Incline your ear, and come unto me; Hear and your souls shall live, and I will make an everlasting Covenant with you, even the sure mercies of David."*

David Is A Type of Christ

that is,

1. God will give a soul those New Covenant mercies, which are most sure,
2. no way depending upon any condition to be performed in the creature,
3. but wholly upon the Lord, as appears in Psalm 89:28-37:

"My mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed also will I make to endure for ever, and his throne as the days of Heaven. If his children forsake my Law, and walk not in my Judgments; if they break my Statutes, and keep not my Commandments; then will I visit their transgressions with the rod, and their iniquities with stripes. Nevertheless my loving kindness will I not entirely take from him, nor suffer my faithfulness to fail. My Covenant will I not break, nor alter the thing which is gone out of my lips. Once have I sworn by my holiness, that I will not lie unto David. His seed shall endure for ever, His throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven. Selah."

The Covenant of Eternal Life Made with Christ and His Spiritual Seed

Now in these words you have the Covenant of Eternal Life made with *Christ* and His *spiritual seed*, David and his seed were *types of this covenant which is a sure covenant to all those to whom it is once made*. To this does the author to the Hebrews allude, when he says in chapter 6:17, 18:

"Wherein God willing more abundantly to shew unto the heirs of promise, the immutability of his counsel confirmed it by an oath: That by two immutable things, in which it was impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold upon the hope set before us."

Both the Promise and the Oath of the Covenant

Now in this covenant before spoken to you have both the promise and oath. Here in this covenant must needs be discovered the immutability of God's counsel because this is as David says, *a covenant that is in all points perfect and sure*. James, in his Epistle, alluding to these New Covenant *blessings or gifts*, says:

"Every good and perfect gift is from above, and cometh down from the Father of lights, with whom there is no variableness, nor shadow of turning; and that he does here speak of the New

Covenant gifts, does appear in the next words he says, *Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures."*

How God Works In The New Covenant

Consider well, that in this covenant there is nothing that He requires, but He engages Himself to enable us to *accomplish*.

If He commands us to pray, He *promises to give His Spirit to help our infirmities*.

If He commands us to walk in all His ways, as you have heard, He *promises that He will put His Spirit in us to cause us to walk in His ways*.

Objection

Why Though the Covenant of Grace be Absolute, Yet the Promises Are Held Forth Under a Condition

But some may object and say, that we find the Gospel is held out upon **condition** of *Faith and Repentance*.

Answer

It is true the promise of salvation and remission of sins, is held out with a condition to the world, by means of preaching and tendering of the Gospel, because it is God's free mercy to work that condition in the hearts of his Elect, and in them only.

Cannot Attain by Our Own Abilities

We are not to think that this *grace of Faith and Repentance*, are qualifications that persons unto which the Gospel is tendered are to attain by their own abilities.

The Lord Works the Condition

In the New Covenant, the Lord *undertakes to work the condition*, and also to give the salvation tendered upon that condition. For He says, "*I will be unto you a God, and you shall be unto me a people.*" In particular He says, "*He will put his Law in their hearts, and in their minds will he write them, and he will teach them to know him.*"

The Law of Faith and Repentance Is A Part Of The Covenant

Now doubtless, the Law of Faith and Repentance are here included, according to those Scriptures, Eph. 2:8, "*For by grace are you saved through*

Faith, and that not of yourselves, it is the gift of God."

Faith Is the Gift of God

Here God holds forth that though Faith be an instrumental means of our *salvation*, yet it is *God's free gift* wrought in us. Therefore, faith is *surely a covenant gift*, and upon this ground in Phil. 1:29, Paul says, "*It is not only given us to believe, but to suffer for his name's sake;*" where to believe is given of God. So in Acts 18:27, speaking of Apollo, Luke says, "*that when he came, he helped them much who had believed through grace.*" In Heb. 12:2 Jesus is said to be both "*the author and the finisher of our faith.*"

All which passages do show that *faith is as well given in the New Covenant as the Salvation tendered upon that condition*

Repentance Is The Gift of God

So is also repentance a New Covenant Gift, as well as remission of sins which is tendered upon that condition, as you find in Acts 5:31. "*Him hath God exalted with his own right hand to be a Prince and Savior, to give repentance to Israel, and remission of sins:*" Acts 11:18, "*When they heard those things they held their peace and glorified God, saying, then hath God also to the Gentiles granted repentance unto life.*"

God's New Covenant Israel is Given New Covenant Gifts

Here observe that to God's Israel, both of Jews and Gentiles, God does *grant and freely give repentance* as well as *salvation and remission of sins*, promised upon the *condition of repentance*, as likewise appears in 2 Tim. 2:25 where the ministers of God are commanded "*in meekness to instruct those that oppose themselves; if God peradventure will at any time, give them repentance to the acknowledging of the truth,*" which does plainly prove that though repentance and faith be the *condition* the Gospel is tendered upon, yet you see *the Lord does in the New Covenant, give faith and repentance as well as remission of sins and eternal life.*

The Covenant of Grace Obscurely Delivered to Our First Parents

Further I shall make it appear that this Covenant of Grace to *eternal life* was first more obscurely and darkly revealed to our first parents. God directed His speech to the *Devil* in Gen. 3:16 for the *greater terror of the Devil* and the *greater comfort of His Elect* says, "*I will put enmity between thy seed and the seed of the woman, it shall bruise thy head, and thou shall bruise his heel.*"

Genesis 3:16 Contains the Substance of the Covenant of Grace

This speech contains in substance, the Covenant of Grace. Christ the true spiritual seed being here promised, Who in Scripture, is held forth to be the very substance and marrow of the New Covenant.

God's Gift of Jesus Christ is Called The Covenant

Therefore, the Lord says in Isaiah 42:6, speaking of Christ, "*I will give thee a Covenant of the people, a light to the Gentiles:*" where the very gift of Christ is called a Covenant, because where He is promised, *all heavenly and spiritual blessings in Him are there given*, all the promises being in Christ, *Yea*, and in Him *Amen*, 2 Cor. 1:20. All spiritual and heavenly blessings are in Him, Eph. 1:3.

God's Created Gifts In The Seed of the Woman Are Hated By The Devil

He says that He will put enmity between the seed of the serpent and the seed of the woman, which must needs have this much in it. That God would put or infuse in the seed of the woman His created gifts of holiness and purity and that precious love of God whereupon it must needs be, that this new nature would be *hated by the Devil* as being opposite to him, and also must needs hate the Devil with his evil nature.

The Psalmist says, "*Ye that love God hate evil*," Christ tells us in Matt. 10:34, "*Think not that I come to send peace on earth, I came not to send peace, but a sword; for I am come to set a man at variance against his Father, and the Daughter against her Mother, and the Daughter-in-law against the Mother-in-law, and a man's foes shall be they of his own household.*" Luke 12:52 says, "*five in one house shall be divided, three against two, and two against three.*" What should occasion this division but that new nature *which the Lord infuses into His own seed or children*, which cannot comply with the seed of the serpent. So Peter says, "*they spoke evil of us, because we run not with them to the same excess of riot,*" 1 Pet. 4:4.

So, that I understand that in the third of Genesis is the whole New Covenant included.

CHAPTER EIGHT

The New Covenant Is Not Entailed Upon Any Fleshly Line

This *New Covenant* was never entailed upon any fleshly line or generation as the Covenant of Circumcision was, but was confirmed of God in Christ, and to such souls only in Christ. This you find in the promise to Abraham, Gen. 12:3. "*In thee shall all the Nations of the earth be blessed.*"

Here you may observe that there is no respect of persons in the matter of these blessings to everlasting life. All *Nations in Christ*, one Nation as well as another, if in Christ, have those blessings promised to them. This much is employed in that promise that *all nations out of Him are accursed*.

What Is Meant by the Blessedness Promised to Abraham and His Seed

God here directs His speech to Abraham (some may say) it is true, but with respect to Christ *now*, Who, as touching the flesh, was then in his loins. This blessedness or justification of life which was confirmed in Abraham as a Father of all Nations, is by the Apostle Paul called *the Gospel*, Gal. 3:8. The Scripture foreseeing that God would justify the Heathen through Faith, preached the Gospel to Abraham. As it is written, "*In thee shall all the Nations of the Earth be blessed:*" so this blessedness spoken of in Gen. 12:3 is expounded by Paul, *to be justification by faith in Christ*, and in Acts 3, this *blessedness is there expounded to be a turning of every one of them from their iniquities*, Acts 3:26.

The Covenant of Grace in Genesis 15:5

Also, this Gospel promise or covenant is spoken of in Gen. 15:5. Here God bids Abraham look up to the Heavens and if he could number the stars of heaven and the sands upon the seashore, so shall thy seed be. Abraham believed God and *it was accounted to him for righteousness*. This promise is quoted by the apostle Paul as the Gospel Covenant in Rom. 4:3 in opposition to the *Covenant of Circumcision entailed upon the flesh or fleshly line of Abraham*. Circumcision was a covenant in the flesh as the Apostle calls it, which he also expounds in the 1st and 2nd verses, to be a *Covenant of Works*. More of that hereafter. Only that which I would observe at present is, *that the Apostle confirms that Gospel promise in Gen. 12:3 and Gen. 15:5 to be the New Covenant, wherein was given, through faith, the justification of life, excluding in this point the Covenant of Circumcision, called Works*, Rom.

4:1, 2.

Both Covenants Were Made With Abraham

Both these covenants are made with *Abraham* in Gen. 17. Here you find the New Covenant made with him to verse 6. From the 7th verse to the 14th the *Covenant of Circumcision* in the flesh is revealed to him. The New Covenant is expressed in the third verse. Here He says, "As for Me My covenant shall be with thee, and thou shalt be a Father of many nations, or of a multitude of nations, and thy name shall be no more called Abram but Abraham, for a Father of a multitude of nations have I made thee." This is, by the Apostle Paul in Rom. 4:17, 18, held out to be the Covenant of Life. He does clearly hold the Covenant of Life distinct and different from the Covenant of Circumcision. In that place he denies that Abraham or his spiritual seed, had their *justification in the Covenant of Circumcision*. He brings in this, that Abraham should be a Father of many nations, "*and so shall thy seed be,*" as that in which Abraham and his spiritual seed, whether of Jews or Gentiles, were and should be justified.

Genesis 18:18

This promise or Covenant is made with *Abraham* in Gen. 18:18. "*In thee shall all the Nations of the earth be blessed.*" So long as Christ was, according to the flesh, in Abraham's loins, the promise runs thus, "in thee," meaning that through Christ, which then was in Him, should all nations of the earth be blessed.

The Seed in Isaac

But as soon as *Isaac* was come out of *Abraham's loins*, Gen. 22:18, then He says, "*In thy seed shall all the nations of the earth be blessed:*" whereby seed, most strictly is to be understood of Christ, as the Apostle Paul intimates in Gal. 3:16 where he expounds this word seed, to be *not seeds*, as of many, but seed as of one which is Christ. So this blessedness in the Seed, *Christ*, is here expounded to be *God's confirming His Covenant in Christ*. Note that this *blessedness* which David holds out to be the Covenant confirmed of God in Christ, was *not* entailed upon the flesh of Abraham and his fleshly seed, but made in Abraham as a *Father of all the Spiritual Seed* in all nations. It was confirmed in the seed, Christ, to *all nations*.

Here the Jews, after the *flesh*, have no more interest than any other nation, except it be by faith. Faith only unites to this seed and gives an in-being in

the same.

The Elect Were Blessed and the Rest Were Hardened

This blessedness is expounded by David in Psalm 32, last verse, *to lie in remission of sins and purgation of the heart from guile* and expounded by the Apostle in Acts 3, last verse, *"to be a turning every one from his iniquities."* There Peter expounds this blessedness which was confirmed in Abraham and his seed. Though Christ did fulfill this Covenant to the Elect of the Jews, the rest were hardened. They were never in this sense blessed, either in the point of justification or purgation from sin, *because they were never in Christ, the true seed*, by faith, nor were they ever the spiritual seed of Abraham, walking in the steps of his faith as all his spiritual seed did, Rom. 4:12 and Gal. 3:29. *"If you be in Christ, then are you Abraham's seed, and heirs according to the promise."*

Abraham and His Spiritual Seed in Christ Are Those in the Covenant of Grace

I have showed you from the clear light of Scripture that there were two covenants, a *Covenant of Grace*, and a *Covenant of Works*. The Covenant of Grace belongs to Abraham and his spiritual seed in Christ. All along from Adam to all the spiritual seed of the Woman, there are those who were born of promise as the Apostle describes the spiritual seed in Rom. 9:8. He says, *"such are accounted the seed, that are so born of promise."* So at this day all nations, both Jews and Gentiles who are born again, are the seed and children. They only have an interest in the *promise of salvation*.

CHAPTER NINE

Circumcision Proved to be No Covenant of Eternal Life, But a Typical and Carnal Covenant

Secondly, Now I come in the next place to prove that the Covenant of Circumcision is *no Covenant of Eternal Life*, but a *typical covenant*, yea a Covenant of Works. It is also called by the Lord, a *Covenant in the flesh*, Gen. 17:13. Therefore, to be sure, it is *no Covenant of Eternal Life*.

How the Word *Everlasting* is Used in the Law

But for the better clearing of the this truth I shall first expound some words in the covenant. First are the words *Everlasting Covenant*. They seem to some to hold it forth as a Covenant of Life *because* it is said to be everlasting. Whereas the word everlasting used in this Covenant is to be understood only for the *Ever of the Law* for the *time of the Jewish State*. Always the word is to be understood this way when it is applied to the Jews in their generation. For example in the 16th chapter of Leviticus it is said, "*the Priest should make an atonement for the Holy Sanctuary, an atonement for the Tabernacle of the Congregation, and for the Altar, and he shall make an atonement for the Priests, and for all the people of the Congregation, and this shall be an everlasting Statute to you to make an atonement for the children of Israel for all their sins, once a year:*" Everlasting here must needs be understood *but till Christ comes*. So in Num. 25:13. "*He shall have it, and his seed after him, even the Covenant of an Everlasting Priesthood, because he was zealous for his God, and made an atonement for the Children of Israel,*" speaking here only of a Ceremonial Priesthood typing out Jesus Christ the substance Who was to put an end to it.

This Covenant of Circumcision is was Everlasting as Canaan

So this Covenant of Circumcision is to be understood as everlasting as *Canaan*, and the possession thereof, which was until Christ's coming. He was the substance thereof. This being a Maxim, that wheresoever the word Everlasting or Ever has this joined with it, *to you*, or *to your seed in their generations*; that then it is to be understood only, for the Ever of the *Law*; and the time and period of that Ministration, till *Christ come*, and no longer, Exo. 40:15. "*Thou shalt anoint them, as thou didst anoint their Fathers, that they may minister unto me in the Priest's office; for their anointing shall surely be an everlasting Priesthood throughout their generations.*" And so you have it

in Exo. 30:20, 21. Moses saying, "*When they go into the Tabernacle of the Congregation, they shall wash with water, that they die not; and when they come near the altar to minister, to burn offerings made by fire unto the Lord, so they shall wash their hands and their feet, that they die not; and it shall be a statute for ever to them, even to him, and to his seed throughout their generations.*"

Objection

"I Will Be to Thee A God"

The next expression that I would speak to, is, "*I will be to thee a God, and to thy seed after thee,*" which to some seems to hold forth a Covenant of Grace, in that He gives Himself as a God in this Covenant.

Answer

To which I answer, that *God either gives and makes Himself over in a Covenant of Works, which is upon a condition of works done in the creature; or else He gives Himself in an absolute Covenant of Grace in Christ Jesus the Mediator without any condition of works to be fulfilled in the creature.*

First Argument

To Prove Circumcision Is A Covenant Of Works, 'It Was Conditional'

I shall make it clear that God only gives Himself *conditionally* in the *Covenant of Circumcision*. This is the first argument that I shall use to prove the Covenant of Circumcision to be a *Covenant of Works* and not a Covenant of Eternal Life, *it is conditional*. What God promises to be or to give to Abraham and his fleshly seed in their generations, was upon a condition that Abraham and his seed should *keep his covenant on their parties*, as clearly appears in Gen. 17:7, 8, to verse 14. Here you find the Lord engages Himself to Abraham and his fleshly seed to be their God and to give them the whole Land of Canaan. In that sense He would be their God, to possess them of that good land, and *all the blessings of the same*, upon condition that they should keep His covenant on their part, both Abraham and his generation after him.

The Subject Matter of the First Covenant is Circumcision

The *subject matter* of the covenant that they should keep is, that *he should be circumcised, and circumcise all born in his house and bought with money.*

The Old Covenant Was a Yoke of Bondage

But though circumcision only be here mentioned yet all the works of the Law, at that time made known to Abraham, are there included. The Apostle, who best understood that Scripture, expounds it in Rom. 2:25. "*For circumcision verily profiteth, if thou keep the Law; but if thou be a breaker of the Law, thy circumcision, shall be made uncircumcision,*" and so you have it, Gal. 5:1-3. The Apostle says, "*Stand fast, in the Liberty wherewith Christ hath made you free, and be not entangled again with the yoke of bondage,*" which in Acts 15 it is said, "*Neither they, nor their Fathers were able to bear;*" but verse 2, "*Behold I Paul say unto you, That if you be circumcised, Christ shall profit you nothing, for I testify again to every man that is circumcised, that he is a Debtor to do the whole Law.*" So much is clearly held forth in Gal. 6:12, 13. Here the Apostle says, "*As many as desire to make a fair show in the flesh, they constrain you to be circumcised, only lest they should suffer persecution for the Cross of Christ; for neither they themselves who are circumcised keep the Law, but desire you to be circumcised, that they may glory in your flesh.*"

Here you may observe that for men to be circumcised, and *not to keep the Law*, or *otherwise to press it upon others*; the Apostle holds *it to be absurd*, if withal they did not keep the Law that were thus circumcised.

In the Text before quoted it is clear that Circumcision (in the nature of it) *binds them over to keep the Law*. To this purpose you find in Acts 15, "*There were certain teachers that taught the Brethren, that except they were circumcised they could not be saved.*" Upon which the Apostles come together and in the 10th verse Peter says, "*Why tempt you God to lay a yoke upon the Disciples necks, which neither our Fathers, nor we are able to bear?*" What was this yoke but that they were to be circumcised and to keep the Law?

Stand Fast in Liberty from the Yoke of Bondage

So that Circumcision was that which did comprehend under it the *Covenant of Works* or the yoke of bondage that Paul, in Gal. 5:1-3, bids Christians to *stand fast in their liberty or freedom* from which covenant or yoke of bondage Jesus Christ had freed them from.

Liberty from the Observation of the Law

So that you may see that all the observation of the Law which we are *set at*

liberty from by Christ Jesus' death, was included in the Law of Circumcision. So that in effect here you have the covenant.

"Abraham (as if God should say) I will be a God to thee, and to thy seed after thee in their generations, to protect, defend, and deliver thee, to bless thee, and thy seed with the blessing of Canaan, to bless thee, and the fruit of thy womb, in the Basket, and in their store, in all their outward blessings; upon condition that thou and they will be circumcised and keep the Law."

God makes a covenant upon condition, so that if they fail on their part, then He is left at liberty to fail on His part, as that notable expression in Jer. 11:2-5.

"Hear the word of this Covenant, and speak unto the men of Judah, to the Inhabitants of Jerusalem, and say thou unto them, Thus saith the Lord God of Israel, cursed be the man that obeyeth not the words of this covenant, which I commanded unto your Fathers, when I brought them from the Land of Egypt, from the Iron Furnace, saying, Obey my voice, and do according to all these things which I command you, so shall ye be my people, and I will be your God, that I might confirm the Oath that I have sworn unto your Fathers, to give them a Land which floweth with Milk and Honey, as appeareth this day."

Blessings Conditioned Upon Law Keeping

Whence you may clearly observe that God gives Himself to be their God, and to give to them the blessing of Canaan, upon *condition* that *they would keep the Law, So shall ye be my people, and I will be your God.*

Covenant of Grace Made to Abraham 24 Years Before Covenant of Circumcision

Now you must mind that Abraham had a New Covenant of Life made with him when he was 75 years old, Gen. 12:4, which was 24 years before this time he had the Covenant of Circumcision. His happiness with all his spiritual seed *was and is in that absolute covenant* confirmed of God in Christ, which stands in force still *to believers in all Nations*. But this Covenant of Circumcision was *conditional* and not absolute. Therefore, it is no *Covenant of Life* but a *Covenant of Works*.

Second Argument

To Prove Circumcision Is A Covenant Of Works, *It Was A National, Fleshly Covenant*

The *second* ground why the Covenant of Circumcision must needs be a Covenant of Works, a *Typical Covenant*, is because it was a National Covenant, a covenant in the flesh, as in Gen. 17:13. *He that is born in thy house, and he that is bought with thy money, must needs be circumcised, so my covenant shall be in your flesh for an everlasting Covenant.* To be sure such is not the Covenant of Grace to eternal life, for that was confirmed of God in Christ, as you hear, to all Nations. "*In thee shall all the Nations of the Earth be blessed,*" Gen. 12:3, and "*in thy seed shall all the Nations of the Earth be blessed,*" Gen. 22:18, as I have formerly spoken to.

But the Lord says of this Covenant of Circumcision that it shall be in their flesh for an *Everlasting Covenant*. It is manifest by the Apostle Paul that this is therefore a Covenant of Works, Rom. 4:1, 2. He says, "*What shall we say then, that Abraham our Father as appertaining to the flesh hath found? for if Abraham was justified by works, he hath whereof to glory, but not before God.*"

Objection

That The Gospel Was Not Effectual To Most Jews

These words are inferred by the Apostle Paul for the prevention of an objection that might justly be in the mind of the Romans occasioned by the Apostle's former answer. For though the Apostle had granted in the beginning of the third chapter *that the circumcised Jews were in some respect privileged above other Nations*, and that chiefly *in those eminent tenders and offers that the Gospel held out amongst them* which, though it proved not effectual to all, he minds to some that it was effectual. But, yet, after in verse 9, the Apostle begins to manifest his understanding that to be a Jew after the flesh and to be in the Covenant of Circumcision, did not free men *from the guilt of damnation* any more than *other men who were Heathens* and not Jews after the flesh, neither circumcised.

The Question of Jewish Privileges

To this purpose he states a question, "*What then? Are we better than they? No, in no wise. For we have before proved, that both Jew and Gentile, are all under sin, as it is written, there is none righteous, no not one.*" Here the

Apostle goes on to prove that the Jews, after the flesh, (in the Covenant of Circumcision) were equally in a damnable and sinful condition with the poor Heathenish Infidels, *all equally guilty before God*, verse 19. His inference is in verse 20 that by the works of the Law no flesh should be justified in His sight. This clearly holds forth *that to be a Jew, and circumcised, and to be under the Law, is the self-same thing, and when the Apostle had concluded that being a Jew in the Covenant of Circumcision did in no way difference him from the Heathen* as to life, he now shows how *both Jews and Gentiles* come to the Justification of life, that is *freely by God's grace through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation, through faith in his blood*. Therefore he excludes the Law of Works wholly in the matter of *justification*, and *brings in the Law of Faith*. This shows clearly that he has but one way *to justify both Jew and Gentile*, which is by Faith in Jesus Christ, the *true Promised Seed in the New Covenant*.

Were The Jews No Better Than The Pagans and Other Infidels?

Upon these words in Romans 4:1 the Apostle seemed to argue, is it so that a man may be a Jew, and have interest in the Covenant of Circumcision entailed upon the *fleshly line*, and *seed of Abraham*, and yet be not better than *Pagans or Heathens*, as to the matter of life? "*What shall we then say, that Abraham our Father, as appertaining to the flesh, has found?*" As if they should say; if a man may be a Jew of the seed of Abraham, and so of the *Covenant of Circumcision*, and as to the *matter of justification and eternal life*, be no nearer than a profane Gentile who is *not Abraham's seed*, nor has any *interest in the covenant*? What privilege did Abraham find in the Covenant appertaining to or entailed on the flesh?

