

A

WAY TO SION

SOUGHT OUT, AND FOUND, FOR BELIEVERS TO WALK IN:

OR,

A TREATISE, Consisting of Three Parts.

In The First Part is Proved,

1. That God Hath Had A People on Earth, Ever Since the Coming of Christ in the Flesh, Throughout the Darkest Times of Popery, Which He Hath Owned as Saints, and His People.

2. That These Saints Have Power to Re-Assume and Take Up As Their Right, Any Ordinance of Christ, Which They Have Been Deprived of By the Violence and Tyranny of The Man of Sin.

Wherein It is Cleared Up By the Scriptures, And Arguments Grounded Upon Scripture, Who of Right May Administer Ordinances, And Amongst The Rest, the Ordinance of Baptism With Water.

The Second Part

Contains a Full and Large Answer to Thirteen Exceptions Against the Practice of Baptizing Believers, Wherein The Former Particulars Are More Fully Cleared Up.

The Third Part

Proves That Outward Ordinances, And Among The Rest The Ordinance Of Baptism Is To Continue In The Church, And This Truth Cleared Up From Intricate Turnings And Windings, Clouds And Mists That Make The Way Doubtful and Dark.

By ***DANIEL KING***, Preacher of the Word Near Coventry.

The Second Edition.

Jer. 50:5 - They Shall Ask The Way To Sion With Their Faces Thither ward.
2 Chron. 20:12- Lord, We Know Not What To Do, But Our Eyes Are Upon Thee.
Matt. 7:7- Seek And Ye Shall Find.

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Finish

TO THE KIND READER

Daniel King made one point we wish to question. He seemed to conclude that the Two Witnesses were not constituted Churches and commissioned ministers. He was alone on this point. All the other writers we have read seemed to conclude that they were constituted churches and commissioned ministers. See, for example, Knolly's comments in his **Revelation**. We agree with the others and differ from King on this point.

R. E. Pound II

To the READER

Reader, Whosoever you are that may light of this treatise, I give you to take notice, That I make account this piece will be scorned and slighted by many, either because of the great number of Men and Women, that distaste this truth, desiring rather liberty from obeying Christ, loving His rest, Matt. 11:28,29, but struggling against His yoke; Or else because the Author wants that which they most adore, and too much idolize; humane Arts and Learning, to guild it over with flourishing words of man's wisdom, 1 Cor. 2:4. But I beseech you lay all prejudice aside, and with a single affection rather desire to find out truth, than to look for phrases to please the curious palate. I may say this work, as Paul said of Himself (in regard of the discoveries of Christ to Him, to call Him to be an Apostle, 1 Cor. 15:8) it is ALMOST BORN OUT OF DUE TIME. (I know in regard of this work) as one unexpected and unlooked for. Neither had I any intention (not long since) to have had anything of mine come to the public view, being sensible of mine own weakness: But not knowing of any other that undertook this task: And considering that God is pleased to manifest His power in the weakness of the creature, and BY THE MOUTH OF BABES AND SUCKLINGS TO PERFECT PRAISE, 2 Cor. 12:9; Matt. 21:16. Considering also the complaint of the Lord, Jer. 9:3, THEY ARE NOT VALIANT FOR THE TRUTH UPON THEIR EARTH, And further, considering the straight that many tender-hearted men and women stick in, concerning the particulars herein contained: And having occasion to be of late in many parts of the country, I observe many people staggering and doubting which way SION should stand.: Some conclude, there is no SION yet upon the earth. Others that there is a SION, but she is IN THE WILDERNESS, secret, hidden, not made visible. Others acknowledge a SION, a Church, but cannot believe THE RIGHT WAY TO IT IS YET FOUND OUT. They will have a Church, but will allow her no ordinances, because she wants APOSTLES, MIRACLES, and EXTRAORDINARY GIFTS. And not long since, when I lived in Coventry, some of the saints being puzzled with some TENETS, I was strongly moved (I am persuaded by God) to deliver the things in this first part (for the substance of them) in my preaching to them; By means of which they were satisfied, and resolved that their standing was right in

respect of Ordinances, and that the way they walked in, was truth. Others also in some other places, having received some establishment (through the blessing of God) by some things contained herein, I WAS PRESSED, partly out of love to the glory of God, and the propagation of truth, partly by the pity I bear to tender hearts that stick in the briars; And partly by the importunity of some dear Christian friends, to make this almost untimely birth public, desiring you to read it without prejudice. Take not offense at the plainness of the style, it best befits the gospel, and gospel things: and consider, I wrote it not to delight the fancy with eloquent phrases, but to give satisfaction (through the blessing of God going along with it) to doubting souls. And though it may seem unseasonable, in regard it was put off so long that many are turned aside, yet consider, it is never too late for those Who stand to be strengthened, or the straying to be reduced. If you find any benefit or satisfaction by this piece, give God the glory, and let me have a share in your breathings at the throne of grace: if you have hereby no profit, remember it is the work of God to teach you to profit; do not conclude it is no truth, because you see it not, but remember, that the hearing ear, and the seeing eye, the Lord hath made both of them; Therefore wait upon Him for light, and take heed of such a way, that will not only tend to the overthrow of all visible Churches and ordinances, but also all scripture, gospel, faith, righteousness in regard of the outward man, life, salvation, and take away all comfort from your own, and others' souls. Be not offended, because the way before I come to the matter in plain terms is somewhat long: I have been longer about the foundation, because that being sure, the building will stand the better. I have but two words to say to you at present, *one of information, and one of exhortation.*

1. I would *inform* you, that by Sion, I mean not only the church in general, but particular congregations, branches of this church, constituted according to apostolic order, Heb. 12:22,23. And by the way to it, I mean not the way of Christ, Who is the way to the Father, John 14:6, but the way of obedience in walking with, and unto Christ. The way of constitution of Churches, and carrying on outward worships, as Paul speaks; after the way which they call heresy, so worship I the God of my fathers, saying none other things, etc. and I persecuted this way to death; that is, the people that believed and obeyed Christ.

2. For *exhortation* I pray you read this treatise, and consider it well as you go: and as you go, I pray you lay a Bible by you, and look the Scriptures quoted, read the words, consider how they depend, mark the scope of the places; for it is the fault of many readers to believe things they read, and take them upon trust (especially if some Scriptures be cited) not considering whether the sense speak out any such thing or no, and that is the cause of such unstableness in Christians as at this day; but be like the commendable noble Bereans, search the Scriptures etc.,. And if you resolve to throw off the Scriptures, as many do, never read it; for I desire to speak nothing but what the Scriptures will warrant. But take this with you, it is that word by which you shall be judged at the last day, John 12:48. Well, I have no more to say, but if God be hereby honored, and His saints hearts cheered up, and poor souls directed the way to Sion, and so Sion enlarged hereby, I have enough to rejoice in. *Farewell.*

Thine in the Lord Jesus,

DANIEL KING.

**To the Churches of Jesus Christ, and Saints in CHRIST,
greeting.**

Dear Brethren, your unworthy Brother in the Faith and fellowship of the Gospel, having (for the reasons specified in the *Epistle to the Reader*) put forth this *Treatise* to the public view; My desire to you is, that you will bear with any weakness you may apprehend in it, and charitably construe any thing that shall seem to lie dark to you: And if any of you see otherwise than I have written, know this, that I have written what appeared to me to be an undoubted truth. And truly (dear friends) *Sion* would have more associates, if honest men and women were satisfied in these things.

Dear Brethren, let me desire your assistance in the vindication of these truths contained herein. If you, or any of you be (through the mercy of God) established or settled by any thing herein, I shall the more rejoice; I desire to prefer *Jerusalem* to my chief joy, and to rejoice to hear that the Saints walk in the truth. If I have but the approbation of Christ, and His obedient Saints herein, let others say what they will, I matter not.

The God of Peace give us Peace by all means, Peace with Truth, Amen.

Your unworthy Brother and Servant in the best relation,

DAN. KING.

The Epistle Dedicatory.

**To all that are called to be Saints, sanctified by faith in Christ Jesus, All Grace and
Peace be multiplied from the Father, through the Lord Jesus.**

The Natural Condition of Man

Beloved Friends, It is not unknown to you by experience what a damnable and miserable estate all mankind fell into in our first parents, and how death and condemnation has reigned upon all mankind thereby; Inasmuch, that all men by nature are children of wrath.

Satan's Dominion

And not only so, but are under the power and dominion of Satan; He being that Prince of the Power of the air, the Spirit that now works in the hearts of the children of disobedience.

Christ Sent from God's Love and Grace To Be A Complete Savior

Now God in rich grace, upon the fore-sight, or fore-knowledge of man's so woeful and miserable a condition, did ordain His Son, Christ Jesus, to be a complete and full, perfect Redeemer in the behalf of all them that believe.

Jesus Christ Brings Salvation That Answers To All Demands

Therefore, answerable to the misery and woeful estate that man had plunged Himself in, so is the salvation. Man, having sinned against the Holy Law of God, brought upon Him the just penalty of wrath and eternal condemnation.

Jesus Christ, the High Priest of God for His Saints and Church

Answerable to this, Jesus Christ was ordained of God to be a **High Priest**. As also a perfect sacrifice for the sins of His people, by His death, and blood, He fully satisfied the punishment or penalty due to the Law, as man's surety, when He offered up Himself. And also in time does, through the revelation of His death and His blood, by His Spirit through faith, justify and acquit them from all their sins.

Jesus Christ, the Prophet of God for His Saints and His Church

And secondly, they lie not only under wrath and condemnation only, but also under much ignorance and blindness of mind. God has appointed Him to be a **Prophet**, furnished with all the treasures of wisdom and knowledge, to deliver man out of this part of His misery, through His saving teaching. He is that Prophet of God, which Moses foretells God should raise up to us from among our brethren, which He commands us to hear.

Jesus Christ, The King of His Saints and His Church

But in the third place, there is a third particular, wherein our misery lay, which is, that we are under the dominion and rule of the Devil, and under subjection to sin. It pleased God in special wise to provide for our redemption and deliverance here also, in that Christ is a **King**, having sufficient power and dominion put in His hands, to deliver souls from the power of this cursed bondage of sin and Satan, and Therefore has laid the Government upon His shoulders.

The Government of Jesus Christ

And having exalted Him as a Prince and a Savior, God has said, He shall rule His people Israel. Now this part of Christ's office most immediately strikes against the sovereignty of the Devil, and at the honor and princely dignity of that proud and Luciferian Spirit. And, also, it is against the dominion of sin. To wit, the Government of Christ, in heart and life, destroys the other government that is of the Devil.

The Conflict Between Christ's And Satan's Governments

The visibility of Satan's government is that by which He is most honored and advanced among the sons of men. **The visible Government of Christ in the practice of all His Ordinances**, is that which strikes most against the princely government of the Devil and sin. This **visible** Government of Christ has become the object of the Devil's envy and implacable hatred, and also of the corruption of the hearts of men. Hereupon it has fallen out, that Satan in all ages, has most principally labored to improve His interest in the hearts of men of parts. He stirs them up, either so to **corrupt** the way of God's **Worship and Government**, or else to **change the property of it**, so as God could not own it to be His, but indeed rather Satan's.

The Seekers

And of late, the clear light of the Gospel has so far broke forth, as to discover those false ways. And in some measure, the true and pure ways of God's Worship had been discovered to some of His people. Therefore, the Devil has mustered up all His forces of late, to blind and pester the minds of good people, to keep them from the clear knowledge and practice of the way of God, either in possessing people still with old corrupt principles, or if they have been taken off them, to persuade them that **there are no Churches in the world**, and that persons **cannot come to the practice of Ordinances, there being no true Ministry in the world**. And others run in another desperate extreme. They hold Christ to be a shadow, and all His Gospel and Ordinances, like Himself, fleshly and carnal. This generation of people have been of singular use in the hand of the Devil to advance His kingdom and to make war against the Kingdom of our Lord Jesus. Now none have been more painful than these have been of late, to poison the **City**, the **Country**, and **Army**, so far as they could.

God's Answer

It has laid upon some of our Spirits, as a duty, to put out our weak ability for the discovering of these gross errors and mistakes. But it has pleased God to stir up the Spirit of our Brother, Daniel King, Whom we judge to be a faithful and painful Minister of Jesus Christ, to take this work in hand before us. And we judge that He has been much assisted of God in the work in which He has been very painful.

The Methods of Daniel King

We shall not need to say much of the Treatise, only in brief. It is His **method** to follow the Apostles rule, to prove every thing by the evidence of Scripture-light, expounding Scripture by Scripture. And God has helped Him in this discourse, we judge, beyond any that has dealt upon this subject that is extant, **in proving the truth of Churches,** against all such that have gone under the name of *Seekers*. And has very well with great evidence of Scripture light, answered all or most of their objections of weight, as also He has those claim to be above, or beyond Ordinances. And truly friends, He has, and does, with so much meekness and moderation, deal with them, that we are in great hopes, if God have not given over persons to much hardness of heart, that the reading of this may be of singular use to convince them of the truth. And for those that are in the practice of the way and true order of Christ, it will be of singular use to settle and establish them more fully.

We could heartily wish, that this Book may not seem tedious to the Reader; for we judge in a controversy of this weight, it is very necessary that there should be a full and through speaking to things. And, we that are acquainted with the controversy, do not see how anything of His discourse could well be spared. This book we judge will be very profitable for any Christians that are for Ordinances, to clear up to them a further light than ordinarily they shall find in any authors.

This book has been above a year since in our hands to put in the press. But, we may say as Paul says, Satan hindered, that we could not timelier put it forth. But to our knowledge, such a Treatise as this has been much longed for by many of the people of God in most of the counties in England. And now it's God's time, which we judge is a seasonable time, that this Treatise will come into many of their hands.

And truly friends, let us exhort you more than ordinary, to bestow pains to get establishment in this truth, which Satan and all the corrupt world are most deadly enemies to. For friends, as you have heard before, it most concerns the Devil to keep you out of the true visible Kingdom of Christ, that He may the better advance His own. And, Therefore, we desire you to be the more careful and studious, to be armed with judgment and understanding against the Devil and His Instruments, which is the prayer of us your Brethren in the faith and fellowship of the Gospel,

Thomas Patient, William Kiffen,

John Spilsbery, John Pearson.

An occasional word.

Because I have observed many readers, for want of skill, pass over diverse things, and make nonsense of them, though plain enough for the ingenious; I have thought good to add a word or two to explain what may seem difficult in the reading.

1. Where you find (i.e.) within a parenthesis, as it is here, it is to be pronounced, that is.
2. Where you find in quotations of some scriptures the word ult. as Matt. 1. ult., it signifies the last verse of the chapter.
3. Where the ends of lines on the left hand are noted "with quotation marks", it notes of the words of some other that I answer.
4. Where you find a sentence barred at both ends by way of parenthesis, with half-squares thus [], they are my words to something immediately before.

These Two Last Notes Chiefly Concern the Third Part of this Book.

Way To Sion

Sought out, and found, for Believers to walk in.
OR
A Treatise, wherein is proved, first,

That God has had a People on Earth, etc.

Isaiah 59. the last verse.

As for me, this is my Covenant with them said the Lord, My Spirit that is upon you, and my words which I have put in your mouth, shall not depart out of your mouth, nor out of the mouth of your seed, nor out of the mouth of your seed's seed, said the Lord, from henceforth and for ever.

The Prophets usually treat of these three things in their Prophecies.

The Analysis of the Prophecy.:

1. The Doctrine contained in the two Tables.
2. The threatenings for disobedience.
3. The Covenant of Grace and Reconciliation grounded upon Christ.

As touching this last, Isaiah is most excellent, in setting forth Christ in His Offices, and Kingdom, and Reign: and not only in His Kingdom and Government, in calling in, and ruling over the Gentiles, but His Kingdom and Government over the Jews and Gentiles in the latter days. And you shall observe, that where He sets forth the grievousness of the sins of the people, and threatens them with destruction: He casts in some ingredients of consolation (from the consideration of Christ and His Kingdom) to the godly, to stay their hearts from sinking and being discouraged.

Chap. 1. He lays open their sins, and threatens them.

Chap. 2. He prophesies of the Kingdom of Christ.

Chap. 3. He threatens them for diverse sins.

In the 4th chapter He promises Christ again. In the 5th, 6th, and 7th chapters, threatens them again. In Chap. 7, verse 14 Christ is promised again. Chap. 8 He speaks of great affliction. In the ninth chapter of excellent comforts by Christ to the godly. Chap. 10 He speaks of great affliction by the Assyrian. Chap 11, 12 He sets out the benefits that the Church has, and shall have by Christ. Chap 13 He tells of the destruction of Babylon. Chap 14 of promises to Israel. In parts of the 14th chap. and the 15th, 16th, 17th, 18th, and part of the 19th Israel and diverse other people are threatened. In the 19th chap. verse 18, He speaks of calling diverse of them to Christ.

In the rest of the Chapters He goes on in the same method.

In the 32nd chapter and so on, He begins most clearly and excellently to set forth the benefit the godly have by Christ. In chapter 45, He mentions the deliverance of the Jews out of Babylon by Cyrus, King of Persia. Chapters 46 and 47, He shows the woeful ruin of Babylon. Chapter 48, He labors to convince the people of their former rebellion. In the 49th and 50th, He reproves the obstinacy of the people, but encourages the believers with a sweet discourse of the Kingdom of Christ. In the 51st, He exhorts them Therefore to look to Christ, and trust in Him: And bewailing their misery, by reason of their captivity, promises deliverance again. In the 52nd, the Jews are exhorted to believe in Christ, and receive the Gospel. In the 53rd, their unbelief, and the excellent Office of Christ's Priesthood is set forth. In 54, 55, 56, is set out the benefits the Church shall have under Christ. In the 57th, He reproves them for their idolatry. In the 58th for their hypocrisy. In 59, for their cruelty and injustice.

In the latter end of the 59th chapter, the two last verses, He comes to show the benefit the faithful have by Christ, notwithstanding the corruptions that reign among the wicked: And so He goes on to a glorious description of the Jewish Church under Christ, chapters 60, etc. And here as before, after He had thus laid open their sins, lest any godly heart should think that they should all fare alike, and because of the wicked He should not be regarded; Therefore here the Prophet shows, the Lord had a special care of them, verses 20, 21. ***AND THE REDEEMER SHALL COME TO SION, etc.***

The 21st verse contains the resolution of God, to show forth continual mercy and goodness (by virtue of His Covenant of grace) to those that are His (Eph. 3:10): And there being a manifold wisdom of God shown forth in His word: Sometimes in the same words He holds forth matter, that is applicable to several times and persons, as the New Covenant spoken of in Jer. 31:31, of which this verse is a part; it is both a Prophecy. of the calling of the Jews, as appears by the context of that chapter, compared with Rom. 11:25, 26; 12:15, etc. And it is also applicable to believing Gentiles (WHO ARE JEWS INWARDLY, Rom. 2:28, 29) as is evident by that in 1 Cor. 11:25 where to the believing Gentiles, as well as Jews, He says of the cup in the Lord's Supper, that it is the cup of the New Covenant, or New Testament (for it is the same word that is in Heb. 8:8,16).

The parts of the verse consist,

First, of the parties covenanting.

Secondly, of the matter of the Covenant, or thing covenanted; For this is that which makes a Covenant, the persons agreeing, and the matter or thing whereupon they agree; for there cannot be a Covenant, but there must be these two things: The parties agreeing; And the conditions upon which they agree.

What A Covenant Is.

As for instance,

In the Legal Covenant made between God and the people of *Israel*.

1. God propounds His will and rule, by which He requires Israel to walk, and the benefits they shall have by obeying, Exod. 24:3-7. AND MOSES CAME AND TOLD THE PEOPLE ALL THE WORDS OF THE LORD, AND ALL THE JUDGMENTS. And verse 7, HE TOOK THE BOOK OF THE COVENANT, AND READ IN THE AUDIENCE OF THE PEOPLE. So Rom. 10:5, Moses describes the righteousness of the Law, THAT THE MAN THAT DOTHTH THESE THINGS SHALL LIVE BY THEM. And this you shall find in Lev. 18:4,5. YE SHALL DO MY JUDGMENTS, AND KEEP MINE ORDINANCES, TO WALK THEREIN: I AM THE LORD, YE SHALL THEREFORE KEEP MY STATUTES AND MY JUDGMENTS, WHICH IF A MAN DO, HE SHALL LIVE IN THEM. So Gal 3:12.

2. You may observe the people's consent on their parts, Ex. 24:3-7. ALL THE WORDS WHICH THE LORD HATH SAID, WILL WE DO. And verse 7, ALL THAT THE LORD HATH SAID, WILL WE DO, AND BE OBEDIENT. So that you see, God propounds the conditions, the people accept of them, and consent. Now here was a Covenant: Therefore it is confirmed, verse 8. AND MOSES TOOK THE BLOOD AND SPRINKLED IT ON THE PEOPLE, AND SAID, BEHOLD THE BLOOD OF THE COVENANT WHICH THE LORD HATH MADE WITH YOU CONCERNING ALL THESE WORDS.

So for the Evangelical Covenant:

1. Here is my Son (said God) tendered in the Gospel; take Him, and rest upon Him for life and salvation, and cleave to Him, with renouncing of all other things. (Isa. 42:6). I will (said a Covenant-heart that is taught of God, I will) rest upon nothing on this side of Christ; but now live upon, and unto Christ, by the power of Christ in my heart. Now here is a Covenant, Rom. 10:9-11. IF YOU SHALL CONFESS WITH YOUR MOUTH THE LORD JESUS, AND SHALL BELIEVE IN YOUR HEART THAT GOD HATH RAISED HIM FROM THE DEAD, YOU SHALL BE SAVED: FOR WITH THE HEART MAN BELIEVES UNTO RIGHTEOUSNESS, AND WITH THE MOUTH CONFESSION IS MADE UNTO SALVATION. For the Scripture said, WHOSOEVER BELIEVES ON HIM SHALL NOT BE ASHAMED. So Hosea 2:19. God speaks of a Covenant, a Marriage-covenant between Him and His people: I WILL BETROTH THEE UNTO ME FOR EVER, etc. And in the last verse you may see the mutual consent on both sides: I will say to them, YOU ART MY PEOPLE: There is the consent of God's part: And they shall say, YOU ART OUR GOD: There is the consent on the people's part. So you may see the answer of an Evangelical covenanting heart, Phil. 3:9. AND BE FOUND IN HIM, NOT HAVING ON MINE OWN RIGHTEOUSNESS, WHICH IS OF THE LAW; BUT THAT WHICH IS THROUGH THE FAITH OF CHRIST, THE RIGHTEOUSNESS WHICH IS OF GOD BY FAITH. Gal. 3:14, THAT THE

BLESSING OF ABRAHAM MIGHT COME ON THE GENTILES THROUGH JESUS CHRIST, THAT WE MIGHT RECEIVE THE PROMISE OF THE SPIRIT THROUGH FAITH. Here is my Son that was promised to Abram (said God) I will take Him, said Faith: **(NOTE)** Now here is an Agreement, or covenant. And this observe by the way, that where God makes the Evangelical Covenant with a soul, He gives the heart to accept of the Covenant, as by comparing two places you may see, Isa 54:10, FOR THE MOUNTAINS SHALL DEPART, AND THE HILLS BE REMOVED; BUT MY KINDNESS SHALL NOT DEPART FROM THEE; NEITHER SHALL THE COVENANT OF MY PEACE BE REMOVED, SAID THE LORD, THAT HATH MERCY ON THEE: And so He goes on to declare the excellent privileges of the people in covenant. And verse 13, He said, ALL YOUR CHILDREN SHALL BE TAUGHT OF THE LORD. And that this teaching is believing, whereby they take hold of the Covenant, is clear by our Savior Christ's exposition of this place, John 6:45, IT IS WRITTEN IN THE PROPHETS, AND THEY SHALL BE ALL TAUGHT OF GOD: EVERY MAN THEREFORE THAT HATH HEARD, AND LEARNED OF THE FATHER, COMES TO ME, that is, BELIEVES IN ME, as the 35th verse expounds it.

Now the persons covenanting are set down in two terms, Me and Them.

- a. As for Me; Who is this? why the Lord, as appears by the clause after: said the Lord.
- b. The other party covenanting, and that is, Them; Who does He mean by [Them?] Why your seed, and seed's seed: Where observe, He has reference to a third person, with Whose seed He makes this Covenant. And these are the Sons of Sion, such as turn away from ungodliness in Jacob, as you may clearly see, by comparing this verse with the former: For (said He) THE REDEEMER SHALL COME TO SION, AND UNTO THEM THAT TURN FROM TRANSGRESSION IN JACOB, SAID THE LORD. AS FOR ME THIS IS MY COVENANT WITH THEM, etc. That must needs be [Them] mentioned before.

2. Consider the matter of the covenant.

And that is the continual distribution of the Spirit of the Lord, and the Word of the Lord, into the mouth of the seed, and seed's seed. In which distribution, observe these particulars:

1. The things distributed, or conveyed: Those are two, Spirit, and Word.
2. The explication of the matter, what Spirit, and what Word? MY SPIRIT, said the Lord, and MY WORD.
3. Observe where this Spirit and Word is placed, as in a fountain to be conveyed; IN YOUR MOUTH.

4. Observe where the channel is that it shall run in, as it comes from the fountain: IN THE MOUTH OF YOUR SEED, AND OF YOUR SEED'S SEED.

5. The time when this distribution shall begin: FROM HENCEFORTH.

6. The extent, or continuation of this distribution: AND FOR EVER. But before I pass on to build, I must carefully lay a good foundation; for I make no question but if the foundation stand firm, the building will also stand; And Therefore for explication of the words and terms, there must be diverse questions resolved.

The Words Explained by Propounding and Answering Divers questions.

The First Question Answered.

Quest.: What is meant by this phrase, As for me?

Answ.: The phrase is taken usually two ways in Scripture.

1. For a peremptory Declaration of a thing concerning ourselves or others, 2 Sam. 22:31, AS FOR GOD, HIS WAY IS PERFECT, etc. where David does peremptorily declare that God's way is perfect; whatsoever His own way is, or man's way, Psal 41:12, AS FOR ME, YOU UPHOLD ME IN MINE INTEGRITY, AND SITS ME BEFORE YOUR FACE FOR EVER. Psal. 73:2, AS FOR ME MY FEET WERE ALMOST GONE, MY STEPS HAD WELL NIGH SLIPPED. Where He does peremptorily declare how the case stood with Him, not doubtfully, but certainly, Psalm 89:11, AS FOR THE WORLD, AND THE FULLNESS THEREOF, YOU HAVE FOUNDED THEM. Isa. 3:12, AS FOR MY PEOPLE, CHILDREN ARE THEIR OPPRESSORS, AND WOMEN RULE OVER THEM, etc. Isa. 47:4, AS FOR OUR REDEEMER, THE LORD OF HOSTS IS HIS NAME, THE HOLY ONE OF ISRAEL. In all these places, the phrase imports a confident, peremptory declaration of the matter spoken of.

2. It is sometimes taken for a peremptory Resolution; when one is fully purposed to do a thing, and will not change; 1 Sam. 12:23, MOREOVER AS FOR ME, GOD FORBID THAT I SHOULD SIN AGAINST THE LORD IN CEASING TO PRAY FOR YOU; BUT I WILL TEACH YOU THE GOOD AND RIGHT WAY. Psal. 55:16, AS FOR ME I WILL CALL UPON GOD, AND THE LORD SHALL SAVE ME. Josh. 24:15, AS FOR ME AND MY HOUSE WE WILL SERVE THE LORD. Now in this place the phrase [AS FOR ME] imports both, I conceive: A peremptory declaration of God, that He will do such a thing: And a peremptory resolution of God, to make this Covenant with this seed, and seed's seed, spoken of here: So that it is out of doubt, there is no questioning of the truth of it. And it is made the more strong by the term (SAID THE LORD) being twice repeated in the verse.

The 2nd Question is,

What the nature of this Covenant is.

Question 2. Answered.

Answer: It is a Covenant of grace, altogether free, Wholly and fully of God's part, without requiring any thing of man, to be performed as from Himself, and His own abilities; but God is the Whole undertaker: And that it is a Covenant of grace, you may see it plainly, if you compare this covenant spoken of here, with that which is called the new covenant, Jer. 31:33, BUT THIS SHALL BE THE COVENANT THAT I WILL MAKE WITH THE HOUSE OF ISRAEL AFTER THOSE DAYS, SAID 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, etc. And Jer. 32:40, AND 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 INTO THEIR HEARTS, AND THEY SHALL NOT DEPART FROM ME. Which Covenant the Apostle shows in Heb. 8:10-12, to be the new Gospel-covenant, or Covenant of grace; where God is the Whole undertaker for Himself, and for man both, and so He is here in this Covenant; Therefore it must needs be a Covenant of grace.

Question 3.

**What person it is that is spoken to, in the term [Thee?]
MY SPIRIT THAT IS UPON THEE?**

Question 3. Answer.

Answer: Christ.

My grounds are these,

1. From the connection of the verses, He is spoken of in the former verse; the Redeemer, He that shall come to them that turn from ungodliness in Jacob. And this title, Redeemer, is peculiar to Christ, Job 19:25, FOR I KNOW THAT MY REDEEMER LIVES, AND THAT HE SHALL STAND AT THE LATTER DAY UPON EARTH. Psalm 19:14, O LORD MY STRENGTH AND MY REDEEMER. Isa. 60:16, YOUR REDEEMER THE MIGHTY ONE OF JACOB. Gal. 3:13, CHRIST HATH REDEEMED US FROM THE CURSE OF THE LAW. Luke 24:21; say the Disciples that went to Emmaus, concerning Jesus Christ of Nazareth, WE TRUSTED IT HAD BEEN HE THAT SHOULD HAVE REDEEMED ISRAEL; And so it was, for Christ expounds to them all the Scriptures concerning Himself, verse 27. And so all other Scriptures (for ought I can find) when they speak of the Redeemer, mean Christ.

2. Because this person spoken to here, stands as a Root, Fountain, or Way, through Whom the Spirit of God, and His Word is conveyed to others. MY SPIRIT WHICH IS

UPON THEE, etc. And this is peculiar to Christ, Matt 11:27, ALL THINGS ARE DELIVERED TO ME OF MY FATHER (said Christ) AND NO MAN KNOWS THE SON BUT THE FATHER, NEITHER KNOWS ANY MAN THE FATHER SAVE THE SON, AND HE TO WHOM THE SON WILL REVEAL HIM. John 14:6, JESUS SAID UNTO HIM, I AM THE WAY, THE TRUTH AND THE LIFE, NO MAN COMES UNTO THE FATHER BUT BY ME, John 1:16, OF HIS FULLNESS HAVE WE ALL RECEIVED, AND GRACE FOR GRACE. John 5:22, THE FATHER JUDGES NO MAN, BUT HATH COMMITTED ALL JUDGMENT TO THE SON. In this, Christ the covenant of grace is made good; Therefore the Lord said, Isa. 42:6, I WILL GIVE HIM FOR A COVENANT TO THE PEOPLE.

Objection: But some may say, How can this be meant of Christ, Who is God, equal with the Father, and has the Word and Spirit by possession? How can it be said, MY Spirit which is upon THEE, and MY Word which I have put in your mouth?

Answer: Christ must be considered according to His two-fold nature, Divine and Human: According to His divine nature, He is equal to the Father; but according to His Human, inferior to the Father. And here He is spoken of as He is God and Man, as He is Christ, anointed; for He is set here as a Way, through Whom God conveys grace to man, and so the Spirit and Word may be said to be put on Him.

Take these instances.

1. For the Spirit, Psalm 45:7, GOD, EVEN YOUR GOD HATH ANOINTED THEE WITH THE OIL OF GLADNESS ABOVE YOUR FELLOWS. And that this is spoken to Christ, appears plainly. Heb. 1:9, where the same words are rehearsed, and applied to the Son of God, which in the beginning of the chapter, is said to be the brightness of God's glory, and the express image of His person, etc. Isa. 61:1, THE SPIRIT OF THE LORD IS UPON ME, BECAUSE HE HATH ANOINTED ME TO PREACH THE GOSPEL TO THE POOR, etc. That this was a Prophecy. of Christ, is plain, by Christ's own exposition, Luke 4:18, where Christ reading the words of Isaiah in this Scripture tells the people, verse 21, THAT DAY THIS SCRIPTURE WAS FULFILLED IN THEIR EARS. And (said the Text) they all bear Him witness that it was so, John 3:34, speaking of Christ, you have these words: FOR HE WHOM GOD HATH SENT, SPEAKS THE WORDS OF GOD, FOR GOD GIVES NOT THE SPIRIT BY MEASURE TO HIM. So that you see the Spirit was put upon Christ, for He was anointed with it, and it was given to Him.

2. For the Word, That was put in Him mouth, see John 7:17,18. IF ANY MAN WILL DO HIS WILL, HE SHALL KNOW OF THE DOCTRINE, WHETHER IT BE OF GOD, OR WHETHER I SPEAK OF MYSELF. HE THAT SPEAKS OF HIMSELF, SEEKS HIS OWN GLORY; BUT HE THAT SEEKS HIS GLORY THAT SENT HIM, THE SAME IS TRUE, AND NO UNRIGHTEOUSNESS IN HIM. So that Christ speaks the word of God of Him that sent Him, John 8:38, said Christ, I SPEAK THAT WHICH I HAVE SEEN WITH MY FATHER. But yet more plainly, John 12:49,50, FOR I HAVE

NOT SPOKEN OF MY SELF, BUT THE FATHER WHICH SENT ME, HE GAVE ME A COMMANDMENT WHAT I SHOULD SAY, AND WHAT I SHOULD SPEAK: AND I KNOW THAT HIS COMMANDMENT IS LIFE EVERLASTING; WHATSOEVER I SPEAK THEREFORE, EVEN AS THE FATHER HATH SAID UNTO ME, SO I SPEAK. In Isa. 50:4 you have these words, THE LORD HATH GIVEN ME THE TONGUE OF THE LEARNED, THAT I SHOULD KNOW HOW TO SPEAK A WORD IN SEASON TO HIM THAT IS WEARY. This learned tongue is given by the Lord, and this party to Whom it is given, is meant primarily Christ, as appears by the invitation, Mat. 11:28, COME UNTO ME ALL YE THAT ARE WEARY AND HEAVY LADEN, AND I WILL GIVE YOU REST: So that you see notwithstanding this objection, yet it is clear, that this person spoken to, in the term THEE, is Christ.

The fourth question is:

Who is meant by THEM, the parties covenanted with; whether Jews or Gentiles?

The Fourth Question Answered:

Answer: Both Jews and Gentiles: all that are taken into the covenant of grace, of all nations. My grounds are these:

1. Because if it should be entailed upon the Jews only, then it could not infallibly be made good, because Here is promised a succession of the Word and Spirit to continue in the mouth of seed, and seed's seed: and the Jews have been a long time cast off, and are as yet not called into the faith of Christ. Therefore it must needs include Gentiles that embrace Christ, as well as Jews, Who are sons of God by faith in Christ as well as Jews, Gal. 3:26 WE ARE ALL THE CHILDREN OF GOD BY FAITH IN JESUS CHRIST. Consider what the Prophet Hosea says, Hos. 3, the two last verses: FOR THE CHILDREN OF ISRAEL SHALL ABIDE MANY DAYS WITHOUT A KING, AND WITHOUT A PRINCE, AND WITHOUT A SACRIFICE, AND WITHOUT AN IMAGE, AND WITHOUT AN EPHOD, AND WITHOUT TERAPHIM: AFTERWARD SHALL THE CHILDREN OF ISRAEL RETURN AND SEEK THE LORD THEIR GOD, AND DAVID THEIR KING, AND SHALL FEAR THE LORD AND HIS GOODNESS IN THE LATTER DAYS. So that this continual succession of Spirit and word from Christ, could not have been made good upon the Jews only; Therefore it must needs take in Gentiles also.

2. Because this covenant is a covenant of grace, and the covenant of grace reaches the Gentiles as well as the Jews. And it is entailed upon seed's seed, and the seed of the Jewish church according to faith, are as well Gentile-believers as others, Gal 4:28 NOW WE BRETHREN AS ISAAC WAS, ARE THE CHILDREN OF THE PROMISE; speaking of the Galatians that believe, Who were Gentiles.

3. It is for the subject matter of it, the Spirit and Word that is to be given, and the Gentiles are partakers of the Spirit and Word of the Gospel as well as the Jews, Eph 3:6 THAT

THE GENTILES SHOULD BE FELLOW HEIRS, AND OF THE SAME BODY, AND PARTAKERS OF HIS PROMISE IN CHRIST BY THE GOSPEL. Gal 3:2: RECEIVED YOU THE SPIRIT BY THE WORKS OF THE LAW OR BY THE HEARING OF FAITH? That is, the Gospel. Mark, RECEIVED YOU, you Galatian Gentiles, RECEIVED YOU THE SPIRIT, etc. Acts 2:17, I WILL POUR OUT OF MY SPIRIT UPON ALL FLESH, said God. Therefore upon the Gentiles as well as the Jews.

4. It appears to be so from Isa. 59:19 where He speaks of men's fearing the Lord from the West, and His glory from the rising of the sun: which must needs be meant of the Gentile Nations as well as the Jews.

