

according to your sence, knew that this was his way) saying; *what could I have done here, which I have not done?* Whenas he had not wrought so much as in his ordinary way upon them; I judge no man can give a reasonable account to this. Therefore in brief I conclude, (in opposition to all those that imagine Gods ordinary way to convert men is irresistible) with Stephen, saying, *Ye do alwayes resist the holy Spirit, as your fathers did, so do ye, Act. 7. 51.* and with the words of the Lord, *I drew them with the cords of a man, with bonds of love, yet they refused to return, Hosea. 11. 4, 5.*

Object. But this which you have said, seems to cross the way of Gods Election, and reprobation, from the beginning; whose way is to hate some men before they have done either good, or evil; as is plainly held forth in that of Esau; and so impossible for them ever to believe, and be saved; For he hath mercy on whom he will, and whom he will he hardeneth.

Answer. For the better understanding of this Point, well consider the principal thing, which Paul treats of in that Chapter, *Rom. 9.* which is, that the fleshly seed of Abraham, are not the children of promise, or the Elect of God, *ver. 7, 8.* wherefore (saith the Apostle) though Esau was the child of Abraham according to the flesh, and that upon Isaacs side too, yet God hated

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 much upon your birth priviledges, as being the
 seed of *Abraham* after the flesh, by this of *Esau*
 you may know, that it will not prove you to be
 the Elect of God, but you may be hated as *Esau*
 was, he being as truly a child of *Abraham* as
 you, but for his wickedness, (whether consider-
 ed as a Person, or as a Nation) God rejected
 him ; I say, for his wickedness as appeareth,
Obad. 9. 10. For thy violence, (O Esau) against
thy brother Jacob, shame shall cover thee, and
thou shalt be cut off for ever, Mal. 1. 3, 4. Amos
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 fore (whether considered a person, or a Nati-
 on) I say, with the holy Prophets, was the cause
 why God hated him ; whose wickedness, God
 that foreknoweth all things, foreknew in *Re-*
becca's time, and thereupon said to her, *Esau*, or
Edom, the elder shall serve the younger ; which
 saying *Paul* being acquainted with, spake these
 words ; to wit, *That the children being not yet*
born, neither having done any good, or evil, that
the purpose of God, according to Election might
stand, not of works, but of him that calleth ; it
 was said unto her, as aforesaid, *Rom. 9.* shewing
 thereby, that God was so mindful, that his pur-
 pose according to Election might stand ; (which
 the Jewes so mightily opposed) that he signified
 so long ago as *Rebecca's* time, before the children
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were born, or had done either good or evil, that (*Eſau*) the elder, (foreſeen to be wicked) ſhould ſerve (*Jacob*) the younger, for his violence againſt him; as (ſaith the Lord, *Obadiab* 9. 10.) And therefore this Election by grace, (as if the Apoſtle ſhould ſay) which I contend for, being as ancient as the Fathers, ſpoken of by God himſelf to *Rebecca*, you may in no wiſe reject, for I preach no new thing.

But alas, how is it, that men ſo ſtumble at theſe words ſpoken by *Paul* in this ninth Chapter to the *Romans*, as if God hated *Eſau* before he was born, without reſpect unto his foreſeen wickedneſs, as the cauſe thereof? I ſay, how is it, that you ſo conceive, and thus imagine vain things? for doth it in the leaſt follow, that God ſo hated him, becauſe 'tis ſaid (if that might be granted) he hated him before he was born, or had done any evil? ſurely no: unleſs it could be found, that God hated him alſo before he had done evil, without reſpect to foreſeen evil, in which is the main Controverſie; and not ſo much whether God hated *Eſau* before he was born, or had done evil, yea, or nay; but rather what was the cauſe for which he was hated, to which this Text (in the *Romans*) doth not at all ſpeak, only ſpeaks of the time, to wit, before the Children were borne, &c. But as touching the cauſe wherein is our great Controverſy,

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troverſy, I tell you again, the text ſpeaks not; wherefore it remaineth that you diligently mind other Scriptures, which ſpeaks as to the cauſe thereof, which plainly tels you, that *Eſau's* violence &c: was the cauſe, *Obad. 9. 10.* Now although this be ſpoken of him after he had perſonally tranſgreſſed, yet I queſtion not but that you with me will acknowledge, that all his tranſgreſſions was known to God in *Rebecca's* time, (as alſo before) which if ſo, Why may it not be thus? for what is ſaid in this place to the *Romans*, namely, that God foreſeeing *Eſau*, or *Edoms* wickedneſs in *Rebecca's* time, ſaid upon that account, the elder ſhall ſerve the younger: yea verily, 'tis plain, that God did ſpeak to her upon the account of foreknowledge, for ſaith he; *Two Nations are in thy wombe, Gen. 25. 23.* which all cannot but know was no otherwiſe, but as God foreſaw two Nations proceeding from the two Children, which only was in *Rebecca's* womb; and ſo alſo God calleth things that are not, as if they were, *Rom. 4. 17.*

Further, to what you ſay, touching God having mercy on whom he will, and whom he will he hardeneth.

I freely grant it, but the Controverſie is, whom God hath mercy on, and that is, beleeving men; and whom it is God hardneth, and that is, diſobedient,

bedient, unbelieving men; (though they be *Abrahams* seed, that is after the flesh.) And this I believe was Gods righteous dealings in all ages; that is to say, God first manifested his tender loving kindness to them, with much long patience, and gentleness, waiting upon them in the use of means, bidding them to open their *mouthis wide*, & he would fill it; but those that will not *hearken*, but *reject his counsell*, So God gives them up to their own hearts lusts, *Psal.* 81. 10, 11, 12. So, that which should have been for their welfare, is become their trap, *Psal.* 69. 22. God blinds their eyes, layes stumbling blocks before them, gives them up to hardness of heart, and Reprobates them for ever, as a recompence to them, for their wilful rebellion; the *Only* cause thereof, as preacheth this vein of Scriptures, *Pro.* 1. 24, 25, 26, 27, 28, 29, 30. *Jerem.* 6. 16, 17, 21. *2 Chron.* 36. 15, 16. *Zech.* 7. 11, 12, 13. *Mat.* 13. 13. *Rom.* 1. 19, 20, 21, 26. *2 Thes.* 2. 11, 12.