Abraham's Fleshly Privileges

The Apostle answers in the second and third verses, and so along in the 4th chapter of the Romans, clearly *distinguishing two covenants*, the one of Circumcision a Covenant of Works; the other a promise of Jesus Christ, made to the faith of such as believe. Therefore, the Apostle says in the 2nd verse and so forward that if Abraham were *justified by works*, he has *whereof to glory*, but not before God. Paul plainly interpretes that the covenant our Father Abraham had interest in, as appertaining to the flesh of him and his seed after him in their generations, *was a Covenant of Works* in which

Abraham had nothing to glory in before God. The reason given, *because he was justified before God in another Covenant or promise*, Gen. 15:5,6. For what saith the Scripture? "*Abraham believed God, and it was accounted to him for righteousness.*"

Justification Only By Faith As Held Forth in the New Covenant

The Apostle goes on showing that justification *was not in the Covenant of Works entailed on the flesh of Abraham*, but by faith in the promised seed in the *Covenant of Grace*, which he proves by David's testimony in Psalm 32:1-8.

Whether this Grace of Justification Came Upon the Jews Only

Now thus much being said, he states the question Whether this grace of justification came upon the Circumcision only, or the uncircumcision also for he said, *that faith was reckoned unto Abraham for righteousness.*

The Question of the Two Covenants, Which One Included Justification unto Eternal Life

Here is the question, seeing that Abraham had two covenants made with him, one the Gospel of Faith, and the other a Covenant in the Flesh, in which of these had he *justification to eternal life*?

The Answer is Plain That Abraham was Justified While in Uncircumcision

The answer is plain, for the Apostle says it was not in circumcision. *He was not justified in or by the Covenant of Circumcision*, but in the promise of the promised seed which God is said to give as a Covenant for His people, by faith in that seed. Even in *uncircumcision was Abraham justified*. That (as I said before) was *24 years before the Covenant of Circumcision was made with him*. He was justified, *believing in the promise of the Messiah Who was to come out of his loins according to the flesh*, "*In whom all Nations of the Earth should be blessed.*"

Now, God promising that the Messiah, *according to the flesh*, should come out of Abraham, viz. *out of his loins or flesh*, this was then a great article of his faith. He was to believe unto righteousness, not only that *justification and blessedness were to be had, but they must be had in that seed Who was to come out of Abraham according to the flesh.*

The Visible Seal of the Covenant Showing the Coming Incarnation of Christ

As a confirmation and seal of this *public righteousness* confirmed in Abraham as a Father of all Nations, God *elects that flesh and blood to Himself*, I mean the family of Abraham in an external Covenant, to point out to all the world that as verily as God did take this nation (according to the flesh) to Himself by this external covenant, so *God would be incarnate in this flesh*.

Circumcision Showed the Suffering and Death of Jesus Christ

As the flesh of the *fore-skin* of the member of Generation must be cut or bruised and the blood shed, *by which the Jew according to the flesh* was bound to keep the Law, this I understand did figure out how Christ, *the true seed of Abraham* descending out of his loins by Generation, *should, (considered as male and not female) by breaking His flesh, and shedding His blood, fulfill and satisfy the Law*.

The Sealing Use of Circumcision Proved to be Peculiar unto Abraham

So that this Covenant of Circumcision was of *sealing use to Abraham* to confirm this other covenant and a School Master to lead to Christ, *as all other Branches of that old covenant were*, therefore, Paul says in Rom. 4:11, "*Moreover he received the sign of Circumcision, a seal of the Righteousness of faith, which he had, being uncircumcised, that he might be the father of all those that believe.*"

Here observe that the Apostle calls *circumcision not a seal, but a sign*, "*He received the sign of Circumcision, a seal of the righteousness of faith which he had being uncircumcised.*" Here are the reasons that restrain the sealing use of Circumcision only to Abraham.

Reasons Why It Was Peculiar Only Unto Abraham

First, because he had this *righteousness of faith* before he was circumcised. Therefore, it might be sealed or confirmed because he had *it before he received the sign of Circumcision*, a seal of the righteousness of faith which he had being uncircumcised. But his posterity after him, at eight days old, cannot be said to have this righteousness of faith to seal them, having it *not before their Circumcision*.

Secondly, The second reason is, that he might be the Father of all that

believe. This is the main reason the Apostle insists upon, "*He received the sign of Circumcision, a seal of the righteousness of faith, that he might be the Father of all that believe.*"

The Covenant of Works Was Visible to Confirm the Covenant of Grace Which Was Invisible

This reason cannot be applicable to *any of Abraham's posterity* besides himself. They were *not the Fathers of all that believe*. It was proper only to Abraham to be a *high Father*, or a *Father of all nations*. Therefore, (as I said before) God promising in Abraham that public righteousness, as a father of all Nations in the Covenant of Grace, adds to that Covenant an external covenant to be entailed in his line, and in his flesh, as a confirmation of the same.

Thirdly, A third reason is this, here is the Spirit of God *affirming the sealing use of Circumcision to Abraham only*, and not to any *one of his fleshly seed*, and as before upon a reason *special* to Abraham. Now where the Scripture has not a *Mouth to speak* we must not have an *Ear to hear*. The Scripture here affirms Circumcision *only to be a seal of the righteousness of faith to Abraham* and affords no such thing as to his seed.

Fourthly, A fourth reason lies in verse 13. The promise of Abraham to be the heir of the world, was *not to him nor his seed* through the Law, that is, *through the Covenant of Circumcision*, but *through* the righteousness of faith. For if they who are of the Law *be heirs*, then faith is made void and the promise of none effect. This is because the Law works wrath. Therefore, it is of faith, that it might be by grace to the end that the *promises* might be sure to all the seed. Not sure to that only who is of the Law, but to that also who is of *the faith of Abraham* who is the father of us all, as it is written, *I have made thee a father of many Nations, before him who believed, even God Who quickeneth the dead.*

So that there is *not in all the Scripture* a place which more clearly proves the Covenant of Circumcision entailed on the fleshly line of Abraham to be a Covenant of Works than this in Rom. 4. Paul's clearing and setting the *Covenant of Circumcision* and Faith in opposition holds forth that *Abraham and all his spiritual seed* had their Justification *in another covenant* and not in the *Covenant of Circumcision*. He clearly holds forth the *Covenant of Circumcision* to be works and not Grace. This does sufficiently prove that the

Covenant of Circumcision had no promise of Justification or eternal life in it.

An Appendix to the Second Argument to Prove Circumcision Was a Covenant of Works

But further, that the covenant entailed on the flesh must needs be understood to be a *Covenant of Works*, viz. that of Circumcision, appears in Phil. 3:2-4. Here the Apostle says, "*Beware of dogs, beware of evil Workers, beware of the Concision; for we are the Circumcision, that worship God in the Spirit, and rejoice in Jesus Christ, and put no confidence in the flesh.*" By flesh he means the covenant entailed upon the flesh, the *Covenant of Circumcision*. He says, "*If any man thinketh he hath whereof to trust in the flesh, I more, circumcised the eighth day, of the stock of Israel, of the Tribe of Benjamin, an Hebrew of the Hebrews, as touching the Law, a Pharisee, concerning zeal, persecuting the Church, touching the righteousness of the Law, blameless.*"

The Righteousness of The Old Covenant is No Better Than Dung

Paul holds the Old Covenant to be no more than dung or dross in comparison to the other Covenant or Promise of Christ, holding *righteousness* and *salvation* by Him, which he received by faith. Paul suffered the loss of all things for the sake of Jesus Christ. He did account all the whole privilege of Circumcision, and the Covenant of Works, to be but as dung that he might win Christ. If the promise of Christ, *salvation* and *justification* by Him, had been given in the Covenant of the Flesh and line of Abraham, then it had been very improper for Paul to account this as dung, and to cast contempt upon it as that which was wholly void of Christ. It would be very sinful for any man in such a case to cast such contempt upon the Covenant of Grace itself and the privileges thereof.

Galatians 3 Shows Two Covenants

But you see Paul does here clearly distinguish between two covenants, the *one of Faith* and the *other of Circumcision*. This will further appear in Gal. 3:3 "*Are ye so foolish, that having begun in the Spirit, are ye now made perfect in the flesh?*" He again distinguishes two Covenants, the one *spiritual*, the other a *fleshly covenant*. The Galatians, having at the first hearing of Him, began to embrace the Gospel or the Spirit or Spiritual word of the New Covenant. Now they would join the Covenant of Works in the *flesh* with the Gospel. It is evident that he means the Covenant of Circumcision, which they

would seek to be perfected by.

Galatians 4 Shows
Sarah and Hagar as the Two Covenants

In Galatians 4 Paul clearly distinguishes between *two Covenants* and *two seeds* under the *figure of Sarah and Hagar*. He holds forth the *Covenant of Circumcision* to be the *Covenant of Works* as that *bond-woman* (as it were) in chapter 5:1-3 and 6:12, 13. If you will seriously mind these Scriptures they do most evidently prove *that the Covenant of Circumcision made in the flesh or fleshly line of Abraham* is a *Covenant of Works*. It is that *Covenant* which the *Gospel or Covenant of Grace* is set in opposition unto. This *Covenant of Circumcision* is set in opposition to the *Covenant of Eternal Life*, as having all the *Works of the Law* included in it. So consider, the *New Covenant* speaks thus, "I will put my Law in your hearts, and in your minds will I write them." But *Circumcision is a covenant*, not in the heart but in the flesh only, as you have heard. This is the *second ground* why the *Covenant of Circumcision* cannot be a *Covenant of Eternal Life* but a *Covenant of Works* only.

Third Argument

To Prove Circumcision Is A Covenant of Works,
The Old Covenant Held Forth Temporal Blessings In The Land of Canaan

The third reason to prove *circumcision* to be a *Covenant of Works* and not of eternal life is,

Hebrews 8:6 Shows That Christ is the Mediator of The Better Covenant

Because there is no promise of eternal life in it but only of temporal blessings in the *Land of Canaan*. God, promising to be a God is *only in respect* to outward Protection and Provision in the *Land of Canaan* and other like privileges. This is noted by the Apostle in Heb. 8:6, "*But now hath he obtained a more excellent Ministry; by how much also he is a Mediator of a better covenant, which was established upon better promises.*"

Jeremiah 11:2-5

Herein he clearly does show that the *Covenant waxing old and vanishing away, was grounded upon worse promises*, which must needs be understood as temporal promises, Jer. 11:2-5.

"Hear ye the words of this Covenant, and speak unto the men of

Judah, and Inhabitants of Jerusalem, and say unto them, Thus saith the Lord God of Israel, Cursed be the man that obeyeth not the words of this Covenant, which I commanded your Fathers in the day that I brought them out of the land of Egypt, from the Iron Furnace, saying, Obey my voice, and do them, according to all which I command you. So shall ye be my people, and I will be your God, that I may perform the Oath that I have sworn unto your Father, to give them a Land flowing with milk and honey, as it is this day; then answered I and said, So be it, O Lord."

The Land of Canaan is Annexed to the Works of the Law

Here you have this Covenant in which God, being the God of His people, gives them Canaan as being in all one covenant and is *annexed to the works of the Law*,

Observe the words in the text, "*So shall ye be my people, and I will be your God, that I may perform the covenant which I have sworn to your Fathers to give them a Land flowing with Milk and Honey.*"

The Promises of Canaan

You shall see that the promises of Canaan and the blessings thereof, are annexed to the Law of works, Deut. 30:15:

"See, I have set before thee life and good, and death and evil, in that I command thee this day, to love the Lord thy God, to walk in his ways, and to keep his commandments and statutes, and his judgments, that thou mayst live and multiply, and the Lord thy God shall bless thee in the Land whither thou goest to possess it."

Deut. 7:12, 13

So in the last verse he presses the people to obey his voice that they might dwell in the Land that the Lord swear unto their Fathers, Abraham, Isaac, and Jacob, to give them. So in Deut. 7:12, 13:

"Wherefore it shall come to pass, that if you hearken to those judgments to keep and do them, that then the Lord shall keep unto thee the covenant and the mercy that he swear to thy Fathers; and he will love thee and bless thee, and multiply thee, he will also bless thee in the fruit of thy womb; and the fruit of the Land, thy Corn, and thy Wine, and thine Oil, the increase of thy Kine, and the flock

of thy Sheep in the Land which he swear unto thy Fathers to give thee."

The Covenant of Works

So that you see that in the Covenant of God, God gives Himself to be their God, *to the National people of the Jews* in relation to the blessing of Canaan, this blessing was still upon *obedience to the works of the Law*. This covenant in which God elected to Himself the body of Israel and by which He separated them to Himself *from all the Nations of the Earth*, is clearly a Covenant of Works. In this *Covenant* the people were bound to outward *observance, worship, and service to God*. Upon this Condition God would be their God and give them Canaan.

The Absolute Covenant Is In Christ

For there is a vast difference in God's making over Himself to be a God to a People in a *conditional* Covenant of Works *out of Christ*, and in an absolute covenant *established* of God in Christ. For in such a covenant *He was never the God of the whole family of Abraham, or Church of Israel*. The *elect obtained* that and the *rest were hardened*, as in Rom. 11:17.

Fourth Argument

To Prove Circumcision Is A Covenant Of Works, In the New Covenant Money Cannot Buy Privileges As it Did in the Old Covenant

The fourth ground is this, that a man might have *brought a Person into this Covenant and interested him thereby into all the Privileges of the same* by laying out a little money which, if this were a Covenant of Life wherein the *Spirit and Spiritual gifts* of the Lord had been given, a man might not say as Peter did say to Simon Magus, "*Thy money perish with thee.*"

But for that reason, most certain it is, this Covenant of Circumcision is no spiritual covenant. This will appear from the words of the Covenant in Gen. 17:12,13.

"And he that is eight days old, shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed."

"He that is born in thy house, and he that is bought with thy money, must needs be circumcised, and my covenant shall be in your flesh,

for an everlasting covenant."

Here observe that all bought with money must be circumcised. If an Israelite should buy a *black Moor*, or the *most savage Heathen in the World*, he was bound to see him circumcised. Being circumcised, he was now in *that covenant*. The truth is, circumcision was one of those carnal Ordinances that the Author to the Hebrews, in Heb. 9:9, does speak of as being appointed *till the time of Reformation*.

Now the person whom the Lord would have circumcised must be of the family of Abraham. That is *all the qualifications required*: For God does *not require a person* to be spiritually qualified, as he does *now under the Gospel*. The Lord gave, in general, a Law and Commandment unto Abraham that all his Family *must be circumcised*, and that he must see it performed.

The Minister of Circumcision

It is not in the institution enjoined that the person who does circumcise must be a *believer*. Neither is it enjoined that the person upon whom it is done, must have Discipleship or the work of grace, but this only, He must be one of the Family of Abraham, *either born in his house*, or *bought with his money*. So, the slave bought with money was as truly interested into the *Covenant of God* and the *right eating of the Passover* as one born in the house of the seed of Abraham.

Fifth Argument

**To Prove Circumcision Is A Covenant of Works,
*Men outside of the Covenant Might Be Saved While Men
in the Covenant Might Be Damned***

A fifth ground is this, that men (*out of this Covenant*) might be saved, and such as were really interested in it, might be damned.

Lot and his Fleshly Line were not in this Covenant

For example, Lot dwelling in the City of Sodom and all the godly that day in the whole world, excepting Abraham and his house or family, *were no way interested in the Covenant or Circumcision*, yet were *saved*. Israel, who for the multitude of them, were as the *Sand on the Seashore* and interested in this Covenant, yet only a *Remnant of them were saved*, Isa. 10:23. Lot is commended to be a *just and righteous man*. Yet, *this covenant* was never made to him nor *his seed and posterity*, the Ammonites and Moabites. They

were as *truly the seed and children of a believer as the seed of Abraham were.*

Job and His Four Friends and Other Godly Persons Who Lived Then

So you find Job in the *Land of Uz*, in the Book of Job, and his *four friends*. Besides those of Job's friends, *one of his friends does intimate several other ancient and godly persons in those times*, as Job. 8:8, 10; Job 15:10. Here he says, "*Ask the Ancients and they will tell thee.*" We have those with us much more elder than thy Father, who do argue. These were very ancient and godly men fit to be inquired of about those heavenly mysteries. They were much older than *Job's father* in that East Country. It is plain that neither they, nor any of their children or families, had *right to Circumcision* and the blessing of Canaan. But most sure it is, they had an interest in the Covenant of Life. This plainly *shows that Circumcision* was but an earthly, typical covenant such as good and godly men might not have an interest in and such as wicked men had an interest in.

King David's Wicked and Ungodly Sons and Many Others Were in this Covenant

Do we not find that *all David's sons* were in this covenant? But how many except Solomon had any right to the Covenant of Life? Yea, Abraham himself had eight Sons. Each of them had a Generation. God did not make the Covenant of Circumcision with them, but only Isaac. The rest were as truly the Sons of believing Abraham as was Isaac. *Ishmael*, and the *six Sons* Abraham had by *Keturah*, with their generation, were *all* the children of the same believing Abraham just as Isaac was. Yet, this covenant ran not upon *either of their posterity*. But in Isaac, the text says, shall thy seed be called. Though we may not be so uncharitable but to think that many of the seed of those who went into the East Country might be the elect of God and in a Covenant of Grace, yet to be sure, *they had not an Interest in this Covenant of Circumcision, and the Inheritance of Canaan.*

God's Old Covenant Remnant

Isaiah tells us in Isaiah 1:9, that if God had not left Himself a very small Remnant, Israel would had been as *Sodom and Gomorra*.

So there was in the whole Nation of Israel (who were in the Covenant of Circumcision) but a very small *Remnant* selected out from the rest into the Covenant of Life, Rom. 9. The Apostle so makes use of the words, and in

Rom. 11:5, 7 the Apostle says, "*the election in and amongst Israel have obtained it, and the rest were hardened or blinded.*" The rest, some may say, "what rest," the rest of Israel in the Covenant of Circumcision. But, it is plain that all Israel were elected, one as much as another in the *Covenant of Circumcision, by which they were separated to God from all other nations, as I have said.*

The Gospel Covenant Confirmed and Tendered to Natural Israel By the Holy Prophets

But it is plain that there was a Gospel Testament confirmed of God in Christ held out and tendered to the Jews by the Holy Prophets and Pen-men of God. The election obtained that and the rest *were hardened.* They remained still in the literal and old *Covenant of Circumcision* which they had right to only by *natural generation.*

Isaiah 8:28 Shows of Christ and His People

But none had a right to the Gospel Covenant but by the regeneration and new birth. Therefore God says in Isa. 8:28, "*I and the children that thou hast given me, are as signs and wonders in Israel,*" implying clearly that a little handful of Israel were given to Christ in the Covenant of Grace out from amongst the body of Israel. The rest of the *multitude of Israel* remained *without being given to Christ, making signs and wonders at such as were given to Him,* by being admitted into a Covenant of Eternal Life through *faith.* This shows that the whole body of Israel were not admitted into, but some a few only. So that you see Souls may be in this Covenant of Circumcision and be damned. Souls may be out of it, and saved. Therefore, this cannot be a Covenant of Eternal Life, but only a *Typical Covenant of Works.*

Sixth Argument

To Prove Circumcision a Covenant of Works Is, This Covenant Might Be Broken And The Male Cast Off

The sixth ground to prove that the *Covenant of Circumcision* was but a Covenant of Works, an outward Typical Covenant, is:

That this Covenant of Circumcision *might be broken,* as the Lord says in Gen. 17:14. The *uncircumcised* man-child, whose flesh of his foreskin is not circumcised, shall be cut off from My people, because he hath broken My covenant.

Here observe, though he were *born of the Family and of the seed of Abraham* and so had an *interest in the Covenant*, yet he might forfeit his right, and break this covenant so as *to be cast off from God's people*.

**The New Covenant Cannot Be Broken Because
It is Not Conditional Which the Old Covenant Was**

This is that Old Covenant of Jeremiah 31:31, "*I will make a New Covenant with the house of Israel, not like that Covenant which I made with their Fathers, which they broke, and my soul had no pleasure in them.*" For, as I have shown before, it is impossible that the New Covenant *can be broken because it is an absolute covenant made on no condition to be fulfilled by the creature. But the Lord works "both to will and to do of His good pleasure" in this covenant.* Therefore, "*it is not in him that willeth, nor in him that runneth, but in God Who shows mercy.*" The Lord says, speaking of the New Covenant, in Jer. 33:15:

"In those days and at that time, I will cause the branch of righteousness to grow up unto David, he shall execute judgment and righteousness in the Land; in those days shall Judah be saved, and Jerusalem shall dwell safely, and this is the name wherewith he shall be called, the Lord our righteousness; for thus saith the Lord, David shall never want a man to sit upon the Throne of the house of Israel."

"Neither shall the Priest the Levite, want a man before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually. And the word of the Lord came to Jeremiah, saying, Thus saith the Lord, If you can break my covenant of the day, and my covenant of the night, that there should not be day and night in their seasons, then may also my covenant be broken with David my Servant, that he should not have a Son to reign upon his Throne." Where you see the spiritual covenant cannot be broken, as Psalm 89:34. "*My Covenant will I not break, nor alter the thing that is gone out of my mouth.*"

A Covenant of Works is Conditional

It must needs be a Covenant of Works, that is, *conditional*. He made *such a covenant* with the Priest mentioned in I Sam. 2:30 where the Lord saith to this purpose:

"Wherefore the God of Israel said, I said indeed that thy house and the house of thy Fathers, should walk before me for ever. But now saith the Lord, be it far from me, for them that honor me, I will honor, and they that despise me, shall be lightly esteemed."

You must still mind those conditional promises the Lord makes. Here the creature who is not walking in the performance of the condition on his part, God is set free or at liberty whether He will perform such conditional promises yea, or no.

The Glories of the Absolute Covenant Confirmed by God in Christ

But it is not so in the absolute promises *confirmed* of God in Christ, Gal. 3:17. Those promises are all Yea and Amen as you see in 2 Cor. 1:20. But the Covenant of Circumcision is only a Covenant of Works wherein a poor creature *truly interested in that covenant*, might break it and forfeit his interest and be cast out and rejected out of that covenant *from amongst his people*. This is clearly confirmed in Isaiah 50:1.

"Thus saith the Lord? where is the Bill of your Mother's Divorcement, which I have put away? or to which of my Creditors, have I sold you? behold, for your iniquities have you sold your selves, and for your transgressions is your Mother put away."

No Bill Of Divorce in The New Covenant

Now (beloved) a divorce argues a *breach* and *forfeiting* of the covenant which the body of all Israel was in. We know that the National Covenant was of Circumcision. They that know in the least measure the nature of the Covenant of Grace, *cannot* but know it to be such a covenant out of which a soul *cannot be divorced from the Lord*.

Objection:

There are many who are *visibly* in a *Covenant of Grace* now, under the Gospel, and yet may be cast out from God's people. But some may say, it follows not but that it is a Covenant of Grace, and so then, they might be visibly in a Covenant of Grace and yet be rejected.

Answer

In the New Covenant We have No Infallible Rule of Judgment as to Who is In that Covenant

Persons may now profess to be in Christ and so in a Covenant of Grace, *by an outward profession*, but this being *barely a profession*, and *not in truth* in them who profess the same; *they profess they were in that*, which in truth they never were. For, *under the Gospel*, we have no infallible rule to know who *is in the Covenant of Grace* and *who is not*, because we have only the confession of themselves, who may deceive themselves and us.

The Infallible Rule of Judgment Under the Old Covenant

But we have an infallible Rule to judge that Abraham, Isaac and Jacob, and the seed *forward in their Loins* or their *generations*, were in this Covenant of Circumcision. Therefore, it is a great mistake for any to evade what has been said upon such a groundless objection.

Saints Now Have a Rule to Disown the Ungodly

Now consider, it is that great and faithful God Who said and professes that Abraham and his seed and family after him *from Jacob forward*, were in this Covenant with him. But now, it is only poor unfaithful Man, hypocritical, dissembling, proud man, who say they are in the Covenant of Life. When it *proves not so*, or *when it visibly proves the contrary* the Saints have a Rule to *disown* such. This is a most certain truth, God did never put a soul away and make a divorce between Himself and any one Soul in a *Covenant of Life*. It is as certain that the whole Church of Israel *were in reality and truth in the Covenant of Circumcision*, Gen. 17:10, 11. Here *Abraham*, and *those born in his house*, are to be circumcised. So Psalm 105:9-11, which covenant he made with Abraham and *his oath with Isaac* and *confirmed* the same to *Jacob by a Law*, and to *Israel* for an *everlasting covenant* saying, "*Unto thee have I given the Land of Canaan, the Lot of your inheritance.*"

No Hypocrites are in the Covenant of Grace

Now it would plentifully appear, (*if further proof needed*) that God, His own Self, testifies to His making and entering into *covenant* with Abraham, Isaac and Jacob and their seed forward. Therefore, let no man please himself with such a poor, groundless objection, that the family of Israel were only *visibly* or in the *judgment of Charity*, in the Covenant of Circumcision as *Hypocrites are now in the Covenant of Grace*.