5. Because whatsoever is spoken of the Jews in the covenant of grace, is applied in the New Testament to Jews and Gentiles by virtue of their union with Christ, 1 Cor. 12:13, FOR BY ONE SPIRIT ARE WE ALL BAPTIZED INTO ONE BODY, WHETHER WE BE JEWS OR GENTILES, WHETHER WE BE BOND OR FREE, AND HAVE BEEN ALL MADE TO DRINK INTO ONE SPIRIT. Heb. 8:11, ALL SHALL KNOW ME FROM THE LEAST TO THE GREATEST: That is, all Jews and Gentiles that are taken into covenant. Rom. 4:16, THEREFORE IT IS OF FAITH, TO THE END IT MIGHT BE BY GRACE, TO THE END THE PROMISE MIGHT BE SURE TO ALL THE SEED, NOT TO THAT ONLY WHICH IS OF THE LAW (that is, the Jews) BUT TO THAT ALSO WHICH IS OF THE FAITH OF ABRAHAM (that is, the Gentiles) for He says, HE IS THE FATHER OF US ALL. Now the Romans are taken in, in this word US, and they were Gentiles, Gal. 4:28. The Apostle says of the Galatians, WE BRETHREN, AS ISAAC WAS, ARE CHILDREN OF THE PROMISE; Nay, more plainly yet, the covenant made with the Jews, Isa. 54:13, AND ALL YOUR CHILDREN SHALL BE TAUGHT OF THE LORD, is applied by Christ to all Believers. John 6:45, IT IS WRITTEN IN THE PROPHETS, AND THEY SHALL BE ALL TAUGHT OF GOD; EVERY ONE THEREFORE THAT HATH HEARD AND LEARNED OF THE FATHER COMES TO ME, said Christ; though I confess the fullness and glory of these promises concern the Jews at their calling in again, as Rom. 11:12,15, Now if the fall of them be the riches of the Gentiles, how much more their fullness? Verse 15, if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? Verse 25, 26 FOR I WOULD NOT, BRETHREN, THAT YE SHOULD BE IGNORANT OF THIS MYSTERY, that blindness in part is happened to Israel, until the fullness of the Gentiles be come in: And so all Israel shall be saved, as it is written, THERE SHALL COME OUT OF SION THE DELIVERER, AND SHALL TURN AWAY UNGODLINESS FROM JACOB; FOR THIS IS MY COVENANT UNTO THEM WHEN I TAKE AWAY THEIR SINS.

The Covenant, Heb. 8 proved to be made with the Gentiles as well as with the Jews

But I shall endeavor to clear this a little further, because some deny that the covenant, Heb. 8 which is called there the new covenant, reaches the Gentiles at all, but is made only with the Jews: Therefore before I go any further, I shall clear up, that it is made both

to Jews and Gentiles, and that will tend to the clearing up this which I affirm Here of this Covenant.

Reason 1

1. Because the Scripture mentioned but two covenants between God and man; as they are His Church and chosen people: in which Covenants He holds forth life to be had, but in a different way; in the one, by doing, in the other, by believing: that is, a Legal, and an Evangelical, Gal. 4:24,25,26; which things are an Allegory; for these are the 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. Here are the two Covenants typed out by Sarah and Hagar: Hagar the Legal Covenant on Mount Sinai, Sarah the Evangelical Covenant.

Now the Gentiles as well as the Jews are in the Evangelical Covenant, Gal. 4:26, 27, 28, 31. Jerusalem which is above is free, which is the Mother of us all, Gentiles as well as Jews. And we brethren, as Isaac was, are children of the promise: So then brethren, we are not children of the bond-woman, but of the free. We Gentiles are taken into Jerusalem's Covenant that is above, verse 26. That is Jerusalem spoken of, Rev. 21:1, 2. The Holy City, new Jerusalem, coming down from God out of Heaven, as a Bride prepared for Her Husband. She is said to be above, because she comes down from God when she is discovered: that is, the Church of the Jews converted, and set up in glory: Above, that is not yet manifested, or come down in Her beauty; or above, that is in Her glory and eminency above other Churches: And yet the Galatian Believers, and so other Gentiles are Her children, and in Her covenant, and born of the Spirit, and born by promise as Isaac was: And the covenant, Heb. 8, is Jerusalem's covenant that is above, an Evangelical covenant; Therefore the Gentiles are in it as well as the Jews.

Reason 2

2. It appears so, because the new covenant spoken of, Heb. 8, took place at the very death of Christ, Heb. 8:4-6. For if He were on earth, He should not be a Priest, seeing there are Priests that offer gifts according to the law, etc. verse 6. But now He has obtained a more excellent Ministry, by how much also He is the Mediator of a better Covenant, etc. Mark, He is so, said the Text, so that the better covenant, better than the legal covenant is in force; which covenant is set down in plain terms, verses 10-12. It is not according to the covenant God made with them, when He took them by the hand to lead them out of Egypt. But this shall be the covenant that I will make with them (said God) I will put my law into their minds, etc. And Christ is the Mediator of this covenant; Therefore it took place at Christ's death: And if not so, then we Gentiles are strangers from the covenants of promise still; But that is false; for the partition wall is broken down, Eph 2:12-16. The Apostle tells the Ephesians: That at the time they were without Christ, they were Aliens from the Commonwealth of Israel, strangers from the covenants of promise, etc. But now in Christ Jesus you Who were far off, are made nigh by the

blood of Christ; for He is our peace, Who has made both one, and has broken down the middle-wall of partition between us, having abolished in His flesh the enmity, even the Law of the Commandments contained in Ordinances, for to make in Himself of twain, one new man; so making peace: And that He might reconcile both unto God in one body by the cross, having slain the enmity thereby. Mark the Apostle's discourse well Here, and you will see that we are not walled out of their Covenant; The partition-wall is broken down, and all Believers of the Jews and Gentiles are one body: so that it is clear, the covenant, Heb. 8, belongs to the Gentiles since the death of Christ, as well as to the Jews.

Reason 3

3. Those that have remission of sins, have it by virtue of that covenant, Heb. 8:12. For I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more, said the Lord. And Heb. 10:17 the same words: and remission of sins is procured by Christ both for Jew and Gentile; He is the way for both to come to the Father, John 14:6, No man comes to the Father, but by me: And if the Gentiles have remission of sins by Christ, as they have, Luke 24:47. Christ commanded, That repentance and remission of sins should be preached in His Name among all Nations. and Acts 10:43, To Him give all the Prophets witness, That through His Name, Whosoever believes in Him, should receive remission of sins. And the Author to the Hebrews, chapter 9:22 says; Without shedding of blood there is no remission: And there is no blood that procures remission, but Christ's blood, Rev. 1:6. He hath washed us from our sins in His own blood: And that remission of sins is given by virtue of this covenant, Heb. 8 as it is, or Christ pardons sin, with reference to this Covenant, Heb. 10:16,17. This is the covenant that I will make with them, etc. And their sins and iniquities I will remember no more. Then this covenant, Heb. 8 and Heb. 10 reaches the Gentiles as well as the Jews: but all the former I have proved to be true, Therefore the latter cannot be denied.

Reason 4

4. The same covenant God makes with the Jews, Christ Himself applies it to the Gentiles, as I hinted before, Isa. 54:11-13. Now Christ applies this, both to Jew and Gentile, John 6:45. See the truth of this also, Hosea 2, the last verse. I will say to them that were not my people, you art my people: Speaking of the Israelites, as the chapter shows, which were cast off, as the first chapter declares. And the Apostle, Rom. 9:26, applies this to the Gentiles, verse 24. Even us Whom He hath called, not of the Jews only, but of the Gentiles, as He said also in Hosea, I will call them my people, which were not my people; and Her beloved, which was not beloved.

Reason 5

5. Consider, That whenever God made a covenant with man, it was confirmed with blood, with shedding of blood; for so the covenant it confirmed, Gen. 8:20 which covenant God made with Noah, and all creatures; it is confirmed by Noah's offering

sacrifice: So Canaan's covenant that God made with Abraham, Gen. 15:9-18, where Abraham by God's command takes a Heifer, and a she-goat, and a ram, and divides them in the midst, Therefore shed their blood: And it is said, verse 18, IN THAT SAME DAY THE LORD MADE A COVENANT WITH ABRAHAM, saying, TO YOUR SEED I HAVE GIVEN THIS LAND, etc. And the same covenant was confirmed, Gen. 17, by circumcision, which was a shedding of blood also: so the Legal Covenant, or the Covenant at the giving of the Law, was confirmed by blood, Ex. 24:8. AND MOSES SPRINKLED THE BLOOD UPON THE PEOPLE, saying, THIS IS THE BLOOD OF THE COVENANT, etc. And so Heb. 16:22. For where a Testament is, there must of necessity be the death of the Testator; for a Testament is of force after men are dead, otherwise it is of no strength at all while the Testator lives: whereupon neither the first Testament was dedicate without blood; for when Moses had spoken every precept to the people, according to the Law, He took the blood of calves and of goats, with water and scarlet wool, and hyssop, and sprinkled both the book and all the people, saying, THIS IS THE BLOOD OF THE TESTAMENT WHICH GOD HATH ENJOINED UNTO YOU, etc. So the Gospel-Covenant is confirmed with the blood of Christ, Heb. 9:13-16, FOR IF THE BLOOD OF BULLS AND GOATS, AND THE ASHES OF A HEIFER SPRINKLING THE UNCLEAN, SANCTIFIETH, TO THE PURIFYING OF THE FLESH; HOW MUCH MORE SHALL THE BLOOD OF CHRIST, WHO THROUGH THE ETERNAL SPIRIT OFFERED HIMSELF WITHOUT SPOT TO GOD, PURGE YOUR CONSCIENCES FROM DEAD WORKS TO SERVE THE LIVING GOD: AND FOR THIS CAUSE HE IS THE MEDIATOR OF THE NEW TESTAMENT: THAT BY MEANS OF DEATH, FOR THE REDEMPTION OF THE TRANSGRESSIONS UNDER THE FIRST TESTAMENT, THEY WHICH ARE CALLED MIGHT RECEIVE THE PROMISE OF ETERNAL INHERITANCE; FOR WHERE A TESTAMENT IS, THERE MUST OF NECESSITY BE THE DEATH OF THE TESTATOR. You see Here, Christ is said to be the Mediator of the new Testament, or Covenant: And what Covenant that is, you may see, Heb. 8:8-12. Yea, and the Reader may take notice from the 16th verse of the 9th chapter of the Hebrews to the 15th verse of the 10th chapter, He shows the difference between the two Testaments; and then shows what the Covenant or Testament is, that is in force under Christ, chap. 10:16,17. This is the covenant that I will make with them after those days, said the Lord, I will put my Laws in their Hearts, and in their minds will I write them, and their sins and iniquities will I remember no more. Now then thus I argue: Either this covenant is in force to us Gentiles, or else Christ must shed His blood again, at the time when it takes place; or it must be confirmed by some other blood: for a Testament takes place at the death of the Testator, Heb. 9:17. Now if this covenant be of no force yet, then the Testator is not yet dead; but if Christ be the Testator, then that is false; for He is dead, as the Scripture witnesses, and He is to die no more, Heb. 9: ult. "He was once offered to bear the sins of many, and to them that look for Him, He shall appear the second time without sin to salvation", Heb. 10:12. This man after He had offered one sacrifice for sins for ever, sat down at the right hand of God, verse 14. By one offering, He has perfected for ever those that are Sanctified. If any one say, It is by some other's blood that this Covenant shall be confirmed; I would request that man to show me by Scripture, by Whose blood it shall be confirmed; and till then (for my part) I must look upon Him as one accursed, that

preaches another gospel that the Scripture has not preached: But Christ is the Mediator of this Covenant spoken of, Heb. 8 as you may see, verse 6. He IS (the Text says, not was, or shall be) the Mediator of a better covenant, which Covenant is laid down in the latter part of the Chapter; And He is dead already, and therefore the Covenant has taken place already, and is in force at this day, Heb. 9:17. A Testament is of force after men are dead. *And consider also, If there were two Covenants, one for Jews, and another for Gentiles; there must be two Mediators, one for Jews, and another for Gentiles; but there is but one Mediator between God and Man, the MAN Christ Jesus, 1 Tim 2:5. Moses the mediator of the Legal covenant, Christ of the Evangelical; Therefore the Covenant, Heb. 8, being evangelical, teaches both to Jews and Gentiles, of which Covenant Christ is Mediator.*

Reason 6

6. If Christ be given for a covenant to the people, as He is, Isa. 42:6. And if God, now in Gospel-times, make no Covenant with a people out of Christ; And if Christ be the Covenant, and all things in the covenant are entailed upon, and unto Christ, and those in Christ have right to all things, as 1 Cor. 3:21-23. All things are yours, whether Paul, or Apollo, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours, and you are Christ's, and Christ is God's. Then if Christ be the Gentiles', though it were not yet made good, yet things to come being theirs that are in Christ, and all being theirs, the covenant, Heb. 8, is theirs as well as the Jews.

Objections Against This Truth Answered

Objection 1: But God says, This is the covenant that I will make with the house of Israel, Therefore not with the Gentiles?

Answer: Does He exclude the Gentiles Therefore? when He says, Salvation is of the Jews? does He mean that salvation is not of the Gentiles? Is not God the God of the Gentiles also? Rom. 3:29. Is He the God of the Jews only, is He not of the Gentiles also? yes, of the Gentiles also; yea and they are justified both by one and the same way, verse 30. Seeing it is, one God that justifies the circumcision by faith, and the uncircumcision through faith, Therefore they have remission of sin both by one and the same Covenant: And they have both one standing in Christ, and in the Church, Rom. 11:20. Because of unbelief they were broken off (that is the Jews) and you stand by faith (that is the Gentiles) Therefore they are not excluded Here.

Answer 2. It is said to be made with the house of Israel; you may as well exclude the Jews; for the house of Israel is one house, and the house of Judah is another house, Isa. 22:21. He shall be a Father to the inhabitants of Jerusalem, and to the house of Judah. And Jer. 3:18, you may see they are distinct; IN THOSE DAYS THE HOUSE OF JUDAH SHALL WALK WITH THE HOUSE OF ISRAEL. You may also see the truth of this in Ezek. 37:15-22. So that by as good reason the Jews are excluded from this Covenant as the Gentiles: It is with the house of Israel; And are Jew and Gentile to be excluded? I would know then which house of Israel this Covenant is made with? for

there were two houses of Israel; Isa. 8:14. FOR A ROCK OF OFFENSE TO BOTH THE HOUSES OF ISRAEL. So that by this assertion this Covenant will come at last, to be made with just no body, for it cannot be found out with Whom; but it is certain, Jews and Gentiles shall be brought into one sheep-fold, John 10:16. And one shepherd shall be shepherd to them all, they shall be all under one King. Rev. 11:15. THE KINGDOMS OF THIS WORLD ARE OUR LORD'S, AND HIS CHRIST'S, AND HE SHALL REIGN FOR EVER AND EVER. Zech. 14:9 THE LORD IS KING OVER ALL THE EARTH, IN THAT DAY THERE SHALL BE ONE LORD. There is but one mystical body of Christ, whether Jews or Gentiles. I Cor. 12:13 FOR BY ONE SPIRIT ARE WE ALL BAPTIZED INTO ONE BODY, WHETHER WE BE JEWS OR GENTILES, etc. Eph. 4:4 THERE IS ONE BODY, AND THERE IS BUT ONE SPIRIT, BY WHICH THEY ARE INSPIRED: **There is but one hope of our calling: Jews and Gentiles have but one Lord, Jews and Gentiles have but one Faith, Jews and Gentiles have but one Baptism, Jews and Gentiles have but one God and Father of all, Eph. 4:4-6. And how could this be, if there were two several Covenants, one for Jews, and another for Gentiles?**

3. Consider, That believers both of Jews and Gentiles, are called in Gospel- times, Israel: and the other Israelites by birth are not to be accounted of in comparison of these Israelites, John 1:47 BEHOLD A TRUE ISRAELITE INDEED, IN WHOM IS NO GUILDE. As if He should say, Here is the denomination of an Israelite indeed, ONE IN WHOM IS NO GUILDE, Rom. 9:6-8 THEY ARE NOT ALL ISRAEL THAT ARE OF ISRAEL; NEITHER BECAUSE THEY ARE THE SEED OF ABRAHAM, ARE THEY ALL CHILDREN, BUT IN ISAAC SHALL YOUR SEED BE CALLED: That is, They which are the children of the flesh, these are not the children of God, but the children of the promise are counted for the seed: Here be Israelites; this is Israel. Israel is not accounted after-generation now, nor Jews neither. Rom. 2:28,29 FOR HE IS NOT A JEW WHICH IS ONE OUTWARDLY, NEITHER IS THAT CIRCUMCISION WHICH IS OUTWARD IN THE FLESH: BUT HE IS A JEW WHICH IS ONE INWARDLY, etc. WE KNOW NO MAN AFTER THE FLESH (in respect of Gospel-privileges) said the Apostle, 2 Cor. 5:16. But if Christ have made a distinct Covenant with Israel after the flesh, from the Gentiles, then they sinned in it: then they ought to have known men after the flesh; but Israel after the Spirit; is Israel in Gospel-times. Gal. 6:16 AS MANY AS WALK ACCORDING TO THIS RULE, PEACE BE UPON THEM, AND MERCY, AS UPON THE ISRAEL OF GOD: Not the Israel after the flesh, but the Israel of God, that is, All Believers that are God's chosen. And the Author to the Hebrews does not say, THE COVENANT IS MADE WITH ISRAEL AFTER THE FLESH, as the Apostle calls them, 1 Cor. 10:18. But speaking of an Evangelical Covenant, He speaks in Evangelical terms, meaning Believers of Jews and Gentiles: And the very circumstances of the place shows He means Israel after the Spirit; for He speaks of writing His Law in their Hearts, and teaching them to know Him, and of pardoning their sins; which privileges belong not to all Israel according to the flesh, Therefore it is meant Israel in Gospel-sense.

4. If this should be restrained to Israel after the flesh, and that because Israel is named, Therefore it means only that people: Then see what consequences will follow from other places of Scripture, that speak in like terms.

1. Christ is said, Matt. 2:6 TO RULE THE PEOPLE OF ISRAEL, John 1:49. He is called the King of Israel, John 12:13. The people cry before Christ, BLESSED IS THE KING OF ISRAEL. Is not Christ the King and Ruler of the Gentiles Therefore? Why the Argument holds as good against the one, as against the other.

2. In Luke 1:68 God is called the God of Israel. So Acts 13:17. The God of this people Israel, etc. And He is said, Luke 1:54 to have Helped His servant Israel, in remembrance of His mercy: Shall I conclude now that He is the God of none, but of Israel? and that He has Helped none but them Therefore? How is the tidings of Christ great joy to all people then?

3. He is said to give repentance to Israel, and remission of sins, Acts 5:31. And God is said, TO RAISE TO ISRAEL A SAVIOR, JESUS, Acts 13:23. Does He Therefore give repentance to none but Israel? nor remission and salvation to none but they? Have the Gentiles no part in this, because Israel is named? Or does He mean Israel in Gospel-sense? that is, All Believers of Jews and Gentiles? If He mean not so in these speeches, it is in vain to pray, or preach, or Hear, or hope, or believe? All is vain, there is no salvation for Gentiles. But this is contrary to Scripture, Eph. 1:7 IN WHOM WE (that is Ephesian - Gentiles) HAVE REDEMPTION THROUGH HIS BLOOD, Eph. 2:5,6 EVEN WHEN WE WERE DEAD IN TRESPASSES AND SINS, HATH HE QUICKENED US TOGETHER WITH HIM, etc. Rev. 5:9. The Saints sing praise to God, for redeeming them out of every Kindred, and Nation, and Language.

4. Christ said, He was not sent, BUT TO THE LOST SHEEP OF THE HOUSE OF ISRAEL, Matt. 15:24. Shall I now conclude from this, that Christ was not sent to the Gentiles?

5. Christ is called, Acts 28:20, THE HOPE OF ISRAEL. Have the Gentiles no hope in Him Therefore? So that if this be a sufficient ground to conclude, that this covenant was made with none but Israel after the flesh, because Israel only is named? Then upon the same ground I may conclude, That Christ is the King of Israel only, that God in the God of Israel only, that Christ gives repentance and remission of sins to Israel only, that Christ was sent to the lost sheep of the house of Israel only; that Christ is the hope of Israel only. But all these are false, and Therefore the other is as false upon that ground.

Objection: But it is said, in the Covenant, THEY SHALL NO MORE TEACH EVERY MAN HIS NEIGHBOR, AND EVERY MAN HIS BROTHER, SAYING KNOW THE LORD; FOR THEY SHALL ALL KNOW ME, etc. But we see no such covenant fulfilled yet, and Therefore this is made to Israel only, and reaches not the Gentiles, but the Jews at their conversion.

Answers

Answer 1: That this teaching means the teaching of the Spirit, I confess; but that this Therefore excludes the teaching of God, by man, as an instrument, I deny: (The Scripture, Heb. 8, concerning neighbors and brothers teaching no more, something explained.)

But the meaning is, The Spirit's teaching shall be the chief and principal teaching, as in other Scriptures such like phrases are to be understood, John 6:27 LABOR NOT FOR THE MEAT THAT PERISHETH, BUT FOR THAT WHICH ENDURES, etc. He does not mean that a man should not labor at all for outward means; but not chiefly, or in the first place. So Paul, 1 Cor. 1:17 CHRIST SENT ME NOT TO BAPTIZE, BUT TO PREACH. Then it seems He was a false Prophet, ran without a Commission; for He did Baptize, as He confesses in that chapter; But He was no false Prophet, but a messenger of Christ, and a true Apostle: The meaning Therefore is, That was not the principal work about which Christ sent Him, but preaching the Gospel. So it is Here, THEY SHALL NO MORE TEACH EVERY MAN HIS NEIGHBOR; that is, not so much, the Spirit shall be chief in teaching, and not so much need of Neighbors and Brothers teaching: It means not they shall not teach at all; for mark Christ's command, Matt. 28:19, 20 GO TEACH ALL NATIONS, BAPTIZING THEM, etc. TEACHING THEM TO OBSERVE WHATSOEVER I HAVE COMMANDED YOU: AND LO I AM WITH YOU ALWAYS, EVEN UNTO THE END OF THE WORLD, AMEN. So that Christ gives commission and command to His Disciples to teach, and carry on Ordinances to the world's end. And Timothy having received commands touching Ordinances and Officers in the Church, is charged to keep them till the appearing of Christ, 1 Tim. 6:14.

2. Suppose it should be granted, that is only the Spirit's teaching, and all teaching by man excluded; yet it will not follow that the Covenant is not now in force; for is it not in force, except it be in force in the same extent and measure? Except a man be taught only by the Spirit, is He not taught by the Spirit at all? Is not He as truly taught of God that is taught by God's instruments in God's way, as He that is taught by immediate inspiration? Did not God show Pharaoh what He was about to do, Gen. 41:25,28. And yet Pharaoh Heard it from Joseph's mouth: And Daniel tells the King Nebuchadnezzar, Dan. 2:45 THE GREAT GOD HATH MADE KNOWN TO THE KING WHAT SHALL COME TO PASS HEREAFTER. So it is Here: Shall I conclude then, because the glory and fullness of the Covenant is to be made out at the conversion of the Jews; Therefore there is no such Covenant made now? Because the shining glory of the Church is to appear after the fall of Anti-christ, when the Bride, the Lamb's Wife has made Herself ready; shall I Therefore conclude God has no Church till then? Or that the Church now is not Christ's Wife? Or that the Churches now have not the same privileges in their measure, as the Church then shall have? Or that the Church now has nothing beautiful, because the beauty and glory of things is principally given to that Church? I should falsely conclude, if I should so conclude: Though then the glorious liberty of the sons of God be, yet the Church now is instated into liberty, Gal. 4. ult., SO THEN, BRETHREN, WE ARE NOT CHILDREN OF THE BOND WOMAN, BUT OF THE FREE. Gal. 5:1 STAND FAST THEREFORE IN THE LIBERTY WHEREWITH CHRIST HATH MADE US FREE,

etc. Nay, there is no change of the Kingdom, but only a more glorious decking of the same Kingdom and Subjects, Heb. 12:26-28 WHOSE VOICE THEN SHOOK THE EARTH; but now He has promised, saying, YET ONCE MORE I SHAKE NOT THE EARTH ONLY, BUT HEAVEN ALSO. And this word, YET ONCE MORE, signifies the removing of those things that are shaken, as of things that are made; that those things which cannot be shaken, may remain: Wherefore we receiving a Kingdom which cannot be moved, etc. Therefore there shall no new Covenant be made then, which is not in force now, though it shall be then more glorious. So that I hope you see this THEM, that this Covenant is made with, are Gentiles as well as Jews.

Objection 3

Objection: But some say this Covenant is not in force now, and yet the Gentiles justified and saved, by virtue of a Covenant in force too, which is this, HE THAT BELIEVES SHALL BE SAVED: And Therefore there is no loss to the Gentiles, though this Covenant be not yet fulfilled?

Answer

Answer: I answer, When the old Covenant vanished away, this Covenant took place, Heb. 8. ult. In that He says a new Covenant, He has made the first old. Therefore either the first covenant continues still, or this has taken place; but the first is disannulled, Therefore this has taken place.

2. Those speeches in Scripture that say (as Paul did to the jailer) BELIEVE ON THE LORD JESUS CHRIST, AND YOU SHALL BE SAVED, are but promises that center into, and depend upon the Covenant; for there is difference between a promise and a Covenant: God promised, Jer. 31:33 I WILL MAKE A NEW COVENANT. Now Here He promises to make the Covenant, but it was not a Covenant in force till the death of Christ, and so confirmed by His blood. So is that of believing in Christ, and being saved, a conditional promise, (I mean in the clear manifestation of it.) That upon believing, a man shall be saved; but the Covenant is absolute, free without condition: Nay, the conditions of the promises are absolutely promised in the Covenant: so that they all, promises and conditions both, have their life from the Covenant. And Therefore by virtue of the Covenant we have faith given, which is the condition to salvation: For God says I WILL WRITE MY LAW IN THEIR HEARTS, etc. And this is part of His law (I mean the law of liberty) that we should believe on the name of His Son Jesus Christ, 1 John 3:23. Now this is promised to be written in the Heart, by virtue of this covenant: so that if this Covenant be not in force, there can be no faith, and so no salvation. Beside (He says) they shall know me; now knowledge is put for faith, John 17:3. THIS IS LIFE ETERNAL, THAT THEY KNOW THEE THE ONLY TRUE GOD, AND JESUS CHRIST WHOM YOU HAS SENT. And knowledge is the ground of faith, Rom. 10:14 HOW SHALL THEY BELIEVE ON HIM OF WHOM THEY HAVE NOT HEARD? Therefore there can be no knowing God, nor believing in God, but by virtue of this covenant: And so the conditional covenant that they speak of, flows out of this covenant which is absolute, and Therefore it must needs be of force to us Gentiles.

Question 5.

The fifth Question for the explication of the words, is, **Who are His seed and His seed's seed spoken of Here?**

Answer

Answer: You see this HE, is Christ; and by seed, peradventure He means the Apostles, Whom He first called to Him, and sent them forth to beget others; He calls them children, John 21:5 CHILDREN, HAVE YOU ANY MEAT? Mark 10:24 CHILDREN, HOW HARD IS IT FOR THOSE THAT TRUST IN RICHES TO ENTER INTO THE KINGDOM OF GOD; speaking to His disciples, as the verse shows: And by His seed's seed, may be meant those that they beget to Him, as Paul says to the Corinthians, 1 Cor. 4:15: THOUGH YE HAVE TEN THOUSAND INSTRUCTORS IN CHRIST, YET HAVE YE NOT MANY FATHERS, FOR IN CHRIST JESUS I HAVE BEGOTTEN YOU BY MY GOSPEL.

Peradventure, by seed, He means the first Church planted in Gospel-times, which was at Jerusalem: And by seed's seed, other Churches that were planted by them, when they were scattered by persecution, as Acts 8:1-4, compared with Acts 11:19-21.

But to give you the full meaning; I conceive by seed, and seed's seed, He means all Believers among Jews and Gentiles, all the Sons of God by faith, John 1:12,13 BUT AS MANY AS RECEIVED HIM, TO THEM GAVE HE POWER TO BECOME THE SONS OF GOD, EVEN TO THOSE WHICH BELIEVED ON HIS NAME: WHICH WERE BORN NOT OF BLOOD, NOR OF THE WILL OF THE FLESH, NOR OF THE WILL OF MAN, BUT OF GOD. Here is His seed, Gal. 3:29 IF YE BE CHRIST'S, THEN ARE YE ABRAHAM'S SEED, AND HEIRS ACCORDING TO PROMISE. Here is seed's seed; Here is Abraham the seed, and Abraham's seed, Rom. 8:16 THE SPIRIT ITSELF BEARS WITNESS WITH OUR SPIRITS THAT WE ARE THE CHILDREN OF GOD. 1 John 3:1 BELOVED, NOW ARE WE THE SONS OF GOD. Rom 9:8 plainly tells us Who the seed are; the children of the promise are counted for the seed. And these are called, His seed's seed.

1. Either in reference to their Mother the Church, Gal. 4: ult. WE ARE NOT CHILDREN OF THE BOND-WOMAN, BUT OF THE FREE. Rev. 12: ult. The woman there, which is the Church, is said to have a seed which keep the commandments of God, and have the Testimony of Jesus Christ.

2. Or else (which I apprehend to be nearer the truth) by seed's seed, He means Believers, that ensue in after-generations, that live one after another by course; for it cannot be meant of any carnal seed: And this appears, because they are such, that the Spirit of Christ, and the Word of Christ shall be in their mouths, which cannot be meant of wicked men. And that it is meant of Believers successively in all generations; I gather

from these words, that the Spirit and Word is promised not to depart from them, from Henceforth and for ever.

Question 6

What time is pointed at in this word [Henceforth] when does this Covenant take place, and begin to be in force or clearly manifested?

Answer

Answer: Here may a four-fold time be conjectured.

1. From Adam.
2. From the present time when it was spoken.
3. From Christ's coming in the flesh.
4. From the Jews conversion.

And this last may seem to be of most force, from Rom. 11:26. Speaking of their calling in, in the end of the world He cites this very covenant: And so all Israel shall be saved, as it is written, THERE SHALL COME OUT OF SION THE DELIVERER, AND SHALL TURN AWAY UNGODLINESS FROM JACOB, verse 27, FOR THIS IS MY COVENANT UNTO THEM, WHEN I SHALL TAKE AWAY THEIR SINS. But we shall find another time when this Covenant took place, though the glorious fulfilling of it be referred to that time; as I said before, If Christ be the Testator and Mediator of this covenant, and His blood be the blood of this covenant, it must needs take place at His death. And this appears further, because diverse of the Jews were converted, saved, had their sins taken away presently after CHRIST'S death.

Question: But how can you think the time may be taken from Adam?

Answer: It has some probability.

1. Because the covenant was made with Adam after His fall, Gen. 3:13 I WILL PUT ENMITY BETWEEN THEE AND THE WOMAN, AND BETWEEN YOUR SEED AND HER SEED, IT SHALL BRUISE YOUR HEAD, AND YOU SHALL BRUISE HIS HEEL. And this covenant Isaiah speaks of, is a covenant of grace: and God has performed this covenant with the godly seed from Adam, giving them His Word and Spirit also, as you may see in Abel. And Gen. 6:2 THE SONS OF GOD SAW THE DAUGHTERS OF MEN THAT THEY WERE FAIR. Sons of GOD, that is by profession; for if any shall say they were Sons of God by creation; only, so were the daughters of men God's daughters by creation, Therefore this must needs mean more than by creation, even by profession, that had something of God communicated to them: And so God's Spirit and Word was given to Abraham, and to some all along in the time of the Law.

Objection: But God says, MY COVENANT IS WITH THEM: And the Geneva translation reads it, I WILL MAKE IT, and Therefore it cannot look to the time past?

Answer: The words truly read, are to be rendered thus [THIS MY COVENANT WITH THEM], you may see is put in a small letter, as not being in the Hebrew Text: and then the meaning may be this: THIS MY COVENANT I WILL CONFIRM UPON THEM. This points not at the time of making the Covenant: And the word [make] is added in small letters in the *Geneva* translation, it is truly rendered thus, AND I WILL THIS MY COVENANT WITH THEM: So that it might be all along in the time past from Adam.

The second time is from the present, it seems to begin at the present from the Letter, giving the Righteous present consolations against the sins and evils of those times.

And so it is true, in regard of those that by faith apprehend the Messiah to come for the present.

But thirdly, I take it, that the time especially pointed at for the beginning of the making good this covenant in a clear and manifest way, was at Christ's revealing in the flesh, and shall be wonderfully illustrated at the conversion of the Jews, which is to come.

My grounds why this is the principal time of this covenants taking place, are these:

Reasons why the Covenant took place principally, Christ's revealing in the flesh.

1. It is said, verse 20, THE REDEEMER SHALL COME TO SION. And this is a part of the Covenant, as you may see by the Apostle, Rom. 11:26, 27 THE REDEEMER SHALL COME OUT OF SION, AND SHALL TURN AWAY UNGODLINESS FROM JACOB; FOR THIS IS MY COVENANT WITH THEM, WHEN I TAKE AWAY THEIR SINS. Now such kind of phrases in the Old Testament are principally understood of Christ's coming in the flesh, as Hag. 2:7, AND I WILL SHAKE ALL NATIONS, AND THE DESIRE OF ALL NATIONS SHALL COME, AND I WILL FILL THIS HOUSE WITH GLORY, SAID THE LORD. The desire of Nations shall come; that is, Christ come in the flesh: for then was the shaking of Nations fulfilled that the Prophet spoke of, as is clear, Heb. 12:26-28. So Mal. 3:1 THE LORD WHOM YE SEEK SHALL SUDDENLY COME TO HIS TEMPLE, EVEN THE MESSENGER OF THE COVENANT WHOM YE DELIGHT IN, HE SHALL COME, SAID THE LORD. That is, Christ's coming in the flesh, as appears by the first clause, I WILL SEND MY MESSENGER TO PREPARE YOUR WAY BEFORE THEE, which was John Baptist, as appears, by comparing this place with Matt. 11:10; Luke 1:78, 7:27.

Now this Redeemer's coming was, when Christ came in the flesh, as He says, I AM COME, THAT THEY MIGHT HAVE LIFE, AND THAT THEY MIGHT HAVE IT MORE ABUNDANTLY, John 10:10. And so John Baptist understood it of His coming, when He sent His Disciples to Him with this question, Matt. 11:3 ART YOU HE THAT SHOULD COME, OR LOOK WE FOR ANOTHER? And Christ by His answer in the

verses following, shows that He was He: GO AGAIN AND SHOW JOHN WHAT YOU HEAR AND SEE: THE BLIND RECEIVE THEIR SIGHT, etc. As if He should say, These works testify that I am He that should come. In Luke 24:21 say the Disciples, WE TRUSTED IT HAD BEEN HE THAT SHOULD HAVE REDEEMED ISRAEL, etc. Now He takes occasion to reprove their slowness to believe: And said the Scripture, verse 27. Beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself, showing that He was come, and was the Redeemer of Israel. In Acts 26:22,23 Paul witnesses the same; I SAY NO OTHER THINGS (He says) THAN THOSE WHICH MOSES AND THE PROPHETS DID SAY SHOULD COME: THAT CHRIST SHOULD SUFFER, AND THAT HE SHOULD BE THE FIRST THAT SHOULD RISE FROM THE DEAD, AND SHOULD SHOW LIGHT TO THE PEOPLE, AND TO THE GENTILES. And when Christ was born, Zacharias by the Holy Ghost blesses God, Luke 1:68, saying, BLESSED BE THE LORD GOD OF ISRAEL, FOR HE HATH VISITED AND REDEEMED HIS PEOPLE: As knowing that the Redeemer was COME to Sion. So Rev. 5:9 THE FOUR BEASTS, AND 24 ELDERS confess that the Lamb (which is Christ) had redeemed them to God by His blood, out of every kindred, tongue, and nation: so that this must needs be understood of the time of Christ's coming in the flesh.

What Sion Is.

2. It is said, He shall come to SION. Now Sion is not only the city of David, the place where the Temple was built, and where the people of the Jews assembled to do Sacrifice: **but the Gentile-Churches of Christ, to be called and gathered after Christ's revealing in the flesh, are called SION, Heb. 12:22.** BUT YE ARE COME UNTO MOUNT-SION, WHICH IS THE CITY OF THE LIVING GOD, THE HEAVENLY JERUSALEM, etc. And so the Saints are called Jews, Rom. 2: ult., HE IS A JEW THAT IS ONE INWARDLY, AND THAT IS CIRCUMCISION THAT IS IN THE HEART, etc. So that the Gentile-Churches, being called SION, as well as the Jews; and Christ being come to SION, it must needs mean His coming in the flesh, when Redemption and Life was made out to the Gentiles.

3. He is said to come to Sion (if you take Sion for the Jewish Church) in respect of His first manifestation to them, John 1:31 BUT THAT HE SHOULD BE MADE MANIFEST TO ISRAEL (John Baptist says) THEREFORE AM I COME BAPTIZING WITH WATER, AND THE GOSPEL WAS FIRST TO BE PREACHED TO THEM.

As appears,

1. By Christ's sending forth His Disciples to them first, Matt. 10:5, 6 GO NOT INTO THE WAY OF THE GENTILES, AND INTO ANY CITY OF THE SAMARITANS ENTER YE NOT; BUT GO RATHER TO THE LOST SHEEP OF THE HOUSE OF ISRAEL.

2. By the Apostles' speech and acknowledgments, Acts 13:46 THEN PAUL AND BARNABAS WAXED BOLD, AND SAID, IT WAS NECESSARY THE WORD OF GOD SHOULD FIRST HAVE BEEN SPOKEN TO YOU (speaking to the Jews:) BUT SEEING YOU PUT IT FROM YOU, AND JUDGE YOUR SELVES UNWORTHY OF ETERNAL LIFE, LO, WE TURN TO THE GENTILES.

