

Gods Ordinance, ¹⁷ THE SAINTS PRIVILEGE.

Discovered and proved in two Treatises.

The first,

The Saints Interest by Christ in all the Priviledges
of Grace:

Wherein their right to the use of *Baptisme*, and the
Lords Supper, even now during the reigne of *Antichrist*, is
cleared; and the objections of those that oppose the same, are answered.

The second,

The peculiar Interest of the Elect in Christ, and his
saving Grace:

Wherein it is proved that Christ hath not presented
to his Fathers justice a satisfaction for the sinnes of all
men; but onely for the sinnes of those that doe, or shall believe
in him; which are his Elect onely: And the objections
of those that maintaine the contrary, are also answered.

Both written by JOHN SPILSBERIE.

And the last transcribed, and somewhat enlarged, by Benjamin Coxe.

Mark. 13. 34, 35. 37. *The Sonne of man is as a man taking a farre journey, who left his house, and gave authoritie to his servants, and to every man his worke, and commanded the porter to watch. Watch yee therefore, &c. And what I say unto you, I say unto all, Watch.*

Ephes. 1. 3, 4. *Blessed be God—who hath blessed us with all spirituall blessings in heavenly things in Christ: According as he hath chosen us in him, before the foundation of the world, that we should be holy and without blame before him in love.*

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TO THE CHRISTIAN READER.

Wise and Christian READER;

IT is not to be expected in this inquiring age, wherein through the good providence of God, truth hath some libertie to shew her face; and many also are travailing in paine to bring forth that man-childe; but there will be likewise a spirit of errour as forward and ready to put off his ware in this open market, as the spirit of truth: and especially in this Kingdome where the people generally have been so long trained up in the strength of rationally notion, made out by the arts and parts of nature; who will be easily drawne to trade with such as have best skill to set out their ware upon the strongest termes of the creatures reason. For he that can present the richest jewel in reasons treasure, is like to carrie away * the fairest daughter that nature hath. Which causeth so much division and contention among men professing Religion, as that many of the godly can hardly tell where to set a foot upon sound ground, to the great sadding of their spirits, and turning of many away from the truth. The consideration of which caused me to hold forth that light I have from the Lord in these two subjects.

That is, naturall affection swayed by reason in spirituall things.

To the Reader.

First, That as God hath a people whom he calls and owns out of the world, even so hath he among all errors and by-paths, a truth, and a true way for such to observe and to walk with him in, a part from the world, and the rudiments thereof, as witness to the truth in the profession of the same, according to the rule of truth, left to all his in his last Testament; wherein all that profess him, shall be confessed of him.

Secondly, Unto these Christ hath preached, and God hath assigned such priviledges as are not common to the world, out of which he calls them to enjoy the same. As Christ himself; even so all things by him are for such to enjoy as believe in him, and no more. For as the end was first minded in Gods ordering of the means, even so in all the causes concurring to effect the same, the end must ever be minded as the life and strength of the cause; so that as God chose persons in Christ, and gave them to him to be saved by him, so their sinnes were laid upon him, for them he died, rose againe, ascended, and appears in Gods holy presence, presenting them perfect in himselfe. Unto him all such shall come as were given to him, and had their sinnes laid upon him, for him to give satisfaction for them. All such shall be saved from all their sinnes by him; that being the end for which they were laid upon him.

This I believe to be a truth that deserves no aspersi- on to be cast upon it, nor tends to cause any division or contention among such as walke by faith in the light of truth; though the rationall strength of nature in her owne wisdom cannot rest here satisfied.

And thus in summe, Christian Reader, I present to thy view the subject I deale upon, endeavouring to maintaine the right & priviledges purchased by Christ, and

To the Reader.

and freely given to all that believe in him for salvation, against such as oppose the same: who under pretence of seeking the truth, doe by cunning and craftie enquiries undermine the same, and (as they of old did) overthrow the faith of some: who deny unto such as do believe in Jesus Christ for eternall life, Church fellowship and communion with Christ in his Ordinances of the new Testament, for want (as they say) of a Ministry with power from God to call and fit a people for Ordinances, and to administer the same.

This opinion much oppresth and disturbs the godly, for whose sakes I have endeavoured to hold forth my portion of light, for such as believe to consider well the freedome & priviledge of faith in all the free purchase of Christ, and gifts of grace; and to hold fast the libertie wherewith Christ hath made them free, & not to be brought into bondage by men. And as none are to lose any priviledge they have by Christ, no more are any so to be satisfied with a right to all things in Christ, as to neglect their dutie to him, in their confession of him, in holding out an holy fellowship and communion with him in all those relative properties of a wife to a husband, and a body to a head, in such order by himselfe appointed, as may serve to the honour of his crowne and dignitie, declaring him to be the first borne among them, and to have the pre-eminence over them. This being the end for which God sanctified him, for him to call and sanctifie a people, to keep him a name and praise in the earth, that glory might be given to God in the Church by Christ through all ages: and not for such as believe in him, to give away, as far as in them lies, his glory, name, and praise, by forsaking of their priviledges, and therein denying themselves to be

To the Reader.

be vessels of mercy, called to hold forth the same according to the Word, to the glory of his Grace. This caused me to lay all so close to the tryall of Scripture, which disclaims such faith as brings not man to the obedience of truth, that God may have his glory from man, as well as man his salvation of God, who hath not tied his childrens benefits by Christs purchase, to this or that condition and qualification, but given them in the hand of Grace to a believing heart: so that they lie clear and free from God in his Word, to faith without exception. For though that all came from God to Christ for man, and freely through Christ to man, yet all is limited by the Gospel to a believing subject; and so are all the tenders of the same onely upon termes of faith, which might satisfie such as have faith, that it was never otherwise minded with God in giving his Son, nor with Christ in his dying for sin: which faith would soon put an end to all the difference about the generall point, if it might be Judge. But that being grounded upon a rationally notion, & strove for, and strengthened by reasons mis-understanding some generall termes of Scripture, reason falling farre short of the mystery of faith, attended with salvation; faith must either submit to reason, or reason to faith, before the difference can be ended. And where these seeme to be reconciled in one that professeth faith, it is but as of old with such as (according to the Apostles saying:) *began in the spirit, and ended in the flesh.* But of thee, courteous Reader, I desire better things, and such as accompany salvation. And so I rest;

Thine in the Lord,

JOHN SPILSBERIE.

TO THE READER.



*U*dicious and impartiall Reader, (for such a one I desire thee to be) as I wish unto thee the blessednesse, so I commend unto thee the wisdom of the man finding that treasure in Mat. 13. 44. And because that Parable is by some applied against us, give me leave here to mind thee of the true meaning of it. The kingdom of heaven is like to a treasure hid in a field, &c. This speech is either thus to be interpreted; Jesus Christ (who is to us both heavenly King and kingdom) is like to a treasure hid in a field, &c. Or rather thus, to the same effect; It comes to passe concerning the kingdom of heaven, as when a man findeth a treasure hid in a field, &c. So in vers. 24. The kingdom of heaven is likened to a man which sowed, &c. Yet in vers. 37. it is said, He that soweth the good seed, is the Son of man. Whereas some affirme that the Elect are this treasure, and the man finding this treasure, is Christ; this grosse absurditie necessarily followes; viz. that we were a treasure, and so to be looked upon, not onely before Christ redeemed us, but also before he any way found us. To say nothing of this, that it is not agreeable to Scripture-phrase, to say that Christ sold all that he had to buy the world: but to say that he suffered death, that he might purchase his Church with his owne blood, Acts 20. 28. Whereas Christ saith in Mat. 13. 38. The field is the world: he doth not mean that by the field we must understand the world in every place of Scripture, or in every Parable, or in this Parable; but onely in that Parable which Christ there expounds. The treasure hid in the field is Christ, and that treasure of grace which is in him. The field in which this treasure is hid, may be the Word and Ordinances. There Christ is as it were hid: for although it be given to the Elect to see him there, yet the world there sees him not. The man finding this treasure, is an Elect person now brought to see Christ with the eye of faith. His hiding this treasure signifies his high esteeming of it, and his care not to be deprived of it. His selling all that he hath, and buying this field, shewes his looking upon all things as losse in comparison of Christ; and his being content to part with all things that he may enjoy Christ in his Word and Ordinances; and his desire and care so to enjoy him, whatsoever losse or affliction he must undergoe for the same. Wee have now earnestly laboured in the use of that strength that God hath given us, to shew unto thee, if thou believest in Christ, that this treasure is thine, and that thou oughtest to take notice of thy right thereunto through Gods gift, and to enjoy the same as peculiar to thee and the rest of the faithfull, and not common to the world.

To the Reader.

I am informed that some offence is likely to be taken at the word adversaries, used in the second Treatise. If any offence be there given in the use of that word, I only must beare the blame of it. Therefore permit me to expresse how I understood it, of whom I meant it, and what induced me to the use of it. 1. By adversaries I understood onely opposers, and namely, opposers of our doctrine. 2. I intended not this title to all that do not fully close with us in judgement; but to those that so oppose us, as that they deny us to preach any Gospel, to hold forth any true faith, or to administer any true Baptisme; who have openly called us The gates of hell, their common enemy, &c. 3. This their dealing with us did move me to give them that title; and I conceived, I had just cause so to doe. But now I confesse, the case stands with me concerning the use of this terme, and concerning any sharpnesse that I can now discern in any passage of mine in this Treatise, as it stood with David when he had cut off Sauls skirt. But touching the doctrine maintained in this Treatise, I am so farre from recalling any part of it, that I count my selfe bound, if the Lord shall call me to it, to seale it with my blood. And I have cause to blesse God for this opportunitie which he hath given me, thus to assist in the publick asserting and clearing of this truth. And so much the rather, because I have sometimes not been so cleare in the sight of it, as through the goodnesse of God, I now am. Yet even then I held and maintained, That the Lord Christ giving himselfe to suffer death, intended (according to his Fathers will from all eternitie) by his death effectually to procure the eternall salvation of all the Elect, and onely of them. This I grounded upon these principles. 1. The eternitie and immutabilitie of Gods counsaile. 2. Gods speciall love to the Elect, and their being saved through the same. 3. The wisdom and power of Christ, intending what he effecteth, and effecting what he intended.

In the transcribing and enlarging of this Treatise, I was much straitned in time; but I found the Lord more then ordinarily strengthening me: Whereupon I am the more confirmed, that he meanes to make this Treatise a meane of good unto his, when they shall diligently peruse it. Neither doe I question his following of the first Treatise also with his effectual blessing. So commending this whole Booke to thy serious perusal, and thee to the grace of the Almighty; I rest

Thine, as thou art Christs,

BENJAMIN COXE.



THE
SAINTS INTEREST BY
Christ in all the Priviledges of Grace.

THere be two Questions that are desired to be answered: The first is; Whether such as believe in Jesus Christ for salvation, may enjoy the Ordinances of the new Testament; namely, Baptisme, and the Lords Supper, now under the reigne of Antichrist. And seeing that all the true and right administrations, according to the first order and patterne, have been lost through the mystery of confusion in the world; How wee shall now come by a true and orderly administration of Ordinances according to the first institution; if not by the same Ministry, with the same calling and gifts of the holy Spirit that the first Ministry had.

The second Question is; How farre the death of Christ extended to the taking away the sin of man; whether he dyed for the sinnes of all men without exception, or for the sinnes of some onely.

Unto the first Question, I shall by the help of God now address my selfe to an answer. And first, I say, that such as believe in Jesus Christ in the Scripture-sense, may and ought to enjoy the Ordinances of Christs new Testament, as their own free Priviledges by Grace, and part of their inheritance, as they are heires of glory, and that even during the reigne of Antichrist; for then have they most need of them, as being Christs their Generalls colours, and part of that spirituall armour by which they are to fight against the Beast, and all false wayes, Rev. 12. Eph. 6. 12, 13. They are the memorials of Christs love unto all that believe in him, and look for him in his absence, Luk. 22. 19. with 1 Cor. 11. 24, 25, 26. And the Ordinances of Christs Testament are given to such as believe; for the helpe and confirmation of their faith; and the declaration

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ration thereof, and thereby God separates them from the world, and owns them for his people. And for the same Ministry, with the same calling, and gifts of the holy Spirit, that the first had; I own no other Ministry.

But for the better understanding of this truth, I desire that wee may consider well of an answer to some inquiries: thus;

1. What worke God had for the first Ministry, above what he hath for any now?

2. Whether Christ hath left in his New Testament an absolute rule to know such as are sent of God to the work of the Ministry, and what the same is?

3. If there be salvation now for men, and meanes thereunto approved, and appointed of God, then what that is?

4. Whether there be any time in which man is freed from obedience to the Scriptures, since the New Testament came in force; and if not, then what part of truth stands now in force to be obeyed, and what not?

5. Whether the New Testament be not of equall Authoritie with the Old, to command obedience, and holds not forth a rule for the same, as the old Testament did?

6. Whether Christ requires not a publick confession of him, by all that believe in him; and if he doe, then what the same is, and the rule for it?

Now to each of these particulars. And first, what worke God had for the first ministry or workmen to doe above others, either then, or now: Where in generall minde; The worke God had for the first workmen, was first, to be eye-witnesses of Christs doings and sufferings, death and resurrection; and so to testify him to be the Son of God, come in the flesh, and exalted to be Lord over all, *Acts* 1. 1, 2, 3, 4. *Acts* 10. 39.--42. *Acts* 4. 33. *1 Job* 1. 1, 2.

2. They were to disanull and make voyd that typicall way of worship, standing under types and shadows, instituted by God, and confirmed to the people by signes and wonders, *Exod.* 19. 9. And to set up and establish another way of worship in the place thereof, that was never knowne before, and therefore to be confirmed by signes and wonders, at the first founding of it, as that before was. Which signes and wonders stand for ever together with the same truth, as witnesses for the truth, and against all that shall oppose

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or condemne the same to the end of the world. And whereas many look and expect for some to come from God, working miracles, signes, and wonders, let such take heed they be not deceived by the man of sinne, who is set out by God in his Word to come that way and deceive many, *Mst.* 24. 24. *Mark.* 13. 22. *2 Thes.* 2. 9. *Rev.* 16. 14. *Rev.* 19. 20. But where is one word in all the new Testament, that any man shall come from God in this manner, of working miracles, signes, and wonders?

3. They were to the people then, the unerring Oracles of God, and the infallible mouth of Christ for all to have recourse unto, for the minde and counsell of God; whose testimony was unquestionable, being that by which all things must be tryed, *Mst.* 28. 19, 20. *Gal.* 1. 8, 9. *1 Job.* 1. 1.--7.

4. They were the layers of the foundation, and the ministeriall instituters of the whole state and order of Christs Church to be observed of all to the end of the world, *1 Cor.* 3. 10, 11. *Ephes.* 2. 20. *Rev.* 21. 14.

Lastly, They were the pen-men of the holy Scriptures of the new Testament, in which Christ is held forth, or set up as an enigne among all Nations for the obedience of faith, *Mst.* 24. 14. *Luk.* 2. 31. *Isai.* 52. 10. By which all both persons and actions shall be tryed and judged, *2 Pet.* 3. 15. *1 Cor.* 14. 37. *Rom.* 2. 16. *2 Thes.* 1. 8. This worke God had for the first workmen, or ministry to doe, who bare witness to the same, by signes, wonders, and miracles from heaven, for the convincing of the world, that the same was of God, *Heb.* 2. 4. *Mark.* 16. 20. *Job.* 16. 8, 9, 10, 11. *Job.* 17. 20, 21. There are now no more instituters or beginners of any such work; All that men have to doe now is onely to learn their way, and to walke in the same, and so to believe and receive their testimony, *Job.* 3. 11. *Rom.* 10. 16. *2 Thes.* 1. 10. And to build upon the same foundation laid by them, *1 Cor.* 3. 10, 11, 12. The rule and warrant for the same, being their word and writings aforesaid. Yet let this be minded, that some of the worke in the hands of the first workmen, namely, the Apostles, was then, and is now, as proper and common unto others, as to them; As to preach the Gospel, and gather the Elect of God into the fellowship of Christs body; to beare witness to the truth, and to suffer for the same, and the like. All which as well belongs to preaching Disciples now, as to them then, *Job.* 17. 20, 21. *2 Tim.* 2. 2. & 4. 2.

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Object. 1. If it be said, where the same worke is to be done, there the same workmen are required for the doing of it, both in respect of Ministry and Gifts, because the Scriptures hold forth but onely one Ministry, appointed and given by Christ, for the work of the Ministry, which is to continue to the end of the world, where and when the said worke is to be done, *Eph. 4. Mat. 28.*

Answer. This I confesse and affirme to be true; but let us minde in a word what all this is; The worke to be done, is to call home the Elect of God, into the faith and fellowship of Christ. The Ministry, are men stirred up, and sent by Christ, with gifts and abilities fit for the worke called unto. Which Ministry remains untill all the Elect of God are brought unto one unity of faith and fulnesse of Christ, as *Eph. 4. Mat. 28.* But what gifts and abilities are of absolute necessitie required by Christ unto this worke, is well to be minded. To gather the Elect of God into the fellowship of Christ, and to edifie them in the same, is the worke. And God inlightening men in the knowledge of the mystery of Christ, in the Principles of the Gospel, and the Spirit inabling them with gifts of utterance, to preach the same, for the convincing of sinne, and to bring over the heart to believe, and submit to Christ, and to teach them their dutie to God and man; here is now the workmen, or Ministry, that Christ gave, and is to continue to the end of the world, *Mat. 28. 19, 20.*

Object. 2. It is said, The diversities of tongues are of necessitie for the Ministry of Christ, because they are to preach the Gospel unto all Nations, *Mat. 28. 19. Mark. 16. 15.*

Answer. The Gospel indeed is to be preached unto all Nations, that is, to one nation as well as to another, excluding none, as before the Gentiles were, but now to all, seeing God is the God of the Gentiles, as well as of the Jewes, *Rom. 3. 29.* For now Christ by his death hath opened a free way for the Gospel, to goe into all the world, to gather the Elect out of every nation, tongue, and people, *Zech. 2. 11. Mat. 24. 31. Rev. 5. 9. Isai. 54. 1, 2, 3.*

But this rather seems to be by some instruments whom God shall stirre up in every nation of their owne language, then by all languages in one man; which thing was never yet knowne, *Isai. 19. 18. 25. Zech. 8. 20, 21, 22, 23.*

2. Tongues are of necessitie for such to speake unto a people; to whom

whom they are sent, and Christ never sends any man to preach, or with a message to a people or person, but he gives him a tongue at the present to deliver the same. And more then is usefull herein, is not of necessitie.

3. That all tongues to speake all languages should be so essentiall to the Ministry of Christ, that there can be no true Ministry without them: this lies to be proved; for it is very questionable whether all the severall languages, by which God did confound and scatter the people, *Gen. 11. 6, 7, 8, 9.* were ever yet all knowne to any one man; and if not, then how shall any man know when he hath them all? But if it be granted, that onely so many tongues as are needfull: this I freely confesse, must be in the Ministry of Christ, and no more are required of necessitie.

4. Where the diversities of tongues are not of use for the well being of a Church, they cannot be of absolute necessitie for the being of that Church. But strange tongues are not of use for the well being of a Church that understands them not, *1 Cor. 14. 27, 28.* and therefore not of absolute necessitie for the being of it.

5. The first Church of the new Testament, which may be our chiefe pattern, consisting of the hundred and twentie Disciples, *Act. 1.* was neither converted or constituted by a Ministry of diversitie of tongues, and yet by a true Ministry of Christ. These were in Church-fellowship before the diversities of tongues were given, who were a Church, *Act. 1.* To whom the 3000. were added, and converted by the tongues given, *Act. 2.*

6. The want of such diversities of tongues will not excuse a mans silence, much lesse prohibite the use of such tongues as for the present men have of God, to declare and publish what light and truth the Lord doth reveale, and so much the more, seeing every man stands accountable of himselfe to God, for every gift and measure of light and truth he receives of the Lord, for the improvement thereof, to the glory of God and good of man, as these Scriptures compared together doe manifest, *Luk. 19. 11--15. Luk. 12. 40, 41--47. with Mark. 13. 34. 37. 1 Cor. 11. 26.* Which Scriptures speake of the Lords coming, and the condition both of times and persons the mean while in his absence, with their work charged upon them, so as that they are at no time freed from the same, untill his coming to take an account of them. And it is a vaine thing for any man to

to thinke he shall be excused by his pleading the want of tongues to speake all languages, and the like, but rather expect to be called to account, how he hath improved that abilitie and tongue which he hath for his Lord and Masters advantage, as *Mat.* 25. 14, 15, 24, 25, 26, 27. And thus men are to improve what abilities they have received to the glory of God; and when he calls them to greater worke, he will give them answerable abilities for the same, whether tongues, or else, as *Exod.* 4. 11. 13. *Mat.* 10. 18, 19, 20.

And lastly, The Ministry which Christ hath now in his Church, hath as many tongues, and I conceive can speak as many languages, as that Ministry which conveyed and planted the first Gospel-Church of Christs new Testament, which may be well our example. And as God did honour and beautifie his Church and Ministry then, by pouring out of his Spirit in such a measure upon them, so he may doe in his owne time upon his Church and Ministry now as he sees occasion, when he hath tryed who are the despisers of the day of small things.

Object. 3. It is said, that by the power of darknesse over-spreading the whole world, the true Church, Ministry, and Ordinances, have all been lost, and a false Antichristian forme come in the place. There must be now as at the first, an immediate Ministry sent of God, with the holy Ghost and power to restore the same againe.

Ansiv. The Church, Ministry, and Ordinances, are not lost to the Scriptures, the Spirit, and faith, but onely to the world, as all divine and heavenly things are subject to be, through their opposing and despising of them.

Object. 4. But it's said, the Administrations of these were lost, &c.

Ansiv. The Administrations were not lost to the Word, Spirit, and faith; for all the holy things of God lie cleare and free in the Word to whomsoever the Spirit reveals them, and gives faith to believe, by which they become one, and rise together.

Object. But some may say, shew us now a true Administrator sent of God.

