

Gospel-Glory

**Proclaimed Before The Sons of Men,
In the Visible and Invisible Worship of**

GOD.

**Wherein the Mystery of God in Christ, and His Royal,
Spiritual Government Over the Souls and Bodies of His Saints is
Clearly Discovered, Plainly Asserted and Faithfully Vindicated,
against the Deceiver and his Servants who endeavor the Cessation
Thereof, upon What Pretense Soever.**

**By
Edward Drapes,**

An Unworthy Servant in the Gospel of Christ.

**I am he that lives and was dead, behold I am alive for evermore;
Amen and I have the keys of hell and death, Rev. 1:18.**

**Take heed brethren, lest there be in any of you an evil heart of
unbelief, in departing from the living God. But exhort one another
daily, while it is called today, lest nay of you be hardened through
the deceitfulness of sin, Hebrews 3:12, 13.**

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PART II

THE VISIBLE WORSHIP

OF GOD.

Chapter I.

Sheweth what the visible worship of Christ is and a discovery of what the true gospel to be preached to the world is, with the true messengers or ministers of the gospel.

In the former part of this discourse, I have held forth the worship that is due unto the Lord as it consists only in the inward man, and am now come to speak of the worship of God as it is visible.

What Visible Worship is. 1 Cor 6:20.

Now the visible worship of God is the subjection of body and soul to the Lord according to the words of the Apostle, saying, "glorify God in your body and Spirit", which visible worship shall be handled under a two-fold consideration.

1. As it consists in the visible administration of the gospel and commands of the Lord Jesus.

2. As it consists in conformity to the gospel and commands of Christ; of both which in order as the Lord shall enable me.

Concerning the first of these viz. the administration of the Gospel and the doctrine thereof, it is two-fold: either to the world, or to the saints, but I shall first discourse of it as it is to be administered to the world and herein shall show:

1. What the Gospel is which is to be preached to sinners;
2. Who are those that are to administer, dispense or preach this gospel;
3. The manner how they are to dispense this Gospel;
4. To whom they are to administer or preach this Gospel.

What the Gospel is that is to be preached to the world.

1. The Gospel is *glad tidings*, good and joyful news to Jews and Gentiles, to sinners by Jesus Christ, *Who was born in the city of David* and is come in the flesh, died and risen again; therefore, saith Paul, "*We preach Christ*

crucified", or fastened or nailed to the cross, "to them that are called, Christ the power of God and the wisdom of God." Therefore is it called, *the Ministry of reconciliation, the grace of God revealed*. Salvation is only in a crucified Jesus; *eternal life is in him*, that is the good news that is to be divulged to poor sinners, even Christ dying to make atonement for sin, to open the way to come to God; and that *Whosoever believes in this Christ shall be saved, and be raised up at the last day*. This the Apostles preached, which was glad tidings to the sinful soul; to Publicans, Harlots, the worst of sinners; good news to a spirit enslaved in sin; good news to the body, the natural body; the resurrection of which Paul preached as good news by Christ, though he was called in question for it: this is the only Gospel, the everlasting Gospel promised to Adam, shadowed under the law, revealed now; for grace and immortality are brought to light by Jesus Christ. And of this Paul says, *Though I Paul, or an Angel from Heaven, should bring any other Gospel than that I have already preached, and ye have received, let him be accursed*. Therefore he says again, *He that denies Christ to become in the flesh is Anti-Christ*. Which coming in the flesh is not a coming in our particular bodies of the flesh; for I can, or another may say, Christ is not so come to thousands, and never be judged Anti-Christ for so saying, except we may be so called for speaking truth; but he is come in the flesh, that is to say, in that particular form of flesh he took of the Virgin Mary, which was of the same nature of our flesh; but yet as distinct a body from ours, as any of ours is from another. This Gospel is a Mystery made manifest, that was hid in God; hid from Ages, yet now *made manifest, being hidden only to them that are lost, whose minds the God of this World hath blinded*. 'Tis not to be revealed any otherwise than Paul preached it, *For God made manifest in the flesh*, is good news, and a *great mystery*, yet revealed to the Saints. Thus much for the Gospel itself.

Who are the true Ministers of the Gospel.

2. I come next to speak of the Administrator of Preacher of this Gospel; and herein I will mind you, that the Gospel was preached by Apostles, by Evangelists, by members of particular Churches, and by scattered brethren.

First, by Disciples, Matt. 10. The twelve are there called Disciples, which he sent forth to preach the Gospel; who had a Commission from him, while with them in the flesh. So the Seventy afterwards were sent out by Christ, Luke 10. Which Disciples did baptize, John 4:2.

Secondly, by Apostles. These Disciples Christ afterwards calls Apostles, to whom he gave a Commission before his death, and after his resurrection; upon whom the spirit was given *in the form of fire and cloven tongues*; whose work was now *to bear witness of the resurrection of Jesus Christ*: and that not only to the Jews as they were before his death, but their Commission was enlarged to all the world, Jews and Gentiles.

Therefore says Peter, *Must one be ordained to be a witness of his resurrection*. Now of the Apostles some received a Commission by word of mouth from Christ in the flesh, and afterward from him (as risen from the dead) immediately. But Mathias first being chosen by the Church, God by lots called him. Paul was immediately called from heaven, who received not the Gospel of man, nor by man, but from heaven. These in a special manner were sent forth to plant the Gospel, to plant Churches, to lay the foundation. Therefore it is said, *The Saints are built upon the foundation of Apostles*, Eph. 2:20. And Paul says, *I have laid the foundation*.

Thirdly, by Evangelists. *God hath set in his Church some Apostles, some Prophets, some Evangelists. Philip was an Evangelist; that is to say, a Preacher of glad tidings, who was endued with the Spirit, Acts 21:10. Philip went up and down preaching the Gospel of Christ, baptizing both men and women, Acts 8:5,12.* Now the office of an Evangelist was not to be exercised in a particular Church, but was to be exercised in the preaching of the Gospel in several places. And thus did Timothy (who is commanded to do the work of an evangelist) accompany Paul, preaching the Gospel. And so Titus, Tychicus, and others went from place to place preaching the Gospel: of whom we read not that they had such a particular call by a voice from heaven, as the Apostles had; but they were filled with the Spirit.

Fourthly, by Members of particular Churches. As for instance, Stephen, who was also a Deacon, (by which office, he was not to preach to the world), Acts 6:8-10. Whose Commission was this: *That he was full of the spirit and power.* And so Philip, who was at first a Member of a particular Church, then a Deacon (being the same Philip, as I conceive, is called an Evangelist, Acts 21:10). *He preached the Gospel, and did baptize. Yea Barnabas went from Jerusalem to Antioch, being sent thither by the Church; where he preached. And afterwards the same Barnabas was by the Church, through the revelation of the spirit, separated from them for to preach the Gospel to the Gentiles: who was also, in reference to this sending by the Church, called an Apostle.*

Fifthly and lastly, the Gospel was preached by scattered brethren, Acts 8:4. *They that were scattered abroad went everywhere preaching the word; who preached both to Jews and Gentiles; whose Commission I find only to be this, That the power of God carried them forth to it.* His presence accompanied them, and his blessing upon them the labors pointed from heaven from whence they came. As it is said, *And the hand of the Lord was with them (viz.: those scattered brethren which were scattered upon the persecution of Stephen) and a great number believed and turned to the Lord.*

Objection:

These scattered brethren, say some, may be some of the Apostles.

Solution:

It cannot be so, for they were not scattered at that time, for they tarried at Jerusalem, as it is said, Acts 8:1. *They were all scattered abroad throughout the regions of Judea and Samaria, except the Apostles.*

Thus may we see clearly, that one Gospel was committed to several sorts of Christians to preach it to the world, who were all sent of God, being called of God according to the working of His own spirit.

Objection:

We confess (say some) that you say true, these did preach the Gospel, but all these are ceased, the Apostles dead, Evangelists dead, and the brethren who were then gifted and enabled to preach. So that we would now know, whether there be any such Ministers of the Gospel in our days, and if there be, how we may know them?

Solution:

In answer to this, I grant that they are dead, yet I say, the faith which was required in the Gospel they preached, was not confined to their persons, but to their doctrine. Therefore says Christ, *I pray not for these only, but for all them which shall believe in thy name through their word.* And though those persons are asleep, yet the doctrine is the same. There is *but one faith, one Lord, one Gospel;* the which Paul and the rest preached, and the power is the same still; that is to say, the spirit. So that there be Ministers of the Gospel in our days, that preach glad tidings, who have the same spirit and power that they had; which to me is manifest: where it is said, *Christ gave gifts unto men, and he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers, for the perfecting of the Saints, for the work of the Ministry, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.* From whence I desire you to mind, that these are said to be set in the Church, 1 Cor. 12:28.

Which Church is not to be understood any particular and distinct visible society, but that Church which makes up the complete body of Christ; viz. all Saints. Now the Apostles and Evangelists were set in them as the foundation of the building; and the Prophets, Pastors and Teachers, to build upon the foundation.

Objection:

But what are the marks of those true Ministers that we may know them.

Solution:

The only true ground of a visible judging or discerning them, is by their doctrine. Therefore John says, *Believe not every spirit, but try the spirits: Hereby know ye the spirit of God; Every spirit that confesseth that Jesus Christ is come in the flesh, is of God.* That is to say, by trying the doctrines brought unto you, you shall be able to judge from whence the Preachers come.

Now to confess Christ come in the flesh, is to preach the Lord Christ, the man Christ, to be a King, Priest and Prophet, to have put an end to all ministrations before himself; to have given laws for his Saints to conform to; yea, *'tis to know the mystery hid from ages.* Therefore says Christ, *Go preach the Gospel; he that believeth, and is baptized, shall be saved.*

But further: though they may be true Ministers of the Gospel, preaching the true Doctrine, that you may be able to judge them by their doctrine, you must be endued with the spirit, whereby finding the operation of the word in thee, you can say doubtless, though he is not a Minister to others, yet he is to me. Without this spirit we maybe deluded and deceived. Therefore is it said, when the Apostles preached, *The hand of the Lord was with them, and many were converted.* Therefore is it said, *There are many deceivers entered into the world, but ye have an unction that teacheth you.* Which unction is only able truly to teach us.

Objection:

But the Apostles of Christ, and them that preached the Gospel, did work signs and miracles to confirm their doctrine; so that if there be any true Ministers, they are able to do the like.

Solution:

To this I answer, 'tis true that the Apostles did work miracles; but if you observe it, in their Commission, they are not prescribed as any part of their office. Look Matthew, Mark, Luke, the latter ends. 'Tis true, I find there this promise, that *those that should believe in their word should work miracles*: which was accomplished when the word of God began to spread. But however miracles were done by the Apostles, and them that believed, yet notwithstanding they were not essential to preaching or believing; for many believed, to whom we find no miracle exhibited, as the Eunuch, and *Lydia, whose heart God opened at Paul's preaching*. And many more might be named.

Now if miracles were essential to believing, then if there be no miracles there is no believing; and if no believing, no salvation. So that if miracles be not essential to believing, neither are they to preaching the Gospel; for they are as much promised to believers as to preachers.

Now miracles were wrought by many that did believe, and so is that promise already fulfilled, for it was not made to every believer: for Paul says, Are all workers of miracles? And so miracles in truth were for the silencing of the world, and making the passage more free for the Disciples to travel up and down; and upon this account did Gamaliel persuade them to let the Apostles alone, because a miracle was done by them; and yet neither he nor they received the Gospel: for, notwithstanding their miracles, they commanded them to preach no more in that name. Neither did their miracles work upon many that heard them, but rather enraged them the more; as in the case of Christ's raising Lazarus is evident.

But further, if miracles were so necessary to the preaching of the Gospel, that Gospel cannot be dispensed without them. Then I say, why did John do no miracle, for he preached, and yet did no miracle. Neither does it at all appear, that the Disciples that went abroad preaching the Gospel after their scattering, ever did any miracle. For the true nature of miracles were to usher in the Gospel of Christ, or Christ in the Gospel to the world. For miracles were never given to continue; for indeed miracles are so from the rarity of them, or their seldom appearance; which if they should grow common, would cease to be miracles, and become as natural. Moses when he came to deliver Israel, wrought many miracles. But after the Kingdom of Israel was established, we read not of such use of miracles. So Christ and the Apostles, the first beginners of the Kingdom of heaven, that is to say, the first founders of this state of the Gospel, did many miracles, but afterwards we find not the use of them so frequent; and Paul indeed when he would make manifest his ministry to the Corinthians, he tells them not of his miracles, but *The proof of Christ speaking in him*, he told them, *was mighty in them*; and so bids them *Examine themselves whether they were in the faith*, 2 Cor. 13:3-5. So that he wills them to consider what they believed, and if they were in the truth, they knew him to be sent from Christ to them; but if they were not in the truth, then it was no wonder if they were ignorant of Christ's speaking in him; for the natural man discerns not the things of the spirit, neither can he, for they are spiritually discerned.

Objection:

It is true, miracles were not worked by all: for all, as Paul says, are not workers of miracles. But notwithstanding miracles were wrought when they first planted Churches; and since that the Churches have apostatized, and none have been found holding the faith: so that miracles are again requisite for the beginning or planting of the Churches of Christ again, as at the first.

Solution:

In answer to this, I desire you to mind, that miracles were wrought to confirm the truth of the Gospel at first, which being once confirmed, were not again to expect new miracles: but the truth we find already written is a good ground for us to practice. Josiah understood, by the writings of Moses, the will of God, when there had been a great apostasy of God's people, and without any new miracle, sets himself about the work of the Lord. Nehemiah and Ezra also, after the Children of Israel were carried Captives, they by the *Book of the Law find, that they must put away strange wives, dwell in booths, that the Ammonites and Moabites should not come into the Congregation of the Lord.* Now they according to the good hand of God upon them, without any miracles put in execution, whatever they found commanded in the Law of Moses, and set themselves to build the Temple, offer Sacrifices, and to order the whole worship of God according to what they found written.

So that, I say, 'tis not miracles, but a command of Christ, or a good hand of Christ upon a soul, discovering his duty to him that is the ground of the administration of Ordinances; which is likewise evident in Peter, who finding the Scriptures that speaks of Judas, saying, *Let his habitation be desolate, and his Bishopric, office or charges, let another take.* And so finding their duty from Scriptures, presently sets upon the matter, to choose an Apostle in *Judas his stead.*

That I may end this Discourse, we are to consider, that we have the Apostles, and the miracles that Jesus and the Apostles wrought with us, that there needs no pleading for Apostles again in the flesh, nor miracles neither. For by having the Apostles, I mean their works, their writings, their word, their Gospel, their spirit; which is the whole counsel of God for us. And so have we their miracles, that is to say, they are still before our eyes, according to the saying of Christ, *They have Moses and the Prophets,* when they had only their writings, and not the bodies of either. And according to that saying in John, *And many other signs, truly, did Jesus, which are not written in this Book: But these are written, that ye might believe that Jesus is the Christ, the Son of God.* (John 20:31.)

Moses and the Prophets, Christ and the Apostles, are all in the Scriptures; which *Through faith in Christ Jesus, are able to make us perfect to every good work.* So that now for any to expect other miracles, it argues, they find not, nor feel the power of Christ in them by the Spirit, who are likely to meet with miracles, but indeed they are such as Anti-Christ shall work to deceive the Nations, who shall come, and is come already, *with power, signs, and lying wonders.*

Objection:

But certainly seeing so many pretend to speak by the spirit, and to be sent by the spirit, and there is but one true, proper preaching the word of truth; and

yet these cross, oppose and contradict each other; how shall I know which to embrace? There must be some miracle to confirm the truth from error.

Solution:

Truly to this I answer, that miracles are no certain signs of the true Gospel, nor infallible grounds of judging it; for Anti-Christ shall work miracles; so that except we know whether the miracles be true, or feigned from Christ or Anti-Christ, we should be never the nere.

So that I say again, first, we can never tell which of them is in the truth, except it be revealed to us by the spirit of truth, which is only able truly to judge of miracles, and of the differences of things; that in the midst of ten thousand errors knows how to single out the truth of Jesus, being only of its own nature.

So that again, I desire you may not seek *after a sign, like a foolish and adulterous generation*; lest, while with Herod, you would have Christ, but with a desire to see some miracle from him, you fall short of Christ, and Christ works none at all before you, as indeed he, for the most part, if not always, refused to do to them that demanded them of him.

But, notwithstanding, if you shall yet say, surely none may preach except Apostles, and them that are so sent, as they were; I shall only say this to you: You may as well expect Christ to come again in the flesh, to call more Apostles to bear witness again of his resurrection; which surely would be a very dark practice, and blind expectation. Therefore let us remain with this confidence, that those whom God, by his spirit, gives a message to, and enables them to declare it, for the gathering of the Saints into the fellowship of the Gospel, are true approved Ministers of the Lord Jesus.

Objection:

But if they be true Ministers of the Gospel, why do they not do, as the Apostles did, viz. preach the Gospel to every creature?

Solution:

I answer, that every one of the Apostles did not preach the Gospel to every Creature; but amongst them some were principally Apostles to the Circumcision, while Paul was a Minister or an Apostle to the Gentiles.

But again, some that preached the Gospel preached it but in some particular places; as many brethren that went to some cities, specified in the 8th and 11th chapters of the Acts. So that a man may be a Minister of the Gospel to the world, though he never goes out of his own city or country. But some, as Paul and others, were to go to several countries, who were furnished with the gift of tongues for that purpose; which gift all that preached the Gospel had not. Neither is the gift of tongues needful, but for preaching to the persons of a strange language.

How the Gospel is to be preached.

I am now come to the manner how it must be administered, which is,

1. Infallibly, certainly. Assuredly the Gospel they must preach must not be, *Yea and Nay, but Yea and Amen in Christ Jesus*. They must preach the words of God, the words of truth.

2. In the name of God. They must not go forth in their own authority, but in Christ's. Therefore are they called Ambassadors of Christ.

3. Plainly. *Not in the enticing words of man's wisdom, but in demonstration of spirit and power*; in words easy to be understood.

4. And lastly, it must be preached fully. The word of the Gospel must be declared fully, not only for conversion, but for building up in the things of God; whoever believes and is baptized, shall be saved; teaching them to observe all the commands of Christ.

To end this chapter, I shall speak a word or two to the subjects, to whom good news is to be preached, which are sinners as sinners, enemies as enemies, prisoners as prisoners. He brings liberty for captives, righteousness for sinners; which is the acceptable day of the Lord to sinners; not that they may continue in sin, but that they may be made righteous. To sinners both of Jews and Gentiles, the Gospel of the Kingdom is to be preached among all nations for the obedience of faith.

Chapter II

Discourses of Baptism in four particulars; proving that Baptism was commanded to be preached and practiced; that Saints were to be baptized; showing the several sorts of Baptism spoken of in the Scriptures; manifesting the Baptism of water to be preached by the Disciples, and practiced by the Saints.

The Gospel to be preached, and the Preachers thereof, being made manifest, with the subjects to whom glad tidings are to be divulged for the obedience of faith. In the next place I shall show you, that not only glad tidings are to be preached to sinners, but they being converted, are to be informed of their duty. Therefore says Christ, *Teach them to observe all things which I have commanded you.* Which doctrine is to be preached to believers, who may be considered under a two-fold consideration: either as added to the Church, walking in visible or Church-fellowship, or as not yet added to the Church. To both which sorts I shall endeavor to lay open their duty, that so they may be conformable to their great Law-giver the Lord Jesus. I shall speak of them in order. But first, to such as are not in a true visible Church fellowship. The commands of Christ to them are these two in an especial manner.

First, that they should be baptized.

Secondly, that being baptized, they should be added or joined to the Church.

In the first of these I shall handle several particulars.

1. That Baptism was commanded to be preached and practiced
2. That Saints were baptized.
3. The several sorts of Baptism spoken of in the Scriptures.

