

GOD'S ORDINANCE,

THE SAINT'S PRIVILEGE

Discovered and Proved in Two Treatises.

The First,

**The Saint's Interest by Christ in all the Privileges of Grace;
Wherein Their Right to the Use of Baptism, and the Lord's Supper,
Even Now During the Reign of Antichrist, is Cleared;
and
the Objections of Those that Oppose the Same, Are Answered.**

The Second,

**The Peculiar Interest of the Elect in Christ, and His Saving Grace:
Wherein it is Proved That Christ Has Not Presented To His Father's
Justice a Satisfaction for the Sins of all men; but only for the sins of
those that do, or shall believe in Him; Which are His Elect Only:**

And

The Objections of Those That Maintain the Contrary, are also Answered.

Both Written by John Spilsbery

And the Last Transcribed, and Somewhat Enlarged, by Benjamin Cox.

Mark 13:35, 37:

The Son of man is as a man taking a far journey, who left His house, and gave authority to His servants, and to every man his work, and commanded the porter to watch, Watch ye therefore, And what I say unto you, I say unto all, Watch.

Ephesians 1:3, 4:

Blessed be God—who has blessed us with all spiritual blessings in heavenly things in Christ: According as He has chosen us in Him, before the foundation of the world, that we should be holy and without blame before Him in love.

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Publisher's Introduction

What Are The Ordinances All About?

They are about several things. They are not **means or conditions** of grace. God often visits His people in their acts of obedience. The ordinances are about these **visits** and **manifestations** of grace. They show forth the grace of God in an orderly manner. The ordinances are pictures of Jesus Christ and His work for His people. They also illustrate the union the participant has with Jesus Christ as the substance of the ordinances. Rather than **giving or causing** grace, they are **confirming signs and seals of already working grace**. They seal Christ's special love and presence to the believer when He visits His people during their obedience to Him in His ordinances. The ordinances are about Jesus Christ and the **union** He and His people have as one.

John Spilsbery summarized it all very well in his final remarks:

1. Beware of that doctrine which makes void the authority of Christ's New Testament;
2. Beware of that doctrine that pulls Christ's scepter out of His hand and His crown from His head and Himself from His throne;
3. The Saints in their Communion and order are Christ's portion. They are the declared objects of the Father's love in Christ. They are the subjects of His promises and blessings;
4. The Saints in gospel order and communion are Christ's relative perfection, as a wife is to a husband;
5. The saints are His prevailing Army against the Antichrist, the standard bearer to hold Him up before the Nations;
6. They are the means of the world's conversion and the conversion of the rest of the elect;
7. The Saints who believe in Christ for salvation are to hold forth His confession before men;
8. The Saints are made the Sons of God by Christ and are also by Him made to be Kings and Priests unto God;

9. We are to enjoy our worship of God and enjoy the appointed privileges of Sons;
10. The end of Christ's ordinances is that, they **confirm** faith;
11. The Saints should always remember their need of these ordinances;
12. The Saints should always remember Christ's effectual blessings which follow the right usage of His ordinances;
13. The Saints should always be mindful of their communion with Christ;
14. There is a special communion between Christ and His Saints in His ordinances;
15. Christ and His visible Saints, in a special communion, have a fellowship:
 - A. With all other visible Saints;
 - B. With the Father;
 - C. With His Son, Jesus Christ.

These points came from only a few short statements on less than one page. Perhaps you can see why I have spent between 3 and 4 years trying to comprehend Spilsbery's writings. Of course, I have not yet.

The ordinances are about the Gospel of Jesus Christ and His visible order into which He brings His people. Christ brings His people into His ordinances and blesses them with His Holy Spirit to confirm their faith and order. This is a special anointing or unction with the Holy Spirit. His people know they are in His ordinances because they know the Gospel of Jesus Christ. They know a qualified administrator because he preaches the true gospel and brings the true order of Christ to the Saints. True gospel faith and true gospel order are in union.

The **unction** of the Holy Spirit **into which** Christ *brings His people in His ordinances* prepares them also for the **baptism of sufferings** which **always comes** to His people as they partake of His **ordinances**. The *unction* of the Holy Spirit is not with **extraordinary gifts, as in the case of the Apostles and others in their days**, but it **causes** and **enables** the **ordinary** gospel administrators to *preach and teach* the **right and true ways** of Jesus Christ.

- The baptism of Jesus Christ is therefore cleared and maintained to be three fold,
- A. Into **water**, which begins visible, manifested constitutional order;
 - B. Into the **Holy Spirit**, His unction and His power which enables His saints to preach and teach Jesus Christ in an effectual way, and enables them to maintain their holy fellowship with Him and with one another;
 - C. Into **fire**, or the sufferings and afflictions which Antichrist always places upon the people of Christ when they are with Christ in His heavenlies.