Ansiv. So much in effect said the Jewes of old to Christ, *Job.* 6. 30. and the opposers of Gods truth to the Apostle, *2 Cor.* 13. 3. But let such shew us believers approved so by God after Christs Resurrection, without which there is no salvation, and then will I by the helpe of the Lord shew a true Administrator sent of God, which indeed

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were never apart in Christs new Testament, neither ought they to be asunder now. But all the difficulty is, how to know one that is truly sent of God to the worke of the Ministry; and for this let us see what absolute Rule or way Christ hath left in his new Testament to know such by. Now for any absolute Rule in respect of either gift, power, or qualification, to note out a man sent of God to the worke of the Ministry, distinct from the same work I know none. But such as Christ stirres up and sends to the worke of the Ministry, they are declared by the work as it answers to the Rule; for as the Scriptures justifie the worke, and own that to be of God, even so doth the same Word justifie the workman, and owns him to be sent of God about the same. Thus did Christ appeale to his worke for witness to prove himselfe to be sent of God, *Job.* 10. 37, 38. & 14. 11. And so did the Apostle *Paul*, *1 Cor.* 9. 2. *2 Cor.* 3. 1, 2, 3. And so are all to be knowne by walking in their footsteps and bringing their doctrine, *Mat.* 7. 17, 18. Such as God enables to preach the same Gospel, and to bring men to believe in Jesus Christ, and to give up themselves in obedience to his will. Such whose gifts and abilities improved, doe hold forth Christ as an ensigne to the Nations, and gather persons into one unitie of faith, and fellowship of Christ: in such appeares the Ministry and Spirit of Christ, and this declares them to be sent of God, *Eph.* 4. 11.--16. *Rom.* 10. 14, 15. *1 Job.* 4. 2. *1 Job.* 1. 2, 3. *2 Job.* 9.

Some will say, There is not those gifts and abilities for the work of the Ministry now, as was with Christ and the Apostles, and therefore not the same Ministry.

As there is not those gifts and abilities for measure now, as was then, so there is not that occasion for the same now, as I have formerly shewed. God enables men now with abilities and gifts, as the worke requires, which is to discover and lay out the foundation, and to fit and prepare the matter, and to build it upon the same, *1 Cor.* 3. That is, to preach Christ crucified, and to bring persons to believe on him, and baptize them into the profession of him. *Mat.* 28. 19. *Act.* 8. 4, 5. 12. *Act.* 11. 20, 21. This was the worke of the Ministry then, and is the same now, done by the same Spirit, who is above all his gifts. And no greater power, gifts, and abilities was ever in any, or can be expected, then to bring soules to God, *Gal.* 2. 8. *1 Cor.* 1. 23, 24. with *Job.* 14. 12. Which worke is done

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Object. 5.

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now as truly as ever, and therefore there is the same power; for now the dead are raised; the eyes of the blind opened; the Devils spiritually cast out; the lame walke; the sicke restored to health; and the poore receive the Gospel: and what more can be required to declare a true Ministry of Christ?

Object. 6. Such as professe themselves to be the Ministers of Christ, as the first were, must be so sent, and have the same authoritie from Christ as they had.

Answer. All this is true, and therefore, I say, as before, that such as receive a Message from Christ, with gifts and abilitie to deliver the same to a people, God assisting his Word with a blessing and power to bring in the heart to believe and receive the same; such may as truly be said to be sent of God, as the first were, neither can we expect any to come from God any other way; and their authoritie is from the Lord Christ, who by his Word and Spirit commands to preach, and baptize; and that upon no other condition or terms but onely faith, *Mark* 16. 15, 16. *Act.* 8. 36, 37. *Job.* 1. 12. *Job.* 17. 20, 21. For where the power of God goes with his Word to call men to the knowledge of the truth, there is also the same power to admit such into the obedience of the same, *Mark.* 28. 18, 19, 20. *Act.* 10. 34, 35. 47. So that the same Spirit, Word, and faith, brings such as have it now under the same power and authoritie, as one together with the former; as these Scriptures compared together doe manifest, *Mat.* 25. 15. *Luk.* 12. 48. *Act.* 2. 17. 18. *1 Cor.* 12. 7. *1 Pet.* 4. 10. *Job.* 1. 12. see *Luk.* 12. 37. -- 42. with *Mark.* 13. 37. What other sending had *Philip* that gathered the Church at *Samarit.*, *Act.* 8. and the scattered Brethren that planted the Church at *Antioch*, *Act.* 11. 19, 20, 21. and *Apollos*, who was an able Minister of the Gospel, *1 Cor.* 3? All which the Word holds out to be able Ministers of the Gospel, and preaching the same. But what sending had they who called them to it? and by what authoritie did they doe it, more then men of the same Spirit, and faith, have now?

Quest. How can such preach the Gospel order, and receive others to the same, that never were in it themselves?

Answer. If we say, How shall men preach truth, that never understood truth? This indeed none can doe; *1 Cor.* 2. But if it be said, that none can hold forth, or preach the Gospel-order, until they be first

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in it themselves, then it might be demanded how such came to be in it, and who admitted them unto it? for some must be first, where there is a beginning. Obedience to God depends upon nothing but onely his word that gave being to order, and the Gospel-order once instituted stands firme still for all that believe to enter upon it, as living matter upon the foundation, *1 Cor.* 3. which is Christ, who calls all such as living stones to come unto him, and be built upon him, a spirituall house, an holy Priesthood to offer up spirituall sacrifices acceptable to God by Jesus Christ, who hath made a free and open way for all that believe to come with boldnesse into the most holy place, *1 Pet.* 2. 4, 5. *Heb.* 10. And much more to enjoy all those priviledges of grace inferiour to the same, *1 Cor.* 3. 22. And when any lie short of truth, as touching the Gospel-order, and the like, it is onely the God of truth that brings up his creaturo to the obedience of truth. And such as God so workes in by his Spirit, as the understanding is inlightened in the truth, the conscience convicted by it, and the man hath faith in it, as his dutie to obey it, with the way open for it, and the Word calling to it. Such by mutuall agreement with truth, are by faith one together in truth; which gives being to an orderly practise of truth. To such Christ opens, *Job* 10. Such the Spirit guides, *Job.* 16. Such God approves, *Mat.* 18. The word of God commands them, and faith in them obeyes, *Act.* 2. And thus by the power of truth, such as believe come to be one in Christ, with the God of truth, *Job.* 17.

The order of Christs new Testament, is the administration of the gracious new Covenant, and of the same nature with it, which lies for ever free in all the branches and priviledges thereof, to such as believe, who are the onely true-borne heires of all that is contained in the said new Covenant. And so of the order and Ordinances of the Gospel, which are but the Administrations thereof. Now the heire being once put in possession of his inheritance, with the priviledges thereof, assigned to him, and conferred upon him, free without any condition, but onely his faith; here he is for ever to stand, and keepe his possession. And if at any time he through ignorance, and unbelieve, mistake his freedome, and lies short of his priviledges, then when God his Father shall acquaint him with it, and shew him the same, he may, nay ought by vertue of his first order, enter upon his inheritance, without looking at this or that condition,

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dition, or qualification of person, to admit him in, but onely that his inheritance be discovered, and his right to it. That is, an orderly communion of such as believe, with the Spirit to guide as aforesaid, for there is no exception by God against such as believe. And faith is the same at one time that it is at another, and in one person that it is in another, and so are all the Priviledges of Grace the same to such as believe at one time as at another.

Object. 7. The Scriptures hold forth the Administrators to be such as were baptized persons; but there is none such now, and therefore not lawfull to enter, untill there be a Porter to open.

Answer. 1. What though none but baptized persons did baptize, it doth not follow, that none but such must baptize, except God had so said: we finde not Christ confining the dispensing of Baptisme in the hands of baptized persons, and excluding others: neither is there any example where ever any that did baptize, were examined whether they themselves were baptized.

2. The Scriptures no where expressly hold out the Administrators to be baptized persons, the Apostle Paul onely excepted; for of none but him doth the holy Spirit any where speak expressly of their being baptized.

3. The word of God holds out such to baptize others, that were not baptized themselves; as *John* the Baptist: who was there to baptize him, before he baptized others?

4. The Apostles, and all the Disciples of Christ were not baptized with that Apostolicall Baptisme, *Mat.* 28. that witnessed the holy Spirit to be come. For want of which Disciples were ignorant, and knew not whether there was any holy Spirit, *Acts* 19. 2, 3, 4. Which yet is the Baptisme of Christs new Testament, into which they baptized others, and yet were not so baptized with the same themselves.

By all which it appears that baptizednesse is not essentiall to an Administrator, and therefore we ought not to stay without when Christ the Porter opens, and invites us in.

Object. 8. The Ministry of the new Testament, is a ministracion of the Spirit, and of gifts of the holy Spirit, as *2 Cor.* 3. 6. 8. *Acts* 8. 17, 18. *Acts* 19. 6. But there is none such now.

Answer. The Ministracion of the Spirit in the new Testament, *2 Cor.* 3. the Apostle opposeth to the Ministracion of the letter under the darke

darke shadows of the old Testament; as appears, *vers.* 6, 7, 8, 9. compared together. Otherwise, as for them to be agents to convey the Spirit, as from themselves unto any, this the Apostle denies, *1 Cor.* 3. 5, 6, 7. but onely as instruments by preaching the Gospel, as *1 Cor.* 3. 5. with *Gal.* 3. 2. so it is now as truly as it was then, God giving in his Spirit of life into mens hearts by preaching of the Word of life. And for the appearing of the holy Spirit by laying on of hands, as *Acts* 8. 17, 18. *Acts* 19. 6. This was proper onely to the Apostles themselves, as *Acts* 8. 14.--18. where *Philip*, who converted and planted this Church at *Samaris*, had not the Ministracion of the gifts of the holy Spirit, which came afterwards by laying on of hands by *Peter* and *John*, who were sent by the Apostles from *Jerusalem*, *vers.* 14. 17. Neither doe we finde any in this worke but onely the Apostles; after whose decease the holy Spirit appeared not so full and rich in his gifts, as he did in them. As it was of old, after the last Prophets that wrote Scripture were deceased, there was not that measure of the Spirit to be found in any untill Christ came, that appeared in them: and yet they held fast still the profession of the name of God under those instituted Ordinances that they once were put in possession of, according to what light they had, which was very darke to what they had at the first. And many things were altered from what was appointed by God at the first; as the order of the high Priests for one; and this they did under all their captivities and conditions untill Christ came in the flesh. And so are all believers to doe under their captivitie by the Antichristian worlds tyrannie, *vis.* to hold fast the profession of Christ under those instituted Ordinances they were once put in free possession of, untill Christ come againe in power, and the brightness of his glory, and set them fully free, *1 Cor.* 11. 26. *Rev.* 2. 25. *Ch.* 22. 12.

Object. 9. As of old in *Israel* there was a cessation of Ordinances in their temporall captivitie, and chiefly that in *Babylon*: and at their returne there was a prohibition from eating of the most holy things, untill there stood up a Priest with *Urim* and *Thumim*, *Ezra.* 2. 62. *Neh.* 7. 65. So it is to be with the godly now in their captivitie in spirituall *Babylon*, whereof that was a type.

Answer. It doth not to me appeare, that in *Israels* captivities there was a cessation of Ordinances, no nor yet in that of *Babylon*, but the contrary.

trary. But if it were so, yet *Israel* in all her captivities was still a true constituted Church under that instituted Ordinance of Circumcision, by which God separated them from all Nations in the world, as a people to himselfe for his great Name, as he doth now by Baptisme. Which *Israel* had still her Ministry, and Ministeriall power and order, and at her returne out of *Babylon*, shee came forth with the same, *Ezra* 2. 36. 70. & 3. 1. -- 6. *Neb.* 3. 1. And for the prohibition, *Ezra* 2. 62. this was onely of the house of *Habajab*, *Koz*, and *Barzillai*, whose Register could not be found, and therefore they were as polluted put from the Priesthood, *Ezra* 2. 61, 62, 63. And to these onely the words are spoken, and not of the whole Congregation, who had an high Priest, and a Priestly power and order, *Neb.* 3. 1. *Ezra* 2. 36. & 3. 1. -- 6.

So that if there was a cessation of Ordinances in *Israel*, it was not for want of a Ministry, as the case is made with us, but as this is our type, then with a true proportion from the type to the anti-type, we that believe, and so are true *Israel* in substance, are not to cease from injoying of our Ordinances for want of a Ministry, but to hold fast our true possession and inheritance once delivered into the hand of faith in all our captivitie, as *Israel* of old did.

Object. 10. Believers now have lost the possession of all Administrations; for there hath been a cessation for these many yeares, both of Ministry, Church, and Ordinances, according to the first Rule and institution of Christ; and therefore men are to waite upon God for him to restore the same againe in power, and not to take up wayes and ordinances of themselves.

Answer. Believers never lost their right to any truth, or ordinance of Christ, for they by faith doe or ought to possesse all truth once given unto them, *1 Cor.* 3. 21, 22, 23. *2 Cor.* 6. 10. *Jude* 3. And if any depart, and forsake their own mercies through unbelieve, they are to returne againe to the same by faith; and God prohibits none that believe in his Son, the use of his Ordinances, ordained by him for their comfort and confirmation of their faith; but helps them on to the same, by giving his Spirit for their guide, his Word for their rule, and himselfe for their warrant, who commands them to obey him in all truth that he shall make knowne unto them. Men are indeed to waite upon the God of truth for him to discover truth. But when he hath not onely made it knowne to them, but also

also revealed truth in them, and by the power of it, made the heart one with it, then men take not up truth of themselves, but are taken up by truth, into the nature of truth, and shall stand by the power of it; when such as take up truth of themselves, and for their own ends, shall lay it downe againe to their own destruction.

God ordained a Ministry in the Gospel which ever was in order first, namely, Apostles, Prophets, and Evangelists, by whom Churches were planted, and other Officers ordained for those Churches well-being. *Object.* 11.

This Ministry I confesse, and own, and therefore I say still, that men must come from God with truth, and with abilitie to deliver the same for the converting of men to the faith. Now when God shall assist his Word with power, to bring over mens hearts to believe, and obey the same, such the Scriptures hold out to be true Messengers sent of Christ, declared by their worke as it answers to the Rule. And this way men were convinced, and Churches planted that now stand under the profession of Christ. And thus came Churches to be planted, and other Officers ordained, by those that God made the first instruments to bring on the worke, in communion with the rest, as to direct and assist them in the same, *Tit.* 1. 5. *Act.* 14. 23. *Answer.*

The Ministry aforesaid, to bring men to the faith, was attended with the power of miracles, as raising the dead, healing the sicke, casting out devills, and the like, to confirme their testimony to be of God, none of which appears now, whereas there is as much need to confirme the truth of God as ever, among so much confusion as now is. The like miracles are assigned by Christ ever to attend his Ministry, *Mark.* 16. 17. and confirmed by the Apostle as an Ordinance of God in his Church, *Jam.* 5. 14, 15. and the first Principles of Christ, *Heb.* 6. 1, 2. All which are now wanting that should confirme a true Ministry from God to us. *Object.* 12.

That the working of miracles did attend the Ministry of Christ at the first, and that to confirme the truth then held forth to be of God, this I confesse to be true. But that the working of those miracles should be so essentiall to the Ministry, that there can be no true Ministry of Christ, neither in whole, nor in part, without working of the said miracles; that I deny.

1. *John the Baptist* was a true Minister, and sent of God, who did

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no miracle, *Job*. 10. 41. and yet he was more then a Prophet, *Mat.* 11. 9. And so was *Apollos* a true Minister of the new Testament, who knew onely the Baptisme of *John*, and no more, untill that *Aquila* and *Priscilla* had further informed him in Gods way, but was never knowne to worke any miracle, *Act.* 18. 25, 26--28. with 1 *Cor.* 3. 5. And likewise the scattered Disciples that gathered the Church at *Antioch*, *Act.* 11. 19, 20, 21. All which were true Ministers of Christ, and yet not attended with the foresaid power of working miracles in their Administrations.

It is a Heeds
hope to see a
miracle, *Luk.*
23. 8. And a
Pharaohs sign,
Exod. 7. 9.

2. Miracles can be no true note of Ministry, nor Minister sent of Christ, because the working of miracles is that by which false Prophets shall deceive the people, *Mark.* 13. 22. *Rev.* 16. 14. *Rev.* 19. 20.

3. The same miracles that confirme the truth at the first to be of God, stand in equall authoritie, together with the same truth, as witnesses together for God, and against all that oppose, untill the coming of Christ, without adding more miracles to them, any more then of truth to what is written, *Heb.* 2. 4. Nothing more is now to be expected, then the holy Spirit for to open the Scriptures, and inable men to unfold the minde of God in the same; and the same Spirit working faith in the hearts of the Elect to believe his own testimony of the mystery of the Fathers love in the Sonne, through the word, without any other miracle. So that if Christ inableth men to understand, and to open the Word, and God opens the heart, and the Spirit workes faith; here will need no miracle to bring such to believe.

Lastly, As great miracles are done now as ever, to cast out Devills out of mens soules, to open the eyes spirituallly blind, to raise the dead from the death of sinne. In a word, to bring forth a new creature, and offer up the same to God. These are the substance of all miracles to such as by experience know them, and greater then all, as Christ saith, *Job.* 14. 12. And for Christs words, *Mark.* 16. 17. *These signes shall follow them that believe, &c.* These signes are there said to follow such as believe, and not such as are sent of Christ to preach the Gospel. The words are to be taken either literally or mystically. If mystically, then all those signes are to be taken in a spirituall sense; as to cast out devills by converting of soules to God, in preaching of Christ, as aforesaid; and to speake
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with new tongues, is in reference to the new creature, which being of a new nature, he speaks with a new tongue, & so a new language, as he never did before, 2 *Cor.* 5. 17. according to these Scriptures, *Lev.* 3. 9. *Isai.* 19. 18. & 35. 5, 6. And to take up Serpents, that is, in respect of the great worke of the Gospel, by which God will alter and change the Serpent-like nature of men, unto a Lamb-like temper of spirit, *Isai.* 11. 6--9. and the sweet peace God will make for his people with such, *Job.* 5. 23. And for drinking any deadly thing, it shall not hurt such as believe, that is, if they drinke in, at any time, false doctrine or errour, which in it selfe is poyson and deadly; but God of his grace will so provide that it shall not hurt them, so as to destroy them, but he will recover, and preserve them by some way or other, *Mat.* 24. 24. *Jam.* 5. 19, 20. 1 *Cor.* 10. 13. 2 *Pet.* 2. 9.

But if the words be to be taken literally, then consider whether the faith may not be the same with the signes, viz. the faith of miracles which men might have, and yet perish, *Mat.* 7. 22, 23. But grant the faith there spoken of to be faith unto salvation, spoken of in the verse aforegoing, and the words to be taken literally; yet Christ there onely shews how the truth of the Gospel should then be confirmed by signes and miracles; but doth not meane that in every age, or in that age, none should be accounted believers, but such as could doe such miracles, or shew such signes; see 1 *Cor.* 12. 28, 29, 30. As touching *James* 5. 14, 15. the direction there given is still to be observed according as God gives in faith into mens hearts to depend upon the promise there made: and such observation of that direction in the exercise of faith, will surely be accompanied with the promised successe. Neither was it any more in the Apostles dayes; for even in that age Saints might and did dye, as well as in succeeding ages. And for *Heb.* 6. 1, 2. there is nothing at all of any miracles; but onely of laying on of hands.

All therefore that hath been objected, makes nothing to prove the working of miracles a note to declare a true Ministry of Christ, either in whole or in part, but rather the contrary, now in our dayes. And againe, it is not to the point in hand, what power any persons were attended with, but to what power or qualified persons, Christ hath confined the dispensing of his Ordinances absolutely, so that none but onely such must meddle with the administering.

string of them. Either let such as condemne our practise, hold us out, and confine us to an absolute Rule from the mouth of Christ, or else cease to oppose us, lest they oppose Christ himselfe and his Saints portion; and so at his coming be found in stead of feeding, to be smiting of the flocke, *Luk. 12.* As of old, at the peoples returne out of temporall *Babylon* in the type, was onely the simple call of God without any miracle; even so in the antitype, the peoples coming out of spirituall *Babylon*, is onely by the simple call of God without any miracle, as *Rev. 18. 4.*

Objct. 13. The Apostles having a Commission to preach unto all Nations, *Mat. 28. 19.* yet they were afterwards commanded to stay at *Jerusalem* untill they had received power from God to execute the same, *Acts 1.* Which power they received, *Acts 2.* Which shews that none can preach the Gospel, nor are any to attempt the same, without the like power of the holy Ghost; for if any might, then the Apostles who had their Commission, but they must stay for power from God, and so must men now.

Answer. This is but the same in effect that I have ever said, that if any man goes before he hath a Message from God, and power to deliver the same, such a one goeth of himselfe sent: but one who hath a Message, and abilitie to deliver it, God assisting the same with power to effect the worke; this now is one truly sent, as aforesaid. But in a word briefly, let us a little minde what this power here is, which the Apostles were to waite for at *Jerusalem*; this power was the holy Spirit, the comforter, the Spirit of truth, the promise of the Father, as the Scriptures manifest, *Acts 1. 4. 8. Luk. 24. 49. Acts 2. 4. 33. Job. 14. 16, 17. 26. Job. 7. 39.* The holy Spirit, in respect of his sanctifying power and gifts, the comforter, in respect of his evidence in the mystery of the Fathers love; in which sense he was to supply the place of Christ, and was not to come untill Christ was ascended, *Job. 14. 16, 17. 26. Job. 16. 7. Job. 7. 39.* This holy Spirit and comforter, was the promise of the Father, received of Christ, and is given to all that believe through Grace, *Job. 7. 38, 39. Rom. 8. 9. 11. 14, 15, 16. Gal. 4. 6.* Being the holy regenerating Spirit of Grace, *Job. 3. 5, 6. Job. 1. 12, 13. 1 Job. 3. 9.* The comforter that brings the Fathers love through his Sonnes death to a cold heart, *Job. 14. 16. Rom. 5. 5.* The witness of all our happinesse, and the holy Spirit of promise, that seals us up in the
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Fathers love, enabling of us to cry *Abba Father*, *1 Job. 3. 24. & 5. 10. Rom. 8. 15, 16. Eph. 1. 13, 14. Gal. 4. 6.* All which is onely one and the same Spirit, not many, but onely one and no more, *1 Cor. 12. 4. 11. Eph. 4. 4.* Whose Ministeriall abilitie I shall reduce unto two heads.

1. Light and knowledge in the mystery of Christ, in the Gospel, *Eph. 3. 3, 4, 5. 6.*

2. Power or abilitie of utterance to preach and teach the same, *Act. 2. 4. Eph. 6. 19. Col. 4. 3.*

Let men strive while they will, here is the substance of the Ministeriall power of Christ, and according to every mans talent, and abilitie, he is to labour in this worke, *Mat. 25. 14, 15.* The manifestation of the Spirit is given to every man (none excepted) to profit withall, *1 Cor. 12. 7.* So that the Message of the holy Spirit is holy and sound doctrine, such as tends to bring persons to one unitie of faith, and conformitie to the mystery of God, and of the Father, and of Christ, *1 Job. 1. 1, 2, 3. Col. 2. 2. Eph. 4.* And the Messengers are such as the same Spirit stirs up, and enableth to deliver the same, as aforesaid. Such are, as it were, the eyes and hands, and feet, of the holy Spirit, to call, and guide, and to goe before, and lead on others. And as God in Christ hath received these, so he doth others brought to him by their Ministry.