All Natural Israelites Were Never Visibly in the Covenant of Grace

For there is nothing more clear than this, Israel were in truth and reality in the Covenant of Circumcision expressed by the *Mouth of God* Himself, and nothing more certain that *Israel were never* (all of them) *so much visibly in the Covenant of Grace*.

Natural Israel Fulfilled the Fruits of the Flesh

If it were necessary I could multiply places of Scripture, to prove the *most part* of Israel were visibly *unbelievers* living in those manifest fruits of the flesh as Drunkenness, Swearing, Lying, Whoring, Stealing, Covetousness, and palpable Ignorance. They were without *faith* and *knowledge*. All these notorious sins were constantly in the greatest part of the Church of Israel. They neighed (as fed horses) after their *neighbors' wives* and *were given to oppression* and *horrid idolatry*. All these sins being such *manifest fruits of the flesh*, that such as live in them, the Apostle says, cannot enter into the Kingdom of Christ and of God. They are *visibly the children of the Devil*. Therefore, to say the whole body of Israel were visibly godly, and so visibly in the Covenant of Grace, is a most *gross mistake*. They were really in the *outward* National Covenant of Circumcision, but not the *generality* so much as *visibly in the Gospel Covenant of Life*.

The Mass of Ignorance and Blindness Mix and Confound The Two Covenants God Made to Abraham

It cannot be denied but that those Jews in John 8:30, and so forward, were Abraham's children and interested in the Covenant of Works. Yet, Christ is far from concluding their right to the *covenant of Sonship* and the *heavenly adoption*. But rather, in that respect Christ concluded that *they are of their father the Devil, whose works they did*. They also were Liars and enemies to Christ, as the Devil was from the beginning. Therefore, he excludes them from being the children of God. So that the main mass of blindness and darkness lying upon men's minds is this, *they mix and confound the two covenants made to Abraham, the one is a spiritual, heavenly covenant* made to him as a *Father of the faithful*. This Covenant is to those only who walk in the steps of faithful Abraham. The temporal Covenant of Circumcision was to the *seed according to the flesh* from Jacob forward, and those joining themselves to that family.

So then, in a word, the Covenant of Circumcision must needs be a *Covenant*

of Works, and not of eternal life, because it *might be broken*, which the Covenant of Eternal Life *cannot be*.

Seventh Argument

To Prove Circumcision Is A Covenant of Works, If we Make it a Covenant of Eternal Life We Overthrow Many Fundamental Points of Religion

The seventh ground to prove the Covenant of Circumcision is not a Covenant of Grace is,

That if we maintain the Covenant of Circumcision to be a Covenant of Grace to eternal life, therein we overthrow many *fundamental points of Religion*. *This is a strong ground to prove that it is not of Grace* but an outward typical covenant. For it is impossible that such an understanding of Scripture which crosses plain *fundamental points of religion* can be true.

Examples

To give you some examples, first you must needs confess that the Covenant of Circumcision was made to Abraham and *his seed after him, in their generations* Gen. 17:7, from Isaac and Jacob forward. So that being born in the house or Family of Israel, or *being bought with the money of one of the Israelites*, interested a person in that *covenant* because he came forth out of that line and was born heir to that Covenant and the privileges of the same.

To Say That The Covenant of Grace is Entailed On The Flesh, Overthrows The Main Fundamental Points Of Our Religion

The *chief and precious* privileges of the Covenant of Grace are *adoption of Sonship, Justification* and the *inward work of sanctification*. All these privileges the natural generation must needs be born heirs to if they were born heirs of a Covenant of Grace. This must be asserted by those who defend *children's baptism*.

Total Depravity and Total Inability Is A Fundamental Point of Religion

I. This fundamental point of Religion, that *all mankind are by nature the children of wrath*, Eph. 2:2, and that *all, both Jews and Gentiles, are charged under sin*, Rom. 3:9 must needs be denied. "*There is none righteous, no not one*," be it known to you that this is a fundamental doctrine of truth generally acknowledged by all the godly, "*that we are dead in sins and trespasses, wherein in times past, we walked according to the course of this world,*

according to the Prince of the power of the air, the spirit that now worketh in the children of disobedience; among whom also we had our conversation in times past, in the lust of the flesh, and of the mind, and were children of wrath by nature as well as others."

Paul's Testimony As To Total Depravity and Natural Inability

The Apostle Paul affirms this to be *equally* the *state of himself*, who was born in the Church of Israel, as well as the *Gentiles*. David does affirm this of all in general, Psalm 14:2,3, which the Apostle Paul urges in Rom. 3:9 forwards, speaking of himself and the rest of the National Churches of the Jews,

"What are we (he says) better than they? meaning than the Gentiles No, in no wise, for we have before proved that both Jews and Gentiles are all under sin, as it is written, there is none righteous, no not one; there is none that understandeth, there is none that seeketh after God, they are all gone out of the way, they are together become abominable, there is none that doeth good, no not one."

David's Testimony in Psalms 51

In Psalm 51 David says, *"I was conceived in sin, and brought forth in iniquity;"* who was a *child of the Church of God*, as it is usually termed.

Evils of Affirming Those Who Are In Abraham's Natural Covenant Are Also In the Covenant of Grace

But beloved, this doctrine is *clear* in *Scripture* and *clearly experienced* by every Godly Christian. This truth must needs be *overthrown* if the *whole body of Israel* were:

- 1. born adopted Sons and heirs of a Covenant of Eternal Life,*
- 2. born heirs of Justification,*
- 3. then, they were never heirs of wrath,*
- 4. nor in a state of damnation,*
- 5. nor never proved nor charged under sin,*
- 6. nor never all unrighteous,*

because *both heirs of a Covenant of Grace, and of righteousness, nor never born dead in sins and trespasses*. That is inconsistent with being in a Covenant of Grace and Life.

This opinion of *holding the Covenant of Grace* to be entailed in the *flesh* opposes itself directly against this aforementioned foundation of Religion and must needs be a *gross error* so considered.

This View Would Also Deny Stability in the Covenant of Grace

II. The second fundamental point of Religion that this error opposes itself against is, *stability in a Covenant of Eternal Life*. It cannot be imagined that I should much insist upon proving this Doctrine of *stability in grace* to be a fundamental truth. I shall take that for granted from the nature of the New Covenant as seen in several Scriptures before recited, as in Psalm 125.

"They that trust in the Lord shall be as Mount Zion, which cannot be removed, but as the Mountains are round about Jerusalem, so shall the Lord be about them, from this time forth, and for ever."

And in Psalm 89:33,

"If thy children sin, I will afflict them, with the rods of men, but my loving kindness will I not utterly take from them, nor suffer my faithfulness to fail; My covenant will I not break, nor alter the thing that is gone out of my mouth."

But, taking this for granted to be a truth that all born in the Church of the Jews, were *born heirs of this stable Covenant*, and so were really and in truth in the Covenant of Grace, then most of the Church of Israel who were in a Covenant of Grace, were *damned and not saved*, as Isaiah 10:22, 23. Though Israel were as the sand of the Sea, yet a Remnant of them were saved only. So Isaiah with Rom. 9:27, 28, 31. "*But Israel which followed after the Law of righteousness, hath not obtained to the Law of righteousness.*" Paul says, Rom. 11:5, "*There was a Remnant according to the election of grace,*" and in verse 7 how "*they obtained it, but the rest were hardened,*" all but the remnant, were blinded, and hardened.

Therefore, if such multitudes as the sand of the Sea, *were all really* in a Covenant of Grace, most of them must be understood to fall out of the covenant and so to fall out of the Covenant of Life.

Souls Cannot Be Truly In The Covenant of Life and Grace and Fall Out of It

This is another fundamental truth that this opinion is fully against, that *souls may be truly in a Covenant of Eternal Life and yet perish and be damned*.

**The Third Foundational Point this Overthrows is,
the Necessity of Conversion or Regeneration**

III. The third foundation this error overthrows is, the necessity of Conversion or Regeneration. This doctrine is eminently confirmed by Christ in the Gospel as a *fundamental truth* in John 3:4, 5 where Christ, speaking to Nicodemus, tells him, "*that except a man be born again of water and of the Spirit, he cannot enter into the Kingdom of God.*" Likewise in John 8:24, "*Except ye believe that I am he, ye shall die in your sins.*" In John 3, the two last verses, "*He that believeth not, the wrath of God abideth on Him, and he shall not see life.*"

**If The Carnal Seed Were In the Covenant of Grace and Life, then
Why Did Christ Command Them to Believe to Receive Eternal Life**

The before-mentioned errors hold to a Covenant of Life *running in the flesh upon the carnal seed*, opposes itself against this. For might the carnal seed of Israel say to Christ, why do you preach such a doctrine to us, "*That except you be born again, you cannot enter into the Kingdom of Heaven?*" They could well say, "we affirm the contrary seeing by the first birth we have an *interest* in the Covenant of Grace and *eternal life already without believing and being born again*, and so are entered into the *Kingdom of God*, and the *privileges thereof.*" Whereas you say "except you believe that I am He," you *shall die in your sins?* Why does Christ pronounce death *without believing*, seeing *we are acquainted with another way to enter into life*, than the way of believing, which is to be begotten of one of the church members *or of a believer?*

We find the Holy Ghost says in 1 John 5, "*He that hath Christ hath life, he that hath not Christ hath not life.*" "No," says this error, "there were thousands who were interested in life, *without having Christ, by carnal generation.*" The Apostle says, "*There is no other name under heaven by which we can be saved but by the name of Jesus.*"

**This Opens Another Door Of Entrance
Into the Covenant of Grace and Life**

Yea, this error says, "*There is another name* by which we may come into a Covenant of Eternal Life and *so to be saved.*" So that here lies the case where Christ, in the Gospel, powerfully affirms no other way to life but by believing, regeneration, and coming to Jesus Christ. This opinion destroys *all*

these testimonies. It opens another door of entrance into the Covenant of Life, that by fleshly generation, though Christ says to Nicodemus in John 3, "That which is born of the flesh, is flesh, and that which is born of the Spirit, is Spirit;" as if souls were infatuated, and had no ears to hear His plain word.

**If this Contrary Opinion Be True then There is
No Need to Seek the Conversion of Anyone**

They who are of this opinion do defend the contrary. *To what purpose should any man seek the conversion of any Believer's children, whether formerly of the nation of the Jews, or now the nations of the believing Gentiles; seeing they are born heirs of a Covenant of Eternal Life, and so are in as good a state without conversion and believing and being born again as any other soul is by believing, and by the new birth?*

**This Contrary Doctrine Justifies the Jews and Their
Arguments Against John the Baptist and Jesus Christ**

This doctrine tends to justify the *rebellious Jews* against John the Baptist and Christ. The Sadducees and Pharisees came to *John's Baptism*, Matthew 3. John says, "*O ye Generation of vipers, who hath forewarned you to fly from the wrath to come? bring forth fruits meet for repentance, and think not to say within yourselves, we have Abraham to our Father.*" John would have *this people to be converted to entitle them to this Covenant of Grace and to baptism which is an Ordinance of the same covenant.* They are not to think so *erroneously* because they are children of Abraham *according to the flesh, that should entitle them to the same.* Therefore, he says "*think not within yourselves, we have Abraham to our Father,*" and *we are his children according to the flesh.* Therefore, *we need not a work of conversion or true Repentance to entitle us to the privileges of the Covenant, as was baptism.* Also in John 8:31, Christ says unto some Jews, "*If you abide in my words, then are you my Disciples indeed, and you shall know the truth, and the truth shall make you free, and then you shall be free indeed.*" They answered him, "*We be Abraham's children, and never were in bondage to any, How sayest thou then, We shall be made free?*"

Here you may observe that these wicked, obstinate Jews were of the same opinion that they were in a state of happiness and good enough by generation, by being *Abraham's seed according to the flesh.* Jesus answers, "*Who so committeth sin, is the servant of sin, and the Servant abideth not in the house*

for ever." We find Christ tells these *Sons of Abraham*, that they were so far from being *the adopted sons of God*, in a *Covenant of Life*, that they were of their *Father the Devil*. These same persons Christ speaks to in verse 24 and tells them, "*Except they believed Christ was He, they should die in their sins.*"

Christ Did Not Believe the Covenant of Circumcision Was A Covenant of Life

Christ was far from this opinion. He did not think that the *Covenant of Circumcision* was a *Covenant of Life*. He does thoroughly reprehend them for this *groundless confidence*. This error was the main obstacle that hindered the Jews from faith and repentance. They thought the Old Covenant entitled them to happiness only by being *of the stock of Abraham* and *born heirs* of the *Covenant of Circumcision*. This very rotten opinion was one of the Devil's sleights to lull them asleep in a carnal and unconverted condition. They thought they needed not the New Birth; which thought of theirs would have been true enough provided all the children of Abraham had, by generation, interest in the Covenant of Life which other men could have no interest in without regeneration. But Christ, you see, presses a *necessity of conversion* to these children of Abraham who at the present, were as fully interested in the Covenant of Circumcision as Abraham himself. Even to Nicodemus, who was a Ruler of the Jews, Christ presses a necessity upon him, and also labors by a parable in Luke 16 to convince those sottish Jews that one might be the seed of Abraham according to the flesh and yet be *irrecoverably damned*. Therefore, he brings in the rich man in Hell, speaking thus, "*Father Abraham, I pray thee, send Lazarus to dip the tip of his finger in water to cool my tongue.*" Abraham is brought in owning him to be his Son, speaking thus, "*My Son remember, that thou in thy lifetime, receivest good things.*"

Luke 16

Here you may observe that the man in Hell, *irrecoverably damned*, owns *Abraham to be his Father*, and *Abraham also does acknowledge him to be his Son*. Here you clearly see that a man may be a Son of Abraham and yet damned, "thou hadst thy good things in this life, but Lazarus his evil things." Ezekiel 18:9, 10 shows where a just man is presupposed *to beget a son who is a robber, and a shedder of blood*, and who goes out in *all manner of wickedness*, and that in Israel.

Wherein observe, Abraham owns no other privilege belonged to the rich man by virtue of *being the Son of Abraham*, but what was *in this life*, or *in this world*. Hell was his best portion in the world to come. But, if he had been born heir to the *Covenant of Life*, how then *could Abraham's affirmation have been true?*

Beloved, let all ingenuous Spirits who are not willing to walk blind-fold consider how contrary to the whole tenor of the Gospel this opinion is and how it is destructive to these fundamental principles of the Gospel, *the necessity of Christ*, and *of Regeneration*, and *destroys all sense of the necessity of conversion*, and *helps to harden men to destruction* as it did the blind Jews, who (*as it appears*) were *fully blinded in the receipt of that opinion*, that *being Abraham's seed, according to the flesh*, interested them in happiness and eternal life.

This Concept Destroys the Doctrine of the New Covenant and Its Many Visible Points

IV. Fourthly, this opinion destroys the *doctrine of the New Covenant*, and the *nature of it*, and the manner of how God makes it with the soul. For, to make a New Covenant with the soul, is *to write the Law of God in a man's heart and in his mind*, and to *infuse saving knowledge and faith*. By this God unites the soul to himself, and so pardons all his sins. Without any condition considered in the creature, God binds over Himself to be their *God freely in Christ*, and binds over Himself to own them to be His people. Only in this way, and in no otherwise, is God said to make His New Covenant with a poor soul. Whereas, this dream would seem to bear you in hand, that a whole nation may be in a New Covenant and have it made with them, and yet have none of *this work wrought in their hearts*.

This Concept Destroys the Doctrine of Justification by Faith in Christ

V. Fifthly, this opinion destroys the *doctrine of justification by faith in Christ*. Seeing that it does hold out another *way than by faith* to come to justification, which is by the carnal birth of believing parents. For, if a soul is admitted into a Covenant of Life, I hope you are not ignorant that justification is a *great privilege* in the *New Covenant*, and really the *portion of all that are in that covenant*.

This Concept Destroys the Doctrine and Foundation of A Gospel Church

VI. Sixthly, this opinion destroys the Doctrine and foundation of *all Gospel*

Churches where it is held, which will appear by two things:

It Destroys the MATTER of the Gospel Church

First, it *destroys the matter of the Church*, you know that this is a *fundamental truth*, that the matter of the Church ought (now under the Gospel) to be *Saints by calling*, 1 Cor. 1:2; *Spiritual worshippers*, John 4:23; *Lively stones*, 1 Pet. 2:5; *Such as are redeemed from their vain conversation*, 1 Pet. 1:13; *Such as are brought out of darkness into His marvelous light*, 1 Pet. 2:9.

This Concept Brings into the Gospel Church the Nation of Natural Seed

Now this error *destroys the truth*, or *opposes itself against the truth of God* lying in all these Scriptures. It brings in the nation of believers, *all born of their body*, their seed's seed in their generation. For the Covenant of Circumcision was not only to the next generation immediately flowing from Abraham, "*But to thy seed after thee in their generations.*" We see in that generation during Christ's time, they were as well called *Abraham's seed*, as Isaac himself was, and they did call **Abraham** their *father*.

This Concept Produces a National Church

Therefore, if the Covenant of Circumcision shall be a man's pattern, we must necessarily have a Church that is *national*, consisting of *succeeding generations for many hundred years*, coming out of believing persons' loins, and so set up the *partition-wall again* between the *natural branches* and those who are wild by nature.

How This Destroys the Gospel Church

So that this *tenet* does of necessity destroy *the true matter of a Church*, because it *unavoidably admits into the Church all the unconverted and unregenerate children, born of the bodies of such persons, that either are or have been accounted believers*.

Causes a Neglect of Gospel Baptism

As it destroys the *matter of a Church in admitting such that are not made Disciples*, so it occasions such as do believe, remaining in that opinion, to live in that *sin of neglect of the Lord's Baptism*, contenting themselves with that *counterfeit of Baptism* which they had in their infancy.

This Evil Opinion Causes the Constitution of a Church To Be By Both Good and Bad Persons

This evil opinion occasions the *constitution of a Church or Congregation* of good and bad promiscuously, and all these unbaptized both the good and the bad. What light in the Gospel have you to justify such an Assembly, *to be the true Church of Christ* that does consist of some Religious people in the judgment of charity and a *world of carnal children* admitted and received in among them and all, *both the carnal and the religious, never baptized with the Lord's baptism?*

This Type of an Assembly Cannot be a True, Orderly Church of Christ

I do deny such an Assembly can be owned as an *orderly Church of Christ*. Thus you see, what a great error this is, that opposes itself against so many fundamental points of the Gospel.

Objection

But may some say, though we receive in children by baptism into our Church, *we do not admit them unto the Supper*.

Answer

The Question is, when will you admit them? See what an untrodden path you are run into? Do you own your children to be in a *Covenant of Grace* and *eternal life*, and *enrighted into the privileges of the same*? Is *Baptism the privilege of the New Covenant*, and *not the Supper also*? If it be, *how dare you keep them from their right and privilege*, I pray you? *How long did the Apostles baptize their members, before they admitted them to the Supper?*

The Gospel Order

If you look in Acts 2:41, 42 you shall find as many as gladly received the word of God, *were baptized*, and *presently they continued in the Apostles' doctrine, fellowship, breaking of bread, and prayer*, *as soon as they were baptized*.

This Also is a Groundless Practice

Therefore, you have no ground at all, *upon any pretense*, to suspend from the *Supper* such members whom you own as privileged in all the other Ordinances of God, which you have received into your Church, by your *supposed baptism*.

Thus you may see what horrible *Consequences* flow naturally from maintain-

ing a *Covenant of Eternal Life in the flesh*.

**This Concepts Holds That Persons May Have Eternal
Life Without Union With Christ By Faith**

VII. Seventhly, this opinion defends another *gross error*, that *persons may have right to a Covenant of Life, without union or in-being in Christ by faith*. It is a sad thing that souls who profess *knowledge in the Gospel*, and to be *preachers of the same*, should be so blinded so as to *mislead people in so weighty a point as this is*, and that should endeavor to leaven thousands of poor people with such a sad error that opposes itself against the very substance of the Gospel, *in holding all the whole Nation of Israel to be in a Covenant of Eternal Life, with the carnal children of believing parents among the Gentiles, though the greatest part of them have no union by faith in Christ*.

CHAPTER TEN

The Third General Head

The Covenant of Life and Grace Made only with Believers

Thirdly, I come to the third thing, which is to prove that *the Covenant of Eternal Life* never was nor ever shall be made *with any but such as believe, or such as are in Christ*.

For as soon as the seed of the woman was promised, Christ Jesus, He was the whole of the New Covenant. All promises are Yea and Amen. They are spiritual and heavenly blessings given *in Him*. This being one main point made known to the sons of men, that He must come out of the woman. You must understand that the Lord did presently make an *outward covenant*, which was *typical entailed upon the flesh out of which the Messiah should come*.

Somewhat Offered To Prove That God, Upon The Fall, Made An Outward Covenant Entailed Upon The Flesh

This is not held forth so clearly till the time of Abraham, nor then so clearly as it was afterwards by the hands of Moses. But it is clear to me that in substance, the same covenant of *ceremonial obedience which was given to Moses when the people came out of Egypt*, the same was given to Adam's generation. It was given *upon the promise of Christ*. It was to go on *in the fleshly line* out of which Christ was to come. This was to continue till Christ did come in the flesh. Then it *ceased*. The reasons I so judge are:

Cain and Able and their Sacrifices

I find Cain and Abel, at the end of the year of days, bringing their sacrifices. Able brought the *firstlings of the flock* and the fat thereof. Thus did God command the fair things to Israel by Moses, Exo. 34:19 and 13:12, 13. You see Cain brought the *first fruits of the ground*. We find this delivered by Moses as part of the covenant to the Jews in Deut. 18:4 and 26:2. Here the Lord says, "*Thou shalt bring of all the first fruits of the Earth, which thou shalt bring of thy Land, that the Lord thy God gives thee,*" Micah 7:1; Lev. 2:12, 14; Pro. 3:19.

The Ground of This Worship Is Faith

Though you do not see here from what rule Cain and Abel did this, yet we must take for granted they had it from God. If not, *how else could Abel have*

performed his worship acceptably if he had not a ground to do it by faith? It is certain he did it in faith. Therefore, he had a rule for the same, Heb. 11:4. During that time there was a distinction of clean and unclean Beasts going into the Ark.

God's Law Made One Clean and Not Another and Forbids the Eating of Blood

Now what cleanness or uncleanness is here meant is by virtue of a Law? Certainly that Law which God gave to forbid such beasts and creatures made one clean and another not. Moses delivered this Law in Leviticus 11. Peter spoke of it in Acts 10, "*Call not thou unclean, what God hath made clean.*" Likewise, the eating of blood is forbidden in Gen. 9:4, or *flesh with the life thereof*. The same Moses gave Leviticus 17:10. Here blood is forbidden upon the same ground and reason.

The Old World Law of Separation in Marriage

We find Gen. 6:5 that God hints at a *sin of the old world* for which he brought the flood. It was, *that the Sons of God married the daughters of men*, seeing they were fair. This must needs be understood so as there was a Law prohibiting Seth's posterity to marry with Cain's. This Law was also given by Moses in Deut. 7:2, 3.

Pre-Israelite Laws

We understand that these Laws were from God to Adam and his sons. So in substance, the same was given to Abraham with some additions. Moses *committed* the same *to writing with further additions*. But this is the result I would come to, God, having promised the seed of the woman to come out of that flesh, *did institute an external Covenant of Worship that He would carry all along upon the flesh or line*, out of which the Messiah should come. I understand the first promise of Christ to Adam and Eve was that in this flesh, the Word would be *incarnate*.

The Ceremonial Covenant of Worship

Then God made this Ceremonial Covenant of Worship *with Adam's family*. Therefore, both his Sons were *trained up as Worshipers*. This must needs be because Cain *was never in a Covenant of Grace*, nor do we have any ground to judge that *he had ever any appearance of true grace in him*.