Again, It is yet more manifest, that it is meant of Christ's coming in the flesh.

The Apostle says, Rom. 11 THERE SHALL COME OUT OF SION THE DELIVERER, AND SHALL TURN AWAY UNGODLINESS FROM JACOB. This has reference to the Jews calling, but it is not limited to that time, but speaks of Christ's incarnation also, for then He came out of *Sion*.

1. Because He was born of the Jews or Israelites, Rom. 9:5 of Whom concerning the flesh Christ came.

2. Because from Jerusalem, or Sion, was the Gospel spread abroad into all the world, Acts 8:4 THEN THEY THAT WERE SCATTERED ABROAD, WENT EVERYWHERE PREACHING THE WORD; for the Word was not preached to the Gentiles till that persecution, Rom. 15:26, 27. The Apostle says, IT HATH PLEASSED THEM OF MACEDONIA AND ACHAIA, TO MAKE A CERTAIN CONTRIBUTION FOR THE POOR SAINTS THAT ARE AT JERUSALEM. Now mark; It hath pleased them (He says) and their debtors they are: And He proves it by this argument; for if the Gentiles have been made partakers of THEIR Spiritual things, their duty is also, etc. Mark, He calls them THEIR Spiritual things (that is the Jews;) So that then He came out of Sion to the Gentiles.

3. Because this is a covenant of grace, and so took its beginning principally and clearly from Christ's time, Rom. 10 THE WORD IS NIGH THEE, EVEN IN YOUR HEART, AND IN YOUR MOUTH, etc. SAY NOT, WHO SHALL ASCEND TO HEAVEN? that is, to fetch Christ from thence, etc. FOR THE WORD IS NIGH THEE, intimating thus much, That from Christ's revealing in the flesh, the new covenant of grace, the word of the Gospel, is nigh to every one that believes, or will believe.

The reason of the different reading, in Isaiah, and in the Romans, is this: Isaiah speaks according to the dispensation of the legal (or Old) covenant, which calls for works: HE SHALL COME TO THEM THAT TURN FROM UNGODLINESS. Paul speaks according to the dispensation of the Gospel- (or New) covenant, which advances grace: and Therefore it is said, HE SHALL COME AND TURN AWAY UNGODLINESS FROM JACOB.

Question 7.

What is meant by Spirit? MY SPIRIT WHICH IS UPON THEE?

Answer.

Answer: The Holy sanctifying Spirit of God, wherewith Christ was anointed, Luke 4:18 THE SPIRIT OF THE LORD IS UPON ME, BECAUSE HE HATH ANOINTED ME TO PREACH, etc. The Spirit by which He was consecrated and enabled for the work He had to do: And this Spirit shall be given to the parties Here covenanted with, which is both the grace of the Spirit in the Heart, and the gifts of the Spirit for the Church's edification, John 7:38 HE THAT BELIEVES ON ME, as the Scripture says, OUT OF HIS BELLY SHALL FLOW RIVERS OF LIVING WATER. And truly I do not know where the Scripture has said it, if not Here; MY SPIRIT SHALL NOT DEPART OUT OF THE MOUTH OF YOUR SEED, NOR SEED'S SEED, etc. Now the Text in John says, This spoke He of the Spirit, that they that believe on Him should receive: so that this is a Spirit communicated from Christ the fountain, to Believers; Therefore the same Spirit that is upon Christ.

Question 8.

What is meant by the WORD Here? And my Word which I have put in your mouth.

Answer.

Answer: The Word that we have from Christ, the Gospel of truth; such a word as Christ preached, Luke 4:18, THE LORD HATH ANOINTED ME TO PREACH THE GOSPEL TO THE POOR; He hath sent me TO HEAL THE BROKEN-HEARTED, AND TO PREACH DELIVERANCE TO THE CAPTIVES, etc. AND TO PREACH THE ACCEPTABLE YEAR OF THE LORD. The same word did the Apostles preach, the Gospel of truth: GO (the Angel says) Acts 5:20, STAND IN THE TEMPLE, AND SPEAK ALL THE WORDS OF THIS LIFE. 1 Tim. 1:3, I LEFT THEE AT EPHESUS (Paul says) THAT YOU SHOULDST CHARGE SOME, THAT THEY PREACH NO OTHER DOCTRINE: And what that Doctrine was, see verse 15. THIS IS A FAITHFUL SAYING, AND WORTHY OF ALL ACCEPTATION, THAT CHRIST JESUS CAME INTO THE WORLD TO SAVE SINNERS, OF WHOM I AM CHIEF: It is the Gospel preached to the poor.

Question 9.

Why are these words said to be IN the mouth of Christ, etc.?

Answer:

Answer: Because that which is in the mouth is ready to be uttered, in regard of publishing and declaring the truth, Ex. 13:9, THAT THE LORD'S LAW MAY BE IN YOUR MOUTH (the text says) What does He mean by that? why the former verse shows: AND YOU SHALL SHOW YOUR SON IN THAT DAY, saying, THIS IS

DONE, BECAUSE OF THAT WHICH THE LORD SAID UNTO ME, WHEN I CAME FORTH OUT OF EGYPT. So that the Law in the mouth shows a readiness to divulge and publish it, Num. 22:38. Balaam says, THE WORD THAT GOD PUTS IN MY MOUTH, THAT I WILL SPEAK. Mark, the word is put into the mouth to be spoken, Num. 33:5, 12, 16. THE LORD PUT A WORD IN BALAAM'S MOUTH, and said, RETURN TO BALAK, AND THUS SHALL YOU SPEAK. Verse 12, MUST I NOT TAKE HEED TO SPEAK THAT WHICH THE LORD HATH PUT IN MY MOUTH? Verse 16, AND THE LORD PUT A WORD IN BALAAM'S MOUTH, AND SAID, GO AGAIN TO BALAK, AND SAY THUS. Nay, it is spoken of this very Christ prophetically, Deut. 18:18, I WILL RAISE THEM UP A PROPHET FROM AMONG THEIR BRETHREN LIKE UNTO THEE, AND WILL PUT MY WORD IN HIS MOUTH, AND HE SHALL SPEAK UNTO THEM ALL THAT I COMMAND HIM. Mark, the words in the mouth is, that they may be published. 2 Sam. 14:19. When the woman of Tekoah had spoken to King David, she said, YOUR SERVANT JOAB, HE PUT ALL THESE WORDS IN THE MOUTH OF YOUR HANDMAID. Psa. 5:9. THERE IS NO FAITHFULNESS IN THEIR MOUTH. That is, they speak not truly, nor faithfully. Psa. 40:3. He hath put a new song in my mouth, even praise to our God. Mark, a song in the mouth, is praise to be uttered. Matt. 18:16. That in the mouth of two or three witnesses every word may be established. (i.e.) that they may speak and testify what they Hear: So that all along, the Scripture means delivering a message, declaring or publishing: so that by Word in their mouth, is meant, That they shall preach the same Gospel that Christ preached.

Question 10.

Why does He say then, HIS WORD SHALL NOT DEPART OUT OF THEIR MOUTH? This seems to contradict the other?

Answer.

Answer: He does not mean that they should keep His words there, and not utter them forth: but He means, they should meditate upon them, and have them ready to declare, as occasion serves. John 1:8. This book of the Law shall not depart out of your mouth; but you shall meditate therein all day and night, that you may observe to do all that is written therein.

The Last Question is:

The last question is, For how long is this to continue?

Answer:

Answer: The word says, for ever. The Geneva Bible says, even for ever. Another translation has it, from this time forth for ever more, world without end. And

this appears, that it is to continue while the world lasts, because it is a covenant of grace, which is an everlasting covenant, Jer. 32:40. I will make an everlasting covenant with them, that I will not depart from them, etc. For ever Here, means to the end of the world, as Matt. 6:13. [For Thine is the Kingdom, the power, and the glory, for ever] Now Christ's Kingdom is Christ's for ever, and this covenant concerns Christ's Kingdom; it concerns the distribution of the Spirit and Gospel: And so for ever is taken, John 6:58. He that eats of this bread, shall live for ever, What is spoken of Christ or His Kingdom is this term [for ever] is taken without limitation of time Rev. 11:15. The kingdoms of this world are our Lord's and His Christ's, and He shall reign for ever and ever. Restrain the word how you will, or can, and it means to the last period of the thing treated of, Phlem. 15. Perhaps He departed for a season, that you should receive Him for ever. (i.e.) to the last period of life; till the relation of Master and Servant be broken by death. So Here [for ever] (i.e.) so long as there is any Spirit or Word of Christ to be distributed.

So that I hope (through the assistance of Christ, Whose servant I am, and upon Whom I depend) I have laid such a foundation, that Earth and Hell cannot raze; concerning the meaning of the Holy Spirit in this scripture, and now I shall confidently build upon it.

Doctrine

The point of Doctrine from the words thus opened, shall be this:

That from the time of Christ's coming in the flesh and revealing the new Covenant, throughout all ages, to the world's end: There shall be a succession of Believers that shall have the Spirit of Christ, and the Gospel of Christ communicated to them, and be enabled in some measure to hold it forth, and publish it.

I have three things to handle in the following of this point: **The explication of it, and the Confirmation, and the Application.**

The Point Explained.

I shall explain something in the point, that you may know what I mean.

1. To tell you what I mean by Christ's coming in the flesh, **and revealing the new covenant:** I mean by this, His being incarnate in the days of His flesh, tendering grace to the Jews, and giving some glimpses to the Gentiles: And after His death, giving commission to His disciples to go teach all Nations, and hold Him forth to every creature,

2. By Ages, I mean Generations; that there was not any Generation of men, nor any age of time, but this was in some measure made good.

3. By succession of Believers, **I mean not carnal succession; That a believing man must needs have a believing child. Neither do I mean that the succession of Believers was in one place, City, Country, or Nation; but that there has been always believers in one place or other; neither do I mean any personal succession, in regard to office, as of Apostles, and the like; nor a succession of order and ordinances among those believers in all particulars: But that the world in all ages has had believers, Whom God has accounted for His people, and Who have been endowed with the Spirit of Christ, and enabled in some measure to declare it.**

A Threefold Succession Cleared.

And so understood, I shall endeavor to clear three things.

1. That there has been always a succession of Believers.
2. That there has been a succession of Spirit.
3. Of the Word, or Gospel, or Propheying, or declaring of the gospel.

I. Of Believers.

Concerning the first of these, two things will make it good.

1. It was prophesied of.
2. It was performed.

Believers' Succession First prophesies of.

1. It was prophesied of.

The first Scripture I shall name, is, Psa. 72:5, **THEY SHALL FEAR THEE AS LONG AS THE SUN AND MOON ENDURES, THROUGHOUT ALL GENERATIONS.** Mark, throughout all generations.

Objection: But some may say, this is spoken of the time when Christ shall set up His Kingdom.

Answer: I know it is; but if you restrain it only to His Monarchy, you are deceived; He set up His Kingdom in part when He died, and rose from the dead, and gathered in Souls and Churches to Him; for upon this consideration the Apostles preached, Acts 5:29-31. **THEN PETER AND THE OTHER APOSTLES ANSWERED**

AND SAID, WE OUGHT TO OBEY GOD RATHER THAN MEN: THE GOD OF OUR FATHERS RAISED UP JESUS, WHOM YE SLEW, AND HANGED ON A TREE, HIM HATH GOD EXALTED WITH HIS RIGHT HAND TO BE A PRINCE, AND A SAVIOR, TO GIVE REPENTANCE TO ISRAEL, AND REMISSION ON SINS: AND WE ARE HIS WITNESSES OF THESE THINGS, AND SO IS THE HOLY GHOST, WHOM GOD HATH GIVEN TO THEM THAT OBEY HIM. Mark, they witnessed, and the Holy Ghost too, that CHRIST was exalted now to be a Prince; Therefore now His Kingdom began.

Another Scripture is, Psal. 100:5. FOR THE LORD IS GOOD, HIS MERCY IS EVERLASTING, AND HIS TRUTH ENDURES TO ALL GENERATIONS. He speaks Here of a mercy joined with truth; A covenant-mercy, a Church-mercy, as is clear out of the Psalm: and this endures to all generations; Therefore there must needs be a Church in all generations.

A third Scripture is, Psa. 102:12. BUT YOU, O LORD SHALL ENDURE FOR EVER, AND YOUR REMEMBRANCE TO ALL GENERATIONS. And then see, verse 13. YOU WILT ARISE, AND HAVE MERCY UPON SION. But some may say, Sion lies in the dust? True, but it is Sion still, though Sion afflicted; for if it were not Sion, how could God have mercy upon Sion.

A fourth Scripture is, Psal. 45. ult.,. I WILL MAKE YOUR NAME TO BE REMEMBERED IN ALL GENERATIONS; THEREFORE SHALL THE PEOPLE PRAISE THEE FOR EVER AND EVER. It matters not to this point, whether this be the speech of Christ, or the Church: If of Christ, then it shows that the Church shall be mentioned in all generations. If of the Church, then she could not cause Christ to be remembered, if there were no Church to remember Him.

A fifth Scripture is, Ex. 3:15. When God had declared His Covenant-name there, He said, THIS IS MY NAME FOR EVER, AND THIS IS MY MEMORIAL TO ALL GENERATIONS. Showing clearly, that there should not be a generation, but there should be some in it that should remember God in His covenant and by His covenant-name.

A sixth Scripture is, Luke 1:48. FROM HENCEFORTH (Mary says) ALL GENERATIONS SHALL CALL ME BLESSED.

Objection: But some may say, So do the Papists most frequently, Therefore this will prove nothing.

Answer: The meaning is not, that they shall call Her blessed in complement, but in truth, that having tasted the sweetness of Christ, they should look upon Her as a blessed instrument Whom God raised up for the bringing Him into the world, by Whom they have unspeakable benefits; For this in Scripture- sense, is the meaning of this phrase, to call blessed. Psal. 72:17, HIS NAME SHALL ENDURE FOR EVER, HIS NAME SHALL CONTINUE AS LONG AS THE SUN: MEN SHALL BE BLESSED IN

HIM. Mark, there is a rich benefit: and now mark, from the tasting and enjoying of this benefit, all nations shall call Him blessed. So David called Abigail blessed, in relation to the good He had by Her. And so Matt. 23. ult.,, YE SHALL NOT SEE ME HENCEFORTH, TILL YE SHALL SAY, BLESSED IS HE THAT COMES IN THE NAME OF THE LORD (i.e.) brings us good news of Christ. Mal. 3:12. All Nations shall call you blessed, for you shall be a delightful land, etc. That is, they shall acknowledge the goodness of God in a special manner to you. And so it is meant in Luke 1:48. From the taste and apprehension of Christ, they shall look upon Mary as one highly favored of God, and as a blessed instrument of bringing Him into the world, that they have happiness in: And then how can they acknowledge the goodness of God to Mary, that neither know God, nor love God, nor care for God at all, nor feel sweetness in God communicated to their souls? So that this proves, that in all generations some shall enjoy benefit by Christ, and be His people.

2. Performed; There were Believers in All Ages.

2. I will now not only prove it was foretold, that it should be so, but that it was so.

1. Christ called a people to Him when He was upon earth, which followed Him in the regeneration, His Disciples, I mean the Twelve and diverse others.

2. Those Apostles and Disciples were sent by Him to call in others, both Jews and Gentiles: and they did so, as the History of the Acts makes it manifest: And so it is clear, that a succession of believers continued till the time of Antichrist, 2 Thes. 2:3. [That day shall not come, except there be a falling away first, and that man of sin be revealed.] So that till the revealing of that man of sin, there was no falling away; but Believers maintained the Gospel in all ages; for the falling away is showed to be by reason of the revealing of the man of sin.

The Text, Rev. 12:1, Concerning the Woman Clothed With the Sun, Opened, To Have Relation to the Primitive Church, I Mean the Church Before the Apostasy.

3. Now that there was a succession of Believers under Antichrist, or in the time of Antichrist, is clear also, from Rev. 12:1, etc. AND THERE APPEARED A GREAT WONDER IN HEAVEN, A WOMAN CLOTHED WITH THE SUN, AND THE MOON UNDER HER FEET, AND UPON HER HEAD A CROWN OF TWELVE STARS. The woman was the Church, clothed with the Sun; that is, The Church in Her glorious array; And what Church can this be, but the Church in the Primitive times, when she was most pure, (as things are most pure at the fountain) when the Doctrine of Christ most purely dispensed, and believers clothed with the Sun of Righteousness, the Righteousness of Christ, set forth in Scripture. The Moon under Her feet, some say is outward things that are mutable and changeable as the Moon; but I take it, the meaning is, as the Moon has a borrowed light from the Sun, so the ways of this Church, where Her feet went, were borrowed from Christ, the true Sun of Righteousness: And indeed, this Church for Her

Ordinances and Discipline had Her light from the Sun CHRIST, and so walked. The Crown of twelve Stars, was the Doctrine of the twelve Apostles; for the Angels of the Churches are called Stars, Rev. 1: ult.,. These are in the hand of CHRIST; but upon the Head of the Church, as Her Ornament. Now this could agree to no Church, but the Primitive Church; for, 1. It could not be meant of any Church before this time; for the Revelation was of things to come after, Rev. 4:1 says the first voice out of Heaven, I WILL SHOW THEE THINGS WHICH MUST BE THEREAFTER. 2. It could not be meant of the glorious Church of the Jews, for that shall not be driven into the wilderness, after once set up, Rev. 21:4, GOD SHALL WIPE AWAY ALL TEARS FROM THEIR EYES: AND THERE SHALL BE NO MORE DEATH, NEITHER SORROW, NOR CRYING; NEITHER SHALL THERE BE ANY MORE PAIN, FOR THE FORMER THINGS ARE PASSED AWAY. Chap. 20:9. THE ENEMIES COMPASSED THE TENTS OF THE SAINTS, BUT FIRE CAME DOWN FROM GOD, AND CONSUMED THEM. Therefore it must needs be the Primitive Church. I mean, before the falling away.

Objection: But this cannot be meant of the Primitive Church; for we read of the design of the Beast against the Church, before this Woman is mentioned, Rev. 11:7 THE BEAST THAT ASCENDS OUT OF THE BOTTOMLESS PIT SHALL MAKE WAR WITH THEM, AND SHALL OVERCOME THEM, AND KILL THEM. Yea, the Beast made war against them, under the sounding of the fifth Angel, Rev. 9:1. For then the bottomless pit was opened; but this Woman seems to show Herself under the seventh Angel's sounding, Rev. 11:15. AND THE SEVENTH ANGEL SOUNDED, etc. And so He goes on to show what fell out under it, and without distinction mentions the History of this Woman.

Answer: This Book mentions things, first, more darkly, then repeats them again, as occasion serves, and as times should discover them more clearly; As the opening of the bottomless pit is mentioned, Chap. 9:1, 2. And yet the rising of the Beast is mentioned again. Chap. 13:1. And after the pouring out of the Vials, Chap. 16, which shows the utter ruin of the Beast. The Woman is mentioned in Her pomp again, sitting upon the Beast, Chap. 17. So the calling of the Jews is mentioned, Chap. 7, from verse 13 to the end. But yet darkly; it is mentioned more clearly, chap. 19:7, 8, 9, etc. But most clearly, chap. 21, and 22. And so it is Here in the 12th chapter. This is a repetition, more clearly setting out the state of the Church under the Emperors, and the Pope both.

Now to let other things pass, This Woman is driven into the Wilderness, Rev. 12:6,14. AND THE WOMAN FLED INTO THE WILDERNESS, WHERE SHE HATH A PLACE PREPARED OF GOD, etc. AND TO THE WOMAN WAS GIVEN TWO WINGS OF A GREAT EAGLE, THAT SHE MIGHT FLY INTO THE WILDERNESS, etc.

Two Questions Answered About the Woman's Being in the Wilderness

Where we must examine two things,

1. What she did there.
2. How long she was to continue there.

Question 1. What She Did There? And What The Wilderness Is?

To the first, she was fed there, and nourished and preserved; not destroyed and come to nothing; but supported, and fed, and continued, Rev. 12:6,14. There she was to live and continue, and have supply and nourishment: And the Wilderness (I conceive) is the Temple, spoken of, Rev. 11:1. For the Temple was to be taken care for, when the Holy City was trodden under foot, and the two Witnesses prophesied in sackcloth, and the Worshipers were in the Temple, which was nothing else but the Woman in the Wilderness, in a more retired condition; and yet there were two Witnesses to feed Her there.

Question 2. How Long She Continued There?

The second Question is, How long this Woman was to continue in the Wilderness?

Answer: Forty-two months: The same term of time that the Holy City is trodden under foot, Rev. 11:2. The time of the two Witnesses Prophesying in sackcloth, Rev. 11:3, which is 1260 days: It is just the time, and the same time of the Beast's rising and reigning, Rev. 13:5. There was power given Him to continue, or make war, Forty-two months: And this time she was to abide in the Wilderness, Rev. 14:6. 1260 days, verse 14. Three years and a half, set out by these terms, A time, times, and a half a time; all these fall into the same time.

Question: It may be demanded, For how long time is this forty-two months?

The Explication of the Forty-two Months

Answer: It cannot be limited to three common years and a half; for this is the time wherein Antichrist should be born, grow up, and have dominion over the Nations, be wounded, and be Healed again; all which could not be in such a space of time, and experience tells us the contrary; Therefore we must seek out some other meaning. Let us Therefore number them according to other Scriptures, and according to the old types; for (almost) all things in this book are spoken according to old types.

1. Then shall each month note out seven years, as Daniel's weeks did: there is no Scripture to second it: And beside, these months are counted by the particular days afterwards; Therefore that cannot be.

2. Observe, These months are no Julian months neither; for after this account there would be eighteen days more, above the number Here set down: Therefore we must reckon them Egyptian months, that is, thirty days to a month, and so the time will be just 1260 days: And I reckon them so, because the two Witnesses are said to be slain, and lie dead in the great city, Spiritually called Sodom and Egypt.

3. Observe, We must begin this account neither from the passion of Christ, nor from the time of John's being in the Isle, for that is forbidden, Rev. 4:1. [I will show you things which must be done Hereafter.] For next that time was the dwelling in Heaven, and clothing with the sun, as I showed before.

Now Therefore the days or months must needs be prophetical, a year for a day, according to Num. 14:34, Ezek. 4:6. I HAVE APPOINTED THEE A DAY FOR A YEAR. A day for a year, (so the Hebrew has it.) And so in Numbers, Forty days, each day for a year, ye shall bear your iniquities: And so must these days be numbered.

Now it appears by that which I have spoken (when this account begins, I shall not be curious in searching it out;) but this lies clear, That through the time, times, and half a time, the forty-two months, the thousand two hundred and sixty days, while the two Witnesses prophesied in sackcloth, and the Woman lay hid in the Temple or Wilderness, and the Beast raged and made war; yet there was the Woman still, she was not slain, nor buried, nor rotted to dust; for, Rev. 12:6, She is said to have a place prepared of God, that they should feed Her there 1260 days: Therefore she was a living woman, else she could not have been fed. And verse 14. She is said to be nourished for a time, times, and half a time: so that she decayed not utterly. And this Church is said to have a seed that keeps the Commandments of God, and have the Testimony of Jesus Christ, last verse. So that you see there have been Believers in all ages, even in the darkest times of Antichrist's rage and reign.

But lest any should cavil at this (and yet I know not how He should) Therefore consider, I shall make it good, so, that I think Satan Himself cannot deny it.

In the fourth chapter of this Revelation, He portrays and sets out a true Gospel-Church, with Her Ordinances and Officers (for in this book He speaks not of things in the glorious Heavens, but in the Church on Earth, till the calling in of the Jews, as any ingenuous man may easily observe.)

Now then, what society can this be, but the true Church of Christ, that worship God upon earth, over Whom Christ reigns, and which worshippers are in His presence continually? Now these Officers are called four Beasts, chap. 4:7. The first beast is like a lion, i.e. the ruling Elder, Who is terrible to unruly walkers. The second is like a Calf, i.e. the Pastor, in regard of His labor and care of the Church. The third had a face like a Man, (i.e.) the Deacon, exercised about the bodies of Men. The fourth like a flying Eagle: that is, The teacher, Who soars aloft to find out true Doctrine, and to beat down Errors, and to spy when they spring up, and oppose them. The four and twenty Elders,

that is, The company of Saints, that worship God according to His Word: And they are said to have long white Robes, and Crowns, and Thrones; because they are Kings and Priests, Rev. 1:6. And they are said to be Four and twenty, alluding to the Four and twenty Orders of the Priests of old, 1 Chron. 24:4-19. And so the Singers are divided into Four and twenty Orders, 1 Chron. 25:8 to the end: And the Gospel-saints are chief Singers.

The 4; Beasts, and 24 Elders Explained.

Now these Worshippers are mentioned as occasion serves throughout the Book, Chap. 5:5. In the mourning time, that none were found worthy to open the little mysterious Book sealed: One of the Elders said, etc. Verse 8, WHEN CHRIST HAD TAKEN THE BOOK, THE FOUR BEASTS, AND FOUR AND TWENTY ELDERS FELL DOWN BEFORE THE LAMB. And among the praises of all creatures, verse 14. THE FOUR BEASTS SAID, AMEN, AND THE FOUR AND TWENTY ELDERS FALL DOWN AND WORSHIP. And chap. 7. After all the Seals were opened, verse 11, we read of the Elders and the four Beasts before the Throne again. And so verse 13 and Chap. 11:16 ye read of the ELDERS again, even in the time when the Church was in the Wilderness, and the Witnesses slain; between the second and third great Woe. Indeed it is to be observed in this place, He mentions not the Beasts, showing (as I conceive) that now the Officers of the Church were put down, and there was no public office in regard of Antichrist's tyranny: But there are Elders, Believers still, And then see, chap. 19:4. After the fall of Antichrist, and arraying of the Bride, ye read of the four Beasts, and four and twenty Elders again* (*This place is to be noted concerning restoring of Officers and Ordinances after the apostasy.) : They worship God that sat upon the Throne: so that these places show, Here were Gospel-saints in all times.

Saints in All Ages Proved Clearly.

Consider also these places, Rev. 6:11, we read of Saints, THAT WHITE ROBES WERE GIVEN UNTO, and they were bid to rest a little season till their fellow- brethren were slain, as they were: showing that there were then brethren to be slain still: And this was at the opening of the fifth Seal, verse 10. Rev. 7:3. At the time of sealing, we read of SERVANTS OF THE LIVING GOD TO BE SEALED; which servants of God are set out, by their number, in the rest of the Chapter. Rev. 8:1. THERE WAS SILENCE IN HEAVEN (i.e.) in the church: so that there was a Church still, at the opening of the seventh Seal. And verse 3. The Angel is said to have ODORS, THAT HE OFFERED WITH THE PRAYERS OF ALL SAINTS: so that there were Saints that prayed still. So verse 10, A STAR FELL FROM HEAVEN: (i.e.) some Minister, or eminent man from the Church; for the Angels are called "Stars", and the Church "Heaven", in this Book. Chap 9:4. At the Locusts coming forth of the smoke, there is mention made OF THE MEN THAT HAD THE SEAL OF GOD IN THEIR FORE-HEADS. And chap. 11:1-3. there is mention made of worshippers of God in the Temple, even when the Holy City was trodden under foot: And there is mention made also of the two Witnesses that prophesied in sackcloth at the same time, which I conceive were to feed the Woman in

the Wilderness. At the 15th, and 16th verse of the same chapter, after the rising of the two Witnesses, there is a voice in Heaven again, PRAISING GOD, AND GIVING GLORY TO HIM. Chap. 12. ult.,. The woman in Her banishment is said to have a seed (WITH WHOM THE DRAGON MADE WAR) THAT KEEP THE COMMANDMENTS OF GOD, AND HAVE THE TESTIMONY OF JESUS. Chap. 3:6-10. We read of some that dwell in Heaven (i.e.) in the Church. Verse 7. There He mentions Saints that the Beasts made war with. Verse 8. There are some written in the LAMB'S BOOK OF LIFE, that are excepted from worshipping the Beast, when all others worshipped Him. And verses 9,10. The Saints are shown wherein their Patience and Faith lies at that time; and they are commended for being patient, and believing then. Chap. 14:1. We read of 144,000 that stood on Mount Sion with the Lamb. Mount Sion (i.e.) a Gospel-Church, Heb. 12:22. And these are they that praised God, and are called Virgins, and redeemed ones. Verse 4, and verse 6 we read of an Angel preaching the Gospel; that is, a Gospel-Minister, for they are called Angels. In the 12th verse we read of Saints again that are patient, and keep God's Commandments. And verse 13, we read of the blessedness of the dead, that die in, or for the Lord, even at that time under Antichrist. Chap. 15:2, 3, we read of those that had got the victory over the Beast, and over His Image, and over His name, and over the number of His name, that stood upon the sea of glass mingled with fire, singing the song of Moses, and of the Lamb. And chap. 16:5-7. There we read of Angels that bless and praise God, and confess His righteousness and justice, at the pouring out of the third Vial. And verse 15, Christ said, BLESSED IS HE THAT WATCHES, AND KEEPS HIS GARMENTS: showing that some did watch; for if none had watched, He would never have pronounced any blessed in that particular. Chap. 17:6. John says, I SAW A WOMAN DRUNK WITH THE BLOOD OF THE SAINTS, AND MARTYRS OF JESUS: So that there were Saints in the reign of the Whore, how could she shed their blood else? Verse 8. It is said, THEY OF THE EARTH SHALL WONDER, WHOSE NAMES ARE NOT WRITTEN IN THE BOOK OF LIFE. Showing that they Whose names are written there, shall not wonder: there are some excepted. And when all the Kings of the earth war against the Lamb; verse 14, we read of some that are on His side, that are said to be called, and chosen, and faithful. In chap. 18:4, when Babylon is cried down, God calls a People of His to come out of Her; showing that then He had a People in Babylon. And chap. 19:1, we read of much people in Heaven praising God, singing Hallelujah for the fall of the Whore. Verse 5. All God's servants are exhorted to praise Him; showing that He had servants then. And verses 11-14. Christ goes forth conquering upon the white horse: And it is said, THE ARMIES THAT ARE IN HEAVEN [that is in the Church] FOLLOWED AFTER HIM. And chap. 20, we read of Saints, that would not worship the Beast, nor His Image, etc. and they lived and reigned with Christ. And verse 9, Gog and Magog are said to compass the Tents of the Saints, and the beloved City: so that still there are Saints. And chap 21:3. THE TABERNACLE OF GOD IS WITH MEN, AND HE WILL DWELL WITH THEM, AND THEY SHALL BE HIS PEOPLE, etc. So that it is clear against all the cavils in the world, that there have been Saints at all times, in all ages of the world: And those Saints have gone under the name and title of the Church, as appears, Eph 3. ult.,. where Paul desires [That unto God might be glory in the Church by Christ Jesus, throughout all ages world without end.] Here the Apostle concludes, that there shall be a

Church in all ages, wherein GOD shall have glory by Christ, even world without end, Eph. 4:12,13. [For the perfecting of the Saints, for the work of the Ministry, for the edifying of the body of Christ;] How long? [Till we all come in the unity of the faith, and of the knowledge of the sons of God, unto a perfect man, unto the measure of the stature of the fullness of Christ:] so that there are Saints to be perfected in all ages till the unity of the faith.

That Commandment in 1 Timothy 6 Explained and Cleared.

Paul in 1 Tim. 6:13-15, charges Timothy, in the sight of God, and Jesus Christ; THAT HE SHOULD KEEP THE COMMANDMENT THAT HE GAVE HIM, WITHOUT SPOT unblemished - UNREBUKABLE, UNTIL THE APPEARING OF OUR LORD JESUS CHRIST, WHICH IN HIS TIMES HE SHALL SHOW, etc. Now by this commandment, He means all the precepts concerning Church-worships, Doctrines, Ordinances, and Officers.

Objection: But He says, This commandment, importing some one duty enjoined, and not all things in the Epistle?

Answer: Our Savior says, Matt. 22:37, THIS IS THE FIRST AND GREAT COMMANDMENT. He means that which contains all the duty of man to God: And He calls that the second commandment, that contains all a man's duty to man. And why may He not do so Here also? and that because this Epistle contains the duty of a Church towards God especially.

Objection: But Here in Timothy, Chap. 6:1, He takes order for servants to be faithful to their Masters, and that concerns not the duty of a Church to God?

Answer: In the fourth commandment, which is a branch of that great commandment, spoken of, Matt. 22, He says, SIX DAYS SHALL YOU LABOR, etc. Now this concerns man, and not God, and yet it is in the first Table; but He means they should so dispatch their business in six days, that God might have His time when it comes, for that is the drift of the Holy Ghost there: So it is Here, servants should be so subject and ready to obey, and so faithful, that God might have His honor, and the Church worship God with less distraction: This makes nothing against the interpretation I have given, but rather for it.

Objection: But for all this, this charge was not kept, and the Apostle foresaw it could not be kept; for 1 Tim. 4:1 He says, IN THE LATTER DAYS SOME SHALL DEPART FROM THE FAITH, GIVING HEED TO SEDUCING SPIRITS, etc. And 2 Thes. 2:10, Antichrist is said to come with all deceiveableness of unrighteousness in them that perish.

Answer: We cannot conclude from these Scriptures, that it was not kept: For in 1 Tim. 4:1, He says, SOME SHALL DEPART FROM THE FAITH, not all: And 2 Thes.

2:10. He says, IN THEM THAT PERISH, not in all: And Therefore Here can be no certain conclusion that it was not kept.

Thus I have proved the first branch of the point, viz. That there has been, and ever shall be a succession of Believers.

Now I shall give you some of the reasons of the point, and then come to explain and prove the other two successions: And truly the reasons for this branch will prove them also, if I had no more to say: For the proving of Believers to be in all times, will necessarily prove the communication of the Spirit and Word: For to believe without the Spirit of God, is a groundless thing, seeing faith is fruit of the Spirit, Gal. 5:22. And to believe, and have the Spirit, and yet to be able to say nothing for God, is as strange! Consider but these places, Gal. 3:26. YE ARE ALL THE SONS OF GOD BY FAITH IN JESUS CHRIST. And then what follows upon this, Gal. 4:6. AND BECAUSE YE ARE SONS, GOD HATH SENT FORTH THE SPIRIT OF HIS SON INTO YOUR HEARTS, WHEREBY WE CRY, ABBA, FATHER. 2 Cor. 4:13. WE HAVING THE SAME SPIRIT OF FAITH, ACCORDING AS IT IS WRITTEN, I BELIEVED, THEREFORE HAVE I SPOKEN; WE ALSO BELIEVE [and what then?] THEREFORE SPEAK.

Doctrine.

Now I come to the Reasons of the point.

From the time of Christ's coming in the flesh, and revealing of the new covenant, throughout all ages to the world's end, there has been, and shall be a succession of Believers, that have the Spirit of God, and the Word of God communicated to them, and are enabled in some measure to declare it.

Reasons to Prove the Point in the First Succession of Believers.

Reason I.

The first Reason is taken from the nature of Christ's Kingdom, that in the manifestation of it, began at His birth, and so continues and increases till it comes to its glory Isa. 9:6,7. UNTO US A CHILD IS BORN, UNTO US A SON IS GIVEN, AND THE GOVERNMENT SHALL BE UPON HIS SHOULDER, etc. OF THE INCREASE OF HIS GOVERNMENT AND PEACE THERE SHALL BE NO END--FROM HENCEFORTH EVEN FOR EVER. So that from His birth there shall be an increase of His government for ever.

And lest any should say, This is His Kingdom in Heaven: It is said, His government is upon the Throne of David, and that was never His Throne on Heaven, but on Earth: so that of this there is no end while the earth lasts. So also the Angel confirms it, Luke 1:32,33, speaking of Christ, He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto Him the throne of His Father David. AND HE

SHALL REIGN OVER THE HOUSE OF JACOB FOR EVER, AND OF HIS KINGDOM THERE SHALL BE NO END. And that this is meant of Christ, Peter explains it, Acts 2:30. To this purpose it is prophesied of Him, Psal. 45:6, YOUR THRONE, O GOD, IS FOR EVER AND EVER, etc.

But if there were a time wherein Christ had no people upon earth, then He could have no Throne upon earth: For among, or rather over the wicked, is Satan's throne, Rev. 2:13, and there He dwells.

Objection: But there was a Church of God.

Answer: Is it true? But the Church of God were none of Satan's subjects, but the wicked: Had there been none but true believers, could it have been said, Satan's Throne was there? In Eph. 2:2, He is called THE PRINCE OF THE POWER OF THE AIR, THE SPIRIT THAT WORKS IN THE HEARTS OF THE CHILDREN OF DISOBEDIENCE. So on the other side, where there is not one true Believer, can it be said, Christ's Throne is there? A Throne presupposes a King, and a King presupposes Subjects, for they are relatives. A Husband presupposes a Wife, and a Father presupposes a Child; for where the one is wanting, the other cannot be appropriated. So if Christ's Throne stand for ever, it presupposes Him a King for ever: If He be a King for ever, it presupposes Him to have subjects for ever.

Reason 2.

2. Because, if there should not be a succession of Believers, and of the communication of the Spirit and Word, God could not be faithful, He should break His covenant of Grace: You see Here, it is resolved upon by a Covenant; yea, a perpetual Covenant, that it shall be so. And the Text tells us, Psal. 111:5, HE WILL BE EVER MINDFUL OF HIS COVENANT. But if there has been some age, wherein there has not been Believers, and distribution of Spirit and Word, or declaring the Gospel; then GOD hath not been ever mindful of His Covenant: How so? Why He failed in such an age. And then it will follow, that God is not so faithful to His Church now, as He was to Israel of old. It is said, Psal. 105:8-11, HE HATH REMEMBERED HIS COVENANT FOR EVER; that is, To Abraham, Isaac, and Jacob, and Israel, as you may see. And Solomon says, 1 Kings 8:56, THERE HATH NOT FAILED ONE WORD OF ALL HIS GOOD PROMISE WHICH BE PROMISED, etc. But now it seems there fails of His good promise to His in Gospel-times, if the Doctrine be not true: But God never failed of His Covenant: Therefore, etc.