This was the power or promise of the Father, that they were to waite for, the Spirit to inable them to lay out Christ dead and risen for a foundation to beare up the spirituall house of God; and as Lord and King of that Kingdome preached before to be at hand; and now exalted at Gods right hand, and advanced to the throne of his Father *David*; and to hold him forth among all Nations as the way to life, by faith in his death. All which could not be preached untill Christ was ascended, and the holy Spirit given that must teach the same.

And this in briefe was the power the Apostles were to waite at *Jerusalem* for, and so is every man now. Though the holy Spirit appeared then more fully and richer in his gifts then now he doth; yet for the essentials of truth, both for salvation by believing in *Jesus Christ*, and professing him under those honourable titles assigned him by his Father, the holy Spirit doth now for substance appear the same in his Ministeriall operations, as ever he did formerly,
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merly. Though there be much imperfection and weaknesse in the creature, this causeth not truth to cease from being truth. Otherwise there can be no salvation for any man; which is the next thing to be examined.

Having discovered the way how to know such as come from God to the worke of the Ministry, in Christ's new Testament, which is by their worke as it answers to the word of God, which is the Rule of truth;

I come now to the third particular, namely, Whether there be salvation now for man, and a way or meanes thereunto approved, and appointed of God; and if there be, then what the same is.

This being the third inquiry about the Saints enjoying the Ordinances of Christ's new Testament, I answer directly, that to me it is out of question, there is salvation now for man, and meanes to it appointed by God, or else none can be sav'd, and so every person in the world must perish. But in a word, note what I meane by salvation, and that is, for one to be in such an estate here in Grace, that the word of God justifies to be attended with glory hereafter, as follows;

1. To believe that Jesus is the Christ, the Son of God, ordained of the Father to be the Saviour of man, *1 Job. 2. 22. Mat. 16. 16. Act. 8. 37. 1 Pet. 1. 20.*

2. And that Christ is come, and hath suffered in the flesh, dyed, and risen againe by the power of God, and is exalted to be Lord over all, *1 Job. 4. 2. Rom. 10. 9. Act. 2. 32, 33. Rom. 14. 9.*

3. And that Christ by one offering hath made a free and open way into the presence of his Fathers love, the most holy place, for all that believe, to have free access unto the Father by him, *Heb. 9. 12. 24. Heb. 10. 19, 20. Eph. 2. 18. & 3. 12.*

4. And that by his own blood he hath washed away all the sinnes of his people, and presents them to the Father in his own perfection; in whom they are all compleat, and perfected for ever, *Rev. 1. 5. Job. 17. 21, 22, 23. Col. 2. 9, 10. Heb. 10. 10.*

5. That Christ hath not onely by his blood redeemed a people from death, condemnation, and the curse for sinne, and so the guilt of sinne, but also hath redeemed them from among men, and from a vaine conversation, and traditions of men, to an holy confession of him, according to that rule and order instituted by him in his
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last will and Testament, sealed with his blood, *Rev. 5. 9, 10. Rev. 14. 1, 2, 3, 4. 1 Pet. 1. 18. & 2. 9. Eph. 2. 13.—22. Gal. 1. 4. Tit. 2. 14.*

Lastly, This truth believed of us, is not onely by the Scriptures presented to us, and from thence onely learned by us, but also made good upon us, and revealed in us by the holy Spirit given unto us, who hath given us an understanding to know him that is true, *Rom. 5. 5. 1 Job. 5. 20.* Which Spirit of truth, as he brings light, and reveales love, so by the power of love he subdues sinne, mortifying the flesh, and brings up the new creature to God, and draws forth the heart in love to man. And thus in briefe of salvation that is now for man, which is a being in the sweet possession of the Fathers love through Christ, by faith unto eternall glory.

Now the meanes approved and appointed of God, for this great worke of salvation, is also manifest, which in generall is, the Ministeriall power and operation of the Spirit of God, in what instruments soever he pleaseth to appeare, and to use them for that work, who is limited to none, but commonly doth great things by weak and despised meanes, that the crowne and glory might rest on his own head, as *1 Cor. 1. 27, 28, 29.* And yet there is the same meanes now to bring men to God in truth and for substance, which hath been formerly.

1. For wee have now the holy Scriptures of God, which are to us in the place and stead of the personall presence both of *Moses* and the Prophets, *Luk. 16. 31.* and Christ, and his Apostles; if God please to speake to us by them, as he did to his people of old by the other. (Who being dead yet speaketh, *Heb. 11. 4.*)

2. Wee having this blessed word of truth, to reade, search, and studie, and Gods blessing being the same to us, as to his people formerly, he being the same God still, and Christ the same yesterday, and to day, and for ever, *Heb. 13. 8.* wee may therefore expect, and doe enjoy the same effect with them, which is to understand the minde of Christ concerning us in the same.

3. We have the same Spirit, who enables men to preach Christ crucified, which though to some a stumbling blocke, and to others foolishnesse, yet to many appeares to be the power of God, by which they are brought to believe in Jesus Christ for eternall life and glory. And thus we have the same Gospel, the same faith, the
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same Christ, and so the same way to salvation as they formerly had; and these meanes doth God appoint, and approve, and blesse, for the effecting of this great worke of salvation to us now, as well as unto others before us, that we together with them may be provoked to praise and magnifie the great Name of so gracious a God, that hath done such great things for us, to keepe himselfe a Name, and witness in the earth.

Quest. But some demand of us, Whether that the Ordinance of preaching the Gospel be now afoote for to bring men to life; according to Christs Commission, *Mat. 28. 19, 20.*

Answer. There be some that strive against the Ordinances of God, by putting nice distinctions in the word *Preaching*; to beare the simple hearted in hand, of some great matter therein to be minded, and that in the Originall; thinking that every one is not able to deale with them there. But if we were minded to cavill, wee might demand of them, how they know that to be the Originall? or the same copie Christ and his Apostles did speak or write? But we seriously demand, whether we may not as well depend upon that translation in our own tongue, by the helpe of the Spirit of God, to know the minde of Christ, in things absolutely necessary for faith, and life, as they upon the Originall, seeing that their Originall and our translation hold forth the same Gospel of Jesus Christ. They make as if none could ever preach the Gospel but only such as had, and have the same measure of the gifts of the Spirit that the Apostles themselves had, and yet they are at a stand about *Philip, Act. 8.* and confesse that he did preach in the proper signification of the word. But for my part, I freely grant them thus much, that no man can truly preach the Gospel, but he that hath the same Spirit of God that the Apostles had. And so I come to answer their demand: briefly thus:

1. As preaching is to deliver a Message received of the Lord, as *Rom. 10. 14, 15.* thus it is now afoote.
2. As preaching is a publishing of the Gospel of Christ occasionally, to bring men to the truth, as *Act. 8. 4. Act. 11. 19, 20, 21.* so it is now afoote.
3. As the Disciples were to preach the Gospel of Christ freely to all persons without exception, as *Mark. 16. 15. Act. 10. 34.* thus it is now afoote.

Lastly,

Lastly, As men are to trade with that abilitie given them of Christ, for their Lords advantage, as *Mat. 25. 15. 1 Cor. 12. 7. 1 Pet. 4. 10.* so preaching the Gospel is now afoote.

For men are now to improve that abilitie they have received, because that all men are by the same Word now as well as then, to give account for the same, *Luk. 12. 41. 48. Mat. 25. 25, 26, 27. 30.* All which is according to Christs Commission, *Mat. 28.* and no way contrary to the same.

There is not that converting Ministry now abroad in the world that the Word of God holds forth; there is one Ministry abroad that converts men unto faith in Christ for salvation, or justification, but the Ministers labour to keepe such still in the sin of idolatry, or false worship, and then others pretend to convert these further by bringing them into order as they say, by dipping. But where is that Ministry that calls Persons out of the world, and plants them at once in Church-fellowship? *Object. 14.*

For such a conversion to faith in Christ for salvation, as fully leaves the said converts in idolatry, and short of the Gospel-order and fellowship; I know no such conversion, Christ owning no such faith in him for salvation, that brings not persons out of idolatry unto the fellowship of the Gospel. But what though, there be a Ministry abroad that brings persons but part of the way, and then another that brings the same persons more fully home into fellowship; This order the Word of God will beare us out in for a truth, as *Joh. 4. 37, 38.* And also the *Jewes* they made Profelytes; and *Joh. the Baptist*, he brought them further; and the Apostles they brought the same persons fully home into fellowship, *Act. 2. 10. 40, 41, Act. 18. 24. — 28. Act. 19. 1. — 7.* The same order was shadowed out in the building of the Temple by King *Solomon*, *1 King. 5. 6.* Where the *Sidonians* hewed timber and stone for the house of God abroad; but the servants of *Solomon* laid them in the building. And this, I say, that in reference to the meanes, it is a far harder worke to convert and fit matter for the spirituall house of God, out of Antichrists hard and rockie frame, then our of the heathenish and prophane world: and yet not onely the best, if I may so say, but the very worst of them, hath been from thence called home; and planted in the Lords vineyard. And there must be as great a power from God appeare to bring the seeders of a belie-
vers.

vers priviledges of the Gospel, from their self-wisdome, and carnall principles, unto the simplicity of Christ, as ever was to cast out a devill, heale the sicke, raise the dead, or convert any sinner. And yet our weaknesse through Gods power hath so prevailed, that it hath brought off the chiefest of sinners unto the obedience of the Gospel, and prophane persecuters of us have been convinced, and become lovers of God and his truth together with us; and so as Serpents have been taken up, and their stings pulled out, and of Lions made Lambes: and thus hath Christ been pleased to honour the Ministry which he hath now in his Church, and leaves not himselfe without witnesse against such as oppose him in the same.

4. Inquiry, Whether there be any time in which man is freed from obedience to the Scriptures since the new Testament came in force: And if not, then what part of truth stands now in force to be obeyed, and what not?

For man to be freed from obedience to the Scriptures in generall, I suppose none that feare God will once countenance such an opinion; therefore I come more particularly to consider what part of the Scriptures is now in force, and specially to be knowne, and obeyed. They are those Scriptures that are necessary to bring God and man together unto a onenesse in Christ. And this is the Gospel, which is called the *Word of Reconciliation*, the *Gospel of the Kingdome*; which holds forth Christ to be King, Priest, and Prophet, and the onely way unto the Father; and brings persons to be of the houthold of God. Which houthold is that composed order, and instituted state of Christs Church of the new Testament, with the subjects in that order and state, according to the same Testament; of which Testament Christ is the Mediator, who hath confirmed the same by his own blood, and sanctified all things therein contained. All which the Scriptures of the new Testament hold forth, and therefore they of all others are to be obeyed; for therein the whole Mediatorship of Christ, together with the effect of the same, and his rule and order for ever to be observed, is written for our learning. This Testament, and Christ the Mediator thereof, and mans salvation, are all so inseparably joyned together by the holy Spirit, that the Gospel holds forth no one of these without the other; so that there is no faith in Christ approved of, apart from the word of the Testament, of which he is the Mediator. And that faith which

which is truly of him, and in him, brings up the heart believing to a professed subjection to him. Both which together (*viz.* faith, and the profession of faith) doe give unto a man both a being, and a name in Christs Testament, *Rom.* 10. 10. *Gal.* 3. 26, 27. *Mark.* 16. 16. Take away from a man either faith, or the profession of faith, and there is no name found for that man in Christs new Testament, *Rev.* 22. 14. *Heb.* 3. 1. *Heb.* 10. 22, 23. None are owned either of God, or man, to be members of Christ, that are no way under the profession of him; as appears in *Mat.* 10. 32, 33. 1 *Job.* 4. 3. And there is now no profession of Christ according to the rule of his Word, without Baptisme, *Mat.* 28. 19. *Mark.* 16. 16. *Luk.* 7. 30. *Gal.* 3. 26, 27. *Ephes.* 4. 5.

By all which it appears, not onely in generall that the Scriptures of the new Testament stand now in force, and are to be obeyed of all that doe believe; but also in particular that the word of the new Testament which holds forth Baptisme, and requires the use of the same, is still in force, and to be obeyed; because the cleare promise of the saving benefits of Christs Mediatorship, and the administrations of the new Testament, whereof he is Mediator, goe together in the Word, *Act.* 2. 38. *Act.* 22. 16. *Rom.* 6. 3, 4, 5. 1 *Cor.* 12. 13. *Col.* 2. 12. 1 *Pet.* 3. 21.

And here let it be well minded, how Christ encourageth us to the perpetuall observation of that rule in *Mat.* 28. 19. 20. by this promise; *And lo, I am with you alway, even unto the end of the world.* And how the Apostle signifies it to be our duty, in the use of the Supper, to shew the Lords death till he come, 1 *Cor.* 11. 26. Is not then the word of the new Testament, concerning the use of the Ordinances of the new Testament, now in force? Let us take good heed that we doe not diminish from the word of Christ, nor make voyd the same, *Deut.* 4. 2. *Rev.* 22. 19. *Psal.* 119. 126.

And so I passe to the next inquiry, which is this;

Whether the new Testament, whereof Christ is the Mediator, be not of equall authoritie with the old Testament, (whereof *Moses* was the Mediator) to command obedience: and holds not forth a rule for the same, as the old Testament did. This will appear to be an undeniable truth, that the authoritie of the new Testament is equall with, if not above, the authoritie of the old Testament.

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1. The instituter, and Law-giver of the new Testament is of equall power and authoritie with the instituter of the old, being the Sonne of God, who is Lord over all, *Heb. 1. Rom. 10. 12. James 2. 1.*

2. The Mediator of the new Testament is higher, and of greater authoritie, then the Mediator of the old Testament, *Heb. 3. 1.—6.*

3. The whole state, Lawes, and Ordinances of the new Testament, are of a higher and more heavenly nature, then the state and Ordinances of the old Testament, *Heb. 9. 2 Cor. 3. Heb. 12.* and given with greater authoritie, and therefore the neglect of obedience thereunto, is by the holy Spirit laid under the greater punishment, *Heb. 2. 1.—4. Heb. 12. 25.*

4. The old Testament was confirmed by the blood, and death of Bulls & Goats, and the like, but the new Testament is confirmed by the blood and death of Jesus Christ the Sonne of God, the Lord of life, and therefore of greater authoritie then the old.

Hereby it is manifest, that the authoritie of the new Testament, is equall with, if not above the authoritie of the old Testament, to command obedience. And touching the rule of the same obedience, this is cleare also, being of the same nature with the Word, or Testament it selfe; for that which commands a thing, shews also what it commands. That command by which a mans wayes shall be tryed, judged, justified, or condemned; that is the rule given by God of mans obedience unto him; and this is the word of Christ, as he is the great Prophet of the new Testament, and consequently the Scriptures of the same new Testament, *Act. 3. 22, 23. Mat. 28. 20.* Christ thus commanding obedience with authoritie in the new Testament, and holding forth the rule thereof in the same, dispenseth neither with things, nor time, nor persons, *Act. 17. 30, 31. Heb. 2. 1, 2, 3. Heb. 12. 25.*

Object. 15. The new Testament requires obedience onely of such as are under the same.

Answer.

The Gospel that declares the authoritie, and government of Christ, is sent out into all the world, and holds up him to be Lord of Lords, and King of Kings, before all Nations, and commands and requires obedience and subjection of all, without exception; and makes neither age, time, person, gift, nor qualification the condition of mans obedience to the Gospel, and subjection to his Crowne.

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If all in generall are to obey the Gospel, then all that come at *Object. 16.* the outward call, are to be admitted to fellowship and communion.

All that may be judged to come in obedience and faith, are to be admitted to fellowship and communion. And all ought to come and submit and tender themselves and their service, that their Lord and King might receive them, who doth not receive any but such as come in faith; neither did he otherwise intend in the call, but to sever between the good and the bad, *Matth. 25. 6, 7. 10, 11, 12. Mat. 13. 48. For though many are called, yet few are chosen, Mat. 20. 16.* And it is one thing to command subjection, and another thing to bid a man immediately and directly to believe he shall be saved. By refusing subjection unto Christ, men pull upon themselves heaveie judgements, and dreadfull destruction; and this their destruction shall be from the power and just sentence of Christ, *Mat. 11. 23. Mat. 23. 34, 35. 37, 38. 1 Cor. 10. 5.—11. Heb. 3. 17, 18. Isai. 60. 12. 2 Thes. 1. 8, 9.* The Lord Christ hath a Lordly right and power in, and over all creatures; and though the same doth not yet fully appear in the effects of it, yet in due time it shall, *Heb. 2. 8. with Rev. 11. 15. 17.* In the meane time, Christ the Lord demands his right of all men, and will judge the disobedient for their disloyaltie to him, *Jude 15. Luk. 19. 27.* Yea he requires all, both persons, states, and powers, to be under subjection; who also shall acknowledge him to be Lord, to the glory of God the Father, who subdued all things under him, *Psal. 72. 8, 9, 10, 11. 1 Cor. 15. 24, 25. Phil. 2. 9, 10, 11.*

Thus the holy Scriptures hold forth Christs power and dominion, and call for subjection to the same, of all persons without exception, *Psal. 2. 12.* And when Kings and Nations shall acknowledge this, and submit themselves thereunto, then shall they sit downe in peace one with another, and learne to warre no more, *Isai. 2. 4. Zech. 9. 10.* And so shall be delivered from those many heaveie miseries and destructions which they suffer one from another, for their rejecting and opposing the Scepter of Christ, their Lord and King; as the *Jewes* of old did. And whereas some conceive, that Christs kingly office, to rule, and command, is of no larger extent then his Priestly office to redeeme, and to save from sinne and wrath. I doe believe that Christ by his kingly power com-

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mands and rules over both Angels and Devils, and all his enemies, for whom he was never a Priest to redeeme them, and save them from sinne. As *David* (a type of Christ) was in some respect King onely of *Israel*; and yet in the exercise of his kingly power for *Israels* good, commanded & ruled over many heathen Nations and Kingdomes: so Christ is indeed, in some sense, and in some respect King of his own peculiar people only, who onely are they that obey him willingly and sincerely, and over whom he reignes for their eternall good, to make them Kings reigning with him; and yet in the exercise of his kingly power for their good, he rules with might over all the world, and justly punisheth all the disobedience of the whole world. And now I come to consider of the last enquiry, thus;

Qu. 6. Whether Christ requires not a publick confession of him, by all that believe in him: and if he doe, then what the same is, and the Rule for it.

Now that Christ requires a publick confession of him, by all such as believe in him, is so cleare in the Scriptures that I suppose none that believe the Scriptures will deny it, *Mat.* 10. 32, 33. *Job.* 12. 42, 43. *Rom.* 10. 9, 10. 1 *Job.* 4. 2, 3.

But for the more full clearing of this truth, two things must be minded:

1. What we meane by believing in Christ.
2. What by confession of Christ.

Touching the first; By believing in Christ, I meane that believing that *Jesus* is the Christ, which *John* speakes of in 1 *Job.* 5. 1. That believing with all the heart, which *Philip* spake of in *Acts* 8. 37. That believing with the heart unto righteousnes, which *Paul* speakes of in *Rom.* 10. 9, 10.

Touching the second; The confession that Christ requires of men so believing, is to confesse him in his Name and Titles that his Father hath honoured him with, and set him out by, viz. To be a sufficient and onely Saviour; and the Mediatour of the new Testament; as King, Priest, and Prophet. A Priest to redeeme and purchase his people; a Prophet to teach and instruct that people; and a King to protect and defend the said people in their obedience to the truth, revealed by him as a Prophet, and by him as a King commanded to be obeyed. And as this is to be knowne and believed

ved of such as expect life by him: even so it is to be confessed, by a professed subjection to him in the same. The Rule of which professed subjection and confession, is the instituted order and administration of Christs Testament; for no other confession doth he approve of, but that which holds him forth to be *Jesus Christ*, the Sonne of God, come in the flesh, dead, and risen againe, ascended, and exalted at Gods right hand, to the throne of his Father *David*; and so to be Lord of Lords, and King of Kings. And submission to the instituted order and administration of Christs Testament, is an ordained confession of this believing in him, in a professed subjection to him. This confession doth Christ therefore require of such as believe in him, and owne no believing unto salvation in his new Testament, once confirmed by his death, where this is refused. For the benefits of Christ as Mediatour, and his administration, and the state, order, and rules of that Testament whereof he is Mediator, and the subjects partaking of those benefits, goe together in the record of Scripture; so that if there be no baptizing into Christ, then is there not confession of Christ, according to his appointment, *Mat.* 28. 19. 1 *Cor.* 12. 13. *Gal.* 3. 27. *Rom.* 6. 3. *Eph.* 4. 5. *Luk.* 7. 30. And if not confession of Christ, according to his appointment, then no faith to salvation by Christ expressly owned, *Mat.* 10. 32, 33. with 1 *Job.* 4. 2, 3. *Job.* 12. 42, 43. This I speake in reference to the expresse word of God, which ought to be every mans rule to trie his way and walke by, because by the Word he shall be tryed, and judged, justified, or condemned, according as he appears by the same, *Job.* 12. 48. *Rom.* 2. 16.

This makes against the free grace of God, that saves man, without any condition of obedience, or respect to any outward external Ordinance, but onely to Christ, and believing in him.

1. The truth aforesaid no way opposeth Gods free grace in saving man through faith in Christ; for it brings nothing in with Christ to save any man, but lays out the way that God brings persons into, whom he doth save. For they come not into that way of profession to be saved, but being saved they come to shew their thankfulness to God for the same.

2. This order of truth discovers and sets out the true nature of Grace in its proper place, and use. Gods electing and chusing persons to salvation is of his free Grace, but whom he so chuseth, he chuseth

chuseth in Christ, *Eph. 1. 4.* Therefore to make Christ essentiall to mans salvation, is not against grace, but for it.

3. The gift of Christ, and life by him, is free grace; but neither Christ, nor life by him is given without faith. Therefore to make believing in Jesus Christ of absolute necessitie to life, is not against grace, *Eph. 2. 8.* Faith it selfe is the free gift of God, and the work of grace in the heart of man, yet is there no faith approved by God in his Word without workes, *James 2.* Therefore to put faith to tryall by its workes, and to bring both to the light, to try and to see if it be indeed that which God of his grace hath given to man for life, and the manifestation thereof, and to make them both inseparable companions, is no way against the free grace of God, that saves not man without faith, nor approves of faith without workes, and tries all workes by his Word.