4. That Baptism of water was preached by the Disciples, and commanded to be practiced by the Saints.

5. Who was the Author and Institutor of water Baptism.

6. What the true nature; use and end of Baptism with water is

7. Who was, and is a true Administrator or Dispenser of it.

8. Who be the true and proper subjects of water Baptism.

9. The true manner of the administration of it.

10. The principle by which a Saint ought to be moved to subjection unto it.

11. The power enabling to perform it, or submit to it.

12. How long the Ordinance of Baptism was, and is to continue.

I shall presume to be more large in this point of Baptism than in others.

First, because this lies most hid, and many Christians are inquiring after it.

Secondly, because this being cleared up, the controversies about ordinances, and Church visible fellowship, would soon be reconciled. In this chapter I shall speak of the first four particulars.

1. That Baptism was commanded to be preached, is evident, Matt. 28:19,20. Where Christ says, *Go ye therefore and teach all Nations, baptizing them; teaching them to observe all things which I have commanded you.* Now Christ taught them to baptize, and then to observe it as Christ's command. Again, says Christ, Mark 16:15,16, *Go preach the Gospel to every Creature; he that believeth and is baptized,* etc. This was commanded to be preached. Which commission the Apostle Peter executed faithfully, Acts 2:38. Commanding every one of them to *repent, and be baptized.* So Acts 10:48. He declared it as their duty, and commanded their subjection to it. The truth of this is so unquestionable, that I shall pass to the second.

That as it was commanded, so it was practiced, is manifest, Acts 2:41. *They that gladly received the word (preached by Peter) were baptized: And many in Samaria, which believed, both men and women were baptized, Acts 8:12. The Eunuch, the Gaoler, Lydia, Crispus, and many Corinthians, were baptized, Acts 18:8.* I think it altogether needless to insist longer on this particular. Well knowing, no man will deny this, but he that denies the Scriptures likewise.

3. The Scriptures speak of several sorts of Baptism, which I shall unfold to you, with their agreement and difference. Now Baptism in the Scriptures admits of a three-fold consideration.

First, as it is a Baptism of water.

Secondly, as it is a Baptism of the Spirit.

Thirdly, as it is a Baptism of afflictions.

1. The Baptism of water we find mentioned in diverse places, as John 1:21, Acts 8:38. Now this Baptism of water was with material water.

2. The Baptism of the Scriptures prophesied of by John, called *the Baptism of the Holy Ghost and fire*, Matt. 3:11, promised by God in Joel; by Christ, Acts 1:5. *Ye shall be baptized* (says Christ) *with the Holy Ghost not many days hence*. Which was fulfilled, Acts 2. *There appeared cloven tongues, like as of fire, and they sate upon each of them; and they were all filled with the Holy Ghost, and began to speak with other tongues, as the spirit gave them utterance*. This Baptism is called, the Baptism of the spirit, because it was the only work of the spirit, with which they were filled, called the Baptism of fire, because of the operation of the spirit, which like fire was a light to them that sat in darkness. Like fire, because of its refining nature, burning up that chaff and dross that was in them, and making them more pure. A Baptism of fire, in respect of its consuming nature, destroying the man of sin. 'Tis a fire, that goes out of the mouth of the Lord Jesus, that burns up, consumes and destroys the stubble and chaff of Antichrist. Yea, of this Baptism is it said, *There sat cloven tongues, like fire, upon the heads of the Apostles*. Which visibly demonstrated the power of the spirit, in giving them the gift of tongues or languages, whereby they could speak to all men in their several languages wherein they were naturally born, Acts 2:8. Now this was a visible, glorious, spiritual Baptism. The proper nature, end and use of this, was to crown the doctrine of Jesus with a Crown of glory, to continue, spread abroad to all Nations, and exalt the Gospel of Jesus, and Christ in his Gospel.

This was that which amused the world. Yea, to hear the Apostles speak with tongues, *they were confounded, amazed and marveled greatly*.

3. There is likewise a Baptism of afflictions or sufferings. Therefore Christ says, *I have a Baptism to be baptized withal, and how am I straitened in my spirit, till that be accomplished*. This was the Baptism of his death, into which death we are baptized. Now this Baptism holds forth to us our descending into misery; as if we were overwhelmed with misery, and our ascending from it into glory. We (as Christ did when he was in the world) must take up his Cross, and follow him in afflictions. For, *We bear about in our bodies the dyings of the Lord Jesus*. I might here show you the sweet unity, consent and harmony, that is in these Baptisms, and wherein they differ, but you will see this more fully, if you consider what ensues.

Objection:

But some may say, 'Tis true, there is a Baptism of water of the spirit and fire, and of afflictions; but is there not a Baptism of the spirit besides that Baptism of the Holy Ghost and fire (which, you say, consists in new tongues, and miraculous visible appearances of the spirit), which Baptism of the spirit is the work of God's spirit upon the heart in believing, and the like; according to that in Titus, *We are saved by the washing of regeneration*, etc., Tit. 3:4.

To this I answer, Yielding, that we are saved by the washing of regeneration, and the renewing of the Holy Ghost, which he shed on us abundantly. But we find not in the Scriptures, this work of the spirit to be called that Baptism of the Holy Ghost and fire, which is promised to believers. Therefore we find the gifts of the Holy Ghost, viz.: of tongues and miracles, which

is the Baptism of fire, to be promised to such as were already renewed (or should be renewed before they were partakers of those gifts). Therefore says Peter, *Repent and be baptized, and ye shall receive the gifts of the Holy Ghost*, Acts 2:38. But if by the Baptism of the spirit, you mean the dipping or baptizing the soul into the death and resurrection of Jesus Christ, which is the true mystery of the Baptism of water. That there is such a dipping or baptizing the spirit by faith, I own it, and acknowledge it. Though, in truth, I find this no where to be called, the Baptism of the Holy Ghost and fire, prophesied of by John the Baptist, and fulfilled in the Apostles day of Pentecost. I might further show you how the word, baptized, is attributed to other things in the Scriptures, as to cups and vessels, as it is said, *The Pharisees drink not, but first wash*. The word in the Greek is baptize their cups, and show you how the Jews had their baptisms or washings of several things. But these are not any part of the Baptism commanded in the New Testament, of which only I am speaking, neither tend they to my present discourse. Therefore I shall leave those Jewish observations, and show you in the next place,

4. The fourth thing I propounded, that Baptism of water was commanded to be preached and practiced in the New Testament, which I shall evidence to you from several places of Scriptures: and first from the Commission given to the Disciples, Matt. 28:19. Christ says, *All power is given to me in heaven and in earth; Go ye therefore and teach all Nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost*. And again, *Go ye into all the world, and preach the Gospel to every Creature, he that believeth and is baptized, shall be saved*. Now that this Baptism is with material water, I thus prove.

If it cannot be meant of any other Baptism than of water, it must needs be the Baptism of water.

But that it cannot be meant of any other, I shall thus make manifest,

If it be of any other Baptism, then it is either of miraculous gifts of fiery tongues or miracles, or else of the receiving of the spirit of regeneration or renovation (if I may call that Baptism) but that it is not of the first, is evident, if we consider that this follows this Baptism here spoken of. Therefore it is said, *And these signs shall follow them that believe, they shall speak with new tongues, and work many miracles*: which is the Baptism of the Holy Ghost and fire.

But some may say, it is not said those signs should follow them that were baptized, but them that believed.

It is true, it is said those signs should *follow them that believe*. Yet so, that they should follow such persons, that believing were baptized, is as true. For if it be denied, that they followed that Baptism there spoken of, then we must affirm, they either are the same thing with, baptized, accompany, or go before it, or follow after it.

Now if any shall make this last promise to be all one with, baptized, the words must run thus: *He that believes, and shall work miracles, and speak with tongues, shall be saved*. Wherein he will be much mistaken. For if you mark the words, it is not said, *he that believeth and doth baptize others, shall be saved*; but *he that believeth and is baptized, shall be saved*. In this Baptism the man is passive, to have an Ordinance administered upon him by another. But when he

says, *These signs shall follow them that believe; in my name they shall cast out Devils, and speak with new tongues.* Here they are active, they are to be Ministers of the Lord to others.

When he says, *He that believeth and is baptized,* he speaks of a work to be done upon the believer, which is evident in Matthew as it is said, *Go teach all Nations, baptizing them.* The Disciples of Christ were to administer this Ordinance; they were able to do it. But when he says, those that believe shall do such things as he speaks of, it is a promise of the Baptism of the Holy Ghost and fire to them, wherein their activity should appear; for they should do great works to others, heal others. But as for this Baptism of the spirit, I shall evidence it to follow Baptism of water, more fully from the Scriptures.

But if any should say, these gifts promised, accompany that Baptism, then I say, they are not the same with it, but companions of it, and so are truly distinct from it.

And if any say, those gifts go before the Baptism here spoken of, this is a good demonstration that they are not the same with it.

But if any shall yet say, these gifts follow the Baptism spoken of in the alleged text of Mark or Matthew, then likewise it is clear, they are not the same with it. But further, to put this out of doubt (if possible) consider,

The Apostles never gave the Holy Ghost, but they did baptize. The one they could do, the other was peculiar to an ascended Jesus. Therefore says John, *He, viz. Christ, shall baptize thee with the Holy Ghost and with fire.* This is his sole prerogative. Neither do we ever find the Apostles to be said to have given the Holy Ghost; but this, we find them baptizing in the name of the Lord.

Objection:

But may some say, the Holy Ghost was given by the laying on of the hands of the Apostles, and so he bids them teach and baptize; that is to say, do you teach, and be you instruments, through your ministry of baptizing others with the Holy Ghost. So that in this sense they did baptize, as they were instrumental in the hand of God.

Solution:

Whosoever you are that argues thus, I wish only such a dealing from you in this point, as you now use: you say, the Apostles baptized, but this that they did, was only outward or external. And yet will you deny Baptism of water, upon this very account, because it is outward or external. You say they that preached, laid their hands on the Disciples, and the Holy Ghost was given unto them. The Scriptures also say, they baptized, and the Holy Ghost was given. Surely their preaching was only outward, till applied by faith. So as their preaching was, so also was the Baptism with which they baptized outward, which they only fulfilled; but themselves prayed to God for to send the Holy Ghost upon them, who were before baptized in the name of the Lord Jesus; as is undeniably made manifest, Acts 8:12,15-17. So that if they did baptize in the name of the Lord Jesus, and yet could not give the Holy Ghost, but prayed afterwards for them, that they might receive it: it is very manifest, that baptizing in the name of the Lord Jesus, and the gifts of the Holy Ghost or spirit, are distinct. So that indeed all that we find the Apostles doing, is something visible or external. They pray, they

preach, they lay on hands, and baptize, all these as performed by them, are only outward acts. For *Paul planteth, and Apollo watereth, but God gives the blessing*. Yet, notwithstanding, though the acts of these be outward, yet the spirit, principle and power, are all spiritual. And indeed as divine a power of the Spirit is required in the true baptizing, or being truly baptized with water, according to the Gospel, as there is in preaching, believing or praying.

Objection:

But it may be, the Baptism of the spirit in the second sense, viz.: of regeneration or renovation; according to that in Titus 3:4 which is meant in Matthew and Mark before mentioned.

Solution:

I answer to this, it cannot be meant of that, because that is the ground of the Baptism of water, and included in the words, saying, *He that believeth*. For no man can truly believe, but he that has the spirit of God; for the fruit of the spirit is faith, and by faith are we renewed. So that if it had been meant so, the words should have been rendered thus: *He that believeth by the spirit, and is a believer by the spirit, shall be saved*. Which is a fruitless, needless, and useless repetition of one, and the same thing. So that indeed it cannot truly be interpreted of any other Baptism, than a Baptism of material water.

And again, what I have said of the incapacity of the Disciples giving the gifts of the Holy Ghost, is as true here, they could not, neither did they give this spirit at all, either in regeneration, or miraculous appearances, but did baptize.

Objection:

But may some yet say, you speak of another Baptism, viz.: of afflictions, and though it may not be meant of any of the former, yet it may be of this.

Solution:

That it cannot be meant of this, is apparent, for it was such a ministration of Baptism, that the Disciples of Christ were to be Administrators thereof. Now we know the Ministers of the Gospel preached not bonds, but liberty, peace, and joy full of glory. The world and the Devil are the authors, administrators and actors, of troubles, persecutions and afflictions; and so are not the Apostles of Christ, who acted in this, baptizing diverse, but never persecuting any.

Objection:

But though it may not be understood of internal afflictions, yet it may be of Conformity of Christ's death.

Solution:

We are conformable to Christ's death, in believing; for we, through faith, become dead to the world, in believing there is the similitude of Christ's death and resurrection in the spirit. But this Baptism follows believing, as I have shown before.

But if what I have said from this, prove not satisfactory to you, go along with me a little further, and let us consider, Acts 2:38. *Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.* He first bids them, repent, which is the work only of the spirit in the new birth or regeneration. And what then? And be baptized: with what Baptism? With the Baptism of water, and ye shall receive the Holy Ghost. He says not, your Baptism is the receiving of the Holy Ghost, but being baptized, you shall receive the gifts of the Holy Ghost: that is to say, of tongues or miracles.

There is another Scriptures yet deserves our consideration, which is, Acts 8:12,13. *When they believed, Philip preaching the things concerning the Kingdom of God; and the name of Jesus Christ, they were baptized, both men and women. Then Simon himself believed also; and when he was baptized, he continued with Philip.* Now would I know what Baptism it is that Simon was baptized withal? Surely you will not say, it was the Baptism of the Holy Ghost. If you shall consider verse 16, *The Holy Ghost was then fallen on none of them, for they were only baptized in the name of the Lord Jesus.* And afterwards they received the Holy Ghost. And if any say, it was the spirit of regeneration, that cannot be; for Simon that was baptized, *was in the gall of bitterness, and bond of iniquity, whose heart was not right in the sight of God,* verses 22,23. So that I say, it was a Baptism of material water, a visible external Baptism upon the profession of his faith.

Objection:

But, notwithstanding all this, may some say, these are but arguments, where does the Scriptures speak of Baptism with water, either commanded or practiced in the name of the Lord Jesus?

Solution:

We are not destitute of Scriptures to evince this, if their authority may be prevalent. *Philip and the Eunuch came unto a certain water, and the Eunuch said, here is water, what hindereth but I may be baptized? To whom Philip answered, If thou believest with all thy heart, thou mayst. And so they went both into the water, and Philip baptized him.* Which water is material water, and not metaphorical or mysterious, as some may conceive: for Philip required faith to be in the Eunuch, and so the spirit, before he would baptize him with water.

Yet, to put all out of controversy, consider Cornelius, and the Gentiles, having received the Baptism of the Holy Ghost. Peter concludes from thence assuredly, none ought to forbid them; and makes a challenge to any one, if they could, to show cause that they should be denied the Baptism of water; and *Commanded them to be baptized in the name of the Lord.* Which Baptism of water was not the Baptism of the Holy Ghost, but was dispensed upon them after they had received that, Acts 10, latter end.

Objection:

Surely you need not to spend so much time or paper, in the proof of a thing that is so evident.

Solution:

Had I not known it to be so confidently gainsayed, I should not have done it: so that I hope if you know it already, it will confirm you, and silence (if the Lord shall vouchsafe to speak by it) them that oppose it.

Chapter III

Shows that Christ is the author and institutor of water Baptism; with the true nature, use and end of the Baptism of water.

I shall in the next place show you, who is the Author of this Baptism of water, I have been speaking of; which was him that I have already proved, commanded the Apostles to preach faith and Baptism, to baptize them that were taught. Therefore says Christ, *All power in heaven and earth is given to me; Go ye therefore; preach and baptize.* The Lord Christ from heaven is the author of it; he instituted and appointed it.

Objection:

But some may say, the Baptism of water is John's Baptism; for John said, *I baptize you with water, but he that cometh after me, shall baptize you with the Holy Ghost and fire.* So that water Baptism is only John's, and not Christ's; as spirit Baptism is only Christ's, and not John's.

Solution:

In answer to this, I will show you clearly, the Baptism of water was Christ's as well as John's; and that by unfolding to you the true nature of John's Baptism, and the true nature of Christ's Baptism; wherein their unity and difference will appear: their unity is manifest:

1. In that the element of both was the same material water. It is said, John baptized with water, and I have already proved to you, the Saints were baptized into the name of Jesus with water also. Cornelius and the rest were baptized with water.

2. The Baptism of water, both of Christ's and John's, came from heaven. Christ tells us, John's is from heaven, Matt. 21:25. *The word of God came to John in the wilderness.* He is said, *To be sent from God also.* So the Baptism of water administered by Christ's Disciples, is likewise from heaven. Therefore Christ says, *All power is given to me in heaven and earth; Go ye therefore, teach and baptize.* It was the power of heaven conferred upon Christ, which commanded and enabled the Disciples to preach and practice the Ordinance of Baptism.

3. Both John's and Christ's Baptism pointed at Christ, though under a various consideration. Thus for their agreement; now I will show wherein they differ. As

First, that the Baptism of water administered by Christ's command, after his resurrection, was not administered upon the same ground as John's.

1. John's doctrine, upon which his administration depended, was not the same with that the Apostles preached; for John held forth a Christ to come, to die, to suffer, to take away sin; but now the doctrine of the Gospel is, *That Christ is come, dead, risen, ascended up to heaven, and sitteth at God's right hand.*

2. John baptized persons believing in a Christ to come after him, but now he that shall baptize into a Christ as not come, denies the faith. *For this is the Antichrist that denies Christ to be come in the flesh, dead and risen again.* They preached the Lord crucified, and baptized them that believed in him, who was then dead and risen from the dead. John's Baptism pointed at remission of sins to be by Jesus Christ, but the Baptism of water administered by the Disciples of Christ, held forth remission of sins already; and they were to be baptized, to manifest their sins being pardoned.

3. The subjects of John's Baptism were only Jews. It is said of him, *All Judea and Jerusalem came out to be baptized in Jordan.* But Christ's are, *Go preach the Gospel to every Creature; viz. Jews and Gentiles, baptizing them.* Thus were the Gentiles, with Cornelius, baptized with water.

4. That was a preparation to the Baptism of the Holy Ghost; for he prepared the way of the Lord. But this follows after, as in Cornelius. And if by Baptism of the spirit you mean regeneration, the Baptism of water always followed that, at least the profession of it, which is the true ground of visible administrations.

5. The Commissions by which the Baptism of water was dispensed were diverse. The one by God to John in the wilderness, the other from Christ to the Saints being risen from the dead.

6. And lastly, the Baptism of John is always called the Baptism of John, and no where the Baptism of Christ; and therefore we shall find a distinction between them. And the Disciples are said to baptize in the name of Jesus Christ.

A second difference is this, that the Baptism of water administered by John ceased. For he says of himself, *I must decrease,* that is to say, my person, my office, my ministry, must all stoop to Christ, who must increase. John's doctrine ceased in Christ, so his Baptism; for Christ being come, dead and risen. John was not any longer by his ministry to prepare his way: and truly if you take

away the doctrine upon which any thing is administered, you likewise take away the administration. But now Christ's Baptism endures, being established upon a more strong foundation. Christ humbled and exalted, dead and risen: therefore are the believers who were filled by the Holy Ghost, baptized with the Baptism of water, in the name of the Lord Jesus. The continuation whereof I shall prove afterwards.

Thus is it manifest, that the Baptism of water was as well commanded by Christ, as by John; and was not only John's baptism, as many suppose.

And whereas John says, *I baptize you with water, but Christ shall baptize you with the spirit and fire*: it proves not, that Christ did not command his Disciples to continue baptizing with water, but this it proves, that Christ's baptism was greater than John's. John's was only water, but Christ's water and the spirit too. I say, this expression of John proves no more that Christ has not a baptism of water, than Paul's words, saying, that *Paul planteth, and Apollo watereth, but it is God that gives the blessing*, proves that God plants not, nor waters, which would be strange to affirm.