These things I lay before you, because the question is, wherefore God hardens mens hearts; and not, whether he doth harden mens hearts, yea, or nay. For I do (and alwayes did grant that; and the cause thereof is as aforesaid; namely, the creatures neglecting, and putting from them so great salvation,

as is freely tendered in Jesus, when as they ought to receive it with love thereunto; For **This Cause**, (saith the Apostle) God shall send them strong delusions, that they should beleeve a lye; that so they might be damned, **Because** they received not the love of the truth, that they might be saved, 2 Thes. 2. 10, 11. according to which all Nations are in the hand of God, as clay in the hand of the Potter, and so at what instant soever, God speaketh unto a people, shewing them, through the Gospel, that his pleasure is to *build*, and *plant* them, and so make them *vessels* for honour; if that people do *evill* in his sight, that they obey not his voice of good-will towards them, and so **Harr** themselves, (1 Sam. 6. 6.) in the hand of God, he then *repenteth* of the good where-with he said he *would* benefit them, Jer. 18. 4, 9, 10. so he gives them up to hardness of heart, so they become vessels for dishonour; when as others of the same lump, turning from the evil of their ways, God maketh them vessels for honour, and so of the same lump one vessel for honour, and another for dishonour.

But if notwithstanding you shall yet turn the body of these Scriptures other ways, then behold its face; namely, That God did (before time) hate the greatest part of the world, without

respect unto foreseen wickedness as the cause thereof, and that (in time) he gives them up to hardness of heart, (without grace at any time whereby to be saved,) and at the day of Judgement will cast them into everlasting Torments, because of their wickedness and hardness of heart; and yet declare in his Word, (which you say is a word of truth) that he is good to all, and that his tender mercies are over all his works; that he is slow to anger, and of great mercy, Psa. 145. 8, 9. Patient, long-suffering, &c. Exod. 34. 6, 7. Not willing that any should perish, 2 Pet. 3. 9. swearing by himself, that he desireth not the death of the wicked, Ezek. 33. 11. but would have all men saved, and come to the knowledge of the truth, 1 Tim. 2. 4. Forty years long grieving for the iniquity of his people, Heb. 3. 17. Bemoaning their undone estate, Psa. 81. 13. yea, even weeping for them, Luke 19. 41. saying, What could I have done more, (for your good) that I have not done? Isa. 5. 4. when as he knew, (according to your Tenent) that himself had shut them up from all possibilities of believing unto Salvation, and that by his own, irresistible Decree, and purpose of Reprobation; Judge ye (friends) in this cause, and judge righteous judgement, and with fear, and trembling, weigh these things.

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sider further, that though I have proved that *Esau's* wickedness, and so the wickedness of all wicked men, was, (and is) the cause for which the Decree of Reprobation took hold of them; yet (mistake not for) I do not say, that 'twas foreseen wickedness in them, that was the moving cause in God to **M**ake the Decree of Reprobation, but rather the unutterable purity, and unwordable holiness dwelling in himself, (which possibly could not admit of any wicked creature in his presence.) This I say moved him to **M**ake the Decree, that all wickedness might be excluded from happiness in his presence.

So having spoken of *Esau*, and how he, and all other wicked men are reprobated to Condemnation; it remains that I now speak of *Jacob*, and how he, and all other righteous men are elected to Salvation.

First therefore, I beleeve that God so loved the world, that he gave his only begotten Son to die for the world, whenas there was nothing in the world that did, or could move him thereunto.

Secondly, the world being gone all out of the way, and coming short of Gods glory, God did purpose a gracious purpose of Election in Christ; namely, to chuse, or set apart beleeving men for glory, *Psal.* 4. 3. *Eph.* 1. 4. *2 Thes.* 2. 13. And so *Jacob* (with all other beleeving

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men) being found in Christ, Gods gracious purpose, and decree of Election takes hold of them, being such as are Elected from the foundation of the world to eternal Salvation; but by this (take notice) I do not say, that God foreseeing faith in *Jacob*, or in any other, was thereby moved to ~~make~~ that decree of Election, as if the works of righteousness which we have done, first moved him so graciously to purpose, and decree for the good of beleeving men; I say not so, but rather the meer love, and compassion dwelling in God himself, moved him to purpose, and Elect beleevers in Christ to Salvation, agreeable to the Apostles words, *Ephes. 1. 5. Having predestinated us, &c. according to the good pleasure of his will, ver. 9. purposed in himself, and of himself, Rom. 9. 11. nothing of worth in man first, or last moving him thereunto; and so our Salvation is of God, that sheweth mercy upon them that beleeve. And whereas this purpose reacheth in the beleever in Christ only, 'tis not because God saw such a worth, or moving excellency in the creatures beleeving, but that he might (in shewing mercy unto men) not destroy his attributes, as of honour, and justice, which would have been blemished, had he chosen the unbeleeving, sinful man for himself, having before cast man out of his presence for sin: & so though the beleever only hath interest*

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in Gods purpose of Election, yet the cause of his happiness is the tender love, and compassions of God, dwelling originally in himself.

Where then is boasting? It is excluded; by what law? by the law of Faith, for as much as Christ, who is the object of faith, is the meer gift of God, who also hath from of old decreed, from the meer grace dwelling in himself, and not from foreseen faith in the creature, to Elect, and chuse men unto Salvation, *through* (not for) the *belief of the truth*, 2 *Thes.* 2. 13. whose belief also cometh by hearing the Gospel of Christ, which is to be preached to every creature, for the obedience of faith, Rom. 16. 26. So then, all being of him, and through him, not unto us, not unto us in the least, but to the Lord alone be glory for ever.

The next thing which I purpose, is somewhat touching the two Covenants, because I find that some stumble for want of a right understanding the old, and other some for want of a right understanding of the new Covenant, wherefore for the good of each, this I declare, heed it well I pray you.