4. The foresaid truth confirms grace, or faith in grace, by holding forth from the Scriptures the priviledges that belong unto such as believe through grace, and the freedome thereof in grace to faith alone, without any other condition at all. As the gracious new Covenant it selfe is free, which comprehends all that is between God and man in grace, and requires nothing but onely faith in Jesus Christ to admit persons into the same, which makes them one with all that the said Covenant containes; whether state, order, ordinances, ministrations, ministrators, things ministrated, or to be ministrated, things past, present, or to come. All is theirs who are in the Covenant of grace, that contains all. And none are in the way of life held forth in the word of God, that are out of this Covenant. And all priviledges and benefits comprehended in the said Covenant, lie all as free without conditions unto such as believe, as the Covenant it selfe. For the Covenant in generall comprehends the severall parts in particular: and therefore looke what condition any one part lies under, the same doth another, and so all. If one part be free, all is free, and so indeed it is a free Covenant to such as believe. And all the particular branches of this gracious Covenant are so inseparably joynd together, that if a man be truly under any one part, he is under all: if he have Christ, he hath all: if he have faith, he hath all: if he have one promise truly, he hath all: and if he have right to any one ordinance, he hath the same right to all. So that he that dis-inherits himselfe of any one part,

part, dis-inherits himselfe of all. For grace in the Covenant, and the priviledges therein contained are not divided. And when faith finds the treasure, shee will have also the field, where the treasure is hid, *Matth. 13. 44.* Thus joyning of faith in Christ, and subjection to Christ inseparably together, as the Scriptures doe, (both being branches of one and the same gracious Covenant) doth no way oppose Gods free grace in saving man by faith in Christ.

If the ministrations of the new Testament lie so open and free to all that believe, without condition or exception, then any that believe may administer all Ordinances; and so women, as well as any other. *Object. 18.*

By pretended absurdities and false consequences, the truth of God is commonly opposed and obscured by the adversaries thereof: yet truth never brings upon it selfe any absurdity. But absurdities sometimes seeme to follow through the subtilty of men opposing the truth; and sometimes through the ignorance of men, not knowing how to avoyd them, and defend the truth from them. *Answer.*

Truth alwayes lyes within the bounds of order, whither true faith brings in a man, and there truth makes him free, *Joh. 8. 32.* Truth and order are never apart, much lesse oppose each other, how ever men conceive: for God who is one, is the God both of truth, and of order, *1 Cor. 14.* So that wheresoever faith findes truth, there order also dwells. For as God is the God of order, so his Word which is truth, is the rule of order; and this Word is faiths foundation, whereon shee builds: which Word is so farre from being any exceptive condition of truth, as that it is truth it selfe. God calls no man to dispense his truth, whom he doth not fit and enable for the same: and whom God doth call and send, he so sends them that they goe in faith. And faith ever attends at wisdomes gate, and bids not goe otherwayes then Christ directs. So farre is faith from leading any to any absurdity and disorder, that it keepes them in the hand of truth, which guides them according to order, and reproves the contrary.

And for womens administering of Ordinances; Gods free love and true faith never admits or gives way unto any unlawfull or disorderly libertie. And I have endeavoured to prove that the free use of ordinances is only to faith, not to the flesh, and so not in any unseemly way. God who is the God of order, hath in his Word of truth,

truth taught women what their dutie is: and namely in 1 Cor. 14. 34, 35. 1 Tim. 2. 11, 12. This rule forbids unto them the administering of ordinances. And they which have faith, will believe the Lord, and obey his Word.

Againe, I have not said, that the administrations of the new Testament are free for any that believe to administer them. But I have proved that they are free for all that believe to submit unto them (or rather, to Christ in them,) without any condition or exception against the same. Therefore it is still the duty of all that believe in Jesus Christ, as aforesaid, to hold forth a confession of this their believing in him, by their professed subjection to him in the order and rules of his Testament, without which he doth not expressly owne any faith in men according to the tenour of the said Testament.

Object. 19. It is said, *Rev. 6. 14. That heaven departed, &c.* Which must be understood of the Church and Ordinances, and wee doe not finde when shee appeared in the like manner againe.

Answer. That this must necessarily be understood of a departing of the Church and ordinances, is not so certaine as is imagined. See the like prophecy in *Isaiab 34. 4.* and note well what went before in *ver. 2, 3.* and what followes in *vers. 5, 6.* — 11. and then consider whether *Isaiab* did there prophecy of such a departure of the Church and Ordinances, as is now spoken of. That departing of heaven as a scroll, spoken of in *Revel. 6. 14.* shall then be when the Sunne becomes blacke as sackcloth, and the Moone as bloud; when the starres of heaven fall unto the earth, as figs from a fig-tree shaken with a mighty wind; when every mountaine and isleland are moved out of their places; when the Kings of the earth, and the great men, and the rich, and the chiefe Captains, and the mighty, and every bondman, and every free-man hide themselves in the dens, and in the rockes of the mountaines, &c. see the place, *viz. Revel. 6. 12, 13, 14, 15, 16.* And then judge whether it be certain that this prophecy is fulfilled, and the heavens departing as a scroll is a departing of the Church and Ordinances.

But let this seeme as granted for the present; (because heaven in this Booke of the *Revelation*, doth sometimes signifie the Church:) But then also minde that the Churches departing is here set forth by the similitude of a booke or scroll folded together, which before lay

lay open. So then the Church sometimes lay open in her glory, and her light did shine abroad among the Nations; but now when that great opposition and persecution did rise against her, shee retired her selfe in a more private way. A booke or scroll is not defaced nor destroyed when it is rolled up together, but is as perfect in it selfe as before, onely it lies not so open for every one to looke into: and so it is with the Church, her departing is not from being a Church, but in respect of her obscuring and hiding of her selfe from her enemies, as *Isai. 26. 20. Rev. 12. 6. 14.* For shee onely departed as a scroll when it is rolled together, and so continued in her selfe a Church, enjoying (as her right) her ordinances and her communion still. For in the next Chapter, there is the Lord upon his throne, with his Church & Ministry about him worshipping. The Church then here departed (as is aforesaid) from her enemies, together with her Ordinances, to a more retired and obscure condition then before; but never departed from her selfe.

It is said, *Rev. 15. 8. That the Temple was filled with smoke from the glory of God, and from his power, and no man was able to enter into the Temple, till the seven plagues of the seven Angels were fulfilled;* Whence it is gathered, that in the time of Antichrist, and the Beasts reigne, there is no entering into any Church-order, &c. *Object. 20.*

Answer. 1. Consider whether it be not a manifest property of an erring spirit, to wave cleare places of the Scripture, calling for the perpetuall use of the Ordinances of Baptisme, and the Lords Supper; as *Mat. 28. 19. 1 Cor. 11. 26.* and other like places: and to chuse to walke in the darke, retiring to obscure places (not yet understood) for a seeming refuge.

2. Consider whether this place do not manifestly allude to that in *1 King. 8. 10, 11.* and whether that place doe import that there was any cessation of Ordinances in *Solomons* time.

3. Take notice that this place in *Revel. 15.* doth hold forth unto us a Church, and a glorious one too. For here is a Temple out of which the seven Angels goe with their seven golden vials full of the wrath of God against Antichrist, or the Beast. For this see *Revel. 15. 1. 5, 6. Revel. 16. 1. &c.* Are not these the Ministers of Christ, which goe forth of the Temple, which is the Church of Christ? into which men must first come, or else they cannot goe out thence: for no man can be said to goe out of a place that he never came in.

Thus.

Thus this Scripture well considered, shews the weaknesse of those that take up the same to oppose the Saints fellowship now, and their confession of Christ in their professed subjection to his order of the new Testament. This text is so farre from keeping any backe, that it rather calls all that have faith to come, seeing Christ will have at his time (even under the reigne of Antichrist) such a Church, out of which God will raise such notable instruments to encounter with his enemies.

Though the Church lyes sometime low and obscure, yet God at some times raiseth her up againe. The Church is as the Temple, sometime open, and sometime shut: and as the Moone, sometime at the full, and sometime in her change: and as a wife, sometime sporting with her husband, (as *Rebecca* with *Isaac*, *Gen. 26. 8.*) and sometime in travaile and paine: sometime singing the song of *Moses* and the Lambe, and sometime hanging her harpe upon the willowes. And thus shee is made conformable unto Christ her head, who is sometime in bloud, sometime on his throne; sometime in a cloud, and sometime with his face shining as the Sunne; sometime with a raine-bow on his head, and sometime in the brightnesse of his glory. Therefore although that truth doth not alwayes in like manner appeare, yet this frees not man from his obedience unto it when it appeares; but rather engageth him the more.

Objct. 21. Christ foretells of false Christs and false Prophets that shall arise and deceive many, saying, *Lo here is Christ, or there*, *Matth. 24.* And this is fulfilled in those that attempt the worship of God some one way, and some another; and yet have missed the right way. And some perceiving their mistake, have begun againe: and all for want of the infallible Spirit of God to lead them forth at the first. And as they failed before, even so they may doe againe.

Ans. 1. Christs words in *Matth. 24.* are an answer to a demand of his Disciples concerning his coming, and the end of the world; see *vers. 3, 4.* And Christ doth not answer concerning his coming in the ministry of the Gospel and administration of his Ordinances; for therein he came not in such a manner as he speaks of in this Chapter: see *vers. 27, 30.* But concerning his personall coming; the time whereof was to men unknowne: whereupon he chargeth all his to be alwayes ready, waiting and looking for his coming continually; see *vers. 36, 42, 43, 44.*

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2. The false Christs and false Prophets that Christ here forewarnes the faithfull to take heed of, are such as shall shew great signes and wonders, *ver. 24.* How then comes it to passe, that they which hold forth the Gospel and Ordinances of Christ, are closely insinuated to be these false Prophets, whiles this is one maine exception against them, That they do not shew great signes and wonders? Surely they prepare men to be deceived by these false Christs, and false Prophets, who teach men to receive none as Ministers of Christ, though they prove their doctrine and way by the Scriptures never so clearly, unlesse they shew great signes and wonders, and confirme their word and way thereby.

3. The false Prophets here spoken of, are such as shall falsely affirme themselves to be such Prophets as the Prophets of the old Testament, *Isaiab, Jeremiab,* and the rest, were in their time; and as *Azubus* and some others were in the Apostles time. And the false Christs here spoken of, are such as shall falsely affirme themselves to be Christ in person; as appeares in *vers. 5.* This therefore cannot be taken up and applyed against those that now stand up for the present use of the Ordinances of Christ.

4. As in the next Chapter Christ teacheth his servants not to hide their talents in the earth, but to trade with the same; that is, to use their gifts to the gathering of the Elect, and the Churches edification; in which use their gifts also shall be increased: so in *Mark. 13.* which is the same in effect with this present Chapter, he mindeth his servants, not onely to watch that they may not be found sleeping, *vers. 35, 36.* but also to consider the authoritie that he hath given unto them, and the worke that he hath appointed them, *vers. 34.* which must be understood of a ministeriall authoritie, and a worke of the Ministry, to continue till his coming. And in this Chap. *vers. 45, 46.* he minds them to give unto his household their meat in due season; which household must needs be his Church; and their meat, his Word and Ordinances.

5. Doe not they in some sort affirme Christ to be in the desert, and in secre chambers, who affirme the Church to be in such a sort in the Wildernesse, as that there is now no place for the appointed Ministry of the Gospel, and Gospel Ordinances?

6. As touching the want of an infallible spirit to lead men forth into all truth; It is true indeed that not onely all true and faithfull

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Preachers

Preachers of the Gospel, but also all true believers have an unction from the holy One, and know all things, 1 *Joh.* 2. 20. But this is meant onely of some measure of knowledge, for true believers must still grow in knowledge, 2 *Pet.* 3. 20. And it is meant onely of their knowing all those things, the knowledge whereof is necessary to salvation. As touching other things, the Spirit of truth doth not leade the Saints into all truth at once. The Apostle *Peter* and the Church at *Jerusalem* was defective in the understanding of the extent of Christs Commission touching the preaching of the Gospel to those Gentiles that were not Profelytes, untill God did further informe them. This appears in *Acts* 10. 10.—15, 19, 20, 28. 34. *Acts* 11. 2—18. yet was *Peter* a true Apostle, and the Congregation at *Jerusalem* a true Church. Yea it appears that the brethren which prophesied in constituted Churches were not free from all possibilitie of mistaking. Note well, 1 *Cor.* 14. 29. and 1 *Thes.* 5. 20, 21, 22. *David* and all *Israel* with him did mistake, when they carried the arke of God in a Cart, 1 *Chron.* 13. And were afterward sensible of their mistake, and reformed it, 1 *Chron.* 15. yet *David* was the faithfull servant of God, the Priests were the Priests of the Lord, and *Israel* was his people: and God did not reprove their endeavour to bring up the arke to *Jerusalem*, though he made a breach upon them at the first, because they sought him not after the due order. Therefore mens mistaking the truth in some things, doth not make voyd that truth which they have: neither should men forbear to receive truth, till they can infallibly receive all at once. Although even godly men be not infallible, yet the rule of Gods written word, according to which the Saints are to walke, and to judge of wayes and Doctrines, is an infallible rule.

To prevent some further objections, & to make the answers more full to some objections already minded, consider how the vessells of the house of the Lord being cut in pieces, the doores of the Temple shut up, the Lampes put out, and the burning of incense and offering burnt offerings in the holy place unto the God of *Israel*, being quite let fall in the dayes of *Ahaz*, (2 *Chron.* 28. 24. and 29. 6, 7.) in the dayes of *Hezekiah* the Priests and Levites being encouraged and commanded by the King, renewed and restored the solemne worship of God; their authoritie for the doing of this being not from any worker of miracles, or extraordinary Prophet in that

that time, though the Prophet *Isaiah* was then living; but from the Law of *Moses*, and the Word of God by the Prophets that were in *Dauids* dayes, 2 *Chron.* 29. 25. So *Zerubbabel* and the *Jewes* in his time erecting againe at *Jerusalem*, first the Altar, and after that the Temple, and so restoring there Gods appointed worship, had not their authoritie from miracles or extraordinary Prophets then raised up, nor from any Priest that then stood up with *Urim* and *Thummim*, (see *Ezra* 2. 63.) but from the Scriptures before written. *Haggai* and *Zechariah* did indeed prophecy unto them; but they did not first give unto them their Commission and authoritie, but did reprove them for their slacknesse, and encourage them in the worke; (see *Ezra* 4. 24. and 5. 1.) sharply reprovng those that said then, as some doe now, *The time is not come that the Lords house should be built*, *Haggai* 1. 2. The like is to be noted concerning the restoring of the right observation of the feast of *Tabernacles*, which had been intermitted from *Josuahs* time; see *Nehem.* 8. 13.—17. If question be yet made whether the Saints have now authoritie to restore the solemne worship of God appointed in his Word for the time of the Gospel, then mind that they are a royall Priesthood, an holy Nation, a peculiar people, 1 *Pet.* 2. 9. And that as *John the Baptist* was greater then the Prophets that were before him, so he that is least in the kingdome of heaven, is greater then *John*, *Mat.* 11. 9. 11.

Here also let it be considered, that though all the labour of *Hezekiah* seemed to fall to the ground in the dayes of *Manasseh* and *Amon*, and all the labour of *Josiah* seemed to be lost in the dayes of his sonnes, and in the time of the captivitie, yet God looked not upon it as a lost labour. And though after the captivitie the proceedings were slow, being retarded by many difficulties and distractions, yet the rebuilding of the Altar and Temple, and the restoring of the solemne instituted worship, was pleasing to God, and profitable to his people; notwithstanding that many of the *Jewes* did fall off unto unjust and irreligious practises; and many stayed still in the territories of *Babylon*, and did not come to assist in that building: yea though the glory of the second Temple was farre short of the glory of *Solomons* Temple, and there stood not up at that time any Priest with *Urim* and *Thummim*. This well considered, will easily answer many objections that are now made

against those that have laboured, and still labour, to revive the use of Christs Ordinances, and to set up againe his pure instituted worship.

If many baptized persons doe now fall to errors, and some to irregular practises, and there be among them such divisions as ought not to be; even so also it was in the Apostles dayes: yet no godly person will hereupon condemne the gathering of Churches, and the use of Christs Ordinances in those dayes. And if some godly persons have not had like experience with others, of Gods effectuall blessing following the use of the Ordinances, it may partly be imputed to some weaknesse of their faith, and partly to their ascribing to the Ordinance, somewhat belonging onely to Christ. And sometimes God here tryes his children, whether they will live by faith, and waite on him in obedience, even against present sense. And some Saints have had experience sometimes of the like deadnesse in and after prayer, and hearing, and conference: yet these things are neither to be refused, nor neglected.

Let it also be minded that the same false principles whereby men are now taken off from obedience to Christ in the use of his Ordinances, if they be followed home, will also take men off from obedience to all Christs commands: for upon what ground any one command of Christ may be disobeyed, upon the same all may be disobeyed; see 1 *Tim.* 5. 21. And if the authoritie of Christs new Testament be weakened in one thing, it is weakened in all. To come to particulars. The same principles will take men off from preaching the Gospel, and from hearing the Gospel preached to be edified thereby, and from assembling themselves together, and from joyning together in prayer and thanksgiving; yea from meditation and studie of the Word of God: for all these are Ordinances of Christ, and are no more appointed in the Word for these times, then Baptisme and the Lords Supper.

Object. Many that receive not these Ordinances, yet doe not refuse all Gospel-preaching, conference, prayer, &c.

Answer. 1. This shewes that they are not constant to their principles, which discovers their great weaknesse to receive such principles as they may not in all things walke up unto.

2. Though they doe not yet refuse these things, yet are they in the ready way to the refusall of them.


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Minde also that as these principles carry men to the denying of a Church and Ministry, (which deniall is most contrary to the Scripture; see *Ephes.* 3. 21. and almost the whole Booke of the *Revelation*; and the promise in *Matth.* 16. 18. and 28. 20.) so they carry them by degrees to the rejecting of all the Scripture, and to the denying of faith and salvation; as lamentable experience hath shewed in some. And some upon the aforesaid principles have (with as much ease and as faire a colour, as the no-Church-men dispute from any Scriptures against Ordinances, though with as grosse fallacioufnesse) hitherto wrested our Saviours words in *Mark.* 16. 17, 18. The answer whereunto doth fully overthrow the maine arguments of the opposers against Ordinances. Indeed if any one of those three witnesses in 1 *Job.* 5. 8. were to be excluded and slighted, then were they all to be in like manner slighted, and so all were lost. But we know that they are all to be regarded and made use of.

It is also observable by what contrary wayes the enemy endeavours to make men refuse the right use of Christs Ordinances. Sometimes he perswades men that Gods people are not yet fit for the use of these Ordinances, because their light is so dim; because they have so small a measure of gifts, of knowledge, of faith, &c. And sometimes againe he perswades men that they are above ordinances. He might as well tell them that they are above Jesus Christ, who commands the use of his Ordinances, and communicates himselfe unto his in his Ordinances. Thus any thing shall serve the turne, whereby believers may be diverted from the right use of the Ordinances of their Lord and Master, and from obedience unto him. Surely the enemy is mindfull of the great advantage that he thus gets over believers, and how much he makes them herein to sin against Christ, robbing him, what in them lyes, of the glorie, and themselves of the comfort and benefit of his Mediatorship. O that the Saints were more sensible of the depth of this mysterie of iniquitie! I am constrained in my conscience now to speake with earnestnesse, conceiving the cause to be great; and remembering our dutie to contend earnestly for the faith, which was once delivered to the Saints, *Jude* 3. (Where I desire that the force of this word *once*, may well be weighed.) I therefore advise, and earnestly exhort all them that believe, to beware of those doctrines and wayes (how

(how faire soever they may seeme to be before they be tryed, and what safety soever in these times of trouble they seeme to promise;) which indeed take men off from obedience to Christ, and from acknowledging the authoritie of the Scripture. Have no fellowship with that Doctrin which weakens and questions the power and authoritie of Jesus Christ, and the perpetuall validitie of his Testament; which disarms his Souldiers, disbands his armies, and so gives them up into the hand of the enemy; which empties mens hearts of faith, and deprives the world of the appointed meanes of salvation, teaching men to shut up the kingdome of heaven. Beware of that doctrine which making voyd the authoritie of the new Testament, pulls Christs Scepter out of his hand, his crowne from his head, and himselfe from his throne. Remember that the Saints in their communion and order, are the Lords portion, the declared object of his love in Christ, and the expressed subject of his promises and blessings: yea they are Christs relative perfection, as a wife is to her husband, and the body to the head. They are his prevailing armie against Antichrist; the Standard-bearer to hold him up before the Nations, and so the meanes of the worlds conviction, and the conversion of the rest of the elect. You therefore that believe in Christ for salvation, hold forth the confession of him before men. Remember that by him you are made the sons of God, and Kings and Priests unto God, *Joh. 1. 12. Revel. 5. 10.* Withhold not your selves then from worshipping God, and enjoying the appointed priviledges of sons. Feare not, but believe: for you being Christs, all things are yours; and have you not then a right to his Ordinances? Remember Christs love in giving you his Ordinances to confirme your faith. Remember the need that you have of these Ordinances, and of that effectuall blessing with which Christ useth to follow the right use of his Ordinances. Minde your communion with Christ, and so be not slow to have communion with him in his Ordinances. Have fellowship with us; for truly our fellowship is with the Father, and with his Son Jesus Christ. But specially mind the command of Christ, and that charge of his in *Joh. 14. 15.* *If yee love me, keepe my Commandements.*

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T H E
P E C U L I A R I N T E R E S T
O F T H E E L E C T I N C H R I S T,
A N D H I S S A V I N G G R A C E.



Now come to the second Question; viz. *How farre the death of Christ extended to the taking away the sin of man; whether he dyed for the sins of all men without exception, or for the sins of some onely.* My answer hereunto I lay downe in these three Propositions.

1. Christ hath not by his death taken away the sinnes of all men: for the wrath of God comes upon the children of disobedience for their sinnes, *Ephes. 5. 6.* But this is that which he declares himselfe to have effected by his death, That through his Name, whosoever believeth in him, shall receive remission of sinnes, *Joh. 3. 14, 15, 16. Acts 10. 43.* And it is given to the Elect, and to them onely, to believe in Jesus Christ, *Rom. 8. 29. 1 Pet. 1. 2.*

2. Christ intended not by his death to save all men from their sinnes, but thus to save the Elect onely, *Joh. 10. 15. Ephes. 5. 25, 26, 27. Heb. 2. 14. Genes. 3. 15. 1 Pet. 2. 8.*

3. Christ hath not presented unto his Fathers justice a satisfaction for the sinnes of all men; but onely for the sinnes of those that doe, or shall believe in him; (which are his Elect onely.) *Rev. 5. 9.* And if this last Proposition be granted to be true, the two former cannot be questioned. This therefore I thus confirme.