To conclude this likewise, I shall only desire you to mind this: if the baptism of water was only John's, and to endure only till souls were baptized with the Holy Ghost, (as those that say, *water baptism* is only John's, affirm) then demand I, how comes it to pass, that being baptized with the Holy Ghost, is used by Peter, as an undeniable argument, that Cornelius should be baptized with water. Sure this is an undoubted truth, that the dispensation, which is the only ground of putting an end to Baptism of water, (as they say the baptism of the spirit is) cannot be a true ground to continue it. But Peter uses it as an argument for its continuance from whence without wresting the Scriptures, perverting the truth, dazzling men's eyes with the bare notions of mystery, spirit, life or substance, we may safely conclude, that *baptism of water* is Christ's *baptism*, as well as John's, and was *preached* and *practiced* by the Disciples of the Lord Jesus. But lest we should be cheated or beguiled through the false representations of the carnality of this *Baptism*, I will, in the next particular, discover its great glory.

6. The way being now something more clear, I desire to proceed, and show you the true nature, use and end of this ordinance or *baptism*, wherein the true glory of it will appear, notwithstanding the endeavors of men or Devils to stain it. It is an Ordinance of the New Testament of the Lord Jesus. It is a part of Gospel, spiritual and heavenly obedience, whose use and end is,

First, for the visible holding forth the death and resurrection of the Lord Jesus. That *Law-giver*, who has given us tongues to *speak* of this mystery, has given us bodies to *express* it. For what is our being *overwhelmed* with water, but a lively representation of Christ's being in the grave and our ascending out of the water. What is it, but a fit publication of Christ's being raised from the dead.

Secondly, it serves for the exercise of our obedience unto the Lord Jesus. *If I be a King, where is my honor?* says Christ. *Arise, why tarriest thou? and be baptized*, is the Law gone forth from our High Priest's lips, to be faithfully observed of all believers. Had we no ground but God's command, it is enough for us; hereby may we manifest our obedience. God has not made our bodies in vain, but will be glorified in them, *For our bodies are the temples of the Holy Ghost*.

Thirdly, it serves for the exercise of our faith in the death of Christ, where we, by faith, see our selves *dipped* in the glorious mystery of his death. Therefore are we said, *To be buried with him in Baptism*. Some conceive, that is only meant spiritually, but I say, he speaks of the being baptized into his death by faith, even in the visible Ordinance for in that may we by faith see Christ dead, and our life hid in his death. By faith in his death, we see ourselves dead to sin. It holds forth our justification by Christ, the washing away of our sins in his death, in his blood. So likewise it serves for the exercise of our faith in the resurrection of Christ. For as we have been baptized in his death, so likewise, by faith, we see the glory of Christ's resurrection. For as Christ rose from the dead, so we, who are buried visibly with him in our Baptism, shall be raised by him, even as certainly, as we arise out of the water, unto life eternal.

Fourthly, we are likewise, by Baptism, planted into the similitude of his death and resurrection, for as Christ died, and was surrounded with miseries, so in this Ordinance, by faith, we see our sufferings to be the dyings of Christ in us. And as we suffer with him, so are we planted into the likeness of his resurrection. We now by this see our selves planted into the similitude of his death, whereby we die to the world, to sin and vanity. And likewise see ourselves risen with Christ, by faith, unto the glory of God, seeking the things that are above, where Christ now sits at the right hand of God, in the glory of the majesty on high. We do not only, by this, hold forth Christ's death and resurrection, by acting faith in it, that we shall receive virtue by it, but see ourselves also planted into the same similitude of Christ's sufferings and exaltations.

Fifthly, it is a sweet and comfortable assurance of the resurrection of our bodies from the grave. *We are buried with him*, and shall be raised from the grave by him. As sure as our bodies are raised from the water, shall our bodies be raised from the grave.

Sixthly, by this they visibly demonstrate themselves to have put on Christ, Gal. 3:27. *As many of you as have been baptized into Christ, have put on Christ*. This putting on Christ is by faith, by which we are the children of God; but the visible demonstration of it is in Baptism of water. And by faith in this outward ordinance, have we communication and fellowship with Christ, having put him on as a garment, to cover our nakedness; as an ornament, to adorn our persons; as a shield and buckle, to secure us. We are in this ordinance baptized into Christ under a two-fold consideration:

1. In that we are baptized into the love, life, joy, peace, mystery and righteousness of Christ. We, by faith in that ordinance, may see our selves encompassed about with a love, and united to Christ. *For by one spirit are we all baptized into one body*, 1 Cor. 12:13. We visibly demonstrate our selves, by Baptism, to be of Christ's sheep. As invisibly by the spirit, we are dipped, plunged or interested into that spiritual body whereof Christ is the head.

2. In that by baptism, we visibly give up our names to Christ, acknowledging him to be our Lord; his will to be our law; his law our life; by this we acknowledge his sovereignty; his excellency. By this we resign up our selves to him, wearing his livery, Whereby he distinguishes his people in a special manner from the world. Therefore says Christ, *Go teach all Nations, baptizing them in or into the name or the Father, Son and Holy Ghost*. That is to say, by Baptism we are consecrated or set apart, unto the Father, Son, and Spirit, and are visibly baptized into the profession of Jesus, of the mystery and spirit of Jesus. This Paul explains, where he says, *He thanks God he baptized no more of the*

Corinths, lest they should say, he baptized them into his name, that is, lest they should have idolized him, attributed that to him, which is *proper* to God, lest they should say, they were his Disciples or his members, or call themselves by his name.

Lastly, the end of this, as all other Ordinances, is to glorify God. God will be glorified by your hands in ministering to your own, or the Saints necessities. By your foot in carrying you forth to preach: *For how beautiful are the feet of him that bringeth glad tidings.* By your spirit in believing, by your soul and body in being baptized, for we are not our own, but are bought with a price, that we should *glorify God in soul, body and spirit.*

Chapter IV

Discourses of the Administrator, and proper subjects of Baptism.

If you call to mind what I have already declared, concerning the ministry to the world, you will see who are true Administrators; but to speak a little more fully of this, they are two-fold.

First, such who are immediately stirred up by God, to preach the Gospel of Christ: those having a power to baptize *into* or *in* the name of Christ. Of this sort were the eleven Disciples, Mark ult.: Philip, who preached and baptized; Ananias, who preached to Paul, and baptized him; Peter, who preached to the Gentiles, and baptized them; Paul himself, who preached and baptized diverse, Acts 16.

Secondly, such as are sent forth by the Church of Christ, they may preach the Gospel, and administer this Ordinance. Thus was *Barnabas sent from Jerusalem to Antioch, being a good man, and full of the spirit: Thus was Paul and Barnabas separated by the Church for the work of the Lord.*

Now I desire you to mind this, that the power calling and enabling any to preach the Gospel and baptize, is no other but the same power for the nature of it, that carried out, and enabled the Apostles and Evangelists of old to preach and baptize. I say, the Church has power to appoint or separate any, whom God has made willing and able to do this as a part of the work of the Lord, for Baptism of water is an ordinance, in relation to Church fellowship, which is visible. And surely the Church is not destitute of power for the accomplishment of that which is so necessary in visible fellowship, namely, the administration of that Ordinance.

Objection: It is true, say some, many may preach the Gospel, but are there any who so preach it as the Apostles did? for the word in the Greek, speaking of the Apostles preached, is, ----- . So says Christ in his Commission, ----- , Preach the Gospel. which holds forth a preaching with authority, having a message to deliver, which word comes from -----, which signifies, a Crier. So that the Apostles preached even by way of proclamation, as it were. But speaking of the scattered brethren, Acts 2, it is said, They went -----, that is, Preaching after such a manner as any other might do, declaring the Gospel of peace. But so, that the administration of Baptism is tied to such who preach in the first sense, and not to them that preach in the latter sense.

Solution: In answer to this objection, I say, that the Greek words, -----, -----, and -----, are promiscuously used in the

Scriptures. So that from them there is no good ground of such a scruple, for in the 8th of Acts, verse 15, the word, -----, is used, as it is said there, -----; but verse 8 we shall see the same preaching of Philip to be held forth by the word -----, for there it is said, *They believed Philip ----- -- -- --, Evangelizing or preaching the things that concern the Kingdom of God.* The same word is likewise used in the last verse. And so Paul expresses the true nature of his preaching by the same word, saying, ----- . Sometimes we find the preaching of the Gospel to be expressed by -----, as Acts 8:25. So Acts 11:19. There it is written, *They went ----- , preaching the word to none but the Jews.* By which it is evident, that the preaching the Gospel is not so restrained to one particular word, as no other word is sufficient for the holding of it forth. But further, the word, -----, signifies a preaching a joyful message, like a good messenger. From which I shall conclude that the Preacher of the Gospel: *He that believeth and is baptized, shall be saved,* is the true administrator of this Ordinance.

Objection:

But may some say, many that have professed to be the true administrators of this Ordinance, and have administered it upon several persons, do now deny it, so that except there be some visible, miraculous demonstrations between them that do truly preach the truth, who are really sent of God; and them that only seem to be so, and in truth are not. We are like to be deceived in the Administrator, and so the Ordinance will be without effect.

Solution:

In answer to this, grant that many may fall from what they profess, and profess what they do not really enjoy, and seem to be what they are not. Yet notwithstanding we need not expect miracles of distinction, nor question our Baptism. For men's denying what they profess, it is neither a new nor a strange thing. Many in the Apostles' days did so, and Judas, one of the twelve, fell from his profession and ministry too. Yet the doctrine that Judas was commanded to preach, did not fall in his fall. Suppose a wicked man may speak the truth to you, who was ignorant of it, and God should make that truth to be powerful in you, and that man should afterward deny it: shall his unbelief and back-sliding make the faith of God of none effect? God forbid. So if a man preach, you ought to be baptized, and you do submit to the will of God, if he denies it, your Baptism is true; for indeed it is not essentially necessary to the administration of the Ordinance of Baptism, that the administrator should be such a one that shall never deny the truth. For if so, it must be revealed from heaven, who shall continue before we may be assured of a true Minister, which we have no ground in all the Scriptures to expect. Neither is that any ground at all for us to submit to that or any ministry. Visible appearances are the ground of visible administrations, and our faith and practice is not tied to the persons of any, but to the doctrine of Jesus Christ. So that, if any one comes in the name of a Disciple, preaching the doctrine of Christ, and God makes us to see it our duty to conform to his doctrine, we should not question so much his calling, as manifest our ready conformity to the will of God.

I shall only add this, to this particular, that I cannot find, that God's people were ever made incapable of doing their duty for want of an administrator.

But the same God, that enjoys the observation of a command, likewise provides a suitable way for the execution thereof.

8. The next thing to be spoken to, are the subjects of Baptism, which, without guesses, suppositions, or strained consequences, we shall find plainly discovered to be Saints, visible professors, believers. Therefore say the Scriptures, *He that believeth and is baptized*. Baptism follows faith, as Peter (sic) evidently demonstrated, (when the *Eunuch* asked, *What hindered that he might not be baptized*) saying, *If thou believest with all thy heart, thou mayst*. So it is said, that *Crispus and many Corinthians believed and were baptized*. They are such that *repent and gladly receive the word*. These, and these only, are the true subjects of Baptism.

Objection:

But may some say, it is true, visible believers are subjects of Baptism; so also are the infants of believing parents. Therefore you do amiss to restrain it to them that make an outward profession of the Gospel.

Solution:

These late years have so abounded in this controversy, that I might well spare my labor of answering any other ways to it than by advising you to consider what has been written by others. But, seeing it remains still an objection, I shall endeavor briefly to remove it out of your way, and therefore will show you, that infants are not the subjects of Baptism, which I shall only demonstrate by two arguments.

First, those persons are only to be baptized, whom Christ gave a Commission to his Disciples to baptize.

But Christ gave a Commission to his Disciples to baptize none but visible professors of the Gospel of Christ.

Ergo, only professors of faith are to be baptized, and so not children, because they cannot profess faith.

The major, or the former proposition, is evident; for if they baptized others than Christ commanded them, they set up an Ordinance of their own, and were guilty of will worship, and taught for *the Doctrines of God their own traditions*. If any one shall deny this, I desire he would show me in the Scriptures, where the Lord Jesus has declared his approbation of any man's setting up an Ordinance in his own house, which he himself enjoined not with the reasons for such an assertion, and we will fully consider of the matter.

The second proposition is likewise, clear, if we consider the Commission given to his Disciples to baptize, we shall see the persons expressly denominated to be believers. As first, that in Matthew, where Christ says, *Go teach all Nations, baptizing them*. From whence many, though exceeding ignorantly, lay a foundation for infant sprinkling, concluding all nations are to be baptized, and infants are a part of nations: therefore to be baptized, not knowing, they may as well conclude all Heathens, Infidels, Barbarians, Idolaters, and the worst of men, or any part of the Nations, may be baptized by the same argument. But the truth is, these words are a clear denial of infant Baptism, for they are first commanded to teach the Nations, and then baptize them. That is to say, them that are

taught. As it is in the Greek, -----, that word, -----, is to be referred to -----, included in the verb. And that this may appear to be the clear mind of the spirit, we will show you it cannot be meant otherwise, for if he means not them that are taught, then they have a command to baptize unbelievers, which surely no man that pretends to know Christ, dares to affirm.

Objection:

But say some, they are to baptize those that they teach, which teaching is their outward declaration of the Word; so that to whom they outwardly preach the word, they may administer baptism.

Solution:

To this I answer first, this is not the true meaning of the word taught, for the word signifies so to teach as to make Disciples. They were to make Disciples as instruments in the hand of God, as co-workers with the Lord, and then they were to baptize. And if it should be meant to all to whom the Word was to be preached whether they believe or no, this excludes infants, except we affirm we are to preach the Gospel to Infants of days, that are not capable of understanding our words, which I think will never be proved. And as it excludes them, it includes all unbelievers, *who hear the word and obey it not*, which is contrary to truth. Again, in that Scriptures in Mark, *Go preach the Gospel to every creature, and he that believeth and is baptized shall be saved*, Faith is still put before *Baptism*. If any shall yet say Christ gives a Commission to *Baptize* any other than Believers, let them set down where it was given, and when, and we will seriously weigh that Commission.

The second and last argument I shall at present propound (though the first alone is sufficient) against Infants' *Baptism* is this,

That which confounds the Church and the world making them both one, is altogether unlawful.

But Baptism of Infants does confound the Church and the world together, therefore unlawful.

The first, is evident, and so is the second, if we consider that all men by natural generation, are but of this world natural, a natural man begets a son in his own likeness. No man is born a Saint by virtue of his natural birth. The children of Believers and unbelievers are all in one state in respect of visible appearance.

Objection:

But may some say, that children of Believers are in the Covenant, and so are not of the world, therefore they may be Baptized.

Solution:

If they are in the Covenant, they are either in the Covenant of grace, or some outward Covenant of Church Ordinances, if any say, they are in the *covenant of grace*, I say, they are, all of them so, or none of them so. That all are not so, consider what is said of Esau, Rom. 9, and indeed election is no ground of Baptism to be administered, but profession. But if you say they are in an outward Covenant, I demand the proof of such a Covenant in the Gospel. But if any say,

there was an outward Covenant of Church fellowship with *Abraham's natural seed*, so now with the *natural seed* of all believers, be not too hasty in your conclusions, consider the Scriptures, there is now no Seed of Abraham according to the flesh, who are the only people of God; but *if we believe, we are Abraham's children*. So that as Abraham's natural seed enjoyed many Jewish privileges, so now, Abraham's spiritual seed enjoy spiritual privileges. Abraham was in a double capacity: as a Father of many Nations in the flesh, to whom pertained Circumcision, the giving the law, etc.; as a Father of the faithful, and so believers are only his seed.

Objection:

But the promise is said to be unto them, Acts 2:38. The promise is to you and your children, therefore if the promise be unto them, why may not they have the Seal of the promise?

Solution:

Consider in answer to this, two things.

1. Those to whom the promise is made, are commanded, first to repent and be baptized; so that if the bare being in the promise without reference to faith was a sufficient ground for the Apostle to baptize them, I see not to what purpose he exhorts them first to repent. Secondly, consider the restriction of the promise, 'tis even to as *many as the Lord our God shall call*. Which must be restrained only to them, whether you take the promise to be meant of remission of sins, for this is given to no man but upon believing, or if you mean outward ordinances, they are only for the called. Baptism, Church fellowship, breaking bread, prayers, all are for the called who are only able to act faith in them.

Objection:

But children were circumcised; and Baptism comes in the room of Circumcision, therefore may children be baptized.

This reasoning from Circumcision to *Baptism* of Infants will not hold, for if you say the ground of both is the same, and say they were circumcised because in the Covenant, and so children *Baptized* by Covenant you mean the promise of eternal life, that was not the ground of circumcising any, for many were in that covenant that were never circumcised, for in truth 'twas not the Covenant, but the command of God that was and is the ground of submitting to any Ordinance. But if you say, the Covenant was an outward promise of Canaan, and so circumcision a seal of that, it nothing proves children to be *baptized*: for as a fleshly *promise* was made to carnal persons, yet in a sense, all holy (for Israel was a holy Nation) so a spiritual *promise* is to spiritual christians, the true spiritual seed of Isaac, of the Lord Jesus.

But further, if this outward Covenant, be the ground of circumcision, why then were not females circumcised as well as males, except you will deny them to be in the Covenant. But if you say, the Covenant was a Covenant of outward Ordinances, of which circumcision was a sign, and those Ordinances were the ground of circumcision, then likewise demand I whether that if this Covenant be a ground of circumcision, all that are in that Covenant ought not to be circumcised? If you say they ought not, then that is not a sufficient ground of circumcision. But if you say they ought, then why are not the females

circumcised, except you deny them to have a right to the Covenant, which I judge you will not do. The truth is, there is nothing more evident than this, that it was and is the command of God; which is, the true and sufficient ground to administer any Ordinance upon.

But further, if the Covenant was the ground of it, why was Ishmael circumcised, who was the child of the Bond-woman, who was cast out? And why were not believers circumcised, who were in the Covenant, though not in Abraham's family, as Lot, Job, and others? Much more might be said of this, if that I could now stand to enlarge my self.

Objection:

But yet some say, Circumcision came in the room of Baptism, and so those persons that might be circumcised, may also be baptized: which proves the Baptism of Infants.

Solution:

In answer to this, I say, first, that the Scriptures says not, that Baptism came in the room of Circumcision; for that place which men usually urge to prove it, viz.: Col. 2:11,12, proves no such matter. For truly if we mind that place, the Apostle there shows how that the circumcision of the flesh made with hands, is not that which cleanses us, but tis the *circumcision of the heart*. That is to say, the cutting off or destroying those lusts and corruptions that are in the body of the flesh; *Which is by the Circumcision of Christ*. If we seriously consider it, we shall find circumcision ended in Christ, for he kept the whole Law, to which circumcision bound the Jews, and fulfilled it for us. And whereas the Apostle says, *Buried with him in Baptism, wherein also ye are risen with him through the faith of the operation of God*, he goes forward to confirm them in this, that their completeness was in the death and resurrection of Christ, which they held forth in Baptism. I profess seriously, I have weighed that Scriptures, and can find no other ground to judge, it proves Baptism follows in the next verse, which if that were a good argument to prove it, we might as well say, because in the sixth verse of the said 2 of Col. it is written, *As ye have therefore received Christ the Lord, so walk ye in him*. And in the seventh verse, *Rooted and built up in him, and stablished in the faith*, etc., that to be rooted and built up in Christ, comes in the room and place of walking in Christ, and so walking in Christ must cease, because we are rooted in Christ, which would be strange doctrine. I confess there may be some allusion between baptism and Circumcision, but that the one should answer the other in every particular, is quite contrary to Scriptures, or that baptism succeeds Circumcision, I see no proof of it, but rather the contrary. For I shall show you clearly, that there is no ground at all to baptize infants now, because they were then Circumcised; which I thus prove.

First, I say, for Circumcision of infants, it was expressly commanded of God, but tis not so in the baptism of infants.

Secondly, the male was only to be Circumcised, but both male and female believing in Christ, are to be baptized.