You I mean that stumble about the Covenants, for have you not read, that *Abraham* had two Sons, the one by a *Bond-maid*, the other by a *Free-woman*: which things (saith *Paul*) are an allegory, for they are the two Covenants, the

one from Mount *Sinai*, which is *Hagar*, who (you may remember) did abide with her son *Ishmael* for a time in *Abrahams* family; but when *Isaac* was borne, and *Ishmael* found mocking at him, he no longer must abide there, *Gen. 21. 9, 10.* but *Sarah* a Free-woman, and her son *Isaac* a child of Promise, who indeed had more right to dwell in *Abrahams* family, than she that was a meer Bond-woman, and her son born after the flesh. Now being told by *Paul*, that these are the two Covenants, it follows plainly, that as there was a time for *Hagar*, and *Ishmael* to abide in *Abrahams* family, but must be cast out when found mocking at the true promised seed according to the flesh; so there was a time, when the first Covenant, and her children after the flesh, (held forth by *Hagar*, and *Ishmael*) had a being in *Abrahams* family, but at length being found mocking at the new Covenant, and her children after the promise, must be cast out; so the new Covenant remains, and her children (held forth by *Sarah*, and *Isaac*) with whom the Bond-woman, and her son shall not be heir.

But that you may the more clearly understand the casting out of the first Covenant, and her Children; First, mind what the first Covenant is: and that is in a strict sence, the ten Precepts, written upon the Tables of Stone, *Exod.*

34.28,29. *Deut.* 9.9. *Heb.* 9.1,2,3,4. And in the largest sense the whole law of *Moses* given to *Israel*, when they came out of *Egypt*, *Heb.* 10.1. *Deut.* 31.24. *Heb.* 9.19,20,22. And those who were accounted children of this first Covenant, or Testament, were the Children of *Abraham* after the flesh, descending from *Isaac*, *Gen.* 17.9,10,11,12. *Jerem.* 31.32, *Exod.* 19.3,5. *Deut.* 4.8. *Psal.* 147.19,20. *Amos* 3.1,2. For they all were borne Heirs of the Land of *Canaan*, and so were commanded to be circumcised, that the Token of the Covenant might be in the flesh; the truth of which is undeniably held forth by that touching *Hagar*, and *Ismael*, (as hath been said) whom the Apostle saith, signifieth the first Covenant, and her children, *Gal.* 4.23,24,25. Whereupon if *Ismael* the son of a Bond-woman, born after the flesh, hold forth the Children of the first Covenant, which gendered to bondage; it must needs follow, that *Abrahams* seed after the flesh, were the children thereof; therefore (saith the Scripture) cast out the Bond-woman, and her Son, (which saith *Paul* allegorically is the first Covenant, and her children) who shall not be Heir with the son of the Free-woman; that is to say, the children of the new Covenant; now most sure I am, that if they were not fleshly, (but Spiritual) they should not be cast out,

though by this I do not deny, but that many of *Abrahams* seed after the flesh did become, through beleiving, everlastingly happy, but not by the law, or first Covenant, the tenor of which is, *Do, and thou shalt live, Rom. 10. 5.* but by the law of faith, *Rom. 3. 27.* which excludeth boasting in birth priviledges. So then the first Covenant, was made with the fleshly seed of *Abraham*, the Priest-hood given to a fleshly line, (the seed of *Aaron, Exod. 40. 14, 15. Ezra 2. 62.*) the Sacrifices and Ordinances carnal, that is, fleshly, seeming for the purifying of the flesh, *Heb. 9. 10, 13.* that they might stand before God, and not die, and enjoy the good land of *Canaan*, which God Covenanted to give to them, as they were the fleshly seed of *Abraham*.

Now the nature, or tenor of the first (or old) Covenant (as in the hand of *Moses*) was this; to wit, *He that Doth these things shall live by them;* (that is, should be blessed with long life, deliverance from all their enemies, with all other temporal blessings in the promised Land, *Deut. 28.* the nature of which law, *Paul* setteth in direct opposition to the law of faith, which (saith he) speaketh on this wise; *That if thou shalt confess with thy mouth the Lord Jesus, and shalt Believe in thy heart, that God raised him from the dead, thou shalt be saved, Rom. 10. 5, 6, 9.* And hence it is, that *Israel* seeking after

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righteousness as it were by the works of the law stumbled, and fell, shewing plainly, that the righteousness, which takes hold of eternal life, was not attainable by the law, *Rom. 9. 31, 32.* for the law is not of faith, and so 'tis evident, that no flesh shall be justified by it in the sight of God, *Gal. 3. 11, 12.*

Thus you see the tenor of the Law, as in the hand of *Moses*, was, *Do, and thou shalt live*; and so the Law, or first Covenant in that sense leading to bondage, (answering the Bond-woman) is cast out, with her fleshly children, (answering *Ismael*, *Abrahams* seed after the flesh) and *So* it comes to pass, that *Paul* in plain words declareth, that the Law written, and engraven in stones, is done away, and abolished, *2 Cor. 3. 7, 11, 13.* Also saith the Apostle, he taketh away the first that he may establish the second, *Heb. 10. 9.*

But mistake not, for by this I do not import as if *Christ* came to destroy the Law, but rather to fulfill, and establish it: yea and now also the Law, so far as 'tis ministred in by *Jesus*, is to be observed (by Saints) as a righteous rule, in the doing of which God may have honour, but mind I pray you, the vast difference betwixt doing the law as ministred by *Moses*, from doing the Law as ministred by *Jesus*: as thus, *Do* (saith *Moses*) and *thou shalt live*: but, *Believe* (saith *Christ*) and

thou shalt live; and so when the creature comes to believe, and in believing hath life, he then having life, is to do whatsoever Christ teacheth him of the Law, as also all other things which he shall require him to do for the honour of his, and the Fathers name, 1 Cor. 10, 31. in the doing of which, Christ saith he shall abide in his love, John 15. 10. But if he waxe wanton, and come to dishonour the father, and the Son, who hath given him life in believing, in his trespassse which he hath trespassed, and in his sin which he hath sinned, in them shall he dye.