Reason 3.

3. There must needs be a succession of Believers in all ages, because the world stands for their sakes; for then they are taken away, then comes the end; when God has made up His number, Isa. 1:9, ISRAEL HAD BEEN UTTERLY DESTROYED, HAD IT NOT BEEN FOR THE REMNANT THAT WERE GOD'S. Matt. 5:5, BLESSED ARE

THE MEEK, FOR THEY SHALL INHERIT THE EARTH. Now then God cannot destroy the world while any righteous man remains; for then the righteous cannot have His inheritance. Paul tells the Church, 2 Cor. 4:15, ALL THINGS ARE FOR THEIR SAKES: And Rev. 7:3, The Angel that had the seal of the living God, calls to the Angels that held the four winds, saying, HURT YE NOT THE EARTH, NEITHER THE SEA, NOR ANY TREE, TILL WE HAVE SEALED THE SERVANTS OF OUR GOD IN THEIR FORE-HEADS. If God had no servants, there would have been no stoppage made of ruin; for it is for their sakes, Matt. 24:22. But the world stands still, and the earth is preserved, and men live in all ages: Therefore God has still an Elect, a People, a Remnant in all ages, and so shall have to the end of the World.

Reason 4.

4. Because God commits (in evil times) His truth and Gospel to His Church's and Disciple's keeping. And if so, if they should utterly fall, and none be left, the truth should utterly fall upon earth, 1 Tim. 3:15. The Church of God is there called the pillar and stay of truth; that is, To bear it up, and maintain it against wicked men that would raze the foundation of truth. In Isa. 8:16; In the overflowing destruction threatened there, He says, BIND UP THE TESTIMONY, SEAL UP THE LAW AMONG MY DISCIPLES. Now if there be no Disciples in some age, how can the law be sealed up among them?

Reason 5.

5. Because it is God's purpose to dwell among men: and for that end He has given gifts to His Chosen, Psal. 68:18, THAT THE LORD MIGHT DWELL AMONG THEM. Now, if there were not a people of God at all times, God could not be said to dwell, for He dwells in His people only. Isa. 57:15; 2 Cor. 6:16. I WILL DWELL IN THEM (says God) AND WALK IN THEM. In Whom? why in His covenant-people, as the next words show, AND I WILL BE THEIR GOD, AND THEY SHALL BE MY PEOPLE. So Paul tells the Ephesians, Chap. 2:22, THEY WERE A HABITATION OF GOD THROUGH THE SPIRIT. But God will dwell, as the Psalm speaks, that is, Continue: AND GOD WILL NOT DWELL WITH WICKEDNESS, Psalm 5:5. And Jer. 12:7, I HAVE FORSAKEN MINE HOUSE, I HAVE LEFT MINE HERITAGE (says the Lord) why, what is the matter? THEY HAD DEALT TREACHEROUSLY, AND WERE GROWN WICKED, AND CRIED OUT AGAINST GOD, as verse 6:7. If God should have no Church nor Saints upon Earth, then He should have no House or Temple; for the Church of God is called the House of God: it would render God careless, that would let His House go down, and be utterly ruined.

Objection: But when the new Jerusalem is set up, Rev. 21:2, it is said, THE TABERNACLE OF GOD IS WITH MEN, AND HE WILL DWELL WITH THEM, etc. Therefore that is the time when God will dwell.

Answer: That is only in regard of the glorious and eminent presence of God, and not that He will not dwell with His people before; but He will now fulfill all His promises in a more ample manner and measure, as I showed before.

Reason 6.

The 6. reason is taken from the continuance of His name, Psal. 72:17, HIS NAME SHALL ENDURE FOR EVER: HIS NAME SHALL BE CONTINUED AS LONG AS THE SUN, etc. Now if His name shall continue, then there must continue a people to bear His Name: and this Name (as you may see by the context) is specially His Worship, and service, and submitting to Him, and His defending of His people. Mal. 1:11, FROM THE RISING OF THE SUN, TO THE GOING DOWN OF THE SAME (said the Lord) MY NAME SHALL BE GREAT AMONG THE GENTILES: AND IN EVERY PLACE INCENSE SHALL BE OFFERED TO MY NAME, AND A PURE OFFERING; FOR MY NAME SHALL BE GREAT AMONG THE HEATHEN; that is, There shall in every place be a people called by His Name, or upon Whom His Name is called.

Reason 7.

Read the Scripture, and Consider Well.

The seventh Reason is taken from the general drift of the Scriptures: When God made the Old Covenant with His People Israel, though they sinned and fell fearfully, yet He never left Himself without a People: And He is ever mindful of His Covenant, Isa. 54:9-12. See how He binds His Covenant with words and oaths there: And lest any should say, This concerns the Jews only; verse 13 He says, ALL YOUR CHILDREN SHALL BE TAUGHT OF THE LORD; which Christ applies to the Gentiles, and to the present time, John 6:44, 45. And did God never leave Himself without a People, in the most sinful times, since He made a Covenant with a People? And will He now leave Himself without a People in Gospel-times? Did He not graft in the Gentiles instead of the Jews? And when their fullness comes in, He will bring in the Jews again: So that as long as Heaven and Earth stand, He will have a People to serve Him, Isa. 66:22, 23.

Reason 8.

8. Why there shall be a succession of these things, is, Because there shall be no more removing, or change of dispensations, but only a purging: It is prophesied in Hag. 2:5, 6 said the Lord, ACCORDING TO THE WORD THAT I COVENANTED WITH YOU, WHEN YOU CAME OUT OF THE LAND OF EGYPT: SO MY SPIRIT REMAINS AMONG YOU, FEAR YOU NOT; FOR THUS SAID THE LORD OF HOSTS, YET ONCE, IT IS A LITTLE WHILE, AND I WILL SHAKE THE HEAVENS, AND THE EARTH, AND THE SEA, AND THE DRY LAND. Now the Apostle in Heb. 12:26 expounds this, WHOSE VOICE THEN SHOOK THE EARTH: When? Why, when He gave the Law on Mount Sinai, as the 25th verse shows. But now He has promised; YET ONCE MORE, I SHAKE NOT THE EARTH ONLY, BUT THE

HEAVENS: What is that? Why, the removal of all legal dispensations, that then were given; which shaking was at the death of Christ, WHEN THE EARTH QUAKED, AND THE VAIL OF THE TEMPLE RENT, and all Jewish Ordinances were taken out of the way: For so the Apostle explains Himself, verse 27. And this word, YET ONCE MORE, signifies, the removing of those things that are shaken; (that is, The legal worships) as of things that are made, that those things which cannot be shaken, may remain (i.e. Gospel-things.) Now mark, verse 28, WHEREFORE WE RECEIVING A KINGDOM THAT CANNOT BE MOVED, etc. Then there is no new dispensation to be looked for, but a continuance of that which has been ever since the death of Christ.

Reason 9

The last reason is taken from the promise of Christ, Matt. 16:18, ON THIS ROCK I WILL BUILD MY CHURCH, AND THE GATES OF HELL SHALL NOT PREVAIL AGAINST IT. If this be true, then it must needs continue, and stand firm in all ages: Then not Devil, not Dragon, not Beast, not Antichrist, can so far prevail, as utterly to abolish and ruin the Church of Christ; if otherwise, then the gates of Hell do prevail: But let God be true, and every man a liar; let Christ be faithful, and the conceits of men lie in the dust forever. (Rom. 3:4).

Thus I have Confirmed the Point by Reasons.

Objection: But some may say, We know not, nor read not of any believer that stuck to Christ, in the dark times of Popery: Nay, the Scripture seems to import that there was none, Rev. 13:7 The Beast is said to make war with the SAINTS AND OVERCOME THEM, &C.

Answer: That there were Believers and Saints then, I have proved it clearly out of the History of the Revelation; and this place also makes it good, however it may seem to be against it; mark but the 8th verse, And all that dwell upon the earth shall worship Him (that is, the Beast) Whose names are not written in the Book of Life of the Lamb, from the foundation of the world. So that the 7th verse means, The Beast warred with the Saints, and overcame their bodies, and states, and liberties by violence, but could not overcome their souls and consciences; for they Whose names were written in the Lamb's Book of Life, did not worship Him. And in the 9, and 10th verses, He sets down a comfort for the Saints then: If any man have an ear, let Him Hear: He that leads into captivity, shall go into captivity, (i. e.) That which captivated them, shall be captivated; Here is the patience and faith of the Saints. As if He should say, Therefore let the Saints be patient, for Here is that which makes them patient. Now what need that be, if there were not Saints then to suffer.

Again, Suppose none had been known; Must it needs Therefore be concluded against all Scripture and light of Reason, that there were none? Eliah was as quick-signed as the best of us, and He knew of none but Himself in His time, that walked in the way of God, as appears, I Kings 19:14, with Romans 11:3. Had God no Church now, because

none was seen or known? Who can show that? Where is the Bill of your Mother's Divorce, said God, in Isa. 50:1, which was long after Eliah's time. And Eliah was deceived in saying, He was left alone; for said God, I have reserved to me seven thousand, every knee that hath not bowed to Baal, and every mouth that hath not kissed Him. And Paul concludes upon the same ground, that now the Jews were cast off, yet God had a remnant, Rom. 11:1, 4, 5, then according to the election of grace. Even so now, under Antichrist. If we could not have proved it from age to age, as I have done, yet it would not follow, but God had a People in all times of the world, that He owned as His peculiar ones.

The Second Succession is of the Spirit, Explained and Proved.

Now I come to prove the second succession, and that is of the Spirit. And I need not say much of this; for as I told you the Reasons and Proofs that prove Believers, must necessarily prove this; for there cannot be Believers, and they not have the Spirit of God.

Question: But some may say, What do you mean by a succession of the Spirit of God?

Answer: I mean, Not that the Spirit of God passes from one when He is dead, to another that is living; but the same Spirit of God that is upon one Believer, is upon, or in every Believer, in all ages of the world, in some work or other, in some measure, less or more: and by Spirit, I mean the graces of the Spirit, common to all Believers, as Faith, Love, Patience, Joy, etc. the fruits of the Spirit, Gal. 5:22. (I Cor. 12:8, 9, 10, 11, 28, 29, 30, 31.) I mean not every gift of the Spirit, for they were not common to all, no not in the Apostles' times, as speaking with tongues, and working miracles, etc. These are not called fruits of the Spirit, implying that the Spirit may be where they are not: But those in the Galatians are called fruits, showing that the Spirit cannot be where they are not, giving us clearly to understand, the one must continue when once begun, the other may cease.

What Concerns One Believer as Such, Reaches All Believers.

But to proceed, to prove the Distribution, or Communication of the Spirit in all ages: Our Savior says, John 14:16, I WILL PRAY THE FATHER, AND HE SHALL GIVE YOU ANOTHER COMFORTER, THAT HE MAY ABIDE WITH YOU FOR EVER. Christ prayed that the Spirit should for ever abide on His Disciples, Believers, from time to time, such as they were that He spoke to: For what is promised to some Believers, as Believers only, and not with reference to some peculiar work, or time, or office, or occasion, is promised to all Believers, as such: But the Holy Ghost the Comforter is promised to Believers, as Believers only, and not with reference to some peculiar work, or time, or office, or occasion, Gal. 4:6; Ezek. 36:27, I WILL PUT MY SPIRIT WITHIN YOU. It is promised, you see, to men in Covenant, as men in Covenant

only: and so it is in the Text, to Disciples as Disciples: Therefore this must needs reach all Believers to the end of the world.

Objection: But this is spoken to the Disciples, which Christ called Apostles: How will it appear that Christ has references to others in it?

Answer: 1. Because it is a fruit of Christ's intercession, John 14:16,17. And His intercession reaches all Believers as well as the Apostles, John 17:20; Rom. 8:34.

2. Because this Promise, or the thing promised Here, is a part of Christ's Kingdom. Rom. 4:7, THE KINGDOM OF GOD IS RIGHTEOUSNESS, PEACE, AND JOY IN THE HOLY GHOST: And His Kingdom reaches to all Believers, and not only to Apostles, Psal. 72:8.

3. Because this Promise was made good to others as well as to Apostles, Heb. 10:34 - YE TOOK JOYFULLY THE SPOILING OF YOUR GOODS, the Author says; this must needs be the joy of the Holy Ghost, which the Hebrews had: The Comforter promised in John 14:16 so 1 Pet. 1:8, YE REJOICE WITH JOY UNSPEAKABLE, AND FULL OF GLORY. Ye do this, Peter says; Who were they? Why, THE STRANGERS SCATTERED THROUGHOUT PONTUS, GALATIA, CAPPADOCIA, AND BYTHINIA. And Paul prayed for the Romans, chap. 15:13. NOW THE GOD OF PEACE FILL YOU WITH JOY AND PEACE IN BELIEVING, THAT YOU MAY ABOUND IN HOPE THROUGH THE POWER OF THE HOLY GHOST.

4. Because others as well as the Apostles were brought into a suffering condition, and so had need of these comforts, and consequently of the same promise to be made good to them. That they were brought into a suffering condition, see 2 Tim. 3:12. BUT YOU HAVE KNOWN MY PERSECUTION, etc. Yea, AND ALL THAT WILL LIVE GODLY IN CHRIST JESUS, MUST SUFFER PERSECUTION: others as well as the Apostles were brought before Kings and Governors, and Therefore might expect the making good the promise of the Spirit's assistance, as well as they: so that there must needs be a succession of the distribution of the Spirit, as well as of Believers. And that it is so, in the last place, you may see it by this: It was clearly typed out by the anointing that was poured out upon Aaron's Head, Psal. 133, THAT RAN DOWN TO THE SKIRTS OF HIS GARMENT, even to the lower end: and this typed out the sweet amity among brethren, descending from Christ to His Saints: And though it be called love in the Psalm, yet it is a fruit of the Spirit, and in other Scriptures it is called love in the Spirit, and the unity of the Spirit: And Aaron was a type of Christ as High Priest, making good this in the Text, descending from Him upon all His members.

The Third Succession is of the Word of God or Gospel.

The third succession to be proved, is a succession of the word that was in Christ's mouth.

The Doctrine said, [And they shall be enabled in some measure to hold it forth and publish it.]

But before I enter upon this, I must explain and prove one thing;

**That An Extraordinary Gift of Preaching or Instructing,
is Called Prophesying, Proved.**

And that is, That Prophesying in some places in the New Testament is nothing but an ordinary gift of preaching, teaching, or instructing the Church of God; because some put it among the extraordinary gifts of the Spirit, and question whether it be an ordinary gift or no. Prophecy. in the Scriptures of the Old and New Testament, is taken in these two acceptations.

1. For an extraordinary fore-telling of things to come, by an immediate inspiration,
2. For an ordinary declaring of the Truth of God, from the Word of God to others.

For the first; A fore-telling of things to come, and extraordinary revelation: We have manifold examples in the Old and New Testament, I shall only set down some Scriptures where it may be seen: In the Old Testament, 1 Kings 13:20; Ezek. 39:1, etc.; 2 Kings 7:1,2. In the New Testament, Matt. 20:68; Acts 11:26, 21:9-11; 1 Cor. 11:5; Acts 19:6; Luke 7:39; Eph. 2:20, 4:11. But know none that question the truth of this; Therefore I pass that by.

a. I am to prove both out of the Old Testament and the New, that only Instructing, Exhorting, Reproving, Teaching, and that by an ordinary inspiration of the Spirit, (and not extraordinary) is called Prophesying.

Proofs First Out of the Old Testament.

1. For the Old Testament, 1 Kings 18:26-28, you may see there the Prophets of Baal, cry to Baal, and pray for audience all the morning: Now mark, verse 29, They prophesied till the time of the evening-sacrifice, and there was no voice, nor any that answered; You see their prayer to Baal, is called Prophesying, and prayer is an ordinary gift of the Saints.

2. Prophecy. is sometimes to praise the Lord, and to instruct others by song, 1 Chr. 25:1,2. The Prophesying spoken of there, is singing praises, as the Chapter clearly shows.

3. For to give instructions to others, Prov. 30:1. The chapter is called the words of Agar, the son of Jakeh, even the PROPHECY. the man spoke to Ithiel, etc. And yet

there is nothing fore-told in this chapter, but ordinary instruction. So Proverbs 31:1. The words of King Lemuel, the PROPHECY. that His mother taught Him: and in this chapter is no extraordinary matter fore-told either. These two chapters are called prophecies, and yet they are nothing but opening of Spiritual duties, and some privileges common to all Believers, and some natural things too. And chap. 31:1, it is said, His Mother taught Him a Prophecy., that is, nothing but the instruction His Mother gave Him.

Ezek. 37:4, PROPHECY TO THESE DRY BONES, AND SAY, HEAR THE WORD OF THE LORD. And verse 9, PROPHECY TO THE WIND, and say, THUS SAID THE LORD, COME, etc. Prophecy. is to show men the word from the Lord; Read Isaiah, Jeremiah, Ezekiel, and other prophecies, a great part of their work was to expound the Law: and to show people their sins, and their duties according to the Law: and the penalties for Disobedience, and blessings for Obedience, according to the Law: And yet their preachings are called prophecies, showing that Prophecy. is ordinary, as well as extraordinary. You may see further, by comparing 1 Chr. 16:22 with Gen. 34:30. In the Chronicles the Lord said, concerning Abraham, Isaac, Jacob, and Jacob's sons, in their peregrination, and wandering from country to country; TOUCH NOT MINE ANOINTED, AND DO MY PROPHETS NO HARM. This was spoken while they were but few in number, and strangers in the Land. Now see, Gen. 34:30. Jacob said to His sons, YE HAVE TROUBLED ME, TO MAKE ME TO STINK AMONG THE INHABITANTS OF THE LAND, AMONG THE CANAANITES, etc. AND I BEING FEW IN NUMBER, THEY SHALL GATHER THEMSELVES TOGETHER AGAINST ME, etc. I cannot see that Jacob's sons were extraordinary PROPHETS; but that Family being the Church, they were to instruct all that would learn their Religion, and Therefore called PROPHETS, and they were of that few number that are called Prophets.

Out of The New Testament

b. But to come nearer to the New Testament;

Acts 2:17, YOUR SONS AND DAUGHTERS SHALL PROPHECY; Though I confess in this place, extraordinary Prophecy. may be meant, yet I cannot see but ordinary may be also meant; for that is by the Spirit as well as the other: And beside, God did not pour out His Spirit in those extraordinary gifts upon all flesh; but His Spirit upon all flesh is promised, and they shall prophesy, that is, Reveal and hold forth Christ as Peter did there. Rom. 12:6, HAVING THEN GIFTS DIFFERING ACCORDING TO THE GRACE GIVEN TO US, WHETHER PROPHECY., LET US PROPHECY ACCORDING TO THE PROPORTION OF FAITH. And then see how these gifts are distributed, verse 7, 8: HE THAT TEACHES ON TEACHING, OR HE THAT EXHORTS ON EXHORTATION. Here is the Prophecy. spoken of before; see also 1 Thes. 5:20, DESPISE NOT PROPHECYINGS: and then, PROVE ALL THINGS, AND HOLD FAST THAT WHICH IS GOOD. Now if that Prophecy. were extraordinary, to foretell some extraordinary thing, it lies out of the compass of ordinary believers to try it: And beside, extraordinary Prophets were infallibly inspired, that they could not at such times deliver any thing bad; for what they spoke was fundamental, Eph. 2:20, which

shows, that this is but ordinary opening the Word, and exhorting to duty, and those that do this are called Prophets. Acts 15:32; Rev. 10:11. And He said, YOU MUST PROPHECY AGAIN TO MANY PEOPLE, AND NATIONS, AND TONGUES, AND KINGS. This could not be meant of John, but of the time when Prophecy. should be restored more publicly than it was in the dark times of Antichrist. Now it could not be extraordinary, for there should be no more Scripture added: Therefore it must needs be an expounding and applying to the Church what was contained in the Scripture already given: So Rev. 11:3, I WILL GIVE TO MY TWO WITNESSES, AND THEY SHALL PROPHECY, etc. This is all along under Antichrist: And that there were extraordinary prophecies afoot all that time, is beyond ordinary expectation. (Rev. 22:18, 19.)

Proved Clearly From I Cor. 14.

But above all places in the New Testament, the truth of this will most clearly appear, from 1 Cor. 14. The first Argument I shall frame, from 1 Cor. 14:1, and that I may the better frame it, consider these things:

1. That the Church of Corinth did abound in all gifts, both ordinary and extraordinary, 1 Cor. 1:5-7.
2. They abused those gifts, to Division, and Faction, and Ambition, and there was much want of love among them, 1 Cor. 8:1-3.
3. That thereupon the Apostle takes occasion, Chap. 12:1, etc. to draw them to the right use of these gifts in love, which was to employ them to the Edification of the Church.
4. Having in the 13th chapter laid down a large commendation of the grace of love: He comes chapter 14:1 and exhorts them to follow after love, and Spiritual gifts, especially the gift of Prophecy, and to desire the use of that gift, that so the CHURCH might be edified in love.

Whence I argue,

First, That Prophecy is a gift, which the Apostle exhorts to follow after, equal to love; but love is to continue at all times in the Church, and it is shown forth by Prophecy: Therefore Prophecy is a gift that is to continue in the Church, and so not extraordinary always, but ordinary also. Compare verse 3 of this chapter with 2 Thes. 5:11-13. Verse 3: HE THAT PROPHECYS SPEAKS UNTO MEN, to Edification, Exhortation, and comfort. Now the Members of the Church of the Thessalonians in the place afore-named, are commanded to comfort themselves together, and edify one another. And verse 14: WE BESEECH YOU, BRETHREN, WARN THEM THAT ARE UNRULY, COMFORT THE FEEBLE-MINDED, SUPPORT THE WEAK, BE PATIENT TOWARDS ALL MEN. It appears by these two places, that since the end, which is edifying, continues, the gift also must needs be ordinary. There being then no

other means of Edification, Exhortation, or Comfort in the Church, but Prophesying; the Apostle (as appears by the two places set together) laying these duties from the common grace of love, as well upon brethren as Officers; Ordinary, as Extraordinary, and at all times in the Church gives warrant for ordinary Prophecy. by any Brother that can speak to Edification, Exhortation, and Comfort.

The second Argument is taken from verse 31, YE MAY ALL PROPHESEY ONE BY ONE, THAT ALL MAY LEARN, AND ALL MAY BE COMFORTED. Now this cannot be meant of extraordinary Prophesying, unless we conceive the body of the Church of Corinth to consist of extraordinary Prophets, which (considering the excellency of that state) I cannot see how it can be presumed of any Church, that ever was, or shall be upon the earth. And beside, the divisions, sins, heresies, and errors in the Church of Corinth, give sufficient testimony to the contrary; Therefore it must needs be meant of ordinary Prophesying or teaching.

The third Argument is taken from verse 34, where He restrains Women from Prophesying, or other speaking in the Church with Authority: So in 1 Tim. 2:11,12. And in restraining Women, gives liberty to Men; opposing Women to Men, sex to sex, and not Women to Officers, or extraordinary Prophets.

And again, In His restraining Women, it shows fully His meaning to be of ordinary, not extraordinary Prophecy.; for Women, immediately, extraordinarily, and miraculously inspired, might speak without restraint. Exod. 15:20,21. There Miriam is said to answer the Men in that Song of Praises: SING YE TO THE LORD, etc. Luke 2:38. It is said of Anna the Prophetess, that she coming into the Temple, when Christ was brought by His Parents, to be presented before the Lord, she gave thanks to the Lord, and spoke of Him to all that looked for Redemption in Jerusalem. And Peter says, Acts 2:17,18 (alluding to Joel) YOUR DAUGHTERS SHALL PROPHESEY. And Acts 21:9. It is said, Phillip had four daughters which did prophesy, and that in the presence of the Apostles. If you look to Rev. 2:20. The Church of Thyatira is reprov'd for suffering the woman Jezebel, which called herself a Prophetess, to teach and seduce, etc. Now it is to be observed here, as the error of the person is condemned: So Women-Prophets extraordinary might teach: Therefore this must needs be of ordinary Prophesying that Women are prohibited.

And it is yet more clear, that this prohibition is perpetual, and not with respect to this or that time; because the reasons of it are perpetual, and belong not to this or that time, but to former and latter times. Consider the reasons, 1 Cor. 14:34 and 1 Tim. 2:12-14. Paul says, they are commanded to be under obedience, as the law also says. Now this reason is perpetual, binding women (both before this Epistle was written, and after) unto obedience; Therefore the command is perpetual, 1 Tim. 2:13. The reason is from the pre-eminence of the man; ADAM WAS FIRST FORMED, THEN EVE. And man has the pre-eminence still, Therefore the command is perpetual. Verse 14, THE WOMAN WAS FIRST IN THE TRANSGRESSION. Which reason could not be formed of Women in the Apostles times; but of Eve at the beginning, which shows the Apostle spoke generally

of all times: Therefore it is clear, the apostle aims at the restraint of Women's ordinary Prophesying, not extraordinary, and so opposes them to Men, which shows that there is ordinary Prophesying or teaching in the Church still.

Objection: But this is not a good consequence, Women may not speak, Therefore Men may?

Answer: That the Apostle in this work, opposes Men to Women, sex to sex, and so in prohibiting Women, He permits Men: When He opposes faith and works in the case of Justification, and denies that we are justified by works, is not the consequence good, Therefore by faith? Where He opposes Believers and Unbelievers in the case of salvation, and teaches that Believers shall be saved; does He not teach consequently that Unbelievers shall be damned? It cannot be denied, why this consequence is as good.

2. The Reasons of prohibiting the Women proves the consequence, which are all such as prefer the Men before the Women, and subject the Women to the Men in the Church, and in this very work of Prophecy., of which He treats. But now, if in prohibiting Women, He gave not liberty to Men, where were the prerogative of Men above the Women?

3. Where verse 34,35 He says, IT IS NOT PERMITTED TO THEM TO SPEAK, etc. And if they will learn any thing, let them ask their Husbands at home: If their Husbands might not speak, neither by way of Prophecy. (except extraordinary) nor any more than they, what reason can be rendered of the Apostles so speaking?

4. Consider, the Apostle in this Whole chapter takes order for some to prophesy: and in debarring Women there-from, either admits Men to the use of it, or else we must have a third sort that are neither male nor female, to do it: so that lay all this together, and the place must needs be understood of ordinary Prophesying, which is to continue in the Church.

The fourth Argument is taken from verses 29 and 32. LET THE PROPHETS SPEAK, TWO OR THREE, AND LET THE OTHERS JUDGE: AND THE SPIRITS OF THE PROPHETS ARE SUBJECT TO THE PROPHETS. Whence I affirm, that the Apostle speaks not of extraordinary Prophets, or Prophesying, since they in their Doctrine could not err, and so were not subject to any such judgment or censure of others: For if this be meant of extraordinary Prophets, and that they might err, then this tends to the weakening the foundation of Faith, and the Word of God. Eph. 2:20. The Ephesians are said to be built upon the foundation of the Apostles and Prophets. And chapter 3:5. The mystery of the Gospel is said to be made known, not to other ages, as it is now revealed to the Apostles and Prophets by the Spirit. These Scriptures show, that the Church is as well built upon the foundation of the Prophets (to wit extraordinary, which then were, for of them He speaks) as of the Apostles and their Doctrine: So that if the Prophets could err in Doctrine, then the Apostles might err also, and if in Doctrine taught, why not in doctrine written? And if one might err, why not any of them, and so all of them? And if

they might err, how know we they did not err? This tends to down-right Atheism; and Therefore this could not be extraordinary Prophecy., but ordinary. For in ordinary Prophesying we propound such Doctrines as we gather from Scripture by the discourse of Reason, and so may err; but extraordinary Prophets delivered Doctrines by the immediate inspiration of the Spirit. In which, by reason of the divine impression which it made in their hearts, differing from all, both human affection, and diabolical suggestion, they could not err, or be mistaken, but knew infallibly when, and wherein they were moved by the Spirit of God.

The last Argument is taken from verses 37, 38. IF ANY MAN THINK HIMSELF TO BE A PROPHET, OR SPIRITUAL, LET HIM ACKNOWLEDGE THAT THE THINGS THAT I WRITE UNTO YOU, ARE THE COMMANDMENTS OF GOD. BUT IF ANY MAN BE IGNORANT, LET HIM BE IGNORANT. These must needs be ordinary Prophets; for mark, where the force of the Argument lies: LET HIM ACKNOWLEDGE, THE THINGS THAT I WRITE UNTO YOU, ARE THE COMMANDMENTS OF GOD. But extraordinary Prophets were guided as immediately and infallibly by the Spirit of God, as Paul Himself, and might as well have required of Him to acknowledge that the things which they spoke were commanded of God, as He of them: Neither was it possible for them, or any of them, to be ignorant, that the things which He spoke were the Commandments of God. Therefore He speaks of ordinary Prophets; and this Argument is made un-answerable, by considering, verse 36. WHAT, CAME THE WORD OF GOD OUT FROM YOU? OR CAME IT TO YOU ONLY? Which words the Apostle directs to the Prophets with Whom He deals, and that by way of comparison with Himself; from Whom (to wit) by immediate revelation, the Word of God came after a sort of the Corinthians; which plainly proves, That they could not be extraordinary Prophets, from Whom the Word of God came to the Church, as well as from Himself; for it came from Him by immediate revelation: For if they had been extraordinarily inspired by the Holy Ghost as well as He, He would not have dared challenged them in this manner.

Succession of Prophesying or Preaching the Gospel, Proved.

Now to prove a succession of Prophecy. also, (i.e.) ordinary preaching, or opening the Word.

1. It appears it was so till the time of Antichrist's appearing, from Paul's speech to Timothy, 2 Tim. 4:1,2. PREACH THE WORD, BE INSTANT IN SEASON AND OUT OF SEASON, etc. And He gives the reason; FOR THE TIME WILL COME WHEN MEN WILL NOT ENDURE SOUND DOCTRINE, etc. He does not say, The time will come when sound Doctrine shall not be taught; but if it were so, yet it shows that teaching was always in use, and Therefore till Antichrist had darkened it, teaching God's Truth was always in use. And when the Woman was driven into the Wilderness by the Dragon, which is the same time of Antichrist rising and reigning; she is said to have a seed, THAT KEPT THE COMMANDMENTS OF GOD, AND HAVE THE TESTIMONY OF

JESUS, Rev. 3:22. Now the Testimony of Jesus, is the Spirit of Prophecy., Rev. 9:10. (Rev. 12:6 and 13:5.)

Objection: But some may say, They had the Spirit of Prophecy., but they did not exercise it.

Answer: Then they could not have been persecuted for it, as appears, Rev. 12. ult.,. THE DRAGON MADE WAR WITH THEM (i.e.) WITH HER SEED THAT KEPT THE COMMANDMENTS OF GOD, AND HAD THE TESTIMONY OF JESUS. And John Himself was persecuted for this, Rev. 1:9, which shows, That having and exercising the Spirit of Prophecy., is the Testimony of Jesus.

2. That there was Prophecy. under Antichrist, I mean in His time, appears, Rev. 11:3. AND I WILL GIVE POWER TO MY TWO WITNESSES, AND THEY SHALL PROPHESEY 1260 DAYS, CLOTHED IN SACKCLOTH. Now this is the same time with the Beast's reigning, chap. 13:5. And the time of the Woman's being hid in the Wilderness, chap. 12:6.

1. Now that there were men in Office, I cannot see; for under Antichrist's reign, none were allowed to be in public office, but such as were for Him.

2. That they were extraordinarily inspired, I cannot see either, because the Scripture does not prophesy, or foretell any such thing. And History (as far as I can find) makes report of no such thing: And Therefore I should believe it without any ground, if I should credit this. So that they must needs be ordinary Prophets, men endued with the Spirit of God, able to speak the truth in some measure.

Who The Two Witnesses Are, Rev. 11, Discussed At Large In Five Particulars.

But I shall a little beg leave to open this place, and then proceed; we must discuss diverse Questions, that the place may be made plain, because it concerns me to clear up this truth.

2. How long they prophesied.
3. When they began their Prophecy..
4. How they were slain.
5. How raised again.
6. To prove the continuation of Propheying after their resurrection and ascension.

Question 1: What these two Prophets were, or Who they were?

Answer: I shall not stand much to confute opinions in this point; some say they are MOSES and ELIAS to appear in the end of the world.

But that Will Appear But A Fancy, For No Scripture Hath Any Show of Such An Interpretation.

1. What these Prophets were.

Others say, they are the two Testaments.

I think the application of all that is here said, will hardly bear that interpretation without a great deal of harshness; for,

1. These two Witnesses are called two Olive-trees, and two Candlesticks, verse 4. Which things, how they should be applied to the two Testaments by warrant from Scripture, I cannot see: But either to the Church, or some member, either in the Church, or in Christ.

As for the first of these; Olive-trees, Isa. 17:5,6. The visible Church of Israel is called an Olive-tree. Isa. 24:13. When God threatens destruction to the visible Church, He says, THERE SHALL BE AS THE SHAKING OF AN OLIVE-TREE, etc. Jer. 11:15,16. The Church of the Jews, which God calls His beloved, verse 15. In the 16th verse He speaks thus of her: THE LORD HATH CALLED YOUR NAME A GREEN OLIVE-TREE, etc. So that the Church is called an Olive-tree.

They Are Called Two Anointed Ones, Because Jehoshuah was High Priest, Zach. 3:1. And Zerubbabel Was Set Apart As A Prince To Lay the Foundation At The Topstone, Zach. 4:6, 7, 9. As Solomon Did The First Temple.

Or else sometimes some principal Member in the Church, or in Christ, is called an Olive-tree; As David in Psalm 52:8. I AM A GREEN OLIVE. And Zech. 4:3. Two Olive-trees are said to stand by the Candlesticks, ONE ON THE RIGHT SIDE, AND THE OTHER ON THE LEFT SIDE THEREOF: And these are said to be the two Anointed Ones, that stand by the Lord of the Whole earth, verses 11-14, which was Joshua and Zerubbabel, which did refresh the CHURCH like oil in their days: Therefore this must needs be meant of some Member, Believers in these days.

2. They are called two Candlesticks: And Candlesticks are taken either,

1. Literally, for that kind of Vessel, or Instrument in a house whereupon the Candle is set, as 1 Kings 4:10; Dan. 5:5; Matt. 5:15. And a literal, or material Candlestick, is sometimes typical, as the Candlestick in the Tabernacle and Temple, did type out the Church, which bears up the light of truth.

2. Metaphorically; Sometimes for the Churches, Zech. 4:2. HE SAW A CANDLESTICK OF GOLD, WITH SEVEN LAMPS, etc. You may easily gather from the Chapter, that this was meant the Church; see it clearly, Rev. 1:12. There is SEVEN GOLDEN CANDLESTICKS: And Christ Himself expounds them, verse ult. TO BE SEVEN CHURCHES.

3. For some eminent Members of the Church, Matt. 5:15. NEITHER DO MEN LIGHT A CANDLE AND PUT IT UNDER A BUSHEL, BUT ON A CANDLESTICK, AND IT GIVES LIGHT TO ALL IN THE HOUSE. LET YOUR LIGHT SO SHINE BEFORE MEN, THAT THEY MAY SEE YOUR GOOD WORKS. The light (I conceive) was the Word of God, which the Disciples were to declare, according to Prov. 6:23 and Psal. 119:105. Therefore the Candlestick here must needs be meant the Disciples, Who carried the light before men to win them to Christ, that they might glorify God.

So that I conceive the two Witnesses here, are men that are Believers, that bear witness to the truth.

4. Some take these two Witnesses to be the Scriptures, and the Assemblies of the Faithful.

1. For the Scriptures, that they witness, it is clear, John 5:39. SEARCH THE SCRIPTURES, FOR IN THEM YE THINK YE HAVE ETERNAL LIFE; AND THEY ARE THEY THAT TESTIFY OF ME. Rom. 3:21. Being witnessed by the Law and the Prophets.

2. For the Assemblies of the Saints, John 3:11. VERILY I SAY UNTO YOU (said Christ) WE SPEAK THAT WE KNOW, AND TESTIFY THAT WE HAVE SEEN, AND YE RECEIVE NOT OUR WITNESS. We; That is Christ, as He is the head of the body, alluding also to His members. John 15:27. Christ tells His Disciples, YE ALSO SHALL BEAR WITNESS. Acts 5:32. The Disciples of Christ tell the Council, WE ARE HIS WITNESSES OF THESE THINGS. Heb. 12:1. All the Believers spoken of, chap. 11 are called a Cloud of Witnesses there.

And say they, These Witnesses are called Olive-trees, which type is taken out of Zech. 4:12 to show, That as God did then preserve His Church, and did beautify it with the graces of His Spirit, and that not so much by the Ministry of man, as by His own grace, which He gave it bountifully and frequently, like Oil dropping of itself: so it should be now, the Church was in danger to be swallowed up; and said He, The Olive-trees are the Books of Scripture, out of Whose Berries, Oil is poured to refresh the Lamps of the Saints. And that the Candlesticks are the Churches, or Assemblies of the faithful, according to Rev. 1:20.