A World as Well as A Church

God, having no intent *to bring his promised seed out of Cain or Abel*, also resolved there should be a world as well as a Church. He suffered Cain to murder Abel. Upon this he rejects Cain with all his posterity, as a *Fugitive* and a *Vagabond*.

Cain and His Flesh Rejected

From what did God reject him, but from this Church Covenant of Ceremonial obedience and worship? When Seth was born, God (as it appears to me) did renew a fresh Election upon him and his seed according to the flesh. The whole Race of Seth were God's Church. God teaching hereby, that the Messiah must come out of that Family according to the flesh, and not out of Cain's family or his posterity, nor any other.

The Old World Destroyed by the Flood and the New Line

When God destroyed the world by the Flood, then there was only *Noah's Family*. It consisted of *eight persons*. They were all in this *Church Covenant of Worship for a time* till God pitched a fresh election upon Shem by the mouth of *Noah his Father*, Gen. 9:26. Here Ham and Japheth, *with their posterity's*, are passed by though as truly the seed of believing Noah as Shem. This Ceremonial Covenant of Works goes on upon Shem till the time of Abraham. Then, the world growing more numerous, God would have His Church in a more narrow compass, and so He more especially takes unto Him that particular family out of which Christ should come, *which was Abraham's*.

The Election of Abraham and His Line

The main ground upon which God *elects Abraham's family into the outward Covenant with Himself* and not Lot's, nor any of the rest of the Godly families then living in the world, was not *because Abraham was any more of a believer, then the others or his family the family of a believer*. For if so, then Lot and his family, and all the godly men's families then in the world, had been necessarily taken into the Covenant of Circumcision, because they and their families had been believers as well as Abraham's. For this is a sure Rule, *if God give a promise or a command to any person considered in such a capacity as a Believer, then whosoever is a Believer, that command and promise belongs unto them*. I might, by manifold instances, clear this as when God says to Joshua, *I will not leave thee nor forsake thee. This was not made*

to him under any other considerations, but as a Believer.

Why the Covenant of Circumcision Was Made to Abraham And His Seed And Not To Others

The Apostle is bold to say, *this promise is made to the whole Church of the Hebrews*, Heb. 13:5. They being all believers as Joshua was. But this Covenant of Circumcision, now so termed, was made with Abraham, his seed and family *and not upon this ground, because he was a believer, but because that Christ must come out of his flesh and line*. Therefore, to confirm and ratify this to Abraham, that Christ should so come, and to point out to all the world where they must look for and expect the Christ, God does as much say, *in Abraham's loins you must expect Him* and nowhere else. For as Christ said to the woman of Samaria, *"The Jews know what they must worship, for salvation is of the Jews"*. Therefore, to be sure, the Covenant of Worship runs in that line.

The Eight Sons of Abraham

But now Abraham had eight Sons; the one by Sarah, Gen. 21:2, the other by Hagar, Gen. 16 and six sons by his wife Keturah, Gen. 25:1, 26, to which he gave gifts, and sent away to the East Country from his son Isaac. This Covenant of Works did *belong only to Isaac and his seed*. For when God had in Gen. 11:17, 7 promised that He would be the God of Abraham, and his seed in their generations, and give them *Canaan*, in the *conclusion of this covenant* He begins to speak to Abraham *of a Son* he should have by Sarah, and that she should be the *Mother of Nations*, as in Heb. 11. Abraham being affected with his son Ishmael whom he then enjoyed, says, *"O that Ishmael might live in thy sight,"* as if Abraham should say, Lord I understand that thou hast made a Church Covenant with *me*, and *my seed after me*, taking my seed in their generations into external Covenant with Thee, O (as if he should say) *that Ishmael might be the seed upon which this Covenant might run*, where God tells Abraham *that He had heard his prayer*, that He would bless Ishmael with manifold outward blessings otherwise, but He says, my covenant shall be with Isaac, meaning here, that outward Covenant of Circumcision where you have Ishmael, and the six Sons of Keturah with all their posterity *passed by in this fresh Election of Isaac and his seed, which were only elected in this covenant*.

The Outward Rejection of the Other Children and their Line

Therefore the bond child, and the six Sons of Keturah, *though as truly believer's children as Isaac was, yet they are all dismissed this covenant and privileges of the same.* The six sons by Keturah, as you have heard before, Abraham gave gifts, and sent them into the East Country.

Jacob's Being Loved and Esau's Being Hated

When Isaac had two sons in Rebecca's womb, God again made a fresh election of Jacob *and his seed in their Generations*, passing by Esau and his seed. For God says, "*There are two Nations in thee, and two peoples.*" So He chose Jacob, *considered as a Nation*, and passed by *Esau, considered as another Nation*. For it is plain from those words, there are two Nations and two peoples, and that the Election was a *National Election*, and a *National Rejection*. He says, "*The Elder shall serve the younger.*" This saying, "*the Elder shall serve the younger,*" is interpreted by Mal. 1 to be a *loving of Jacob*, and a *hating of Esau*, laying his Mountain waste, that is, *his Church-power or privilege*, that he seemingly had expected to have been heir of. By the loving of Jacob, is meant *the external electing Love*, into the Covenant of Circumcision, according to that in Deut. 7:7. Speaking there of the whole Nation, the Lord did not "*set his love upon you, nor chose you, because you were more in number than any people, for you were the fewest of all people, but because the Lord loved you.*"

The Election and Love Show the Seed Line

This Election and this love is *equal alike* to the whole nation of Israel. Therefore, so considered, you must mind this is only an external election of *Jacob and these in his lines*, into the National Covenant of Circumcision. As before in Gen. 18 he says, "*In Isaac shall thy seed be called.*" The meaning as the 17th chapter expounds is this; *that the seed in their Generations, upon whom God would continue the Covenant of Circumcision, was that seed which was to come out of Isaac, and not that which came out of Ishmael and the six Sons of Keturah.* None of them or their seed were to be of that great Nation which God promised to make of Abraham. For the Lord says to Abraham, Gen. 18:18, "*I will make a mighty nation of thee.*"

The Natural Church Under Circumcision

Now by this Nation is meant the National Church *taken into the Covenant of Circumcision*. Whereas in the spiritual covenant *all the Nations were to be*

blessed in him. He is to be the Father of multitudes of Nations, Gen. 12:3 and 17:4, 5. But this Covenant of Circumcision, must not relate to any but to those who came out of Isaac, with his family, and then those that came out of the loins of Jacob, with his family.

The Mystical and Spiritual Sense Shown by Isaac and his Seed, Typed Out Christ and His Seed

Though this be a true literal interpretation of these texts and really *the proper mind of God*, yet there is a mystical and spiritual sense pointed and driven at which Paul, that infallible Apostle, did clearly give out from those texts in Rom. 9. As Isaac typed out *Christ* so this temporal seed elected in Isaac, *typed out this spiritual election in Christ*. The temporal seed in a temporal covenant elected in Jacob, points out the choice of Christ and all his seed into a spiritual covenant.

The Spiritual Election

So a spiritual election in these texts was *typed and figured out*, as the Apostle does clearly maintain. The Apostles, *not being the Ministers of the Letter*, but the Spirit, 2 Cor. 3. Most true it is that Jacob, and the whole *Nation in him, were elected into an outward Covenant*. Esau and *his seed were not*. They were refused and passed by. Consider Jacob, now in the womb and his posterity were not any more the *seed of a believer*, than *Esau and his seed were*. Sure it is, he was not. Therefore, *away with that error taken for granted*, that the *Covenant of Circumcision was made to believers and their seed*.

The Great Mistake of Making the Covenant of Works Run Upon the Line of Believers and their Seed

This Covenant of Circumcision you may clearly see *was not made to Abraham, nor to his seed considered as a Believer's seed*, but upon this ground or reason, that the Messiah was to come of Abraham, *not of Lot*. The Messiah *was to come out of Isaac*, and not of *Ishmael, nor of the six sons of Keturah*. *Christ was to come out of Jacob and his posterity, and not out of Esau*. Here you may *nakedly see how greatly they mistake who think the covenant was made to Abraham and his seed considered as believers and believers' seed*.

**Why Have A Natural Line Now As If Christ
Has Not Yet Come In the Flesh?**

If a National Covenant was made with *Abraham and his seed according to the flesh*, out of which flesh the Messiah was to come, and upon this reason, then you cannot conclude, that the covenant can belong to any Gentile and his seed but upon the *same ground*. Therefore, if you would tell us where to find a Gentile now, among many others who were to have Christ *to come out of his loins according to the flesh*, then you would have the same ground to say, *that in like manner a Church Covenant should run upon him and his seed until Christ were come out of that flesh or line*.

CHAPTER ELEVEN

To Defend a Covenant of Life, Entailed on the Flesh, is Virtually to Deny that Christ is Come in the Flesh

But when Christ came and became fully exhibited in the flesh, then the *ground* upon which this Covenant was given ceased. Therefore, the covenant also ceased. For any man to go about to defend a covenant in the flesh, *is a doctrine virtually denying that Christ is come and fully manifested in the flesh.*

The Covenant of Eternal Life Made Only To Christ and His Seed, Believers

You may draw this Conclusion from all that has been spoken, *That there was never a Covenant of Eternal Life made with any but only with such as did and do believe, all along till Christ, nor since.*

The New Covenant Commission

This objection is answered, *that the spiritual privileges are not less under the Gospel than under the Law, though we deny all the carnal Generation to have any right to the Covenant of Grace or privileges thereof, both then as well as now.* The offers and tenders of the Gospel, we must confess, were to that Nation. In that sense they were called *the children of the Prophets and of the covenant*, Acts 3. In that respect now the privileges are larger because all nations are in the same sense *the children of the Prophets and of the covenant* now since Christ came Who is the Prophet and Minister of God having a *Commission now to publish the Gospel or New Covenant to all Nations.*

Reasons to Show That None Have Right to the Covenant of Grace, But Such as are United to Christ by Faith

But further, to prove that none have any right to a Covenant of Grace or life, but *such as had and have union with Christ by faith*, is most plain.

New Covenant Was Confirmed of God in Christ Only

First, because as you have heard, *the New Covenant was confirmed of God in Christ only*: Gal. 3:17. All the promises are in Christ, *Yea and Amen.*

New Covenant Stands Only in Christ's Blood Line

Therefore, this Covenant *cannot belong to any soul out of Christ*, because they are *Yea and Amen in Him*, 1 Cor. 11:25. "*This Cup is the New Testament in my blood*," says Christ. If the New Testament be *in Christ's blood*, then

what has any carnal or unbelieving wretch to do with this Testament, that have not faith in His blood?

The Blessing of Being In Christ and Well Pleasing Unto God

Further, we do find in Matt. 3:17 the Lord says, "*This is my beloved Son in whom I am well pleased.*" Mark the words, in Whom. Then to be sure out of Him, *He is not well pleased.* That is, in respect to this *especial well pleasedness*, or electing love in the Covenant of Life, according to that in Eph. 1:6.

Accepted Only in the Beloved One, Jesus Christ

"*He hath made us accepted in the Beloved;*" out of the beloved there can be no acceptation. Therefore it is said, "*God accepted Abel and his offering,*" Gen. 4:4. The Author to the Hebrews, 11:4 tells you, "*By Faith, Abel offered a more acceptable or excellent Sacrifice than Cain, by which he obtained witness, that he was righteous.*" So by Faith in the promised seed he came to be *righteous and accepted of God*, as you have heard in Eph. 1:3. "*God hath blessed us with all spiritual, and heavenly blessings in Heavenly things in Christ Jesus.*" Therefore, no heavenly or spiritual blessing *can belong to any out of Christ*, for "*as in Adam all die, so in Christ shall be made alive.*" There is *none made alive*, but those who are in Christ, *for the wicked men's resurrection is not said to be to life, but to damnation*, 1 Cor. 15:11, with John 5:28, 29. "*And therefore in thee shall all the nations of the Earth be blessed,*" Gen. 18:18 must imply thus much, that out of Christ the true seed, *all the Nations should be accursed*, Gen. 12:3 with 22:18, Gal. 3:8.

Only Those In Union With Christ By Faith are In the State of Salvation and Visibly in the Covenant of Grace

I must confess it is a sad thing that at such a time of the world as this, *where the means of grace and knowledge of the Gospel has been so plentifully held forth*, that we must be forced to bestow such pains to prove, that men cannot be in a State of salvation and acceptation before God in a Covenant of Grace, without union in Christ by Faith. But, howsoever, considering that the Apostle says, "*There is no other name under heaven by which we can be saved,*" but by the name of Jesus, and a *particular faith in Him*, Acts 4:13, and therefore Peter says in John 6:69, "*Whither shall we go? Thou hast the words of eternal life, he is the way, the truth, and the life,*" John 14:6. *There is none can come into the Father's love and mercy*, nor into the Covenant of

Life, or any spiritual privilege, *but by Him, He is the narrow way Who leads to life, and few there be Who find it*, as Matt. 7:14. Therefore, the Apostle says, "*He that hath Christ hath life, but he that hath not Christ, hath not life.*" All the carnal, unbelieving children, from the *foundation of the world unto this day*, have not Christ. Therefore, they have not life, that is to say, the Covenant of Life, nor the justification of life, *which every man must needs have*, that is, in that Covenant of Life. We find that all the Patriarchs and *holy men of God*, by faith and patience, *not by generation*, inherited the promises, Heb. 6:12 and 11:12. *Therefore sprang there, even of one, and him as good as dead, so many as the Stars in the sky for multitude, and as the Sand which is by the seashore, innumerable, these all died in faith.*

Hebrews 11:12 Explained

This text speaks of Abraham as believing and faithful Abraham who was the Father of that *spiritual and believing seed*, according to Gen. 15:5, 6, "*so shall thy seed be.*"

The State of Unbelieving Jews and Gentiles

Secondly, it further appears that the *Covenant of Eternal Life* was never made with any but such as believe because *all unbelievers, both of Jews and Gentiles, are charged under sin*, Rom. 3:9 and *have the wrath of God abiding on them*, John 3, last verse. Yea, *though of the seed of Israel and children of that Covenant of Circumcision*, to them Christ says, "*Except ye believe that I am He, you shall die in your sins,*" John 8:24. The Gospel tells the national *Church of the Jews*, John 3:18, that those of them who *believed not*, were *condemned already* because they *believed not* in the only begotten Son of God. Which clearly proves that none of them were in a *Covenant of Life by Generation*, for if they had, then the lack of conversion would not have damned them, *nor left them in a state of damnation.*

Further, does not Christ Himself, call and account the unbelieving Jews the world? When He says to His disciples, *If you were of the world, the world would love his own, but because you are not of the world, but I have chosen you out of the world, therefore the world hates you.* This world that Christ chooses His disciples out of, that hated His disciples as they had formerly hated Him, are but the Nation of the Jews, who were in that Covenant of Circumcision. This plainly proves that all unbelievers in that nation were of the world and therefore, not in a Covenant of Grace.

Romans 4:16 Shows a Sure Promise to All the Seed

It must needs be so, because the Apostle says in Rom. 4:16, "*therefore is it of Faith, that it might be by Grace, to the end that the promise might be sure to all the seed.*" Observe from the text that if the promise or covenant or any spiritual privilege *should be entailed upon the flesh, or conveyed any way than by Faith, it could not be by Grace.*

Faith is the First Differencing Grace to Distinguish between God's People and All Others

Faith is the *first differencing Grace*, to difference God's people from all others, Acts 15:9, "*and put no difference between us and them, purifying their hearts by faith.*" Therefore, it is impossible that *the Covenant of Grace can be made to any other but such as have faith.* I find no one counted the *Spiritual seed of Abraham, unto whom the Covenant of Life belongs, but them that are in Christ by faith*, as Gal. 3:28, 29. "*There is neither Jew nor Gentile, there is neither Bond nor Free, neither Male nor Female, for you are all one in Christ Jesus,*" and "*if you be in Christ, then are you Abraham's seed, and heirs according to the promise,*" and so Rom. 4:14. "*If they which were of the Law be heirs, Faith is made void, and the promise made of none effect,*" meaning thereby the Covenant of Circumcision, as appears in verses 10 and 11, and so in Rom. 9:7, 8. "*Not because they are the seed of Abraham, are they all children, but in Isaac shall thy seed be called, that is, they which are the children of the flesh, they are not the children of God, but the children of the promise are counted for the seed.*"

Only Those Born of Promise are Accounted for the Seed of Abraham

Where you see that the Apostle does deny that the seed of Abraham, who were only his children according to the flesh, *is the spiritual seed.* But such as are born of promise, or begotten by promise, *they are accounted for the seed chosen in him, and united to him by Faith.*

Only Those Born Again By Promise Are The Heavenly Seed

These were pointed and figured out by the *National and Temporal seed coming out of the Loins of Isaac.* Those Souls who were born in the house and bought with money, *were in the outward covenant and privileges.* But these regenerate and born again by promise are the *Heavenly Seed.* So the heavenly generation are such *only born from above.* This is what the Psalmist speaks of in Psalm 22:30, "*A seed shall serve him, and it shall be accounted*

to him for a generation." For the Temporal Israel and the *typical Election of them into the temporal covenant*, did point out this Spiritual Election in a Spiritual Covenant, *confirmed of God in Christ Jesus*.

Cain and His Sacrifice Were Rejected Because He Had No Faith

Further, it appears that none but such as believe are in a Covenant of Grace. *Without faith, it is impossible to please God*, Heb. 11:6. Therefore, *by faith*, Abel had his person and his offering accepted, Gen. 4:4. But Cain and his offering being not in faith, *God accepted them not*.

The Thoughts and Imaginations of All Men, Before Conversion, are Only Evil

First, For all the thoughts of such a man are only evil, and that continually *till they believe*, as Gen. 6:5 and 8:21. *All the imaginations of all believers are evil, and only evil continually till converted*.

Their Words are Evil

Secondly, their words are *evil*, Matt. 12:34. "*O Generation of Vipers, how can you being evil speak good words, for out of the abundance of the heart the mouth speaketh, an evil man out of the evil treasure of his heart brings forth evil things*," and as their thoughts and words are evil, *so in like manner*, their actions are all evil, natural actions, as *eating*, Job. 20:23. "*When he is eating to fill his belly, God shall cast the fury of His wrath upon him and shall rain it upon him while he is eating*."

Natural Actions of Unbelievers are Evil

Thus you see natural actions are evil, such as *eating and drinking for satisfying his hunger*, and also *civil actions are evil*, as Prov. 21:4, "*an high look, and a proud heart, and the plowing of the wicked is sin*." If plowing, then *all his civil actions*, and also *his best duties of worship*, as his *sacrifice is an abomination to God*, Prov. 28:9 and 15:8; Isa. 1 with 66:4. Upon this ground it must needs be that the Covenant of Grace and Eternal Life *cannot belong to any who do not believe*. For it is impossible to be in a Covenant of Grace, and yet *not have persons nor any of their best actions accepted*.

Natural Men, as Unbelievers, Are No More Wise Toward God Than a Wild Ass' Colt

Yea, further, all mankind are compared to beasts, *till they believe*, Job 11:11. "*Vain man would feign be wise, but man is born like a wild ass's colt*," with

Jer. 2:23, 24. Yea, the Lord says in Rev. 21:8 "*that the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and Sorcerers, and Idolaters, and all liars, shall have their portion in the Lake which burns with fire and brimstone, which is the second death.*"

May God Grant Repentance To Those Who Hold this Contrary Opinion

Beloved, therefore if any have been so deluded as to believe such a notorious error as this is, to think that any ever has been in the Covenant of Life, *but such as are in Charity by faith*, I desire *God may give you repentance for maintaining such a fundamental error as this is.*

CHAPTER TWELVE

An Answer to Acts 2:39 As It Is Alleged To Prove The Baptism Of Infants

Fourthly, Now, in the fourth place, I shall endeavor to answer such Scripture allegations, and those especially brought in from the New Testament to countenance this error. I shall endeavor to take off those false and corrupt Glosses that are usually put upon them, wherein men pretend to prove the Covenant of Grace among the Gentiles, *does run in the flesh and line of believing parents under the Gospel*; which I am sure was never yet since the world began nor never shall be with any, neither parents nor children, *but such individual persons who particularly believed in Christ with their own hearts*.

An Answer to That Text, Acts 2:39

First, let me speak to that in Acts 2:39 which is usually pretended to be a proof of the *covenant in the flesh*, the words are these, "*The promise is to you and to your children, and to all that are afar off, even as many as the Lord our God shall call.*" Now I pray you, take notice how evident this text makes against this error. For this text affirms *only the promises to belong to so many even as God shall call*, and that is a fundamental truth if *by promise you understand the gift of the Holy Ghost, or remission of sins, or both, to be promised in this text*.

This is Given To Those Called By God

It is most true that so many as God shall call *have an interest in Christ and all the promises in Him*, and only they. For the text says, "*Repent and be baptized every one of you for the remission of sins, and ye shall receive the Holy Ghost.*" So that by remission of sins and the gift of the Holy Ghost it is safe to understand here to mean that promise belonging to them, to their children, and to those afar off, *even so many of them, and their children, and of those afar off, as the Lord our God should call*, agreeable to the words thus understood is Rom. 8:30, "*moreover whom he did predestinate, them he also called, whom he called, them he also justified, and whom he justified, them he also glorified.*" Justification or remission of sins is here given *only to called persons*. This agrees with Heb. 9:15. "*For this cause he is the Mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first Testament, they which are called*

might receive the promise of the eternal Inheritance." So here you see that those who are predestinated *to have a Covenant of Life* and the blessings given in that covenant, are *first called*, as 1 Pet. 2:9. "*He hath called us out of darkness into his marvelous light.*" Now this text is plain to prove that unto those Jews and Proselytes, and their children who then heard him, and also the Gentiles, the promises did belong. The promises were to *so many of all these as God should call.*

This Promise Did Not Belong To Those Unconverted Jews

Except souls be given up to a *Spirit of Delusion*, will any dare to affirm that the promises of the Spirit, remission of sins, and eternal life, do belong to any other? Will any be so ignorant *as to judge*, that those promises did belong to the Generation of the Jews whether they were called or not, *though they continued in unbelief and hardness of heart and impenitency*? Is not such a corrupt interpretation against Christ's words to that very people? John 8:24, "*Except you believe that I am he, you shall die in your sins,*" speaking to the very Jews. Does not John the Baptist say to these, John 3, last verse, "*He that believeth not on the Son, shall not see life, but the wrath of God abideth on him?*" Christ directed this speech indefinitely to the generation of the Jews, the seed of Abraham, such as were in the Covenant of Circumcision.

The Promise Belongs Unto Those Children Whom God Shall Call

But if by *the children* you understand, so many of them as God should call, whether *then at that time*, or *afterwards to the end of the world*, *it is most true, that to such of their children the promise of grace did belong.*

Those In Unbelief Are Broken Off

The Scripture is firm and full in this, that the promise of grace belonged not to any of those Jews' seed, but only such as were called. For God *shuts them under unbelief*, and *because of unbelief they were broken off*, Rom. 11. If unbelief *excluded them from that external relation* which they had then in the *covenant entailed on the flesh* before Christ's death, and Christ's coming in the flesh and *fully exhibiting and putting an end to that covenant*, with no other covenant standing in force in the Church of God *but what Christ was the Mediator of*, *these unbelieving Jews of necessity were broken off.*

No Promise of Remission of Sins to the Unbelieving Jews

The *promise of remission of sins* was so far from running upon the

unbelieving Jews, the *true fleshly seed of Abraham*, that the Apostle Paul affirms the contrary, Acts 19:9. "*But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them;*" and Acts 13:45, 46. "*But when the Jews saw the multitude, they were filled with envy, and spake against those things that were spoken by Paul, contradicting and blaspheming, then Paul and Barnabas waxed bold, and said, it was necessary that the word of God should first have been spoken to you, but seeing ye put it from you and judge your selves unworthy of everlasting life? Lo, we turn to the Gentiles, for so hath the Lord commanded us,*" and v. 50, the Jews stirred up the devout and honorable women, and raised persecution against Paul and Barnabus, but they shook off the dust of their feet against them; and therefore Paul is plain in Rom. 11 saying, *That God had a certain number that were of the eternal election, among the Jews, those obtained right to the remission of sins, and the rest were blinded and hardened.* But it should seem to be the general understanding of those who urge this text for a *covenant in the flesh*, that if they were the seed of the Jews, though they were not called nor did not believe, but were hardened in their continuance in unbelief, yet this *promise of remission of sins and the gift of the Holy Ghost*, belongs to them.