All this being considered serves (by the way) first to remove the conscientious scruple risen in some, touching the now remaining of the seventh day sabbath; for while they are wondering how it can be that one of the ten Precepts, should be taken away, and the other nine remain, the truth offers it self in, shewing that they all are done away, as ministred in the old Covenant by Moses, 2 Cor. 3. 7, 11, 13. though remaining so far, and upon the account, as Christ teacheth them, who is the great, and alone Prophet, that is to be heard in all things whatsoever, He shall say to us.

Secondly, it serves for sharpe reproofe to those who would be looked upon zealous for God, in that they contend for the sprinkling of in-

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The sum of all is (as the Apostle saith) the Bond-woman, and her son, that is to say, the first Covenant and its children, is cast out, ever since the death, and resurrection of Christ, so henceforth *know we no man after the flesh*, *2 Cor. 5. 16.* because the son of the Bond-woman (*Ishmael* after the flesh) shall not be heir with (*Isaac*) the son of the free-woman; that is to say, with the children of the New Covenant or new Testament: wherefore it remaineth

eth in the next place, to consider what the new Covenant is, and who are the children thereof; since they only are heirs according to promise.

The New Covenant, or New Testament, is in the strictest sence, that which is written in the 31 of *Jer.* 33, 34. vers. and *Heb.* 8. 10, 11, 12. And in the largest sence, the Gospel, the gladtydings, way, and ordinances thereof, as 'tis written in the books of the new Testament, whereof *Paul* was a Minister, *2 Cor.* 3. 6. *Mat.* 26. 28. *Heb.* 9. 16, 17, 18.

Now the Children of the New Covenant are penitent, believing, obedient men, and women, such as are born again, *not of blood nor of the will of the flesh, nor of the will of man, but of God,* *John* 1. 13. New creatures, and these are the children of *Abraham* after the spirit, and heirs according to promise, *John* 8. 39. *Gal.* 4. 29. *2 Cor.* 5. 17. And with them, considered such, God makes, or enters into Covenant, giving them his spirit, and so puts his *Laws* in their *minds*, and writes them in their *hearts*; and so he is a *God* unto them, and they only are his people, *Heb.* 8. 10. And so they need not teach every man his neighbour, and every man his brother; saying, know the Lord; for all shall know him from the least to the greatest of them, verse 11. But mistake not, though all the children

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children of the New Covenant need not to teach one another, so as to know the Lord, yet they ought to build, up one another, in the knowledge of the Lord, *Jude* 20. having received gifts from the Lord, they are to teach one another to grow in grace, and in the knowledge of the Lord, exhorting one another, and so much the more as they see the day of Christ approaching; so by using of their gifts, they come to be established, and go on to perfection: *Heb.* 5. 12, 14. and 10. 25. *1 Cor.* 12. *Eph.* 4. 8, 11, 12.

Moreover, the Lord will be merciful to their unrighteousness, and their sins, and their iniquities will he remember no more, so that they may have free access to him through Christ, he being sacrificed for them; so that there is no need of a sacrifice as there was under the old Testament, for then there was a continual sacrificing, and so a remembrance of sin every year, and so the comers thereunto could not be made perfect, for it was not possible that the blood of Bulls and Goats should take away sins, *Heb.* 10. 1, 2, 3, 4. But Christ being come, by one offering, he hath perfected for ever them that are sanctified; so he takes away the first Covenant, that he might establish the Second, that the children of the second Covenant might stand before God, and die not, having a new
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and living way which he hath consecrated, or made through the offering of the **Body** of Jesus Christ once for all; and so they come before the Lord with boldness, yea, enter into the holiest by the **Blood** of Jesus; and having an High Priest over the house of God, draw near with a true heart in full assurance of faith, having their hearts sprinkled from an evil conscience, and their body washed in pure water, *Heb, 10. 9, 10, 19, 20, 21, 22.*

So then the children of the New Covenant have free *accesse* to God, worshipping of him in *spirit, and in truth* acceptably, without any sacrifice, as after the Law, or old Administration, that being abolished and done away, *2 Cor. 3. 11, 13.* so sin is not remembered, and so they shall be eternally saved, if they hold *fast the profession of their faith without wavering to the end*; but if they sin wilfully, *there remaineth no more sacrifice for sins; but a Certaine* fearfull looking for of judgement, and fiery indignation; which shall devour the adversaries; he that despised *Moses Law* died without mercy, under two or three witnesses, of how much sorer *punishment* suppose yee shall he 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; and hath done

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despight unto the Spirit of grace, verse 23, 26, 27, 28.

Furthermore, the Ministers of the new Testament, are not by a fleshly line, as the Priests of the old Testament were; the sons of Aaron born by Generation, *Exod. 29. 9. Numb. 16. 40.* But they are made Ministers of the new Covenant meerly by gifts given from God, as appeareth, *Eph. 4, 8, 11.* where the Apostle sheweth, that the Lord Jesus ascended up on high, and gave gifts to men; he gave some Apostles and some Prophets, and some Evangelists, some Pastors, and Teachers; for the gathering together of the Saints, for the **Work of the Ministry**; for the edification of the body of Christ; till we all meet together in the unity of the faith; and knowledge of the Son of God, unto a perfect man, and unto the measure of the age of the fulness of Christ, *vers. 12, 13.* So then it is cleer from hence, that all the Ministers, or Preachers of the new Testament, are to preach or teach by gifts given from God, for they have gifts given for the work of the Ministry, and that in all ages till Christ comes; for all the saints cannot meet together in the unity of the faith, and the knowledge of the Son of God, unto a perfect man, not untill Christ his coming; therefore the whole work of the Ministry is, to be performed by men gifted of God.

God in all ages, and not by men of a fleshly generation, line, or by any humane learned Arts, for that is contrary to the new Covenant, for all her children are taught of the Lord.