1. Those sinnes for which Christ hath presented a satisfaction to his Fathers justice, he hath so fully satisfied for, that they are not.

not to be suffered for againe, *Heb. 1. 3. Heb. 9. 26. Heb. 10. 10. 14. Revel. 1. 5. Rom. 5. 9, 10. Isai. 53. 5. Levit. 17. 11.* It must needs be thus: 1. Because the satisfaction that Christ hath presented to his Fathers justice, is sufficient for the full and final putting away of all their sinnes, for whom it is presented. This cannot be denied. 2. Because Christ dyed as a publique person, representing all those for whose sinnes he presented a satisfaction to his Fathers justice, *2 Cor. 5. 21.* Even as the first *Adam* fell as a publick person, representing all those that fell by him, and in him; see *Rom. 5. 14.* And as the high Priest went into the Holy place as a publick person, representing all *Israel*, *Exod. 28. 29, 30. Heb. 9. 24, 25.* Hence it is that we are looked upon as smitten in Christ, and buried with Christ, and revived and raised up in Christ, and with Christ, and made to sit together in heavenly places in Christ; see *Hos. 6. 1, 2.* with *1 Cor. 15. 3, 4. Colos. 2. 12. Ephes. 2. 5, 6.* Now surely they who were thus represented by Christ, when he presented to his Fathers justice a satisfaction for their sinnes, shall not themselves be punished for the same sinnes. 3. Because else the satisfaction presented by Christ, would fall short of the type of it, *Levit. 4. 20. 26. 35.* and *5. 10.* and note *Heb. 9. 13, 14.* 4. Because this satisfaction is accepted of the Father for all those for whom it is presented by Christ, *Isai. 53. 10.* For Christ the beloved Son of the Father presented this satisfaction according to his Fathers will. 5. Because it were an unjust and unreasonable thing that God should receive a satisfaction presented to his justice for the sinnes of men, and yet punish the same men for the same sinnes. And shall not the Judge of all the earth doe right? *Gen. 18. 25.* But Reprobates (or final unbelievers) shall suffer eternally for all their sinnes; as appears not onely in *Eph. 5. 6.* but also in *Job. 3. 36. Job. 8. 24. Mat. 12. 36. Eccles. 12. 14. Jude 15.* Yea, for their sinnes considered as breaches of the Law, as appears in *1 Tim. 1. 9, 10. Gal. 3. 10.* Therefore Christ presented not unto his Fathers justice a satisfaction for the sinnes of Reprobates, and consequently not for the sinnes of all men.

2. Christ presenting to his Fathers justice a satisfaction for mens sinnes, presents this satisfaction as well for all their sinnes, as for any of their sinnes; as well for their sin of unbelief, and the fruits thereof, as for their sinnes against the Law, considered as sinnes against the Law, *Levit. 16. 21, 22. D.m. 9. 24. Heb. 10. 14. 1. Job. 1. 7.*

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But even by our adversaries own confession, it is a cleare and certaine truth, that Christ hath not presented to his Fathers justice a satisfaction for the unbelief of Reprobates, nor for the fruits of their unbelief, considered as fruits of their unbelief. Therefore he hath not presented to his Fathers justice a satisfaction for any of the sinnes of any Reprobates. The answer of our adversaries here, and the principall refuge to which they fly, is this: Christ (say they) hath not presented to his Fathers justice a satisfaction for the unbelief of any. But the falshood of this appears by the places now alledged: as I shall also easily manifest, if our adversaries will answer directly whether our unbelief be a sin, or not. I conceive they dare not say it is no sin, in as much as it is disobedience against the Gospel, and against the command of God in *Matth. 17. 5.* and that whereby (so farre as it workes in us) we cast upon God the imputation of lying, trusting him no more then we would trust a lyer, *1 Job. 5. 10.* and our adversaries affirme it to be the onely damning sinne. Now if it be a sin, the blood of Jesus Christ doth wash us from it, *1 Job. 1. 7.* I further demand; Is our unbelief remitted unto us, or not? If it be not remitted unto us, our case is most miserable. If it be remitted unto us, it is then done away by the blood of Christ: for without shedding of blood is no remission, *Heb. 9. 22.* Whereas some say, that we have already suffered punishment for it: in the want of that comfort and joy that faith brings; I demand; Doth our sin of unbelief deserve no other punishment? If they say, No: it shews that they neither know the nature of this sin, and its ill deserving; neither yet the glorious righteousness of God, and the declaration thereof in his Word. But if they say, yea; it deserves eternall destruction; but for all that it is neither remitted unto us with the rest of our sinnes, as being washed away by the blood of Christ, neither shall we be so punished for it: then they will be found to utter manifest contradictions. Whereas they plead that our unbelief doth not continue, but is broken off; I answer: Indeed it doth not continue in the reigne of it: but it is enough that it did once reigne in us, and that there is a remainder of unbelief still rebelling in us. And the same (and no more) is to be said of the rest of our sinnes and corruptions also: for which notwithstanding we must have been punished with everlasting destruction, if the blood of Jesus Christ shed for us for the remission of sinnes, did not cleanse

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us from the same. Whereas they object that there could not have been that unbelief whereby the Gospel is refused, if Christ had not dyed that he might send forth his Gospel; and that therefore this unbelief could not be looked upon before the death of Christ, and the declaration of his Gospel. I answer; 1. That Christ foreseeing this sin (as he did all other finnes) and all the fruits thereof, in his Elect, did accordingly provide a remedy for the same: other-ways he had not been unto them a perfect and effectual Saviour. 2. That the condemnatory sentence of the Law, takes hold on men for this sin also, and for all the fruits of it; because it binds men to obey every command that God shall give, and to believe every word that he shall speake: without which obeying and believing, no man can have the Lord for his God, according to the meaning of the affirmative part of the first Commandment. Therefore Christ had not taken us off from the Lawes condemnation, if he had not presented to his Fathers justice a satisfaction for this our sin, as well as for our other finnes.

3. The Paschever (a type of Christ) was not killed for any un-circumcised, but onely for the *Israelites*, and those that were joy-ned unto them, *Exod. 12.* Neither were the Priests to offer sacrifice for any other. All this was appointed of God to signifie, that when the Messiah through the eternall Spirit should offer himselfe without spot to God, he should present unto divine justice a satisfaction for the finnes of the *Israel* of God, and none other.

Whereas it is objected, that many of the *Israelites* for whom the Paschever was killed, and sacrifices were offered, were unbelievers and perished.

I answer: So also the high Priest himselfe might be an unbeliever and perish; yet in his Priestly office he was a type of Christ notwithstanding that disparitie. So the whole Nation of the *Israelites* separated from the world to be a peculiar people unto God, were a type of Gods chosen *Israel*.

4. When Christ prayed unto his Father that they for whom he laid downe his life, might receive the benefit of the same; he expressly affirmed that he prayed onely for the Elect, and for none other, *Joh. 17. 9.* Whereby he sufficiently declared that he did not then present to his Fathers justice a satisfaction for the sins of any other, but onely of these.

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5. The highest degree of Gods love to man is set forth by his Sonnes being given, and giving himselfe to dye for mens finnes, that so he might present to his Fathers justice a satisfaction for their finnes, *Joh. 10. 11. 15. Joh. 15. 12, 13. Rom. 8. 32. 1 Joh. 3. 16. and 4. 9, 10. Rom. 5. 8.* If then we shall say, that Christ in his death presented to his Fathers justice a satisfaction for the finnes of all men, we shall be found to extend the highest and choicest love of God as well to hated *Esau*, as to beloved *Jacob*; as well to the seed of the Serpent, as to the seed of Christ: which doctrine the Scripture will not endure.

6. The whole doctrine of the Gospel of Jesus Christ being delivered unto us in the Scriptures, it is a sufficient ground for us not to believe that Christ presented to his Fathers justice a satisfaction for the finnes of all men, because the Scriptures doe no where declare this to be a truth; as (through the helpe of God) shall be made to appeare by our answers to the objections of our adversaries. For the more easie discovery of the weaknesse of which objections, I lay downe these ensuing Propositions.

1. The word *All* in Scripture, doth many times signifie onely some of all sorts, as appeares in these places, *Mat. 4. 23. Act. 10. 12. Mat. 3. 5, 6.* In *Mat. 4. 23.* it is said that Christ healed every sickness, and every disease among the people; yet the meaning is onely this, That he healed every kind of sicknesse and disease: see *Mark. 6. 5. and Joh. 5. 3. &c.* In *Act. 10. 12.* it is said, --wherein were all foure-footed beasts, &c. that is, All kinds of foure-footed beasts, &c. In *Matth. 3. 5, 6.* it is said, There went out to him all *Judea*, &c. And in *Mark. 1. 5.* it is also expressly said, that they were all baptized of him, &c. Yet this was true onely of all orders and degrees of men coming to *John* from all the parts of *Judea*.

2. The word *All*, must sometimes be understood with limitation unto the present subject spoken of. As in *Heb. 12. 8.* --whereof all are partakers; not all persons, but onely all sons.

3. The word *All*, doth sometime signifie onely the greater part: as in *Philip. 2. 21.* All seeke their owne, &c. and in *Luk. 6. 26.* Woe unto you when all men shall speake well of you. Here *All* cannot take in all the godly, but onely the wicked, which are the greater number. There was not this woe to that *Demetrius* which had a good report of all men, *3 Joh. 12.* that is, of all godly men that knew him.

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4. The word *World* in like manner doth not alwayes signifie all persons without exception; but sometime onely the worser, though greater part of mankind: as in *Job. 17. 9.* where *the world* is put onely for persons not elected. Yea, and when the word *whole* is added to it: as in *1 Job. 5. 19.*

5. Sometimes the word *World* is put for the Gentiles opposed to the Jewes, yea and with manifest limitation unto those of the Gentiles which did, or should believe; (which were onely the Elect:) see *Rom. 11. 12. 15.* These Propositions being thus layd downe and proved, the answer to the objections will be the more easie and cleare.

1. *Object.* The objection that I will take notice of in the first place, is taken from *Job. 1. 29.* *Behold the Lambe of God which taketh away the sin of the world.* Whereto I thus answer.

Answ. 1. Let this be minded, that Christ is here called the Lambe of God, as being typified by the Paschall Lambe killed for *Israel*, not for the uncircumcised.

2. It is here declared that it is Christ, and no other, that taketh away the sin of the world. He is the onely Redeemer and Saviour. The Father saveth us no otherwayes but in and by Christ.

3. The sin which Christ takes away, is the sin of the world, being that sin which is derived to us, and so to all the world, from *Adam*; and in which all the world hath layen. But the persons from whom Christ takes away this sin, are onely they that doe or shall believe in him; and so they are indeed that world spoken of in *Rom. 11. 12. 15.* but not that world spoken of in *Job. 17. 9.* and *1 Job. 5. 19.* Our adversaries confesse that Christ takes not away the unbelieve of that world: and the Scriptures declare that world to have no part in the blessednesse of those to whom the Lord will not impute sin; see *Rom. 4. 6, 7, 8.*

2. *Object.* A second objection is drawne from *1 Job. 2. 2.* *not for ours onely, but also for the sin of the whole world.*

My answer hereto is as followes:

Answ. 1. Note well the force of the word rendred *propitiation*, both in this verse, and in *1 Job. 4. 10.* As in these places it is used, it imports that Jesus Christ makes the Father to be gracious unto us in the free and full pardon of our finnes. Here it is used to cleare and prove Jesus Christ to be for us an acceptable and effectual Advocate

cate with the Father, though we have sinned against him. And in *1 Job. 4. 10.* the highest manifestation of the Fathers love unto us, is set forth by his giving his Son to be the propitiation for our sins. This shews it to be the peculiar blessednesse of Gods beloved children, whom he saves for ever, to have Jesus Christ to be the propitiation for their finnes.

2. In *1 Job. 1. 7. 9.* it is clearly signified that they onely are the persons whom the blood of Jesus Christ doth cleanse from all sin, and to whom the Father according to his faithfulness doth forgive their finnes, and whom he cleanseth from all unrighteousnesse, who shew their faith by walking in the light, and by confessing their finnes. This also confirms that Jesus Christ is the propitiation for their finnes onely.

3. By *our finnes* the Apostle here meant *the finnes of us believing Jewes*: (for to these the Apostle here immediately wrote; as may be gathered from *1 Job. 2. 7.* and *Gal. 2. 9.* Yea all the generall Epistles, of which this was one, were written to these:) and by *the sins of the whole world*, he meant the finnes of all those that did or should believe among the Gentiles: see *Rom. 11. 15.*

The words of our Saviour in *Job. 3. 16, 17, 18, 19.* are also objected unto us, as if they made against us; wee will therefore diligently consider them.

3. *Object.*
From *Job. 3. 16, &c.*
Answ.

Here first wee must minde that the same word is sometimes used in divers senses in the same sentence; examples hereof are to be seene in *Job. 3. 6.* *Rom. 9. 6.* *Gal. 4. 21.* and in other places. Yea this very word *World*, is so used in *Job. 1. 10.* And now let us see how this word is used in this Scripture, and consider whether this Scripture do indeed make any thing against us; *vers. 16.* *God so loved the world.* By the *world* here seemes to be meant mankind in generall: and Gods loving the world is his dealing lovingly with the world. This then is the sense; God dealt so lovingly with mankind, that he gave his onely begotten Son, &c. All this makes nothing against us: for it is not said, that he gave his onely begotten Son to present a satisfaction to his justice for the sins of all men: but that he gave his onely begotten Son, that whosoever believeth in him, should not perish, but have eternall life. Herein surely God dealt lovingly with mankind;

1. Making a great part of mankind to receive the benefit hereof.
2. Graciously sending this Gospel to mankind; *Believe in the Son of God,*

God, and yee shall be saved eternally. This Gospel shews that God is gracious, and deales lovingly, though men left to themselves reject this Gospel, and so receive no benefit by it in the end. 3. Sparing mankind a long time, and affording unto them many benefits by the hand of Christ, for the Elects sake, whiles he graciously waits and effectually provides for their conversion by the Gospel, and so for their salvation according to the same. None of which benefits had been afforded to mankind, if God had not given his Son, that whosoever believeth on him, should not perish; see *Prov.* 8. 15, 16. *Job.* 1. 9. *Mat.* 24. 22. *Acts* 14. 17. Yet unbelievers still lye under all their sins, as I have already proved, and as farther appears in *Rom.* 9. 22. and *2 Pet.* 2. 9. It follows in *vers.* 17. For God sent not his Sonne into the world to condemne the world. God then sent his Sonne into the world, when he gave him to be made flesh, and to dwell among us, as it is said of him in *Job.* 1. 14. Then he sent him not to condemne the world, nor to judge the world; (as the Greeke word is said here to signifie:) But at his second coming he shall be sent to judge the world, and to condemne all unbelievers. But the new doctrine of our adversaries makes Christs first coming to be a coming to condemne the world, in a sense quite contrary to the Scriptures, whiles they teach, that if Christ had not come and dyed for all, none could have been damned. It follows; but that the world through him might be saved. 1. Here mind that the pleasure of the Lord did prosper in Christs hand, *Isaiah* 53. 10. note also *Job.* 6. 38, 39, 40. and *Job.* 17. 2. Therefore Christ did certainly effect what he was sent for. 2. Mind that the salvation here spoken of, frees men from all condemnatory judgement. This appears by the antithesis (or opposition) in this verse. 3. So mind that the world is said to be saved, in that believers are saved, who are part of the world of mankind, and were chosen out of the rest of the world, to be saved by Christ; see also *1 Job.* 4. 14. compared with the verses there foregoing, viz. *vers.* 9.—13. of that Chapter. Our adversaries not receiving this truth, doe sometimes say, that though all the world be not saved eternally, because they believe not: yet Christ for his part did for them all, whatsoever he was to doe for the salvation of. But if this were true, then all must needs be saved. See *Jerem.* 17. 1. For our salvation is fully from Jesus Christ. Wee cannot save ourselves: neither doth the Father worke our salvation, or any thing that

M^r Den in his
Dragnet. p. 85.

that concerns the same, any other wayes then in and by his Sonne Christ. If then Christ as a Saviour have done for us whatsoever he is to doe for the salvation of any, how can wee misse of salvation? It follows here in *vers.* 18. He that believeth on him, is not condemned: but he that believeth not, is condemned already, because he hath not believed, &c. The believer is delivered from the condemnation of the Law. As for the unbeliever, because he believeth not, he is left to the sentence of the Law, and is already condemned thereby. All this is with us. It follows in *vers.* 19. And this is the condemnation; that is, the cause of condemnation, as being a grosse evill for which men are to be condemned, and a maine cause of that unbelief by which men are left to condemnation; That light is come into the world, &c. that is; that light being come into the world, men loved darknesse rather then light. The light come into the world is Jesus Christ held forth in his Gospel. And all this opposeth us not, but confirms the truth that we hold. Thus at the appearing of the light of truth, the objection from this place is vanished away.

A fourth objection is drawne from *1 Tim.* 2. 4. 6. which to our adversaries seemes to be of speciall strength.

4. Object.
From *1 Tim.* 2.
4. 6. answered.

In the answering (or rather preventing) whereof we will thoroughly search that place also, beginning at the beginning of that Chapter, and weighing every thing diligently that may seeme to have any relation to the present Question. *1 Tim.* 2. 1. I exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men. By all men in this place we may not understand all persons, or every person without any exception or limitation. For under supplications, prayers, and intercessions, are here comprehended all petitions for all good and needfull gifts and blessings for the persons to be prayed for, put up unto God with all earnestnesse and fervency, in which the Petitioners will and must still continue suing unto God with a holy and humble importunitie for those things that they crave: such Petitions cannot be made in faith for all persons without exception, in as much as we know that there are many vessels of wrath ordained of old unto condemnation, *Rom.* 9. 22. *Jude* 4. And there is a sin unto death, for which we are not to pray, *1 Job.* 5. 16. Therefore by all men we are here to understand all orders and degrees of men. And so the thing to be craved is, that God according to his purpose and gracious promises would

would shew mercy, and extend the fruits of his love to all orders and degrees of men; that is, to all those whom he hath chosen to himselfe out of every nation and kindred, and out of every order and degree of men and women in the world. This is further confirmed by that specification or exemplification which follows in *vers. 2. For Kings.* Though these were before comprehended under *all men*, yet are they here more particularly expressed; 1. Lest the Saints should have been discouraged from praying for them, by their wickedness. 2. Because God hath given Magistrates to be his own Ministers to us for good, *Rom. 13. 4. And for all that are in authoritie*; that is to say; 1. Magistrates or Governours in those Common-wealths that were not ruled by Kings. 2. The severall orders and degrees of inferiour Magistrates. *That wee may leade a quiet and peaceable life, &c.* Not that this is the onely thing that we are to crave, or aime at: but because this should in a speciall manner stirre us up to earnest prayer for Magistrates; *viz.* that God hath given them their authoritie to this end, that by meanes of this authoritie rightly used, we might leade a quiet and peaceable life in all godlinesse and honesty. *Vers. 3. For this is good and acceptable in the sight of God our Saviour: viz.* That we should thus pray, and give thanks for all orders and degrees of men; and namely for Kings, and for all that are in authoritie. And note how the Apostle proves this in the words following in *vers. 4. Who will have all men to be saved, and to come unto the knowledge of the truth.* In as much as it is the Apostles scope here to prove that it is acceptable to God, not onely that we should pray, but also that we should give thanks for all men, (*viz.* in that sense in which the words *all men* are used in *vers. 1.*) I therefore conceive that he here speakes of Gods effectual will. And so God willet not that all persons, or every person in the world, should be saved, and come unto the knowledge of the truth: as appeares in *1. Rev. 2. 8. Jude 4. Ysa. 6. 9, 10. Rom. 11. 7, 8.* Here therefore by *all men*, wee must of necessitie understand onely all orders and degrees of men; that is, some of all orders and degrees: *viz.* those whom God hath chosen to himselfe out of every order and degree among men. Thus the great objection from this verse is fully taken off. It follows in *vers. 5. For there is one God, and one Mediator between God and men, the sinner Christ Jesus.* Not one God of Kings, and another of subjects; one God

God of Merchants, another of husbandmen: but one and the same God is the God of all, that saveth all that are heirs of salvation, of what order or degree soever they be. And as the same God hath appointed and constituted the severall orders and degrees among men, so he hath his Elect whom he will save, among all those orders and degrees. So also there is not one Mediatour between God and great men, and another between God and meane men: but the same Christ Jesus is the Mediatour between God and all the Elect, of whatsoever order or degree among men they are.

Vers. 6. Who gave himselfe a ransom for all. The word *all* must here be understood as in *vers. 1. and 4.* Neither the coherence or context, neither yet the matter will suffer us to understand it otherwayes. For whosoever they are for whom Christ gave himselfe a ransom, the same are certainly redeemed from destruction, and shall for ever be saved. For where a ransom is paid and accepted for any, the ransomed is thereby freed and made safe; *Exod. 21. 30. Exod. 30. 12. 15. Psal. 49. 7. Jer. 31. 11, 12.* And the everlasting salvation of the ransomed of the Lord is clearly held forth in *Isai. 35. 9, 10.* and *51. 10, 11. Hof. 13. 14.* with *1 Cor. 15. 54, 55.* Therefore these *all* for whom Christ gave himselfe a ransom, are onely (as aforesaid) men of all orders and degrees; even those many spoken of in *Mat. 20. 28. Mark. 10. 45.* Those whom Christ hath redeemed to God by his blood out of every kindred, and tongue, and people, and nation, *Revel. 5. 9.* It follows; *To be testified in due time*; compare this with *1 Pet. 1. 20, 21.* — *but was manifest in these last times for you, who by him doe believe, &c.* Consider also how the words there aforesaying doe declare, that they which are ransomed, or redeemed with the blood of Christ, are redeemed from their vaine conversation, *1 Pet. 1. 18, 19.* Yea Christ gave himselfe for them, that he might redeeme them from all iniquitie, and purifie them unto himselfe a peculiar people, *Tit. 2. 14.* And this is the summe of the Gospels testimony concerning Christ, that *being made perfect he became the author of evermall salvation* (not to all persons in the world, but) *unto all them that obey him, Heb. 5. 9.* having given himselfe for them, *Ephes. 5. 25, 26.* Thus this Scripture is so farre from being full and strong against us, that it doth not oppose us in any thing. Now because the objection from this Scripture seemes to our adversariet to be backed and strengthened by the saying of *Peter* in *2 Pet. 2. 1.* there-

therefore that place shall next be looked into.