No Room For A Covenant in the Flesh

This interpretation which defends a *covenant in the flesh*, I leave to any intelligent man to consider how greatly erroneous it is to affirm that the promise of the remission of sins belongs to the *unbelieving and hardened* children of the Jews, those whom God has not, nor does call. So that you may clearly see the truth which lies in this text is that the promise is not to Fathers nor children, nor those afar off but such as God, by His especial grace, does call to be the *Sons of God by faith*.

CHAPTER THIRTEEN

An Answer to 1 Cor. 7:14 As It Is Alleged To Prove The Baptism Of Infants

Another Scripture made use of, or rather, abused and wrested *to defend this error*, is 1 Cor. 7:14. "*The unbelieving husband is sanctified by the believing wife, and the unbelieving wife is sanctified by the believing husband, else were your children unclean, but now are they holy,*" whence is gathered by those of that opinion, that this holiness is (as they call it) a federal holiness, or a covenant holiness. That is to say, *God having taken the believing parent with the child into covenant with Himself*, the child is in this sense holy, that is a *covenant holiness*.

God Takes Persons Unto Himself In Either a Typical Covenant or a Covenant of Life

Now for the better understanding this text, I pray consider how and in what sense God takes *persons into Covenant with Himself*? You have heard this is in two ways.

The Typical Covenant Illustrated

Either He takes souls to Himself in a typical covenant. In that sense they may be said to be *separated from the rest of the World*. This separation of them from the rest of the World to Himself is a *holiness that the carnal Jew was only partaker of*, because it was only a typical and legal holiness. They were separated from all other nations in the world to God in this covenant. Now the word holy signifies so much as *separating or setting apart*, and in this sense, the Vessels of the Temple were holy as also the Priests. They were set apart by Law from the rest of Israel *to offer the bread of their God*.

The Covenant of Life

In the second place there is also a New Covenant or a Covenant of Life. In this Covenant God takes a people to Himself. He writes His Law *in their hearts and in their minds*, to *sanctify them and to justify them*. This internal holiness, which God, as an effect of that Covenant, *infuses into the heart*, is only this *New Covenant* holiness. There is no other holiness that relates to the *New Covenant*. When the heart and the inward man shall be *purified through faith*, and when the whole heart and affections are, by the powerful work of God's grace, *separated from sin and those vanities below*, to heaven and

heavenly things, this is *the only holiness that the Covenant of Eternal Life conveys to souls*.

No Natural Seed Is Born With New Covenant Holiness

The Hypocrite may have this *in appearance*, but the elect and chosen have this only in truth. God puts no difference between us and them, "*purifying their hearts by faith*." He has, by one offering, *for ever perfected them that are sanctified*, Heb. 10. This sanctification of the Spirit and belief of the Truth *always goes together*, 2 Thes. 2:13. Therefore, *it is impossible that this should be the meaning of the text, that all believers' carnal seed are in a Covenant of Eternal Life and have their hearts purified and sanctified through the work of the Spirit and faith, before they are born, and in this sense, are born holy*.

No Internal Holiness from the Fleshly Birth

I know no other sanctification the *Scripture speaks of belonging to a Covenant of Grace and eternal life*. As for that external or typical holiness in an *outward covenant*, it cannot be because that was abolished through Christ's death as appears in Hebrews the 8th and 9th chapters. Therefore, far be it from the Apostle to intend here the *countenancing of any such erroneous opinion* as that every believer's Child was by virtue of his *first birth*, internally hol with that holiness of truth as the Apostle calls it, Eph. 4:24.

The True Meaning of This Text

The true meaning of this text is to this effect: the Corinthians, *having sent several doubts and questions to the Apostle to resolve and answer*, he answers them particularly as appears in the first verse of this chapter. It seems that among the rest they had a Jewish question stated which was grounded (as we suppose) upon Ezra 9 and Deut. 7:2. Here you find it was *unlawful for a Jew to marry with a stranger*. Therefore, *Ezra caused all those men that had taken strange wives to put them away, as not lawfully married*, because their marriage was contrary to and against the Law given to them. Therefore, they were to put them away and the children born of them were counted as illegitimate and unclean *in an unlawful relationship*.

The Marriage of Believers and Unbelievers In the New Covenant as Compared with the Old Covenant

These Corinthians did propound this question in writing to the Apostle, *whether such of them as had unbelieving husbands and wives yet remaining in idolatry*, might lawfully abide with them in that fellowship in the marriage-bed, and whether that fellowship were not unclean and unlawful, as in Ezra's time?

Unto this question the Apostle answers verse 12, "*To the rest speak I, not the Lord. If any Brother hath a Wife that believeth not, and she be pleased to dwell with him, let him not put her away, and the woman which hath a husband which believeth not, and if he be pleased to dwell with her, let her not leave him.*" But also might they say, why is not our marriage fellowship unclean? Therefore, in verse 14, he says "*The unbelieving wife is sanctified (as the Geneva translation has it) to the believing husband, or else were your children unclean, but now are they holy.*" As if Paul should say, *the reason why I would have the believing husband to abide with the unbelieving wife is this, because the unbeliever (now since the partition wall is down between Jew and Gentile) may justifiably be a wife to a believing husband*, there being now no Law in the New Testament against such marriages. This is especially true since their marriage was transacted when they were both Idolatrous Heathen.

The Law of Marriage and Its Separation and Holy Offspring

It being taken for granted that their marriage was lawful in these words, "*The unbelieving wife is sanctified to the believing Husband,*" and that it is understood that *the unbelieving husband is, by the Law of Marriage, sanctified to, or set apart, or separated to, or made holy to the believing wife*, the Law of marriage having separated him from all other women in the world to be to her, and her only, else were your children unclean. Mark, says the Apostle, "*Else were your children unclean, but now are they holy.*" That is, if the Law of God did not set the unbeliever apart to the believer and so justify their fellowship in the marriage bed, *then would the children begotten in that fellowship be unclean and base born*. But now they are holy. That is, now they are begotten in the holy wedlock according to the holy law of marriage and *not as those children were who were unclean in Ezra's time*. So that from the *unbeliever's lawful and sanctified abode with the believer*, does the Apostle conclude the children to be clean or holy. Thus, *all children of*

Heathens are in the same sense holy, who are begotten in holy wedlock. For, as the fellowship of man and woman in the bed, *being not according to the Law*, is called fornication, uncleanness, and unholiness, so the fellowship of any two persons, even of Heathen, *being according to that Law of marriage*, it is then clean or holy. So the children begotten in that fellowship are said to be clean or holy begotten.

There is No Such Law from God Concerning the Heathen

No one doubted of the *holiness of the Heathen* because they never had any law to prohibit their marriage together. But *now*, the Jews, having an express Law against marriage with any other nation, it was *legally unclean or unholy* for them to match with any such or to bed with any such who were not Jews or Proselytes.

The Old Testament Marriage Law Was a Part of the Partition Wall Between the Jews and Gentiles

Now that Law, you must mind, was part of the *partition-wall* between *Jew and Gentile*. It has been abolished since Christ's full exhibition. So then take the sense of the text thus:

First, the Apostle bids the Believers to continue with the unbelievers or Idolaters.

Secondly, adding this reason, because their fellowship is holy.

Thirdly, from an absurdity which would else follow, and that is, *Else were your children unclean, but now they are holy*.

CHAPTER FOURTEEN

An Answer to Rom. 11:16, 17 As It Is Alleged To Prove The Baptism Of Infants

In the next place, let us speak to that in Rom. 11:16, 17. This is made use of by some to prove a Covenant of Eternal Life in the flesh. The words are these, "*For if the first fruits are holy, then the Lump is also holy; and if the Root be holy, so are the Branches; and if some of the Branches are broken off, and thou being a wild Olive-tree art grafted in among them, and with them partakest of the Root and fatness of the Olive,*" etc.

The Usual Exposition Includes the Entire Natural Israel

The usual exposition is, this *root* is Abraham and these *first-fruits* are Abraham, Isaac, and Jacob. These branches are to be understood as the body of Israel who came out of their loins as the root and the branches. So the Jews (through unbelief) with their generation, were broken off. So also, the Gentiles with their Generation and seed are brought in. This last Clause, which mainly serves for their purpose, they bring in by head and shoulders, is that the Gentile and his seed are brought in. What is there in that text which will support that position if it be truly examined?

Does This Text Say There is a Covenant of Eternal Life Running to the Believing Gentiles and their Natural Seed?

But, let us consider this text and see if it will prove a Covenant of Eternal Life to run in the *flesh of believing Gentiles*? That is what the text must prove. Without this, it is alleged in vain. For the better examining of this we will take for granted that by root is meant Abraham. By first-fruits is meant Abraham, Isaac, and Jacob who are spoken of. If so, then you must of necessity distinguish in Abraham, as the Apostle does, a begetting and working Abraham, and a believing and faithful Abraham.

Remember, Abraham Was in a Two-Fold Covenant

You must understand that Abraham was in a *two-fold covenant*. Wherein he was holy in a double sense. As he was in that *absolute* Covenant of Grace *he was spiritually holy*. When he was considered in the Covenant of Works, that *conditional* covenant made with him, he was legally holy.

Only the Believing Seed Is Holy

All the Nation of Jews being separated by God from all other Nations in and

by the same Covenant, are in this sense holy, as Abraham was. As he was holy in a Covenant of Life with a spiritual holiness, so only those of the spiritual and believing seed as his branches in that sense, can be said to be holy.

The Holy Lump

The like may be said of those Patriarchs who, *as the first fruits*, consider them in the spiritual covenant. They, *as the first fruits*, may be said to be spiritually holy. So, by the Lump you must understand that seed in that covenant to be only spiritually holy as the *first fruits were*. But, if you consider them in the Covenant of Works, the external National Covenant, as the *first fruit* in that covenant who were legally holy, *so were the whole lump*, that is, the whole Nation of the Jews were thus holy, till that covenant was abolished and put an end to. Then, this covenant entailed on the flesh of Abraham, being put an end to or abolished, it must needs be that the branches must be broken off, viz. such as only by nature or birth had an interest to that covenant or joining only to the family.

The Distinctions of the Covenants and their Seeds

The *distinctions* of the Covenants and seeds being here observed, it will *enlighten* the soul to understand this place. We find this distinction carried on in the beginning of the chapter, viz. two covenants, and two seeds, and *both in the Church of Israel*, such as some would call the covenanting seed. There were two seeds amongst the *external covenanting seed*, there was the Covenant of Works, and the Covenant of Grace. As for example, the Apostle speaks of the whole body of Israel, then of a select number out of Israel which God forknew, and therefore brings in the case of Elias, 1 Kings 19. Here God had in Israel 7,000 selected from the rest of the same body of Israel in the outward covenant with him. Also, in the Apostle's time, he says *That there were a select number, according to the election of grace, which God had chose out of Israel*. Then he says, *If by grace, then not by works if by works, then not by grace?* Here you hear the Apostle clearly distinguish two seeds *in Israel*, as two covenants. The one is a *conditional* Covenant of Works, the other, of grace, *an absolute covenant*, as in the 4-7 verses of that 11th chapter of the Romans. So the main drift here of the Apostle is to hold forth that God did now cast off from being His Church the carnal seed who were *only* in the Covenant of Works, this covenant standing no longer in

force but growing old and vanishing away, as in Heb. 8:13, in which covenant He chose this nation to Himself. Yet, nevertheless, the Apostle does affirm that God had a remnant who were elect who should be called out of that natural seed of Israel, even to the end, though for the present, the greatest part were hardened in unbelief. So that when he says the *branches were broken off*, we are not to understand that such of them as related to Abraham as a Father or Root of Believers in a Covenant of Grace, were broken off. For then we should hold *falling away from and out of a Covenant of Life*, which would be a gross error. But the branches were broken off from the Root considered in that National Covenant of Circumcision which was a Covenant of Works, which carnal people might really be in, as you heard before. This National Covenant, being the partition-wall at that time between *Jews and Gentiles*, has now ceased (as I have shown). Being *brought to an end by Christ*, He become the substance of the same covenant.

Galatians 5:6 and 6:16

But the Apostle now affirms in Gal. 5:6 and 6:16, *That circumcision availeth not any thing, nor uncircumcision, but a New Creature and Faith that worketh by Love*. Therefore all of the Jews who believed not, ceased to be members of God's Church. Because now Abraham is no way considered as a Father and a Root in the Gospel Church, but as faithful and believing Abraham in a Covenant of Eternal Life, therefore, unbelief now cuts off the nation of the Jews.

Why The Jews Were Not Cut Off Under the Law Because of Unbelief

Why *unbelief* had not cut them off many hundred years before? The answer is plain, so long as the *typical* Covenant of Works stood in force, Israel, by being of that family or that generation whether they had faith or no, or any appearance of grace or no, were interested in that covenant and in the privileges thereof.

The Spiritual Lump Only Remains Now

But now when Christ was fully exhibited in the flesh, and that covenant ceasing and the Covenant of Life (now) *only remaining*, it becomes so that *only those branches* and that *lump of believers*, the *spiritual lump*, only remains in the Church, whether Jews or Gentiles.

A Holy Lump and Branches

So that if you will seriously mind the scope and drift of the Apostle, you shall see that the Lump and the Branches here intended, must needs be holy, *because the First-fruits and Root are holy*. This means those of God's spiritual elect of the Jews whom He would call to the end of the world. This is confirmed in the 28th verse. For the Apostle says, "*As concerning the Gospel they are enemies for your sakes*, meaning the Gentiles, *but as touching the election they are beloved for the Father's sake*." Not as if God hated these rejected Jews for the sakes of these Gentiles properly, or loved a certain number of the Jews for their father's sake properly. But thus, for the Gospel's sake, they became enemies, that is, the Gospel promise or Covenant, having (as you have heard before) respect to all Nations, Gen. 12:3; Gen. 22:18 with Gal. 3:8.

The Gospel Covenant Extends Beyond the Jews To All Nations

Now this Gospel Covenant, being not capable to be divulged to all Nations as long as this external electing love to the *Nation of the Jews* was kept on foot in that Covenant of Circumcision, being a partition-wall, therefore this bond of favor and friendship, *being broken* in this external covenant, they came to be enemies because of the accomplishment of the promises of the *Gospel to the Gentiles*, that those beloved and elected of the Jews and ten Tribes, even are beloved for their Father's sake, meaning for the promise sake made to their fathers concerning their calling, which must needs be accomplished, Isa. 65:23. They are the seed of the blessed of the Lord and their offspring with them, *meaning all such elected offspring, as this 11th chapter of the Romans speaks of the calling*. For the text says, "*As touching the election they were beloved for the Father's sake*," so that for the promise's sake made to their Fathers, they shall in time be actually elected with an eternal electing love.

Galatians 3

But, to mind this Scripture further, it makes exceedingly against any fleshly covenant running in the *fleshly line of the Gentiles*, because these words in verses 20 to 24 do declare that the *Gentiles came to be Abraham's spiritual seed*, and so a branch of that stock *only by faith in Christ that fat Olive*. "*For if you are Christ's, then are ye Abraham's seed, and heirs according to promise*," Gal. 3, last verse. As it is said, the *Gentiles are grafted into this stock or root of Abraham contrary to nature*, it must needs cut off such a

conclusion as, *That all believing Gentiles' seed shall come by nature into this Stock*. This is not only against the whole scope and drift of this place, but against the express words which say, *the Gentiles are grafted in contrary to nature*, and *stand by faith*, and further, that unbelief broke off the Jews.

Now it would be a strange riddle (in my judgment) first to conclude that the *whole nation of the Jews* were in a Covenant of Eternal Life, and the greatest part of them yet never had faith, no not so much as visibly.

Jews Were Broken Off Because of Unbelief

Secondly, they were broken off from a Covenant of Eternal Life, and why? Because of unbelief. Yet, nevertheless, believing Gentiles and their unbelieving seed, in the midst of his unbelief, is grafted in.

This, in substance, is what is drawn from this text for providing a covenant in the flesh. But let any impartially judge how much a shame it would be to wrest Scripture so contrary to its Scope and meaning. For this chapter shows that there were two seeds and two covenants, *one of Grace*, or the Gospel and the other of works. It also shows that men could not obtain a right to this Gospel Covenant, but by virtue of election which is merely of grace.

The Covenant of Works and Its Fleshly Seed Are Broken Off From Being Abraham's Seed

The Covenant of Works with the *fleshly seed* in that Covenant, were broke off from any privilege coming from Abraham according to the flesh. That fleshly covenant had an end put to it by Christ's being come in the flesh. All unbelieving Jews, upon that ground, cease to be God's Church. Even so, it is much more true of unbelieving Gentiles. For if unbelief broke off the Jew, be sure it will keep out the Gentile as effectually. It is clear that it does because they stand by faith only, and are grafted in contrary to nature. It is said that the Jew, if he abide not in unbelief, shall be grafted in again.

Both Jews and Gentiles Stand In The Church Now Only By Faith

From all this it is plain that there is no other way now, under the Gospel, to come into or stand in the *house or Church of God* but by faith, either for Jew or Gentile. So far is the Apostle free from *concluding that the Gentiles come in by nature*, that *he affirms the contrary*, that he is grafted in contrary to nature. This plainly holds forth that all, both Jews and Gentiles, in a state of unbelief, were excluded from those privileges.

The Ground of God's Covenant in the Flesh Made to Abraham

For (as before has been proved) the *ground* upon which the Covenant of Circumcision was made unto Abraham and his seed according to the flesh, was *not* because he was a believer; but *because Christ was to come of that line according to the flesh*. If you could find any Gentile under the Gospel out of whom the Messiah should come, according to the flesh, then here would be the same reason and ground that an *external* typical covenant should run in his line or flesh, till the Messiah was fully exhibited.

Antichrist Denies That Christ Has Come in the Flesh

But, I hope none will be such an Antichrist as to deny that Christ has come in the flesh seeing Paul says, "*Henceforth we know no man after the flesh,*" for he says, "*We have known Christ after the flesh, but henceforth we know him so no more.*"

What It Means and Does Not Mean To Be Known After The Flesh

Men were known, that is, approved of as *privileged persons* in God's Church by being in that covenant entailed upon the flesh of Abraham, viz. that Covenant of Circumcision, but from henceforth *we know no man, no not Christ Himself should be minded as standing interested in that covenant*. This is because He is now known to be One Who has received a *more excellent ministry* than the Ministry of Circumcision. This is *a better covenant grounded upon better promises*, Heb. 8:6, 7. The following words confirm this exposition, "*Therefore, if any man be in Christ he is a new Creature, old things pass away and all things become new,*" compared with Gal. 6:15, "*It is not Circumcision availeth any thing,*," etc. Therefore, we are not now *to know men according to the flesh*.

Saints Do Not Follow Christ in His Fleshly Priviledges

Neither are we to know Christ *as come in the flesh circumcised* and by virtue of that, His privilege in the Church. But, we are now to know Him as fully exhibited, and (as before) *a Minister of a better covenant grounded upon better promises*.

Being in the Covenant by Faith is Contrary to Being In the Covenant By Nature

So that this 11th chapter of the Romans does so little serve to countenance the Covenant of Eternal Life *to run in the flesh*, that it exceedingly makes

against it and cuts it up by the Roots affirming none of the Gentiles or their seed to be grafted into this stock or root, but contrary to nature, which he expounds to be by faith.

Two Seeds and Two Covenants

Therefore, take the whole drift and scope of that place and you shall have two seeds and two covenants with a certain select number out of those who were in the Old Covenant elected into the New Covenant and *the rest of all the body of Israel in that old Covenant were blinded and hardened*, and never obtained an interest into the New Covenant.

When Jesus Christ, the Substance of the old Covenant, was come then that Covenant ceased and now there is but one covenant remaining, the *Covenant of God's Church*. It includes only believers as a spiritual seed which only *now can remain in the Church*. Hereupon, all the unbelieving seed of Jews and Gentiles, are utterly *excluded out from the Church* and *all Church-privileges* which never was so long as an old, external covenant stood in force.

CHAPTER FIFTEEN

An Answer to 1 Cor. 10:1-3, As It Is Alleged To Prove The Baptism Of Infants

The next Scripture text brought in for defense of the Covenant in the flesh is, 1 Cor. 10:1-3, "*Moreover Brethren, I would not have you ignorant, how that all our Fathers were under the Cloud, and all passed through the Sea, and were all baptized unto Moses in the Cloud and in the Sea, and did all eat of that spiritual meat, and drink of that spiritual drink, for they drank of that spiritual Rock that followed them, and that Rock was Christ.*"

The New Covenant Preaching Sets Forth the Heavenly Substance, Not the Earthly Shadows

This is another Scripture made use of to prove a *Covenant of Salvation to run in the flesh*. But beloved, the drift of the Apostle here (as it is throughout the Scripture) is to explain the mystery and substance which shadows typed out, which were to come, according to that in 2 Cor. 3, "*We are not Ministers of the Letter, but of the Spirit.*" This means that the main thing which the Apostles did hold forth in their Ministry, when *they had to do with types and shadows* was, to set forth the substance or Spirit, or heavenly things that were pointed at.

Natural Jews Were All Baptized Unto Moses

Beloved, know this that these things were all types and ceremonies here spoken of belonging to the carnal Jew. Therefore, says the Apostle, "*They were all baptized unto Moses in the Cloud and in the Sea.*" He does not say that they were all baptized into Christ but unto Moses. This is the main point I would present to you.

Moses Was Only A Type to a Typical People With a Typical Redemption

You must understand that Moses was a solemn type. He was a Savior to save them *out of the Land of Egypt*, their present bondage, into Canaan. He was a Mediator of that *temporal covenant*, Gal. 3:19. In this did Moses type out Christ. The temporal Covenant did type out the *spiritual and heavenly covenant* as the temporal Israel did type out the spiritual Israel. This temporal redemption of Israel out of Egypt into Canaan, *typed out the spiritual redemption from sin, Bondage, the World and the Devil into that heavenly Canaan.*

Both Abraham and Moses Were Under the Covenant of Works or Circumcision

The Covenant Moses was the Mediator of (you have heard) was the Covenant of Circumcision. This was a Covenant of Works which was also delivered in substance to Abraham and after it was committed by writing to Moses. In Acts 15:1, here the Teachers did command them to be circumcised and keep the Law after the manner of Moses, compared with John 7:22. "*Moses therefore gave unto you Circumcision, not because it is of Moses, but of the Father.*" In Acts 15:1 it is said by the false teachers, "*That except they were circumcised after the manner of Moses they could not be saved.*" Those teachers were of the same opinion with these in our days who hold that the Covenant of Circumcision was a Covenant of Life. Therefore, they concluded that such persons out of it could not be saved. Their conclusion was (doubtless) answerable to the promises. For if that Circumcision had been as they judged it, a Covenant of Eternal Life, then out of it none could have been saved. Therefore it is said in the 5th verse, *Certain of the Sects of the Pharisees that believed, did say, it was needful to Circumcision, and to command them to keep the Law of Moses.* And in the tenth verse it is said, *Why tempt ye God to put a yoke upon the necks of the disciples, which neither our fathers nor we are able to bear;* which was the Covenant of Circumcision, which on God's part, was the promise of the Land of Canaan, with all the good things thereof; and the external privileges, as protection and preservation. And on their parts, they were bound to keep the Law, therefore you shall find that Ezra and Nehemiah, entered into an oath and a curse with the people then to keep this covenant on their part, as that Nation were bound to do.