And this will further appear, because (as the Apostle sheweth) *the world by wisdom knew not God, 1 Cor. 1. 21.* Nor if all the humane arts in the world did not teach the knowledge of God, it followeth that all humane Arts cannot enable a man to preach, or declare the Gospel, the unsearchable riches that is in Christ; and so Paul though learned, ignorantly persecutes the Church of Christ; but by grace given him, he was made able to preach the unsearchable riches of Christ, *Eph. 3. 7, 8.*

Again, *Jesus rejoiced in Spirit, and gives thanks to his Father, that he had hid the things of the Gospel, or new Covenant, from the wise and prudent, or learned, and revealed them to Babes, Luke 10. 21.* And Paul saith, *The things of God knoweth no man, but the spirit of God, 1 Cor. 2. 11.* And the Prophet *Isaiah saith; That the vision of all is become as a book that is sealed; So that the learned and unlearned cannot read it; Isa. 29. 11, 12.* From all which it plaineth appeareth, that all Ministers of the new Covenant, are made able for the work of the Ministry, through the spirit, grace and gift of God; for the *spiritual man judgeth*

all things, even the deep things of God, 1 Cor. 2. 10, 15. And so God hath not chosen the mighty men, or things of the world, which are highly esteemed among men, but chuseth the poor, foolish, weak, base, despised things, things that are not, to bring to nought things that are; That no flesh should glory in his presence, 1 Cor. 1. 27, 28. Luk. 16. 15.

So then mark well and see, the vast disproportion between the Old Covenant and the New, the Old was of works, *do and live long*, so they doing it, Justification would have been of debt, Rom. 4. 4. but the New is, *Believe and live eternally*, So Justification is by faith, that it might be by grace, Rom. 4. 16. The Old Covenant is literal and killeth, because all have broken it, but the new Covenant, is spiritual, and giveth life in Christ through beleeving, 2 Cor. 3. 6. the Old was written in Tables of Stone, the New writeth the law of God in the heart; the sons and daughters of the Old Covenant, were *Abrahams* seed after the flesh; the sons and daughters of the new Covenant, are the seed of *Abraham* after the spirit, new borne, new creatures; God according to the Old Covenant, did know and chuse the family of *Abraham* after the flesh, above all the families of the earth, Amos 3. 1, 2. Psal. 147. 19, 20. but now according to the new Covenant, he knoweth no man

man after the flesh, *2 Cor. 5, 16.* but every man of any Nation, that feareth God, and worketh righteousness is accepted with him, *Act. 10. 35.* whether he be Jew or Gentile. The children of the old Covenant being after the flesh by generation, there was need to teach them to know the Lord; but the Children of the new Covenant, need not to be taught to know the Lord; for they all know the Lord, from the least to the greatest of them, as it hath been shewed; The old Covenant, or law, though just, holy, and good, yet weak through the flesh, having no strength to Justifie the Children thereof; God finding fault with them, because they had broken the Covenant, there was a place found for the new Covenant, established upon better promises, so through *Jesus* the High Priest and Mediatour of it, the Children thereof are Justified; see *Rom. 8. 2, 3, 4.* *Heb. 8. 6, 7, 8.* The Sacrifices of the old covenant were carnal, fleshly, the blood of Bulls and Goats, and so could not make the comers thereunto perfect; so there was a Remembrance of sin every year, but the sacrifice of the new Covenant, is the Lord from Heaven, the man Christ, his **Blood** being the blood of the new Covenant, being shed for remission of sins, *Math. 26. 28.* and so perfects for ever them that are sanctified; which are the children of the new Covenant, so that their
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fin is remembred no more, as it hath been shew-
 ed before; *Heb. 10. 12, 14.* the High Priest of
 the old Covenant was after the order of *Aaron*,
 by generation after a fleshly line, and so ma-
 ny were made Priests, because they were not
 suffered to continue by the reason of death, but
Iesus the High Priest of the new Covenant, is
 after the order of *Melchizedec*, & comes not to
 it by a fleshly line after the order of *Aaron*, (as
 the Priests of the Law did) as touching his Of-
 fice of the Priest-hood, he is without father or
 mother, without kindred, and hath neither be-
 ginning of dayes, nor end of life, but remaineth
 a Priest for ever after the order of *Melchizedec*.
 So he is able also perfectly to save them that
 come to God by him, (as the children of the
 new Covenant do) seeing he ever liveth to
 make intercession for them, *Heb. 7. 3, 6, 11, 13,*
14, 16, 21, 24, 25. The Children of the old
 Covenant had blessings and promises after this
 manner; *That the Lord would set them on high*
above all the Nations of the earth, blessed in the
city, and in the field, blessed in the fruit of the
body, flocks of sheep, and herds of cattel, and
deliverance from their enemies, and long life in
the land of Canaan, with all the riches thereof,
Deut. 28. The blessings of the new Covenant,
 are after this manner; *deliverance from the*
evil of temptation; 1 Cor. 10. 13. Led into all
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truth, so as they experience that comfort, peace and joy that their names are written in the book of life, witnessed by the holy spirit, all things working together for good, no condemnation, for they walk not after the flesh, but after the spirit; the promise of the life that now is, and of that which is to come, even eternal life, so as to reign in glory.

So then, all may see, that they that go about to be justified by the Law, Written upon tables of stone, or the Law of sacrifices, are fallen from grace; for if righteousness be by the Law, then Christ died in vain, Gal. 2. 21. and 5. 4. But Christ died not in vain, but God is just, and the Justifier of him only that beleeveth in Jesus, having that faith that worketh by love, Rom. 3. 26. for such only are the sons and daughters of the New Covenant.