Thirdly, the command for Circumcision was not the institution of baptism, which is evident, for that those persons who were circumcised, were by another commission commanded to be baptized, neither did baptism put an end to Circumcision, for both were in use under John Baptist together. Again the

subjects of the two ministrations are far different; the one a natural seed, the other a spiritual seed, now we know no other spiritual seed, but believers, visibly professing their faith.

Objection:

Though we have not an express command to baptize infants, yet there is a virtual command in Circumcision.

Solution:

To this I answer, the conformity to a command must not outgo the command. Now if there be any command in Circumcision, it binds only according to the extent of Circumcision, which was only to the males, and to them at eight days old, neither before nor after, so that if infants were from thence virtually commanded to be baptized, they must be only male infants, and those must be baptized on the eighth day. But surely these virtual commands are but the strayness of wit, to put a fair gloss on a foul matter, to prop up a rotten house ready to fall.

Objection:

But children were dedicated to the Lord formerly, therefore they may be baptized.

Solution:

By the same argument, because the Temple and all the Vessels in it, were dedicated to the Lord, they may be baptized. Oh that we once would cease to exercise our wit in drawing out institutions, according to our own inventions, from mere bottomless allusions.

There are many other Arguments which are produced for infant Baptism. As that of their being holy; and of such is the Kingdom of heaven; and the root is holy, and so are the branches; with many other; which, in truth, have no force at all to conclude it either a duty, or lawful to baptize them. At best, they conclude but probably, and not demonstratively; which suppositions will not warrant our practice about the administration of such an Ordinance as Baptism is. If you desire a further answer to these or the like objections, I shall entreat you to consult seriously, first, with the Scriptures, and then with their writings, who show its vanity from the Scriptures: as Master Tombes his works, and many others, to which for the present I refer you.

Chapter V

Shows the true manner of performing this Ordinance, with the right principle and power, that carries a soul forth to the practice of it.

The ninth thing I propounded to speak of, was the true manner of the administration of this Ordinance, which I will dispatch with as much brevity as I can, and show you that the true manner is, dipping or plunging the whole body into the water. I shall prove this to be the manner, and the only manner from the Scriptures, and that from a two-fold demonstration.

1. From the signification of the word.
2. From the nature of the Ordinance.

First, from the significance of the Baptize. It comes from the Greek word, -----, a -----, i.e. mergo, immergo; which properly signifies to dip, dive, duck or plunge under water, to cover or overwhelm one with water. Now surely Christ commanding his Disciples to baptize or dip in the water, means not that sprinkling shall serve the turn. Neither is Baptism ever expressed by the word, -----, which properly signifies to sprinkle. I confess this practice to the most carnal heart, seems strange and ridiculous: and why? but because they have gotten a Greek word into their mouths, not knowing the English of the word, nor the nature of the Ordinance. If the word, -----, was plainly, properly, and truly, as it signifies, rendered to dip, and Baptism expressed by dipping: I am persuaded men would be ashamed to deny it, who now cry out against it with open mouth. This was the practice in the Apostles' days, and if you will give credit to Authors in the Ages succeeding them, therefore says one, *Olim ---- qui bapizabantur in profundum aqua, mergebantur*: that is, Those who heretofore were baptized, were dipped or plunged into a deep water. Therefore is it said in the Scriptures, *Philip and the Eunuch ----- ---- -----, they both went down, or descended, into the water, and Philip baptized, or dipped, or plunged him into the water; and they both ascended out of the water, Acts 8:38,39*. So it is said of Christ, *He was dipped, or plunged (not sprinkled) by John, -----, into Jordan*. And that *John and Christ ascended from out of Jordan, Mark 1:9,10*. Which they could not be said to do, had they not first descended into the water.

Objection:

But may some say, tis true, dipping was used then, but it was in hot countries. If you should do it now, it would endanger their health, and if we should do so to infants, it would endanger their lives. Therefore we cannot think this to be fit in our cold countries.

Solution:

In answer to this, let me tell you, if you shall dip infants, it is true, it may endanger their lives; but this is needless, for they are not to be baptized at all. But as for others, that it may endanger their health, it is but a fleshly carnal reasoning. Do you your duty: commend your soul and body into the hands of God. But to satisfy you, let me tell you, I have known diverse who have submitted to that Ordinance in the extremity of winter, and yet have never been the worse. Surely had you been a Jew, and been commanded to circumcise yourself, you might, by this kind of reasoning, have pleaded against the command of God, and have said, Lord, why command you me to endure so much pain? will no easier way serve your turn? Oh man, take heed of an evil heart of unbelief.

Objection:

But surely this way is not civil for men to baptize women in the water; but God will have us do all things with civility and modesty.

Solution:

Nay, but oh poor man, who tells you tis not civil nor modest? Surely Satan within you, or some that never saw it. What, I pray you in civility is it, for two men, or a man with a woman, to go into the water with convenient garments about them? Is it more uncivil now, than it was in the days of Christ and the Apostles? It may be some of the sons of Belial, delighting to scandalize the just ones, may tell you, they go naked together into the water. Oh these are but scandals. I know not of any such practice, nor could ever hear any that had so much impudence, as to endeavor proof of it. Which, without controversy, had any been known to have done so, both their names, time and place should have been printed long before now. This we affirm, that it ought to be done with all modesty, civility and comeliness, with fit garments, which may serve to answer this objection.

Secondly, that this was the practice of the Disciples, and the command of Christ to perform it in the same manner, is evident, from the nature of the Ordinance, which truly holds forth the death and resurrection of Christ, and our being dead and risen with him. Therefore is it said, Col. 2:12, *We are buried with him in Baptism*. Now a man that is buried, is covered or hid in the grave. So that the Baptism of water that is instituted to hold forth this, must be in the same manner. Persons are as it were, to be buried under water, which is the most lively representation of the death of Christ.

Objection:

But yet some object, that Christ's blood is called, the blood of sprinkling: so that the death of Christ is as well represented by sprinkling as dipping.

Solution:

To this I answer, that Christ's blood is called, the blood of sprinkling, not in reference to Baptism, but as it fulfills the type of it, which we shall find expressed, Heb. 12:24. *Moses sprinkled the blood upon the people, which sprinkling sanctified to the purifying of the flesh.* But this typified out the blood of Jesus, *sprinkled upon the Conscience*, Heb. 10:22; Heb. 12:34. This held forth the death of Christ, but now Baptism in a more special manner holds forth Christ's death and burial, and shows him not only dead and buried, but also risen again. Therefore we are said, *To be buried and risen with him in Baptism*, Col. 2:12. Which most directly, plainly, and nakedly, holds forth the glory of the mystery of Christ's death and resurrection, from whence we may safely conclude, it is to be performed by dipping.

10. The tenth particular concerning Baptism, is the principle from which a Saint ought to submit to it, but because I have already in the former part of this discourse handled the true principle of divine worship, which worship is to be both inward and outward, I shall speak the less of it here, therefore briefly I shall show you.

First, it must flow from the knowledge of the nature of the ordinance. We must not do things we understand not, but must be able to behold it, holding forth the nature of Christ's death and resurrection.

Secondly, we must likewise know, that we are fit subjects for it, wherein we must know our selves to be believers in that Christ, whose death we represent, both which are evident from Philip's words to the Eunuch, *If thou believest with all thy heart, thou mayest*, he ought to know the nature of true faith in that ordinance, and that he himself did believe in the Lord Jesus.

Thirdly, he that truly performs that ordinance must know it to be an ordinance of Christ, he that does any thing to Christ, and has not authority from Christ or a command for it, and yet does it as an ordinance of Christ, his worship is will-worship, his service is not regarded by the Lord.

Lastly, as he must have a principle of knowledge, faith, and love, so must he perform it in love to Christ, he that receives truth, and not in the love of truth, will soon fall from the truth which truly I conceive to be the ground why so many Professors deny it. It is because they were biased -?- with some carnal principle, and were not in love with the truth from the true understanding of the truth.

Having spoken briefly to the principle, I shall now handle the power whereby we are to conform to it, which is a spiritual, divine, supernatural power, whereby the soul is enabled to perform the commands of God, therefore says Christ, *without me you can do nothing.* And again says Paul, *I can do all things through Christ, that strengtheneth me.* All Power, says Christ, is given to me, *therefore go ye.* The power that is in Christ's hand is communicated unto poor creatures, whereby they become conformable unto himself.

Question:

I confess may a man say, 'tis the power of Christ that enables us to do of his good pleasure, but I desire to know whether every Saint at all times has not a power to do every thing commanded by God?

Solution:

That I may as clearly as possibly I can present the truth of this to you as it is presented to my understanding, I desire you would mind, that power is two-fold, either essential to the first Adam and his generation, or to the second Adam the Lord from heaven and his generation. Now power in the first Adam, or indeed in the whole creation is that faculty, whereby every thing is enabled to perform its several office or work, so that there is a natural power in the Sun to move and to shine, and in the fire to burn. So in man there is a natural power to move, or sit, or eat, or drink, or fast, and the like. Which power in the first man admits also of a double consideration, either as in innocency, or since his fall, while he lies in sin, in his first created state he had a pure natural power given him, of doing what he would; so that man's will misled his power, for power is guided naturally by will in man, but this power enabled him to serve God in the first creation, which power was the power of God in him. But man notwithstanding this power was through the subtlety of the deceiver beguiled. Therefore it is said, the *Devil beguiled Eve*, so that he fell, and his power was not lost to any thing which was good, and confined to things natural, where in its force is much abated, and its vigor eclipsed. But now is a man dead by nature, or corruption to the things of God. Thus much of power in the first man. Now power in the second man is that ability whereby we are able to serve God, fear him, rejoice in, or conform to him. Now this power is so essential to a Saint, that take it away, you destroy his being. A man is not a man, any longer than he has the power of a man, so a Saint is not a Saint without this power. A Saint is an old man renewed in power, life, light, and spirit. Though let me tell you, this work is but in part here, so that I say, a Saint as a Saint has power, it is his life, his portion, whose power is the very power of the Almighty. For what the Father has, is given to Christ, and what Christ has, is given to a Saint.

Objection:

If this be true, how comes it to pass, that so many Saints complain for want of power to do the things that are good, as Paul says, to will is present with me, but how to perform I know not, and again the good that I would do, that I do not, and the evil that I would not do, that do I?

Solution:

That the first is true, notwithstanding this, to me is apparent, and the reason of man's complaining thus, I say, is not so much for want of power in him, as a Saint, as for the strength of corruption that encounters him, which I shall set forth plainly by this similitude. A man while he is well is able to eat and drink, and sleep, and walk, and speak, but being set upon with some violent distemper, suppose a fever, the stone, or the gout; now the man cries out for sleep, but his pains are so great he cannot sleep, or feign would walk, but the gout prevents him. Now I say the proper reason, why he cannot walk, is not because he has not as a man, a power to walk, but because his natural power is obstructed through the violency of his disease, yet thus far 'tis true that a man has not a power, as considered diseased, but this disease is preternatural or contrary to nature. So I say it fares with a Saint, as a Saint in his right temper, he can move and run the ways of God's commands, but meeting with the opposition of a body of sin, or death, he cries out with Paul, *who shall deliver me*.

Through the violence of temptation, a Saint may slip or fall, he may be for a time led captive, but this is not properly for want of power, as a Saint, but

because of his temptations or enemies, which makes them complain of the strength of the wicked one.

But further I say, the reason of Saints complaining, or being sometimes overcome for a time, is not for want of power, for all the power that Christ has is theirs, but for want of faith in that power, for by faith, we lay hold on that power, *by which we overcome the world*, our strength is to lay hold on the Lord. Did we know our strength, it would appear to be no other, but the strength of Christ. When Paul had been in a long conflict, Rom. 7, with the flesh, he cried out till he looked to Christ, then says he, *thanks be to God who hath delivered me*. To this I have already said, I shall add this, that though power is essential to the being of a man, or any creature, or a Saint, yet without a constant supply of power or influence, or virtue from the Lord, it soon looses or forgets its course. The Sun though naturally it is in continual motion, yet at God's command, it stands still. Without a continual supply from Christ, we can do no thing, if God does not vouchsafe a continual influence of his presence and his power, to the natural man he dies. So if God withdraws the sweet influence of his power upon us or in us, how soon do we fall, a Saint has power, but knows not how to exercise it, he has power as he is a new creature, but sometimes cannot exercise it through a distemper.

Objection:

But do you judge that the reason why men in our days do not submit to this and other ordinances of Christ, is for want of a power in them.

Solution:

To this I answer, that I do believe the reason why many do not submit to truth, is, not so much for the want of a spiritual power, if they be Saints, as for want of light, yet I judge some may see a thing, and not conform to it, by reason of fear or worldly respects, I confess, I cannot but wonder to think any one should be clear in their judgments, that God had commanded any particular act to be done by them, and yet should say they want power, except they acknowledge it to be from a temptation, or combat in them, and so their burden. It is true Paul said, he knew not how to do what was good, but it makes him cry out. The reason is because of a combat with his enemies, but for any Saint to pretend a want of power, and feels nothing hindering him, or fighting against him, I must be bold to say to him, tis through the subtlety of the evil one, whereby he is become careless and dead, through the World, or else expects what he is like never to find; viz., an extraordinary power, he knows not what, considering that no other power is needful to carry one forth to his duty, than that which does accomplish or fulfill it, if a man should be hungry, and yet expect another power from heaven to carry him forth to eat, than that natural power he is created in, would not every man judge him not in his right mind? So I say here, who ever expects any extraordinary power, whither he will or no (more than what is created in him in the new creation, in the Lord Jesus) to carry him forth to do his duty, when discovered to him, may for ought I know miss his expectation; and let all such search their hearts, with a spiritual candle, and I believe they will find it to be self, world, carnal reason, and Satan's suggestions, which set up themselves in their hearts, and then they cry out they want power, they want power. Oh consider, if Will, I say, if Will be not absent also, for he that Wills to do his duty, and desires to be made conformable, surely God will enable him. That which I have said, concerning Power in this, is true in any other command of Christ, for us to serve and keep.

Chapter VI

Shows the Continuance of this Ordinance.

I shall now in the last place show you, how long the Ordinance of baptism was, and is to continue; wherein I shall also show, the continuance of Churches, and other Ordinances of Christ, which is, *Till Christ come again the second time, without sin to salvation. Till he comes to raise up our vile natural bodies, and make them like his own glorious body*, which I shall first evidence to you from the Scriptures, and then answer those objections that seem to have weight in them against it.

The first Scriptures that I shall instance in, is Matt. 28:19,20. *Go ye therefore, etc. Teaching them to observe all things, whatsoever I have commanded you, and lo, I am with you alway, even unto the end of the World. Amen.* The Lord promises his presence to be with his disciples in all ages. That we may clearly understand this Scriptures, we must consider, God may be said to be present with them, to whom he spoke, two ways, either with their persons, and so he was all their days; or with their doctrine, and so he is in all ages. In this last sense I understand the Scriptures, neither can it be interpreted truly otherwise. For if any say as some do, he means his presence shall be with their persons *to the end of the world*, that cannot be, for the end is not yet; but if any say, the end is come to them, I answer, the Lord says not till the end of the World come to you, but simply till the end of the World, the word in the Greek is the same with that end the disciples asked Christ of, Matt. 24:3, which is the end which Christ says, *is not yet, neither knoweth any man, the hour thereof.*

Objection:

But by the end of the world, we may understand the utmost parts of the earth, and so Christ was with them to the utmost part of the earth.

Solution:

The word mentions not earth, but World, and the end of it, so that by the World, we are to understand people, not ground, and by end, not the furthest part of the earth, but the coming of the Son of man in the clouds visibly to good and bad, which is plainly seen if we consider the words, *I will be with you always*, or, all days. But might some say, what mean you by always, even *to the end of the World*, so that this last clause is a more full confirmation and explanation of the word always, that is to say, for ever. From whence I conclude, the meaning is, God will always, even to the last day, be present with their doctrine; by which presence he is as truly said to be present with his disciples, as Moses and the Prophets were said to be with the Jews. The Apostles as the foundation are yet with us, and God with them. Now their doctrine was faith and obedience to the commands of Christ, *Go teach, and baptize, teaching them to observe all things I commanded you, and lo, I am with you to the end of the World.*

Another Scriptures is, Eph. 4:11-13. *And he gave some Apostles, etc., For the perfecting of the Saints, till we all come in the unity of the faith, and of the*

knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ. From whence we may observe, that Christ has placed such officers in his Church, which is all his people to the end of the world, that may be instruments to make all the Saints one perfect man. Now all Saints make not up this perfect man, till they are all gathered together into unity. That which the Apostle says, Heb. 11:39,40, of the Fathers: *They received not the promises, God having provided some better thing for us, that they without us should not be made perfect.* Perfection, as I have before in the first part demonstrated, is not by parts, but of all together. The Fathers without the Apostles, the Apostles without us, and we without those that are to come after us, shall not be made perfect. Now, till that time wherein we shall attain unto the measure of the stature of Christ's fullness, the Lord has placed in his Church Apostles, etc., which Church was not any particular Church in whom all these officers or gifts were placed, but all Churches, or the Church in all ages, according to that of Paul, *I, as a wise master builder, have laid the foundation, and another buildeth thereon.* And therefore is it said, *The Saints are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the Cornerstone.* Now the Apostles and Prophets are the foundation of the whole building, as in their days, so in our days; and now, what have we to do, but to build on the same foundation.

Again, consider what says the Scriptures, Matt. 16:18. *And I say also unto thee, that thou art Peter; and upon this rock I will build my Church, and the gates of hell shall not prevail against it.* Now the Church of Christ were a company of Disciples baptized, professing the doctrine of the Gospel, as I shall show more clearly afterwards. Now against this Church the gates of hell should not prevail, because it was built upon a Rock.

Many think the meaning of that Rock to be Christ; others judge it to be Peter. But, for my part, I believe it to be meant of neither, excluding the other, but of both. For Christ is the true foundation, *For no other foundation can any man lay, than that which is already laid, even the Lord Jesus.* Yet I say also, Christ is not called a foundation, but in reference to his doctrine given to Peter and the Apostles, preached by them first, who are also said to be the foundation. They, as instruments in Christ's hand: Christ, as the fountain and fullness, that fills all in all. So that however behold a Church built, *That the gates of hell shall not prevail against it.*

Objection:

But may some say, the gates of hell did prevail against many Churches.

Solution:

It is not said, the gates of hell shall not prevail against any Church in particular, but against the Church, that is to say, the whole body of Christ in all ages. And though we cannot see a Church successively from the Apostles, yet I shall prove there has been a Church in all ages, Eph. 3:21. *Unto him be glory in the Church by Christ Jesus, throughout all ages, world without end, Amen.* Behold here a Church, in all ages. The Churches, and so the Ordinances of the Churches were not to abide only in the Apostles days, *but to the end of the world, in all ages.*

But yet to evince this more fully, consider that the word preached by the Apostles, is the only word to be preached, for faith and obedience in all

generations. Therefore says Christ, *Neither pray I for these only, but for them also which shall believe on me also through their word*, John 17:20. The word of God preached by them, and not their persons, is expressed by Christ to be the ground of our faith that believe now; to whom and to all that shall believe afterwards, his prayer extends. Again, says Paul, *As we have said before, so say I now again, If any man preach any other Gospel unto you, than that we have preached, and you have received, though it be an Angel from heaven, let him be accursed*, Gal. 1:8,9. Therefore is the Gospel called, *The everlasting Gospel*, Rev. 14:6. Now the word that the Apostles preached, is that which was given to them by Christ, *Go preach the Gospel, he that believeth and is baptized*; this is to be held forth, as the word of God, *To the end of the world*. The time from Christ to the end of the world, is *The last days, wherein Christ himself hath spoken to us*, Heb. 1:2. Who by this dispensation changed the old Priesthood and Law, Heb. 7:12. Now he did not destroy them, as evil, but changed them: for the Priesthood of Aaron, he established his own by death. For the law of Ceremonies pointing out a Christ to come, he established baptism, and breaking of bread, to hold forth the establishment of his Priesthood in his death; who is already come, dead, and risen again.