The False Teachers at Galatia Tried to Use This as a Covenant of Life

This was that Covenant which the false teachers persuaded the Galatians to be a Covenant of Life, and that they could not be saved without it. This covenant the Apostle Paul called the *flesh*, in Gal. 3:3 meaning that Covenant which God had established in their flesh *for an everlasting Covenant*, as he so calls it, Gen. 17:13. "*This shall be my Covenant in your flesh, saith the Lord, for an everlasting Covenant.*" Therefore Paul says in Rom. 4:1, "*What shall we say that Abraham our Father as appertaining to the flesh hath found; if Abraham were justified by works?*" Mark his Exposition of that Covenant *appertaining to the flesh* to be a Covenant of Works. In the 10th

verse he clears it to be Circumcision in opposition to that Gospel promise which Abraham had *before he was circumcised*. Here in the 3rd of Galatians he does set the Covenant of Grace and *that of works* in opposition. One he calls the Spirit and the other flesh. By this he most evidently explains in chapter 5:1-3 where he says, "*Stand fast in that liberty which Christ hath made you free, and be not entangled again with the yoke of bondage.*"

The First Covenant Was a Yoke of Bondage

Here observe again that he calls it, as Peter does in Acts 15:10, "*a yoke of bondage.*" Here it is evident that they were set at freedom and liberty from that which was abolished. They were freed from it as a yoke, which neither they, nor their Fathers were able to bear Gal. 5:1-3, "*Behold I Paul say to you, if ye be circumcised Christ shall profit you nothing.*" Nay in verse 3, "*For I testify to every one that is circumcised, that he is a Debtor to do the whole Law,*" and in verse 4, he sets it in opposition to the Covenant of Grace which is explained more in Gal. 6:12, 13.

The External and Earthly Blessings of the First Covenant

Now when all this is considered, you may clearly see the Covenant of Circumcision made to *Abraham and his seed in their generation*, that God would give them Canaan with the blessings thereof, and in that sense, be their God to protect, preserve and externally to privilege them with the means of grace and tenders of the Gospel and the external blessings of Canaan, upon condition they would be *circumcised and keep the Law*.

Moses was a Typical Redeemer, Mediator and Saviour

All these things were typical. The *deliverance out of Egypt* typed out the deliverance out of Hell. That temporal Israel after the flesh who *were redeemed out of Egypt*, typed out the spiritual Israel who *were redeemed out of the spiritual bondage*. Moses was then a temporal Redeemer (as before has been said), *Mediator* or *Savior*, who typed out Christ the spiritual Mediator and Savior. Therefore, in 1 Cor. 10:6 the Apostle tells us that these were our *figures or types*.

Faith and Baptism Demonstrate the Spiritual Israelite is in the New Covenant

So this being premised, we have the sense of the text here plain, that as the spiritual disciple or Israelite, *when he believes and confesses his faith*, thereby showing his interest in Jesus Christ, is baptized into Christ Jesus,

Who is the Mediator of that Covenant *which the spiritual disciple or Israelite is in by faith.*

The Confirmations Set Forth By These Two Baptisms unto Moses and Unto Jesus Christ

So the temporal Israel by birth, or being bought with money, or cohabitation in that family of Israel, coming to have a right to the Covenant of Circumcision whereof Moses was the Mediator, they were likewise baptized unto Moses *in the Cloud and the Sea.* This baptism *was a real confirmation to them of the temporal deliverance from Egypt into Canaan by the hand of Moses, even as our baptism is a confirmation to the spiritual Israel of their spiritual deliverance by Jesus their Mediator from death and condemnation to eternal life.*

Spiritual Meat and Drink Showing Jesus Christ

Whereas the Apostle calls that meat, *spiritual meat*, and that drink, *spiritual drink*, he here speaks figuratively as before affirmed. Not that the Manna eaten by the whole Nation of Israel was in itself spiritual, but it was a figure of the spiritual bread. Therefore, Christ says to the Jews in John 6:32, 33 "*Verily, verily I say unto you, Moses gave you not that bread from heaven, but my Father giveth you the true bread from heaven.*" Observe that word *giveth*, not did give, but *giveth* for the bread of God is that which comes down from heaven and gives life to the world. Therefore he says, "*My Father giveth you the true bread from heaven,*" that is, the substance of that shadow. *So that rock was Christ, meaning a figure or type of Christ.*

The Carnal Ordinances Spoken of in Hebrews 9

What is all this, Beloved, to the proving of a Covenant of Life running in the flesh, either then or now, to the Gentiles under the Gospel? It is clear that all these Ordinances, as the Apostle calls them in Heb. 9, are *Carnal Ordinances* and did type out, or figure out, spiritual and substantial things. For their sacrifices for sin, typed out Christ, but they were not Christ, and their typical remissions, which they had by their sacrifice, that remission I say, which the whole body of Israel had by offering up their sin-offering can be understood to be no other but typical.

Being Under Typical Remission and Under the Wrath of God at the Same Time

A man might be under that typical remission, and yet be under the wrath of

God and be damned. A poor Gentile, at the utmost part of the earth, believing as Rahab did in Canaan, may be as truly justified, though he had none of this typical remission and none of these before mentioned figures. So that we conclude the whole Nation of the Jews had not a Covenant of Eternal Life in the flesh made unto them though they had a temporal, typical covenant as I have all along called it. It consisted of such Laws and privileges that had not Christ in them, but did point at Him to come.

**The Old Covenant Only Typed Out the Patterns
of the Heavenly and Better Things**

Therefore, they are called in Heb. 9, "*Patterns of heavenly things*," but not the very things themselves. They are called by the Apostle, "*Beggary elements or rudiments of the world, or a school-master to lead to Christ*." The Jews literal obedience to the Law, typed out the obedience to faith, Deut. 30:12-14, with Rom 10:6-10.

Now, beloved, the *literal obedience* in itself performed by the carnal Jew, though it figured out the substantial obedience, viz. *faith in Christ*, and though the *rest in Canaan*, typed out the spiritual rest in Christ, yet I hope no man will be so absurd, but he will confess that this *literal obedience* was not the spiritual obedience, and this *rest in Canaan* was but a shadow of that rest in Christ and not the very rest itself.

CHAPTER SIXTEEN

Baptism and the Lord's Supper are Signs of the Inward and Spiritual Things

But some may say of baptism, and the Supper, that these are the *signs of inward and spiritual things*, but it does not follow, that these are the spiritual things.

Typical Signs and Figures Showed Christ Yet To Come While Gospel Signs Do confirm and Ratify that He has Already Come

Beloved, here lies the ground of this great mistake, the lack of distinguishing between these figures that type out Christ to come, and these sacramental signs that do confirm and ratify His being already come. Those typical signs and figures then, which typed out Christ to come, did properly belong to that typical seed, *the body of Israel*, which typed out the spiritual seed to come.

Gospel Signs Show that Christ Already Dwells in the Heart By Faith

But now these signs, I say, these sacramental signs that have been instituted since Christ came, for the confirming that He is come, *these belong only to the spiritual seed*, in whom Christ is already *dwelling in their hearts by faith*. Therefore, as Christ is a spiritual and substantial Mediator of a *substantial and spiritual covenant*, so these spiritual administrations of the *spiritual covenant* belong only to those who are in Christ and in His New Covenant by faith and who have Christ dwelling in them, as has been before manifested in the former part of my discourse.

Baptism Belongs Only To Professed Believers

In the New Testament, *faith and repentance* are required of them who are to be baptized, "*Here is water what letteth? If thou believest with all thy heart it is lawful,*" Acts 8:38, implying it was unlawful to baptize any *who did not believe with all their heart*, at least in profession. So when Christ dispensed the Supper, He commands it to be received by His disciples, Matt. 26. He says to His disciples, "*Drink ye all of this,*" and Paul says, "*Examine yourselves and so eat of this bread, and drink of this Cup.*"

If you will not shut your eyes against the light, there is nothing more plain than this, that those administrations under the old covenant, did not require such qualifications, as are essentially requisite to be found in the persons who must partake of these substantial signs of the New Covenant.

Believing Was not Necessary For the Subject of Circumcision

As for *Circumcision*, it was not necessary for all who were circumcised, to believe and repent, or to have faith in Christ, or to be converted and made disciples by preaching, as necessary qualifications to partake of the Ordinances. But the institution in Gen. 17:13 says, "*All born in thy house, or bought with thy money,*" though never so ignorant, carnal, or have never so wicked parents or parentage, yet such ought to be circumcised, this institution running upon that family.

Baptism Is a Confirmation of the Believer's Regeneration Already Wrought in Him

But *baptism* is a confirmation of our regeneration already wrought in us, our new birth, and our union with Jesus Christ by faith. Therefore, it belongs only to those who are born again of water and of the Spirit.

The Passover and the Lord's Supper Contrasted

The *Passover* was to be partaken of by the carnal Israelite after the flesh, viz. the captive, the slave bought with money, Heathen, Black Moor, or of the Canaanites. But the Lord's Supper only belongs to Disciples able to discern the Lord's body by faith. Without faith they bring judgment upon themselves and make themselves guilty of the body and blood of the Lord, except they are able to examine themselves, "*Let a man examine himself, and so let him eat of that Bread, and drink of that Cup.*" So that which the Apostle drives at in this chapter is this principally, that as the temporal Israel, the Church of God then privileged in that temporal Covenant upon their falls and sins, were visited by God and corrected to show to all the world that He would not countenance sin in them without sad reproof, so He concludes in this also that the Gospel-church professing the Covenant of Grace, and enjoying the privileges thereof, should not escape if they turn aside from God and sin against Him without checks, reproofs and sad admonitions from Him. Here lies the scope; and the rather might such caution be given to Gospel-Churches, because they were in a Covenant of Grace only by a visible profession and therefore, may possibly receive the greater danger by sin if their profession should not be *right and saving*.

Objection

But some may object, *That there were some precious Saints then in the Old Testament, and do you think that they did not perform the Ordinances with*

spiritual hearts?

Answer

No question such did, as it is said of Abel, *By faith he offered a more excellent sacrifice than Cain*. Duties relating merely to the Covenant of Works *performed from faith with an eye to Christ* were then acceptable when so performed, though ceremoniously.

Faith Made Not Israelites Capable of Performing the Ceremonies of the Law

I would have you to observe that the carnal Israelite who was without faith, was as capable to perform every ceremonial Law required by the old covenant according to the express tenor thereof, as truly as the believer was.

Catechism in the Common Prayer Book Conforms This Doctrine

So, in no wise can this also be said of the duties relating to the New Covenant, either *then* or *now*, as *repentance, spiritual prayer, thanksgiving, and diverse other duties perpetually at all times, and universal to all Saints*. I deny that the carnal Jews were capable of the true performance of these, I mean as to answer the rules or institutions given. For if you look to the Catechism in the Common Prayer Book, you shall find that it was a maxim received by all who own that liturgy, that no less than a profession of faith and repentance, was required of those *who were baptized*. Whence observe, they thereby confirm the doctrine that I have been pleading for, that none but such as have faith and repentance in their hearts, and do profess the same *should be baptized*.

Objection

But some may say, *Did not some bring their friends to Christ to be healed, and Christ, seeing the faith of those which brought them, healed them? And if they believed for others, to the healing of their bodies, why not also then for the saving of their souls?*

Answer

This is directly the Papists' argument with which some do close rather than part with their *Idol*. But to speak to this more particularly, there is nothing more plain than that *God did give gifts of healing to many*, as that the faith of one contributed to the *healing of the body of another*, as their servants and children, as in the case of the Centurion, in Matt. 8:7-9, and Jairus the ruler

over the synagogue. But this is no way proves that one man should come to have union with Christ, and so to have *justification and eternal life by the faith of another*.

For in this case the Prophet says, "*The just shall live by his faith*," Hab. 2:4; Rom. 1:17. "*He that believes not is condemned already*," that is, every individual who believes not shall be condemned, and he who believes shall be saved. But some do bring in that text in the 7th chapter of the Hebrews, that Levi paid tithes in Abraham. Therefore, why should not souls believe and repent in their believing parents, as well as Levi paid tithes in his believing Father Abraham?

Abraham Paid Tithes to Melchisedec As a Public Person

It seems to me that this Act of Abraham was performed as a public person, in his paying tithes to Melchisedec. Herein he represented his posterity; but not so in all the rest of his Acts. It does not follow that he believed and repented for all his posterity, for this were a notable ground indeed for Papists' implicate faith.

The Sin and Fall of Adam as a Public Person

We know that Adam, in his fall, did act sin as a public person. By this, all mankind are said to sin, Rom. 5. But it does not follow that all the future acts that Adam committed, he did perform as a public person. For if all the posterity of a believing person so many generations to come, as Levi from Abraham, did believe and repent in their believing parents, then there is no ground to oppose, that all the world at this day are believers. They were all in the line of believing Noah, he being the father from whence all the world did proceed that are now living this day.

Again observe, that if the Covenant of Life belongs to all believer's seed, then we need not lack for Church-members because all the world are the children and off-spring of believing Noah. This argument carries the right of Covenant to all the world, being the children of a believer, viz. *Noah*.

CHAPTER SEVENTEEN

An Answer To That Text, Matt. 19:13

Further, some bring that in Matt. 19:13, "*There were brought unto him little children that he should put his hand upon them and pray, and the disciples rebuked them, and Jesus said, suffer little children and forbid them not to come to me, for of such is the kingdom of God; and he laid his hands on them and departed.*"

In Mark 10:13 thus, "*And they brought young children to him, that he should touch them, and his disciples rebuked them that brought them, but when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me and forbid them not, for of such is the kingdom of God; verily I say unto you, whosoever shall not receive the Kingdom of God as a little child, shall not enter therein.*"

From these some would maintain a Covenant of Eternal Life *in the flesh*, but let us examine what the meaning of these may be.

Who Were the Parents of These Children?

First, it does not appear whose children they were who were brought to Christ. It's probable they were the *seed of Abraham*, but who were their mediate parents, whether believers or wicked persons, does not appear certainly. But by the former discourse in the chapter, it should seem they might be wicked and ungodly persons. There were such mentioned before who tempted Christ and asked Him questions.

Why Were They Brought?

The next thing is, *for what did they bring these children unto Christ?* Most certainly it was not to baptize them, because it is said Christ baptized not, but the disciples, John 4:2. What then were they brought to Christ for? One evangelist says, "*He took them in his arms and blessed them*, another says, "*He laid his hands on them and prayed.*"

Children Brought That Christ Should Bless and Heal Them

All which considered, (in my judgment) it does probably appear that they were brought to Him to be healed of some disease, it being usual in those days that by prayer and laying on of hands, they did heal the sick.

Of Such Is the Kingdom of God

But the main expression in the text, to be noted, is this, "*That of such are the Kingdom of God.*" From these words some gather, *that all the children of believing parents, do belong to the Kingdom of God,* and if to the Kingdom of God, then to all the privileges of that kingdom.

Understanding The Text

But (as you have heard) it will be very doubtful whether these children had any believing parents to the fifth or sixth degree. The text says, "*for of such is the Kingdom of God,*" which we must understand thus: that all the children born of the body of believers, or that when little ones in arms do belong to the Kingdom of God, if you make this text to countenance that error of the covenant in the flesh, which is erroneous, as appears in that the greatest number of believer's children never belonged in that sense to the *Kingdom of God*, for Adam had a Cain as well as an Abel, Noah had a Ham as well as a Shem, Abraham had an Ishmael as well as an Isaac, Isaac had an Esau as well as a Jacob. So I might mention all the Scriptures wherein in like manner God does as well bring forth the *generation of the wicked out of the godly*, and the *generation of the elect, out of the line of the wicked*, indefinitely.

Pedobaptists Cross Christ in John 3:3-5

But, if by Kingdom of God is meant that condition or state that men are interested in by virtue of a Covenant of Eternal Life, and that believer's children should by birth and generation belong to it, then this fully crosses that doctrine of Christ to Nicodemus, John 3:5 as was formerly spoken to.

Objection

But some may say, *It's possible that such a little child may believe, because in Matt. 18:3-6, it is said, We should not offend such little ones that believe.*

Answer

If you grant that some children do believe when little, and therefore do belong to the kingdom of God, to that I assent. Let them be whose children they will, whether of believers, or infidels.

If they believe, *they are in Christ*, and so interested in the Kingdom of God.

But what makes this for the *covenant in the flesh of carnal unbelieving seed*?

Again, if by Kingdom of God should be understood the Jewish state or

Church, and children here understood for children of that Jewish nation, then in that sense it is true. All the children born in the Jewish church, by virtue of their birth in that family or nation, belonged as members to that National Church and were interested in the Covenant of Circumcision, which was the National Covenant, and the privileges of the same, and by natural birth were interested therein.

The True and Proper Meaning of the Text

But the true and proper meaning of the text appears plain in Mark 10:13-15 compared together. For when He had said in the 14th verse, "*of such belongeth the Kingdom of God,*" in verse 15 He presently says, "*Verily I say unto you, whosoever receiveth not the kingdom of God, as a little child, shall not enter therein.*" This interprets these words before, "*Of such is the kingdom of God.*" That is, of such like in grace as these are by nature, such souls who are by God's grace, subdued and brought into a *child-like frame of spirit*, they only are such as are of the kingdom of God. For example, when the disciples reasoned as to who should be greatest among them, Christ set before them a little child as a pattern of *humility, innocency, and harmlessness*. Also the Apostle says, "*Be you children in malice, and old men in understanding,*" 1 Cor. 14. Peter says, "*As newborn babes desire the sincere milk of the word, that ye might grow thereby,*" 1 Pet. 2:7.

There Is A Parity Held Forth Between the Natural and the Spiritual

As there is a parity held forth *between a man and his wife, and Christ and His Church*, so in Scripture there is also a parity between a *child in nature*, and a *child in grace*, as the *natural begetting* and the *spiritual begetting*, alluding to the natural birth and the spiritual birth by that sucking of the mother's breast, and by sucking of the breast of God's word. A little babe in nature *will trust to his parents*. So the newborn babe *will trust in Christ*. If the natural babe *want anything it will go to its parents and ask them for it*, so must a newborn Babe *make his request known to God in all his wants*. If any thing hurt a babe, *he will cry and make his complaint to his Father*, so the child of God, if *any straight oppress him, cries to God his Father*. The natural child will *imitate* his Father and his brethren, so the newborn babe *imitates* God the Father and Christ, and the rest of his brethren. The newborn babe when young, *a little will content it*, so should the newborn babe in grace, *will be content in all conditions and states*. And this I understand, is the proper

meaning of this place, "*Of such is the Kingdom of God,*" that is, of such souls who are spiritually qualified by God's grace, *answerable to little children in nature*, Matt. 18:1-6, of such godly, newborn, heavenly babes, is the kingdom of God. This exposition agrees with the right scope of the place, and the true analogy of faith.

Therefore, I would have you seriously to consider that the whole word of the Lord disclaims this Covenant of Grace in the flesh and will give no countenance to any such notion which is so destructive in its consequence to the truth of God.

CHAPTER EIGHTEEN

An Answer To That Objection: One Covenant With Two Administrations

But some may object and say, *But this which you call a Covenant of Works, consisting of temporal promises, and also Laws and Statutes, you are not to understand that to be a distinct covenant from the Covenant of Eternal Life, but a form of administration, that the Covenant of Grace was then administered in. And the carnal children were not then interested in the main privileges of the Covenant, as adoption and justification, but the outward promises and privileges only made to their Father.*

Answer

I know some do bring this objection, which if it be well weighed is inconsistent with their own argument. For if this objection be true, then was there no covenant made to Abraham's seed but only an administration of a Covenant. Therefore ill do they affirm that the covenant was made to them, therefore the administration. But this doubtless is false and this objection is false and groundless as appears by several express testimonies in Scripture which does evidently prove two distinct covenants, as for example:

God says in Gen. 17:7, "*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.*"

The Lord Did Not Say He Would Establish An Administration Of His Covenant, *But His Covenant*

Here observe that the Lord does not say, that He will establish an *administration* of the Covenant with his seed in their generations, but His covenant. In the 13th verse, this My Covenant shall be in your flesh for an everlasting Covenant, *not this administration of my Covenant* shall be in your flesh. So in Heb. 8:6-9, "*But now hath he obtained a more excellent Ministry, by how much also he is the Mediator of a better Covenant, which is established upon better promises.*"

Note Two Covenants With Two Different Promises

Mark, (as I have before shown at large) here were two covenants. The one *upon better promises*, the other *upon worse promises*. This must needs be understood as temporal blessings, deliverances, and privileges. Therefore,

Paul says "*they serve unto the example and shadow of heavenly things.*" In the 7th verse, he says, "*if that first Testament had been faultless, there should have been no place sought for the second.*" In the 9th verse he says, "*that the old covenant they continued not in, therefore God regarded them not;*" and in the 12th verse, he says, "*a New Covenant, he has made the first old. Now that which decays, and waxes old, is ready to vanish away.*" *These Scriptures do evidence as clear as the sun at noon day*, that there was a real covenant made with the Jews. It was made before with Abraham, but committed to the Church in writing by Moses when he led them out of Egypt. This Covenant they broke, said Jeremiah 31:32. Here the Apostle says, "*they continued not in it,*" and the last verse says, "*it was made old, and therefore vanishing away;*" and in Heb. 9 the Apostle calls this Old Covenant that contained in it shadows and patterns of heavenly things, the First Testament wherein the Apostle, in verse 17 and forwards, does show there were Two Testaments, *the one confirmed by the blood of Bulls, the other confirmed by the blood of Christ.* If this were not true, then most falsely do such affirm that the Covenant and its privileges were made with Abraham's seed, if Abraham *lineally* had no covenant made with them, but only an external and outward administration and privilege, etc.

Upon that ground there was no National Covenant at all made with Israel but only an outward administration and that being granted to be ceremonial except you can prove another ceremonial administration as carnal, as that administration was, now in force. There is not the like ground why carnal and unbelieving children should have any share in it.

CHAPTER EIGHTEEN (CONT)

An Exposition of That Text, Gal. 4:21, etc. Which Shows That There is Now Only One Covenant For Christ and His Seed

That there were Two Covenants is most evident. This appears in the New Testament as I have formerly at large endeavored to make good, now only I shall add that in Galatians 4:21 and forward. Here the Apostle says,

"Tell me, ye that would be under the Law, do ye not hear the Law, for it is written, that Abraham had two sons, the one by a bond-maid, the other by a free-woman, but he who was of the bond-woman, was born after the flesh, but he of the free-woman was by

promise; which things are an allegory,"

"For these are two Covenants, the one from Mount Sinai which genders to bondage, which is Agar, for this Agar is Mount Sinai in Arabia, and answers to Jerusalem that now is, and is in bondage with her children, but Jerusalem, which is above is free, which is the Mother of us all."

"Now we Brethren as Isaac was, are children of the promise, but as then, he that was born after the flesh, persecuted him that was born after the Spirit; so it is now, notwithstanding cast out the bond-woman and her son, for the Son of the bond-woman shall not be heir with the son of the free-woman. So then brethren, we are not children of the bond-woman, but of the free." And in the next chapter he says, "Stand fast therefore in the liberty wherewith Christ hath made you free, and be not entangled again, with the yoke of bondage," which he afterwards explains to be the Covenant of Circumcision, Gal. 5:1-3.

The Two Covenants and The Two Seeds

Abraham here represents *God by way of type and figure* with his two women, Sarah and Hagar. These represent the *two covenants of God*. The *two sons, Ishmael and Isaac, represent (as the text hints) the two seeds in these two covenants of God*. Sarah, the free-woman, *represents the Covenant of Grace*, and Hagar *represents the Covenant of Works*. Both these women continued in Abraham's house together for a time.

Abraham Begat Ishmael By Natural Strength Without Faith in the Promise, and Begat Isaac In Faith in the Promise Without Natural Strength

Abraham begat the first child by the strength of nature from a bond-woman, without faith in the promise. He begat Isaac by faith in the promise *without strength of nature*, of a free-woman. The free-woman continued in Abraham's house with the bond-woman and her son without any Scruple *till Isaac was born and also weaned*. When the son of the bond-woman persecuted Isaac, the free-woman testified against the bond-woman and her son, and would have them abide in the house with her son no longer. Abraham likewise had first the free-woman, and the last the bond-woman. The free-woman was sometime barren in Abraham's house, but the bond-woman was fruitful.

This Mystery Explained

Now the mystery held forth in this history is clear, from which he speaks in this 4th chapter of Galatians, which must be this:

The Strength of Nature and The Power of Faith in the Promise

God, in like manner first made a Covenant of Grace, even as Abraham first had a free-woman. This covenant (in a great measure) was barren. It brought forth no seed. Or it was else totally barren as Sarah was in respect of that substantial seed, Christ Jesus, Whom Isaac typed forth. As soon as God had made this Covenant, He in the same house or Church, also has a Hagar, that is, a Covenant of Works. In this, God has an abundance of seed, becoming His by strength of nature, without faith in a promise. For a time the Covenant of Grace as Sarah (in a sense) becomes barren. All which time the Covenant of Grace and Covenant of Works both agree very well to be in God's house together. But at the last, as the free-woman brought forth Isaac, so the Covenant of Grace brings forth Christ Jesus, *without strength of nature*, by faith in a promise, as in Matt. 1:21 and Luke 1:31.