Also hence it clearly appeareth, how the Church of Rome is Mystery Babylon the great, the mother of harlots, and abominations of the earth, she became so by bringing in a generational fleshly seed, where Abrahams seed after the flesh is cast out, so she goes a whoring, in bringing in a false carnal seed, instead of a true spiritual seed, she bringeth in children into her Church, by baptizing them (as she calleth it) and so the matter of her Church is meerly carnal, and her ministry by humane learning, and

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not by gifts given from Christ, and yet talks of
 spiritual matter, confounding the Old Covenant
 with the New, and making the commandments
 of God of none effect by her many inventions;
 and so national Churches that sprinkle their in-
 fants, bring in a false fleshy seed, and are her
 daughters, and so she is truly said to be Mystery
 Babylon, or Confusion, the mother of harlots, so
 she going a whoring after her own inventions,
 she hath made all *Nations drunk with the wine*
of the wrath of her fornication, Rev. 2. 5. and so
 according to that in *Isa. 24. 5. The earth is de-*
filed under the inhabitants thereof, because
they have transgressed the lawes, changed the
ordinance, broken the everlasting covenant,
and therefore she shall be destroyed, Rev. 17. 16.
And the curse of the Lord God Almighty will
devour the earth; Isa. 24. 6, 19, 20. wrath shall
come upon the Gentile nations to the utter-
most, as it did upon the Jewes, yea, the Lord
will make a full end of the Gentile nations, Jer.
30. 11. O that men would lay these things to
 heart, and hear, and obey the Lord according
 to the Gospel, walking up orderly according
 to the new Testament in all things, in sincerity
 of heart, that they might escape the things
 that shall come to passe, and to stand in
 Judgement before the Son of man, *Luke 21.*
 36.

And that ye may be sons and daughters of God according to the New Testament in order, and so stand before the Lord with acceptance, observe well that the first Principle of the doctrine of Christ, is, *Repentance from dead works*, *Heb. 6. 1.* For the Gospel is to be preached to all, as it hath been shewed before, that men may repent of all their dead works; now repentance is a change of the mind, from all that which is evill, to all that which is good; it hath in it a hearty sorrow for sin, and a confession of sin; and therefore *John* the Baptist preaching Repentance, they came *confessing their sins*, *Math. 3.* Repentance is such a thing as changes the man from an evil conversation, to that which is very good; and also from all false whorish wayes of Worship, to the pure Worship of God; it hath in it these seven things; As first, it bringeth forth a continual care, as not to commit evil, nor to omit good, yea, a readiness to every good work: secondly, clearing the matter of fact, if it be in wrong done to any man, by a wise just restitution, (if able) *Luke 19. 8.* and by doing so no more, what ever sin it be, confessing it to God with brokenness of heart, turning from it. Thirdly, an inward indignation against all sin. Fourthly, the fear of God, which teacheth a man to depart from evil and to have a singular respect to all

all the Commandements of the Lord, so as to do them. Fifthly, a vehement hungry, thirsting desire after Righteousness. Sixthly, a zealous continuing in every good work. Seventhly, a holy revenge, in bringing the body under subjection by fasting, esteeming the Commandements of the Lord more then necessary food, 2 Cor. 7. 11. And so it is repentance, or a change of the whole Man from dead works, *for the wages of sin is death.*

Furthermore, that men may do works acceptably in the sight of God, the next Principle, or teaching of Christ unseparably joynd with Repentance, is, *Faith towards God*; and that is, to *beleeve that God is, and that he is a rewarder of them that dilligently seek him*; and that Christ died for our sins, and that he was buried, and that he rose again the third day, according to the Scriptures; and that the blood of Christ, is, *the Blood of the New Testament Shed for the remission of sins*; and that there is everlasting life, and a most glorious Kingdome, for all them that beleeve, and walk according to the Gospel, or New Testament; and so Faith is the substance or ground of things which are hoped for, and the evidence of things not seen, Heb. 11. 1, 6. 1 Cor. 13. 1, 2, 3, 4. 1 John 2. 4, 6. yea this faith is of a purifying nature; for every one that hath this hope, purify-

eth himself as Christ is pure, Chap. 3. 3. Acts 15. 9.

The next Principle of the Doctrine of Christ, is the Doctrine of *Baptismes*; it is said to be *Baptismes*, because there is a *Baptisme* of afflictions in a comparative sence, in the which Christians are dipped into, so as the waves goes over them, yet are raised out of it by the Lord; it is not every affliction, but some great affliction, and yet this is common to Christians, *Mat. 20. 22, 23. Luke 12. 50. Psal. 42. 7. John 16. 33.*

There is also *Baptisme* or *Dipping* in *Water*, which is the one *Baptisme* in a litterall sence, which all Believers ought to practice; I say it is *Dipping* in *Water*, because the word in the Greek holds forth a washing by dipping, and not sprinkling, for it cannot be shewed in the Lexicons, as the learned confesse; and *John Baptised in the River of Jordan*; *Mark 1. 5.* and *Christ* when he was *Baptized*, came up out of the water, of the river of *Jordan*; *Mat. 3. 13. 16.* and *Philip* and the *Eunuch* went down both into the water, and he *baptized* him in the water, *Acts. 8. 38, 39.* *Baptisme* in *Water* holdeth forth in a likeness, a *buriall* with *Christ*, *Rom. 6. 3, 4.* All which declareth, that *Baptisme*, is *Dipping* the whole person in *Water*, and this learned *Perkins*, freely confesseth in his *Golden Chaine*. Fur-

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Furthermore, penitent Men and Women are the only Subjects of Baptisme, and not Infants.

That such as professe faith as aforesaid are to be Baptized, and not Infants, will appeare, because the Lord commands his servants, to *Go teach all Nations Baptizing them*, that learn the Gospel, so as to believe the same; but Infants cannot learn the Gospel by teaching, (for they know neither *good nor evil*, *Deut. 1. 39.*) Therefore it is not lawful to Baptize them.

That Christ commands such to be Baptized, as believe through teaching, or preaching, is evident, from *Mat. 28. 19.* in these words. *Go and teach all Nations, Baptizing them, &c.* That is, Them of the Nations that believe, for they might not Baptize unbelieving Jewes, nor heathens; therefore *Mark* saith, being the same with that of *Matthew*, That Christ commands the *Gospel to be preached to every creature, and He that believeth, and is baptized, shall be saved*; so then the Gospel is to be preached to all, for this end, that all may believe; but all do not, but they that hear so as to believe the Gospel, are to be Baptized and no other are in the Commission, or Commandement of Christ for baptisme it is plain; so then, they that Baptize Infants, do that which they have no Law of Christ for; nay,
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it is against the Law of Christ, because they cannot beleeve through preaching, and so they have not faith, for there is but *one faith*, and that comes by hearing, Ephes. 4. 5. Rom. 10. 14. 17.