5. *Object.*
From 2 *Pet.* 2.
1. answered.

2 *Pet.* 2. 1.—*There shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.* We grant the persons here spoken of to be Reprobates; but minde that though the Lord be here said to have bought them, yet it is not said that he gave himselfe a ransom for them. Between these two there is a great difference. The Lord Christ hath authoritie and power given unto him of the Father over all men; see *Psal.* 2. 8, 9. Yea over all creatures, *Heb.* 2. 7, 8. over the Angels in heaven, 1 *Pet.* 3. 22. And the Devils that hate him, are yet under his power. In the exercise of this power and authoritie, he shall at the last day judge all both men and Angels, *Joh.* 5. 27. *Acts* 17. 31. Then every knee shall bow to him, of things in heaven, and things in earth, and things under the earth; and every tongue shall confesse that Jesus Christ is Lord, *Isai.* 45. 23. *Phil.* 2. 9, 10, 11. This Lordship the man Christ hath obtained by his death, *Phil.* 2. 8, 9. In that by his death he hath obtained his kingly power and authoritie over his Church, and consequently this power and authoritie over all, that as King of his Church he may use it to his Churches good, (*Ephes.* 1. 20, 21, 22, 23.) and the Church may enjoy the glorious benefit of it; see *Revel.* 2. 26, 27. 1 *Cor.* 6. 2, 3. *Psal.* 149. 6, 7, 8, 9. *Dan.* 7. 27. The Father also being pleased thus to shew his gracious approving and accepting of Christs dying for his Church, even by giving him this power and authoritie over all for his Churches good. In this sense, and in this sort Christ hath bought all creatures: yet it doth not follow, nor is it true, that Christ hath given himselfe a ransom for all creatures, or presented to his Fathers justice a satisfaction for the sinnes of all creatures. We are put in mind that the Lord having bought these sinners, this was a great aggravation of their sin in denying him. We acknowledge this to be true. But let it be considered: 1. In what sort they did deny Christ. 2. How their being bought by Christ, was an aggravation of this their sin. 1. They did not deny Christ openly, saying expressly that Jesus was not the Christ: for they brought in their damnable heresies privily, and made merchandise of Christians with fained words, 2 *Pet.* 2. 1, 3. and were admitted to their love-feasts, *Jude* 12. But their denying of him was like unto that which Paul spake of in *Tit.* 1. 16. being rebellion

billion against his commands. 2. It was a great aggravation of their sin of rebellion, that they denied the Lord that bought them. 1. Because Christ having bought them, had power and authoritie to command them: therefore they ought to have obeyed him, and not to have rebelled against him. 2. It was (for the present) very beneficiall unto them that Christ had so bought them. For Christ in the exercise of that power and dominion over the world, which by his death he hath obtained, conferres upon men all the benefits that they receive. It was therefore an aggravation of their sin, that they did rebel against such a benefactor. 3. Christ having obtained by his death this dominion over all, for the good of those that believe in him, the consideration of his being the Lord that hath so bought all, should perswade sinners to believe in him. This therefore was an aggravation of their sin of unbelieve and disobedience. 4. Thus the Apostle did also reprove their madnesse in rebelling against the Lord that bought them, who therefore could not want power to punish them. Now although the Lord (in that sense and in that sort that we have taken notice of) hath bought these; yet will he truly say unto them in the day of judgement, *I never knew you*, *Mat.* 7. 23.

A sixth objection is presented to us from *Heb.* 2. 9.—*That he by the grace of God should taste death for every man.* Whereto I thus returne answer. 1. I deny not, but have already declared, that every man (without exception of any) doth in this life receive benefit by the death of Christ. And what Christ effecteth by his death, the same was intended both by the Father, and by Christ. 2. I am informed that the word *man*, is not here expressed in the Greeke Text, but supplied by the translators: Whereupon I would have it to be considered, whether they might not as well have supplied the word *Son*, because of that which follows in *vers.* 10. *For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings.* 3. Though we here reade for every man; yet considering what here follows in *vers.* 10. and what went before in *Chap.* 1. 13. *Are they not all ministring spirits, sent forth to minister for them, who shall be heires of salvation?* I conceive by every man we may here understand onely every son; or (which is all one) every man that shall be an heire of salvation. This I am the more confirmed in by that which follows

follows in *vers.* 11.—17. where they for whose sake Christ tooke part of flesh and blood, (and consequently, for whose salvation he tasted death) are declared to be brethren of Christ, and children given to Christ of the Father. I am also the more confident of this, because of these words *by the grace of God* in the place objected to us; it being certaine that the Elect, and onely they, are the object of that grace of God whereby wee are saved. Thus I can discern no strength at all in any objection to be made against us from this place.

7. *Object.* Some endeavour to make a seventh objection from 1 *Tim.* 4. 10. From 1 *Tim.* 4. 19. answered. — *we trust in the living God, who is the Saviour of all men, specially of them that believe.* But the shewing of the true meaning of the place, may save them the labour of making their objection. The Scripture speakes of a twofold salvation. 1. A salvation temporall, of which you may reade in these places; *Psal.* 106. 8. 10. *Nebem.* 9. 27. *Mar.* 8. 25. Touching this salvation, God is the Saviour of all men. Yea he preserveth man and beast, *Psal.* 36. 6. 2. Eternall salvation. And this God hath prepared for his owne people, and for none other; saving them by his Son Jesus Christ from sin and eternall destruction. To these he gives to believe in Jesus Christ, that they may be saved by him, according to the promise of the Gospel. Thus he is the Saviour of all men, specially of them that believe. And thus there remains no objection to be made against us from this place.

8. *Object.* Another place from which an objection is made against us, is From *Heb.* 10. 29. answered. *Of how much sorer punishment suppose yee shall be thought worthy, who hath troden under-foot the Son of God, and hath counted the blood of the Covenant, wherewith he was sanctified, an unholy thing, &c.* This is cleare that by the blood of the Covenant is here meant the blood of Jesus Christ, which he himselfe calls the blood of the new Testament or Covenant, *Mark.* 14. 24. But who is the person that is here said to be sanctified with this blood? Our adversaries say, The sinner here spoken of. But this sinner is not in Christ. Jesus, *Rom.* 8. 1. He is not made partaker of Christ, *Heb.* 3. 14. He is not sprinkled with his blood, 1 *Pet.* 1. 2. How then is he sanctified with his blood? Those that are sanctified with this blood of Christ, by one offering Christ hath perfected them for ever, *Heb.* 10. 14. Therefore they are saved eternally. It is not therefore the sinner that

that perisheth, but Jesus Christ himselfe (spoken of by the name of the Son of God in the words immediately afore-going) who is here declared to have been sanctified with this blood. There is a sanctifying of Christ spoken of in *Job.* 10. 36. That was the Fathers setting him apart to the office of Mediatour. That is not the sanctifying here spoken of. But that you may rightly understand the sanctifying here spoken of, you must remember that Christ did beare our sinnes, 1 *Pet.* 2. 24. Yea the Father did lay on him our iniquitie, *Isai.* 53. 6. And so he was made sin for us, 2 *Cor.* 5. 21. Now that our sin might neither returne upon us, nor still lie upon him, it was necessary that he should purge it away from himselfe. This he did by himselfe, *Heb.* 1. 3. by his blood, *Revel.* 1. 5. Doing this he sanctified himselfe with his own blood: and had he not done this, he had not sanctified us with his blood as the Scriptures declare him to have done, *Heb.* 13. 12. Therefore when he was neare to his Passion, (in which he was to doe this worke) he said to his Father concerning his Disciples, *For their sakes* (or, *for them*, as some understanding the Greeke tongue, doe say the words may be rendred; that is, for their good) *I sanctifie my selfe*, *Joh.* 17. 19. As this interpretation seemes to be genuine and proper, and no way forced, so it fully agrees with the Apostles scope, which was to hold forth the excellency of the blood of Christ, that so he might also shew their odious sin that count it an unholy thing. And the excellency of the blood of Christ could not be more clearly declared, then by shewing that Jesus Christ when he was made sin for us (all our sinne then lying upon him) was sanctified by his own blood. Thus this Scripture being truly understood, and so made to agree with other Scriptures, makes nothing at all against us.

The next place of Scripture objected to us by our adversaries; 9. *Object.* that we will now consider, is *Heb.* 9. 15. from which they endeavour to inferre that Christ hath freed all men from their sinnes against the first Testament, and consequently from their sins against the Law, considered as sinnes against the Law. And if Christ have freed all men from their sinnes against the Law, considered as sinnes against the Law, then he hath presented to his Fathers justice a satisfaction for the sinnes of all men. The words in that place of Scripture, are these; *And for this cause he is the Mediatour of the new Testaments, that by meanes of death, for the redemption of the transgressions* that

that were under the first Testament, they which are called might receive the promise of eternall inheritance. Here these things are to be considered. 1. By the first Testament is not here meant any Covenant made with *Adam*, or any Testament given to *Adam* before his fall; but the legall and typicall Covenant and Testament made with *Israel*, and given to *Israel*, in the dayes of *Moses*: as appears in the words following, *viz.* in *vers.* 16, 17, 18, 19, 20. compared with *Exod.* 24. 3, 4, 5, 6, 7, 8. see also *Heb.* 8. 6, 7, 8, 9. 2. The Apostles scope here is to shew that the believing *Jewes* were freed from their sinnes against the first Testament, not by the blood of bulls and of goats, or any such like thing offered according to the Law of *Moses*: but by the death of Christ. This appears in this *Chap.* in *vers.* 9, 12, 23. and in *Chap.* 10. *vers.* 1, 4, 5, 8, 9, 10, 11. And here note by the way, that these words *once for all* in *Heb.* 10. 10. doe not signifie once for all men, as some have ignorantly conceived: but *once and no more*. 3. The restriction of this to believers appears plainly in the words of the Scripture objected, if men had eyes to see it. It appears likewise clearly in the verse afore-going. Also in *vers.* 24. compared with *Chap.* 7. 25. Also in *Chap.* 10. 10. 14, 15, 16, 17. And that unbelievers under the Law were not redeemed from their sinnes against the Law, is manifest in *Rom.* 2. 12. where it is said, that *they shall be judged by the Law*. 4. As it hath been already proved * that all wicked persons shall be condemned and punished for all their wickednesse whatsoever, so I desire our adversaries to behold this truth againe in that glasse which is held forth unto them in *Revel.* 21. 8. For that place doth not onely shew who shall be punished with eternall torment, but also notes the evils for which they shall be so punished. Thus we have found this place also (though objected against us by some of our adversaries with much confidence, yet) indeed to prove nothing at all of that which our adversaries have endeavoured to prove against us by it.

10. *Object.* Another objection is made against us from *1 Cor.* 15. 1, 3. by *From 1 Cor. 15* which place our adversaries would prove that Christ dyed for the *1.3. answered.* sinnes of all men, and consequently that he presented to his Fathers justice a satisfaction for the sinnes of all men. True it is that Christ dyed to this end, that whosoever believeth in him, the same should receive remission of sinnes, *Joh.* 3. 16. *Acts* 10. 43. And Christ intended that his death should be of perfect sufficiency (as indeed it is)

is) for the effecting of this. Yet still it is true that he neither did in his death, nor doth in his intercession, present unto his Fathers justice a satisfaction for the sinnes of any, save onely of those that doe, or shall believe in him; which are his Elect onely. But let us consider the place objected. The words from which the objection is made, are these.—*I declare unto you the Gospel which I preached unto you.—For I delivered unto you first of all, that which I also received, how that Christ dyed for our sinnes according to the Scriptures.* The Apostles scope here is to shew the certainty of Christs resurrection, not onely in it selfe, but also to the faith of the believing *Corinthians*; and consequently how foolish they should be, if they should deny the resurrection of the bodies of the Saints, wherein by necessary and immediate consequence, they would be found to deny Christs resurrection. To this end he represents unto them how the Gospel which he at the first preached unto them, and they through grace received, did contain in it (as a maine and fundamentall part thereof) the doctrine of Christs resurrection. This, I say, is the Apostles scope in this place. And thus representing to them (to the end afore-mentioned) the Gospel which he first preached to them, he brancheth the doctrine thereof into three Articles. 1. The doctrine concerning Christs death. 2. Concerning his buriall. 3. Concerning his resurrection. And here he eyes not himselfe to the same forme of words which he at first used, but onely represents unto them the substance and heads of that doctrine which he first preached unto them. The doctrine of Christs death he thus sets forth; *That Christ dyed for our sinnes according to the Scriptures.* By the Scriptures he means the Scriptures of the old Testament: which Scriptures doe not hold forth Christ presenting to his Fathers justice a satisfaction for the sinnes of all men, but the contrary altogether. The types of Christ in and under the Law held him forth as a Priest and a Redeemer for his *Israel*, and of his *Israel* onely: and the rest of the Nations were looked upon as *aliens from the Commonwealth of Israel*, and *strangers from the Covenants*, &c. *Ephes.* 2. 12. Inasmuch that the Apostles themselves for a while (not yet knowing the largenesse of the extent of Gods *Israel*) knew not that Christ should be found to be a redeemer of any of those Gentiles which were not joynd unto *Israel* as Proselytes. This appears in *Acts* 10. and 11. see also *Ephes.* 3. 3, 5, 6. And the testimony of the Prophets concerning;

concerning Christ, you may see summed up in *Act: 10. 43.* This then was the Gospel which the Apostles (and consequently Paul, who preached the same Gospel that the rest of the Apostles did) did every where preach; *viz.* That Christ according to the Scriptures did dye for the taking and putting away of all the finnes of all those that did or should believe in him; compare *Act: 10. 43.* with *Act: 15. 7.* This doctrine Paul in this his briefe repetition directly applies, not onely to himselfe, but also to the *Corinthians* to whom he wrote, because he looked upon them as believers, *1 Cor. 1. 2.* and *6. 11.* And thus it appears that this Scripture also makes nothing for our adversaries in this controversie or question.

11. Object.
From 1 Cor. 15.
22. answered.

Whereas some of our adversaries doe endeavour to trouble both themselves and us with an objection from *1 Cor. 15. 22.* we will next consider that place. The words of the Apostle there are these: *As in Adam all dye, even so in Christ shall all be made alive:* or as some translate; *As by Adam all dye, even so by Christ shall all be made alive.* Touching which place, mind these things. 1. The Apostle doth not there speake of something already past, but onely of something to come. If he had there spoken of Christs presenting in his death a satisfaction to his Fathers justice for the sins of all men, he would have said; *As in Adam all have dyed, even so in Christ all have been made alive.* 2. The Apostle there speaks of the resurrection of the body unto life, even to the life of glory; of that which Christ calls *The resurrection* in *Luk. 20. 35, 36.* Of the same which he speaks of afterward in this Chapter, *vers. 42, 43, 44.* Neither doth he in this Chapter speake immediately and directly of any other resurrection. 3. By *All* therefore we must here understand onely all those that are Christs; *vers. 23.* of whom Christ is the first fruits; *vers. 20.* Upon all these, as well as upon the rest of mankinde, death entred by Adam and in Adam: and to all these, though not to the rest of mankinde, there shall be a glorious resurrection of the body by Christ and in Christ. If this were not true, then Christ were not risen, and so our faith were vaine, and we yet in our finnes. These things being thus cleare, I doe not feare any objection from this place.

12. Object.
From 2 Cor. 5.
14, 15. answered.

There seemes unto some to be somewhat against us in *2 Cor. 5. 14, 15.* Therefore that place also shall now be diligently weighed. The words are these; *The love of Christ constraineth us, because we thus judge, that if one dyed for all, then were all dead: And that he dyed for*

all, that they which live, should not henceforth live unto themselves, but unto him which dyed for them, and rose againe. Let the coherence and scope of this text be minded. The Apostle had before expressed his labouring to keepe a good conscience, *vers. 9.* and *11.* And in that expression concerning himselfe, he seemed to joyne himselfe with others that faithfully assisted him in the preaching of the Gospel. Here he declares the strong motive that still put him on upon that holy labouring; *viz.* The love of Christ apprehended by faith. This love of Christ to him he declares and commends by Christs dying for him, when he himselfe was dead. He shews also the end for which Christ so shewed this love unto him; *viz.* That henceforth he might not live unto himselfe, but unto Christ who dyed for him. And in holding forth all this, he extends the same (as there was good cause for it) to all believers: but with any other he medleth not in this place. The word *All* is here used, as in *Heb. 12. 8.* for all the sons, not all persons; for all the Saints, (*Chap. 1. 1.*) not all men; for all that are in Christ, (*vers. 17.*) not for all in the world. And Christs dying for them all, shews that they were all dead in themselves, else Christ needed not to have dyed for them. It is objected, that all men in the world were thus dead in themselves. *Ans.* The thing indeed is true; but the Apostle had no occasion to take any notice of it, or to make any use of it here; but onely of this, that we who now live through grace, were once miserably dead, as sufficiently appears by Christs dying for us to save us from this misery. The Apostle hath the like expression in *Rom. 3. 23.* *For all have sinned, and come short of the glory of God.* Though this in it selfe be true of all men without exception, yet it is manifest by that which there goes before in *vers. 22.* and that also which follows in *vers. 24, 25,* and *26.* that the Apostle there speaks onely of all those that doe believe. Whereas our adversaries would observe in this saying in *2 Cor. 5. 15.* that they which live are but a part of those all for whom Christ is there said to have dyed; they therein endeavour to observe that which the Apostle neither spake, nor meant. For by *they which live,* is there meant onely *they living.*

Whereas our adversaries would either confirme their objection from the place last answered unto, or else trouble us with another, from that which follows in *vers. 19.* *God was in Christ, reconciling the world unto himselfe, not imputing their trespasses unto them. I there-*

13. Object.
From 2 Cor. 5.
19. answered

to thus answer. The word *world*, must there be understood as in *Rom.* 11. 12. 15. and so not be extended beyond those to whom grace is (or shall be) given to believe in Jesus Christ. For these onely are the blessed ones, to whom God imputeth not sin; as wee have already seene in *Rom.* 4. 6, 7, 8. These onely are they that are afterwards spoken of in *2 Cor.* 5. 21. for whom the Father made Christ to be sinne, that they might be made the righteousness of God in Christ. For God is not frustrated of his end there propounded.

14. *Object.* But the objection which seemeth strongest against us, is that which is drawne from *Rom.* 5. and specially from *vers.* 18. of that Chapter, where the Apostle hath these words; *Therefore as by the offence of one, judgement came upon all men to condemnation: even so by the righteousness of one, the free gift came upon all men unto justification of life.* Therefore I shall now addresse my selfe by the helpe of God, to give a plaine answer to this also in words of truth and sobernesse. 1. The scope of the Apostle here is to commend the infinite love of God unto his children, shewen and extended unto them in Jesus Christ, and shed abroad in their hearts by the holy Spirit which is given unto them. This will easily appeare to any godly person, that shall diligently read from *vers.* 5. of this Chapter to the end; and shall consider how every verse depends on that which went immediately before. 2. In the latter part of this Chapter, Jesus Christ as the second or last *Adam* (as he is called in *1 Cor.* 15. 47.) is compared with the first *Adam*; which first *Adam* is said to be the figure of him that was to come, *vers.* 14. For as all that fell, did fall in and by the first *Adam*: so all that are raised againe to eternall life, are raised againe in and by Jesus Christ. Other things wherein the similitude doth either hold, or not hold, between *Adam* and Christ, I leave the Reader to consider in the Chapter. 3. Whereas in *vers.* 17. the Apostle speaks of an abundance of grace, and of the gift of righteousness, which believers receive; this is not meant of a greater measure of grace received by some believers then by others: but it commends the abundant excellency of that grace, and gift of righteousness, which all believers doe receive, whereby they are assured that they shall reigne in life by Jesus Christ. Here also consider *vers.* 15. of this chap. and compare this 17th *vers.* therewith. 4. All they upon whom the free gift came unto justification

cation of life, by the righteousness of Christ, and all they which shall be made righteous by his obedience (as it is in *vers.* 19.) shall be saved eternally: as also further appeares in *vers.* 9, 10. and in *vers.* 21. of this Chapter. 5. Those *all men* on whom judgement came unto condemnation by the offence of *Adam*; and those *many* that were made sinners by his disobedience; (as it is in *vers.* 19.) are all those, and onely those, that are (or shall be) from *Adam* and by *Adam* in respect of naturall life and being; and were accordingly represented by *Adam* when he fell. Thus the man Jesus the Son of the virgin *Marie*, was exempted. As he was not by *Adam*, so neither was he represented by him when he fell. He was not for his own part, and as touching his own person, made a sinner by *Adams* disobedience, as we were: neither did the judgement so come upon him to condemnation by *Adams* offence, as it came upon us. For then he had been under condemnation for his own originall sinne. So that even here the words *all men* are not to be taken in the largest extent, without any limitation. 6. Accordingly those *all men* on whom the free gift came unto justification of life by the righteousness of Christ, and those *many* which shall be made righteous by the obedience of Christ, (as it is in *vers.* 19.) are all those, and onely those, that are (or shall be) from Christ and by Christ in respect of new life, and their being new creatures, being borne (or begotten) of him, *1 Job.* 2. 29. who were accordingly represented by Christ when he dyed and rose againe, as I have* already shewed. Thus the seed of the Serpent is excluded. And thus even here also (through the goodnesse of God) the light of truth shines forth, and the mist of error vanisheth before it.

Some conceive that they shall finde something against us in the saying of *Caiaphas* recorded in *Job.* 11. 49, 50. and in *Johns* note or observation upon the same in *vers.* 51, 52. Indeed if *Caiaphas* had spoken of himselfe, we might possibly have expected some opposition, considering how a carnall heart, and the large and flesh-pleasing doctrine (falsly called Gospel) which we now oppose, doe easily agree and close together; as experience also maketh manifest. But in as much as *Caiaphas* now spake not of himselfe, but being high Priest that yeare, did prophesse; we shall certainly find nothing against us in his speech. The saying of *Caiaphas* was this; *I know nothing at all, nor consider that it is expedient for us,* (that is, for us

Jewes; for the Nation of the Jewes) that one man should dye for the people, and that the whole Nation perish not. Hereupon *John* gives this note; — *He prophesied that Jesus should dye for that Nation, &c.* The dying of *Jesus* for that nation, was his dying for the redemption of all the children of God of that Nation; yea of all the children of God wheresoever scattered abroad, of what Nation soever they were: of all which children of God that Nation (in the separation thereof from the rest of the world to be a peculiar people unto God) had hitherto been an appointed type. For so *John* further explains it in *vers. 52.* *And not for that Nation onely, but that he should gather together in one the children of God that were scattered abroad.* This onely holds forth that *Jesus* was to present unto the justice of God his Father, a satisfaction for the sins of all the children of God of what nation soever, and that hereby their salvation should be effected. So it confirms the same truth that wec maintaine.