The Weaning of Isaac and Jesus Christ

When this *substantial seed* is come, then the **Covenant of Grace** and works remained in God's Church together. But afterwards, when Christ, the true Isaac, was (as it were) weaned, that is come to maturity so as to appear that He was now in the office of the Ministry, the Scribes and Pharisees with the High Priests, all the sons of Hagar, the Old Covenant, persecuted Christ, and those in Him.

The Free-Woman and the Bond Woman Do Not Belong Together in the House of God

Whereupon, the free-woman, or rather the *free* Covenant of Grace, does testify, that a Covenant of Works with her seed, shall no longer remain with her in the Church of God. But, now, the free covenant and *her sons*, that is, the Covenant of Grace only and her children born by faith in a promise, must only from this time forward remain in the house of God.

The Fruitful Abundance of the Covenant of Grace

"*So that now rejoice thou barren that barest not,*" the Covenant of Grace becomes fruitful, having seed in all nations. Therefore, the Apostle says, "*the Jerusalem which is above, which is free, is the Mother of us all.*" Those *us* or

we, who are members of the primitive Church, were born from above by faith in a promise.

Therefore, it is plain from hence that there were *no carnal babes* in that Church. But when Christ, *the true seed of the Covenant*, was persecuted by the Jews, who were the children of the Covenant of Works, the Gospel does plentifully testify of the *abolishing* of the Covenant of Works, and the *casting forth of those bond-children out of God's Church*, Acts 13:45, 46.

"But when the Jews saw the multitude they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold and said, It was necessary that the word of God should first have been spoken to you, but seeing ye put it far from you, and judge yourselves unworthy of everlasting life, so we turn to the Gentiles; for so hath the Lord commanded us."

Hagar is a Type of the Old Covenant Which Has Been Cast Out

As appears in the 11th chapter of the Romans, and as that 4th chapter of Galatians, in express words says in the 25th verse, by this Hagar is meant *Mount Sinai* in Arabia which answers to Jerusalem that *now is and is in bondage with her children*. It is so clear that the bond-woman and her son, that is to say, the Covenant of Works and all those related to Abraham *only in a Covenant of Works*, are cast out of the house of God.

How opposite then is their opinion to the truth, who still would have a fleshly generation to be in the house of God with their children.

The Natural Jews Were not Brought Into the Covenant Of Grace Nor Were the Natural Seed of the Gentiles

But seeing the natural branches, who truly were descended of the Line of faithful Abraham, might not have that honor, how much less the *unbelieving seed of the Gentiles* who are wild by nature?

CHAPTER NINETEEN

No Grounds For Infant's Baptism So They Set It Up As An Idol In Their Heart

Thus you see this objection answered. There is no ground for children's baptism, but an imagination, through thick darkness, upon the minds of people. They have set up this *idol* in their hearts. God has answered them accordingly as the Prophet speaks in Ezek. 14:2-5:

And the word of the Lord came unto me, saying, Son of man, these men have set up their idols in their heart, and put their stumbling block of their iniquity before their face, should I be inquired of at all by them? therefore speak unto them, thus saith the Lord, Every man of the house of Israel, that setteth up his Idols in his heart, and putteth the stumbling block of his iniquity before his face, and cometh to the Prophet, I the Lord will answer him that cometh, according to the multitude of his Idols, that I may take the house of Israel in their own heart, because they are all estranged from me through their Idols.

Here you see that when souls set up an idol in their heart, God does answer them according to their idol, as He did in this case, suffering *blind blindness* and *uncertainty of judgment* to befall them.

Defenders of Infant's Baptism Do Grant That They Have No Grounds For It From the New Testament

For such as *defend* children's baptism, and the ablest I have met with, do grant they have no command or example in the New Testament for their practice. They ground it on a consequence, which you have heard evidently proved, *is drawn from an error*. For to affirm or maintain that the Covenant of Eternal Life is made with believers' carnal seed, is a dangerous error. Therefore, the consequence must needs be as false and rotten as that error from whence it is drawn. Then judge you what a pitiful consequence that must be.

The Whole Result of This Practice Is To Make Void The Commandments of God

Take the whole result thus, children's baptism has no ground from the Word of God, either command or example for it, but a consequence (as before). It is merely a tradition of men *setting up in the place and room of the commands of God*, to wit, *baptizing of believers*. This groundless tradition makes void

the commandment of God, even as the wicked Jews did in Mark 7:7: "*Howbeit, in vain saith the Lord they worship me, teaching for doctrines the commandments of men,* and in verse 9, *He said unto them, Full well you reject or frustrate the commandments of God, that you may keep your own Traditions.*" And in verse 13, "*Make the word of God of none effect through your traditions which you have delivered, and many such things you do.*"

They Disregard the Commandments of Jesus Christ for their Own Idol

Now beloved, this is the very sin of such as defend this tradition. They, thereby, make void and frustrate the Commandment of God where Christ says, "*Repent and be baptized every one of you,*" that is, every one who repents. Ananias says to Paul, "*Arise now, why tarriest thou, and be baptized for the washing away of thy sins.*" Peter to Cornelius' family, he there commands them to be baptized in the name of the Lord Jesus, Acts 10:48. Those and many more standing commands of the New Testament that belong to believers and penitent persons, are frustrated and made void by *christening children*. Thus poor souls are nursed up in a habit of disrespect and disobedience to these commandments, because this invention takes the place and room of the same. Do but consider how dangerous a sin this practice is. *It is setting up a superstitious invention in the room of God's command in his worship.*

God And His Commandments Are Not To Be Separated and An Idol Set Up In Their Place

God and His Commandments must not be separated. A soul who rightly sets up God's Commandments sets up and exalts God. To set up any worship in the room of what is commanded by God is in effect, *to set up a false God.*

Nadah and Abihu

Do but see what sad witness God has given from heaven against this sin in Leviticus 10:1,2. Here Nadah and Abihu offered strange fire to God, as the text says, which He commanded not. For this, God burned them with fire from heaven. The Lord does not say *which He had forbidden*, but which He commanded not. Many souls ask where God has forbid this practice of children's baptism? Therefore, I would prove by these Scriptures that things or persons in the worship of God, in room of what God commands, are abominable to God. Hear how God does threaten a people for this sin in Jer. 9:13-15, "*And the Lord said, Because they had forsaken my Law which I had*

set before them, and have not obeyed my voice, nor walked therein, but have walked after the imagination of their own hearts, therefore he says in verse 15, He will give them to feed on Worm-wood, and give them Water of Gall to drink, and will consume them."

Forsake God's Law of Believer's Baptism and Walk in Infant's Baptism

Now this is the very case of those who set up this tradition. They forsake the Law of Believer's Baptism set before them, and have never obeyed His voice nor walked therein. They have walked in children's sprinkling, which the imagination of their own hearts have devised. This text is very much applicable to such souls: the like evil wicked Saul is said to do, 1 Sam. 13:12, 13, for which God rends the Kingdom from him, and in Jer. 8:9: "*The wise men are dismayed and ashamed, lo, they have rejected the word of the Lord, and what wisdom is in them? therefore will I give their wives to others, and their fields to them that shall inherit them.*" So in Jer. 7:31, "*They have built the High places of Tophet, which is in the valley of the Son of Hinnom, to burn their Sons and Daughters in the fire, which I commanded them not, neither came it in my heart,*" upon which God threatens destruction upon them.

Uzzah and Touching the Ark

You see how God made a breach upon Uzzah for touching the Ark which God had not commanding him, or giving him rule for such practice. God had given a command to the Priests only to do that work, but not to him.

God's Command is to Believers Only and Not to Children, So Remember King Uzziah

So God has given a command and example to baptize believers only, and not children. Therefore, it is the sin of Uzzah, and likewise the sin of King Uzziah, 2 Chron. 26:14, 15. Here you see the sad judgment of God upon Uzziah for doing in the worship of God, that which God had not commanded in the room or stead of what He had commanded. God struck him with leprosy, and that in his forehead. The hand of God prosecuted him as an admonition to persons who now dare adventure upon the like sinful practices to offer any thing to God as religious worship, which He has not commanded or instead of what He has commanded. The Lord, in this case, sets out Himself to be a jealous God Who will visit the sins of the father upon the children to the third and fourth generation, of such as make to themselves any

graven Image, that is, any form by which we will worship God.

Use In Worship Only What God Gives Us

Be sure it is of God's own making, for we must not make it for ourselves. In Scripture, the Lord does call such like worship which men do in the room of God's commanded worship, *the Worship of Devils*. I shall give you one instance for this in Scripture, Psalm 106:35, 36, "*and they served their idols which were a snare unto them, yea they sacrificed their sons and their daughters unto Devils,*" and in the next verse it is said, "*they offered them unto the Idols of Canaan.*" In like manner, *do not men bring their Sons and their Daughters in this case, and offer them to this invention of sprinkling.*

The Testimony of Those For Believer's Baptism and Against Infant's Sprinkling

You have the commandment of Christ, the testimony of the infallible Penmen, and all men in the world owning the Scriptures to be the Word of God, for *baptizing of believers* to be of the Lord's own institution. God has raised up in all ages some who have professed Religion to witness against this practice of children's sprinkling. A great part of those that have the power of godliness do renounce it as a sinful practice, and that upon substantial grounds. I think when you consider that your children's sprinkling has no command or example in the Gospel to confirm it, and only such a consequence, you will see that it flows from an error.

CHAPTER TWENTY

GOD'S ORDINANCE OF *DIPPING BELIEVERS* IS AGAINST THE IDOL OF *INFANT'S SPRINKLING*

The Blessing from Obeying God and the Curse For Human Inventions

I hope that such as fear God will take heed how they harden their hearts in the practice of so heinous a sin and in the neglect of so solemn a duty as the Ordinance of dipping believers *in the name of the Father, Son, and Holy Ghost*. For, is there any man able to declare from Scripture that ever any solemn Ordinance of standing use in the *Church of the New Testament*, had for its institution any less than a command of God and a *promise of blessing to the faithful performance of the same*? But there is for *children's baptism* neither command to institute nor any promise to bless, but rather indeed, the performers of that worship, may expect a curse and *not a blessing in the performance of the same*, Psalm 99:8 "*Thou answerest them O Lord our God, thou art a God that forgavest them, though thou tookest vengeance of their inventions,*" with Psal. 106:29 "*Thus they provoked him to anger with their inventions, and the plague broke in upon them,*" as it did in the 2 Chron. 26:19-21,

"Then Uzziah was wroth, and had a censor in his hand, to burn incense, and while he was wroth with the Priests, the leprosy rose up in his forehead, before the Priests in the house of the Lord; from besides the incense Altar, and Azariah the chief Priest, and all the rest of the Priests looked upon him, and behold, he was leprous in his forehead, and they thrust him out from thence, yea himself hastened to go out, because the Lord had smitten him. And Uzziah the King, was a Leper to the day of his death, and dwelt in a several house, for he was cut off from the house of the Lord."

Thus you see the sad curse of God executed against such like *inventions* in the service of God that men set up in the room of God's commands, thereby justling out His Commands, as the Scripture says. This is for a man to set up his Posts by God's Posts, and in a sense, setting up himself in the place and room of God. This flows from an abundance of pride as is here said of King Uzziah that proceeding his sin, *his heart was lifted up to his own destruction*.

Faithful Moses Over His House Is A Picture of Christ Over His House

Now most certain it is that Moses was faithful in all God's house as a servant

in giving the Church then exact and perfect rules as to how they should serve God. They must not add unto these nor from which they must not detract nor take away, Deut. 4:2. So Christ is every way as faithful over His house as a Lord, Heb. 3:4-6. Rightly to this purpose it is applied in Col. 2:8 with 20-22.

For men to embrace any worship of their God that they have not a rule for, is in that chapter condemned as will-worship and traditions of men. They should warily consider that it fosters in men a sinful neglect of that holy and solemn *Ordinance of dipping believers*.

The Protestants and their Catachism Against the Papists

Do not all our Protestant authors in all their disputations against the Papists defend that faith and repentance precede baptism and thereby confuting the Papists and their claims that Baptism is to convey grace where it is not, but to confirm Grace and strengthen it where it is? In that Catechism embraced generally by all Protestants in the Common Liturgy in England, this question is demanded, "*What is required of them who are to be baptized?*" The answer is, "*Faith and repentance.*" This does plainly manifest that it was the judgment of all those who were Protestants owning that Liturgy, that *none ought to be baptized but such as repent and believe*. And not only so but that do confess faith and repentance. This is because in Baptism there is, as Peter says, "*The answer of a good conscience,*" 1 Pet. 3:19, compared with Philip and the Eunuch, Acts 8:38: "*If thou believest with all thy heart thou mayest?*" Saith the Eunuch, "*I believe that Jesus Christ is the Son of God,*" so in Acts 19 it is said, "*They came to the Apostle confessing their deeds.*"

Why Did The Protestants Defend Faith Before Baptism?

Now consider that this doctrine that faith and repentance must needs precede baptism, was defended in all those times. Why? Because they concluded it a *seal* of the New Covenant. Therefore, where persons were not in a Covenant by Faith, they did in opposition to the Papists defend that they had no interest in baptism.

CHAPTER TWENTY-ONE

OBJECTIONS FROM THE SEEKERS, QUAKERS AND OTHERS AS TO THE BAPTISM OF THE HOLY SPIRIT REPLACING WATER BAPTISM

Seeker's and Quaker's Objection

But some will say, I grant this: *Baptizing of children is a mere tradition that is not to be practiced by Christians, and I do believe in the primitive times believers only had this Ordinance dispensed upon them, but I do conceive (says the Soul) I have received the baptism of the Holy Ghost, therefore I need not that Ordinance of Baptism by Water, and the rather, because I think that was John's baptism and the baptism of the Holy Ghost being come, has put an end to that Baptism of water.*

Answer

Then you deny in judgment any Ordinance of Baptism at all to stand in force. This is but sure an upstart opinion, exceeding cross, to the Doctrine of Christ in His Gospel. But let me, as warily as I can, answer this question.

John's Baptism Was More Than John's Baptism

First you do think it was John's baptism? It is true that John baptized or dipped into Water, those that came to him confessing their sins, and professing faith in him, that should come after him. But though this is true, John's baptism in this respect of *pointing out Christ to come*, is done away. Yet it is as true that the Lord has afresh, since His death and resurrection, entitled this ordinance of dipping believers into Christ already come and fully exhibited in the flesh, Matt. 28:19, 20 with Mark 16:16 and Peter after the Holy Ghost was in that extraordinary manner powered down upon him according to John's Prophecy, to wit, with cloven fiery tongues, he does after this, by the direction of the infallible Spirit, command all his converts who were pricked in the hearts, Acts 2:38, "*to repent and be baptized every one of them for the remission of sins, and they should receive the gift of the Holy Ghost.*"

Those Who Already Had the Spirit's Baptism Were Also Baptized In Water As Well

Here you may see that this was baptism of water that he commanded all who repent to submit to, because the Holy Ghost had already come on them with

those extraordinary gifts that did follow and witness unto, to wit, those gifts that Joel prophesied of. So in Acts 10 when Cornelius and his house had heard the word of God, the Holy Ghost fell upon them, and as an effect thereof, they spake with new tongues and magnified God. *"And then saith Peter to them of the Circumcision, How should we forbid water that these should not be baptized which have received the Holy Ghost as well as we"*. So that this great Apostle was so far from this opinion, that he urges the contrary, that because they had received the Holy Ghost, and *that in the extraordinary gifts*, thereof, which John foretold, Christ should baptize them with, he says, *"How shall we forbid water"*; plainly holding forth that it is baptism by water that he here is speaking of, and in which verse 48 *"he commanded them to be baptized in the name of the Lord Jesus,"* because they received the Holy Ghost. Therefore, they must not be denied that Ordinance of baptism by Water, clearly holding forth that the enjoying of the Holy Ghost was so far from being an argument as to why souls should not be baptized with water, that it is an argument that they ought to be baptized.

Paul's Conversion Is An Example

More especially this appears in Paul after his conversion, which I understand, was wrought by Christ immediately. For he says to Ananias, *"Behold he is a chosen vessel to me, for he now prayeth"* Therefore, say I, he was now converted as to the inward work of faith changing his heart. *"But when Ananias came to him, he laid his hands upon him."* There were two effects of this laying on of hands: *"He received his sight, and was filled with the Holy Ghost and he arose forthwith and was baptized,"* that is to say, after he was filled with the Holy Ghost he arose and was baptized in water, Acts 9:17, 18 compared with Acts 22:16. When Paul had received the Holy Ghost, Ananias says, *"And now Paul why tarriest thou? Arise and be baptized, for the washing away of thy sins, calling upon the name of the Lord."*

Ananias Sent to Paul by an Immediate and Extraordinary Commission from Christ by Vision

Observe that Ananias had an immediate extraordinary commission from Christ by vision to come with Christ's message to Paul. Christ in a vision bids Paul to go to Ananias and he should tell him what he should do. Ananias, according to that Commission of Christ upon Paul's being filled with the Holy Ghost, also *commands him to be baptized*. This agrees with the *Covenant of Grace* in Ezek. 36:27 where the Lord says, *"I will put my Spirit*

in them, and cause them to walk in my way," and Ezek. 11:19:

"I will give them one heart, and will put my Spirit within them, and will take the stony heart out of their flesh, and will give them a heart of flesh, that they may walk in my Statutes, and keep mine Ordinances to do them, and they shall be my people, and I will be their God."

God Gives His Spirit So That We May Walk In His Ordinances and Not Ignore Them

Here you may see that God is so far from giving His Spirit to the end that souls should plead freedom from the practice of those commanded Ordinances of Christ, but that on the contrary, *it is the end why God gives His Spirit to enable and to cause them to walk in His way and in His Ordinances*, and in particular baptism.

The Example and Commands of the Apostles Following John's Death

Observe, the Apostles have not left us *a bare example only* that they did baptize after that Christ poured out the Holy Ghost. By the authority received from heaven they do command it to all who repent and believe and receive the Holy Ghost.

But again, *the Baptism of the Holy Ghost, and fire*, that John foretold of was extraordinarily given upon an especial ground and reason fulfilled in Acts 2. The Holy Ghost falling down in fiery cloven tongues in the sight and view of the bodily eyes, which was that outward sign and that clear light and fervent zeal and joy they had, in uttering the wonderful things of God in variety of strange tongues, *was the inward thing signified*. So that herein the baptism of the Holy Ghost was an *outward sign*, and an *inward thing signified*.

There Is Now No Extraordinary Baptism of the Holy Spirit

But there is now no man in the world who has this baptism. It is true that the Spirit, in the saving gifts of faith, repentance, and the like, is held to be essential to the Ordinance of Baptism of water, and He must be joined together with it so that without Him it cannot be said to be an Ordinance of God. There must be the inward grace as well as the outward sign.

John's Baptism Was Different From the Apostle's Baptism Only In This Point

This Baptism that the Apostle, according to Christ's commission, has left as a standing Command, cannot be John's baptism, his holding forth Christ to

come and baptizing them in that doctrine. But in this, we baptize persons in Christ already come and fully exhibited.

Objection

The Apostles Practices Some Things Which Were Abolished

Though it may be objected that the Apostles practiced some things that were abolished, as the circumcision of Timothy and the like, we also say that as they practiced it among the Jews, so the Apostle Paul to the Gentiles says, "*if they be circumcised, Christ should profit them nothing, but they were fallen from grace,*" and we never find that circumcision was practiced among the Gentiles who were void of all Religion before they taught them.

Answer

Under the New Covenant Circumcision is Abolished But Baptism Is Not

It is evident in the New Testament that *Circumcision* is abolished as part of the Mosaical Covenant and *yoke of bondage*, Gal. 5:1-3, but the *case in baptism is clean otherwise*. The Apostle did press Cornelius' family *to be baptized*. He was a Gentile who was never acquainted with John's baptism, nor wedded to such a doctrine as that whereby we should think that Peter did baptize them to condescend to that error or weakness in their minds.

Peter Commanded Baptism In Water In Acts 10

Again, he does not only simply baptize them as a Liberty that might be done or not done. He commands them to be baptized. He does in Acts 10 what he had commanded in Acts 2. It cannot be said that the Apostles commanded any duty to be done with a promise of blessing to the right performance of the same, after the Holy Ghost came down upon them, but only a solemn, standing Ordinance of God, that every soul, upon pain of the guilt and rebellion against Christ its head and King, ought to be subject unto.

Water Baptism Has Many Standing Laws Recorded in the Holy Scriptures

But Baptism, has as aforesaid, has many standing Laws left in Holy Record. These speak to all who believe and repent, *promising remission of sins and salvation* to the right performance of the same. This proves it to be a standing Ordinance of the New Testament. Truly, with the same reason Souls may affirm that Christ has ceased to be a Mediator as to hold that the Law of dipping believers ceases. This much and no less is affirmed by the Soul who says that *the Ordinance of baptism is an expired Ordinance*. He may as well

say, Christ is expired and abolished as a fleshly form, as some have had the confidence to say.

No Change In Christ's Laws Until He Changes As A Priest

As in the time of Moses' Ministration, until there was *a change of the Priesthood* there could not be a change of the Law. It is even so now, that except there be another Christ and Savior come, or another Priesthood instead of this Priest and Minister of the New Testament, there cannot be a change of the Law. Assure yourselves that there can be no change of this Law, Heb. 7;12, 18. Therefore, such as pretend to profess Christ to be their Savior, Who came of the seed of David, and the same persons deny and slight this *fundamental Ordinance of Baptism*, they do testify that they reject Christ in their heart as abolished and have got some pretended fancy-Christ instead of Him. It is utterly inconsistent with the Faith of the Gospel and with true Religion, to hold baptism and the Supper to be two solemn Ordinances and Symbols of the New Covenant and yet to be abolished. In Eph. 4 the Apostle, pressing there a *visible Church-union*, lays down the main things wherein that union consists. he says they were called by one hope of their calling, one Spirit, one Lord, one Faith, and one Baptism. This one Baptism cannot mean the Spirit because the Spirit is mentioned distinct. Baptism here must mean that *standing, solemn Ordinance of God which is commanded to every one who believes*.

CHAPTER TWENTY-TWO

THE NEW COVENANT PROMISES SPIRITUAL POWER TO ENABLE BELIEVERS TO WALK IN CHRIST'S COMMANDMENTS

Ephesians 4:1-6 Speaks of Visible Church Union

Here the Apostle presses a Church Union and does mention *these particulars that are essential to a visible Church-union*. Without these they could not walk together, if not in these things agreed. Here a people, *in all these particulars, are one*. No other thing coming should make a breach of their union.

Objection

God Has Not Given Power to Come To Baptism

But some will object and say, *that Believer's baptism is an Ordinance of God, and they do well who are drawn out to practice it by a power from God*. But he says, *I lack a divine power upon my heart drawing me out to the practice of the same. That is the hold-back and hindrance in me*.

Answer

All Believers Have Spiritual Power to Obey God's Commandments

This objection is grounded upon an error and a mistake. It takes for granted that a man may be a believer and in a state of grace, *and yet void of the spiritual power to perform obedience to the Commands of God*. It holds that a man who is a Christian may know such a thing to be a Command of God, and *yet left without the ability to perform obedience to the same*.

I judge this is a dangerous error and contrary to Scripture. God does at the very first in conversion, put His Law in the heart of His child, Heb. 8:10 and Ezek. 36:26, 27. *God puts His Spirit in them to cause them to walk in his ways*. Therefore, in some measure, doubtless, God does give His people power to obey Him, Ezek. 11:19, 20:

"I will give them one heart, and I will put a new Spirit within them, and I will take the stony heart out of their flesh, and I will give them an heart of flesh, that they may walk in my Statutes, and keep my Ordinances, and do them, and they shall be my people, and I will be their God."