Now as long as the Priesthood of Christ remains, so long must the Law remain; for there is no Priesthood without a Law. The life of obedience is required till Christ coming. Therefore says Christ, *Ye know not in what hour your Lord shall come: therefore watch*. But lest any should say, the exhortation concerns not us, Christ says, *What I say unto you, I say unto all; Watch*. As Paul says, speaking of the judgments of God to Israel, *Now all these things happened to them for ensamples, and they are written for our admonition, upon whom the ends of the world are come*, 1 Cor. 10:11. So are they for our admonition, and the Apostles' doctrine our rule: therefore he says to Timothy, *And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also*, 2 Tim. 2:2. Let those that think the commands of the Apostles only concern that generation, consider this Scriptures: *Yea, Baptism is so far from being ceased, that it is called, One of the first principles of Religion*, Heb. 6:2. Now surely if you take away that, you may as well take away Religion also; and how you may waive that without bringing in another Religion with other Principles, I understand not.

But if any say yet, all this satisfies not, then I shall demand, what ground have any to prove its removal out of the way. For this is certain, no dispensation given by Christ was ever removed, but by the bringing in of some other. And Christ has now given out his laws, and will give out no other. But it is high time to hear what is said against it, which I shall willingly do.

Chapter VII

Answers several Objections.

Objection:

Water Baptism, like John, Must Decrease

Some say, John baptized with water, but Christ with the Holy Ghost and fire; so that John says, I must decrease, but he must increase. From whence they conclude, that water Baptism must decrease, and He, viz., Christ, and his Baptism of the spirit, must increase, John 3:30.

Solution:

This objection is grounded upon a mere mistake, conceiving the Baptism of water to be only John's, and not Christ's. So that when John says, *I must decrease*, they can understand nothing to be meant but water Baptism: when it is not John's intention, but John shows his glory, his honor and ministry must give way to, and be swallowed up in Christ, and decreased in this respect, that he must die and cease. But Christ increases by his death, through which he gives new institutions. I have already showed the difference and agreement of Christ's and John's Baptism, wherein I have proved the Baptism of water to be the Baptism of Christ.

Objection:

Baptism in Water is No Part of the True Worship

But Christ says to the woman of Samaria, *Woman believe me, the hour cometh when you shall, neither in this mountain, nor yet at Jerusalem, worship the Father: But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth:* which is an argument, that Baptism of water is no part of the worship of God; for that is outward, and God will be worshipped in spirit, John 4:22,23.

Solution:

In answer to this, I desire you to mind, that Christ does not at all destroy the Baptism of water, but takes her off from Jerusalem and that Mountain wherein they worshipped, confining themselves to places. Therefore, he says, *Neither at Jerusalem, nor at this Mountain.*

Now Christ does not simply deny the worshipping of God at Jerusalem, for we know the Churches worshipped God in their spirits at Jerusalem after Christ's death; but prophecies of the abolishing of that legal and ceremonial worship of the Jews, which was tied to one place above another, and indeed the worship of God under the Old Testament, was in comparison of the worship of the Gospel; fleshly or carnal (not sinful) whereby they were tied to many sacrifices and weary journeys, in going up to Jerusalem to worship. But now there is great liberty and freedom, wherein they profess God in spirit. So that to worship God in spirit and in truth, is to worship him after a spiritual manner, from a spiritual principle, in opposition to that legal state wherefore Paul calls himself, a minister of the spirit, and not of the letter. Neither does that place at all deny outward Baptism: for Christ says, *The hour is already come, when those that worship God worship him in spirit and truth.* When you will not deny Baptism of water to be in use, neither can a man truly worship God in any ordinance, without he worship God in the spirit.

Objection:

Baptism in Water is a Fleshly, Outward Thing

But Baptism of water is a fleshly thing, an outward thing, which cannot be admitted into the Kingdom of heaven: for the Apostle says, *the Kingdom of God is not meat or drink, but righteousness, and peace, and joy in the Holy Ghost,* Rom. 14:17.

Solution:

Consider, I pray thee, the Apostle there meddles not with Baptism, but dissuading them from offending one another in meat and drink (for some would eat flesh, and some could not). He tells them, *The Kingdom of God is not meat and drink*. For those things were not commanded to be eaten or forbidden; so that we should sin if we do or do not eat, *But righteousness*, etc. Now righteousness is the performance of all the commands of God, to which Baptism of water is a part. As Christ says, *Suffer me, for thus it becometh me to fulfill all righteousness*. Christ did all things commanded, and that, as one of the commands of God. So that this is no Argument at all, except you can prove Baptism of water to be the meat and drink he there speaks of, which can never be made manifest. So that for you to call Baptism of water a fleshly thing, it argues a carnal understanding of the commands of God.

Objection:

But Paul calls it, a fleshly thing. For he says, *We are the Circumcision which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh*. So that Paul relinquishes all outward things, as Baptism, and the like, as fleshly, worshipping God in the spirit, Phil. 3:3.

Solution:

This Objection is like the first, where Paul points not at all at Baptism, but at his Jewish privileges, which he enumerates, verses 5 and 6. Which very things he tells us, be they which he means, by flesh, and has not confidence in them. Surely were we able to see how that we are commanded to glorify God in soul, body and spirit, we should leave such carnal reasoning, and not take Paul's arguing against Jewish outward Ceremonies abolished by Christ's death, as a ground against Baptism of water, which is grounded upon his death.

Objection:

Water Baptism Ceased When Spirit Baptism Ceased

But water Baptism ceased, when spirit Baptism came in, and was not to continue after that, for fire Baptism devours water Baptism.

Solution:

Behold into how great mistakes men run, when they endeavor to vanquish the truth itself. The Scriptures expressly tells us, Acts 10, that the apostle Peter seeing Cornelius and those that were with him, baptized with the Holy Ghost, (*for the Holy Ghost fell on them as on the Apostles*, Acts 11) makes use of this as a ground to prove, nothing could hinder him from being baptized with water. Oh the subtlety of Antichrist, who makes wise men even as it were mad, to forget their own reasons, endeavoring to make that a ground of destroying water Baptism, which the Apostle used as an argument for the establishment of it.

Objection:

Water Baptism Was Used Only In the Infancy of the Church

But some say, the Baptism of water was only used in the minority or infancy of the Church. Therefore when the Church grew higher in the knowledge of God, they laid aside these things. Therefore is it said in the Hebrews, We must

leave the principles of the doctrines of Christ, and go on unto perfection; of which principles Baptism is one, which we ought now to leave, Heb. 6:1, etc.

Solution:

Whoever you are that thus argue against Baptism, by the same argument you may leave faith toward Christ and the resurrection of the dead. That I may clearly show you your mistake of the Scriptures, consider the Apostle speaks to those who did own those principles, and reprov'd them, not, for owning them; for chapter 5 he tells them, *They had need to have them taught again:* But for not increasing in the knowledge of God. Therefore he tells them, *For their time they had need to have been teachers of others.* And so from these principles he draws their thoughts higher into the mysteries of Christ. So that the Apostle says, Leaving them we press forward; that is to say, leaving now, or at present, to speak of them, which ye know and own already, we will go forward to speak of higher things, which higher things destroy not the other. Which is evident, if you consider the other to be the principles or beginnings of the doctrine of Christ. Now the building destroys not the foundation. These beginnings and the other more perfect things are at perfect unity.

Objection:

We Must Leave and Forget Water Baptism

I, but say some, The Apostle says, He forgets those things that are behind, and reached forth to those things that are before; so that we must not only leave them, but forget them, Phil. 3:13.

Solution:

To which I answer, the word, forgetting, is not to be taken for an absolute forgetfulness of all things he had before done. For this Paul did not, but in reference to the glory of perfection, he had in his eye, he did as a man in a race, running towards the prize. He does, as it were, forget all things behind him, in respect of his continual motion. So in the things of God, we ought day by day to press forward, till we come to the mark, to the enjoyment of perfection. So that there is no good ground for such an Objection for the Apostle James, *Commends them that are not forgetful hearers but doers of the word.*

Objection:

To Be Baptized is to Know Christ After the Flesh

But notwithstanding, surely to be baptized is to know Christ after the flesh: therefore says Paul, *Though we have known Christ himself after the flesh, yet henceforth know we no man after the flesh, no not Christ himself,* 2 Cor. 5:16.

Solution:

That we know not Christ after the flesh, is true; and yet it is as true, that to be baptized is not to know Christ after the flesh. This Scriptures is most strangely perverted, from whence many souls take advantage to propagate their own delusions.

What is Knowing Christ After the Flesh?

That we may a little manifest the truth of this Scriptures, we are to consider what it is to know Christ after the flesh. If you say to know Christ after the flesh, is to know him as dying at Jerusalem, I say, thus, we are always to know him. Neither do we know him at all truly, except we so know him. And if you mean the *knowledge* of him in any Ordinance of the *New Testament*, that is, to *know* him according to the spirit. But to *know* Christ after the flesh, is to *know* him after a carnal manner, in a way distinction or *outward* privilege, by a fleshly relation. For thus Paul once *knew* himself, *According to the flesh to be an Israelite, circumcised the eight day, and not a sinner of the Gentiles*. Thus did they *know* Christ to be of the natural seed of Abraham, that went forth preaching peculiarly to the Jews, who said, Salvation is of the Jews. But now they *knew* him not, after those fleshly distinctions: for *now there is neither Jew nor Gentile, bond nor free, Barbarian nor Scythian, Male nor female, but all are one in Christ Jesus*: therefore says Paul, verse 17. *If any man be in Christ, he is a new Creature, old things are passed away*; that is to say, the privileges the Jews have by birth, and that old administration. Therefore says Paul, *We serve God not in the oldness of the letter, but in the newness of the spirit*. Not in a fleshly manner, but spiritually: so that this Scriptures does not in the least speak against baptism, or breaking of bread, but against the fleshly privileges that many Jews boasted of, which were done away in Christ.

Objection:

Water Baptism is a Rudiment of the World

But the Scriptures says, If ye be dead with Christ, from the rudiments of the world; why, as though living in the world, are ye subject to ordinances (*Touch not, taste not, handle not; which all are to perish with the using*.) after the commandments and doctrines of men; which directly speak against Ordinances? How then can you plead for the ordinance of water Baptism, or any other outward Ordinances? Col. 2:21.

Solution:

If you did but consider what Ordinances he speaks against, you *would* have spared this objection. He forbids the *rudiments of the world, the doctrines and commands of men in the things of God*. These are not by Saints to be tasted, touched, nor handled *for they perish in the using*. That is to say, *we* reap no benefit by them, but *we* suffer loss in the use of them. But I hope no man will say, *we* are not to touch the doctrines, ordinances, and commandments of Christ. If they shall: not only Baptism, but faith and *spiritual worship* must not be touched, for these are the doctrines of Christ and the same Apostle, that forbids these earthly sinful commands, himself praises the Corinthians, *For keeping the Ordinances he delivered to them*, 1 Cor. 11:2, which he received of Christ.

Objection:

Apostles only Practiced Baptism as an Outward Ceremony of John's Baptism

It is true, the Apostles did practice Baptism of water, but they did it only as an outward Ceremony of John's baptism, which was not easily laid down, and so they practiced Circumcision.

Solution:

That the Apostles and Disciples did practice baptism I have already proved, and not upon John's, but Christ's account. And I say again, they did it as a command from Christ; for if they had done it only as a Ceremony, how comes it to pass Peter commands the Gentiles to be baptized, who were ignorant of John's baptism, and how comes it in the Disciples Commission as I have more largely before proved it to be. Again, if it was only practiced as a Ceremony I desire you would show me, where, how or when this Ceremony ended, surely 'twas not by fire baptism as is most evident from Acts 10.

All Ceremonies that Pointed at a Christ to Come Ceased When He did Come

Yea, this is evident all Ceremonies that pointed at a Christ to come, ceased in Christ, but baptism as I have before proved, has its institution from Christ, as risen from the dead. But for a more clear and distinct answer, I say, it is true that the Apostle did circumcise Timothy in the Gospel, yet notwithstanding the ground or account whereupon he circumcised, is far different from the ground of the administration of baptism, for if you consider it you will find that Paul did not circumcise Timothy, but upon the desire of the Elders of Jerusalem, for the satisfaction of the Jews, Paul being to go to them, that he might have the more advantage to gain upon them, did this, for if you observe it, *Timothy's mother was a Jew*, and so of right he ought to be circumcised. Paul had the greater care to do it, least they should have refused to admit him into their company. But oh, how far different was the administration of baptism, performed by virtue of Christ's command, as I have plainly proved before, not to please any but in obedience to Christ. Again, this was only once, and only to one, that we read of, practiced. For afterward when they would have Titus to be circumcised, Paul would not give way to it, no not at all, and when the Galatians pleaded for it, he expressly told them, *if they were circumcised, Christ should profit them nothing*. Now do I demand of you to show me, where the Scriptures says that baptism was administered to please man, or where you find the Lord by the Scriptures forbidding the use of it, or disannulling the practice of it. So that for any one to conclude baptism was used, because it was a ceremony, that ought, but could not easily be laid down, is but a bare affirmation, which has no color of truth or proof, and if any one shall affirm it is so, I pray him in love to give me the grounds and reasons from the Scriptures for such an assertion, to which I here promise in the strength of the Lord to return a further answer.

Objection:

Matthew 28 is Only A Baptism of the Spirit

But some other object from Matt. 28, that the disciples are there commanded to baptize into the name, not in the Name of the Father, etc., that is into the virtue of the Father, or into the Father himself, which is only true in the baptism of the spirit, so that that baptism cannot be meant a baptism of water.

Solution:

No Act of the Apostles Gave the Holy Spirit

I have already proved that the Apostles did not by any act of theirs give the Spirit, for they did only publish to the ear, it was the Lord that spoke to the heart, they baptized with water, but Christ with the holy Ghost, and fire. It was the work of *Paul to plant, and Apollo to water, but only of the Lord to give the*

blessing. So that the true understanding of these words are, that the disciples were commanded to preach the Lord Jesus, and his name, and to baptize them into his name, that is to say, to dip them into his profession to separate them unto the Lord. And therefore Paul says, were you baptized into the name of Paul, that you so much boast your selves to be of him, whereby is clearly demonstrated, that to be baptized in the name, is into the profession of their union with Christ, whereby they are visibly clothed with Christ, it is the sole act of the Father to wash their souls and bodies, with the Spirit of regeneration, but the disciples may and did baptize or dip their bodies in water.

Objection:

Matthew 28 is Not the Same Baptism in Jesus' Name As in Acts

But they are commanded to baptize into the Name of Father, Son, and Spirit, which was not that baptism of water, the Apostles practiced, for that is said to be only in the Name of the Lord Jesus. Therefore for you to baptize with water in the Name of Father, Son, and Spirit, is contrary to the Apostles' practice.

Solution:

What it is to Baptise in Jesus' Name

To this I say, to baptize *in the Name of Father, Son, and Spirit*, is to *Baptize in the Name of the Lord Jesus*, and to *Baptize in the Name of the Lord Jesus*, is to *Baptize in the Name of the Father, Son, and Spirit*. For the Father and Spirit dwell in Christ, and are not known without him. Therefore when Philip said unto Christ, *Show us the Father, Jesus answered and said, have I been so long time with you, and yet hast thou not known me Philip? He that hath seen me hath seen the Father, and how sayest thou show us the Father, I am in the Father, and the Father in me*, John 14:8-10. Whereby is fully demonstrated that to do any thing in the name of Christ, is to do it in the name of the Father, and so it is also of the Spirit, which dwells unmeasurably in the Lord Jesus. Therefore says Christ, *Though I go away, I will come to you, and I will send the Spirit the Comforter*. I tell you plainly Christ is not but as the Father and Spirit are in him. So that no man can baptize into the name of the Lord Jesus, but he does it into the name of the Father, Son, and Spirit. But if you say the Apostles used not that form of words in baptism, viz., *I Baptize in the name of the Father, Son, and holy Ghost*, I say also no man is bound to use them, but ought to baptize it in that name, expressing what he does either in those or other words.

Objection:

To Baptize does not always mean in water

But Christ says not, *Go, Baptize with water, but only Baptize*. Now for any one to say, he meant with water, is to add a consequence of their own, for Scriptures, and to speak that which Christ intends not.

Solution:

You that thus object, I pray you tell me seriously, whither you think your objection has any bottom, if you say it has, I likewise affirm, for you to say he means the Spirit is by the same reason altogether groundless, for he says not, be baptized with the Spirit. But know you this, God has given us understanding to

know his Will and by his Words, surely when he says baptize, he would have us know what he means, so that we must express with what, or confess our own ignorance. I have already proved this *Baptism* is the *Baptism* of Water. And I say again, to *Baptize* properly signifies to dip in the water, and where it is otherwise used as in affliction and the Spirit, it is figuratively so used, and not properly, for in those there is a plunging, or overwhelming the soul or body, as there is of the body in water.

Objection:

Ephesians 4:5 is Baptism of the Spirit

The Scriptures say, Eph. 4:5, There is but one Lord, one Faith, one Baptism, which Baptism is a Baptism of the Spirit. Therefore, for you to say Christ has a Baptism of water, is to make two Baptisms, whereof one of them is of your own invention. For to say Christ has two Baptisms, is to give the Scriptures the lie.

Solution:

Hebrews 6:2 Teaches the Doctrine of Baptisms

If we shall say there are two baptisms, the word of truth will warrant us, for Heb. 6:2, we find the doctrine of baptisms spoken of, which surely are more than one, for the word is in the plural number, and I have proved the baptism of water, to be the *Baptism* of Christ. And for ought I can understand by any man to the contrary, the Apostle means the baptism of water in this Scriptures, for he mentions not the Spirit, nor Water, so that I might as well retort this objection, and say there is but one *Baptism*, which is of Water, therefore for any to say there is a *Baptism* of the Spirit, they give this Scriptures the lie, which manner of argument, be it far from me. For the meaning of the Apostle there, is to draw the Saints into unity from the consideration of the unity of truth, *There is one Faith*, he says, yet notwithstanding it is easily proved that there was then several sorts of faith, as of miracles, which all had not, of the Gospel which every Saint had, yet one faith. So one baptism, yet there was a baptism of water, of the Spirit, and of afflictions; which in one respect are diverse, yet in another they are one, that is to say, in unity. The one not destroying the other, water Spirit and afflictions accompany Saints, Spirit gives them a being in life, water manifests this being, afflictions are sent from the Father to exercise them in this being. Yea, further the holy Ghost and fire and the *Baptism* of Water are one as centering in one head, the Lord Christ, tending to unity, viz., the advancement of the Gospel, therefore though in a sense, there are several sorts of *Baptism*, yet all agree in one, *the Water, the Spirit, and blood, the three Witnesses in earth, agree in one*. Yet further, there is but one true baptism of Water, not several kinds of which I judge he here speaks, so that from this Scriptures, we cannot prove the baptism of Water, not to have being, more than we may prove the baptism of the Spirit not to be.

Objection:

God Didn't Send Paul to Baptize

But say others what say you to that of Paul, he thanks God he had baptized none of them, but few families. And says, he was not sent to baptize, but to preach the Gospel, now if Christ had given a Commission to them, so to do, Paul

very ill observed it, that baptized few. But certainly no such Commission was given, for if there had, how could Paul truly say, I was not sent to baptize, which surely will not easily be answered, 1 Cor. 1.

Solution:

How We Know God Sent Paul to Baptize

I do confess at the first sight this argument appears with much strength, from which I fear many honest hearts take advantage to strengthen them in their apprehensions against this Ordinance, but the Scriptures, being truly weighed in the balance of the sanctuary, this observation will be sound light. The truth whereof, that it may appear, consider the persons to whom Paul spoke, the ground of his speaking, and the end of his speech.

The Persons to Whom He Wrote

First, the persons to whom he wrote were the Corinthians, therefore he says, *I thank God I baptized none of you*, from whence we may not conclude he baptized no others.