This **gospel baptism**, and its **three-fold manifestations**, are a result of *union* with Jesus Christ.

Can the Saints Know the True Baptism and a True Administrator?

How do the saints *know* true baptism and a true administrator? Since there are so many baptisms of men in the world, how can the saints *know* which is the true baptism? Can they really *know*? Read this work and then conclude for yourself. Yes, the saints can **know** they are in Christ or saved. They also can *know* who a true gospel preacher is by *the true gospel message* he preaches. The *true gospel message* also brings the *true gospel baptism*. The *true baptism always has the true gospel message*. *The identity of a true gospel minister is the main point in this work*.

John Spilsbury reminds us that **he did not write** this grand work **to show that anybody could baptize**, but **any believer** could come to the *ordinance of baptism*. Spilsbury shows the distinction between the **baptism of Christ** and the **baptism of Antichrist** in his works on **Baptism** and **God's Ordinances**. All **Pedobaptist ministers** and all **General Baptists**, administer the *baptism of Antichrist*. All **true ministers** of Christ's everlasting gospel **administer** the baptism of Jesus Christ. They **alone** preach the true gospel and administer the true baptism.

Baptism is The Public Profession of Jesus Christ

According to John Spillsbury, there is no *salvation without a confession* of Jesus Christ. There is no *confession* of Jesus Christ without baptism. This, of course, implies the subject's ability to be baptized. There is no true gospel faith without gospel order. Gospel order manifests itself in baptism. No person can claim to be a part of Christ's everlasting covenant without His baptism that flows from that covenant. **Baptism is not a condition or cause of salvation, but a manifestation**. This salvation, with all its expressions, is the sure and certain result of Christ's atonement.

The True Succession of the Gospel Church

The Seekers, forerunners of the Quakers, **denied** a true ministry, church and ordinances. John Spilsbury **maintained** the true and proper succession of the **true gospel**, the **true gospel church**, and the **true gospel ordinances**. His proof texts will amaze you. He used the **Book of Revelation** to show the gospel system's **continued succession** through the dark ages of the Antichrist system.

Believers Under the True Ordinances Experience the Often Comings of Christ

"Because some do not experience God's special presence in the ordinances is no sign others do not. If many baptized persons do now fall to errors and some to irregular practices and there be among them such divisions as ought not to be; even so it was in the Apostle's days, yet no godly person will hereupon condemn the gathering of Churches and the use of Christ's ordinances in those days. If some godly persons have not had like experiences with others of God's effectual blessings following the use of the Ordinances, it may partly be imputed to some weakness of their faith, and partly to their ascribing to the Ordinance somewhat belonging only to Christ. Some times God here tries His children, whether they will live by faith, and wait on Him in obedience, even against present sense. Some saints have

had experience sometimes of the like deadness in and after prayer, and hearing, and conference, yet these things are neither to be refused, nor neglected."

John Spilsbury

Yes, the **ordinances** are all about Jesus Christ and His people. They show the **visible oneness** between **Christ and His people**. They also bring **His people** into a *refreshing experience of His presence*. This is a **confirming** fellowship with Christ in His ordinances. After you have read this work, you will see why those old Baptists, and a few of the saints living today, consider the ordinances to be experiences with Christ and not mere outward **duties** or **means of grace** or **salvation**.

R. E. Pound II

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TO THE CHRISTIAN READER:

Wise and Christian Reader:

It is not to be expected in this inquiring age, wherein through the good providence of God, truth has some liberty to show her face, and many also are travailing in pain to bring forth that man-child; but there will be likewise a spirit of error as forward and ready to put off his ware in this open market, as the spirit of truth. Especially in this Kingdom where the

people generally have been so long trained up in the strength of rational motion, made out by the arts and parts of nature; who will be easily drawn to trade with such as have best skill to set out their ware upon the strongest terms of the creature's reason. For he that can present the richest jewel in reason's treasure is like to carry away the fairest daughter that nature has.

That is, natural affection swayed by reason in spiritual things.

Which causes so much division and contention among men professing Religion, as that many of the godly can hardly tell where to set a foot upon sound ground, to the great saddening of their spirits, and turning of many away from the truth. The considerations of which caused me to hold forth that light I have from the Lord in these two subjects.