Verse 5, IF ANY MAN WILL HURT THEM, etc. Here is the power they have to destroy their enemies: The fire that proceeds out of the mouth, is the threatening of judgment and ruin to those that alter Scriptures, change, add or diminish, etc. And the fire out of the mouths of the Saints, is the answer to their prayers, as Luke 18. God is said to avenge His Saints that cry to Him day and night. And Rev. 6:10, THE SOULS CRY UNDER THE ALTAR: HOW LONG, LORD, HOLY AND TRUE, DO YOU NOT AVENGE OUR BLOOD ON THEM THAT LIVE UPON THE EARTH? Here is the fire out of their mouths.

Verse 6, THESE HAVE POWER TO SHUT HEAVEN, etc. (i.e.) Spiritually, as Elijah did properly; for all this time of Antichrist's reign, how was Spiritual dew restrained, and scarcity of heavenly fruitfulness in the world? The rest of the sentences show plagues of the like nature; but I shall not particularize any more at this time.

This I reject not as untruth, and for ought I know it is truth, at least in the substance of it; but I rather incline to another interpretation, and that is this:

That the two Witnesses were men that did prophesy against Antichrist all this time of the 42 months, as I said before.

Reasons.

1. Because the Scriptures are rather the ground of Prophesying, than Prophets themselves: And these two are said to be Prophets.

2. Because now at this time under Antichrist, the Church was fled into the wilderness, as I showed. Chapter 12:6,14; and the Assemblies of Saints scattered; in so much that I think it was rare to find a visible Assembly of Saints in this dark time: Therefore I conclude they were particular men.

3. Because it is said, verse 10, THAT THESE TWO TORMENTED THEM THAT DWELT UPON THE EARTH. (i.e.) by testifying against their Idolatry and wickedness, which cannot be properly said of the Scriptures themselves, but as they are opened and applied: And herein, I have Master Saltmarsh on my side, in His Book, entitled, **SOME BEAMS OF THAT BRIGHT MORNING STAR**, page 123, Who says, They are Ministers or Christians that witness to God, etc.

They are called God's Witnesses, because they witness to the truth, not only by their Doctrine, but by sealing the same with their blood; by suffering under Antichrist, because they would not yield to His Idolatry. Rev. 20:4, AND I SAW THE SOULS OF THEM THAT WERE BEHEADED FOR THE WITNESS OF JESUS, AND FOR THE WORD OF God : So that Antichrist slew men for witness of Jesus, and the Word of God.

And they are said to be two; not that they were only two men, for we never read of any two men that lived 1260 years; but a succession of men, for often times succession is

called a man, as 2 Thes. 2:3, AND THE MAN OF SIN BE REVEALED, THE SON OF PERDITION (i.e.) Antichrist in all times successively. Matt. 16:19, AND I WILL GIVE UNTO THEE THE KEYS OF THE KINGDOM OF HEAVEN, AND WHATSOEVER YOU BIND ON EARTH, etc. (i.e.) to such as you art successively; for else the power of binding and loosing died with Peter, which is false. (I Cor. 5:2, 3, 6, 14.)

Why They Are Said To Be Two.

1. But I conceive they are said to be two, wither in regard of the fewness of men, that should stand up for God; that which is very rare, or small, or few, is sometimes said to be two, as 1 Kings 17:12: I am gathering two sticks, the meaning is, a few sticks, a small company.

2. Or else in regard of the competency of their Witness; FOR IN THE MOUTH OF TWO OR THREE WITNESSES SHALL EVERY WORD BE ESTABLISHED. Alluding to the time of old, where things were concluded upon for truth by TWO or three witnesses, and so in many places of the New Testament also. (Some say they are called TWO, because the Testaments are two; but if it be so, it is because the Testaments are their Sword and Buckler, as it were) so that they give a competent evidence against the Beast.

3. Or else they are TWO, in answer to the old types, Moses and Aaron, Who brought Israel out of Egypt: Elijah and Elisha, that brought them from under Baal's Idolatry: Zerubbabel and Joshua, that testified against Nebuchadnezzar's Idolatry. So that it is as much as if God had said these by two Witnesses, are my Moseses and Aarons, my Elijahs and Elishas, my Zerrubbabels and Joshuas, to testify against Antichrist's Idolatry, and as far as they can, to bring My people from under His tyranny. For in the Revelation, every thing almost answers the old Types: and if so, then this is the most cutting interpretation; As for instance, verse 5, AND IF ANY WILL HURT THEM, FIRE PROCEEDETH OUT OF THEIR MOUTHS, AND DEVoureth THEM, etc. And did not Elisha call for fire on the Captains and their fifties? 2 Kings 1:6. (James 5:17) It is said, THEY HAD POWER TO SHUT HEAVEN THAT IT RAIN NOT, etc. And did not Elijah do so? And verse 6, THEY HAVE POWER TO SMITE THE EARTH WITH ALL MANNER OF PLAGUES as often as they will: And did not Moses and Aaron do so by Egypt? Verse 4, THEY ARE SAID TO BE TWO OLIVE-TREES, AND TWO CANDLESTICKS: and were not Joshua and Zerrubbabel such, Zech. 4? So that by two Witnesses, I conclude He means men, just like such men in the ancient Church, that reform and restore Religion, so far as they can: But note, by all these things, as fire coming from heaven, etc. We must not understand them literally, but Spiritually, as verse 8, the City is to be understood, It is Spiritually called Sodom and Egypt: So that the meaning is, that these Witnesses shall so strike Antichrist with Spiritual plagues, that shall bring forth Spiritual effects of the fall of His Spiritual abominable kingdom, 2 Thes. 2, WHOM THE LORD SHALL CONSUME WITH THE SPIRIT OF HIS MOUTH, etc. So that you see they are men.

Question 2. The second thing is, HOW LONG THEY PROPHESED?

Answer. The Text tells us, 1260 days (that is years, as I proved before) in sackcloth, but not how long beside.

Question 3. The third Question is, WHEN THEY BEGAN THEIR PROPHECY.?

Answer. When the Church fled, and Antichrist began to grow up and appear in His former colors; for then began the sincere Saints to put on their mourning wraps, when the Truth began to be darkened, and corruptions and errors did creep in.

Question 4. The fourth Question is, HOW THEY WERE SLAIN?

Answer. For the manner of their killing; I conceive it is not killing of their bodies; for verse 8, these things are to be Spiritually understood; For if their lying dead, rising again, and ascending be Spiritually to be understood, then their killing must needs be so understood also: and that is, in regard of their performance of the work of Prophesying (i.e.) in regard of suspensions, silencings, out-lawings, etc. So that none durst meddle with them, nor hearken to them (as has often fallen out) for they were killed in respect of Prophecy., as Prophets, not as men; for they lie dead as Witnesses, rise again as Witnesses, ascend as Witnesses; Therefore their killing must needs be as Witnesses.

Question 5. the fifth Question is, HOW THEY WERE RAISED AGAIN?

Answer. It is said, they lay dead three days and a half: This is not natural days, for this is but a short time for them on the earth to rejoice, and send Presents one to another; But according to prophetical speaking, three years and a half, or some short time. And they rose and ascended by the Spirit of life from God, and by the help of some good Magistrates that called them up, and so came to a higher degree of purity in Doctrine and Worship, than before they were slain, which is meant by ascending into heaven: Answering Christ, Whose body was more Spiritual after His resurrection than before, and more fit for ascension into heaven; For as Christ ascended to heaven in a cloud, so are these said to do. (Rev. 11:10.)

Continuation of Prophecy. Proved After The Witnesses Resurrection

The sixth thing, is, to prove their continuation of Prophesying after their resurrection. It appears from Rev. 10:8, etc. AND THE VOICE WHICH I HEARD FROM HEAVEN, SPOKE UNTO ME AGAIN, AND SAID, GO TAKE THE LITTLE BOOK WHICH IS OPEN IN THE HAND OF THE ANGEL, THAT STANDETH UPON THE SEA; AND UPON THE EARTH, AND I WENT TO THE ANGEL, AND SAID TO HIM, GIVE ME THE LITTLE BOOK: AND HE SAID UNTO ME, TAKE IT, AND EAT IT UP, AND IT SHALL MAKE YOUR BELLY BITTER, BUT IT SHALL BE IN

YOUR MOUTH SWEET AS HONEY. And verse 10 John is said to do so, and it had these effects: Now mark, verse 11. AND HE SAID UNTO ME, YOU MUST PROPHECY. AGAIN UNTO MANY PEOPLE, AND NATIONS,, AND TONGUES, AND KINGS. Now John did represent those that should at this time have the gift of Prophecy. restored, which was much darkened through the smoke that rose out of the bottomless pit, but not quite lost; for the two Witnesses prophesied all that time. And this could not be meant of John Himself, for He was fitted to receive the Revelation before, being in the Spirit, and Therefore this was done, as representing those Who were to live, when Propheying was to be revived in more purity.

Objection. But it is said, the two Witnesses were slain, and lay dead for three days and a half: Now you say, that was in regard of their Propheying; Therefore Prophecy. hath not continued?

Answer. This makes nothing against the point, nor what I have said. The Doctrine was; That from the time of Christ's coming in the flesh, and revealing the new covenant, throughout all ages to the world's end; there shall be a succession of Believers that shall have the Spirit of Christ, and the Gospel of Christ communicated to them, and they shall be enabled in some measure to hold it forth and publish it. Now three years and a half is not a Generation, neither does it hinder the succession, it is but an obstruction.

Simile

If a River be damned up, that it cannot run for a little time, that hinders not, but it is a running River still: And so if Prophecy. be suspended for a time, it hinders not, but it is Prophecy. still, as long as the ability remains, only opportunity is taken away, and so it was here. And to clear this comparison, consider, that the dispensation of the Word and Ordinances of the Church, are compared to a River, or to two Rivers, and this Ordinance of Propheying among the rest. Ezek. 47:8-12. The Prophet speaks there of the Gospel, Temple, and City, which should be built, and speaks of waters that issue out of the Sanctuary, and go down into the Sea, which being brought into the sea, the waters are healed (said He) and said that every thing that lived and moved whither so ever the Rivers came, shall live, meaning men that are under the use of those Ordinances, and where they came to their hearts and Spirits, as the commandment came to Paul, Rom. 7. And said He, THE FISHERS SHALL STAND UPON IT (i.e.) the Gospel-Preachers, FISHERS OF MEN, as Christ tells His Disciples He would make them, and the Fish shall be exceeding many (i.e.) Converts. (Matt. 4:19.)

Objection But by this River is meant the Spirit of God?

Answer. I confess by the water is meant the Spirit of God; but by the channel where it runs, is meant the Word preached and Ordinances, wherein God dispenses His Spirit to the Saints more fully; For the Fishers stand upon it, and beside the Text names two Rivers: and what can they be, but the Word preached for one, and other Ordinances administered another; yet all Spiritual, and flowing out of the Sanctuary, and from the

throne of God, and the Lamb; because commanded by His Spirit, and enlightened, quickened, and made comfortable by the Spirit. And to make this more clear, consider the Scripture speaks expressly of preaching or Prophesying before the fall of Antichrist, 2 Thes. 2:8. It is said, THE LORD SHALL CONSUME HIM WITH THE SPIRIT OF HIS MOUTH; which is the preaching of the Gospel sure, His Word: And if He shall be consumed by it, then the Spirit of His mouth shall breathe before the fall. Consider also, Rev. 14:6-8. Verse 6, He said, HE SAW AN ANGEL FLY IN THE MIDST OF HEAVEN, HAVING THE EVERLASTING GOSPEL TO PREACH UNTO THEM THAT DWELL ON THE EARTH; saying, FEAR GOD, AND GIVE GLORY TO HIM, etc. And now mark, verse 8, THERE FOLLOWED ANOTHER ANGEL, saying, BABYLON IS FALLEN, etc. So that the everlasting Gospel is preached before Babylon's utter fall; And the glorious state of Christ's Kingdom shall not be set up in its excellency, till Antichrist be down, as you may see at large, Dan. 2:31-45, after the destruction of the fourth Monarchy, then the Kingdom of CHRIST takes place, and fills the Whole earth: So that you may see by what I have said, there is a succession of Prophesying also.

I shall give you some Reasons for it.

Reasons To Prove A Succession Of Prophesying.

Reason 1

1. Because the voice of the Spirit in the Word written, is to be hearkened to by us, and Therefore the Scripture is to be made use of, and held forth at all times, Rev. 2:7. LET HIM THAT HATH AN EAR, HEAR WHAT THE SPIRIT SAID TO THE CHURCHES. Now the Spirit being more principal than any Ordinance, as that whereby God dwells in the heart, and reveals His mind, and enables to Spiritual duties, that must needs (to whomsoever it is distributed), give a man right to divulge the truth.

Reason 2

2. Because the Gospel is called the everlasting Gospel, Rev. 14:6. Now if there be any age, wherein there is not some to hold forth this Gospel, but that it is utterly beaten down, how is it everlasting? Can this be an everlasting Gospel, and yet sometimes fail and fall? The Apostle speaks of the Gospel being hidden from ages past, but now is revealed, and He speaks not of the hiding of it again: Beside, it was never quite hid before, but only darkly revealed in types, figures, and shadows, etc. Therefore we cannot imagine it should be quite hid in these times since Christ.

Reason 3

3. Because Prophecy. is to continue till that which is perfect is come; 1 Cor. 13:8-10. Charity never fails; but whether there be Prophecies, they shall fail; whether there be Tongues, they shall cease; whether there be Knowledge, it shall vanish away: for we

know in part, and we prophesy in part: But when that which is perfect is come, then mark, Then that which is in part, shall be done away. Mark, He said, Tongues shall cease: He does not say concerning them, When that which is perfect is come, they shall cease, for they were perfect then: and extraordinary Prophecy. must needs be perfect, as such; That which they fore-told by the Spirit, they could foretell directly: But this is meant of ordinary Prophesying, unfolding the Word, which can never be sufficiently unfolded by man, till that which is perfect is come: and mark, Till then it shall not be done away; for that is the appointed time, when that which is perfect is come, and Therefore it shall continue.

If any say, Paul prophesied but in part, and it was extraordinary: I say, that which Paul spoke by the Spirit was infallible; but Paul could not declare the Incomprehensibleness of God, nor the height and depth of His ways, Rom. 11:33; Gal: 5:17; Rom 7:21; James 3:2; 1 John 3:2.

Objection. But that which is perfect is come, when the soul lives is the full enjoyment of God and Christ, Who is perfect.

Answer. That is not in this life; for here is a flesh lusting against the Spirit, SO THAT WE CANNOT DO THE THINGS THAT WE WOULD. Here is evil present when we would do good. Here, IN MANY THINGS WE OFFEND ALL, and here we know but in part: AND IT DOTHT NOT YET APPEAR WHAT WE SHALL BE; Therefore here He means, when we are perfectly sanctified, purified, glorified; when we are perfected in all things, and degrees; Then that which is in part shall be done away, not till then.

Objection. But the Apostle says, IF OUR GOSPEL BE HIDDEN, IT IS HIDDEN TO THEM THAT ARE LOST, 2 Cor. 4:3. Therefore it may be hidden.

Answer. 1. You may easily see from that place, that it is hidden but only to some men, that is, THOSE THAT ARE LOST. And there is no Age, nor Generation, wherein they are all lost men, as I have proved before: Therefore the Gospel has been, and is revealed in all Ages.

2. He speaks here, not of the hiding of the Gospel, in respect of the preaching of it to these men; but in respect of the effect of it in their hearts, as appears by the following words: IN WHOM THE GOD OF THIS WORLD HATH BLINDED THE EYES OF THEIR MINDS, LEST THE LIGHT OF THE GLORIOUS GOSPEL OF CHRIST, WHO IS THE IMAGE OF GOD, SHOULD SHINE UNTO THEM.

Thus have I proved a succession of Believers, endued with the Spirit of God, and the Word of God, and enabled in some measure to declare it in all ages.

Now the next thing that I would prove, is, That this Church, or these Believers, have power to reassume, or take up any Ordinance of God, and practice it among

themselves (I mean any Ordinance that they see to be held forth in Scripture, and that they have been deprived of through the corruption of times) whenever God reveals it to them to be His Ordinance.

Two Main Objections Against A Visible Church's Being.

But before I come to clear this, I must take away two main Objections that are made against this that I have laid down, against the being of a visible Church, to walk in order and Ordinances, as in the Primitive times.

Because We Mean Those Gifts And Officers Mentioned, Eph. 4:11, 12.

The first is grounded upon Eph. 4:11,12, where it is said, HE HATH GIVEN SOME APOSTLES, AND SOME PROPHETS, AND SOME EVANGELISTS, AND SOME PASTORS AND TEACHERS: FOR THE PERFECTING OF THE SAINTS, FOR THE WORK OF THE MINISTRY, FOR THE EDIFYING OF THE BODY OF CHRIST. Now say some, the Church wanting such men, and there being not a continual succession of them: It is a question whether there be any true visible Church of God upon earth, till such gifts be given it, as Apostles, Prophets, Evangelists, etc. And unless we have these gifts, we cannot be said to be a true Church, nor to have any true administrator of Ordinances.

Apostles, Prophets, Evangelists Ceased; Pastors and Teachers Continue, Proved.

I shall show you in answering this, that the three first gifts, Apostles, Prophets, and Evangelists are ceased, and do not perpetually continue, but only the two latter, for building up of the Church: I shall prove, that Apostles, Prophets, and Evangelists were for the first planting of the Church only.

Which appears,

1. Because Paul writing to Timothy in His first Epistle, lays down the Offices and Officers of the Churches that were to continue till the coming of Christ, and among them makes no mention of any of these, but only of Bishops, chapter 3 (i.e.) PASTORS AND TEACHERS. Of Elders, chapter 5:17. Of Deacons, chapter 3:8. Of widows to help them, 1 Tim. 5:9-11. So it is said, Acts 14:23, THEY ORDAINED THEM ELDERS IN EVERY CHURCH: AND WHEN THEY HAD PRAYED WITH FASTING, THEY RECOMMENDED THEM TO THE LORD; showing, that now they had set them in a Gospel-posture. And Titus was left in Crete to ordain them Elders in every City: and Paul appointed Him so to do, Tit. 1:5 (i.e.) Bishops, as appears, verse 7. Now He speaks not one word of ordaining Apostles, Prophets, or Evangelists, in either of the places to Timothy or Titus, showing they were not to continue personally in the Church, but only for the time of the Church's first planting.

Objection. But till the appearing of Christ, 1 Tim. 6 was till He appeared more Spiritually to them in Spirit, and not His last appearing.

**What is Meant By The Appearing of Christ, I Tim. 6. His Coming At The Last Day?
2 Tim. 1:3, 10.**

Answer. Christ did then appear in Spirit to Timothy; for He was a Believer; yea, Paul was persuaded an unfeigned Believer, which could not be, but there must needs be appearing of Christ. Beside, He tells Him He was a follower of His Doctrine, manner of life, purpose, faith, long- suffering, charity, patience, etc. This could not be, but Christ must have appeared to Him. Neither was Timothy fit for such a work as Paul designed to Him, to guide the Church, and take care of it, and ordain Officers, and try them, and look that sound Doctrines were taught, and Christ not appear to Him in Spirit. But He speaks of that appearing which He mentions, 2 Tim. 4:1. WHEN HE SHALL JUDGE BOTH QUICK AND DEAD. And it appears also not to be His Spiritual appearing, by the last words of His second Epistle; THE LORD JESUS CHRIST BE WITH YOUR SPIRIT, (i.e.) continue with your Spirit; showing phat He was appeared to Timothy Spiritually.

2. The gifts of the Apostles, Prophets, and Evangelists, as such, are ceased, Therefore there must needs be a cessation of the Office also; for though the gifts of the Apostles and Prophets were to feed the Church, yet not in the same measure as Pastors and Teachers in after-times; nor in the same kind, in respect of the gift that made them so: They could feed by immediate inspiration, with infallible Truths, and what they said by way of Doctrine, was infallible Scripture: they laid the foundation: Eph. 2:20. Paul tells the Ephesians, THEY WERE BUILT UPON THE FOUNDATION OF THE APOSTLES AND PROPHETS. These Prophets (I conceive) did not mean the Prophets under the Law, but Prophets under the Gospel, that were extraordinarily inspired; for such there were, as is clear by many places of the New Testament, as I hinted before. Now the foundation being laid, and other men being not permitted, nor having rule to lay any other foundation, 1 Cor. 3:11, the Officers which include this must needs cease, I mean in respect of person. And Master Saltmarsh, Some Beams, etc., page 147, said: The Apostles were first Preachers of Scriptures, which is true: And Therefore there being no more Scripture to be added, their Office is ceased in that respect. (Rev. 22:18, 19.) Christ is called, Heb. 3:1, THE APOSTLE OF OUR PROFESSION, because He taught us immediately from Himself, and had power so to do (I mean not from man) and so the Apostles taught immediately from Christ. Rom. 12:3. FOR I SAY, THROUGH THE GRACE THAT IS GIVEN UNTO ME, TO EVERY ONE THAT IS AMONG YOU, etc. Mark, Paul by His Apostolic Office and gift, could give a Command to the Church, which no man now can do. And so, 1 Cor. 7:8. I SAY THEREFORE TO THE UNMARRIED. Mark, I SAY, said Paul, verse 10. UNTO THE MARRIED I COMMAND. verse 12. TO THE REST SPEAK I: BUT THIS I SAY, BRETHREN, THE TIME IS SHORT, etc. (2 Tim. 2:2, 15.) But now, Pastors and Teachers are to teach from the wr'tten Word, and no otherwise: Yea, and He that shall go about to teach Apostolically, to lay down what He said as an infallible Doctrine that cannot err, from the ground of immediate revelation, GOD SHALL ADD TO HIM THE PLAGUES WRITTEN IN HIS BOOK, Rev. 22:18.

So that the gifts in this sense being ceased, the Offices must needs cease: And for Evangelists, they being helpers to the Apostles, to observe their injunctions, and to cause the Churches to do so in their absence, as appears by what Paul enjoins Timothy to do, 2 Tim. 4:5, yea, and to write and pen the Scriptures of the New Testament, that treat of Evangelical, or Gospel-things. These things being put to an end, and the Whole power resting in the Church, and ordinary Officers, (as appears by the first Epistle to Timothy) this office must needs be ceased also.

Objection. But then you may as well say, Pastors and Teachers are ceased, for they are all put in a sentence together.

Answer. No, the Scripture is clear against it, and the same reasons that show the ceasing of the one, will never show the ceasing of the other.

And for being all in a sentence, I must tell you, That diverse things are put together in a sentence as one thing, that yet have a great deal of difference; As for example, Josh. 21:38. You would think by the sentence, that Mahanaim was joined with Ramoth, as a City of refuge, and yet Mahanaim was no City of refuge, Josh. 20:7,8. So again: Matt. 26:2. Christ tells His Disciples, YE KNOW THAT AFTER TWO DAYS IS THE PASSOVER, AND THE SON OF MAN IS BETRAYED TO BE CRUCIFIED. These are both in a sentence, and yet the Disciples clearly knew the one, and knew nothing of the other (viz.) of His crucifying, Mark 9:32. In Mark 9:10, After the Transfiguration, Christ bids them, TELL THE VISION TO NO MAN, TILL THE SON OF MAN WAS RISEN FROM THE DEAD. And said the Text, verse 10, THEY QUESTIONED ONE WITH ANOTHER, WHAT THE RISING FROM THE DEAD SHOULD MEAN: And yet the place in Matthew seems to import they knew it. John 8:30. It is said, MANY OF THE JEWS BELIEVED ON HIM. And verse 31. THEN SAID JESUS TO THOSE JEWS THAT BELIEVED ON HIM, IF YE CONTINUE IN MY WORD, THEN SHALL YE BE MY DISCIPLES INDEED: And so He goes on conferring with them; and yet you may see by the 37th verse, that He directs His speech to the unbelieving Jews among them, without any note of distinction; For said He, I KNOW YE BE ABRAHAM'S SEED; BUT YE SEEK TO KILL ME, BECAUSE MY WORD HATH NO PLACE IN YOU. Those spoken of, verse 31. The Word of God had some place in them; FOR IF YE CONTINUE (said Christ) IN MY WORD; but these He said, HIS WORD HATH NO PLACE IN THEM. Beside, to believe on Him, and to seek to kill Him, are contraries: Therefore He directs His speech promiscuously to the believing and unbelieving Jews, without observing any distinction in the sentence; yet there is a clear distinction in the intention. So Rom. 11:17. If some of the branches be broken off, and you being a wild Olive, were grafted in among them, and with them partakes of the root and fatness of the Olive-tree. Mark here, He speaks of breaking off branches, and the Gentiles being grafted in among them; He does not say, among them that are not broken off; but by the sentence, a man would think He means them that are broken off, and that the Gentiles with them partook of the root, etc. And yet it is clear, He means the Gentiles were grafted in among them that were not broken off, as the Whole Chapter shows. So this Scripture is to be understood; Though Apostles, Prophets,

Evangelists, Pastors and Teachers, be put all in a sentence: And Therefore in such cases we must compare Scripture with Scripture, ground with ground, and thing with thing, and see how the grounds and reasons of things will hold, as well as the syllables of words, or else we may mightily err.

In A Sense, Apostles, Prophets, And Evangelists Continue.

3. And yet in a sense, that Apostles, Prophets, Evangelists, as well as Pastors and Teachers, continue in the Church to the end of the world (and in the Scripture-sense too), but our sense oftentimes differs, and that makes us mistake things in scripture so often, Christ says (Matt 28: ult.) Lo, I am with you always to the end of the world. Now His bodily presence was with them when He spoke this unto them. John 14:18 I will come to you, says Christ. Yet this coming is but in His Spirit according to verses 16 and 17. So the Apostles, Prophets and Evangelists may be said to continue, and to perfect the Church and Saints in regard to their writings and doctrine which the church is to preserve and stick to and upon Whose foundation the church is to be built and to rest. In the same sense, as the rich man's brethren are said to have Moses and the Prophets, and bidden to hear them (Luke 16:29) yet Moses and the Prophets were dead (John 8:52), but the meaning is they had them because they had their writings and prophecies. And in this sense, the church has Apostles, Prophets and Evangelists in their writings and preachings and this is complete scripture-sense; so, this is made good.

Objection: But it seems you mean we should have Pastors and Teachers to speak in the church by a audible voice, and so we take it should Apostles, etc. And can they be said to speak in the church, and are dead?

Answer: Yes, it may be truly said so. Is it not said of Abel (He 11:4) that He being dead, yet speaks? And all along the scripture, those that are dead, are said to speak (Rom 10:19-21). Moses says, "I will provoke you to jealousy etc." Why, Moses was dead when Paul wrote this that He said it, but Moses' writings said so, in Deut. 32:21. Verse 20. But Elias is very bold and says He does not write that He did say so, but says, for the present, but He was dead long before. But this is recorded that Elias did once say (Isa 65:1-21), but to Israel He said, that is , He did say so and His writings say so still. And so it is said of the Spirit (Rev 2:7) He that has an ear, let Him hear what the Spirit says to the Churches. Why, the Spirit spoke not by voice, but by these writings. And so the Apostles, Prophets and Evangelists speak still in the Churches: so that you see, all the Whole sentence is full in its sense, and in scripture- sense too.

But now for Pastors and Teachers, ordinary officers, we have not their prophecies and writings extant, and, Therefore, it is necessary that they be personally in the church still. Yea, and in this sense that I have laid down the Pastors and Teachers cannot speak and perfect the saints without Apostles, Prophets, and Evangelists.

That Pastors and Teachers Are To Continue In The Church.

Now before I pass from this Scripture, I desire a little to show some particulars about Church-officers, and to prove that Pastors and Teachers are to continue; which thing is opposed by some: As for example, Master Saltmarsh in His Book, called, **Some Beams of that bright morning Star, or Sparkles of Glory**, page 131, says, "Pastors and Teachers in the true and proper gift and office was as Spiritual as the other"; He means as Apostles, Prophets, etc. "Namely of the pure anointing of the Holy Ghost, but Pastor and Teacher since have been considered in a lower capacity and industry; Art, natural parts, and learning has been taken in, in after- times, to the composition of Pastor and Teacher," etc. And page 130. He asks where we have this distinction, that the one is ordinary, and the other is extraordinary, and to last but for a time.

1. I answer to this by propounding a Question, where He has the same distinction in effect, concerning the principles of the Doctrine of Christ, that some of them last but for that age, and the other cease; as He says, page 332 of His Book: But I have shown the distinction, and I hope shall clear it up clear enough to satisfy any impartial man.

2. To answer to the first clause; If they taught by the same pure anointing (i.e.) infallibly, how comes it to pass we have not Pastors' and Teachers' works in Scripture-record, as well as Apostles', Prophets', and Evangelists'?

**All That Taught In The Apostles' Times Did Not Teach
So Infallibly As Some Imagine.**

3. I conceive, if the Scripture be well examined, it will be found, that all that taught, and that lawfully, and by command too, did not teach by that pure anointing in that measure the Objection means.

For consider, first, the Apostle Paul writes to Timothy diverse charges, to see to the Doctrine others teach, and that Himself teaches; which need not have been, if all in the Primitive times had taught by that infallible Spirit, or measure of Spirit that they could not err. 1 Tim. 1:3. I LEFT THEE AT EPHESUS, THAT YOU SHOULD CHARGE SOME THAT THEY TEACH NO OTHER DOCTRINE. He does not say, He should charge them not to teach at all, but no other Doctrine; which need not have been, if they had been taught by that pure anointing only, 1 Tim. 5:21. LAY HANDS SUDDENLY ON NO MAN (i.e.) to instate Him into office; which might have been, if all that taught then, had taught in that clear demonstration that Mr. Saltmarsh speaks of, that they were both known to themselves and the Churches, to speak in that pure gift and anointing of Spirit, 2 Tim. 2:2. He is bidden to commit the things He had heard of Paul (not being taught by the pure anointing) TO FAITHFUL MEN (not infallible men) THAT MIGHT BE ABLE TO TEACH OTHERS ALSO. Here He speaks of ordinary gifts, and He shows, chapter 3:14,15, that the man of God is thoroughly furnished for every good work, not only from an infallible Spirit, but from the Scripture, and as certainly; for He says, ALL SCRIPTURE WAS GIVEN BY INSPIRATION OF GOD.

2. His prohibiting Women to teach, in opposition to the Men, shows, that Men did not teach by that pure anointing, but by ordinary gift, as now; for Women teaching by extraordinary inspiration might teach, as I showed before.

3. The qualifications that Paul required Timothy and Titus to look to be in Bishops or Elders, and Deacons (1 Tim. :2-8; Titus 1:5-10) shows it; which may all be in a man that is not infallibly inspired by that pure anointing. To instance in some of them, He says, 1 Tim. 3, THE BISHOP MUST BE APT TO TEACH. He does not say, ABLE, by an infallible Spirit, but APT, (i.e.) inclined to Doctrine, in some measure fit for it; as a man may be apt for a thing that is not perfect, but may be further instructed in it: So was Apollos, Acts 18:25, 26. For He cannot but teach, that is infallibly inspired by that pure anointing, Therefore He is more than apt for it. Then verses 6,7. HE MUST NOT BE A NOVICE, OR NEWLY COME TO THE FAITH. Why, He that is infallibly endued, if He be never so newly come to the faith, is approved of God to teach, as you may see, Acts 10:46 and 19:6. Therefore He means such as had but an ordinary gift, from an ordinary work of the Spirit.

4. The Bishops and Deacons admittance and trial is the same, they must be both proved, verse 8. Therefore the one administers no more by an infallible Spirit than the other.

5. Timothy and Titus both, did not all things by the pure anointing the objection means, as is clear; first for Timothy, 1 Tim. 3:15. Paul shows the cause of His writing was, THAT IF HE TARRIED LONG BEFORE HE CAME TO HIM, HE MIGHT KNOW HOW TO BEHAVE HIMSELF IN THE HOUSE OF GOD, or Church of God; which He might have done by an infallible Spirit. And Paul tells Him what He should teach, chapter 4:11, (Without Paul's Direction.) and how to walk, verse 12, and exhorts Him to industry, and to the use of helps, as reading and meditation, and that diligently, verses 13-15. And bids Him take heed to His Doctrine, verse 16, all which had been needless, if He had been inspired so infallibly: So 2 Tim. 1:13. Paul EXHORTS HIM TO HOLD FAST THE FORM OF WORDS THAT HE HAD HEARD FROM HIM: He should rather have said, which you have by that pure anointing, if He had taught so clearly, and only in that: and tells Him what things He should put them in remembrance of, 2 Tim. 2:14 and 3:14, 15. He shows He had learned those things of the Scripture, that He exhorts Him to continue in. But He might have said, now the time of pure anointing is come, I DESIRE TO LIVE ABOVE THE SCRIPTURE, AND TO WAIT UPON THAT FOR HIGHER TEACHINGS. Nay, Paul says that they are profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness: And they were given by inspiration of God, as well as this anointing, AND THEY ARE ABLE TO FURNISH THE MAN OF GOD THOROUGHLY. Mark, THOROUGHLY FOR EVERY GOOD WORK, THAT SO HE MAY BE PERFECT. So Paul exhorts Titus also, chapter 2:7, 8, TO LOOK THAT HIS DOCTRINE BE SOUND, and tells Him in verse 15 what things He should speak and exhort; and chapter 3:8, 9, etc. the same. And yet these men that were so instructed themselves, were to ordain others; which shows they did not in the

Primitive times (all of them that taught, and were in office to teach) teach by that pure anointing that He speaks of, but by an ordinary gift.

And that Pastors and Teachers are to continue in the CHURCH, though they have not such an infallible gift, I shall clear up further.

It appears that a visible Church has always had Officers: The Church of the Jews had Priests and Levites: and after Christ's time they had Apostles, Evangelists, Prophets; and as soon as Churches were gathered, they ordained them Elders, Acts 14:23. And Paul left Titus in Crete for this purpose, Tit. 1. The seven Churches of Asia had Angels to oversee them; the Church of Ephesus among the rest had Elders, Acts 20:17. The Church at Philippi had Bishops and Deacons, Phil. 1:1 and this is a piece of Gospel- order, and of true order also, Tit. 1:5.

Seven Points Handled Concerning Officers In A Church.

Concerning these Officers with their Offices, I shall briefly touch these seven things.

- 1. What Officers are to be in a Church.**
- 2. What their Offices are.**
- 3. What qualifications they ought to have that are those Officers.**
- 4. How many of them are to be in a Church.**
- 5. That such are to continue in their offices.**
- 6. That these Offices are sufficient.**
- 7. How they are to be instated into Office.**

1. What Officers Are To Be In A Church.

1. For the first; the Officers in a Church, seem to me, to be ranked into two sorts, or heads in general, which Paul calls Bishops and Deacons, Phil. 1:1. And Paul names the same, 1 Tim. 3. And Rom. 12:6,7. He sets them down under the general head of Prophesying and Ministering, and He distributes them into particulars.

I Shall Entreat The Reader To Search The Scriptures, And Consider Them Diligently, For I Have Not Named The Words Because Of Causing The Volume To Swell Too Big.

Now the Bishop is He which the Scripture in other places calls the Elder, Tit. 1:5-7. And it is a general name to Teachers, Pastors, or Overseers, as these Scriptures make clear, Acts 20:17, with 28. And this word Elder, or Bishop, is a general name to all that feed the Church, and takes in as well Apostles as others into the work of overseeing, or feeding, 1 Pet. 5:1,2; 2 John 1:3; 3 John 1; yea, sometimes Christ Himself, 1 Pet. 2:25.

Again, these two are distributed into particulars, as the Bishop or Elder, is distributed into Pastor and Teacher, and Ruling Elder, or He that Rules, 1 Tim. 5:17; Rom 12:7,8. There we have a distribution of two generals into particulars: He that prophesies, verse 6, into Teacher, Exhorter, and Ruler. And He that ministers, into giver, and shower of mercy.

1. **For Pastor and Teacher**, we read of them, Eph. 4:11. And I hinted to you, it is the same with Bishop or Elder, which I proved ordinary Officers.

2. **For ruling Elder**, see Rom. 12:8; 1 Cor. 5:17. And this office is called helpers in Governments, 1 Cor. 12:8.

For the second Distribution.

1. **Deacons**; such we read of, 1 Tim. 3:8,10.

2. He that shows mercy, Rom. 12:8. These were **Widows** that were appointed of the CHURCH for the help of the Deacon, 1 Tim. 5:9.

2. What Their Officers Are.

The second thing is, What their Offices are?

First, The Pastor's office is to feed the Flock, Jer. 3:15, which is a Prophecy. of Gospel-times, (That God will give them Pastors to FEED them, etc.) as appears, verses 16- 18; yea, in the most glorious state of the Church, WHEN THE HOUSE OF ISRAEL SHALL WALK WITH THE HOUSE OF JUDAH: And when Jerusalem shall be called Holy, the Throne of the Lord, etc. So Jer. 23:4; Eph. 4:11. It is called EDIFYING THE BODY OF CHRIST. And this is He that is to wait upon exhortation or application, and bringing home the Word to the heart and conscience, Rom. 12:7. Therefore His Word is called, the Word of Wisdom, 1 Cor. 12:8. And this man is to administer other Ordinances, as Baptism and the Supper, in the Church; because it is the Church's right, and so a part of feeding, Matt. 24:45. The ruler over the house must give His fellow-servants their meat, Luke 12:42.

I Do Not Mean That Any Man Can Make The Word Take Effect Upon The Heart and Conscience, But To Bring It Him, As Nathan Did To David, 2 Sam. 12:7, And Stephen To The Council, Acts 7:51.