Object. But some say, *That Infants are a part of the Nations, and Nations are to be baptized; therefore Infants.*

Answ. So are unbelieving Jewes, and Heathens part of the Nations, yet are not to be Baptized; and so it is plain, that Nations are not to be Baptized, as such; but beleeving men and women, as hath been shewed before; therefore not Infants.

Object. But some men say, *That Infants do beleeve from that Scripture, Mat. 18. in these words, But whosoever shall offend one of these little ones which beleeve in me, &c. From these words, Compared with ver. 2. some conclude that Infants may beleeve.*

Answ. First note, That them that are newly come to the faith, or be weak in the faith, are called little children, Gal. 4. 19. 1. John. 2. 12. yet are men and women. Again, Christians ought to be humble, and without malice as little children, 1 Cor. 14. 20. And this is that which Christ teacheth, when his disciples strove who should be greatest in the kingdome of heaven, as appeareth, Mat. 18. 1. Compared with

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Luke 9.46. And therefore he taketh a little child, and sheweth them, *except they be converted from their ambitious thoughts, and become humble as little children, they shall not enter therein*, ver. 2, 3. Also he sheweth, that he that humbleth himself as a little child is great in the kingdom of heaven; and whosoever shall receive such a little Child in my name, receiveth me, John 13.20. that is, such a one as humbleth himself as a little child; and whosoever shall offend one of these little ones, which beleeve in Christ, that is, such a one as is humble, and becomes as a little child, it were better for him that a milstone were hanged about his neck, and that he were drowned in the depth of the sea; and this is said, ver. 4, 5, 6. and is the sence of the place; Now for any man to understand the place so, as that that little child which Christ set in the midst, or any other, did or do believe, they are much mistaken, for such an exposition of the place would crosse many plain places of Scripture, for Infants are not capable of hearing, and faith comes by hearing, Rom. 10.17. neither do they know good nor evil, nor their right hand from their left, as hath been shewed before; neither doth the Scripture speak to Infants, Deut. 10.2. though it speak of them; neither can they work, and that faith is dead that worketh not, James. 2.17, 26.

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Now if any question how Infants dying in infancy, can be saved, because they beleve not? I say, that if you look back to what is said as touching *Adams* sin, you may see that all Infants dying in Infancy shall be saved; for the son shall not die for the Iniquity of the Father, *Ezek. 18.* and the guilt of *Adams* sin shall be taken off from all at the Resurrection.

But to return, there is no Commandment in all the Scriptures (which are the word of God) for the Baptisme of Infants; and where there is *no Law, there is no transgression*, *Rom. 4. 15.* therefore he that refuseth to baptize Infants, breaks no Law; Therefore no man can justly charge him with sin, for a commandment gives ground to duty; and examples are teaching to shew us how duties should be done; also note, that there is no example for infants Baptisme in all the Scripture; (and yet they are able to make us *wise unto Salvation*, *2 Tim. 3. 15.*) for the Apostles and servants of the Lord did Baptise such only as did profess faith, and did gladly receive the word of the Gospel, search and see, as the *Bereans* did, *Acts. 17. 11.*

Object. But some say, *That there is no Command, nor Example for Women receiving the Lords Supper, yet they are to receive it; so may Infants be Baptized, though no Command nor Example for it.*

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Ans. In this objection it is granted, that there is no command, nor example for Infants Baptisme: also note, that beleeving baptised women are disciples, and are members of the Church of Christ, and so are commanded to break bread, *Act. 1. 14, 15. Chap. 8. 12. Phil. 4. 13. Act. 20. 7. 1 Cor. 11. 24, 25, 28.* compare the 1 of *Act. 14.* with the 2 of *Acts. 41, 42.* you may see that women did receive the Lords Supper.

But if any should say, That Infants are Disciples, and therefore are to be baptized. I answer, That Christ saith, that *whosoever beareth not his cross, and followeth not after him, cannot be his disciple,* Luke 14. 27. but Infants cannot do so, therefore they cannot be his disciples.

I shall say no more to this Principle of the Doctrine of Christ at this place, because many have wrote very largely upon it, and there is no true consequence to be gathered from all the Scriptures for Infants Baptisme, for it is against Scripture, and crosseth the way of the New Testament, for it brings into the Church a fleshly seed, instead of a Spiritual: and so makes void the command of God as hath been shewed before.

But seeing it is so, that penitent, beleeving men and women, are only to be Baptized, let all the Churches

Churches in the fear of God, take heed that they Baptize no other but such as are truly penitent, beleeving men and women, that so all the members of the Church of Christ, may be new creatures, living stones taught of God, built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the Cheif corner stone, that all the building may be fitly framed together, growing unto an holy Temple in the Lord, 1 *Pet.* 2. 5. *Ephes.* 2. 20, 21. 2 *Cor.* 5. 17.

There is also the Baptisme of the Spirit, which is a powerful falling down of the spirit, so as to be filled with it, enabling men to do some great work, as in *Act.* 1. 5. compared with *Chap.* 2. 1, 2, 3, 4. But this Baptisme of the Spirit is called so comparatively, as Christ is called a door, *John* 10. 7. but there is but one Baptisme really, and that is in water, *Eph.* 4. 5.