God has a People Whom He Calls and Owns Out of The World

First, That as God has a **people whom He calls and owns out of the world**, even so has He among all errors and by-paths, *a truth, and a true way for such to observe and to walk with Him in*, apart from the world and the rudiments thereof, as **witnesses to the truth in the profession of the same**, *according to the rule of truth, left to all His in His last Testament; wherein all that profess Him, shall be confessed of Him.*

All For Whom Christ Died Shall Be Saved by Him and Come To Him

Second, Unto **these** Christ has preached, and God **has assigned such privileges as are not common to the world**, out of which He calls them to enjoy the same. As Christ Himself; even so all things by Him are **for such to enjoy as believe in Him, and no more**. For as the **end** was first minded in God's ordering of the **means**, even so in all the **causes** concurring to effect the same, the **end** must ever be minded as the life and strength of the cause; *so that as God chose persons in Christ, and gave them to Him to be saved by Him, so that their sins were laid upon Him, for them He died, rose again, ascended, and appears in God's holy presence, presenting them perfect in Himself.* **Unto Him all such shall come as were given to Him, and had their sins laid upon Him, for Him to give satisfaction for them. All such shall be saved from all their sins by Him; that being the end for which they were laid upon Him.**

This I believe to be a truth that deserves no aspersion to be cast upon it, **nor tends to cause any division or contention among such as walk by faith in the light of truth**; through the rational strength of nature in her own wisdom cannot rest here satisfied.

There Is a True And Proper Ministry Even Now Under The Reign of Antichrist

And thus in sum, Christian Reader, I present to your view the subject I deal upon, endeavoring to maintain the **rights and privileges purchased by Christ**, and freely given to **all that believe in Him for salvation**, against such as oppose the same, who under pretense of seeking the truth, do by **cunning and crafty inquires under mind the same**, and (as they of old did) overthrow the faith of some. They deny unto such as do believe in Jesus Christ for eternal life, **Church fellowship and communion with Christ in His Ordinances of the New Testament**, because of a lack (as they say) of a ministry with power from God to call and fit a people for Ordinances, and to administer the same.

Consider The Freedom and Privileges of Faith In All the Purchases of Christ

and His Free Gifts To His Saints

This opinion much oppresses and disturbs the godly, for whose sakes I have endeavored to hold forth my portion of light, for such as **believe** to consider well the **freedom and privileges of faith in all the free purchase of Christ, and gifts of grace, and to hold fast the liberty wherewith Christ has made them free**, and not to be **brought into bondage by men**. As none are to lose any privilege they have by Christ, no more are any so to be satisfied with a right to all things in Christ, as to neglect their duty to Him, in their **confession** of Him, in holding out an **holy fellowship and communion with Him in all those relative properties** of a **wife to a husband**, and a **body to a head**, in such *order by Himself appointed*, as may serve to the **honor of His crown and dignity**, declaring Him to be the first born among them, and to have the pre-eminence over them.

Christ Sanctified Himself To Bring His Elect Into Visible Gospel Order

This being the end for which God sanctified Him, for Him to call and sanctify a people, to keep Him a name and praise in the earth, that glory might be given to God in the Church by Christ through all ages, and not for such as believe in Him, to give away, as far as in them lies, His glory, name, and praise, by forsaking of their privileges, and therein denying themselves to be vessels of mercy, called to hold forth the same according to the Word, to the glory of His Grace.

God Disclaims All Faith Which Does Not Bring Men Into The Obedience Of Truth

This caused me to lay all so close to the trial of Scripture, **which disclaims such faith as brings not man to the obedience of truth**, that *God may have His glory from man, as well as man his salvation of God*, Who has not tied His children's benefits by Christ's purchase, **to this or that condition and qualification**, but given them in the hand of Grace to a believing heart; so that they lie clear and free from God in His Word, to faith without exception.

Christ's Blessings are Unconditional But Limited To A Believer

For though that all came from God to Christ for man, and freely through Christ to man, yet all is limited by the Gospel to a believing subject, and so are all the tenders of the same only on terms of faith, which might satisfy such as have faith, that it was never otherwise minded with God in giving His Son, nor with Christ in His dying for sin: which faith would soon put an end to all the differences about the general point, if it might be Judge. That being grounded upon a rational notion, and strove for, and strengthened by reason's misunderstanding some general terms of Scripture, **reason falling far short of the mystery of faith**; attended with salvation; faith must either submit to reason, or reason to faith, before the difference can be ended. Where these seem to be reconciled in one that professes faith, it is but as of old with such as (according to the Apostle's saying) began in the spirit, and ended in the flesh. Of thee, courteous Reader, **I desire better things, and such as accompany salvation**. And so I rest;

Thine in the Lord,

JOHN SPILSBERY

TO THE READER:

Judicious and Impartial Reader:

(For such a one I desire three to be) as I wish unto you the blessedness, so I commend unto you the wisdom of the man finding that treasure in Matt. 13:44. Because that Parable is by some applied against us, give me leave here to mind you of the true meaning of it.