Let no man say, Christ is their meat, and nothing else; For,

1. No servant can give Christ, but God alone, John 6:32.

2. The preaching of the Word is called Milk, which is one kind of meat, 1 Pet. 2:2. And the Principles of Christ also, whereof the Doctrine of Baptism is one; Nay, the Whole Distribution of the Gospel is called a Feast, Prov. 9:1, etc. Matt. 22; Luke 14. Not but that a Disciple as a Disciple, designed of the Church, may baptize, or break bread, but after the Church has Officers, then it properly belongs to them, because the Church should choose men best able to dispense the Gospel, and so fittest for all her Administrations.

2. The Teacher's office is to wait on Teaching, Rom. 12. That is, I conceive, principally to expound the Scripture, and lay down sound Doctrine, and confute Errors, that so the Church may be established in the Truth, Tit. 2:8. And Timothy was to oversee Doctrine at Ephesus, and to teach: yea, from Scripture, as appears, 2 Tim. 3:15-17. And those that bring false Doctrine, are called false Teachers, 2 Pet. 2:1. And His Word is called (1 Cor. 12:8) the word of knowledge. And such God promises His Church in her beautiful state, Isa. 30:20. Nicodemus that expounded the Law, and taught the Doctrine thereof, is called a Teacher in Israel, John 3:2. And this the Bishop, Pastor, or Elder must do, 2 Tim. 2:24.

Search The Scripture.

I conceive it is a name given to any one that has a gift of expounding the Scripture, and teaching the Doctrine of the Gospel; either Apostle, Prophet, or any other, 1 Tim. 1:3; and 2:7; 2 Tim. 1:11. It is one able to instruct others in the truth, Heb. 5:12. For to teach, is to preach the Doctrine of the Gospel, Matt. 28:19 with Mark 16:15; Jer. 32:33; Tit. 2:3. He commands the aged women, to be teachers of good things; but this is not in the Church: Therefore the name Teacher, is attributed to any that has a gift to teach, according to the proportion of faith given them; and these may exercise their gift, by the Church's call, Either,

1. **In the Church**, 1 Cor. 4:17. Or,

2. **To the world**, Acts 4:18 and 5:28,42.

But I conceive Pastor and Teacher may be understood for one and the same, and may perform the same Offices in the Church; but only where the church is large and multifarious, they may choose more Officers for the better ordering of things, and so have several titles given them according to their several gifts, and they fall both under the general name of Bishop or Elder:

For mark, I said the Pastor's office was to feed the Flock; so is the Shepherd's, Micah 5:4. So is the Apostle's, John 21:15,16. So the Elder, Acts 20:28; 1 Peter 5:2. So gifted-Disciples, Rev. 12:6; 1 Cor. 9:7 Who feeds a flock, etc. And those are said to be such as preach the Gospel, verse 14. And I proved the same concerning Teachers before, that they are included under name of Elder, appears, Acts 14:23.

Now Elders in Scripture were taken,

Sometimes for Officers among the Jews in their Church, Mark 8:31. Sometimes for Gospel-officers, Acts 11:30 and 14:23 Whose office was to feed, Acts 20:17 (i.e.) by preaching sound Doctrine, and suitable to the necessities of the Church, and leading them into various pastures for their welfare and fattening, and how they must do it is set down, 1 Pet. 5:1-3.

2. To consult in matters of controversy, Acts 5:2; 4:6, 22, 23. To set things in order in the Church, Acts 16:4. To advise for matter of doubt, Acts 21, 18, etc. To rule, oversee, and govern, 1 Tim. 5:17; it. 1:5; 1 Pet. 5:1, etc. To VISIT THE SICK, AND PRAY OVER THEM, BEING CALLED FOR, Jam. 5:14.

3. The ruling Elder is to feed, guide, or go before, and no otherwise to rule, Matt. 2:6; 1 Tim. 3:5 and 5:17; Heb. 13:17. to oversee the manners and lives of men, that none walk disorderly, and to warn them that do; and to see where any are disconsolate, and to comfort them; and to assist in Censures, if any be to be cast out, 1 Thes. 5:14. But I conceive the ruling Elders are to be, only in the necessity of the Church, being many, and spread abroad; for otherwise, all these things the preaching Elder may do. So Paul delivered Hymeneus and Philetus to Satan, as a leading man, 1 Tim. 1:20 with 1 Cor. 5:1, 2. And that such are to be in case of necessity (I conceive) appears from that order, Rom. 12:7, 8, where is, first Pastor, then Teacher, then Deacon; Afterward those that rule, and show mercy; showing that they were to be in case of necessity to help the others.

4. The Deacon's office is to receive and distribute the contribution of the Church, as they see need and occasion, Acts 6:1-6. And this is He that gives, Rom. 12:8 and also to see the Church's members walk not idly.

5. The Widow; and this is she that shows mercy, Rom. 12:8. They were to assist the Deacon, in looking to any poor, sick, or impotent members, that were not able to help themselves, as appears by their qualifications; they were such as were affectionate and compassionate that were to be chosen: And Therefore their office must be to attend the service of the Church, in looking to poor feeble members, or whatsoever the Church calls them to do, Rom. 16:1. These had their maintenance also from the church, 1 Tim. 5:16.

The Third Thing, is, the Qualification of these Officers.

For their Qualifications, I shall refer the Reader to 1 Tim. 3, and 5 and Tit. 1. I shall hint but at some, that some objection may be made against. It is said, the Bishop

must be the husband of one wife: Not that He must of necessity be a married man; but He must have but one wife, not plurality of wives: And this appears to be the meaning, for these Reasons: (Margin note: Read the Scriptures, I pray you, 1 Cor. 7:7 and 9:5,12.)

1. Because Paul Himself was an unmarried man, and yet an Elder, in the same sense as Peter and John were to feed the Church,

2. Because Paul, 1 Cor. 7:1 where He says, IT IS NOT GOOD FOR A MAN TO TOUCH A WOMAN: He does not except Elders, to say they must marry; not Deacons: but says, LET EVERY MAN HAVE HIS OWN WIFE (not wives) giving this Law here; THE HUSBAND OF ONE WIFE, TO AVOID FORNICATION. And surely He would have excepted Officers, if they must needs be married men. And mark how this depends; BLAMELESS, THE HUSBAND OF ONE WIFE: Showing, that this Rule is given for the avoiding of Fornication.

3. If so, then Timothy being a young man, without a wife, might not have been a Teacher; but He was so, 1 Tim. 4:11,12.

4. If it were so, that a man must needs be married, or else He could not be an Elder: Then it must needs follow, that if His wife die, He loses His office till He has another wife: But that is false, Rom. 12:7, 8. Therefore the other.

2. Qualification;

NOT A NOVICE, 1 Tim. 3:6. A word or two of this; I conceive, it is not absolutely that He should not be a young man, or newly come to the Faith; but in case of danger, not being settled in the truth; for Timothy was a youth, as I proved before; yet not a Novice, not newly come to the Faith; for He that teaches others, had need be well grounded Himself, and had need be one that is not soon puffed up: And this is His danger, and not the CHURCH'S only, lest He fall into the condemnation of the Devil.

2. **For the deacons;** They must be full of the Holy Ghost, etc. Acts 6:3. By the Holy Ghost is meant, either those extraordinary gifts of the Holy Ghost which they then had, and which Stephen had, verse 5, because it is distinct from faith: or else men full of the Spirit, guided, led, ruled by the Spirit, walking Spiritually, not minding outward carnal things; and this is necessary for a Deacon: I shall say no more of their qualifications.

Question. It may be questioned, Whether there must be of necessity all these qualifications in Officers, or else none must be chosen?

Answer. The Church must see that they come as near this as may be; but I cannot see that they are tied to be punctually such; for what if such a man be not to be found in the world, where all these qualifications meet, shall the Church have no supply till then? But this know, that the Spirit of God in Scripture sets down the most exact rule, and we are to come as near it as we can: For thus I reason; The Scripture commands, LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, etc. Shall I reason now, Because I cannot do this in the extent of it, I need not love the Lord at all? Nay, but I must endeavor, as Paul, Phil. 3, TO PRESS TOWARDS IT; so it is here. Or, what if a man have no faithful Children, or not all, shall He be no Bishop, or Elder? Or, what if He have no Children, then He cannot have faithful Children; will this disable Him for His Office?

Again, What if the Deacon be not filled with the Holy Ghost, with that gift that they then had in the primitive times, spoken of, Acts 6. Must He not be a Deacon? I conceive, it is enough if He be qualified, as Timothy sets down His Qualifications among the Officers that are to continue in the Church; shall not poor Members be relieved, unless men be exact to the top of these Qualifications?

Again, What if the Widow want one year of sixty; shall poor members, sick or lame, be lost for looking to? Or, what if she never washed the Saints' feet, which is not the custom in these cold Regions; Is she no servant of the Church's because of that? So that I conceive the Scripture-meaning is, to bring us as near the Rule as may be: but where it cannot be, God must be obeyed as far as we can attain to; and have mercy, and not sacrifice, etc.

**The fourth thing is, How many Officers
are to be in a Church?**

Some say, every Congregation is to have a Pastor and a Teacher, and two ruling Elders, and two Deacons, and Widows: But I conceive the number is left to the Church, and her necessity: For, in the Church at Jerusalem were many Elders, Acts 21:18, the Church being great; And had seven Deacons, Acts 6, THE POOR BEING MANY; and so many were neglected until they were chosen: and need requiring that there should be a daily Ministration, as you may see, verse 1, which could not be done by one or two; neither do I read how many were in Ephesus, Acts 20, nor how many they ordained in every Church, Acts 14.

**The Fifth Thing is, That Such Are To Continue in The Church,
And In Their Office.**

The fifth point is, That such are to continue in the Church, I shall prove it two ways.

1. **It was prophesied of.**

2. Given in charge.

I. It was prophesied of.

Consider The Words Of These Scriptures.

I. That Pastors were to be in the Church in Gospel-times, Jer. 3:15-18, shows it clearly: And chapter 23:4. And this proves the continuance of Ordinances also.

2. That Teachers are to continue, appears from the 20th to the 26th verse of the 30th chapter of Isa. Yea, and this is in the time of the Church's glory upon earth: And if this continue not, we must have none to expound the Scriptures, nor teach at all: but Teaching must continue, 2 Tim. 2:1; Heb. 5:10. And Therefore Teachers must continue: And Master Saltmarsh, Some Beams, etc. page 44, cites Rom. 12:6 to prove that Disciples only so called, may preach and administer: Then Disciples only so called may be Teachers (by His affirmation) for there is He that teaches named; and so the gift by His own proof did not end in that time.

2. It was given in charge,

Matt. 28:19. TEACHING THEM TO OBSERVE WHATSOEVER I HAVE COMMANDED YOU. And HE COMMANDED THEM TO TEACH AND BAPTIZE, etc. with Mark 16:15, GO PREACH THE GOSPEL, etc. Eph. 4:11,12. They are to continue till the unity of the faith, and we come to a perfect man in Christ Jesus.

Objection. But some may say, We may as well plead for the continuance of Apostles, Prophets, and Evangelists, for they are all in a sentence?

Answer. No, the one may continue, the other not, though they be all in a sentence.

1. Because there is not the like use of their Offices; Apostles and Prophets were to lay the foundation, and speak Scripture, and Evangelists to assist them, and help write it, Eph. 2:20. But Pastors and Teachers to build, and perfect the work: and so they are one with Apostles, the one to speak and write Scripture, the other to open and apply it: Therefore the Bishop must hold fast the faithful word as He has been taught; but now no man is to make new Scripture, for there is a curse pronounced to such, Rev. 22:18,19. But men are to be Teachers still; Therefore Pastor and Teacher is to continue, and to feed still. See my Answer before, on Eph. 4. (Titus 1:9.)

Again consider, They ordained them Elders in every Church, but not Apostles, Prophets, and Evangelists, which Paul would have done, had it been necessary.

Objection. But Paul was present, Who was an Apostle?

Answer. Paul was present, Who was an Elder, as the other

Apostles were, and a Teacher, 2 Tim. 1:11. Therefore by this Argument I might as well plead against their ordaining Elders.

Again, consider in a sense, as they may be understood, all those may continue personally in the Church; and so I conceive the Scripture will make it good; Rev. 18:20. speaks of Apostles and Prophets to rejoice at the ruin of the Whore, or great City Babylon; Apostles (i.e.) in the very Word a Messenger, or Ambassador, and so are all Ministers and Elders; To the Angel (or Messenger) of the Church: so they are Apostles or Ambassadors, 2 Cor. 5:19. As Ambassadors for Christ, etc. PROPHETS (i.e.) those that have the gift of Prophecy. or Preaching; for so the ordinary Preachers are called Prophets, Rev. 11:10. so Evangelists, as they teach, or write Evangelical truths: And so they may as well be personally as Pastors and Teachers.

**Another Scripture to Prove Their Continuance.
Read The Words and Consider Them.**

Another place is, Rom. 12:3-8, the 3rd verse contains a perpetual law touching the Government of Christ's Church; the same is either general, appertaining to all the Members of the Church, one of which is contrary unto the Law; for the clearer understanding thereof, verse 3, joined in the same sentence with the Law. The other of a similitude, where as in a glass we may see the truth and necessity of this Law, taken from the natural disposition of the body, verses 4 and 5.

Or it is special, belonging to public persons, that is, to Prophets, the dispensers of the Word of God, which He divides into those that teach and exhort, and other necessary Administrators, as I showed before.

That it is a Law, appears from verse 3. FOR I SAY (i.e.) I command: And observe here He gives order, not only for a man to provide for His own safety, but to study to provide for the safety of the Church, or body, verses 4 and 5.

In these verses He teaches four things.

1. As we have in one natural body many members, so we have in one Church, or Congregation.

2. AS ALL MEMBERS OF THE BODY HAVE NOT ONE OFFICE, some see, some hear, etc. Neither have they in the Church.

3. AS ANY MEMBERS IN ONE BODY HAVE BUT ONE HEAD, wherein they are: so all the Members in the Church.

4. Every member is one another's in the body, to serve one another; so also in the Church. Now this Law in these verses concerns public persons in the Church, verses 6 and 7. The Apostle takes it for granted, that God had given these gifts already to the Church: And where He says, LET US PROPHESEY

ACCORDING TO THE PROPORTION OF FAITH; that is, according to the gift of knowledge in the Gospel: And He says, LET HIM WAIT ON MINISTERING, or exhortation: It is clear, He gives a perpetual Law for the keeping of these Offices in the Church.

I shall give

you some Arguments for it.

1. This being a Commandment of God, as commandments of the Apostles were, proves it. And Paul said it, THROUGH THE GRACE GIVEN TO HIM, not of Himself. It charges all these Officers to abide in their offices: And He that thinks the Offices are ceased, is one that appears to me to think more highly of Himself than is meet, contrary to this law, and does not think to sobriety, verse 3.

2. All these Officers here are called the true Members of the Body of the Church; Therefore the Church being to endure to the coming of Christ, or the last day, those also must be of the same continuance; Except you will say, that Christ is better pleased with a maimed body than a complete one. To plead against Officers and Ordinances as some do, is to plead for Confusion, 1 Cor. 12:17. They will have all eyes in the body, but no hearing; for ALL SHALL BE TAUGHT BY THE SPIRIT: But God will have the visible body, like a visible body, Therefore it must have Ministers.

3. Because Paul commands Timothy to keep this command to the coming of Christ, 1 Tim. 6 (i.e.) TO THE DAY OF JUDGMENT, as I proved before.

4. All things whereabouts they are busied, or employed (as the ignorance and error of the mind, the corruption of the heart, the unruliness of men, the poverty of the Saints, the weakness and impotency of the poor) are always to be looked unto, or cared for; Therefore the Offices that God appoints and ordains for these purposes, are to continue so long as these things last in the Church.

5. Christ the King of Saints shall rule by His own Laws, till He come again to give the new ones: Therefore the Laws left upon record for the Government of the Church shall stand.

From the Distinction of Ministers

Objection. But some plead against Officers thus, by distinguishing the Ministers in Gospel-times, to be Ministry of Men, and of Angels, and of Spirit, and the one ceases, when the other takes place.

Answer. I answer: These ministers are all now, and were in the Apostles days; then men ministered, Apostles and others, so do men now. Then Angels (i.e.) Gospel-Ministers, Angels of the Churches: so now; but they mean celestial Angels. I answer, they minister as defenders of the Saints; but to give words, was a legal Administration, inferior to this that we now have, by the Word of the Gospel. And for the Spirit, it taught the Apostles and Disciples then, so it does still, and shall do more

excellently than now: so that they are all on foot, and have been since the Apostles' times in their measure. (Heb. 1. ult., Heb. 2:2, 3.)

Question. But are these Officers to continue, after they are chosen into Office?

Answer. *Yea, Rom. 12.* LET HIM WAIT ON HIS MINISTERING, ETC. HE THAT PUTS HIS HAND TO THE PLOUGH, AND LOOKETH BACK, IS UNFIT FOR THE KINGDOM OF GOD. And Paul giving charge to the Elders of Ephesus, Acts 20, says, THE HOLY GHOST HATH MADE YOU OVERSEERS, and speaks not of their leaving their Offices. Nay, the Deacons were chosen for this very end, that they might wait on their offices, and others might not be interrupted in the execution of their offices, nor leave the station in which they were. Acts 6:1,2. And the Widow is condemned for leaving her office (1 Tim.) and the younger Widows refuted, because they will be apt to marry, AND SO LEAVE THEIR FIRST FAITH, 1 Tim. 5:11,12.

6. Point is, That These Are Sufficient.

The sixth point is, That these are sufficient that I have named.

1. We are bidden, Rom. 12:3, to content ourselves in these, and rest in them: Therefore sufficient.

2. These do make the man of God perfect, with the help of the Scriptures, Eph. 4:11,12 with 2 Tim. 3:16.

3. If these be not sufficient, Christ cannot be glorified as perfect Governor of His Church; neither His Word is such, but something may be added, or taken away, both which are absurd; Therefore these, and these only are sufficient. If not Who dare add a member to the body, which He neither made, nor can make? And so, Who dare take away a member which He never took away?

4. Those Functions only are sufficient, that have all the gifts needful for the Ministry of the Word, and other Ordinances, and for the Government of the Church; but all these Functions are sufficient for these ends: Therefore, etc.

5. If any erect a new Ministry, He must either give new gifts, or assure men they shall have new gifts given of God; but none can do this. Therefore these are sufficient.

7. How They Are To Be Instated Into Office.

The seventh Point is, How they are to be instated into Office.

First, They are to be known to the Church, in respect of their gifts, abilities, and conversation, and be proved first, before chosen and ordained; which

appears,

1. Because the Apostle gives charge they must have such and such qualifications, Therefore the Church must know them well, and elect them with deliberation.

2. The Apostles themselves did not instate men into office as soon as they had planted Churches, but let them have a time to have experience of them, Acts 14:21-23.

3. Paul gives charge to Timothy, to take heed of too sudden instating men into office, 1 Tim. 5:22.

4. And concerning the Deacons, He gives direct commands, 1 Tim. 3:10, to prove them first, wherein the Elders proof is implied also.

Secondly, They are to be Elected and Ordained.

1.
Elected by general vote, and free assent of the Whole Church, Acts 14:23 and 6:1-6.

2. Ordained; that is, put into office, or power to execute: And this is done:

How Officers Are To Be Ordained.

1. By suffrages, or holding up of hands, or election, or vote, Acts 14:23. THEY ORDAINED THEM ELDERS (by election) IN EVERY CHURCH: So the **Geneva** and **Greek** read it; which shows, That He that is elected in this way, is also ordained in part.

2. BY LAYING ON OF HANDS, 1 Tim. 5:22. And that is implied in Acts 14:23, which I conceive is very material; for it is a sign to signify their instating into office; As hands are put upon them, so the execution of the office is laid upon them: As the laying of the hands upon the head of the Scape-goat, was a sign of putting the sin confessed upon Him: So here, it was a sign that the Church put this office upon them, Acts 6:6. THEY LAID THEIR HANDS UPON THE DEACON, to signify the same thing.

Question: But if hands must be laid on, Who must do it?

Answer: The Eldership, 1 Tim. 4:14. I conceive this was to make Timothy a Pastor or Teacher, or Gospel- administrator among them.

Question: But what if there be no Elders?

Answer: I have proved that the word Elder is a common title is given to Apostles, Prophets, Evangelists, Pastors and Teachers; nay, sometimes to a grave Church-member, 1 Tim. 4:14; Rev. 4:4 and 5:5. So that I conceive it may be done by such as have the gift of Prophecy. and Teaching to edify their Brethren, being Church-members; for such are called Prophets and Teaches from their gift: Consider well, Acts

13:1-3 for the power of Officers and Administrators rests in the Church, in Members. And seeing the word is so universally used, if there be necessity of this thing, they may do it.

3. With Prayer and Fasting: This is to be joined with Ordination, Acts 14:23. Or at least with solemn Prayer, Acts 6. And whether before the laying on of hands, or after, I think there is no certain rule; for Elders it seems to be after (by the order of the words) and for Deacons before; so that it is a safe way to use Prayer both before and after.

4. To Ordain, is as much as to appoint, the word is the same, 1 Tim. 2:7 with 2 Tim. 1:11. Now then the appointment of the Church, for such a man to be in such a place and office, according to the form aforesaid, that is, by the general vote of the Church, with prayer and fasting, and laying on of hands of Elders, Prophets or Teachers, is His Ordaining sufficient: And these Offices and Officers are to be kept; for the Scripture gives as great a charge to observe the Ministry, as to observe Doctrine, one command as strict as another, 1 Tim. 5:21. Paul gives Timothy charge about Doctrine, 1 Tim. 1. About Worships, as Prayer, etc., chapter 2. About Officers, chapter 3, etc. Now He charges Him to observe them, without preferring one before another; showing the one is not ceased, as Officers, and the other to continue, as Teaching or Doctrine.

Further Against The Being Of A Visible Church, and Administrator.

Objection: But it may further be objected out of 1 Cor. 12:28, where it is said, AND GOD HATH SET SOME IN THE CHURCH: FIRST, APOSTLES, SECONDARILY, PROPHETS, THIRDLY, TEACHERS, AFTER THAT, MIRACLES; THEN GIFTS OF HEALING, HELPS IN GOVERNMENT, DIVERSITY OF TONGUES: But where are these gifts in any particular Church? Therefore there is no Church, nor Administrator of Ordinances.

Answer: 1. The Text says, GOD HATH SET THEM; He does not say, they were always to continue there, but they were there for the present, and they might continue in a sense, as I have shown formerly.

2. By the Church there, I cannot see that He means any one particular Congregation of the Saints; but the Church in relation to her Head, Christ, which is but one complete Congregation, consisting of all Saints and Congregations too. Cant. 6:9, MY BELOVED, MY UNDEFILED IS ONE, etc. And so they are set in the Church in the sense I have before laid down, for I cannot find that in the Apostles and primitive times, any one Congregation was endued with all these gifts; for the Twelve Apostles went from Church to Church, and continued not in one particular Congregation, neither was it possible for every particular Congregation to have an Apostle among them: For first, There was a Church at Jerusalem, Acts 2. A Church at Samaria, Acts 8. There were diverse Churches in Judea, Galatia and Samaria, Acts 9:31. A Church at Antioch, Acts 11:26. Churches at Lystra and Iconium, Acts 14:21-23. Seven Churches in Asia the less,

Rev. 1, 2, and 3. A Church at Rome, a Church at Corinth, Churches in Galatia, Gal. 1:2 suppose but two. Churches in Macedonia, suppose but two also, 2 Cor. 8:2. A Church at Philippi, a Church at Colosse, a Church of the Thessalonians, a Church of the Bereans, Acts 17:11,12. Churches in diverse Cities of the Cretians, Tit. 1:5, suppose but three Cities in Crete, and but three Churches there. There were Churches in Syria and Cilicia, Acts 15:41. A Church at Cenchrea, Rom. 16:1. A Church in Babylon, 1 Pet. 5:13. so that suppose but two, where Churches are named in the plural, and but one else where; the Scripture mentions at that time thirty-nine, or forty Churches, and there were but twelve Apostles; Therefore there could not be Apostles in every particular Church: but they ordained them Elders in every Church; Therefore the one must continue, when the other may not: And Churches and Administrators are to continue. (Rom. 1:7; I Cor. 1:2; Phil. 1:1; Col. 1:2; I Thess. 1:1.)

Objection: But some may say, How can Pastors and Teachers perfect the Church, when the Church has not complete helps? For if the Church have no need of Apostolic men now, as you seem to imply out of Timothy, then their office is superfluous: but it is not superfluous; for God never set any thing superfluous in the Church; Therefore they are still needful.

Answer: Whatsoever is needful in the Church in her ordinary dispensations, is commanded under those Officers in the Epistle to Timothy; And yet the other were not then superfluous, because Pastors and Teachers could not build till there were a foundation: But now the foundation is laid, to have such men to lay more foundations, would be superfluous: and now it is superfluous to have such an office in the Church that is of no use in the Church.

So much for the first Objection.

The 2nd Main Objection, Because We Have Not Those Gifts And Miracles That They Had In The Primitive Times.

2. The second Objection is like that of Gideon, Jud. 6:13. IF THE LORD BE WITH US, WHERE BE ALL THOSE MIRACLES WHICH OUR FATHERS TOLD US OF? Where be the gifts of working miracles, which were in the primitive times? And if there be true Churches, and Administrators of Ordinances now, Why have we not these gifts? And this Objection is grounded upon Mark 16:16,17, where Christ sending out His Disciples to preach the Gospel, and plant Churches, says, HE THAT BELIEVES, AND IS BAPTIZED, SHALL BE SAVED: HE THAT BELIEVES NOT, SHALL BE DAMNED. And these signs shall follow them that believe: IN MY NAME THEY SHALL CAST OUT DEVILS, THEY SHALL SPEAK WITH NEW TONGUES, THEY SHALL TAKE UP SERPENTS, AND IF THEY DRINK ANY DEADLY THING, IT SHALL NOT HURT THEM, THEY SHALL LAY THEIR HANDS ON THE SICK, AND THEY SHALL RECOVER: Therefore say then, except we had men able to do these miracles, we know not whether Christ have any true Church or Administrator upon

earth, or no; for He says, THOSE SIGNS SHALL FOLLOW THOSE THAT BELIEVE.

This Objection Answered In Five Particulars.

For answer to this, I shall prove diverse things.

1. That the seeking after, and working miracles (in that outward way that is sometimes in Scripture spoken of, and that these men intend) is not essential to a Believer, and so not to a Church, nor an Administrator.

2. that such kind of miracles are ceased, and we have no certain rule to look for the restoring of them.

3. That all these miracles spoken of here, are made good among Believers in Scripture-sense.

4. That there be things which the Scripture calls Wonders, Marvels, Miracles, that do accompany the Church still, and shall do to the end of the world.

For the first of these Four Particulars, I prove it thus:

**1. That Seeking After, And Working Of Miracles,
Is Not Essential To A Believer, and So Not To A Church.**

That seeking after, and working or miracles in that outward way which these men intend, it is not essential to a Believer, and so not to a Church, and consequently not to an Administrator.

**1. Because They Had All Things Essential
To Believers, Before They Had Power To Work Miracles.**

1. Because, whatsoever was necessary to make a man a Believer, they had in the primitive times, before they had power to work miracles: That is clearly seen in Acts 2:41. THEN THEY THAT GLADLY RECEIVED THE WORD, WERE BAPTIZED: And the Text says, THE SAME DAY THERE WAS ADDED TO THEM (i.e. to the Church) ABOUT THREE THOUSAND SOULS. Now here we read of no signs or miracles that they were endued with; yet they were Believers, and added to the Church. And so, Acts 19:1,2, WHEN PAUL CAME TO EPHESUS, HE FOUND CERTAIN DISCIPLES, TWELVE OF THEM; and they are said to believe. Now Paul says, HAVE YE RECEIVED THE HOLY GHOST SINCE YE BELIEVED? By the Holy Ghost here, is meant the gifts of the Holy Ghost, WHEREBY THEY WERE ABLE TO SPEAK WITH TONGUES, AND PROPHECY, as the 6th verse shows, which is one of the signs (as is conceived) spoken of by Mark, chapter 16,17. And these were Believers before they had heard of these gifts: Therefore these signs make not men Believers, and so are not essential to a Church. So Mark 16:16,17. HE THAT BELIEVES, AND IS BAPTIZED, SHALL BE SAVED. He says, not, He that believes, and works miracles,

shall be saved: And it is clear also by our Savior's Disciples, Who were Disciples before they had power to work miracles; for He calls them (Matt. 4:18, etc.) when He began to preach, and He gave them not power to work miracles, till afterwards, Matt. 10:1, 2, etc. And it appears also by the commission given them, Matt. 28:18, etc. ALL POWER IS GIVEN TO ME BOTH IN HEAVEN AND IN EARTH: GO YE THEREFORE, TEACH ALL NATIONS, BAPTIZING THEM, etc. TEACHING THEM TO OBSERVE WHATSOEVER I HAVE COMMANDED YOU: AND LO, I AM WITH YOU ALWAYS TO THE END OF THE WORLD. Now Matthew sets down whatsoever was needful to the essence of a true Church, and that is men's being made Disciples by preaching: and so being baptized, being synechdochically understood, and upon these observations, He promises His presence with them to the END of the world.

2. Because All Believers Did Not Work Miracles

3. In The Primitive Times.

2. Because all Believers did not work miracles in the primitive times, but only some of them, 1 Cor. 12:7-9. To one this gift, to another that: to one Miracles, to ANOTHER Prophecy., etc. one was not able to do a miracle; for to one was given miracles, to another Prophecy.. So verses 28-30. DO ALL WORK MIRACLES? HAVE ALL THE GIFT OF HEALING? DO ALL SPEAK WITH TONGUES? DO ALL INTERPRET? The meaning is, not all, but only some: And all these are the gifts of the Spirit, and He divides to every man as He will, and not as the man will: and what if He will not communicate this gift, or that gift; does it follow, that what gifts He does communicate are no gifts of the Spirit Therefore? the Scripture cited proves the contrary: So that it appears, that in Mark 16:15 is restrained in its own sense, but to some Believers; and if so, then how can any man make it to extend to all times without limitation; but Preaching and Faith extend to all times, and Baptism is as large as they.

3. Many May Work Miracles That Never Believe Truly.

3. Because many may work miracles, that do not believe; nay, some may do it that are utter enemies to the Faith, Matt. 7:22, 23. LORD, LORD, etc. WE HAVE IN YOUR NAME DONE MANY WONDERFUL WORKS: But Christ says, I WILL PROFESS UNTO THEM, I NEVER KNEW YOU: (mark that) DEPART FROM ME YE WORKERS OF INIQUITY. Some may say, they might believe once, and fall from their faith. If so, then Christ once knew them; for He knows those that believe: but He says, I NEVER KNEW YOU; which shows, they never were Believers approved of Christ. Matt. 24:24. Christ says, THERE SHALL ARISE FALSE CHRISTS, AND FALSE PROPHETS (Therefore not true) AND SHALL SHOW GREAT SIGNS AND WONDERS: So that a false Christ, a false Prophet, a false Church, may work miracles: Therefore the working of miracles is no sign of a true Church, nor nothing essential to it, nor gives any man power to administer any Ordinance; for then it might give a false Prophet power, because He can work them: But Christ gives no false Prophet power to administer in His Church, Therefore no miracles can do it. And Antichrist is said, 2

Thes. 2:9, TO COME WITH ALL SIGNS, AND LYING WONDERS. . Mark, powerful signs and wonders, so THAT HE MAKES FIRE TO COME DOWN FROM HEAVEN ON THE EARTH, IN THE SIGHT OF MEN, AND DECEIVES THEM THAT DWELL ON THE EARTH, BY MEANS OF THESE MIRACLES THAT HE HAD POWER TO DO. So that by miracles, they that dwell on the earth, are sooner deceived to believe a false state to be true, than confirmed in any truth of God. And Rev. 16:14, those three Spirits of Devils are said to work miracles, and by miracles to draw men to enmity against the truth. (Jer. 14:14; Rev. 2:2.)

Now then I argue thus; If those that Christ never knew may work miracles, if false Christs and false Prophets may work miracles, if Antichrist may work miracles, if the Beast may work miracles, if Devils may work miracles; then the working of miracles cannot be essential to a Believer, or a true Church, or Administrator; unless we shall affirm, that those that Christ never knew, false Christs, false Prophets, men of perdition, Beasts, Devils, may be true Believers, and a true Church, and true Administrators.

4. Miracles Are No Help; Towards Faith.

4. Because they are now no help to faith, God has appointed another means to beget and increase faith. FAITH COMES BY HEARING, AND HEARING BY THE WORD OF GOD, Rom. 10:17. And so by it the righteousness of God is revealed from faith to faith, Rom. 1:17, not by miracles. Luke 16:31, IF ONE SHOULD RISE FROM THE DEAD, it would be a miracle; True, but yet it would not persuade men to believe, that will not believe the Word: So God having now spoken to us by His Son, Heb. 1:1, 2. And having left us the Word of the Gospel upon record, miracles are now no help to faith.

5. They Are Rather Hindrances To Faith.

5. To expect the having and working of them, is rather a hindrance to faith, than a furtherance, and shows rather an unbelieving wicked people, than a believing people. Judges. 6:22. The Angel tells Gideon, THE LORD IS WITH THEE YOU VALIANT MAN. Why now He ought to have believed the Word of the Lord; O said He, If the Lord were with us, where be all His MIRACLES? etc. Mark, the looking after Miracles was an obstruction to His faith. So said Christ, Matt. 16:4, A WICKED AND ADULTEROUS GENERATION SEEKS AFTER A SIGN. He does not say, A believing godly generation seeks after a sign, I know no such Scripture: So that considering these five Arguments, it appears that working of miracles in that outward way, as many think of, is not essential to a Believer, nor to a true Church, and so give power to no man to administer the Ordinances; but that I shall handle afterwards, only I hint it by the way.

2. That Working Of Miracles In the Outward Way

**That Some Plead For, Is Ceased, And We Ought Not to Look After It. Things
Dispensed Upon A Special Reason, Cease In Their Dispensation When The Reason
Ceases.**

**For the second, That working of miracles are ceased,
(I mean still in this outward visible way) I prove it thus:**

1. Whatsoever was dispensed upon a special Reason that concerned not all men, at all times, that Reason ceasing, the Dispensation ceases also.

2. But Miracles were dispensed upon a special Reason, which Reason now is ceased; Therefore Miracles in that outward way are ceased. The major is evident by Scripture: God commanded Abraham to circumcise all His male-children according to the flesh, and it was as a token or sign, that God took them into that Covenant made, Gen. 17. But now the natural carnal generation, or seed, is ceased from being accounted the seed, Rom. 9:6-8; John 8:33, etc. The Jews tell Christ, they are Abraham's seed, and were never in bondage to any man: And Christ confesses, verse 37, That they are Abraham's seed (i.e.) ACCORDING TO THE FLESH: But He says, YE SEEK TO KILL ME, A MAN THAT HATH TOLD YOU THE TRUTH; this did not Abraham. And when they plead again, that Abraham was their Father, verse 39, Christ tells them, IF YE WERE ABRAHAM'S CHILDREN, YE WOULD DO THE WORKS OF ABRAHAM. Where He shows them that ABRAHAM'S SEED ACCORDING TO THE FLESH is ceased now, from being accounted to be the seed in Gospel-times. So Matt. 3 said John Baptist, THINK NOT TO SAY WITHIN YOUR HEARTS, WE HAVE ABRAHAM TO OUR FATHER; FOR GOD IS ABLE TO RAISE UP OF THESE STONES CHILDREN UNTO ABRAHAM. AND NOW ALSO IS THE AX LAID TO THE ROOT OF THE TREES, THEREFORE EVERY TREE THAT BRINGS NOT FORTH GOOD FRUIT, IS HEWN DOWN AND CAST INTO THE FIRE. So that John lets them understand by this Scripture, that none may now call Abraham father, but such as bring forth good fruit; the carnal seed is ceased: So Gal. 3:7. THEY WHICH ARE OF FAITH, THE SAME ARE THE CHILDREN OF ABRAHAM. Verse 29, IF YE BE CHRIST'S, THEN ARE YE ABRAHAM'S SEED, AND HEIRS ACCORDING TO PROMISE. Now this seed ceasing, the commandment to circumcise ceased also: So God gave the Jews the seventh day Sabbath, as a sign between Him and them, that He sanctified them, Ex. 31:13. But now that dispensation ceasing, when they were broken off from being God's People, by outward covenant, the sign of the seventh day Sabbath ceased also, Col. 2:16,17. For when there is no more use of the signification, what should we do with the sign.

Why Miracles Were Given.

Now miracles were given for the confirmation of the Doctrine, the APOSTLES and PROPHETS preached and planted, for the confirmation of the truth of the Gospel. Mark 16:20; Heb. 2:4. GOD BEAR THEM WITNESS, WITH SIGNS AND MIRACLES; Who? THEM that heard Christ speak, His Apostles and Disciples then. Now the Doctrine being confirmed and committed to writing, with a curse to Him that

shall add anything to it, or preach another Gospel (Rev. 22:18; Gal. 1:8) there is no more need of miracles to confirm any new Doctrine: This Doctrine contained in Scripture, and committed to writing, being confirmed by them. For all Doctrines now are to be confirmed by this Doctrine, and tried by this which is already confirmed.

I Mean In His Word, The Scriptures.

2. God has no where required us in the New Testament to hearken to the voice of Miracles and Signs, as He did Israel in Egypt; but to hearken to the voice of His Son, Heb. 1:2. There is no other voice to be heard now; Therefore He says, Matt. 17:5, THIS IS MY WELL-BELOVED SON IN WHOM I AM WELL PLEASSED, HEAR YE HIM.