The next Principle of the Doctrine of Christ, is *Prayer*, with *Laying on of hands*; for the gift of the spirit; so as to abide with us, and to lead us into all truth, and bring all things seasonably to remembrance, and comfort us in all afflictions, *John* 14. 26. *Ch.* 16. 13. note, it is the gift of the spirit, that is to be prayed for, not gifts, but the spirit as a gift, *Luke* 11. 13. *Act.* 2. 38. and so gifts follow, as it pleaseth the holy one of *Israel*; and so they that practice *Laying*
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on of hands, with prayer, shew that they do look upon Christ as the only Prophet, to reach them by his spirit according to his word, *Act. 3. 22, 23.*

Now this of Laying on of Hands, was practised upon all Beleevers Baptized; for the Church of *Samaria*, were under it, *Act. 8. 12, 15, 17.* And the Church of *Ephesus* were under it, *Chap. 19. 6.* and the Church of the *Hebrewes* also, *Heb. 6. 2.* therefore all the Churches, for they all walked in one way and order, *Ephes. 4. 4, 5, 6. 1 Cor. 4. 17.*

Object. But there is no Command for Laying on of Hands; therefore it ought not to be.

Ans. There is a Command from Christ for it, for the Author to the *Hebrewes* saith, it is a Principle of the Teaching or Doctrine of Christ, and so commanded by Christ, *Heb. 6. 2.*

Object. But this Laying on of Hands spoken off, *Heb. 6.* is not that Laying on of Hands which followeth Beleevers Baptisme, or it is doubtful whether it be that or no?

Ans. First, understand that there was but three sorts of Laying on of Hands, practised by the Apostles, and they are these; Laying on of Hands to recover the Sick; and upon Officers; and upon persons Baptized; Now it cannot be, the Laying on Hands upon the Sick, for
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men might be sick, and recovered through Laying on of Hands, and sick again, and so recovered again, and again, and so some men might be under this Laying on of Hands many times, but this in *Heb.* the 6. must not be practised above once, for it is said, *Not laying again, the foundation of repentance from dead works, of Faith towards God, of the Doctrine of Baptismes, and Laying on of Hands.*

Further more, it cannot be that Laying on of Hands on Officers, for it is said, that they that had laid this Laying on of Hands spoken of, *Heb. 6. had need to be taught the first Principles of the Word of God*: but Officers could not be so ignorant, therefore it was not upon Officers.

Moreover, the same that are exhorted to go on to perfection, had laid this Laying on of Hands, as you may see, if you read diligently the 1, and 2, verses; Now all are exhorted to go on to perfection; therefore all the Church of the *Hebrewes* were under this Laying on of Hands; so then it cannot be, that upon the Sick, nor that upon Officers, for men may go on to perfection, and never be under that Laying on of Hands for the Sick, nor yet that upon Officers; Therefore this Laying on of Hands spoken of, *Heb. 6.* is that only which followeth Baptisme; and to this agreeth the order of words, *vers. 2.* neither
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can it be thought on good grounds, that the holy spirit should rank any other Laying on of hands with these Principles, which are the beginning of a Christian man; so then it followeth, that Prayer with Laying on of Hands, upon every Baptized person, is a Principle of the Doctrine, or beginning word of Christ, as hath been shewed before.

Object. But the end of Laying on of hands was, that the spirit might be given, so, as that some extraordinary gifts might follow, as there did, Acts 19. but we see none now; therefore not to be practised.

Ans. By the same reason we may refuse Baptisme, for the Apostles promises the gift of the spirit to every penitent, believing, baptized person, Acts 2. 38, 39 which then did fall down miraculously; but we see it not so now; Therefore no Baptisme,

Again, Mark saith that these signes shall follow them that believe the Gospel; in the name of the Lord Jesus they should cast out devils, & shall speak with new tongues, &c. Mark 16. 16, 17, 18. But we see no man do any such thing now; Therefore by the same ground, you may say no man believeth; and then no salvation. Again, the Apostle saith, God hath set in the Church, miracle-workers, 1 Cor. 12. 28. By the same rule no miracles, no Church,

Church; but mistake not, the Gospel & the Ordinances thereof, and the whole way thereof was at the first confirmed by signs and wonders, and divers miracles and gifts of the holy Ghost, *Heb. 2. 4.* and all Believers are to walk up according to the Gospel, and all the Ordinances, and the whole way thereof, untill Christ come, *2 Tim. 2. 2. 2 Pet. 3. 2. Rev. 2. 25.* To conclude this point, the Spirit of the Lord is promised, so as to be given to all penitent, believing, baptized persons, *Acts 2. 38. Gal. 3. 14.* and the way and order of the Gospel is, to seek it by Prayer, and Laying on of Hands, *Acts 8. 15, 17. Chap. 19. 6. 2 Tim. 1. 6.*

The next Principle of the Doctrine of Christ, is the *Resurrection of the dead*; which is this, to believe that Christs very body that was crucified, did rise from the dead the third day, according to the Scriptures, *John 20.* and that our bodies shall also rise again from the grave, when Christ cometh in person again, according to that, in *1 Thes. 4. 16, 17.* *The Lord himself shall descend from heaven with a shout, with the voice of the Archangel, & with the trump of God; and the dead in Christ shall rise first; then we which are alive and remains, shall be caught up together with them, in the cloud, to meet the Lord in the aire, and so shall we ever be with the Lord.*

Now

Now it is very plain, that the very body of Christ which was crucified, and buried, did rise again, he and not a spirit like that body, did appear.

First, Because he commandeth his Disciples to handle him, and see, for a spirit hath not flesh and bones, as I have; and so he shewed them his hands and his feet, Luke 24. 39. 40. and so he shewed Thomas the place of the nailes, bidding him, put his hand into his side; all making it appeare, that it was the very body that was nailed to the Crosse, and peirced with a spear, that did rise again.

Secondly, Because he did eat and drink with his Disciples, after he arose from the dead, Acts 10. 40, 41. and was shewed openly several times, not only to the eleven Apostles, but to five hundred brethren at once, 1 Cor. 15. 6.

So then, seeing Christs body is risen from the dead, so shall all mens bodies, the just and unjust also, shall be raised from the grave at the last day, Acts 24. 15.

First, I say, that the bodies of the righteous shall rise from the grave according to that in the 26 of Isa. 19. Thy dead men shall live, together with my dead body shall they arise, awake and sing, yee that dwell in the dust, for thy dew is as the dew of herbs, and the earth shall