An Exposition of Matthew 13:44

The kingdom of heaven is like to a treasure hid in a field, &c. This speech is either thus to be interpreted; Jesus Christ (Who is to us both heavenly King and Kingdom) is like to a treasure hid in a field, &c. Rather thus, to the same effect; It happens concerning the kingdom of heaven, or when a man finds a treasure hid in a field, &c, so in verse 24. The kingdom of heaven is likened to a man that sowed, yet in verse. 37, it is said, He that sowed the good seed, is the Son of man. Whereas some affirm that the Elect are this treasure, and the man finding this treasure, is Christ, this gross absurdity necessarily follows, Viz., that we were a treasure, and so to be looked upon, not only before Christ redeemed us, but also before He any way found us. To say nothing of this, that it is not agreeable to Scripture phrase, to say that Christ sold all that He had to buy the world, but to say that He suffered death, that He might purchase His Church with His own blood, Acts 20:28. Whereas Christ said in Matt. 13:38, the field is the world, He does not mean that by the field we must understand the world in every place of Scripture, or in every Parable, or in this Parable, but only in that Parable which Christ there expounds. The treasure hid in the field is Christ, and that treasure of grace that is in Him. **The field in which treasure is hid, may be the Word and Ordinances.** There Christ is as it was hidden, **for although it be given to the Elect to see Him there,** yet the world there sees Him not. The man finding this treasure, is an Elect person now brought to see Christ with the eye of faith. **His hiding this treasure signifies his high esteeming of it, and his care not to be deprived of it. His selling all that He has, and buying this field, shows His looking upon all things as loss in comparison of Christ; and His being content to part with all things that he may enjoy Christ in His Word and Ordinances; and his desires and care so to enjoy Him what loss or afflictions he must undergo for the same.** We have now earnestly labored in the use of that strength that God has given us, to show unto thee, if **you believe in Christ, that this treasure is yours,** and that you ought to take notice of your right thereunto through God's gift, and to enjoy the same as peculiar to you and the rest of the faithful, and not common to the world.

The Meaning of Adversaries

I am informed that some offense is likely to be taken at the word **Adversaries**, used in the second Treatise. If any offense be there given in the use of that word, I only must bear the blame for it. Therefore permit me to express how I understood it, of whom I meant it, and what induced me to the use of it.

1. By adversaries I understood only opposers, and namely, opposers of our doctrine.

2. I intended **not this title to all that do not fully close with us in judgment;** but to **those that so oppose us**, as that they deny us to **preach any Gospel, to hold forth any true faith, or to administer any true Baptism;** who have openly called us **the gates of hell, their common enemies, &c.**
3. This their dealing with us did move me to give them that title. I conceived I had just cause so to do.

Now I confess, the case stands with me concerning the use of this term, and concerning any sharpness that I can now discern in any passage of mine in this Treatise, as it stood with David when he had cut off Saul's skirt. Touching the doctrine maintained in this Treatise, I am so far from recalling any part of it, that I count myself bound, if the Lord shall call me to it, to seal it with my blood. I have cause to bless God for this opportunity that He has given me, thus to assist in the public asserting and clearing of this truth. So much the rather, **because I have sometimes not been so clear in the sight of it, as through the goodness of God, I now am.**

Particular Redemption Held Forth In 3 Points

Yet even then I held and maintained, that the Lord Christ giving Himself to suffer death, indeed, (according to His Father's will from all eternity) **by His death effectually to procure the eternal salvation of all the Elect, and only of them.** This I founded upon these principles:

1. The eternity and immutability of God's counsel;
2. God's special love to the Elect, and their being saved through the same;
3. The wisdom and power of Christ, **intending what He effected, and effecting what He intended.**

In the transcribing and enlarging of this Treatise, I was much straitened in time; but I found the Lord more than ordinarily strengthening me: Whereupon I am the more confirmed, that He means to make this Treatise a means of good unto His, when they shall diligently pursue it. Neither do I question His following of the first Treatise also with His effectual blessing. So commending this whole Book to thy serious perusal, and you to the grace of the Almighty; I rest.

Thine, as thou art Christ's,

BENJAMIN COXE

THE
SAINT'S INTEREST BY
CHRIST IN ALL THE PRIVILEGES OF GRACE

There are two Questions that are desired to be answered:

1. May believers in Christ enjoy all the Ordinances of the New Testament?

The first is: Whether such as **believe in Jesus Christ for salvation**, may enjoy the ordinances of the New Testament, namely *Baptism and the Lord's Supper*, now under the reign of Antichrist. Since all the true and right administrations, according to the first order and pattern have been lost through the mystery of confusion in the world; how we shall now come by a **true and orderly administration of Ordinances according to the first institution**; if not by the same **Ministry** with the same *calling and gifts of the Holy Spirit that the first Ministry had*.