And now Christ speaks to us in the Word of truth, and not by Miracles; Therefore the Word is to continue, and Miracles to cease: But there is no special reason given of Baptism or the Supper, being confined to those times, or Officers either, neither did Miracles confirm them; Therefore the one ceases, the other continues.

4. All Those Miracles Mentioned, Mark 16:17 Are Wrought By Believers At This Day.

The third thing I am to prove is, That all these miracles spoken of here, are made good among Believers, and in the Church still in Scripture-sense: and then I hope these Churches that have these miracles wrought in them, will not be denied to be true Churches of Christ, nor to have true Administrators in them.

I shall prove this from that conformity that the members have with the Head, working as He works, according to that promise, John 14:12. HE THAT BELIEVES ON ME (said Christ) THE WORKS THAT I DO, SHALL HE DO ALSO, AND GREATER WORKS THAN THESE SHALL HE DO, BECAUSE I GO TO MY FATHER. Now Christ, when He was upon earth, cured all diseases, so He does still; but now in another way. Then bodily, and more visibly; now Spiritually, and more invisibly. And when He cures bodily now, it is many times by means, not in so visible, miraculous a way as He did then; yet it is true, He heals the sick, cleanses the Lepers, etc. And being so, that the members must be conformable, and suitable to the head, what reason can be given, that the members must work miracles immediately, extraordinarily, and visibly now? Why may not the Scripture mean, that they shall do the things in the same way the head does them, and so be conformable to Him herein? As when He was upon earth, His cures were more visible upon the body, but since His ascension, more Spiritual upon the soul: So to have the Church more conformable to her Head, at her first planting on earth, next to her Head, she did miracles more visibly, afterwards more Spiritually, and less visible, as the Head now works. (Rom. 8:2.)

Objection: If any say, This reason will hold good against Ordinances; at first they were more visible, now more Spiritual, and Therefore they are ceased as well as miracles?

Answer: I answer, 1. They were not given upon such a reason as miracles, to confirm the word spoken.

2. They are things commanded to be observed: As preaching the Gospel by word of mouth, which is the same outward way it was preached in then: and Baptism, and the Supper, Exhortation, Instruction, Prayer, etc. and these are enjoined to all Believers, Mark 16:15. But where did He ever command them to work miracles as a duty? but enabled them to do it as a gift: Beside, it was never the gift of all, but some: So that the Argument is not the same.

But I shall give some instances of Christ's curing; first corporeality, then Spiritually.

Look To The Scriptures, And Consider Them.

1. He cured the halt in body; among them that lay in the porch of the Pool, the halt are named: Now Christ takes one of them, and heals Him, John 5:3-8.

2. So He cures them that halt metaphorically, by reason of affliction, Micah 4:6,7. This halting is by reason of affliction. So Zeph. 3:19.

3. There be them that halt by reason of sin and infirmity. Psal. 18:16-18. David calls sin in that place, halting: so Jer. 20:10. Now Christ cures this, as Isa. 30:21. **AND THINE EARS SHALL HEAR A WORD BEHIND THEE, SAYING, THIS IS THE WAY, WALK IN IT, WHEN YE TURN TO THE RIGHT HAND, AND WHEN YE TURN TO THE LEFT.** This voice (I conceive) is the Spirit of GOD, whereby Christ cures this halting.

2. Christ cured the bodily lame, Matt. 11:5, 15:30, and 21:14. So the Apostles and Disciples cured them that were bodily lame, Acts 8:7. So He cures those that are Spiritually lame, Isa. 35:5-7. **THEN SHALL THE LAME MAN LEAP AS AN HART: Then, When? WHEN THE WILDERNESS AND DESERT BLOSSOM: EVEN WHEN CHRIST'S KINGDOM BUDS AND FLOURISHES, WHEN RIVERS RUN IN THE DESERT,** etc. So that this must needs mean those that are Spiritually lame, Heb. 12:12,13. **MAKE STRAIT PATHS TO YOUR FEET, LEST THAT WHICH IS LAME BE TURNED OUT OF THE WAY; BUT LET IT RATHER BE HEALED.** This is Spiritual lameness, in regard of discouragement under affliction: This Christ heals, as you may see by His advice in the chapter. So Jer. 31:8,9. So that He cures them that are lame by reason of affliction, discouragement, and sin; And may not His Saints in a sense do so? see what Job says, chapter 29:15. **FEET WAS I TO THE LAME** (i.e.) by supporting and comforting them.

3. Christ cures the blind in body, Matt. 11:5 and 12:22. So He cures the blind Spiritually, Luke 4:18. Christ was anointed to give recovery of sight to the blind, among

other things, Rev. 3:17 says Christ to the Church of Laodicea, YOU KNOW NOT THAT YOU ARE POOR, AND WRETCHED, AND MISERABLE, AND BLIND, AND NAKED: I COUNSEL THEE TO BUY OF ME, etc. AND ANOINT THINE EYES WITH EYE-SALVE, THAT YOU MAYEST SEE. Isa. 42:7. The Lord is said to send Christ to open the blind eyes, etc. Now you see Christ cured bodily, and now by the Gospel cures Spiritually: and in the same way suitable to the Head, do the Members work Miracles still, and these spoken of here, in Mark 16,17.

How They Cast Out Devils.

1. Christ says, THEY SHALL CAST OUT DEVILS, and so they did then, Acts 16,17,18. But now there are few or none bodily possessed; How shall they do it according to that manner of working? But there are more Devils in Scripture- sense, than these wicked Spirits.

1. Sometimes Idols are called Devils, Lev. 17:7; Psal. 106:37, 38. The Idols of Canaan are called Devils: so 1 Cor. 10:20. Now have not the people of God been means and instruments to cast out Devils in this sense? Have not they been means to recover some from their Idolatrous worships and service, Devil-worship, to the embracing of the Gospel of God? Have not they by the preaching of the Gospel cast out Covetousness, which is Idolatry, and self-love, and pride, and superstition out of the heart, which are all the works of the Devil? Did not Paul cast out Devils in this sense? Mark what He says, 1 Cor. 10:2. YE KNOW THAT YE WERE GENTILES, CARRIED AWAY TO THESE DUMB IDOLS, EVEN AS YE WERE LED. And now see what these Idols were, chap. 10:20, even Devils, so are they called: And mark, Who cast out these Devils, 1 Cor. 4:15. IN CHRIST JESUS I HAVE BEGOTTEN YOU THROUGH THE GOSPEL. So that Paul cast out Devils in that sense out of the Church of Corinth. And 1 Thes. 1:9, out of that Church also; for they themselves show of us what manner of entering in we had unto you, and how ye turned to God from Idols, to serve the living and true God. And this was by the apostles entering in unto them: And this the Macedonians and Achaians in every place showed, as verse 8. So that here are Devils as truly cast out, as out of those that are bodily possessed with evil Spirits; and that in Mark does not say, Ye shall cast out Devils out of those that are really possessed with Devils in the body only, and if that be not done, ye do not fulfill the sign. If Devils be cast out in any Scripture- sense, the thing is done, unless the place had been spoken of one particular sense, excluding others.

2. There are Doctrines that are called DOCTRINES OF DEVILS, 1 Tim. 4:1. And have not the saints been means to beat down false seducing doctrines and corrupt ways of worship? even these doctrines here spoken of; FORBIDDING TO MARRY AND TO ABSTAIN FROM MEATS, WHICH GOD HATH COMMANDED TO BE RECEIVED WITH THANKSGIVING, and other doctrines of Antichrist? have not they brought great light into the world? Yea, and the brood of Antichrist spoken of, Rev. 16:14. THEY ARE SPIRITS OF DEVILS, WORKING MIRACLES, etc. Who be they? SUCH AS GO OUT OF THE MOUTH OF THE DRAGON, AND THE BEAST, AND THE FALSE PROPHET, verse 13. So that the Dragon, and the Beast, and the false Prophet, are called Devils: Now, hath not the Devil been cast out in this sense also by the

Saints, Antichristianism beaten down, and false Doctrine discovered? Do we not read of Devils cast out, Rev. 12:9-11, even the great Dragon, Satan? and the Text says, THEY OVERCAME HIM BY THE BLOOD OF THE LAMB, AND BY THE WORD OF THEIR TESTIMONY: so that by confidence in Christ's blood, and by the word of God, they cast out Devils truly: And where am I bound under penalty of erring to take that Scripture, Mark 16:17, in some men's sense, when the Scripture allows me another sense than that which they give, wherein the truth is made good and firm; and as good, yea more wonderful, than the sense they would have it taken in?

How They Speak With New Tongues.

2. Said He, THEY SHALL SPEAK WITH NEW TONGUES.

Now if any man shall say, (as some I presume and know do) That this means speaking strange Languages; I would desire such a one to show me in scripture, where speaking with strange Tongues, is called a new Tongue: I know no scripture says so, nor can find none in the New Testament that says so: I find they are called Tongues, and strange Tongues, and other Tongues, Acts 2:4; 1 Cor. 14:21. But I never find that they are called new Tongues. And this speaking with strange Tongues was principally upon a special reason, because they were to preach to people of diverse Countries, yea all Nations, according to the Commission, Matt. 28, GO TEACH ALL NATIONS; which they could not do, unless they could speak all Languages. But now, did not the Saints speak with new Tongues, unless they spoke with strange Tongues? I say again, the Scripture never calls a strange Tongue, a new Tongue; but this is a new Tongue in Scripture- sense: When a man spoke of the world, and hell before, and now can speak as the Oracles of God, of Christ, of Heaven; when He can speak the mystery of the Gospel, such things which are new and strange to the world, Mark 1:17. When Christ had preached the Gospel, and cast out Devils, they say, WHAT NEW DOCTRINE IS THIS? Mark, the Gospel coming with power, this was new Doctrine, or a new Tongue. And when Paul preached Jesus, and the Resurrection at Athens, Acts 17:19, they say to Him, MAY WE KNOW WHAT NEW DOCTRINE THIS IS? This was a new tongue to them: This is new to the world, and wicked Idolaters, such as the Athenians were. The praises of the Saints for Spiritual Revelations, is called a new song, Rev. 5:9 and 14:3. AND THEY SUNG A NEW SONG, etc. AND NO MAN COULD LEARN THE SONG, BUT THE HUNDRED FORTY-FOUR THOUSAND, WHICH WERE REDEEMED FROM THE EARTH. Here is a new tongue which no man else could learn, but those that spoke it: So that mark the Scripture well, and you will see, that Mark means not a strange tongue so much, as a Gospel- Spiritual tongue; for if you take it for a strange tongue, no Scripture will answer the word new; but if you take it a Gospel-Spiritual tongue, diverse Scriptures will answer it punctually. And sometimes strange tongues in Scripture, are called our own tongues by some men, Acts 2:6,11. but the other speech was altogether new to the world.

How They Take Up Serpents.

3. Christ says, THEY SHALL TAKE UP SERPENTS: And I do not read where this was literally performed. I read, Acts 28:5, There came a Viper out of the heat of the fire, and fastened on Paul's hand; but He took her not up, unless ignorantly, among the sticks (so another might have done, and not have been hurt till it came to Him:) But Paul took it not up in His hand. And Mark says, THEY SHALL TAKE UP SERPENTS, in the plural: Here we read but of one Viper that accidentally fastened upon one man's hand, and now must this needs be the meaning of the Holy Ghost, and only this? THEY SHALL TAKE UP SERPENTS (i.e.) those venomous creatures that we call Serpents, Adders, Asps, Basilisks, Vipers, Cockatrices, etc. What if they cannot find Serpents, or come not here they be, how shall they take them up? What if a true Church should be planted in Ireland, (**Margin note: As there is diverse now, blessed be God.**) (**When the first edition was published, 1650, there were no gospel Churches yet in Ireland, but by 1656, there were. REP.**) where no venomous creature will live, how shall they follow them that believe there? Must they go over the Sea to take up Serpents before they can be a true Church of Christ, or Administrator of Ordinances? It seems so by these men's interpretation of this place; for they MUST take up Serpents; for Christ says, THESE SIGNS SHALL FOLLOW THEM THAT BELIEVE; He does not say some one of these signs. (**NOTE.**) And beside, to do it as the word lies, to go purposely to take up Serpents, I think neither the Law of Christ, nor the Law of Nature will admit of it. Christ's Law is the preservation of ourselves and others, and not the destruction.

As You May See In The Six Last Commandments, Especially In The Sixth, You Shall Not Kill, Mark 12:31, and 3:4; Exodus 4:3.

And the Law of Nature is against it, as we see in Moses, HE FLED FROM THE FACE OF HIS ROD, WHEN IT WAS A SERPENT; showing that the Law of Nature will preserve it from such dangers. But by Serpents in Scripture, is sometimes meant wicked cruel men, of a serpentine disposition: Isa. 14:29, REJOICE NOT YOU WHOLE PALESTINE, BECAUSE THE ROD OF HIM THAT SMOTE THEE IS BROKEN; FOR OUT OF THE SERPENTS ROOT SHALL COME A COCKATRICE, AND HIS FRUIT SHALL BE A FIERY FLYING SERPENT. Here the Assyrian is called a Serpent, as you may see, by comparing this verse with verses 24-28. In Isa. 27:1, He speaks of Leviathan, that piercing Serpent, even Leviathan that crooked Serpent, AND HE SHALL SLAY THE DRAGON THAT IS IN THE SEA. Compare this Scripture with Ezek. 29:3, where the Lord says, I AM AGAINST PHARAOH THE GREAT DRAGON, THAT LIE IN THE MIDST OF THE SEA, etc. So that the crooked Serpent is Pharaoh, King of Egypt, that wicked persecutor. Jer. 8:17, speaking of the Babylonians, He says, I WILL SEND AMONG YOU SERPENTS, COCKATRICES, WHICH SHALL NOT BE CHARMED, AND THEY SHALL BITE YOU, said the Lord. Matt. 23:33. Cunning, subtle Scribes and Pharisees, Hypocrites, are called Serpents. And did not the Saints take up these many times, and do still, these that have bitter venomous Spirits against the Truth, and like Vipers leap out of the fire of rage upon the Saints; do they not oftentimes by faith shake them off, and scrape their hands? and many times convert them by their Doctrine, inasmuch that now they need not fear them. Isa. 11:8, THE SUCKING-CHILD SHALL PLAY ON THE HOLE OF THE ASP, AND THE WEANED CHILD SHALL PUT HIS

HAND ON THE COCKATRICE DEN; not Serpents literally, but metaphorically, wicked men of serpentine Spirits, for they shall be tamed by the knowledge of the Lord, verse 9. And the Saints teach the knowledge of the Lord, whereby these are tamed and meekened, and changed, that now the least child in the Church may have society with them without fear: And Luke 10:19,20 confirms this, for there the enemies are called serpents and scorpions, and the breaking of their power is treading on them. See how the power of the enemy is broken by the Disciples of Christ, 2 Cor. 10:4,5. THE WEAPONS OF OUR WARFARE ARE NOT CARNAL, BUT MIGHTY THROUGH GOD, TO THE PULLING DOWN OF STRONGHOLDS, CASTING DOWN IMAGINATIONS, AND EVERY HIGH THING THAT EXALTETH ITSELF AGAINST THE KNOWLEDGE OF GOD; AND BRINGING INTO CAPTIVITY EVERY THOUGHT TO THE OBEDIENCE OF CHRIST. Here are serpents trod on, and no man hurt, but good for all.

How They Drink That Which Is Deadly, And Not Hurt By It.

4. AND IF THEY DRINK ANY DEADLY THING, IT SHALL NOT HURT THEM.

Now this they say is poison, etc. Let them show one example, where any of the Disciples of Christ ever drunk any poison or venom, or other outward deadly thing; the Scripture is silent I am sure in this case; but take it Spiritually, and I can prove they drank some deadly things: Sin is a deadly thing, as it is said, Prov. 7:26,27, concerning Whoredom, Many strong men have been slain by the Whore, her house (He says) is the very way to Hell, going down to the chambers of death. Now some Saints have drunk this, and it has not hurt them: Did not David drink deep of this cup? and yet it hurt Him not; I mean to His destruction; it worked for His good, according to that, Rom. 8:28. And so Peter took a deep draught, when He denied His Master, and forswore Him, yet it hurt Him not; whereas a draught of this deadly stuff poisoned Judas quite, that was an hypocrite. But Saints believing, antidotes them against this poison. so the incestuous Fornicator drank a deadly draught, but God humbled Him for it, as you may see by comparing 1 Cor. 5 with 1 Cor. 2.

How They Lay Their Hands On The Sick And Heal Them.

Lastly, THEY SHALL LAY THEIR HANDS ON THE SICK, AND THEY SHALL RECOVER.

The Text does not say, sick in their bodies of Fevers, Aches, Palsies, Dropsies, etc.; nor they only, but sick. Now the Scripture speaks of diverse sicknesses.

1. We read of some that are sick of love: and truly it is a fainting distempering sickness; Cant. 5:8. And may not the Saints speak to Christ of such a one for medicine, and so they may be recovered: what else did the Church mean, to charge the daughters of Jerusalem that they should tell her beloved, that SHE WAS SICK OF LOVE.

2. There is a sickness by reason of corruption, when things are out of order, Isa. 1:5, THE WHOLE HEAD IS SICK; meaning things in the Kingdom, and in Authority was out of order, distempered, as a man is when He is sick. And may not the Saints give instruction how to set things in order, and how to recover out of sin? Does not Isaiah spread a plaster, and prescribe a medicine for this sickness? Verses 16,17: WASH YOU, MAKE YOU CLEAN, PUT AWAY THE EVIL OF YOUR DOINGS, etc. And Paul to the jailer; when all things are out of order in heart and life, and He was so sick that He was ready to die, ready to kill Himself; He says, BELIEVE ON THE LORD JESUS CHRIST, AND YOU SHALL BE SAVED: The man recovered presently. Ezek. 34:4. God blames the shepherds there, for not performing their duty: THE DISEASED HAVE YOU NOT STRENGTHENED (says God) NEITHER HAVE YE HEALED THAT WHICH WAS SICK, NEITHER HAVE YOU BOUND UP THAT WHICH WAS BROKEN, etc. Mark, this healing was by applying fit medicine for the healing of their Spirits that were out of order; for Instructions, Doctrines, Admonitions, Comforts, Directions, Purgings, Reproofs, and healing Exhortations, and cordial cheering Comforts.

3. There is a sickness with famine, Jer. 14:18. and do not the Saints lay their hands on these, and heal them? May they not do this by breaking bread to them, supplying of their wants? Did not the Saints of Antioch apply a fit medicine for this sickness to the poor saints at Jerusalem in the time of this sickness? Acts 11:28-30. I could give diverse instances to prove this, but it needs not.

4. There is another sickness, that is, To be in great distress and trouble. Hosea 5:13. The troubles of Ephraim is called His sickness: And have not the Saints cured many of this sickness? Did not they by prayer help Peter out of prison? And when Paul speaks of their troubles in Asia, He says, WE HAD THE SENTENCE OF DEATH IN OURSELVES. Mark, sick to death in this particular; yet He says, 2 Cor. 1:11, YOU ALSO HELPING TOGETHER WITH YOUR PRAYERS FOR US, etc. See here, the saints by laying on the hands of prayer on them, recover them from a desperate sickness of trouble. And by HANDS oftentimes in Scripture is meant Actions or Works; for thus Christ cured the sick, Matt. 9:12. THEY THAT ARE WHOLE NEED NO PHYSICIAN, BUT THEY THAT ARE SICK. Now applying Christ to them, and mercy, and pardon, and holding forth grace to them, is the way to heal them: And this the saints can do, and do oftentimes. Now Mark says not, YOU SHALL LAY YOUR BODILY HANDS ON THOSE THAT ARE BODILY SICK, etc. though that were truly done too in the Apostles' times, sometimes, but not always; for sometimes they cured only with their word, sometimes with Peter's shadow, etc. Sometimes they left their friends sick without healing, 2 Tim. 4:20 and Therefore these men cannot restrain it only to their sense. Nay, let me ask one Question; What if these speeches here be to be understood, as Christ would have His Word elsewhere to be understood, Spiritually? John 6:63, MY WORDS ARE SPIRIT, AND THEY ARE LIFE. There were Disciples of Christ that dreamed of a carnal making good of the word spoken then, whereas it was not Christ's meaning. And if He mean so here, as it appears clearly by Scripture He does (though I exclude not the other Wholly, if God give these gifts) where is your warrant for your necessity of working

outward miracles, or else to conclude there is no true Believer, nor Church, nor Administrator. (Acts 9:33, 34; Acts 5:15; Said Paul, Trophimus have I left at Miletum sick.)

4. The Church Works Miracles Still, And Shall Do To The End of The World.

4. For the fourth thing, I shall prove, That there be things which the scripture calls Wonders, Marvels, Miracles, which accompany the CHURCH and Saints still, and shall do to the end of the World; As,

1. It is a wonder or miracle, that the Church should increase, notwithstanding persecutions and oppressions. Ex. 4 says Moses, I WILL GO ABIDE AND SEE THIS GREAT THING, THAT THE BUSH BURNETH AND IS NOT CONSUMED. It was an emblem of the Church, that was in the fiery furnace in Egypt, and yet not consumed, and this Moses calls a great thing, or wonder. And this the Church does under the Gospel-dispensations. Phil. 1:12-14. You may see there, the Gospel was not hindered, but furthered rather by Paul's bonds and sufferings. This is a wonder to the world, and well it may, that the Saints should be nothing terrified by their adversaries, as the 28th verse speaks, which is an evident token to you of salvation (Paul says) but to them of perdition.

2. It is a wonder, a sign, a great wonder, that the Church in such times of opposition should stick to the righteousness of Christ, and take up, and walk in all the Ordinances of Christ, and do all according to the doctrine of the Apostles, Rev. 12:1. THERE APPEARED A GREAT WONDER OR SIGN IN HEAVEN, A WOMAN CLOTHED WITH THE SUN, AND THE MOON UNDER HER FEET, AND UPON HER HEAD A CROWN OF TWELVE STARS. This is called a Wonder. Now this Woman was the Church, as I proved before, CLOTHED WITH THE SUN; (i.e.) With Christ and His Righteousness. THE MOON UNDER HER FEET; (i.e.) All her ways and courses where ever her feet go, have their light from Christ, as the Moon has from the Sun. AND CROWNED WITH TWELVE STARS (i.e.) The Doctrine of the twelve Apostles, which are on her head as an ornament: And this was in time of danger too, in her painful, travailing, crying time: Now that at such a time the Church should stick to Christ and His Truth, is called a great wonder. Why truly, such wonders are done by the saints now-a-days, through the goodness of God: Therefore now the saints work miracles.

3. It is a wonder that poor unlearned men should with boldness maintain the Truth of God, against the great men of the times, Acts 4:13, NOW WHEN THEY SAW THE BOLDNESS OF PETER AND JOHN, AND PERCEIVED THAT THEY WERE IGNORANT AND UNLEARNED MEN, THEY MARVELED, etc. This puts the world to a wonder or marvel: And truly such miracles or wonders the Saints do still.

4. That such should be able to preach the Word effectually, by the Spirit of God only, without help of human arts or parts; and that men should be drawn in to believe by such poor creatures, is a wonder. Acts 2:14-21. ON MY SERVANTS, AND ON MY HAND-MAIDENS I WILL POUR OUT OF MY SPIRIT, AND THEY SHALL

PROPHECY: AND I WILL SHOW THEM WONDERS IN HEAVEN ABOVE, AND SIGNS IN THE EARTH BENEATH, etc. Mark, That such men should be able by the Spirit to preach the Gospel, so as to set all the world together by the ears (as it were) and overturn the course of Nature, is a wonder, as if the Sun should be plucked out of the Firmament, and Moon also; for so they say in one place, THESE THAT TURN THE WORLD UPSIDE-DOWN ARE COME HITHER ALSO. And is it not so at this day? Do not poor mean men of base account in the world, even by their holding forth of Truth, win many to the Faith; so that others are stirred up with bloody, fiery, and smoky hearts against the Truth? And are not things turned upside-down (as it were) by their preaching, do men what they can? Why here is wonder: These miracles the saints do still act every day; Therefore this Scripture is made good, Mark 16:16- 18. and the Church is a true Church, though she have neither Apostolic men, nor Miracles, and the Administrators true Administrators without them. (Acts 17:6.)

The Second Main Thing To Be Proved, Is, That This Church And Saints May Reassume An Ordinance Of God That They Have Been Deprived Of By The Violence Of Man.

1. Because The Church Is To Do Her Duty To Christ.

Now I come to prove the second thing propounded; That this Church, or these saints being endued with the Spirit, and the gift of Prophecy., may at any time reassume and take up any Ordinance of God, that they have been deprived of through the corruption of times, when God reveals it to them. As to instance in the Ordinance of Baptism, I shall prove, that a company of such Believers may (when they see what is Christ's mind concerning that Ordinance, or the subject of it) take it up among themselves, though they know not where to have a rightly baptized person to dispense it upon them.

And I shall the rather endeavor to prove this thing, because of the sad consequences that else will follow hereupon; For,

1. If none have right to baptize, none have right to preach; for the same commission holds forth both. Matt. 28:18,19. The very same Disciples that Christ sends forth to preach, He sends forth to baptize; He that may do the one, may do the other; and He that acts unlawfully in the one, acts unlawfully in the other; for here is no distinction at all made by Christ: so that if the one be not lawful for men to reassume, then not the other.

2. If none may preach, then there is no glad-tidings of Christ, no Gospel may be divulged.

Sad Consequences Will Follow If This Doctrine Be Denied.

3. If no Gospel may be preached, then there is no Faith nor Spirit of God can be expected. Rom. 10:14, 17. The Apostle argues the case at large: HOW SHALL THEY

CALL ON HIM IN WHOM THEY HAVE NOT BELIEVED? AND HOW SHALL THEY BELIEVE IN HIM OF WHOM THEY HAVE NOT HEARD? AND HOW SHALL THEY HEAR WITHOUT A PREACHER? AND HOW SHALL THEY PREACH EXCEPT THEY BE SENT? Here He proves there is no believing without a Preacher, nor no preaching without sending: So verse 17. SO THEN, FAITH COMES BY HEARING, AND HEARING BY THE WORD OF GOD. Gal. 3:2. RECEIVED YE THE SPIRIT BY THE WORKS OF THE LAW, OR BY THE HEARING OF FAITH? So that no Gospel, no Faith.

4. If no Faith, then no Christ, Eph. 3:17. CHRIST DWELLS IN OUR HEARTS BY FAITH. No access to God: WE HAVE BOLDNESS AND ACCESS WITH CONFIDENCE BY THE FAITH OF HIM: No Justification, nor peace with God, Rom. 5:1. No purification from sin, Acts 15:9. No Righteousness, Rom. 3:22. No Love, nor working in the way of God, Gal. 5:6. No good Report, 1 Thes. 3:6; Heb. 11:2. No wisdom to Salvation, 2 Tim. 3:15. No Joy while you live, 1 Pet. 1:8; John 14:1. No Comfort in a dying hour, 2 Tim. 4:7. No Spiritual profit under Ordinances, Heb. 4:2. No answer of Prayers, Jam. 1:6. No resisting Temptation, 1 Pet. 5:9. No Salvation, Eph. 3:2,8.

5. If no Christ, then no Heaven, no eternal Life, 1 John 5:11,12. so that you see what a dismal Doctrine this is, that no one has right to Baptize, unless He be either a successor from the Apostles times, or be miraculously or extraordinarily inspired as an Apostle:

Then none have right to Preach; If not so,

then none have ground of believing;

If not so, then none can believe:

If none can believe, then none can have Christ, nor life:

but that men in all ages have believed, and have had the Spirit of God communicated to them, and have been in the everlasting Covenant of Grace, I have sufficiently proved: Therefore they have also right to Baptize.

Horrible Tenets That This Doctrine Leads Into, If Men Stick To These Principles.

Again, Consider how desperately this Doctrine leads men into most horrible Tenets; that I conceive Hell itself could not have invented a more black way for poor creatures to walk in.

1. It sets up fancy instead of Faith; it sets up men's conceits above God's truth: How so? why men conceit themselves there shall be extraordinary men raised up to constitute Churches, and take up Ordinances that have been corrupted. But where have they ground for such a thing? where has God promised this? Heb. 1:2. GOD HATH

SPOKEN TO US IN THESE LAST DAYS BY HIS SON; But where has His Son revealed any such thing? And to believe a thing without a promise to ground it upon, is but conceit and presumption: What is this but to yield to the Devil? COMMAND THESE STONES TO BE MADE BREAD (said He to Christ) when CHRIST had no such rule, Matt. 4:3. And so it is here; Look for Apostolic men, extraordinarily inspired, when there is no such rule in the Word. (Matt. 4:3.)

2. This Doctrine is the fosterer of cruel hellish thoughts against all the servants of God, that have lived in evil times, corrupt times; that they are all damned, lost Men and Women: Satan's slaughter-house has been filled, and heaven has had no man entered into it of a long time: Why? why there has been no succession of Baptism, and Apostolic men, and so no Gospel, no Faith, and so no Salvation: All Believers' faith has been but fancy; all the Martyrs' joy was but vain flashes; all their confidence is but presumption, all their Holy life but mere formality. Is not this to belie the Holy Ghost, Who has witnessed to their hearts, and has in Scripture witnessed to the truth of the Doctrine I have delivered, and to condemn the Whole generation of God's children? Psal. 73. AND IF HE THAT OFFENDETH ONE OF GOD'S SAINTS, HAD BETTER HAVE A MILLSTONE HANGED ABOUT HIS NECK, AND BE DROWNED IN THE DEPTH OF THE SEA, (Matt. 18:6) what is He that condemns all? (Matt. 18:6.)

3. This Tenet tends to the leading men to the most grossest Atheism that can be imagined: For what is this, but to say, THE LORD HATH FORSAKEN THE EARTH? like those, Ezek. 8:12, and 9:9. And is it not true, if there be no true Baptism can be administered, and so consequently no Gospel, nor Faith, nor Salvation: and is not this high wickedness to say, GOD HATH FORSAKEN THE EARTH? Here is Atheism in judgment, and it brings no less Atheism in life. Is not this the ground of all looseness? of the contempt of all Ordinances? Come to a man, and stir Him up to hear, to pray, to frequent the means of grace; why this Tenet answers all presently: What should I hear for? there is no Gospel preached yet; what should I pray for? There is no Spirit communicated yet; what should I live a Holy life for? It is but formality, hypocrisy, outsideness. Why so? Say it is not true grace, because there is no Gospel, God thinks the worse of me for it, I shall go to Hell for all this. The Scripture says, 1 Pet. 3:12, THE EYES OF THE LORD ARE OVER THE RIGHTEOUS, AND HIS EARS ARE OPEN TO THEIR PRAYERS. No faith this Tenet, the Lord regards the Righteous no more than the wicked, all are alike to Him. Psal. 136. It is said, twenty-six times, HIS MERCY ENDURES FOREVER. Nay, says this Tenet, since Baptism was lost, and the Church corrupted, God's mercy is at an end, and His mercy has been showed to no man for many Generations.

Is not here the well-spring (or rather the ill-spring) of security, idleness in God's ways; what should I serve God for? Of unbelief, for the time of faith is not yet come. Of looseness; it is all one whether I swear, or fear an oath, whether I be drunk, or sober, whether I be chaste, or unclean, whether I be an Idolater, or worshipper of God. Nay, this makes a man worse than a Sea-monster, blocks up His heart and mouth for giving any instruction to others, but rather to dissuade them from faith and duty. (Lam. 4:3.)

By this Doctrine, men would make God and Idol; as some would have Him all of mercy, and no justice; so this Doctrine would have Him all justice and no mercy.

By this Doctrine, THE BLOOD OF CHRIST IS MADE OF NONE EFFECT; Why? though it be shed, the Church has lost her succession, there is no believing nor any happy effect of the blood of Christ to be looked for. (Mark 3:22-31.)

By this Tenet a man comes near the blasphemy of the Holy Ghost (Mark 3:22-32): Let the Spirit of God move in men's hearts, and stir them up to keep close to God, to believe, embrace the Truth, perform duty to God: He must needs look upon all as motions from the Devil. Why so? Why there is no Gospel preached, and so no Spirit communicated: and so the Holy pure motions of the Spirit are no better in His account than Satan's filthy deceits, and diabolical temptations: like those in Mark 3:30. That though they saw the Divinity of the God-head sparkling forth in Christ, yet they said, HE HATH AN UNCLEAN SPIRIT; Therefore Christ says, ALL SIN AND BLASPHEMY WHEREWITH SOEVER MEN BLASPHEME, SHALL BE FORGIVEN; BUT HE THAT BLASPHEMETH AGAINST THE HOLY GHOST, IT SHALL NEVER BE FORGIVEN HIM. Just so it is here, the Spirit of God moves and works: No, these are but the Devil's delusions, there is no Spirit as yet given to the sons of men, because there is no Apostolic men, nor any that can work miracles, or that are so gifted as in the primitive times.

By this Doctrine, a man becomes cruel to His friends, children, neighbors: Why, what should He instruct them for, and teach them? all is in vain? Why: till an Apostolic person be raised up that can work miracles, and has power to baptize, there is no Gospel; What should He tell them of the Gospel of Christ, or Heaven for?

Nay, once more: By this Doctrine a man becomes cruel to His own soul, smothers all the motions that rise in it to good, all His comforts, and comfortable feelings, stifles them all, with black apprehensions of direful wrath, and fills every room of His heart with deep distrust, turns His godly sorrow into desperate sorrow, gives all His Spiritual comforts the lie, and tells them they are but deceits: I am persuaded, would such men speak out the suggestions of their hearts in cold blood, you should hear that from them, which once came from Hezekiah, Isa. 38:11. I SHALL NOT SEE THE LORD, EVEN THE LORD IN THE LAND OF THE LIVING. Verse 15, I SHALL GO SOFTLY ALL MY YEARS IN THE BITTERNESS OF MY SOUL. There are souls that refuse to be comforted, as Psal. 77 and are in danger to be swallowed up of sorrow through Satan's wiles, 2 Cor. 2:7.

Now no comfort can enter here. How could Hell have deviled a more subtle stratagem than such a Tenet.

That Believers May Take Up Baptism, Or Any Other Ordinance.

Now to prove what I said, That such a company of Believers may take up Baptism, or any Ordinance of God.

I thus argue;

1. Because The Church Is To Do Her Duty To Christ.

1. Because the Church is to do her duty to Christ, TO OBEY ALL HIS COMMANDS, Matt. 23:23, ALL, BOTH MOST AND LEAST ARE TO BE DONE. Now Baptism, or any other Ordinance, whatsoever it be, being a Command of Christ, and a duty for the Saints to do, they ought to take it up, as they will answer it to Christ, Who has enjoined them obedience. John 14:21. HE THAT HATH MY COMMANDMENTS, AND KEEPS THEM, HE IT IS THAT LOVES ME, etc. It is not enough to HAVE Christ's commands, but we must KEEP them, there is no love to Christ else: Love is not manifested by hanging off from duty, but closing in with duty, Luke 17:10. and should not the Saints be found hypocrites, to threaten wrath against them that are disobedient to the Gospel, and yet be disobedient themselves? (2 Thess. 1:6, 7, 8, 9.)

2. When Things Have Been Corrupted, The Saints Have Been Called Back To The First Institution Of Them.

2. The second reason why they ought to take up Baptism, or any Ordinance wanting, is, Because the Saints and Church of God, corrupting or neglecting of the performance of God's Service or Worship, in going away from God's Ordinances, have ever been called back to the first institution of them. Mal. 3:7. FROM THE DAYS OF YOUR FATHERS YE ARE GONE AWAY FROM MINE ORDINANCES, AND HAVE NOT KEPT THEM. And if they had not kept them, then they had lost them sure; that which is not kept is lost. Now mark, RETURN UNTO ME, AND I WILL RETURN UNTO YOU, said the Lord, Mal. 2:15. God calls them THAT HAD DEALT TREACHEROUSLY AGAINST THE WIFE OF THEIR YOUTH, back to the first institution of Marriage, which was of one Man and one Woman. So Christ speaking against the putting away of their Wives (Matt. 19:8) says, FROM THE BEGINNING IT WAS NOT SO. And the apostle Paul, in reprovng their abuse of the Lord's Supper, 1 Cor. 11:17-23, calls them back to the first institution; for He says, I HAVE RECEIVED OF THE LORD THAT WHICH I ALSO DELIVERED UNTO YOU; THAT THE LORD JESUS CHRIST IN THE SAME NIGHT IN WHICH HE WAS BETRAYED, TOOK BREAD, AND WHEN HE HAD GIVEN THANKS HE BROKE IT, etc. And this is the very way to reform what is amiss; yea, and the people of God have reformed, and taken up Ordinances upon this consideration; as of Israel's taking up Circumcision when they were come into the Land of Canaan, Josh. 5:2. The Lord bids Joshua circumcise the children of Israel: The reason was, because they had not been circumcised in the Wilderness, the Ordinance had been neglected.

Objection: But some may say, He had a Command from God to do it?

Answer: He had no new institution, but a command to do that which had been neglected. And there was need of a particular command to Him concerning this Ordinance, because Joshua knew not fully the Lord's mind till then, whether they should travel, or rest, or fight: and if there were any motion for them, circumcision made them unfit for it, because they were so sore, as appears by the Shechemites, Gen. 34:25. And the Disciples of Christ also in the New Testament have a command to Baptize, Matt. 28:20. TEACHING THEM (Christ says) TO OBSERVE WHATSOEVER I HAVE COMMANDED YOU. So we read in the 8th chapter of Nehemiah. There was an Ordinance neglected from the days of Joshua the son of Nun, to the days of their returning out of Babylons captivity, which was to dwell in Booths, in the feast of the seventh Month, Neh. 8:14-18.