The Reason of His Writing These Words

2. The ground whereupon he wrote these words was, the carnal owning of themselves after men, one saying he was *of Paul, another of Apollos*; those persons who did baptize them, were owned by them, in a way of distinction, calling themselves by their names.

The End of His Writing These Words

Thirdly, the end of his words which was to knit them together, which he endeavors to effect by two arguments. First, by telling of them, they were not baptized into his name, neither was he crucified for them, he died not for them, neither were they *baptized* into his death. Wherefore it was a very carnal thing for them so to be divided, whose divisions made him to rejoice, that he had *baptized* no more, for this reasons, *lest they should say, they were baptized into his own name*. He does not here at the least deny the *baptism* of Water, but his words if you observe them are a clear proof that the Corinthians were all *baptized*, though not into Paul's name, yet into Christ's name, for he says, *I baptized none of you*, but such and such, implying others had *baptized* them, for in the Acts it is said, many Corinthians believed and were *baptized*, Acts 18:8.

Some Were Making Too Much Out of Baptism

Secondly, that he might destroy their carnal reasonings in setting up *baptism* so much in a way of opposition one to another and against Christ himself, he tells them *Christ sent him not to baptize, but to preach the Gospel*. Which words are comparatively to be understood, for Christ did chiefly and principally sent him to preach the Gospel, such manner of speaking we shall find usual therefore when the Israelites rejected Samuel and would have a King, God says to Samuel, *they have not rejected thee, but they have rejected me, that I should not reign over them*, which words are to be understood that the greatest offense was committed against the Lord. Such another expression is that in Jeremiah, where God says, *I spake not unto your fathers, nor commanded them in the day that I brought them up out of the Land of Egypt, concerning burnt-*

offerings, or sacrifices: But this thing commanded I them, saying, obey my voice. Now we know God did command them to offer sacrifices, but that was not the chief thing commanded, in comparison of the obedience of the heart they were not commanded, Jer. 7:22,23 and so Paul says 1 Cor. 3:6,7 *I have planted, Apollo watered, and yet immediately he tells them, neither he that planted, nor he that watered were any thing,* that is to say, nothing in comparison of the Lord. For otherwise they were something, for he calls himself *a wise master builder,* in this we may see the wisdom of God, when any soul extols any thing beyond its Sphere, that the Lord lays as it were low. James saw *many* exalting faith, and slighting works, he prefers works, and tells them a man is justified by works. When Paul saw the Galatians advancing works, he throws them down, and ranks them with loss and dung. So here when Paul saw the Corinthians exalting him and others, because they were baptized by them, he reproveth them for it, and spoke after this manner, *Oh ye Corinthians, you rejoice in men as if you were baptized into their names, but you are mistaken, you were baptized into the name of Christ. You have little cause thus to boast of me, for I for my own part baptized but few of you, neither was that my principal office or work to baptize you, but to preach the Gospel.*

Objection:

But if this be true, how did Paul fulfill that commanded of Christ, saying, *Go teach and baptize,* if that baptism be meant of water, in the 28th of Matthew.

Solution:

Christ and Paul Baptized By or Through Others

To this I answer, he may be truly said to do a thing that does it by another. So is Christ said, *To make and baptize more Disciples than John, when indeed he himself baptized not, but his Disciples did it.* So the Apostles did fulfill it, baptizing some with their own hands, and in commanding others to baptize also. The Apostles preached faith and baptism, but indeed were not able to baptize all with their own hands, but had many brethren accompanying them to help them in that work; as is evident in the example of Peter, preaching to Cornelius, Acts 10.

If Christ Sent Not Paul to Baptize, then Why Did He Baptize?

To conclude my answer to Paul's saying, he was not sent to baptize,

I say, in the Scriptures this is considerable, that baptism is not tied of necessity to an Apostle, that he must with his own hands do it, for Paul was not sent so sent to do it, but Disciples may do it. So that the substance of my answer is this, that the Apostle here shows what was his principal work or office; to wit, preaching, hereby not destroying Baptism, which I have before demonstrated to be Christ's command. Yet in comparison of preaching he was not at all sent to baptize, for that was not his work more than the work of many others, but he was one of the chiefest of them that preached Christ Jesus.

Objection:

'Tis true, may some say, these were practiced in the imperfect state of the Saints, wherein they lived under shadows, but now all shadows are done away, and that which is perfect is come, so that we are not now to practice water Baptism, which is a shadow, an imperfect thing.

Solution:

I have in the first part of this discourse briefly handled this point of perfection, wherein I have shown wherein Saints may be said to be perfect, and wherein not. To which shall add thus much, that Paul had not attained that perfect state he speaks of, 1 Cor. 13:10. But says, when he should attain it, he should know as he was known, which is only true in the resurrection, when we also acknowledge the ending of Ordinances. And whereas you say, shadows are done away, I would feign see that Scriptures, which says, Baptism is such a shadow which is done away. Thus I find the Jews' Ceremonies were called shadows of Christ, and were done away in Christ: but where to find a footing for the proof of Baptism, being as yet done away, I profess I cannot imagine, if you mean that in the 2nd of Solomon's Song, that is but a desire of the Spouse for Christ to turn to her, till they should fly away, which state we daily long for, that *We may see Jesus face to face, who see now through a glass darkly*. And whereas you say, the state of the Church was then imperfect, but now perfect: Alas! Their estate surely was more perfect than ours, neither yet can any man make it to appear in any one thing, wherein we transcend them, whether you mean in gifts, revelations, parts, wisdom or knowledge. Consider Paul abounded in all, and was so wrapped up with visions, that whether in the body or out, he could not tell; yet he cries, *We see but in part, and I have not already attained, but press forward*.

Objection:

New Teatment Writings Didn't Command Persons to Be Baptized

But notwithstanding all this that you have said, it seems to me, may some say, Baptism was only used in the infancy of the Church, for we find not the Apostles pressing of it afterwards, neither to the Romans, Corinthians, nor in any of his Epistles, which surely he would have done had it been of such concernment.

Solution:

The Epistles were Written to the Baptized

This objection is built upon a mistake of their Epistles, for they were not written to persons unbaptized, but already baptized. So that it was needless to urge Baptism to them. Yet we shall find Paul in the Hebrews telling them they had need to have the principles of the doctrine of Christ taught them again; of which Baptism is one. But if you look into the Acts of the Apostles, you will there find Baptism to be practiced as much as any Ordinance, for there are the travels of the Apostles, and their doctrine to unbelievers registered; where you shall find thousands baptized. Now Baptism is part of the foundation in the house of God, which must not be laid again.

Objection:

Water Baptism Must Perish so it is no part of the Kingdom of God

But yet some are ready further to object against Baptism of water, and say nothing enters into, or has a being in the Kingdom of God, but that which abides for ever; but water must perish, therefore it cannot be in the Kingdom of God.

Solution:

Definition of the Kingdom of God

To which I answer, if by the Kingdom of God you mean that invisible state of the spirit living with the Lord, I shall show you this is a mistake, for it is said, We are saved by hope, which abides not always; for the thing hoped for being enjoyed, hope ceases.

The Visible Kingdom of God is the Church

But if you mean the Visible Kingdom of heaven, viz.: the Church of Christ, behold you are much mistaken; for tongues and prophecies were in the Church, and shall not abide for ever: for the Scriptures says, Prophecies shall fail, 1 Cor. 13:8.

But yet I say, though that which is visible shall fade, yet that which is represented by it, viz.: the Father's love in Christ Jesus, shall never fail, and our obedience shall ever be recorded with the Lord.

Is Water Baptism an Indifferent Thing?

Objection:

That which you have said, is true, proves Saints may be baptized with water; but yet it is an indifferent thing, and so it is no great matter if it be left undone.

Solution:

What Christ has Commanded is Not An Indifferent Thing

That which is neither commanded, nor yet forbidden, is left at a Saint's liberty. But know the commands of the Lord are not of so indifferent a nature. The transgression of them, or any of them, is sin. Now to say Baptism is such a thing, makes void those Scriptures which command it to be preached and practiced, as I have proved from Matt. 28, Mark, the last, with other Scriptures: He that said to the Disciples, *Go preach and baptize*; likewise says to believers by the mouth of his Apostles, *Repent, and be baptized*.

So that I say again, whatever believer shall neglect this command, sins against the great Lawgiver, the Lord Jesus.

Thus have I endeavored, according to my talent, to answer all those objections I have yet met withal of any moment; hoping it will now appear to you, that Baptism of water is an Ordinance of the Lord Jesus, and not to be so carnal as men suppose, but a spiritual Ordinance, whose author, principle leading to it, power enabling to perform it, and true end of conformity to it, are all spiritual, which though in a sense, viz.: as it is performed with water, may be called external or outward: yet the spirit and life of it is like the King's Daughter, Psalm 45. *All glorious within, whose clothing is wrought gold*. And surely it is no more outward than charity, which I suppose none but some old hardhearted usurer will

deny to have place in the Church of the firstborn; and why may not Baptism be admitted likewise into the Kingdom of the Lord Jesus?

Baptism is a Part of the Yoke of Jesus Christ

Some say, Tis a yoke, and they say true. But it is *Christ's yoke, whose yoke is easy, and his burden is light*. Others say, if they should submit to it, they shall be in bonds, and not have that liberty they enjoyed before. They say true, they shall be bound, but to nothing but Christ's laws, and be infringed of no liberty that may be truly called Gospel-liberty. True it is, they are like to be more carefully and narrowly watched over than formerly, that so they may walk more conformable to the true nature of Christ's flock, whose inheritance is the Kingdom of the Father. But this surely to an honest upright heart, who fears the Lord, will be accounted as his great privilege and happiness.

Chapter VIII

Shows that believers being baptized, ought to be added to the Church, and what the true Gospel-Church is.

All Believers are to be Baptized

The first thing being made manifest, that all believers are to be baptized,

I come to the second thing I promised to discover to you which was the command of Christ, *for those that were baptized to be added to the Church.*

Adding the Baptized Unto the Church

By Church I here understand some particular visible Church, which every believer ought to be a member of, and add himself to it. Tis not enough to be baptized, which visibly enrichts him into any Church, but he must be taught to observe all things commanded, whereof this is one, to join himself to some particular *Church or Congregation*. Therefore it is said, Acts 2:42, *They continued steadfastly in the Apostles' doctrine and fellowship, and in breaking*

of bread, and prayers. Mark it, they were not only baptized, but walked in the visible fellowship of the Gospel. And again it is said, verse 47, *And the Lord added to the Church daily such as should be saved.* And again, Acts 17:4, it is said, *Those that believed consorted to Paul and Silas: they embodied themselves together, and cleaved to the Apostles,* verse 34.

The Duty of the Saints to Walk In A Gospel Church

That it is the duty of Saints thus to do, I shall manifest by two Reasons.

The Oneness of the Saints in Christ Jesus

1. From the nature of the Saints they are all one in Christ Jesus. They are *Christ's* sheep, the nature of whom is to flock together. *They are members one of another.* Now it behooves the members to be fixed in their own body, they are the soldiers of the Lord, who ought to be in continual order.

The Oneness of the Doctrine of Christ

2. It appears from the nature of the doctrine of Christ, which points at unity: one Lord, one Faith, one Baptism, one Body, whereof Christ is the Head. God is one, they are one, the Gospel is one, all which proclaim it to be their duty to walk together as one in the Church, which is Christ's body.

But to make things appear more plainly, I shall show you what the true Church of Christ is, to which every believer being baptized, ought to be added.

The Definition of the Gospel Church

It is a company of people called out and separated from the world by the word of the Gospel to believe in Christ, being baptized in the name of the Lord Jesus, walking together in mutual agreement in the visible profession of the Gospel of the Lord Jesus Christ their Head and King.

The Visible Gospel Distinguished from the Saints of All Ages or the Invisible Church

I am not now treating of the Church of Christ as it is invisible consisting of all Saints in all ages, making up one body, but of a particular, visible society or congregation of people. Who are that Church I have before described, in which description there are these things observable.

1. That Christ's Church consists of people.
2. That it consists of people called or separated from the world by the Gospel.
3. They are a company of believers.
4. They are believers baptized in the name of the Lord Jesus.
5. That they are united together by consent, in the fellowship of the Gospel.

All which I shall handle briefly.

The Church Is Made Up of People

First, that Christ's Church are only people. I mind this in a way of opposition to that carnal apprehension of ignorant souls, who esteem houses of stone or timber to be the Churches of *Christ*: not considering, that *That the most High dwelleth not in Temples made with hands*, Acts 17:24, *But in the contrite and broken heart*. Though Heaven and Earth cannot contain him, yet he dwells in men. Which blind conceit has begotten such superstition in their hearts, that they esteem such Houses to be Holy, and so making an Idol of them, they fall down before them. That is to say, attribute that to them which is peculiar to the Saints.

People Called Out of the World

Secondly, the church of Christ consists of people called out of the World, wherein you may observe, that the very same men and women, who were in the world, are the subjects of Christ's Kingdom. 'Tis not something added to man, which is saved in man, but the same man is the subject of salvation, who before was in the state of wrath. 'Tis not something besides men's natural souls and bodies, which are the subjects of Christ's church, but their bodies and souls, which before were in an old state of sin and death, therefore called old men; but now, in a new state, therefore called new creatures, they are Christ's members. These I say, are called, or separated from the world. The word Church, in the Greek, signifies called out, the church is called out, or separate from the Kingdom of Satan. Therefore says Peter, *who hath called you out of darkness*, 1 Pet. 2:9; and again, Col. 1:13. Saints are said to be delivered from the power of darkness, and translated into another Kingdom. Saints were once as others are, but now are they separated from the world in a two-fold consideration.

Separation from the Wicked Conversation of the World

First, from the wicked conversation of the world, therefore are the Saints said to be *redeemed from the vain conversation of the world, received by tradition from their fathers*, 1 Pet. 1:18. Therefore Paul says, *We had our conversation amongst children of disobedience in times past, in the lusts of our flesh, but God who had mercy on us, hath quickened us, when we were dead in sins*, Eph. 2:2-5. They are to be separated from all the abominations thereof, for the church of Christ is or ought to be a pure Kingdom, into which nothing that defiles should enter. They are called from the works of the flesh, as lying, stealing, covetousness, drunkenness, swearing, blaspheming, railing, adulteries, and the lusts of the flesh, wherein formerly they were conversant, as is evident, 1 Cor. 6:4. No such persons that are known to be such, are to be admitted into the Church which is the Kingdom of heaven upon earth.

Separation from the World's Ways of Worship

2. They are separated from the worship of the World. Now by the worship of the World, I mean, that seeming worship which men perform to the Lord, without a lawful warrant from the Lord, perform to the Lord, even all the commands of man, in the things of God. The world, through the mighty operation of the man of sin, who works in the children of disobedience, has set up a worship among men that has the name of the service of God, when indeed God never commanded them any such thing. We are commanded to *come forth of Babylon, out of confusion, and to touch no unclean thing, therefore*, says the Lord, *What*

an agreement hath the temple of the Lord, with idols; wherefore come out from amongst them, and be ye separate, saith the Lord, and touch not the unclean thing, 2 Cor. 6:16,17.

Separation from all False Churches

We are to separate from all assemblies who say they are Churches, and yet are not built upon the Rock Christ, and the foundation of the Apostles and Prophets, Jesus Christ himself being the corner stone.

The Right Way of Entering Into A True Church Fellowship

There is much ado made about churches this day, but there is but one true way of entering into a true Church fellowship, therefore are we to separate from all those seeming Churches, who never were admitted into the Church, through the preaching of the Word, and believing the doctrine of Christ, being baptized into his name, but were naturally born into it, as all those are who stand in any Church by right of infant membership, or infant Baptism.

Christ's Church Made Up of Perons Professing Faith

Christ's Church consists of a people visibly professing faith, all in Christ's Kingdom must be able to declare whose they are, whom they profess, whose subjects they be, and to whose laws they conform, therefore we shall find the Eunuch not to be admitted to baptism, *Except he believed with all his heart.*

Objection:

But may some say, many may profess faith, and yet not be believers, so that is faith be absolutely necessary for the fitting of a man to be a member of a church you will be able to prove few churches to be true, because many may be hypocrites.

Solution:

Visible Appearances are the True Grounds of Visible Administrations

What I said before, I say now again, that visible appearances are the true ground of visible administrations, *with the heart man believeth, but with the mouth he confesseth unto salvation.* Had election, or a real interest in the love of Christ been the only ground of receiving members into fellowship, or of baptizing them, as some may suppose, the Apostles did very evil in baptizing *Simon, who was in the gall of bitterness.* Yea, if that should be true, Christ did very ill in suffering Judas to go in and out, so long with his disciples undiscovered, when he knew he was a wicked man. But yet Simon professing he believed, ought not to be denied baptism. So that I say who ever shall say that he believes in the Lord Jesus, that is to say, profess that he depends upon Christ for salvation, and upon him alone, and desires to be baptized in the name of Christ, professing he believes it to be his duty, except we know that he has *only a form of Godliness, and denies the power thereof,* he ought to be baptized, and be received a member with the Church, I confess there is a doctrine spread abroad, that we must know men's hearts before we can walk visibly with them, which truly never was, nor shall be the ground of a visible fellowship, neither ought we to examine men's spirits or principles, so much as their doctrines.

Church of Jesus Christ consists of believers baptized

The Church of Jesus Christ consists of believers baptized in the name of the Lord Jesus, therefore it is said, *They that gladly received the word were baptized, and the same day there were added, viz., to the church about three thousand, Acts 2:41.* This was a doctrine to be preached, commanded to be practiced, and was observed by the Saints of old.

No True Visible Church Without Baptism

Objection:

But do you think there may not be a visible church of Christ without baptism of water? Surely all the churches in the Gospel were not baptized persons.

Baptism Followed Believing in the New Testament

Solution:

To this I plainly answer, First the Scriptures nowhere hold forth any church to us, without being baptized, for this we find as soon as they believed, they were commanded to be baptized with water, Acts 10 and to Paul himself believing, was it said, *Arise, why tarriest thou, and be baptized.* If we look into the Acts we shall find there very many examples for it, and not one to prove or tolerate any other practice.

No True Church Approved of by Christ Without Baptism

Secondly, I say, there can be no true visible Church, without it has its bottom or foundation from Christ, but there is no church consisting of others than baptized persons, approved on by Christ, for Christ giving forth a rule of visible dispensations, bids his disciples, first, *Teach and Baptize them,* afterwards, *teach them to observe all that he had commanded them,* Mark, last chapter, verses 19, 20.

Baptism is a Visible Putting on of Christ

Again, if we consider the nature of the Ordinance of baptism, and of the church of Christ it will be evident, for the nature of the Ordinance is a clear manifestation of putting on Christ. Therefore says the Apostle, *Know ye not, that as many of you, as have been baptized into Christ, have put on Christ.* And the nature of a true Church, is of a spiritual nature visibly holding forth that government Christ our head has in us. Again, baptism is the first act visibly representing our union with Christ, which gives us a visible right to all other Ordinances of Christ. But if any shall yet say there may be a true visible church of the Gospel approved of by Christ without a submission to this Ordinance, let them produce their grounds from the Scriptures, and I shall more thoroughly consider the matter. In the mean time, let this suffice us, that while men walk in other ways doubtfully, without a rule for their practice, we walk according to the Scriptures in being baptized, and added to the church, and whereas they say many churches were planted without baptism, it is an easy thing to say so, but

hard for to prove, I am very confident all churches were baptized, else the disciples of Christ had very ill observed their commands, *Go teach, and baptize.*

After Baptism Saints are to Join to Each Other in a Church

Fifthly, it is not enough that Saints be baptized, but likewise they ought to join themselves together, first, to the Lord, then to one another. Therefore is it, that we find it recorded, that the Saints *are a body compact together*, and that when many saw the judgment of God upon Ananias and Saphira, *they durst not join themselves to them.* Now this joining after baptism is nothing, but the mutual consent of each other, giving up themselves to the Lord, and one to another, to watch over one another, and walk before the Lord in his own ways. Which of necessity must be done or else the Saints would be disabled from knowing each other, watching over each other, and admonishing or reprovng each other. Thus did *Paul join himself to the churches at Jerusalem*, but this will appear more plain if you consider what I shall say, when I come to speak of the true nature, and divine excellency of this church, which I have already in a measure described unto you.