The Main Purpose of God's New Covenant

Here you may observe that God's main drift in making His Covenant and

putting His Spirit into the hearts of His people is, *that they may keep His Ordinances, and be able to walk in His ways.*

Therefore, at the Conversion of Paul, God first puts in him a disposition to obedience. Paul says, "*Lord what wouldst thou have me to do?*" in Acts 9. Also in Acts 2:37, when they, through the belief of Peter's sermon, were pricked at the heart, they cried out, "*Men and Brethren, what shall we do?*" So you see there was first a disposition of heart in their Conversion to do what God should command and teach them to be His will. So we find God gives them power to submit as soon as His will was revealed. If not so, we should lay an aspersion upon God that He should enter into a covenant with a Soul, by way of engagement, and yet neglect to make good His promise, which is to put His Spirit in him, and to cause him to walk in His ways.

A Believer Continues to Receive Power From Christ

Again further, *God gives to every believer the power of believing.* By this virtue he is enabled to fetch more virtue from Christ his head, to strengthen him to duty and to resist sin. Therefore, the Apostle thus reasons in 2 Cor. 7:1, 2 "*Dearly Beloved, seeing you have these promises, let us cleanse ourselves from all filthiness of flesh and spirit, and perfecting holiness in the fear of God.*"

The Believer Is Able To Oppose Sin and Perfect Holiness in the Fear of God

Observe, the Apostle takes for granted that the soul, having great and precious promises and faith to draw virtue from them, should thereby *oppose sin and perfect holiness in the fear of God.* For, though it is true, *God works to will and to do of His good pleasure, yet it is constantly and unfailingly His good pleasure to work more or less, in a soul that is in Him by faith.*

The Believer's Ability Comes From God

A believer, by faith, ought to look at himself in a capacity to draw Water out of those Wells of salvation. If not, what is the difference between a child of God and a wicked man, between the form of godliness and the power, *if a child of God must be forced to live in a course of disobedience to the solemn worship of God for lack of power to obey?* By the same rule, we must take for granted that a child of God may be in a state of grace and *lack power to resist sin.* Upon this ground the ungodly may plead an excuse for *drunkenness, covetousness, theft, or uncleanness, and say though he is a believer, yet he*

lacks power to resist and conquer these sins.

This Objection Is Contrary To the Truth and The Very Nature Of A Christian

Beloved, for any to plead thus would be very absurd and contrary to the truth and to the nature of a Christian in a state of grace. Further, observe the deceit lying in this objection.

God Gives Power To Perform All Christian Duties

Has not God given a soul power to hear the word of God, and to read, and to meditate, and to pray sometimes *earnestly and fervently to God*? Upon due examination, is it likely that there *lacks power to perform obedience to this Ordinance of baptism, any more than you do perform prayer or other duties which require the same spiritual power*? What enabling power is required in the one, more than in the other?

Christians Are Not To Walk By Sense

Again, consider, you do in this walk by sense and not by faith, contrary to the Apostle who, 2 Cor. 5, says, "*We walk by faith, not by sight.*" It is a very childish thing in a Christian to walk by sense only. When he feels strength and power sensibly, then is he to think himself able to perform duty, and resist sin? But when he feels not ability and power, then to neglect them? Whereas contrary to this, Christ says to Paul in 2 Cor. 12, "*My power shall be made perfect in your weakness, my grace shall be sufficient for you,*" and as after, Paul expresses himself, "*When I am weak then am I strong.*"

The Strength of Faith When There Is Little Or No Sense Of Power

When Paul *was made most sensible of his own weakness in himself* then was the time for him to be made most strong by Faith, by the strength of another. Therefore, in Isa. 45:24, "*In thee Lord have I righteousness and strength. In him shall they boast.*" And the Psalmist says in Psalm 73:24, "*Though my heart fail and flesh fail, yet God will never fail, he is the strength of my life, and my portion for ever.*" So that when in a man's own sense, *his heart fails, his flesh fails*, then is the only time for God's strength to appear in his weakness. This is the way of living by faith. This is the way which God's believing children have been carried. Therefore, we find Jonah, when in his own sense, cast out of God's sight. Then he resolved to look towards God's Holy Temple. He cried to God out of the belly of Hell, Jonah 2. This objection has no weight in it.

CHAPTER TWENTY-THREE

THE BAPTIZED BELIEVERS *ARE TOO RIGID* IN THEIR WALK IN CHRIST'S COMMANDMENTS

Objection

Baptized Believers Are Too Rigid

But some other soul may say, *I grant the practice of baptism to be an Ordinance of God, and the way of such Churches, that walk under the baptism of believers to be that only justifiable practice in the Gospel, and could willingly walk with them and be baptized, were it not for their rigidness, in that they will have no Communion with any (though godly) who are not baptized.*

Answer

There is a Distinction Between Church-Union and Communion and Personal Union and Communion

To this I answer by way of distinction between Church-union and Communion, and personal Union and Communion. If we find a soul *not baptized, nor joined to any Church, and happily ignorant of baptism, yet if we have ground in my own heart to judge that soul to be godly and not an enemy to the truth and Gospel of Christ, but a soul willing to hear and learn what truth God shall further reveal unto him, and so having ground to judge such a soul to have union and personal communion with the Lord, in such a case I ought to imitate the Lord in owning a Communion with such a Christian, in like manner.* For example:

Cornelius And His Family Are Examples of Personal Union and Communion

Cornelius and his family. They had a personal union with the Lord and communion with Him *before Peter preached to them.* He was not an obstinate, professed enemy against any *Law of Christ,* but contrariwise saying to Peter, "*We are here to hear whatsoever is commanded thee of God.*"

Therefore, the Spirit of God falling down upon them, they spoke with new tongues, and glorified God. Peter and the six baptized Brethren being with them, did join in Spirit and heart, *in that present Spiritual service which Cornelius and his family did perform to God.* They, none of them at that interim of time, were baptized nor convinced that baptism was an Ordinance

of God.

The Presence of The Holy Spirit Upon Them Proved They Were Fit Subjects For Baptism

For, till Peter had consulted with the Brethren, *he did not press baptism upon them*. Therefore, we find that he did instruct them, *after a consultation which he had with the Brethren*, saying, "*How should we forbid water, that these should not be baptized, that have received the Holy Ghost as well as we.*"

Paul Is An Example

Paul, in like manner, between the time that Christ had converted him, and his coming to Ananias, prayed. We also find that God owns a personal Communion with him in that prayer. Christ, speaking to Ananias, says that Paul "*was a chosen Vessel, for behold he now prayeth,*" manifesting that he owned Paul in that service.

Paul was not *in a teachable godly frame* (though ignorant of baptism), in prayer God had Communion with him. In like manner I judge from these Scripture examples, it is lawful for a baptized person to have fellowship in prayer or speaking with any such soul which he is persuaded of to be godly who is not a professed enemy to any command of God.

God Has Not Involved Himself In Any Church-Union Or Communion With Anyone Who Is Unbaptized

But God has not, as we find, ever had any Church-union or Communion with any Soul who was unbaptized. It is clear that the *Ordinance of the Supper is committed to a Church, yea, to a Ministerial Assembly gathered according to Christ's Commission*, Matt. 28:19, 20. Here I understand the order binding is this:

- 1.** *First* the ministers should teach the Nations, or make them disciples by teaching;
- 2.** *Then* the command is, baptizing them, what them? such that are made disciples by teaching.
- 3.** *Thirdly*, the Command is to teach them to observe "whatsoever I have commanded you."

And, I will be with you to the end of the world, that is, He will be with a people, first converted, secondly baptized, thirdly walking in the practical observation of all other administrations of God's house, as these eleven did,

and those they converted. I say His promise is *to be with His people to the end of the world.*

This Is The Binding Gospel Order Which Involves The Lord's Supper

This order is binding, as a minister is commanded to baptize one who is made a disciple and not any other, so he is commanded to put them upon the practical observation of all Christ's Laws and His only. Until they are baptized, *they are not, nor cannot be admitted into a visible Church, to partake of the Supper of the Lord.*

The Apostles Followed This Binding Gospel Order

That this is the true meaning of Christ in the commission appears by His Apostles' ministry and practice, who, by the infallible gifts of the Holy Ghost were guided unfailingly thus to preach and practice, Acts 2:37, 38 with verses 41 and 42.

First, *he teaches them the doctrine of Jesus Christ*, they, upon hearing that, were pricked at the heart, and inquiring of Peter and the rest of the Apostles what they should do, he says, "*Repent and be baptized every one of you.*" See how he presses the same order here as Christ does in the Commission, and afterwards in the 41 verse where it is said, "*So many as gladly received the word of God, were baptized, and the same day there was added to the Church about three thousand souls,*" by faith and baptism, "*and they continued in the Apostles' doctrine and fellowship, in breaking of bread and prayer.*"

The Gospel Way of Jesus Christ Is To Add To The Church By Faith and Baptism

Therefore, the way that Christ has ordained is, that souls should be joined or *added to the Church by Faith and Baptism*, according to that word in 1 Cor. 12:13, "*We are all baptized by one Spirit into one body.*"

1 Cor. 12:13

Now though the Spirit (as the inward thing signified) here be spoken of, yet the outward sign is also included, as might be cleared by other Scriptures. Thus, Cornelius' family were converted, then baptized, *before they were constituted a Church.*

Other Examples In The Book Of Acts

So the Jailer's family and Lydia's family, and the *Church of Samaria* in Acts 8, were *all gathered by faith and dipping.* For a *Minister to gather a Church*

any other way is to go, not only in an untrodden path, but cross and point-blank contrary to the doctrine and practice of the Apostles, and thereby slighting the Rules of Christ in the Communion *by which* the Apostles' Doctrine and Practice were guided. This is what all the ministers of the Gospel ought to be guided by.

Why The Ordinance of Baptism Is Administered But Once, And The Ordinance Of The Lord's Supper Is Administered Often

Further, the *Ordinance of baptism is to confirm our Regeneration or New birth, and Union with Christ, in His death, burial and resurrection*, Rom. 6:3-5 with Col 2:12, Tit. 3:5. Therefore, it is to be received but once, as *a man is to be regenerated but once, and born but once, and changed from death to life but once*. But that ordinance of God, viz. the Supper is for a Christian's growth and increase of grace. It is of constant use to show forth Christ's death till He come. Therefore, it is to be received often.

To Cross This Order Is A Profanation Of This Ordinance of God

Now, it must needs be *a profanation of this ordinance of God*, to divert and cross the order, and the special intendment of God in them. That intendment is, to admit persons to that Ordinance which is principally for Christian growth, before you have admitted them to that Ordinance which is for planting them into Christ signifying the confirmation or washing of regeneration and the *new birth and Union with Christ, the true stock and root from whence all spiritual growth is to be expected*.

Baptism Must Be First Before Church Union and Other Ordinances

Baptism must be the first Ordinance dispensed or administered after conversion. It is *before the Supper*. So that it would be a profanation of the Ordinances of God *to divert their proper order, end and use*, to which our holy and jealous God has appointed them. It is a tender point for those who profess themselves *friends to Christ*, the Bridegroom, to be venturing to take His peculiar privilege or prerogative out of His hands, as to order, and to dispose of His own order in His solemn worship, contrary to His Commission.

I do judge that such a man who has not a tender conscience in such cases, is in that much *unlike Christ*, and shows much carnality. This is because, as you have heard, God will have the honor to direct His people, both for the matter and manner of their worship and order of His house.

CHAPTER TWENTY-FOUR

WHAT THINGS ARE ESSENTIAL TO A *PARTICULAR VISIBLE CHURCH*

Again, as you have heard before in Eph. 4:3, 4, there is by the Apostle mentioned these things that are essential to a particular, visible Church-union, which are these.

All To Be Called Into One Hope Of Our Calling

First, to be *all called into one hope of our calling*. The poor children whom some admit into their society by sprinkling, are not called to the same hope that believers are called into.

The Oneness of Unity

Again, *one Body, one Spirit, one Faith, one Lord, and one Baptism, one God and Father of us all*.

It is impossible that a people should walk together acceptably who have not *one hope of one and the same glorious Inheritance*, and who have not one and the same Spirit and assistance and guidance in His holy worship, and that have not one and the same faith, but in the doctrine of faith, *they do mainly differ one from another*. It is an essential difference, inconsistent with Communion, that the members of one Church should own *two Baptisms, the sprinkling of Infants, and dipping of Believers*. This *Ordinance of Baptism* is one of the essentials of a *true visible Church*.

One God And Father of All

Lastly, they are to own *one God and Father of all*. You have from this text a ground why such who *are not enlightened in the Lord's baptism cannot be admitted into Church-fellowship*, because in *one and the same fellowship*, there is to be owned as *one Hope, one Spirit, one Lord, one Faith*, and so *one and the same Baptism*.

The Main End Of Church Fellowship

The *main end of Church fellowship* is, that they there do practice whatsoever Christ has commanded, Matt. 28:20 and as Cornelius says in Acts 10. "*We are here (he says) to hear whatsoever is commanded thee of God;*" and Christ says, "*Ye are my friends if you do whatsoever I have commanded you.*"

The Keys of Doctrine and Discipline

It is without doubt, that the true and lawful Ministry in Christ's Church is *to see that all the members practice the observation of whatsoever he has commanded, and so to see all the Laws of Christ put in execution*. For that cause Christ has given into His Church not only the key of doctrine, but also the key of Discipline, so that if any soul in a Church shall be known, wittingly or willingly, to neglect any duty that the Lord has commanded by His holy word, especially a fundamental Ordinance of the New Testament, as is *Baptism and the Supper of the Lord*, it is without all question that such a soul, standing out in that disobedience, ought to be cast out of the Church speedily for the same. Without which the Church allowing or conniving at, or tolerating a soul in one course of known disobedience, *does thereby make the sin their own*, the whole people becoming really guilty of his sin and impiety. As the Apostle says, "*Thus will the whole Lump be leavened,*" and that Church unchurched.

The Main End of Church Fellowship Is To Destroy Sin

Amongst men, he that conceals murder, and is privy and consenting to it, and will agree to tolerate it, *is reckoned a murderer*. In like manner, it is so in the case of theft. Now the main end of Church fellowship and ministerial power *is to destroy sin, and to execute the power of Christ against it*, and not to be fosterers and Countenancers of sin, *which you are if you agree to admit any person into your fellowship who refuses to submit to Baptism* that plain, solemn Ordinance of the New Testament,. Let his pretense be what it will be, that person who is not brought over to *yield obedience to whatsoever Christ has commanded*, is not (while so disobedient) fit matter for a visible Gospel Church, especially in those His fundamental Ordinances as *Prayer, Hearing, Baptism and the Supper of the Lord, Thanksgiving, Contribution to the necessity of the Saints, and maintenance of an official ministry according to the ability that God gives them*. By the same rule and upon the same ground that you will *tolerate some members in the Church to live in the neglect of baptism, you must tolerate such as neglect to hear the word, and others who will not, according to ability, contribute to pious charitable uses; and others who will not pray in half a year or a twelve month together*, under the pretense that they are not moved to that duty, and others *who will in a gross manner neglect the duty of particular callings or relations*, which the Apostle in 2 Thes. 3 *does give rule to be withdrawn from*, which is as the rest but the

neglect of duty. Nay, this practice lays a foundation for all disobedience and *for gathering an Assembly of Rebels, "let me alone in my sin, and I will let thee alone in thine."*

It Is A Sin For The Godly To Omit Baptism

But may some say, *is a godly man's omitting to be baptized or dipped a sin?* Yes, certainly it is, for in 1 John 3:6 the Apostle says, *"sin is a transgression of the Law."*

Now you have heard that several Laws of the New Testament do command such as believe and repent *should be baptized*. Therefore, to neglect, is a transgression of those Laws. Sincere obedience is universal obedience. By this says David, *"I know I shall not be ashamed when I have respect to all thy Commandments."*

CHAPTER TWENTY-FOUR (CONT)

Questions and Answers as To Why UNBAPTIZED PERSONS ARE NOT TO BE ADMITTED INTO CHURCH FELLOWSHIP

But further consider, if you receive a person into Communion who does not submit to the Lord's baptism, *that soul justifies still a corrupt baptism* that he had in his infancy, and *consequently is not ashamed of all he has done amiss*, which Ezekiel speaks of, but *still stands in fellowship and Communion with a Church and Ministry*, which by the Bishop's power dispensed the same. When you receive such a soul into Communion, you receive that Church and Ministry from which he had his supposed baptism, and must certainly own all those Churches which that ministry stood in fellowship with that so baptized him. Therefore, *it is a sad and serious matter, who it is that is admitted into fellowship in the true Church of Christ*. I would admonish souls to be careful that they do what they do in good order. For God is said *to have made a breach upon Uzzah because he did not do what he did in due order*.

Objection

But some may say, *Faith in Christ brings a soul into Sonship, and so to a right in all the privileges in God's house*.

Answer

Christ's Church Is To Receive the Weak In The Faith According To Christ's Order Which By Faith and Baptism

It's true, Faith and Repentance do entitle a soul. But repentance, according to the Gospel, is a change of the heart and a resolution to obey God in all His Commandments. This is only such a Repentance as the Church of Christ ought to own in those members they receive. Therefore, though they ought to receive the weak in faith, yet *they have no rule to receive them but by faith and baptism*. So that though *faith gives an interest to baptism*, yet faith and baptism are to prepare and *fit a soul for Communion*. "*So many as gladly received the word, were baptized, and the same day there were added to the Church about three thousand souls, and they continued in the Apostles' doctrine, and fellowship, in breaking of bread and prayer.*"

So here you see the Word of Christ our Lord (unto whom we ought to submit). Those only who were baptized, *were admitted into the fellowship of the Saints and to breaking bread*. Therefore, we, *upon these grounds, may not admit any member in communion into the church of Christ but by baptism*.

Objection

Many Godly Ones Think They Are Already Baptized

But some may object and say, *There are some godly souls who do think they are baptized already in their infancy. And till they be convinced of that error, cannot you have Church Communion with them?*

Answer

To this I answer, *I dare not say*, but precious souls to God, in these times as well as formerly, may be (in that point) in darkness, I do not censure the case of such. But sure I am, that if they judge their own baptism or sprinkling in their infancy to be an Ordinance of God, *they cannot but judge it a duty still to practice the same upon their own infants, being faithful to their principle*. Then, how can a church and true ministry that judges dipping of believers a duty, and the other to be a grievous and provoking sin, admit such a person into Communion that resolves to live not only in the neglect of a solemn duty, but in a great and heinous sin in the judgment of that Church and Ministry that is to admit him, *which the justifying of his Baptism must needs be?*

Question

Why has Christ set up in His Gospel church His Ordinance of Excommunication or casting forth out of the Church, if such persons may be admitted who are resolved to live in both a sin of omission and commission, and such *as have not repented of that sin of sprinkling children?*

So then, the person who lives impenitently in any one known sin, (known I mean to the Church), and if the Church have communion with that person in their sin, *the sin becomes the church's sin.*

Objection

But he lives in this sin through ignorance.

Answer

This we presuppose, or else the Scripture would send us little hopes of charity as to his good estate. For to know a sin to be a sin, and to live in it doubtless, *it cannot stand with grace.* Therefore, it is generally concluded that the *contempt of any Ordinance of God is damnable*, but not the simple neglect of it being upon scruples or doubts of conscience unanswered. But the church knows it to be a sin and therefore they are not to have communion with it.

Objection

But may some say, *I am afraid some persons do rest in Ordinances and place that in them which is due to Christ only, which is some offense to me and has kept me off from that practice.*

Answer

Before We Baptize We Prove Whether Any Do Have A True Work of Conversion and Union With Christ

There is no sound ground for this objection from either our profession or practice. For we do profess salvation, justification and the spiritual welfare to be merely of the grace of God in Christ, and that by faith only. *Our obedience to Christ ought to be performed from a principle of regeneration and union with Christ by faith.* This is answerable to our practice, in that we dare not put any soul on obedience but from that root. *For before we baptize any soul, we prove whether a true work of conversion be wrought in his heart or not*, and whether he has union with Christ. We dare not admit children, because that, we judge, *that they have not a principle of Christ in them from*

whence they should submit to baptism.

The Worthy Christian Principle

Further let me say, that it is easy for a soul to forbear resting in duties when it does not perform them. But that which is worthy in a Christian, is, to walk as strictly in obedience to all the commands of God as though *he would be saved by his obedience*, and to rest as fully upon Christ and His blood and the love of God therein revealed as if he had done nothing at all, simply accounting himself as an unprofitable servant. Whereas you say you fear they rest in duties who fear. Jealousy in you (I fear) is your sin and possibly it may flow from that inbred enmity and prejudice that is apt to be in every man's heart, *against the pure ways of God*. Or else, it proceeds from the malice of the devil *suggesting such thoughts into your heart*, for you enter into the hearts of such people, and judge their very intents in this, your fear and jealousy and therefore, *beware of this snare*.

The Shortcomings of Others Is No Excuse For Disobedience

But further, suppose some souls should be left of God so far, who walk in the practice of Ordinances, as to rest in them. Is that a ground for you to excuse yourself and to live in a sinful neglect of them? In a word, there can be no objection come into your heart, tending to hinder you from this duty and to keep you from your obedience to your Lord and King, but it must needs be from the flesh or from the Devil. Therefore, beware of them. Suppose your judgment inclined to such a latitude, as that you could have communion with unbaptized persons, *consider with a tender conscience what has been said*, and I hope it may much satisfy you in that objection.

But suppose you should not be satisfied with what has been said, but still judge that is your liberty. You cannot but say it's clear in the New Testament, and out of doubt that such believing and being baptized, ought to have Church fellowship together with the practice of Ordinances. Is this a justifiable argument to keep you off from communion with such as (out of doubt) you may, according to rule, have communion with, and further that you cannot but say, is your duty to have communion with?

IN CONCLUSION

The Commands of Christ Must Not Be Disputed

Therefore, I would, in all tenderness, admonish and warn all who fear God, to be more conformable and observe the rules of Christ, and *not to harbor such a gross error in your mind, as to think you may at your pleasure dispute the commands and Ordinances of Christ.*

Galatians 1:16, Phil 2:14, Luke 5:5 and Psalms 119

The Apostle Paul in Gal. 1:16 says, "*He conferred not with flesh and blood, but he presently obeyed the heavenly voice.*" Christ, when God by His Spirit, directed Him to go to the Doctors in the Temple to hear them, and ask questions, He, without so much as acquainting His Father or Mother, obeyed the Lord, though to their great grief and trouble in doing. Then in Phil. 2:14, *our obedience should be without murmuring, repining or any more ado.* In Luke 5:5, Peter had been fishing all night and caught nothing, therefore had little hopes to catch any fish, yet he says, "*At thy word I will cast down my net;*" he did not dispute the commands of Christ though his own experience and skill did utterly testify against what Christ had commanded as to sense, that there could be no good effect produced, "*yet at thy word,*" he says, "*I will cast in my net.*" As David said in Psalm 119, "*I made haste to keep thy righteous precepts;*" for delaying of obedience does harden the heart and give place to the tempter: Therefore, I would advise all godly souls to drink in this as a Maxim, *that if you find an express Law of Christ given to a believer, that it is utterly unlawful to dispute or to question the practice of it upon any pretense whatsoever, or to admit any objection against it.* For amongst men who may err greatly in making those Laws, both in Civil and Military Authority, they will not have their Laws disputed. But, our righteous God (whose Laws are sure are just) will not have His disputed;. Therefore, as before, when Christ bid Peter cast down his net into the sea, he says, "*I have been all night and caught nothing, yet notwithstanding at thy word I will cast down my net..*" Here observe, though what Christ commanded him, his *skill, experience* and *reason* might have strongly objected against, *yet he learned this, that there could not be any justifiable ground to bear him out in disputing Christ's Laws.*

The Example of Abraham, Isaac and Many Others

Thus you have an example by Abraham's sacrificing of Isaac, who was the

promised seed, "*And when God called him, he followed God, not knowing whether he went..*" Noah built an Ark for the saving of his house. Jacob, upon the command of God, carried away his family three days journey before Laban, and the family knew of it.

There might have been much dispute against these things, but these holy men of God had learned not to give place to the pride and rebellion of their unmortified reason and understanding. Many souls, for want of more grace and soundness of judgment, give way to, in our days. But, they did obey the word of God's command without any more ado, as the Apostles' rule is, Phil. 2:12-15. "*Wherefore my Beloved, as you have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation, with fear and trembling, for it is God that worketh in you to will and to do of his own good pleasure; Do all things without murmurings and disputings, that you may be blameless and harmless, the Sons of God without rebuke in the midst of a crooked and perverse nation, amongst whom you shine as Lights in the world.*"