16. *Object.* But yet our adversaries seeme confident that by the words of our Saviour in *Matth. 12. 31, 32.* they shall prove that all sins against the Law (considered as finnes against the Law) are forgiven to all men; and consequently, that *Christ* hath presented a satisfaction to his Fathers justice for the sins of all men. Let us therefore with all seriousness, and in the feare of the Lord, consider that place also; and diligently mind both what is said, and also what is truly to be said concerning it. The words of our Saviour there are thus rendred; — *All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Spirit shall not be forgiven unto men. And whosoever speaketh a word against the Sonne of man, it shall be forgiven him: but whosoever speaketh against the holy Spirit, it shall not be forgiven him, neither in this world, neither in the world to come.* Here let these things be considered.

1. Whereas our adversaries find fault with the last translation in the former part of *vers. 31.* contending that the words ought there to be thus rendred; *Every sin and blasphemy; I have already* * proved that the word *All,* or *Every,* doth sometimes signifie onely some of all sorts, or of every sort.

2. Whereas they bring this place to prove the forgiving of all sins against the Law to all men, but not of any sins against the Gospel; (which they acknowledge not to be forgiven to all men) let it be minded

minded that *Christ* here speakes of sins against the Gospel, as well as of sins against the Law; unless it be no sin against the Gospel to speake against *Christ.*

3. Observe that *Christ* doth not here say, every sin and blasphemy is forgiven unto men; and whosoever speaketh against the Son of man, it is forgiven him. But he speakes with manifest and expresse reference unto time to come; *It shall be forgiven.* Even as he saith of the blasphemy against the holy Spirit, with reference to the same time to come; *It shall not be forgiven, neither in this world, neither in the world to come.* But by the doctrine of our adversaries, every sin and blasphemy, that they understand to be here so spoken of, is already forgiven to all men; yea and they would have this place to seeme to prove it. I suppose they will say, that *Christ* did here thus speake of the time to come, because he had not yet suffered for mens finnes. But this reason is insufficient. For though *Christ* had not yet actually suffered, yet his sufferings were already accepted of the Father, and so effectual for the putting away of the sins of all those that were partakers of him; see *Dan. 9. 19. 1 Sam. 12. 13. Matth. 9. 2.* And this saying of *Christ* in *Matth. 12. 31, 32.* doth as well belong to the time after his passion, as to that particular time in which *Christ* so spake it: as also appears in *1 Tim. 1. 13.* compared with *Heb. 10. 26, 27.* and *1 Job. 5. 16.*

4. Whereas our adversaries conceive, or take it for granted, that the sin against the holy Spirit here spoken of, which shall never be forgiven, is nothing else but finall unbelief; in this also they doe greatly erre. For they which doe fall into this sin, doe fall into it in their life-time; yea sometimes long before their death. Thus it was with those Pharisees that had now committed this sinne: see *Matth. 12. 24, 25.* with *vers. 31, 32.* and *Mark. 3. 22, 28, 29, 30.* This also appears in *Heb. 6. 4, 5, 6.* and *Heb. 10. 26, 27, 28, 29.* Moreover, there are multitudes, yea millions of unbelievers, that goe to eternall destruction without committing this sin. And here, I conceive, it will neither be impertinent, nor unprofitable, to shew what this sin is. This sin against the holy Spirit, is the sin of those that wittingly and wilfully oppose with odious blasphemies the Gospel of *Jesus Christ,* and *Jesus Christ* himselfe as he is the author and subject of his Gospel. 1. This sin is an opposing and rejecting of the whole Gospel of *Jesus Christ,* and of *Jesus Christ* himselfe

himselfe as he is the author and subject of his Gospel. Therefore the committers of this sin are not onely said to fall away, but also to crucifie to themselves the Son of God afresh, and to put him to an open shame, *Heb. 6. 6.* Yea they are said to tread underfoot the Son of God, and to count his blood an unholy thing, and to doe despite unto the Spirit of grace, *Heb. 10. 29.* 2. This sin is not committed ignorantly, but against a great and cleare light of knowledge, *1 Tim. 1. 13. Heb. 6. 4. Heb. 10. 26. Mat. 21. 33.* 3. This sin is not committed through infirmitie, but wilfully, in the exercise of a full and setled malice, even against Christ, not onely knowne but also minded to be Christ, and against his Gospel, both knowne and minded to be his Gospel, and against the commands and invitations of the Spirit of grace, though knowne and minded to be his commands and invitations: and accordingly this Devilish malice carries on the sinner to abominable blasphemies, and makes him alwayes to hate all thoughts of repentance, though he expect nothing but fiery indignation. All this is to be seene by the light of these places of Scripture, *viz. Heb. 6. 6. and Heb. 10. 26, 27, 29.* And this sin is called, The sin (or blasphemie) against the holy Spirit, because it is so committed against the worke of the holy Spirit, giving such a light of the knowledge of the Gospel, and calling upon the sinner to obey the Gospel so revealed. This sin a man falls into when he is onely enlightened (by the worke of the holy Spirit) with the knowledge of the Gospel, and called upon (by the same Spirit) to yeeld obedience thereunto: and God doth not adde a further powerfull worke, giving unto him a new heart, and putting a new spirit within him. And thus is discovered the desperate wickednesse of mans heart, and his hatred of the Gospel, which would in like manner appeare in all, if all were dealt with in like sort. By this it may be discerned how grosse the error of our adversaries is, who account this sin and blasphemie against the Spirit to be nothing else but finall unbeliefe.

5. The scope of our Saviour here was to shew that this sinne against the holy Spirit, shall never be forgiven to any person that once fallies into it; and that herein this sinne differs from all other finnes that men commit. For there is no sin but it may be forgiven, and is (or shall be) forgiven to some that have committed it, this sin onely excepted: there being no sin, save onely this, which may

not

not be repented of, and is not repented of (through Gods mightie grace) by some that have committed it. Our adversaries doe notwithstanding straitly presse us with these words; *Whosoever speaketh a word against the Soz of man, it shall be forgiven him.* Whereto I answer, That this clause, *It shall be forgiven him,* doth here signifie no more then, *it may be forgiven him.* As in *1 Cor. 3. 15.* this clause, *He himselfe shall be saved,* doth signifie no more then, *he himselfe may be saved.* For it is not necessitie that every one must be saved, that builds hay and stubble on Christ the foundation; that is, brings false professors of faith into an outward union in Church-fellowship with others that are built on Christ the Rocke. Thus it still remains firme; that no sin is indeed remitted to unbelievers. And thus this place makes not against us.

Some of our adversaries doe also object against us, *Jere. 31. 33, 34.* affirming that God hath now made the Covenant there spoken of, with all men; and consequently that all mens sins are forgiven. This therefore shall next be inquired into. The words of that Scripture are these; *This shall be the Covenant that I will make with the house of Israel; After those dayes, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquitie; and I will remember their sin no more.* Touching which Scripture I affirme, and undertake to prove, that God hath not made the Covenant here spoken of, with all men, but with his Elect onely. 1. The Scripture doth not teach us, by the *house of Israel* to understand all men. 2. This Covenant God keepes and performes, with all those, and unto all those that he hath made it with: otherwise God were not faithfull, but rather false and deceiving; which to imagine were odious blasphemie. But God performes this Covenant onely to his Elect. 3. It is manifest from the latter part of *vers. 34.* that God performes this Covenant both to all those, and onely to those, whose iniquitie he will forgive, and whose sin he will remember no more. This place therefore is so farre from speaking for our adversaries, as that it overthrowes them altogether. But they object that all of the *house of Israel* are not Gods Elect. I answer, that *Israel* notwithstanding did typi-

17. Object.
From *Jer. 31.
33, 34.* answered.

pifie the whole companie of Gods Ele&t, as also is intimated in *Pfal.* 135. 4. and accordingly they who are declared to be Gods Ele&t, are called *Israel*, and *Israelites* indeed, *Rom.* 9. 6. *Pfal.* 73. 1. *Job.* 1. 47. *Gal.* 6. 16. They further object, that God puts his Law in the inward parts, and writes it in the hearts of some (at the least) that are not his Ele&t. I answer, that the Law here spoken of, is the very doctrine of the Gospel; and that Gods putting this Law into mens inward parts, & writing it in their hearts, is his making them to understand, and to love; to believe, and to obey this Gospel. And this God workes onely in his Ele&t, whom he makes his own people, and he is found to be their God. For this see *Jere.* 24. 7. *Jere.* 32. 38, 39, 40. *Ezek.* 11. 19, 20. *Ezek.* 36. 26, 27, 28. It being a cleare and most manifest truth, (though some of our adversaries are so blind, that they cannot see it) that that precious promise in *Isai.* 54. 13. is made onely to the Ele&t.

18. Object.
From *Dan.* 9.
24. answered.

Some endeavour to frame an objection against us from *Dan.* 9. 24. where we thus read; *Seventie weeks are determined upon thy people, and upon thy holy Citie, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquitie, and to bring in everlasting righteousness, &c.* But all this is spoken with a manifest reference and restriction to Gods Ele&t. — *Thy people*; that is, The people of *Israel*, (who are thy people after the flesh, thou being one of that separated Nation;) viz. as they are a type of the *Israel* of God, and no otherwayes. Or rather, *Thy people*; that is, The *Israel* of God, to which thou appertainest. So also, *Thy holy Citie*; that is, The Citie *Jerusalem* as it typifies the heavenly *Jerusalem*. Or rather, *Thy holy Citie*; that is, *Jerusalem* which is above, which is thy mother. Here also observe, that everlasting righteousness is the portion of all those whose transgression is finished, to whose finnes an end is put, and for whose iniquity reconciliation is made. This then is peculiar to Gods Ele&t, who onely are heires of everlasting righteousness; who onely are that remnant of Gods heritage, whose iniquitie he pardoneth, and whose transgression he passeth by; whose iniquities he will subdue, and all whose finnes he will cast into the depths of the Sea, *Aticab* 7. 18, 19. These onely are that *Jacob* the Lords servant, and that *Israel* whom he hath chosen, (*Isai.* 44. 1.) whose transgressions he blotteth out for his own sake, and will not remember their finnes, *Isai.* 43. 25. These onely are that *Jacob* which the Lord hath

hath redeemed, and that *Israel* in which he hath glorified himselfe; whose transgressions he hath blotted out as a thicke cloud; and as a cloud, their finnes, *Isai.* 44. 22, 23. These are they to whom the Lord proclaimed himselfe, not onely mercifull and gracious, long-suffering, and abundant in goodnesse and truth; but also keeping mercy for thousands, forgiving iniquitie and transgression and sin, *Exod.* 34. 6, 7. See also *Pfal.* 103. 10, 11, 12, 13. As touching the rest, he proclaimes himselfe to be that Lord that will by no meanes cleare the guilty, *Exod.* 34. 7. who will take vengeance on his adversaries, and reserveth wrath for his enemies, *Nahum* 1. 2. who repayeth them that hate him, to their face, to destroy them, *Deut.* 7. 10. Their owne iniquities shall take them, and they shall be holden with the cords of their sins, *Prov.* 5. 22. The reward of their hands shall be given them, *Isai.* 3. 11. Their iniquity shall be remembered with the Lord, and their sin shall not be blotted out, but the same shall be before the Lord continually, *Pfal.* 109. 14, 15.

Some endeavour to confirme the objection that I have now answered, by another objection from *Isai.* 40. 1, 2. where it is thus written; *Comfort yee, comfort yee my people, saith your God. Speake yee comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquitie is pardoned; &c.* But they should here take notice that by *my people*, the Lord clearely meanes his chosen people, and none other. This therefore is to be applied to the Ele&t onely. They object, that this was spoken of *Jerusalem* which then was. That believers in that *Jerusalem* were even then to make use of it, is acknowledged. But it is manifest that as this was onely meant of believers, so it was specially meant of believers which should be in the time of the Gospel more fully declared, and of *Jerusalem* which is above, which should then be more clearely discovered and gloriously enlarged. This is made evident partly by this clause in *vers.* 2. — *that her warfare is accomplished*: partly by that which follows in *vers.* 3, 4, 5. *The voice of him that cryeth in the Wildernesse, Prepare yee the way of the Lord, &c.* And here mind the saying of *Peter* in *1 Pet.* 1. 10, 11, 12. *Of which salvation the Prophets have enquired, and searched diligently, who prophesied of the grace that should come unto you, searching what, or what manner of time the Spirit of Christ which was in them, did signifie, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not*

19. Object.
From *Isai.* 40.
1, 2. answered.

unto themselves, but unto us they did minister the things which are now reported unto you.

20. *Object.* Our opposers now seeme to fly to that which is written in *Isai.* 53. 5, 6. He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed. All wee like sheepe have gone astray: we have turned every one to his own way, and the Lord hath layd on him the iniquities of us all. But here they will find as little defence or helpe, as they have found in those places to which wee have already followed them. They conceive that all men are brought in here speaking, or (at least) some speaking as in the name of all: whereas indeed onely believers doe here speake. Onely that people of God for whose transgression Christ was smitten, *vers.* 8. Onely that seed of Christ which is spoken of in *ver.* 10. Onely those many whom by his knowledge Christ doth iustifie, having borne their iniquities, *vers.* 11. Onely those transgressours for whom Christ made intercession, *vers.* 12. which are onely those that come unto God by him, *Heb.* 7. 25. *Joh.* 17. 9. 20. Who are healed by the stripes of Christ, but onely believers? For these onely (according to the promise in *Mal.* 4. 2.) the Sun of righteousness did arise with healing in his wings. Consider also how this is applyed unto believers, and unto believers onely, in *1 Pet.* 2. 24, 25. Who his owne self bare our finnes in his owne body on the tree, that wee being dead to finnes, should live unto righteousness; by whose stripes ye were healed. For ye were as sheepe going astray, but are now returned unto the Shepherd and Bishop of your soules. Here take notice both of the end that Christ propounded unto himselfe when he so bare our finnes, and also how he was not frustrated, neither did faile of the same. Moreover, I demand this of our opposers, whether this confession (being sincerely made) doe not shew a man to be a believer; *viz.* Christ was wounded for my transgressions, he was bruised for my iniquities, &c. They dare not answer negatively. How then dare they affirme that any other beside believers, doe here make this confession? Though many unbelievers did esteeme the Lord Jesus in his passion to be stricken, smitten of God, and afflicted, according to that saying in *Isaiab.* 53. 4. yet onely those that were afterward converted to the faith, did come to such a fight and humble acknowledgement of that their sinfull error, as is there held forth. But possibly it will be objected unto us,

us, that it is written in *Matth.* 8. 16, 17. They brought unto Jesus many that were possessed with devills, and he cast out the spirits with his word, and healed all that were sicke: That it might be fulfilled which was spoken by Esaias the Prophet, saying, Himselfe tooke our infirmities, and bare our sicknesses. Which hath cleare relation unto that in *Isai.* 53. 4. Surely he hath borne our griefes, and carried our sorrowes. Which makes it seeme probable (at least) unto some, that this is to be extended farther then to believers onely. Hereto therefore I thus answer. 1. The Prophet *Isaiab* there manifestly speakes of Christs bearing our finnes, which are there called our griefes, and our sorrowes, because they are causes of griefe and sorrow. Here in *Matth.* 8. 17. they are in like manner called our infirmities, and our sicknesses, because they are causes of infirmite and sicknesse: for it is sin that hath brought in all griefe and sorrow; infirmite and sicknesse. 2. The love and compassion that Christ effectually shewed in casting out the Devills out of those that were possessed with them, and healing the sicke, did prove him to be that promised Saviour, which should so beare and carrie the griefes and sorrowes of his people. And all the good which he did to men by such his workes, was the fruit (and so also the evidence) of that his bearing the finnes of his people. And therefore, I conceive, the Evangelist said that he did this, That it might be fulfilled which was spoken by *Isaiab* the Prophet, &c. that is, That the fulfilling thereof might be manifest. 3. The persons to whom Christ so shewed compassion, were either indeed Gods chosen ones, or at least of the nation of the Israelites; (which were the appointed type of all Gods Elect.) See *Matth.* 9. 2. 22. *Joh.* 4. 53. *Luk.* 7. 9. *Mat.* 10. 5. *Mat.* 15. 24 &c. And thus it was intimated who they were whose griefes and sorrowes Christ came to beare and to carrie; *viz.* Gods peculiar and chosen people.

There is also an objection made from *Genes.* 12. 3. (and other like places) where God said unto *Abraham*, In thee shall all families of the earth be blessed. But this is fully taken off in *Galat.* 3. 8, 9. where the Apostle saith; The Scripture foreseeing that God would iustifie the heathen through faith, preached before the Gospel unto *Abraham*, saying, In thee shall all Nations be blessed. So then, they which be of faith, are blessed with faithfull *Abraham*. If then we will believe the Spirit of God in the Apostle, we must acknowledge that the meaning of

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that

21. *Object.*
From *Gen.* 12.
3. answered

that promise was onely this; That believers of all Nations should be blessed in Christ the promised seed of *Abraham*.

22. *Object.* The words spoken by *Peter* to the men of *Israel* in the Temple at *Jerusalem*, recorded in *Acts* 3. 26. are by some supposed to be very strong against us. Those words therefore shall now be taken diligently into consideration. The words are these; *Unto you first, God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.* Here let these things be considered.

1. In as much as God doth never fall short of the end that he propounds to himselfe, he must be understood to have blessed these *Israelites* by his Son *Jesus*, in that many of them which then heard the Word, believed, *Act.* 4. 4. He blessed them then, that is, many of them; viz. those that were ordained to eternall life. 2. Whereas it followes; *In turning away every one of you from his iniquities,* This implies that they onely should shew themselves partakers of this blessing, who should shew their believing in *Jesus Christ* through the grace of God, by being turned away (through the same grace of God) from their iniquities. *In turning away every one of you;* viz. whom he blesteth, or shall blesteth, by his Son. And wee have proved in our answer to the objection aforegoing, that they onely are blessed in Christ, that believe in him. 3. This their being turned away from their iniquities, was a being truly converted from the love and service of sinne, to the loathing and forsaking of it. And thus this place also doth indeed make nothing against us.

23. *Object.* Some have endeavoured to frame an objection against us from the words of our Saviour to the Pharisees in *Job* 9. 41. *If ye were blind, yee should have no sin.* From these words they would inferre, that these Pharisees had not been chargeable of any sin, if the Gospel had not been preached to them; and consequently, that Christ had taken away from them their sinnes against the Law; and if he tooke those sins away from them, then also from all men. Our answer is as followes. 1. Christ doth not say to these Pharisees, *If the Gospel had not been preached unto you;* But; *If ye were blind.* 2. He doth not say, *Yee should not have been chargeable of any sin:* But onely with reference to the time present and to come, *ye should have no sin.* 3. He doth not there say; *But now the Gospel hath been preached unto you.* But he saith, *But now yee say, we see.* 4. Christ plainly tells them, *Your sin remaineth.* If their sin remained, then Christ did not take it from:

from them. Their sin which remained, was not onely sin against the Gospel, but also sin against the Law. Their devouring widowers houses, *Matth.* 23. 14. Their omitting the weightier matters of the Law, judgement, mercy, and faithfulness, *Mat.* 23. 23. Their extortion and excesse, *Matth.* 23. 25. Yea it seemes our opposers themselves understand Christ to speake in this verse of sinne against the Law: for otherwise they would not have brought this place (as they have done) to prove Christs taking away sinnes against the Law from those that continue finally in unbelief. Thus this Scripture is so farre from opposing our doctrine, that it confirms it altogether. 5. The true meaning of this Scripture, is this; *If ye were blind;* that is, *If yee did say, we are blind.* This interpretation is confirmed by the antithesis or opposition following; *But now yee say, we see.* If yee did say, we are blind; viz. being sensible of your blindness, and sincerely and freely acknowledging it, and so exercising and manifesting true repentance and faith. Compare this with *1 Job.* 1. 9. *If yee confesse, &c. Ye should have no sin;* that is, *Your sinne should not remaine.* This also is confirmed by the antithesis in the last words of the verse; *Therefore your sin remaineth.* Your sin should not remaine; for if we confesse our sinnes, *God is faithfull and just to forgive us our sinnes, and to cleanse from all unrighteousnesse,* *1 Joh.* 1. 9. If any shall yet reject this true exposition of this Scripture, he must be enforced to say, that mans blindness whereby he doth not behold the light of the Gospel of Christ, doth make a man to have no sinne. Then which nothing can be spoken more absurdly, nor more falsely.

The same opposers have endeavoured to strengthen their former objection by another (like unto it) from the words of Christ in *Job* 15. 22. 24. *If I had not come and spoken unto them, they had not had sin.* — *If I had not done among them the workes which none other man did, they had not had sin.* From hence also they would in like manner inferre, that the men of whom Christ here speakes, had not been chargeable of any sin, if the Gospel had not been preached to them. Our answer is this. Christ did not here say, *If the Gospel had not been preached to them.* But, *If I had not come and spoken unto them.* That is, *If I had not come and preached to them in mine own person.* And, *If I had not done among them the workes which none other man did:* That is, *If I had not wrought my mightie workes and miracles among them.*

24. *Object.*
From *Job* 15.
22. 24. answered.

them. Therefore when Christ here saith, *They had not had sin*; he doth not meane, They had been in no wise chargeable of any sin: But, They should not have been so manifestly inexcusable in grosse and open sin. For so the word *sinners* doth sometimes signifie persons manifestly inexcusable in grosse and open sins: as you may see in *Matth. 9. 10.* The *Jewes* were chargeable of sinne before Christ wrought his miracles among them; before he preached unto them in his owne person; and before his incarnation; see *Amos 2. 49 5.* Yea the men of *Tyre* and *Zidon* were chargeable of sin; and the men of *Sodom* and *Gomorrab* were chargeable of sin; see *Ezek. 16. 49, 50.* and *Jude 7.* Our interpretation of Christs words doth agree plainly with the cleare meaning of that in *James 4. 17.* *To him that knoweth to doe good, and doth it not, to him it is sin.* That is, To him it is manifestly grosse and inexcusable sin. And this interpretation is fully confirmed by the antithesis presently following in *vers. 22.* *But now they have no cloake (or, no excuse) for their sin.* Thus this place also is farre from proving that which it hath been brought to prove against us.