I Mean The Ordinance Is Lost Only In Practice, Not in Command.

Now here was no man extraordinarily inspired to give direction to take up this lost Ordinance, after they came out from Babylon; but only they found it written in the Law of the Lord, as verse 14. And that they took a sufficient ground for them to take it up, and set upon the observation of it for the present, to do it, as appears, verse 16. And these things as well as other Scriptures, WERE WRITTEN FOR OUR LEARNING, Rom. 15:4. WHATSOEVER WAS WRITTEN AFORETIME, etc. Then what must we learn from this Scripture; but that when the Church through negligence or corruption of times, has been deprived of any Ordinance of God, as soon as she finds by the Word that it is God's Ordinance, she is presently, without any more ado, to set upon the observation of it.

Things Purest At The Fountain.

Again, consider things have been always purest at the fountain; God made man righteous, but He has found out many inventions: He was righteous at first: and God says, Isa. 1:26, I WILL RESTORE YOUR JUDGES AS AT THE FIRST, AND YOUR COUNSELORS AS AT THE BEGINNING: and what then? AFTERWARD YOU SHALL BE CALLED A CITY OF RIGHTEOUSNESS, THE FAITHFUL CITY. Hosea 9:10, I SAW YOUR FATHERS AS THE FIRST RIPE IN THE FIG-TREE, AT HER FIRST TIME. Here she was excellent, pure; but He says, THEY WENT TO BAAL-PEOR, etc. Here they were more corrupt. Rev. 2:4, I HAVE SOMEWHAT AGAINST THEE, BECAUSE YOU HAVE LEFT YOUR FIRST LOVE. And now mark, REMEMBER FROM WHENCE YOU HAVE FALLEN, AND REPENT, AND DO THE FIRST WORKS. So here is the purity and excellency of the FIRST state set out, and FIRST works, with exhortations to return thither: And can it be imagined that the GOD of purity that has given such rules, and encouragements, would not have His Saints return into His pure ways, as soon as they see them, and come back from their wanting and false ways?

3. Because the Church of Christ, and people of Christ ought to walk as He hath walked, 1 John 2:6. Now He obeyed His Father in every thing, and Baptized, as well as made Disciples, John 4:1. And the Apostle Paul says, Phil. 3:17, BRETHREN, BE

FOLLOWERS TOGETHER OF ME, AND MARK THEM WHICH WALK SO AS YE HAVE US FOR AN EXAMPLE. 1 Cor. 11:1, BE YE FOLLOWERS OF ME, EVEN AS I AM OF CHRIST. And John says, 1 John 3:3, EVERY ONE THAT HATH THIS HOPE, PURIFIETH HIMSELF EVEN AS HE IS PURE, meaning Christ. Now how can He walk as Christ did, or as the Apostles did, and walk purely, that does not perform all that He sees to be a duty? And if all duties, then Baptism also, as soon as discovered to Him.

Objection: But there being not a succession of Apostolic men, Who has power now to Baptize? The promise is made to them, and the commission is given to them as Apostles, Matt. 28. And now if we take it up, we must take it up from the hands of an unbaptized person: And where the Scripture calls such one a Disciple, we cannot find; Therefore all this makes nothing to the purpose.

**That The Commission To Preach
And Baptize Was Given To Christ's Disciples, Proved.**

**But, Mind This Also, As Disciples,
Called and Set Apart Orderly For Such A Work.**

Answer: the first part of this Objection, that the Commission was given to them as Apostles, I deny; but as preaching Disciples, not as Disciples merely, but as Disciples able to preach the Gospel, Matt. 28:16; Mark 16:7-14. They have no other title in neither place, but Disciples: So that if you can find a Disciple able to preach the Gospel, He may Baptize also by virtue of this Commission; I mean a Disciple that can preach the Gospel so, as to beget men to Christ, I mean not every one that can say something of truth, but so to preach as to bring men to believe; for mark, they were to make DISCIPLES, and to baptize them.

To clear what I have said, I shall make good these two things.

1. That a man may be a Disciple before He is baptized.
2. That a Disciple may preach in some cases, before He be baptized.

Made Good By Two Things.

1. A Man May Be a Disciple Before He Be Baptized.

For the first, it is clear from the Commission, Matt. 28:19, GO MAKE DISCIPLES OF ALL NATIONS, BAPTIZING THEM, (i.e.) the Disciples. Now if we must baptize Disciples, then they must needs be Disciples before they are baptized; And Mark 16, HE THAT BELIEVES, AND IS BAPTIZED. Now he that believes is a Disciple; for a man may believe before he be baptized, for he may believe at the hearing of the Word preached, which Ordinance a man must apply himself to, before Baptism.

And John 4:1, JESUS MADE AND BAPTIZED MORE DISCIPLES THAN JOHN. Mark, He made them Disciples, and then baptized them. Acts 18:8, MANY OF THE CORINTHIANS HEARING, BELIEVED, AND WERE BAPTIZED. See the words, 1. Heard, then hearing, believed, and so were baptized. So that they believed, or were Disciples before Baptism was administered upon them. And so was the Eunuch, Acts 8:37, IF YOU BELIEVE WITH ALL THINE HEART, YOU MAY; I BELIEVE, said Heb. And Acts 9:17, Ananias says to Paul, BROTHER Saul, etc. he calls him, Brother, before he was baptized: And if he were a Brother, he was a Disciple; for the Disciples are called Brethren all over the New Testament.

But yet I must tell you one thing, **It is one thing to be a Disciple, and another thing to be a Disciple in complete order;** but yet He may be, yea must be an essential Disciple before Baptism. Acts 15:9,10, AND PUT NO DIFFERENCE BETWEEN US AND THEM, PURIFYING THEIR HEARTS BY FAITH, (i.e.) the Gentiles as well as the Jews.

Now Therefore why tempt ye God to put a yoke upon the necks of the Disciples, which neither we nor our Fathers are able to bear: And these Jews and Gentiles were baptized according to the Commission of Christ, yet they were not witnessed to be Disciples, you see, by their Baptism only, but by the Holy Ghost, and Faith in their hearts, verses 9, 10, 11. AND PUT NO DIFFERENCE BETWEEN US AND THEM, PURIFYING THEIR HEARTS BY FAITH. And then verse 10 calls them Disciples: And verse 11 has these words, BUT WE BELIEVE THAT THROUGH THE GRACE OF OUR LORD JESUS CHRIST, WE SHALL BE SAVED, EVEN AS THEY. Now Baptism is not a work upon the heart but upon the outward man, Acts 2:41. THEN THEY THAT GLADLY RECEIVED THE WORD, WERE BAPTIZED. And chapter 16:14,15. Lydia heard the Apostles, and the Lord opened her heart, that she attended to the things that were spoken by Paul. And then mark, verse 15, WHEN SHE WAS BAPTIZED, etc. So that first her heart was opened, and then she was baptized.

2. It appears from the definition of a Disciple; It is a Scholar, or follower, one that follows another, or learns of another, or attends upon another, Acts 20:30. Those that observe the Law, are called Moses' Disciples, and those that tended on John Baptist, are called His Disciples, and those that stuck to Pharisaical principles, are called the Pharisees' Disciples: and those that follow and learn of Christ, are called His Disciples. Now then so soon as ever a man learns to believe in, and obey Christ, He is considered under the notion of a Disciple, though He be not in complete order. (John 9:28, Matt. 9:4; Matt. 22:15, 16; John 18:19.)

2. That A Disciple May Preach In Some Cases Before He Be Baptized, Proved By Four Arguments.

For the second; That Disciples in some cases may preach, before they be Baptized.

First, We will consider what it is that gives a man right to Preach, whether the Spirit of God, or Baptism? To which I say, **both together where they can be joined: But in case both cannot be had, the endowments of the SPIRIT does enable a man, and enright Him to Preach the Gospel.**

To make this good, consider; The Apostles themselves did not Preach by virtue of their Baptism only, but by virtue of the Spirit of God put upon them: **and they were forbidden to Preach, though they were Baptized, till the Spirit of God was come upon them, Luke 24:53 compared with Acts 1:4. Luke says, Christ commanded them, THAT THEY SHOULD NOT DEPART FROM JERUSALEM, BUT WAIT FOR THE PROMISE OF THE FATHER, WHICH (He said) YE HAVE HEARD OF ME.** And this was the Holy Ghost, as you may see in the next verse.

But some may say, They Preached before this time that Luke speaks of, Matt. 10:7.

I confess it, but they had power from Christ at that time, when He sent them out, as appears, verse 1. It was not their Baptism that enabled them to it: so also it was afterwards. The Spirit of Christ gives right to Prophecy, though Baptism be wanting. Rev. 11, THE TWO WITNESSES PROPHESED ALL ALONG ANTICHRIST'S REIGN; we cannot say all of them were Baptized with water-baptism, it may be, some were not; for the Church was now in the Wilderness, yet God calls them, MY TWO WITNESSES, verse 2.

So all along the Old Testament, THE SPIRIT OF THE LORD CAME UPON THEM, AND THEY PROPHESED. So it is said of Balaam, Numb. 24:2,3. THE SPIRIT OF GOD CAME UPON HIM, AND HE TOOK UP HIS PARABLE, AND SAID, etc. Now the Spirit of God being more principal than any Ordinance, as that whereby God dwells in the heart, and that whereby God reveals His mind, and enables to Spiritual duty, it must needs give a man right to divulge the truth, as I have proved before. If God light a candle in a man by His Spirit, it is not to be put under a Bed, or under a Bushel, BUT TO BE SET ON A CANDLESTICK, THAT IT MAY GIVE LIGHT TO OTHERS. (Eph. 2, ult. I Cor. 2:10, Matt. 5:15.)

Argument 2.

2. Consider, HE THAT IS JOINED TO THE LORD, IS ONE SPIRIT: And Therefore by the motions of that Spirit, a Believer (though He should want Baptism) in case of necessity to Preach. 1 Cor. 12:7, THE MANIFESTATION OF THE SPIRIT IS GIVEN TO EVERY MAN TO PROFIT WITHAL. Mark, to EVERY man to profit withal. So that where God gives His Spirit, it is to be put forth for the profit of others. 2 Cor. 4:13. The Apostle says, WE BELIEVE, THEREFORE HAVE WE SPOKEN. Not Therefore, because we are Baptized, but because we believe.

Argument 3.

3. Consider, This is one end why God gives His Spirit to men, that they might preach. Luke 4:14,15,18. so it is said of Christ here, AND JESUS RETURNED IN THE POWER OF THE SPIRIT INTO GALILEE, AND THERE WENT OUT A FAME OF HIM THROUGHOUT ALL THE REGION ROUND ABOUT: And now mark, HE TAUGHT IN THEIR SYNAGOGUES, BEING GLORIFIED OF ALL: And then verse 18, THE SPIRIT OF THE LORD IS UPON ME, BECAUSE HE HATH ANOINTED ME TO PREACH THE GOSPEL, etc. Acts 2:4, AND THEY WERE ALL FILLED WITH THE HOLY GHOST, AND BEGAN TO SPEAK WITH OTHER TONGUES AS THE SPIRIT GAVE THEM UTTERANCE.

**All This Must Be Understood
In Case Of Necessity Only, For Order Is Strictly
To Be Observed In All Things Where Necessity Prevents Not.**

Nay, let me tell you in some cases, the motion of the Spirit is a sufficient call to Preach, Acts 8:29. THE SPIRIT SAID UNTO PHILIP, GO NEAR AND JOIN THYSELF TO THIS CHARIOT; that was to teach the Eunuch. And when Peter went with the men that came from Cornelius, He said, Acts 11:12, AND THE SPIRIT BADE ME GO WITH THEM, NOTHING DOUBTING, etc. It is not said, His Baptism bade Him go with them, but the SPIRIT. GOD DWELLS IN THE HEART BY THE SPIRIT, Eph. 2:22. AND WHERE THE SPIRIT OF THE LORD IS, THERE IS LIBERTY. Therefore liberty to Preach. And it is not said, we are a habitation of God through Baptism (though a man outwardly shows it, by putting on a profession of Christ) but through the Spirit: And where God dwells by His Spirit, that man may speak of God, as the next particular proves, though He be not Baptized; Therefore,

4. Argument.

4. The Saints have sometimes preached before Baptism, Acts 10:45-47, WHILE PETER YET SPOKE THESE WORDS, THE HOLY GHOST FELL ON ALL THEM THAT HEARD THE WORD, etc. AND THEY HEARD THEM SPEAK WITH TONGUES, AND MAGNIFY GOD. Here they magnify God; and then see, They were Baptized afterward, as verses 47 and 48 show.

I Plead Not Here For Their Preaching, That Oppose Baptism;

For These Either Had, Or Desired Presently To Submit To It.

Objection: But some may say, This was not Preaching?

Answer: I answer, It was Preaching: and to prove it, consider what is said, Acts 1:15-17, AND AS I BEGAN TO SPEAK (Peter says) THE HOLY GHOST FELL ON THEM AS ON US AT THE BEGINNING: And what gift was it that fell on them at the beginning? That spoken of, Acts 2, WHEREBY THEY WERE ABLE TO DECLARE

THE WONDERFUL WORKS OF GOD, AND PREACH CHRIST, AS PETER DID THEN; For no wonderful work is like the work of man's redemption by Christ, as Psal. 118 shows, verses 22,23. And see what Peter says, Acts 11:16,17, FORASMUCH THEN AS GOD GAVE THEM THE LIKE GIFT AS HE DID UNTO US, WHO BELIEVED ON THE LORD JESUS CHRIST; This is called the like gift as the Apostles had, which did enable them and enright them to Preach: And this was given, and exercised too, before Baptism.

I have not written all this, to justify their Preaching, that oppose God's order and Ordinances; but to show in some cases of necessity such a thing may be done by them that desire to submit to God's order and Ordinances.

Now then thus I conclude, from what I have said; In case an Ordinance be wanting, in respect of visible use, and we know not where to find a society under that Ordinance by succession; If God have distributed His Spirit upon some one man, or men, and enabled them to declare the Truth, and convince others, they believing in Christ, and professing so, and seeing the truth which they ought to practice, may make a choice of one among them, that GOD uses as His instrument to work upon them by, to administer the Ordinance of Baptism to them, he preaching the Doctrine and Use of it to them, and desiring to partake of it himself, if any were to Baptize him.

That Believers Convicted of The Truth, May Take Up An Ordinance Of God, As Baptism, Though It Have Been Intercepted, And No Baptized Person To Administer It.

In this case He is to be looked upon as visible a Disciple, as if He were under the Ordinance Himself, and so by the motion of the Spirit, and the call of those convinced believers, intending to join themselves together in a Church, He may and ought to Baptize, as well as Preach the Gospel.

And this I shall now prove,

1. Because There Is No Change Of The Gospel.

1. Because the same Gospel has remained since Christ's manifestation in the flesh, and shall remain to the end of the World, and this is clear, Heb. 12:26-28, WHOSE VOICE THEN SHOOK THE EARTH, But now He has promised, saying, YET ONCE MORE I SHAKE NOT ONLY THE EARTH, BUT HEAVEN ALSO. And this word, YET ONCE MORE, signifies the removing of those things that are shaken, as of things that are made (that is, legal things) that those things that cannot be shaken, may remain (i.e. Gospel-things:) WHEREFORE WE RECEIVING A KINGDOM WHICH CANNOT BE MOVED, etc.

God shook the earth at the giving of the Law; He promised to shake Earth and Heaven once more, and but once: and that was at the removing of the Law; Then the

Gospel was received: and verse 28. He calls that a Kingdom which cannot be removed. And if so, then it will follow, that whatsoever is out of order, maybe put into order again in this Kingdom: For if it might not, without new Institutions, or new Apostolic men, to lay a new foundation, then there must be another shaking: But there must be no more shakings; for He says, seeing it is so, let us have grace, whereby we may serve God acceptably, with reverence and godly fear: Showing this clearly, That the Saints that have received the Gospel, by virtue of being Subjects of that Kingdom, may, and must take up all Ordinances of the Kingdom, whereby God may be, and is obeyed; For if they might not, then the Kingdom is shaken, and some Ordinance lost, and shaken utterly out. And to this agrees that charge, 1 Tim. 6:13,14. That Timothy, and so all Saints and Churches should keep that Commandment concerning Church Ordinances, and Officers, and Doctrine, unspotted and undefiled, till the appearing of Christ.

But suppose some Ordinance be corrupted in some particular of it, as Baptism in the subject, etc. the charge lying upon men, in the sight of God, and Jesus Christ, it must needs be the duty of the Saints, when, and where they find it, to set it afoot in its true order again.

2. Because The Church Is To Bear Up Truth As A Pillar.

2. The second Reason why the Church, or such a company of Believers may take up the Ordinance of Baptism, or any other Ordinance that they find in the Word of God to be their duty, is, Because she may take up any Truth that she wants, or saw not, and maintain it; or else how is she the pillar and stay of Truth, if some Truth may be taken from her, and she has no power to take it again.

3. The Word And Ordinances Of God Are Her Heritage.

3. The Word and Ordinances of God are her Heritage; they are given to her, for her more comfortable enjoyment of communion with Christ here, as the Psalmist says, Psal. 119:111, YOUR TESTIMONIES HAVE I TAKEN AS AN HERITAGE FOR EVER, FOR THEY ARE THE REJOICING OF MY HEART. And John 17:8 Christ says, I HAVE GIVEN THEM (i.e. His Disciples) THE WORD WHICH YOU GAVEST ME.

**SOME CARP AND CAVIL AT THIS WORD LOST, BUT I WOULD
HAVE IT NOTED, I MEAN, AS TO THE PURITY OF PRACTICE IN RESPECT
OF THE SUBJECT, NOT IN RESPECT OF THE RULE;**

**AND I SPEAK IN THE NOTIONIST'S SENSE, GRANTING IT
BY WAY OF CONCESSION ONLY.**

Now in the Word of God, which He gave Christ, all the ORDINANCES are included, and all this is GIVEN to them. Now because Antichrist has put false glosses,

and Interpretations upon the Word, may not the Saints take the true sense of it again, till Apostolic men be raised up to give the sense? Then they may not read it; for Christ says, WHO SO READS, LET HIM UNDERSTAND, Matt. 24:15. And so, because Antichrist, has beguiled them of Baptism of Believers, by Baptism of Infants, may they not take it again by the help of the same Spirit by which they received Doctrinal Truths? If a man lose a thing in the dark, may He not take it up where He finds it in the light? Baptism (I mean of Believers) being lost in the misty fogs of Antichrist, when that is dispelled; must the Church let it lie, and not take it to themselves again? There is no reason for it, Who can forbid it them, Acts 10:47, CAN ANY MAN FORBID WATER, THAT THESE SHOULD NOT BE BAPTIZED THAT HAVE RECEIVED THE HOLY GHOST? The Church may choose her own Officers, Acts 6:3 and 14:23. And that the men that are in Office, or designed to it of the Church, may administer all Ordinances: Consider well, Luke 12:42,43. HE MUST GIVE THEM THEIR PORTION OF MEAT. Then sure, whatsoever is a part of their meat, He may dispense to them. Verse 43, BLESSED IS THAT SERVANT, WHOM THE LORD WHEN HE COMES SHALL FIND SO DOING. Then either Baptism is now none of the Church's portion, and so all those Scriptures that command it are nothing; or else the servant (if any such there be) may dispense it in the Church in due season; that is, when men believe; but Baptism and all other Ordinances recorded in the Word of the New Testament, is the Church's Heritage: And there are Servants, that the Church may make choice of to dispense, or else there are no believers: And Therefore the Church may take up the Ordinance of Baptism, or any Ordinances that she wanted the manifestation of for a time.

4. In Regard Of The Relations Between Christ and His Church,

4. It appears from the relations betwixt CHRIST and His Church, she is His Wife and Spouse; Now by virtue of their Covenant-relation, Marriage-relation, she is interested into all His Privileges, Honors, Riches, 1 Cor. 3:23, CHRIST IS YOURS, or YE ARE CHRIST'S. And then see the verse before, ALL IS YOURS. Then has not the Church liberty to seize upon her own Heritage by Marriage-right, when she finds she wants it? Christ has delivered the keys to His Church, showing that He gives her leave to open the way to all things, Matt. 16:16-19. Christ puts out a Question to all Disciples; Peter answers in the name of the rest, YOU ART CHRIST THE SON OF THE LIVING GOD: Christ directs His speech to Peter, because Peter made the answer; but He includes all the rest, as you may see, by comparing this Scripture with other Scriptures, that hold forth the same thing, as Matt. 18:18 and John 20:23. Now mark, Christ says, YOU ART PETER, AND UPON THIS ROCK I WILL BUILD MY CHURCH, etc. And now mark: AND I WILL GIVE UNTO THEE THE KEYS OF THE KINGDOM OF HEAVEN, AND WHAT YOU BIND ON EARTH, etc. I WILL GIVE THEE THE KEYS, says Christ; not meaning Peter alone, and so to His Successors, as the Papists say; but to all Societies that make Peter's confession, as appears by that I have said: and the next verse, THEN CHARGED HE HIS DISCIPLES THAT THEY SHOULD TELL NO MAN THAT HE WAS THE CHRIST. Why none of them said He was Christ, but Peter; but as I said, Peter spoke in the name of the rest, and Christ understood it so, and Therefore directs His speech to them all, under the person of Peter: So that it shows the CHURCH has power

over all other things, both Members, Ordinances, and Officers, and Therefore may open the way to an Ordinance, to take it up, or put it in practice, whenever it is found wanting. (Hos. 2:19; Isa. 54:5; Cant. 4:8.)

5. Because All Officers, Order, And Ordinances Center Into Believers As Their Root And Fountain.

5. Because all Officers, Order, and Ordinances center into the Church, as their Fountain and Original, that gives being to them, as their root, of Whom they are branches (by the Church, still I mean a Society of Believers endued with the Spirit of God) when an Ordinance dissolves, or an Administration, it centers into Believers, as the sap into the root of a Tree in Winter-time, and thence it must come again. Psal. 87:7. Mark the last words well; ALL MY SPRINGS ARE IN THEE. Mark, the head and beginning of all Rivers, Gutters, running Streams, are in one Spring or other. Now the Psalmist says, ALL MY SPRINGS ARE IN THEE, meaning in Sion: there treated of: So that the Fountain and Head of all Ordinances, Officers, Administrations, etc. are in the Church, in Sion: It shows the Church is the greater, and Ordinances and Officers the lesser, as springing out of Believers. Now where there is a Spring, it must needs have a channel to run in, and if the spring of Baptism, and other Ordinances be in the Church, then of necessity it must have a channel to run in, and may be set afoot as a stream from the spring, as well as Preaching or any other Ordinance. (Matt. 23:17.)

I may ask here this query, as Christ did the Pharisees, WHETHER IS GREATER, THE GOLD, OR THE TEMPLE, THAT SANCTIFIETH THE GOLD? sure the Temple. Now the Temple was a type of the Church, with relation to her Head Christ, 1 Cor. 3:17. the gold was a type of the adorning of the Church, whereof Ordinances are a part. Now then, this Temple sanctifies the Gold, and so Baptism amongst the rest.

But to prove it yet more clearly, that the Church is the Fountain, see Cant. 4:12,14, A GARDEN ENCLOSED IS MY SISTER, MY SPOUSE, A SPRING SHUT UP, A FOUNTAIN SEALED. Mark, A SPRING, a FOUNTAIN. And verse 14, A FOUNTAIN OF GARDENS, A WELL OF LIVING WATERS, AND STREAMS FROM LEBANON. Mark, she is a Fountain, and a Well of living, or running, or springing waters, that break out into streams, and Therefore it is added, streams from Lebanon. Now if Baptism be part of those living waters, if it be a Gospel-Ordinance, as it is, then that must have its being from the Church, to stream forth as well as any other Ordinance.

Objection: But the stream is the Spirit of God, according to Rev. 22:1 and John 7:36,37.

Answer: If so, the Spirit is the Well or Fountain, as John 4. The streams are all Spiritual performances or actions which are Spiritual in regard of the matter of them, and institution from God, and signification: As the water is called a Spiritual Rock, in regard of its signification, 1 Cor. 10. So the Gospel opposed to the Law, is called the inspiration

of the Spirit, 2 Cor. 3. And so Baptism is a Spiritual Ordinance, and a stream of that water from the Church.

Objection: But you said the Church was the Fountain, and now you say the Spirit is the Fountain.

Answer: The Church is the Fountain, as having the Spirit within her, and so they are both true.

Now the Church being proved to be the greater, must needs give being to the Ordinances, which are the lesser; for the Church was not made for Ordinances, but Ordinances for the Church, as Christ says of the Sabbath, in another case. And this is a known truth, that every thing at its dissolution dissolves into its first principles.

All Things At Their Dissolution Return To Their First Principles Naturally.

1. The Springs and Rivers run into the Sea, from whence they came out, Eccl. 1:7.

2. The Ice, Snow, Hail, that are congealed of water, dissolve into water, and out of water they may be congealed again.

3. The Light centers into the Sun, which is the fountain of Light, Therefore in the night-time it is dark, and the Moon and Stars give light, as they are affected to the Sun.

4. For man at His dissolution,

1. The Soul being a Spirit, of the nature of God, is said to return to Him that gave it, and the body being made of the dust, returns to the dust again, Eccl. 12:7 and Gen. 3:19, God says, YOU SHALL RETURN TO THE GROUND, FOR OUT OF IT YOU WERE TAKEN.

5. For Believers dissolving as Believers, they center into Christ, as Paul says, I DESIRE TO BE DISSOLVED, AND TO BE WITH CHRIST. Therefore they are said TO BE DEAD IN CHRIST, 1 Thes. 4:16, AND SLEEP IN JESUS, verse 14. And so by Christ they are made alive again. And so we see by Grass, Herbs, and Plants, in Winter-time they center into the Earth, by their sap descending into them, because out of the earth they spring, Gen. 1:11,12 and 2:9. Now you know that the fruit of a Tree centers into the sap, the sap centers into the Root, the Root centers into the Earth: So that in every step of dissolution, things make out toward their first principles; so it is with the Church, whenever an Officer dissolves, that office centers into the Church, or Believers, whence it may rise again and have being, and so an Ordinance also. The power of ordaining centers into the Church, I mean of setting afoot the Ordinance again. (Phil. 1:23; I Cor. 15:22; Acts 14:23.)

That Ordinances And Officers May Rise Out Of The Church, Cleared By A Simile, Grounded Upon Scripture.

And to make this more clear, consider the Church is compared to a Tree: And all Believers, Members, Officers Ordinances and Duties as but as so many fruits of the Tree. John 15:16, I HAVE CHOSEN YOU (says Christ) AND ORDAINED YOU, THAT YOU SHOULD GO AND BRING FORTH FRUIT, AND THAT YOUR FRUIT SHOULD REMAIN. He alludes to Matt. 28:19, GO TEACH ALL NATIONS, etc. He means that they should go and convert Souls, and plant Churches, and set up Ordinances according to the mind of Christ, that so He may have fruit in all the ways of obedience from His people. Now then, an Ordinance ceasing by reason of some obstruction, where should it center, but into the sap, the Spirit of Christ, dispensed to the Church from Christ, and that centers into Christ the true Root: And whenever Christ dispenses that again into the body, as in a Spring-time, how can it but flourish and bear fruit again; which fruit is to set up all the ways of obedience to Christ according to His word.

Now a Tree had diverse meanings in Scripture; but to wave them all, and to prove that in hand; That the Church is compared to a Tree. Ex. 3:2,3; 4:7. It is compared to a bush that burned, and did not consume: AND THE LORD CALLED TO MOSES, AND SAID, MOSES, MOSES, AND HE SAID, HERE AM I, etc. And then mark, verse 7. God does expound this sight that Moses saw; I HAVE SURELY SEEN THE AFFLICTION OF MY PEOPLE WHICH ARE IN EGYPT, AND HAVE HEARD THEIR CRY BY REASON OF THEIR TASKMASTER, FOR I KNOW THEIR SORROWS: So that Bush was the Church, the burning was the burdens in the Brick-hill in Egypt; The bush not consuming, was God's preserving of the Church, notwithstanding their sorrows that they lay under. And in Jer. 11:16,17, The Church of the Jews is compared to an Olive-tree. THE LORD CALLED YOUR NAME A GREEN OLIVE-TREE, FAIR, AND OF GOODLY FRUIT, Hosea 14:6. Israel is compared to an Olive-tree, Ezek. 1:15. All along the chapter, the Jews are compared to a Vine-tree: So that you see the Church is compared to a Tree, and the Members of the Church are compared to Branches, Rom. 11:17.

Now taking Trees and Branches in this sense; The preaching of the Gospel being as the rind where the sap runs into every Branch out of the Root; whenever Christ conveys the sap of the Spirit of life into His Church after any decay, it must needs freshen and set afoot the Ordinances as well as the Members and Officers, which are fruits of this Tree, else there could not be a correspondence in the things compared, which is the Church compared to a Tree. (Rom. 10:17.)

A Direct Command From Christ To Take Up An Ordinance That Is Wanting.

Objection: But peradventure all this will not prevail without a direct command from Christ to take up an Ordinance that is wanting or corrupted.

Answer: There is no Ordinance wanting, but as to the world that never had right to them; For that which is in the Scriptures, and revealed to be our Duty, and we believe it, it is not utterly wanting. Therefore turn your eyes upon the commission, Matt. 28:19, and you shall find there (it being well weighed) a direct command for it; GO TEACH, BAPTIZING THEM: So that I conclude hence, that every Disciple that God enabled by His Spirit to Disciple men, or teach them, may baptize them; for this is a joint Commission, and binds as firmly, and gives liberty as freely to the one as to the other. Now then, if none may Baptize, none may Preach; but that one that has the Spirit of God may Preach by virtue of the Spirit, is clear, Acts 10:47. And the Text that I handle makes it good. MY SPIRIT THAT IS UPON THEE, AND MY WORDS THAT I HAVE PUT IN YOUR MOUTH, SHALL NOT DEPART OUT OF YOUR MOUTH, NOR OUT OF THE MOUTH OF YOUR SEED, NOR OUT OF THE MOUTH OF YOUR SEED'S SEED, SAID THE LORD.

GO TEACH ALL NATIONS, BAPTIZING THEM. Mark it, how they are joined: So that I conclude, if Baptism and Doctrine and all had been lost utterly; yet whenever God by His Spirit stirred up any man to understand the truths in Scripture, and to teach them, and by His teaching to draw them to believe, and embrace the same, He might as lawfully Baptize as Teach; and has as large a promise of Christ's presence to accompany Him in doing the one, as in doing the other: and from the last verse - TEACHING THEM TO OBSERVE WHATSOEVER I HAVE COMMANDED YOU: It has clear footing; for Christ commanded them to teach and Baptize, and they were to teach those they converted all things that Christ commanded them, and whatsoever they taught is the duty of the Church to observe: And if she may not take up one duty, because there is not a personal succession of men, or because men cannot work miracles; she may not take up another duty without such a succession, or such miracles: And then if a man be converted merely by the wonderful power of God, without man's Ministry, He may not pray, because He was not set upon it by a praying man that had His gift by personal succession from the Apostles, or by miracles; but that is false, Acts 9:11. Saul that was converted by Christ Himself speaking from heaven, and not by any praying man that had His gift by personal succession from the Apostles, or that could work miracles; yet God testified before ever Ananias came to Him, BEHOLD HE PRAYETH. Therefore if a man may set upon the use of one Ordinance, without a personal succession, etc., he may set upon another to practice it also: Therefore I conclude hence, that as soon as Believers see the Baptism of Believers, according to the Institution of Christ, to be their duty; They may, nay they ought (upon the pain of neglecting their duty) to take it up. Indeed, when the Ordinance is afoot, then for Believers to make use of those under the Ordinances to Administer it, is to go on in an orderly way: But this that I have spoken, vindicates Him, Whosoever it were, that first saw the Truth, and recovered this Truth from under Antichrist, to bear Him out in doing His duty, in Baptizing those Believers that desire to partake of the Ordinance.

But I do but *suppose* that some man did first Baptize after the Apostasy, I know not but it might be practiced in all ages since Christ.

The Truth Further Confirmed By Arguments.

For consider,

He that may do a thing by right, according to rule, has power to do it, whether He do it or no, that follows not. He that is endued with the gifts of the Holy Ghost, and Commissioned by Christ or His Church, has power to preach whether He preach or no. Luke 24:49, THE GIFTS OF THE SPIRIT ENABLED THEM TO PREACH THE GOSPEL. So Acts 1:4,5 proves the same clearly: So He that preaches the Gospel, has power to take means for His sustenance of those to Whom He preaches, though He do not claim it always, as Paul did not, 1 Cor. 9:4-7. HAVE WE NOT POWER TO EAT AND TO DRINK? That is of the Church's cost; or I only and Barnabas, HAVE NOT WE POWER TO FORBEAR WORKING? And mark how He argues it out, verse 7. WHO GOES A WARFARE AT ANY TIME AT HIS OWN CHARGES? WHO PLANTS A VINEYARD, AND EATS NOT OF THE FRUIT THEREOF? OR WHO FEEDETH A FLOCK, AND EATS NOT OF THE MILK OF THE FLOCK? And lest any should think that Paul spoke His own fancy herein, He says, verse 8, SAY I THESE THINGS AS A MAN, SAID NOT THE LAW THE SAME? etc. Here Paul had power though He did not always claim it, as 2 Cor. 11:8,12. So also it is clear, He that can preach the Gospel, so as to make Men and Women Disciples, has power to Baptize them, from the Commission, Matt. 18:18. You may see there if Christ have any power to send them, they have power to do it; As if He should say, as I have received all power, I communicate to you so much power to go Preach, and Baptize those that are made Disciples by your preaching; yea, AND TO TEACH THEM WHATSOEVER I HAVE COMMANDED YOU. So that the same Commission that gives a man power to preach, gives Him power to Baptize: The same power that enrichts and enables a man to do the one, enrichts and enables Him to do the other: Nay, more than that, The same Commission that enjoins Him to do the one, enjoins Him to do the other: So that if He do it not as opportunity is offered, He is guilty of disobedience against Christ's Command.

Now there having been a succession of Believers, and of communicating of the Spirit and Prophesying, and enabling them in some measure to declare the Word; They may by virtue of Christ's command and Commission, and by order of the Gospel take up Baptism, elect and ordain Officers, and set upon the use of any Ordinance that they find in the Word of God to be their duty; for in the Scripture we may find the way of Christ: And when we have found the way, to show a ground of keeping out of the way, when Christ commands us to walk in it, is a groundless thing, and (I think if it be thoroughly examined) will prove no better than direct rebellion, and disobedience against Christ and the Gospel, which is the Highest rebellion of all.

I know it will be here objected, that the Baptism in Matt. 28 is not the Baptism with water: For answer to which, I refer the Reader to my Answer to Mr. Saltmarsh His third Exception following, where I have proved it, Baptism with water.

3. General Is The Application Or Use Of This Point.

I should now come to the third particular, which is the application of the point, and it might be useful,

1. For Information.

First, For Information.

1. Of the goodness of God to His people in all Ages, that He has not forsaken them, but has communicated His Spirit and Word to them, to lead them towards Himself.

2. It may inform us how tender the Lord is of His own glory, that has in no Age left Himself without witness, but has had some to maintain the Truth in all Ages.

2. For Reprehension.

The second Use is of Reproof.

1. Of the Papists, that brag and boast against the Saints; yea, and of many others that reproach us with new Doctrines, and new opinions, and new ways: We can tell them, and the doctrine proves it too. God has had a people always upon earth, though not so visible some times as some.

2. It is for the reproof of them that condemn all Societies for being any true Churches of Christ; whereas we have seen it proved, God has always had a people that He has owned as His CHURCH since Christ's time.

3. For reproof of them that will tie the preaching of the Word only to men ordained Officers, whereas you see the Whole seed, and seed's seed of Christ, have liberty to declare the truth, as it is given to them by the Spirit of God.

4. For reproof of those that will be so strict, that they grant Believers in all Ages, yet those Believers shall not obey God in the use of all Ordinances, whereas you see the Church has power to take up all Ordinances, and to ordain Officers; It rests in her, and we must not have it from Apostolic men.

3. For Exhortation.

The third Use is of Exhortation.

1. To all Societies of the Saints to set upon their duty, search and find out what is the mind of Christ concerning all Ordinances, and set upon the use of them; for in the use of them does Christ more sweetly communicate Himself. Acts 8:34-39; Matt. 11:29.

2. Not to be discouraged, though men oppose, revile, and persecute, consider, it was so, when God first promised this covenant, and Therefore it must be so under the performance of it.

The Fourth Of Consolation.

The fourth Use of Consolation.

As Appeared In The Chapter, Isaiah 59.

For the Saints of God, that have out of love to Christ, set upon their Duty, and submitted themselves to Christ, in Baptism and other Ordinances of His: They may come with boldness before God, and report the matter, like Him in Ezek. 9:11, LORD, I HAVE DONE AS YOU HAVE COMMANDED ME. But I shall leave the enlarging of the Application to every Saint that shall read the Treatise, and apply myself to a further confirmation of what I have written in an Answer to Thirteen Exceptions against our practice, which I find in a Book written by Mr. John Saltmarsh, Entitled, ***THE SMOKE IN THE TEMPLE.*** Which Exceptions have stumbled some godly Men and Women, and kept them off from submitting to the Truth of God. And though they be briefly answered by Mr. Knollis in a little Treatise, called, ***THE SHINING OF A FLAMING FIRE IN SION.*** Yet some apprehend not so sufficiently as they desire: And beside, I conceive something had need to be made more clear, because there are so many Objections against them. Therefore according to the Talent and gift given me, I shall as briefly as I can, give particular answers to every Exception.

The end of the first part.