Chapter IX

Shows the true nature of Christ's Church, and the power and authority thereof.

Having thus described to you, what the true church of Christ is, I will now show you its excellent privileges and duty, which I shall unfold to you in eight particulars:

1. The nature of this Church.
2. The power of this Church.
3. The duty of this Church.
4. The gifts of this Church.
5. The Ordinances of this Church.
6. The Order of this Church.
7. The Ministry of this Church.
8. The Communion and Fellowship of the Church.

The Nature of the Church

The nature of this church, I shall first handle, which I shall demonstrate to you from the several names that God has given it in the Scriptures:

The House of God

As first, it is called the *House of Christ, or of the living God*, 1 Tim. 3:15. Paul gave many instructions to Timothy, how to behave himself, in *the house of God. God dwelleth in the midst of the church, the church is God's household*, Matt. 24:25. Herein may we see the nature of the church to be a compact and united body, *a house of living stones*, 1 Pet. 2:4. It is not a company of unpolished stones, lying scattered up and down, but a house built up, *whose foundation is Christ, yea, Christ is the corner stone thereof, 'tis a household*, whose master is Christ, who is the Lord of that family, which is called by his name. The children of this household are Saints those that appear in their *wedding garment*. The servants are the *Ministers of the Gospel*, who are placed there to serve the family. Their food is the word of God; the body and blood of Christ Jesus; from whence all unprofitable and wicked servants are to be cast forth, 'tis a household, wherein every son and servant is enrolled by the bond of unity.

The City of God

Secondly, 'tis the *City of God*, Psalm 46:4, in which city every member is a *fellow citizen*, Eph. 2:19. 'Tis a spiritual city, that descends from heaven; 'tis a *flourishing city, whose inhabitants are made glad through that river, whose streams flow from the fountain of life*. 'Tis a *City, walled with the almighty power of the Lord Jesus*. 'Tis a *City defended with an innumerable company of Angels, whose merchandise is not of gold and silver, but of bread and water of life, of glorious garments of needle work, the clothing of whose inhabitants is wrought gold*. 'Tis the *city of Zion*, of which 'tis said, *Walk about Zion, and go round about her, tell the towers thereof, mark ye well her bulwarks, consider her palaces, that ye may tell it, to the generation following*, Psal. 48:12,13. 'Tis a *city incorporated*, whose citizens have one and the same *Charter* from heaven, whose *head* is the Lord Jesus, whose *foundation and gate of entrance is Christ*, in which *mercy and truth meet together, righteousness and peace kiss each other*.

The Body of Christ

Thirdly, *The church of Christ, is Christ's body, Christ is the church's head*. Yea, he is the very *life and soul* of the church, 'tis his Spirit which quickens all. 'Tis *Christ's body* consisting of several members, every one is placed in the body, for the service of the whole. Therefore says Paul, *We being many are one body in Christ, and every one, members one of another*, Rom. 12:5. 'Tis a *body fitly joined together, compacted by that which every joint supplyeth, according to the effectual working in the measure of every part making increase thereof, edifying itself in love*, Eph. 4:16. Hence it is that Saints are said to live in Christ, and Christ in them.

The Mountain of the Lord

Fourthly, *Christ's church is the mountain of the Lord*, Psal. 2:6; a *mountain* looking towards heaven, ascending from the earth; a *mountain visible, a city on a hill, which cannot be hid*, Matt. 5:14.

The Vineyard of the Lord

Fifthly, It is *God's vineyard*. *I am the vine, and ye are the branches*, says Christ, as the branches are all upon one tree, so Christ and his are members all of one body, branches of that stock, which is Christ Jesus, who lops off all withered branches, John 15:1,2.

The Garden of Christ

Sixthly, *It is Christ's garden*, that Christ takes delights in, to walk in, *I am come into my garden* (says Christ) *my sister, my spouse, he feedeth among the lilies, he delights even in his church, to gather his pleasant fruits*. 'Tis a *walled garden*, in which is an everlasting fountain to water and refresh it. 'Tis a garden well trimmed, continually weeded, wherein are all manner of fruits, both new and old. 'Tis an orchard of precious plants, set by the waterside. I might further show you 'tis *God's tabernacle* in this world, moving from place to place, till it attains to its own country. 'Tis *God's temple*, wherein his holiness dwells, 1 Cor. 3:11. His presence is there, the *Ark of the Covenant*, the *mercy-seat*, the *incense* of a sweet smelling savor unto God, are there. God is prayed to, praised and admired there. *In the midst of my brethren*, says Christ, *I will sing praise unto thee*. 'Tis Christ's *friend, sister, and spouse*, she is the *King's daughter, all glorious within*, her beauty is excellent, her relation is noble. She is a *Queen*, Psalm. 45:10, united to Christ, the king of kings married unto him, in everlasting bonds of loving kindness. 'Tis a *royal priesthood, a holy nation, a chosen generation*, born of God, united under one king, subject to one and the same laws, being a pure and undefiled people. She is Christ's *love, dove, and undefiled one, she is all fair, she is but one*, Cant. 6. 'Tis a *flock of sheep feeding together having one chief shepherd*, who separates them from the goats, and keeps them from wolves, who knows them by name. 'Tis his *sheepfold* wherein all his sheep are folded together, not straggling up and down, but in flocks together, that follow the Lord Jesus, knowing his voice, chapter 10.

The Candlestick of Pure Gold

'Tis a *candlestick of pure gold*, to hold forth the true light of the Lord. 'Tis a *dove*, innocent and gentle, feeding on the choicest food. 'Tis the *communion of Saints*, wherein Christ and Saints mutually communicate each to other, Christ to them, light, life, joy, freedom, and glory. They to Christ, praise, honor, reverence, and songs of deliverance. 'Tis a *Communion*, wherein they communicate each to other of all those treasures the Father of Spirits has communicated to them. 'Tis a *ship*, in this world tossed up and down, yet safely arrives at the haven of everlasting glory, through the guidance of their skillful Pilot the Lord Jesus.

The Lord's Kingdom of Priests and Kings

It is the *Kingdom of priests, a Kingdom of kings*, a kingdom from above, the *Kingdom of heaven*, whose head, laws and inheritance are all heavenly. Thus may you see its nature to be spiritual: pure, peaceable, mighty, gracious, and glorious, being one with the Father, and the Son, and with each other visibly in the Father and the Son. I might dwell longer here, but I must pass forward.

The Power of the Church

The next thing I shall handle, is the power of this Church, which is very large, consider what power a *Kingdom, family, city, or body* has for the well-ordering, governing, and increasing of its self, this church has the same. I shall branch its power forth in several particulars.

In Receiving in Members

1. In receiving of members, 'tis a household that can admit none to be of the family, but such who are enrolled as household servants, that this power is in them, is evident, for Paul went to *Jerusalem, and assayed to join himself to the disciples, but they were all afraid of him.* Yet they were persons with whom he endeavored to join himself, which he had ignorantly done, had not they a power to receive him, Acts 9:26,27. Again, *Phebe a servant of the Church of Cenchrea,* being to go to the church of Rome, Paul commends her to them, *desiring them to receive her in the Lord, as becommeth Saints.* Where note, Paul commends her to the whole church, to all the Saints there who were to receive her, but that the church has this power is evident, for as I shall show you presently they have power to cast out also. Now this receiving in of members ought to be discharged faithfully. Any person baptized desiring, according to his duty, to walk with any particular congregation, except any should know by a visible demonstration that he was unworthy ought to be received.

How a Church is to Receive Members From Another Church

Question:

But how ought the church to receive them that are members of another congregation?

Solution:

If a member of one congregation should have occasion to go to another, they ought to be recommended from the Church of some particular brethren to them, which is plain in the case of Phebe's going to Rome, Paul wrote a commendation to the Church at Rome, *desiring them to receive her,* Rom. 16. So in the case of diverse others, as when he sent Tichicus to the church of the Colossians, he writes to them, *that he was a beloved brother, a faithful minister and fellow-servant in the Lord,* Col. 4:7, 8.

Question:

But what, if by a providence unknown to the Church, or unexpected by him, a member should be cast into another congregation, having no such letter of recommendation, may not the church receive him.

Solution:

To this I say, first, if any member knows him, or her to be a brother or a sister, his declaration or testimony is sufficient to the Church, as is evident in the case of Paul's joining with the Church at Jerusalem. While he abode there, it was upon Barnabas his testimony of him, Acts 9.

Secondly, but if none knows him, the Church upon the profession of his faith and obedience to the commands of Christ, and of his orderly walking, may,

except they know any thing to the contrary, receive him; for the reason why the church at Jerusalem received not Paul was, because they had heard what mischief he had done. But here the church needs much wisdom, and if they can (I judge) they would do well to inquire of him, if he be to remain among them, lest he be one that should come in privily to sow tares amongst the wheat.

Admonishing and Reproving of members

Thirdly, the church has power in admonishing and reprovng their members. Now admonition is twofold, either in instructing of them, or a warning of the church, or any member thereof, from all evil, showing them the dangerous consequence of it. Therefore the Apostle, in the first sense speaking to the Colosians, bids them *admonish one another with Psalms*, etc. In the last sense he writes to the whole church of the Thessalonians, saying, *Now we exhort you brethren, warn or admonish them that are unruly.*

Private or Public Offenses

Now in the churches warning them that are unruly, they ought to consider the nature of the offense, for offenses of sins are either *private* or *public*. A private offense is that which is committed against a particular person. Now this, every Saint offended ought to reprove privately. This is an offense that is not a public scandal to the Gospel, but public sins are such as are open and manifest, which in their own nature are of a public scandal or offense. These are to be rebuked, admonished, or reprovved publicly, as we see in the case of Peter's dissembling, *Paul withstood him to the face, because he was to be blamed*. Yea, he blamed, or *reprovved him before them all*, Gal. 2:11-14. So that offenses that are publicly known to the church, the church should openly reprove them. Herein Paul's rule holds good, *them that sin, rebuke before all, that others may fear*, 1 Tim. 5:20, or those sins which have been of a private concernment, and the persons offending having been dealt with all according to Christ's command saying, *If thy brother offend thee, go tell him of it between thee and him*, etc., and if they who have committed the offense shall refuse to hear them, they may bring it before the church, as Christ says, if he shall refuse to hear thee, tell in to the Church, then the Church may, and ought to take notice of it, and admonish him for it.

Question:

But is there no difference between admonition, reproof and rebuking in the Scriptures? Because you seem to put no difference between them, and the Scriptures does; for Paul bids Timothy, reprove and rebuke, 2 Tim. 4:2.

Solution:

Sometimes some one of these words, being used alone, comprehend the rest; as in the case of heretics being cast forth, after twice admonition. The word, *Admonition*, includes rebuking or reprovng. But when we find them distinguished, 'tis after this manner, to Admonish, is to advise another, or forewarn him of some danger. To Reprove him, is to blame him for some evil, manifesting the nature of his evil, and the greatness of his fault, as Paul did blame Peter. But to Rebuke, signifies a more powerful way of reproof. Therefore he says, *Rebuke them sharply*. So to rebuke them, is to command them, to desist their evil courses, in the name of the Lord Jesus, with great authority. *Therefore an Elder is not to be rebuked but entreated*, 1 Tim. 5:1.

This rebuking is for them who are unruly. Therefore when Christ cast out Devils, he is said to rebuke them. So if any shall make commotions in the Church, and be unruly, the Church must silence them, stop their mouths, command them to be silent; for this the Church has power to do.

Directions for Reproving

Now in reproving I shall give these few brief directions.

1. That it be done without partiality, to the highest as well as to the meanest, the richest as the poorest. For we must not have the faith in respect of persons. Husbands must not plead for their wives. Fleshly relations must not mingle themselves with spiritual affairs.

2. Let it be done in love. Therefore is the Church commanded, having noted a disorderly brother, to admonish him as a brother. So says the Apostle, *Let all your things be done in love.*

3. Let it be done seasonably, with good advise and caution. Minding always the frame of his heart whom you reprove.

4. Let it be done with all authority. Let none despise it.

Lastly, the Church may choose whom she please, to declare her sense and mind. This, if the Church has officers chosen, is most fit to be performed by them.

Determining of Civil Things in the Church

Thirdly, the power of the Church appears, in determining all controversies in the Church in civil things, if there should arise any difference in the Church between the members, they ought not to go to law, especially before the unjust, but to suffer the Church to determine it. To whose determination they are bound to subscribe, 1 Cor. 6:1-4. *How dare you (says Paul) go to Law before unbelievers? It is utterly a fault so to do.* It renders the Church to be exceeding weak, and themselves exceeding carnal. *We ought rather to suffer wrong than go to law.*

Objection:

But what if the Church should order any of them to give satisfaction to the other, and he refuse it. What should then be done?

Solution:

If he should refuse to hear the Church, he refuses to hear the Lord from heaven, and the Church may cast him forth, and look upon him as a Heathen and a Publican, and so leave him to the world, to be liable to the law of the Nation wherein he lives.

Indifferent Things Such as Meats or Drinks

Secondly, they have a power to determine matters of differences about indifferent things. As, suppose there should arise disputes about habits, or meats, or drinks. The Church has power to end them. God in his wisdom has so order the matter, that he has given us many commands plainly and particularly. But yet we have many occasions of dispute about things simply, neither commanded nor forbidden. Now the Church may determine these according to Paul's rule, *If there be any thing of good report, virtuous, praise worthy, think of these things.* The Church has power to appoint their times of meeting, their continuance when met, of choosing their own officers or servants, as in the case of the seven Deacons is evident, Acts 6.

The Power of the Church to Cast Out Members

Fourthly, they have power to cast out members, to deliver them to Satan, as it appears, 1 Cor. 5:7. Purge out therefore the old leaven, that ye may be a new lump. Now this was written by Paul to the whole Church. Now his casting forth, or delivering up to Satan, is the returning of his person into the Kingdom from whence he came. *We, while dead in sin, are in the Kingdom of Satan;* but being made to believe in Christ, are *translated* into his Church, *the Kingdom of heaven.* Now when any declare their hearts not to be right, but visibly to belong to the Kingdom of Satan, they are to be put forth from the Church into their own Kingdom, viz. this world, whose God Satan is.

This Ordinance is an Ordinance of Christ, to be done in Christ's name, power and authority, for the destruction of the flesh, for the rooting out of corruptions. It must be pronounced with love, and yet with faithfulness.

Causes of Being Cast Out

Question:

But for what causes ought any members to be cast out of the Church?

A Heretic

Solution:

First, for being a heretic. Now if any one ask me what a heretic is, I answer, he is one that preaches a doctrine which denies the faith. Of which sort *were they that denied the resurrection, Christ come in the flesh, dying at Jerusalem for our sins,* and the like.

Open, scandalous wickedness

Secondly, for open, scandalous wickedness, as adultery, idolatry, theft, lying, drunkenness, swearing, or the like.

Contempt of Church

Thirdly, for refusing to hear the Church. As Christ says, *If any man refuse to hear the Church, let him be to thee as a Heathen and a Publican.* And again, *If any man among you walk disorderly, have no company with him that he may be ashamed.*

The Case of Those Who Repent Before Being Cast Out

Question:

But what if there should any one fall into some open sin, and should manifest his repentance to the Church, before he be cast out ought the Church to cast him forth?

Solution:

No verily, for if the Church can judge their repentance to be true, they may not do it; for the end of the Ordinance is, if the Lord see it good for their repentance. Now if the Lord makes them repent without it, to what purpose will you do it? This appears to me clear from Paul's words, 2 Cor. 12:21. Who says, *He is afraid he shall be humbled among the Corinthians, and bewail them which have sinned already and have not repented of their uncleanness and fornication which they have committed.* Which words, I say, intimate to me, they ought to have repented of their evil deeds. And if they had done so, Paul need not have bewailed them, but their not repenting made him to be afraid.

Restore Those Who Have Been Cast Out

5. They have power to receive in members (who were cast out) upon their repentance. Consider, 2 Cor. 2:6-9. We may there see Paul writing to them, *To forgive a wicked person, lest he should be swallowed up with overmuch sorrow, and confirm their loves towards him.*

True Repentance

Now if this repentance be true, it causes the soul to be humbled for his sin, to acknowledge it before the Church, to mourn for it, and to desire again to be received by them. For if in truth he sees his evil, he will desire to be entertained again by that people that cast him forth, that they may have cause of joy in him, as well as once they had of sorrow.

Does the Wole Church or Only The Elder Exercise This Power?

Question:

But this is not the whole Church that has this power, but the representative Church; viz.: the Officers in the Church. So that when Christ says, tell it to the Church, he means the Elders.

The Power is in the Church, not the Elders

Solution:

To this I briefly answer, that the Church, viz.: the whole Church has this power, as is evident in the casting forth of the incestuous person. Paul writes to the Church, bids them, *Purge out the old leaven.* He does not write to the officers of the Church only, but to the whole Church. So Acts 15, when the whole Church at Antioch sent to the Church at Jerusalem to advise concerning a difference, *The whole Church came together, and gave their advise.* It is said, *The Apostles,*

Elders and Brethren send greeting, verse 23. Some bring this place to prove a National Synod. But if it should prove such a thing, behold the whole Nation must be this Synod: for the whole multitude were there; viz.: of the Church with the Apostles and Elders, where every brother had his liberty to speak.

Question:

But the Apostle Paul cast out Hymeneus and Alexander, and delivered them to Satan; so that excommunication is to be performed by an officer.

Solution:

Behold a thing here considerable; that which Paul did in his own person by himself, is likewise done by a Church with his consent. Therefore he says, *I have judged already as though I were present, concerning him that hath done this deed: In the name of the Lord Jesus, when you are gathered together, and my spirit, That you deliver such a one unto Satan, 1 Cor. 5;4,5.* Paul's spirit is his will, approbation or consent; so that what the Apostle might do in person, they might do by the same power and spirit that was in him and them. So that this is no argument at all to prove any such thing. *Now the end of this power given to the Church, is not for destruction, but edification.*

Chapter X

Shows the duty and gifts of the Church.

Having thus finished the nature and power of the Church, I come to show them their duty, and that under a three-fold consideration.

Members to Members

First, of members to members. Their duty is to watch over each other. Under the Law, God placed watchmen over his people, at whose hands the blood of them that miscarried through the watchmen's negligence, was required, Ezek. 33:16. Christ has set the Saints in one body, to be careful of each other; to watch over their words and actions at home and abroad, wherever they have opportunity. They ought also to cover the infirmities one of another. There is a great fault among Christians this day, who delight to spread abroad the infirmities

of their brethren. If your brother offend you, 'tis your duty, oh man, *to tell him of it first, between thee and him.* If he hears you, you have gained him, you ought to forgive him. *If he refuses to hear thee, take two or three more with thee; and if he refuse to hear them,* (and not before, as you expect to be freed from the charge of a violator of the command of the Lord Jesus), Tell it to the Church, and if he refuse to hear them, let him be unto thee as a Heathen and a Publican. Yet further, 'tis the duty of every member to assist, exhort, advise, counsel and help his fellow member; to relieve his necessities: 'tis our duty to study to please one another in the Lord. This watch should be over one another in all things, in all places, at all times, in all relations.

Church Attendance

Secondly, the duty of the Saints in the Church, is to frequent their assemblies, not to leave them, not to burden, or trouble, or offend them; to contribute their utmost assistance to them; to help forward the building; to warn the Church of any thing may endanger it.

To Watch Over Each Other

Thirdly, the duty of the whole is to look to each member, to inquire how it is with them in soul and body, to administer to their wants, to reprove, rebuke, admonish, receive in, cast out This watch of theirs ought to have an eye into all relations Many may live well in the Church, but we must inquire after every one concerning their behavior towards wives or husbands, parents or children, masters or servants; for many may, at home be passionate, careless, give ill examples, be idle, or the like; which cannot be discerned in the Church. But this ought we to look after.