25. Object. The saying of the Apostle in *Colos. 1. 20.* is also by some objected against us, as if it contradicted our doctrine. The saying of the Apostle there is this; *And (having made peace through the blood of his crosse) by him to reconcile all things unto himselfe; by him, I say, whether they be things in earth, or things in heaven.* Our answer hereto shall consist of these branches. 1. Whereas some of our opposers take all things here in the largest sense, comprehending all creatures, and so Angells as well as men; this is a manifest error. The holy Angells needed no reconciler. The Angells that fell are not reconciled; neither did Christ take on him the nature of Angells, *Heb. 2. 16.* And I believe, our opposers will not say, that Christ presented to his Fathers justice a satisfaction for the sinnes of Angells. 2. It hath been already proved * that the word *All* must sometimes be understood with limitation to the present subject spoken of. See another example of it in *1 Cor. 6. 12.* *All things are lawfull, &c.* Where under all things, you may not comprehend theft, adultery, lying, &c. but onely all meates which had been forbidden to the *Jewes* in the Law given by *Moses*: as there appears in the verse following. 3. Though the Apostle here seeme to speak of things, yet he meane men, and no other things. So when he saith in *1 Cor. 1. 27, 28.* *God*

25. Object.
From *Colos. 1.*
20. answered.

* In Pag. 43.

God hath chosen the foolish things of the world, &c. he meaneth onely persons. 4. Neither can *All things* here signifie all men universally, and every particular person whatsoever. For if every person were reconciled to God by the blood of Christ, then every person must be saved eternally, as appears in *Rom. 5. 8, 9, 10.* By *All things* therefore we are here to understand All the members of that body of which Christ is the head, *vers. 18.* All those that either already were, or afterwards should be, such as these *Colossians* now were, to whom this is applied in the ensuing verses. 5. By *things in heaven* are here meant the spirits of just men made perfect, *Heb. 12. 23.* who being absent from the body, are present with the Lord, *2 Cor. 5. 8.*

There remaines yet an objection from Christs words in *Job. 15. 26.* Object. 2. which seemes to some to raze a great part of the foundation on which we have built. It is therefore expedient that the same should be clearly and fully answered. The inference that is made, is this: Unfruitfull persons that perish eternally, are, or sometime were, in Christ. Therefore they were in Christ when he suffered. Therefore Christ, when he suffered, made satisfaction to his Fathers justice for their sinnes. But let us first consider the words of Christ, from which some endeavour thus to reason, *Job. 15. 1, 2.* *I am the true vine, and my Father is the husbandman; every branch in me that beareth not fruit, he taketh away, &c.* And that our opposers may not be too confident, let them in the meane time mind the cleare saying of *Paul* in *Rom. 8. 1.* *There is no condemnation to them which are in Christ Jesus;* and remember that that which there followes in the latter part of that verse (*viz. who walke not after the flesh, but after the Spirit*) is not an exception from any thing that went before, or a restraining of a generall terme to one particular comprehended under it; but an explication of that which immediately went before; and so a description of those that are manifested to be in Christ Jesus; see *2 Cor. 5. 17.* Here then is held forth the full justification, and consequently, the eternall salvation of all those whom the Apostle speaks of as persons truly in Christ Jesus.

As touching that saying of Christ in *Job. 15.* let it be considered whether it be not a figurative speech; an allegoricall or metaphoricall speech. If we speake without any metaphore, and understand our words according to their proper and literall sense or significati-

26. Object.
From *Job. 15.*
2. answered.

on, without any figure, then we cannot truly say, that Christ is a vine, that the Father is an husbandman; that disciples are branches. The meaning then is onely this; That Christ is like a vine, or as it were a vine, yea the true vine: The Father is like an husbandman, or as it were an husbandman: the disciples are like branches, or as it were branches. They therefore which utterly reject the use of this word *as it were*, in the opening of this and such like Scriptures, doe not rightly divide the Word. Disciples are as it were branches of the true vine, in a twofold respect. 1. In respect of communion with the Church of Christ in the outward worship of God and the use of Christs Ordinances. Thus though not all men, yet all Church-members are as it were branches of the true vine, and so to be looked upon by us, till they are (or at least ought to be) cast out of the Church for their manifest unfruitfulness. 2. In respect of true communion and union with Christ. Thus onely true believers are as it were branches of the true vine, and so looked upon by God.

As touching that in *vers. 2.* If I be not mis-informed, it is word for word, *Every branch in me not bearing fruit.* Then the meaning may be this; *Every branch that beareth not fruit in me.* This implyes onely thus much; That there are Church-members, who though they be as it were branches of the true vine in that respect that I first mentioned, and so to us in Christ in respect of outward profession and communion; yet doe not beare fruit in Christ: and so doe not shew themselves to be really in Christ, but the contrary. These the Father *takes away*; viz. casting them out of his Church, and punishing them with eternall destruction. That they which abide not in Christ, were never in him really, appears not onely by that in *Rom. 8. 1.* already alledged, but also by these Scriptures among many others, *Matth. 7. 23. Heb. 3. 14. 1. Job. 2. 27. Ephes. 1. 3, 4. &c.*

Now as touching this conceit, that all men either are, or were in Christ; I would demand of those that so conceive, whether all men doe for ever continue in Christ. I am confident they will not answer affirmatively, as seeing clearly that no such thing can be maintained; and that they cannot make such an opinion to agree with this Scripture, no not by their owne interpretation of the same. I would therefore demand of them in the second place, when they which perish, doe cease to be in Christ; whether in this life, or after this life. If they will say, Not in this life, but after this life;

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then must they relinquish this Scripture; which speaks of mens abiding, or not abiding, in Christ in this life; see *vers. 4, 5, 6, 7.* Yea they will be found to hold, (most manifestly contrary to all truth) that men may be in Christ all the time of their life here, and yet perish eternally. If they will say that in this life they cease to be in Christ; I would then know when, and how. If they say that they cease to be in Christ through their unbelieve, or their unfruitfulness; I demand: when were they other then unfruitfull and unbelieving persons? And if men who neither had, nor ever would or should have, either faith, or fruits, could notwithstanding be in Christ; how comes it to passe that unfruitfulness, or unbelieve makes them cease to be in Christ? Thus I suppose, I have sufficiently manifested the weaknesse and vanitie of this objection.

The next objection that I will answer, shall be that from *2 Pet. 2. 20.* *If after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are againe entangled therein; and overcome, the latter end is worse with them, then the beginning.* Hence our opposers would inferre, not onely that sinners perishing have escaped the pollutions of the world; which touching some of those sinners we grant, in the Apostles sense, not in theirs: but also that all their finnes against the Law, considered as finnes against the Law, are forgiven unto them: which wee neither grant; neither did the Apostle meane any such thing. 1. The Apostle doth not here speake of all perishing sinners, but onely of some, upon whom the doctrine of the Gospel had had such a work, as that they were thereby outwardly reformed, and purged from outward pollutions, in which the rest of the unbelieving world did generally lie. Even as *Joins* doctrine did so farre work upon *Herod*, that when he heard him, he did many things; *Mark. 6. 20.* 2. The Apostle doth not say; nor meane, that these sinners were justified in Gods sight from any of their finnes; but onely that they were outwardly reformed in their lives. So they were washed, *vers. 22.* But how? As the sow that hath wallowed, and is still ready to wallow, in the mire. They were externally washed in the outward reformation of their lives, but still retained their swinish nature: They were not so much as sprinkled with the blood of Christ, and therefore not washed in it from the guilt of their finnes. They were just like a dog that hath cast up out of his stomach some filthy thing that he had swallow-

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ed downe, but still retaineth the nature and appetite of a filthy greedy logge. Thus these remained filthy dogs and swine, being never any of those sheepe of Christ, for whom he laid downe his life, and whom he sanctifieth by his death, purging them by his blood from all sinne, *Job. 10. 15. Ephes. 5. 25, 26. Revel. 8. 5, 6.*

28. *Object.* There is another objection made from the words of Peter in *From 1 Pet. 1. 2 Pet. 1. 9.* which are thus rendred; *But he that loseth these things is blind and cannot see as far off, and hath forgotten that he was purged from his old sinnes.* From which words our opposers inferre that unbelievers (and consequently all men) were purged from their sins by the blood of Christ. But 1. This cannot be understood of one that never was a believer, by their owne doctrine: for though they say that all men are purged from their sins by the blood of Christ, yet they say also that none doe know and mind this but believers: and they make faith to be nothing else but the knowing of this. Now he that hath forgotten this, did sometime know and mind it. And though some of our opposers have dranke in this error also, that a true believer may fall away to totall unbelief, and so perish; yet the Scripture teacheth us a more comfortable doctrine, *Job. 6. 35. 1 Pet. 1. 5.* 2. There is nothing in this Scripture that requires it to be understood of an unbeliever. For though he that totally lacketh these things, (*viz. faith, verue, knowledge, temperance, &c. vers. 5, 6, 7.*) must needs be an unbeliever: yet a true believer may sometimes lacke these things in a great measure; see *James 1. 5, 6.* They object, that in the Greeke it is; *He to whom these things are not present.* We answer, that this phrase here onely imports these things not to be unto him in a continuall present readinesse, as it were at his hand continually, for the manifestation of them in exercise and practise. And this is confirmed by the antithesis in the verse foregoing; *If these things be in you, and abound, they will make you that ye shall neither be barren, nor unfruitfull in the knowledge of our Lord Jesus Christ.* This also receives further confirmation from that which followes in *vers. 11.* *For so an entrance shall be ministred unto you abundantly, into the everlasting kingdome, &c.* So; that is, these things being in you, and abounding; these things being continually, in a present readinesse unto you for the manifestation and exercise of them in your practise; you being continually doing these things, and so never falling, *vers. 10.* (which is meant not onely of totall, but also of

of grievous falles:) *An entrance shall be ministred unto you abundantly;* that is, you shall have abundant assurance of your entrance, &c. which abundant assurance, even those believers to whom these things are not so present, may remaine short of for a season. 3. Whereas that which followes, is in the translation thus rendred; *He is blind, and cannot see as far off.* The copulative *And* is not in the Greeke text, but onely these words; *He is blind, not seeing as far off;* or, *not being able to see as far off.* And the second word shewes the meaning of the first. Though he be not so blind as to see nothing at all, (for so no believer can be) yet he is so far blind as not to see as far off. 4. The forgetfulness also, or forgetting here spoken of, is not totall, (for such indeed is not found in a believer) but onely a forgetting in a great measure, like that spoken of in *Heb. 12. 5.*

This then is all that here appeares; *viz.* that a man purged from his sinnes, may yet with the Angel of the Church at *Ephesus*, leave his first love, and so far fall, as not to doe his first workes, *Revel. 2. 4, 5.* Faith, vertue, knowledge, &c. may be farre from abounding in him, and so he may be in a great measure barren or unfruitfull. Yea the eyes of his minde may be in a great measure dimmed, and his mindfulness of the purging away of his sinnes, may be much abated. All this proves not the conclusion of our opposers, neither opposeth our doctrine.

There is yet another place in this Epistle objected unto us; *viz.* *2 Pet. 3. 9.* *The Lord is not slacke concerning his promise, (as some men count slacknesse) but is long suffering to us-ward, not willing that any should perish, but that all should come to repentance.* Hence some would inferre, that God would have no person to perish; and consequently, that he gave his Son to present a satisfaction to his justice for the sins of every person. But if the Lord open our eyes, we shall see this mist dispelled by the light that shines from this place. 1. The will of God here spoken of, is an effectuall will. For the Greeke word here used, holds forth not onely the will of God, but also his counsaile; even that counsaile of his will, according to which he effectually worketh. Therefore the Apostle here speakes onely of those whom God effectually saves. 2. The Apostles scope here is to shew the cause why it was and should be so long before Christ did and should come to judgement; *viz.* that none might perish, but that all might come to repentance. Even this shewes that the Apostle hath

here respect to none but the Elect, of whom none shall perish, but all of them shall come to repentance before Christs coming to judgement. 3. When he here saith, *The Lord is long suffering to usward*; by *us* he meanes the Elect, and more particularly, the elect of the Jewish Nation, of whom he and they to whom he now wrote, were a part. And when he addes; *not willing that any should perish*; he in like manner meanes, not willing that any of us his chosen people should perish. And in that which followes; *But that all should come to repentance*; by *all* he likewise meanes All of us his Elect; and specially, All of us his Elect of the Nation of the Israelites.

But the objection seemes stronger that is made from Ezek. 18. 32. and 33. 11. I therefore now hasten to those places, Ezek. 18. 32. *I have no pleasure in the death of him that dyeth, saith the Lord God.* Ezek. 33. 11. *As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turne from his way and live.* For answer whereto these things are to be minded. 1. God sometimes speaketh of himselfe after the manner of men; and yet those speeches of his are to be understood after the manner of God. Thus it is when God ascribes unto himselfe anger, sorrow, and the like. As in Gen. 6. 6. *It repented the Lord that he had made man on the earth, and it grieved him at his heart.* And in 1 Sam. 15. 11. *It repenteth me that I have set up Saul to be King.* Yet Samuel there saith in vers. 29. *The strength of Israel will not lye, nor repent: for he is not a man that he should repent.* And thus it is when the Scripture ascribes to God a taking pleasure in anything done by man, or any fruit thereof: as namely when it holds forth God as having pleasure in this; that the wicked turne from his way, and live. 2. When the Lord saith, *I have no pleasure in the death of him that dyeth: I have no pleasure in the death of the wicked*: he declares indeed that he hath no pleasure in the misery of his creature in it selfe considered. Yet it is not contrary to the pleasure of God to set forth the glory of his righteousness, and power, and just wrath against sinners, in the destruction of the vessels of wrath; see Rom. 9. 22. Prov. 1. 26. Prov. 16. 4. 3. The Scripture holds forth Gods greatest delight to be, not in a sinners destruction, but in the conversion and salvation of sinners. This is plainly held forth in these places. And elsewhere the Scripture manifests that the destruction of sinners that perish, is purposely ordered of God to the commendation of his infinite and glorious mercy towards those whom he

30. Object.
From Ezek. 18.
12. & 33. 11.
answered.

he saves, Rom. 9. 22, 23. 4. The scope of these places is to declare Gods readines to accept and save those that sincerely turne to him: and so to move and encourage sinners to such conversion unto God. In all this there is no opposition against our doctrine.

In the next place through the helpe of God, I shall returne answer to an objection drawne partly from Luk. 24. 47. *And that repentance and remission of sinnes should be preached in his Name among all Nations, beginning at Jerusalem.* And partly from Acts 13. 38. *Be it knowne unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sinnes.* From hence some doe thus argue. Remission of sinnes was to be preached to all men, even to unbelievers, Therefore sinnes are remitted to all men. I answer. 1. In Luk. 24. 47. observe this expression, *Among all Nations.* We readily grant that the true doctrine of the Gospel concerning remission of sinnes, was to be preached among all Nations, and is to be preached among all men. Some object that the Greeke words here signifie, *Unto all Nations.* Wee deny not that the Greeke Preposition here used, doth sometimes signifie *unto*; properly it signifies *into*; and sometimes, *among*. And this last signification doth best agree in this place. 2. If we here translate, *Unto all Nations*: yet to this Scripture will make nothing against us. This doctrine; *Through Christs Name, whosoever believeth in him, shall receive remission of sinnes*; (Acts 10. 43.) was to be preached to all Nations, and is still to be preached to all. And here (in Luk. 24. 47.) note how the preaching of repentance, and of remission of sinnes, is joyned together: importing that the Gospel that was to be preached, testifies remission of sinnes onely to those that repent, or are changed in their mind, believing in Jesus Christ, Acts 3. 19. 3. Those that are spoken to in Acts 13. 38. were professours of faith in the Messiah, as he was held forth by the light of the old Testament, and were now so looked upon, Acts 13. 16. 26. 4. Yet the preaching of remission of sinnes unto them, that was here spoken of, was onely the preaching of that doctrine expressed in the next verse; *By Jesus the Saviour, all that believe, are justified from all things.* The particle *And* in the beginning of that verse, doth there import (as oftentimes it doth) a declaration of that which was before spoken of.

But it is objected, that every one is bound to believe that Christ presented a satisfaction to divine justice for his sinnes, and that his sinnes

31. Object.
From Luk. 24.
47. & Act. 13.
38. answered.

32. Object.
From 1 Job. 5.
10, 11.

finnes are remitted: Therefore this is true. And some conceive that this objection is strengthened by that in 1 Job. 5. 10, 11.—He that believeth not God, hath made him a lyar, because he believeth not the record that God gave of his Son, &c. My answer is this.

Answer.

What every man is commanded of God to believe, that I grant to be true. For the God of truth commandeth no man to believe a lye. But God commandeth every man to believe what he affirms, and declares, and no more. This then he declares to be truth, and so commands every man to believe it, That through Christs Name, whosoever believeth in him, shall receive remission of sinnes, *Act. 10. 43.* This I say, God commands every man to believe, and to receive it as the true and good word of God, and so to rest upon it, and obediently to depend upon Jesus Christ held forth in this word, as the Prince and Saviour exalted of God. *Mark. 1. 15. Job. 12. 36. &c.* When a man thus believes, then both the Spirit and the Word of God doth testify and declare that Jesus Christ hath presented unto divine justice a satisfaction for his sinnes in particular; and that accordingly his sinnes are forgiven unto him. This then he is now (and not till now) bound to believe as a certaine truth; as indeed it is and now appears to be. And touching the unbelieving and disobedient person, who obeys not the Gospel of Jesus Christ, this is one part of the truth that God reveales, and commands all to believe; viz. that persons still continuing such, remaine under the curse and wrath of God, and must be judged, condemned, and punished for all their sinnes, *Job. 3. 18. Jude 15. 2 Thes. 1. 8, 9.* As also hath been already fully proved. Now God doth not command any man to believe contradictions.

Touching that in 1 Job. 5. 10. it is to be minded that a childe of God hath unbelief remaining and rebelling in him; and sometimes it rebels very strongly and grievously. As farre as this unbelief workes in him, so farre he believes not God; but makes him a lyar; that is, casts upon him the imputation of lying: because he believes not on the testimony that God hath testified concerning his Sonne. That this is Johns meaning, appears by that which follows in vers. 11. And this is the record (or testimony) that God hath given to us eternall life, and this life is in his Sonne. God hath not given this eternall life to us men, whether we be believers, or unbelievers: but to us whom he gives grace to believe in his Son; See *Job. 3. 36. and 17. 2.*

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This is farther confirmed by that which follows in 1 Job. 5. 13. These things have I written unto you that believe on the Name of the Son of God, that yee may know that yee have eternall life, and that yee may believe on the Name of the Son of God.

It is also objected that in *Mark. 16. 15.* Christ commands that the Gospel should be preached to every creature: but by our doctrine there remains no Gospel to be preached to the world for the conversion of sinners. I demand. Is this indeed no Gospel? viz. That the Father hath given his onely begotten Son, that whosoever believeth in him, should not perish, but have everlasting life. That through Christs Name, whosoever believeth in him, shall receive remission of sinnes. (Surely this is called *The word of the Gospel, Act. 15. 7.* with *Act. 10. 43.*) Also that Christ came into the world to save sinners; even the vilest of sinners, that doe or shall believe in him, *1 Tim. 1. 15, 16.* Is all this, I say, no Gospel? If this be Gospel, as indeed it is, then there remaines a Gospel, which through the grace of God we faithfully preach unto sinners; and God makes the preaching of this Gospel effectually to the conversion of his.

It is further objected, that true believers are grounded in the faith, *Coloss. 1. 23.* But we have no ground of our faith.

Answer. The ground of our faith is the divine truth of that Gospel which we are commanded to believe; and the fulnesse of power, and authoritie, and righteousness, and faithfulness, and love, and mercy, which is in him that commands us to believe in him; which the Scripture declares, and the holy Spirit discovers unto us. This is a sufficient ground of our faith: and they which build not upon this ground, will be found to build upon the sand. *Raul* built upon this ground, *2 Tim. 1. 12.* And the Elect that lived in his time did build upon no other ground; see *Act. 17. 11, 12. 1 Thes. 2. 13. 2 Pet. 1. 16.*

Lastly, it is objected, that the Devill is a lyar, and there is no truth in him, *Joh. 8. 44.* But our doctrine makes him to speake truth when he saith to a vessel of wrath that dyes in despair; Christ hath not presented to his Fathers justice a satisfaction for thy sins. I answer. 1. Though the Devill be a lyar, yet sometimes he speaks some truth, *Mark. 1. 24. Act. 16. 17. 1 Sam. 28. 17, 18, 19.* 2. We doe no more justify the Devill as speaking truth herein, then the Scripture doth justify him when he saith to a vessel of wrath, *Thou wast before of old ordained to this condemnation, Jude 4.* Tea becometo thou wast appointed, *1 Pet. 2.*

33. Object.
From *Mar. 15.*
15. answered.

34. Object.
From *Coloss. 1.*
23. answered.

35. Object.
From *Job. 8.*
44. answered.

1 Pet. 2. 8. *Thou art none of Christs sheep,* John. 10. 26. *Thy judgement lieth not, and thy damnation slumbreth not,* 2 Pet. 2. 3. *He that affirms a truth to be a certaine truth, not knowing it to be so, is therein a liar.* And God doth not acquaint the Devill with his counsaill, further then he manifests the same to all by his Word and by his accomplishing thereof. 4. When one speakes truth maliciously, that by false inferences he may make a person rebell against truth, he is now an odious liar. And this is the Devils case when he speakes any truth.

Now in conclusion let it be minded, that the opposing of the truth which I have now asserted, brings forth (among other) these evill fruits. 1. It makes men deny the truth of the Scriptures doctrine concerning divine predestination. 2. It robs God of the glory of his speciall and singular love and mercy to his chosen ones. 3. It tends to puffe up believers with pride, perswading them that they have distinguished themselves from the rest of the world, and so saved themselves: for Christ for his part did no more for them, then for those that perish. 4. It robs the Saints of assurance of perseverance, and so of assurance of salvation. For if men come to be believers by a common grace afforded to all, then they may also cease to be believers through that weaknesse and corruption that is in all. Now take away from Saints their assurance of salvation, and yee take away from them their joy, their thankfulnesse, their love, their life. 5. It holds forth God as making a shew of being equally loving to all, when indeed and in his purpose he is not so: and seeming most graciously to forgive the finnes of all men, when yet he determines to punish the vessels of wrath eternally in hell for all their finnes.

I could say much more, and yet may not now with convenience enlarge this Booke any further. I therefore conclude, sustaining my selfe against the error that I have thus opposed, and the progresse of the same, with that in 2 Tim. 2. 19. *Nevertheless, the foundation of God standeth sure, having this seale, The Lord knoweth them that are his.*



F I X I S.