Question:

By virtue of what authority have you to do to meddle with one another in civil things?

Solution:

By virtue of that authority, whereby we exhort each other to life suitable to the Gospel in civil things. How shall we see the power of the doctrine preached, except in their conversation, and how shall we know that, except we be conversant with them, or inquire of them. Paul tells us, *A Bishop must be no striker,* etc. which qualities must be known to the Church, or else how can they choose him? Paul took notice of man's idleness, and of others disobedience, which makes him urgent in these relations to press conformity to the Law of the Lord Jesus. I say, the Church ought to strengthen, build up, and edify each other in love.

The Spiritual Gifts in The Church

I am now come to speak of the spiritual gifts given to this Church; which are diverse.

Wisdom

First, a word of Wisdom. Now a word of wisdom is a gift, whereby a soul is made able, not only to behold the great mysteries of the Lord, but is also able to bring them forth seasonably, orderly, advantageously for the whole. 'Tis a word that is able well to rule, order, manage and dispose of the things of the Church, for the edification of the whole.

Knowledge

Secondly, a word of knowledge. Knowledge is that gift whereby we understand the truth of God. There are many sayings dark in the Scriptures, now the word of knowledge makes them clear and evident; resolves doubts, and teaches the ignorant. Knowledge and wisdom differ (as I judge) only in this, that the true ordering, and wise disposing of knowledge it self, for the benefit of the whole, is attributed to wisdom.

Discerning of Spirits

Thirdly, discerning of spirits. Here must be knowledge in this also, for this is that by which we are enabled to try spirits by their doctrine, for this is the very way that the Lord prescribes for the trial of spirits; viz.: by their doctrine, 1 John 4:1-3. This discerning of spirits is not, as many conceive, that we should immediately know whether their spirits be right or no, any other way, than by their doctrine and conversation; which gift is not given to all, but to those, *who by reason of spiritual use, have their senses exercised to discern between good and evil.*

Prophecy

Fourthly, prophesy; which prophesy is two-fold. Either a foretelling of things to come, as Philip's daughters, and Agabus did; or else it is a speaking in the Church, to edification, exhortation and consolation, 1 Cor. 14:3. *Thus may all prophesy one by one, and the rest judge.* This prophecy is an excellent gift, whereby the Church is edified, the Lord glorified, and Satan put to flight. I shall in this show you the true ground and power of prophecy, the persons who are to prophesy, and the true use and end of prophecy.

The true ground of prophesy is the true knowledge of the testimony of Jesus, which is the doctrine of Christ. Except a soul be led through the inspiration of God in the light of God, he cannot truly prophesy. The power enabling to it, is the power in the new creation, *We believe, and therefore we speak.* Many conceive Saints are not to prophesy, till they have such an immediate power seizing upon them, which may force them to speak whether they will or no. Which, for my part, for these two reasons, I judge contrary to Scriptures.

1. Because we are commanded, *Not to quench the spirit, nor despise prophesying.* Now if prophecy did so move in a man who could quench the spirit of it, surely it would work irresistibly.

A second reason why I so judge, is, because it is said, *The spirits of the Prophets are subject to the Prophets.* Now herein are they subject, that *One must stay till the other holds his peace, and the rest must judge* what is delivered. Now, I say, these two things would be frustrate, was it by such a power some plead for: for what need any to be judge, if it comes with such a power? And how

could they stay one for another, or keep silence one for another, if such a power was in them. But this, I say, there is or ought to be such a power as may enable them, *To speak to edification, exhortation and comfort and that by course:* that there be no confusion. And this is prophecy upon a good ground. I shall only to this particular add this word, that we are no where commanded to judge the principle of a brother's actings, neither his acting by his principle, but his principle by his actions.

The Persons Who May Prophecy in the Church

Secondly, the persons who may so prophesy, are all the brethren, all the Prophets. Therefore says Paul, *Ye may all prophesy.* This all he interprets to be the Prophets saying, *Let the Prophets speak two or three, and let the rest judge,* 1 Cor. 14:29.

The Position of Women in the Church

May not women prophesy in the Church? Surely, it is said, a woman praying or prophesying; which implies she may she may prophesy as well as others.

In answer to this, consider the same Apostle that says, *Let the Prophets prophesy,* in the same chapter also says, *Let your women keep silence in the Churches, for it is not permitted unto them to speak.* From whence, and from that in Timothy, *Let the women learn in silence, with all subjection; But I suffer not a woman to teach, nor to usurp authority,* I conclude, a woman may not so prophesy as the brethren may, in the 14 of Corinthians and that for these reasons.

1. Because she was first in the transgression; through her forwardness to teach, and aspiring above her place, she was first deceived, and did deceive her husband.

2. She is more subject to temptation, and to be deluded by reason of the weakness of her nature. Now God will have her learn in silence; she that taught the man to his fall, must now be taught by him, and be in subjection.

3. That hereby she may manifest her humility, in willingly becoming subject, who subjected her husband through her enticement to so much misery.

The Reasons for the Silence of the Women

But yet, notwithstanding, when I consider the reason of their being commanded silence, to be taken from the Law, and yet under the Law; Miriam and Deborah were Prophetesses; and when I mind that God made a promise, *That his sons and daughters should prophesy;* and that *Philip had four daughters which did prophesy,* Acts 21:9; and when I weigh Paul's saying, *a woman praying or prophesying with her head covered;* it makes me believe, that a woman may prophesy, and that in the Church also. So that, I say, we must necessarily consider the manner of her speaking to be here forbidden. She may prophesy, as prophesy is considered an immediate gift from heaven, for the revelation of some great, secret, or mystery, that the brethren are ignorant of; or for the foretelling of things to come, she may speak, being carried out thereunto by a power from the Lord; yet in this, her head, her own honor and glory must be covered. Without controversy, when Paul says, *He permits not a woman to speak in the*

Church, he forbids not all manner of speaking. For then if the Church should demand any question of her, she might not answer, which certainly she may. So that, I say, this speaking that she is debarred of, is teaching, as the brethren who are prophets, may all do, one by one. She must not so teach in the Church to dishonor her head.

How the Women are to Teach or Prophecy

But if God has given greater gifts to them than to the brethren; I shall show them how they ought to improve them, viz., by taking a brother home to their houses, as Priscilla did Apollos; and there instructing him in the way of the Lord more perfectly, or by teaching one another modesty, sobriety, meekness, humility, love and holiness. This I am sure is their duty. Therefore says Paul to Titus, *The aged women must be teachers of good things, teaching the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their husbands, that the word of God be not blasphemed*, Tit. 2:3-5.

The Purpose of Prophecy

Thirdly, the end of prophecy, it serves for the Church, for building up in faith, knowledge, fear and love; for exhortation from sin to righteousness, for comfort in fears, doubts, terrors, temptations; the end of that, as of all other Ordinances, is to glorify God, and serve our spiritual generation, *Our City is built on Mount Zion, compact within it self*.

The Spiritual Helper

Fifthly, the gift of being a helper in the Gospel of Christ, Aquila and Urbane, and many more *were Paul's helpers in Christ*. This is a gift whereby Saints are made able to be helpful, either in accompanying of the ministers of the Gospel in preaching to the world or in any service of the church. (Editor's Note: Is this not the same as the deacon? The Greek term for deacon denotes an assistant's work. R E P)

Governments

Sixthly, Governments, this is a special gift given to some persons in the Church, for the ordering its affairs in due order without confusion, whereby they are able to know when the members in the church are confused, and to rectify them. I say, this gift is useful in any church of Christ; this gift is called ruling, Romans 12:8, wherein they are enabled to rule the church of God, as a well disciplined family. There are other gifts spoken of in the Scriptures, as faith, charity, prayer, praise and the like, some of which I shall speak of by and by.

The Special Gifts of Tongues, Healing, Miracles and Interpretation

But there was in the Apostles' days other gifts than these, viz., tongues, miracles, healing, interpretation, and surely, if there by a true church, there must be the same gifts now.

That is a great mistake, 'tis not required that all these several gifts should be in every particular church, but these are gifts distributed as the Lord sees good, *we have gifts differing according to the grace given us*. *The Lord is the*

dispenser of gifts to every man severally as he will, to one, one thing, to another, another, and though we say it is needless for every church to have all the gifts they had in the Corinthians, yet we are not without sufficient gifts for the being of a true church, the manifestation of the Spirit being given to every one to profit withal in his own place and order. There is a gift of wisdom, of knowledge, of discerning spirits, of prophecy, of helps, of governments, of charity, of teaching included in knowledge, wisdom and prophecy, so that we will not murmur for what we have not, but bless God for what we have, and pray for more to him, who gives liberally and upbraids not.

Chapter XI

Of the Ordinances, Order, Ministry, and Communion of the Church.

The Ordinances of this Church, I shall now speak of (having spoken already of prophecy, which is a gift and an Ordinance to be practiced), are these following.

Prayer

First, prayer, *all things are to be sanctified by the Word of God, and prayer, this was practiced in the Church with an audible voice, Acts 4:24, and so Paul kneeled down, and prayed with the disciples, Acts 20:26.* Now prayer is the pouring out of the soul to God, by way of supplication for the supply of our wants by Jesus Christ, which prayer is or ought to be the continual posture of Saints' spirits, according to that of Paul, *pray continually.* Therefore we shall find the church *continuing in prayer, Acts 2:42.* This is a special part of divine worship, whereby we acknowledge God's preeminency; our relation, subjection, and obedience unto God. I might here show you the prevalency of the prayers of the Saints, with God, had I time, but I shall conclude this with these three things, which I desire may always accompany prayer.

First, faith, *believing that God is, that he hears us, and is gracious and merciful, and will answer.*

Secondly, watchfulness, *watch unto prayer, watch and pray, watch over thy heart, thy corruptions to suppress and subdue them.*

Thirdly, constancy, continue in praying, for he will in due time answer, cast not away thy prayers, but expect their return laden with blessings.

Praise

Secondly, praise. Praise is that the Lord takes delight in, and yet has in himself no addition of honor by it, the true praise of God, is the acknowledgment of the glory and excellency of the Lord. 'Tis the declaration of the goodness of the Almighty. This praise is to be in the mighty congregation. *I will give thee thanks*, says David, *in the great congregation, I will praise thee among much people*, Psalm 35:18; 145:1. Christ and the Saints both sing praises in the church together unto God the Father, this true praising of God from the power of the Spirit, did the Psalms, sung upon musical instruments under the law, point at. The gift of singing Psalms is not a composition of David's Psalms into meter, through a natural faculty, which Psalms the Priest of the Clarke names. And all the people must sing together, this begets a confusion, and is a mere tradition, for such a practice has no more bottom than Organs or Choristers or Singing men and women, in the Church of the Gospel; which surely we will not plead for now. The melody of Psalms is not in the ear, but in the heart to the Lord, Eph. 5:19. To sing Psalms in the Gospel is, a special gift given to some particular member in the church, whereby he does bless, praise, or magnify the Lord, through the mighty operation of the Spirit, Eph. 5:18,19, which is to be performed, I say, by one alone, at one time to the edification one of another, and therefore it is an Ordinance flowing from a cheerful heart. If any be merry let him sing Psalms, that is to say, let him bless God. That all should sing together is denied by Paul, who says, *how is it brethren when ye come together every one of you hath a Psalm*, they must speak orderly one after another, *for God is not the author of confusion, but of peace in all the Churches of Christ*.

Fasting

Thirdly, fasting. Now true fasting flows from the apprehension of some great want, whereby the soul is engaged to give up himself to seek the Lord, separating himself from him outward employments from meat and drink, so far as nature will permit, that he may wholly without distraction, be earnest with the Lord by prayer, for the obtaining of his request, the true nature of this will appear evident, if you consider, Acts 13:2,3; 14:23; 1 Cor. 7:5.

Charity

Fourthly, charity, which is more acceptable than hope or faith, 1 Cor. 13:13. This is that virtue without which all other gifts are nothing. It is a grace which is rooted in the heart, and is a true spiritual love and endeared affection towards his Lord Jesus, and all his Saints, poor and rich; which composes the Spirit in a right temper, subduing covetousness, trampling under foot vauntings, loving another as himself. The prayer of which read, 1 Cor. 13:3-8, *It suffereth long, is kind, envieth not, vaunteth not it self, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, things no evil, rejoiceth not in iniquity but in the truth, beareth all things*, etc. But I shall only mind it here, as it shows it self forth in the relief of the Saints outward necessities. It is an Ordinance of God to relieve the poor Saints.

It is the duty of the Church to see that no member in it do want of or lack any thing necessary. 'Tis not enough to say be warmed but they must administer

to the supply of their wants according to the ability God has given them, 1 Cor. 16:2.

Objection:

But all Saints are to have all things common, so that there must be no difference between them, as it was in the days of the Apostles.

Solution:

Mistake not the Scriptures, it is no where commanded, it is true there was a time when all things were common, yet so, that every man had but according to his need, Acts 2:45; 4:34,35. And whereas they sold their possessions, they then testified their great charity and thus far it is a precedent for Saints to imitate, that if they have possessions, and their brethren be in want, and they cannot to be relieved without selling their possessions, they ought to sell them. Yet not so, as to destroy their natural relations, *for he that provideth not for his family, is worse than an infidel*. But this was not their constant practice for afterward they had gatherings as God prospered them, 1 Cor. 16;2, and indeed had that been always commanded to be there practice (sic), wherein could there have been a ground to press to charity, and to reprove for covetousness. There always has been and yet will be a difference among men in this world There was an *elect Lady*, one of reputation (though few noble are called) who lived accordingly, abounding in hospitality, yet we are always to mind this, that we ought *not to have the faith, in respect of persons*.

Breaking of Bread

Lastly, breaking of bread. Now I will show you very briefly four things considerable in this.

First, who was the author of it, that is the Lord Jesus, that said to his disciples, *do this in remembrance of me*.

Question:

What does that speech concern us, being spoken only to his disciples before his death.

It was not a command only to them, but to others also, therefore says Paul, that which I have received of the Lord Jesus I deliver to you, *do you eat thereof*, 1 Cor. 11:23,24.

Secondly, the persons for whom He ordained it; and they are visible believers in Church fellowship, such as could *examine themselves*, such as could discern the *Lord's body*.

Thirdly, the true nature of this Ordinance, which is spiritual holding forth Christ's death unto one another. For it is not an Ordinance for the world, but the Church. And likewise it holds forth our union with Christ. *For the bread we break, is the Body of Christ, and the Cup is his blood, the blood of the Covenant*, and it manifests our union one with another. *For we being many are one bread*, it is a visible seal to us of our interest in the Lord Jesus, which is to be performed in knowledge, faith, *discerning Christ's Body*, that is to say, seeing Christ, to be the true bread, and only food of a Saint he that performs it not so, does it not

truly. Some say, we are not to do it, till we see our selves above it, and live in the clear apprehensions of light and life, being only to hold forth Christ's death to others, and not an ordinance wherein we feed on Christ, but to me it's clear we are to do it, when we see our selves most barren and empty, for then are Ordinances fittest for us, so that we by faith see Christ to have all fullness in him, and by faith meet him in that Ordinance in a way of subjection, for it is an Ordinance appointed for our souls refreshing, as well as the holding forth his death one to another.

Lastly, the duration or continuance of this Ordinance which is till Christ comes, *do this in remembrance of me*; and as often as you do this says Paul, *you show forth the Lord's death till he come*.

Objection:

But say some, we are only to use that till Christ come in the Spirit, so that he being already come in the Spirit, we are not any longer to use it.

Solution:

The Apostle's meaning is not till Christ come in the Spirit, but *till Christ's second coming without sin to salvation when he shall reward both good and bad*. For if you observe it, Christ was come to Paul, and to the Corinthians in the Spirit, yet they used it, and he that truly conforms to that Ordinance, must have the Spirit, for he must discern the Lord's body, that is to say, the fullness, love, excellency, and virtue of Christ, which he cannot do without the Spirit, so that for any to say, Christ's coming in the Spirit puts an end to it, he says more than Christ, or the Apostles ever said. And if what such men say, should be true, then this would unavoidably follow, that that dispensation, which only gives a true being to an Ordinance, and without which an Ordinance cannot be rightly embraced, must be that which puts an end to it, which is contrary to religion, and right reason. For I say again the dispensation of Christ in the Spirit, is that which only gives a true right to it, and enables spiritually to conform to it, and receive virtue from Christ in it.

As for those objections against this, which plead it to be a knowing Christ after the flesh, and the like, I have answered them already in the doctrine of Baptism of water.

Gospel Church Order

I shall now speak a word or two, to the Order of the Church, which is that sweet decent and due administration of every thing in its right season, 1 Cor. 14:10. This is that which directs how to speak, when to speak, and what to speak, it forbids all confusion, many may not speak, it forbids all confusion, many may not speak at once, this puts the administration of every Ordinance in its right place; it first commands faith, after that Baptism, then Church fellowship, and breaking of bread, it does not turn things upside down, and set the cart before the horse, as we use to say, as many men do in matters of religion, who will first break bread, which is an Ordinance for their building up before they be baptized, which visibly demonstrates their new birth. This heavenly Order does not first baptize, and then preach conversion; but baptizing those that are already

converted, this is that which the Apostle rejoiced to behold in the churches, Col. 2:5.

Gospel Church Ministry

I should now speak of the Ministry of this Church, which is a service committed by the Lord into the hands of some particular Members of the Church, for the due and orderly edification thereof to whom he has given the gifts before mentioned, for discharge of their said trust; which ministry, first is evident in the brethren generally, afterwards as occasion requires is committed, especially by way of office, to some particulars; wherein I should show you the true nature, ground, use, and end of a ministry in the Church. But I must now hasten a period to this discourse, intending hereafter if the Lord affords opportunity to enlarge my self on it, in the meantime know, there may be a true Church without officers, which I shall evidence by this demonstration.

If you search the Scriptures you shall find all officers of any particular Church are to be chosen out of the Church, as is evident in the choice of the seven Deacons, Acts 6, and so for Elders, they were *to be ordained in the churches*, Tit. 1:5, which clearly holds forth the Churches were to be before the officers, for if the church was not first, how could it be said, officers must be chosen out of them, or ordained in them.

Gospel Church Communion

The last thing I shall now handle, is the communion of the church, and that is three-fold. First, with the Father and the Son, as John says, *truly our fellowship is with the Father and the Son*, 1 John 1:3, viz., in prayer, praise, breaking of bread, and prophecy. *The cup of blessing that we bless says the Apostle, is it not the communion of the blood of Christ; and the bread that we break, is not the communion of the body Christ*, 1 Cor. 10:16.

Secondly, their communion is one with another, which is in the light and truth of the Father and the Son, communicating light, knowledge, wisdom, relief, support, succor and assistance, each to other, joying, rejoicing and sorrowing each with other; *for they being many members, are one bread, for we are all partakers of that one bread*, 1 Cor. 10:17.

The Communion Churches Have with Each Other

Thirdly and lastly, the communion the church has with other churches. All the churches of Christ have but one head, and as members of that head, receive influence from it, and ought to seek the good and preservation each of other; their visible communion appears in their union in the doctrine of Christ; there are two things principally belonging to churches to communicate to each other.

First, advice in matters doubtful, as is evident, Acts 14 and 15.c. The church of Antioch sent to the church of Jerusalem for their advice, wherein we see a liberty for every brother, till they were agreed to give their judgment. Now this we must not understand to be a dependency one upon another, but only a sweet unity and agreement they have each with other.

Secondly, in contributing each to others necessities, as if one be overburdened, it is the duty of another church to contribute, as is evident, Rom.

15:26:27; 2 Cor. 8th and 9th chapters; Acts 11:29,30. The glory of the church of Christ in all these gifts, privileges and spiritual immunities to which it is born by the word of God are innumerable, many of them I might here unfold to you, but of all which with our Apostle, I must *conclude*, saying, *I cannot now speak particularly.*

Consider seriously what I have written, and the Lord give us understanding in all things.

F I N I S.