2. Did Christ Die To Take Away The Sins of All Men?

The Second Question is: How far the death of Christ extended to the taking away the sin of man; whether He died for the **sins of all men without exception**, or for the **sins of some only**.

**The Rights Of Believers To All Of Christ's
New Covenant Ordinances**

Unto the first Question, I shall by the help of God now address myself to an answer. First, I say, that such as believe in Jesus Christ in the Scripture-sense, may and ought to enjoy the **Ordinances of Christ's New Testament**, as their own free Privileges by Grace, and **part of their inheritance**, as they are heirs of glory, and that even during the reign of

Antichrist; **for then have they most need of them**, as being Christ's, their **General's colors, and part of that spiritual armor by which they are to fight against the Beast and all false ways**, Rev. 12; Eph. 6:1, 13. They are the **memorials of Christ's love** unto all that **believe in Him**, and **look for Him in His absence**, Luke 22:19; with I Cor. 11:24, 25, and 26.

The Ordinances of Jesus Christ are for a Help and Confirmation of Faith

The Ordinances of Christ's Testament are given to such as believe, for the help and confirmation of their faith, and the declaration thereof, and thereby God *separates them from the world, and owns them for His people*. And as for the same Ministry, with the same calling, and gifts of the Holy Spirit, that the first had, I own no other Ministry.

Proving The Rights and Blessings of Believers Who Follow Christ and Enjoy Him In His Ordinances

But for the better understanding of this truth, I desire that we may consider well an answer to some inquirers:

1. What work God had for the first Ministry, **above** what He has for any now?
2. Whether Christ has left in His New Testament **an absolute rule to know such as are sent of God to the work of the Ministry**, and what the same is?
3. If there be **salvation now** for men, and **means thereunto approved, and appointed of God**, then what are they?
4. Whether there be any time in which man is **freed from obedience to the Scriptures, since the New Testament came in force**; and if not, then what part of truth stands now in force **to be obeyed, and what is not?**
5. Whether the New Testament be not of **equal** authority with the Old, to command obedience, and **holds not forth a rule for the same**, as did the Old Testament?
6. Whether Christ requires a public confession of Him, by all that believe in Him, and if He does, then what the same is, and the rule for it?

Now to each of these particulars.

1. What work did God have for the first ministry or workmen to do above others, either then, or now? In general note:

The **work** God had for the first workmen, was **first**, to be eye-witnesses of Christ's doings and sufferings, death and resurrection, and so to testify of Him to be the Son of God, come in the flesh, and exalted to be Lord over all, Acts 1: 1-4; Acts 10:39-42; Acts 4:33; I John 1:1, 2.

2. They were to **disanul and make void that typical way of worship, standing under types and shadows, instituted by God, and confirmed to the people**

by signs and wonders, Ex. 19:9. They were to **set up and establish another way of worship in the place thereof**, that was never known before, and therefore to be confirmed by signs and wonders, at the first founding of it, as that was before. **Those signs and wonders are to stand forever together with the same truth**, as witnesses for the truth, and against all that shall oppose or condemn the same, to the end of the world. Whereas many look for and expect some to come from God, working miracles, signs, and wonders, let such take heed they be not deceived by the *man of sin, who is set out by God in His Word to come that way and deceive many*, Matt. 24:24; Mark 13:22; 2 Thess. 2:9; Rev. 16:14; Rev. 19:20. But where is **one word in all the New Testament**, that any man shall come from God in this manner, of working miracles, signs, and wonders?

3. They were to the people **then**, the *unerring Oracles of God*, and the *infallible mouth of Christ* for all to have recourse unto, for the mind and counsel of God; whose *testimony was unquestionable*, **being that by which all things must be tried**, Matt. 28:19, 20; Gal. 1:8, 9; and I John 1:1-7.

4. They were the layers of the foundation and the ministerial instituters of the whole state and order of Christ's Church to be observed of all to the end of the world, I Cor. 3:10; Eph. 2:20; and Rev. 21:14.

Lastly, they were the **penmen** of the Holy Scriptures of the New Testament, in which **Christ is held forth, or set up as an ensign among all Nations for the obedience of faith**, Matt. 24:14; Luke 2:31; Isa. 52:10. *These* Holy Scriptures are the **rule by which all persons and actions shall be tried and judged**, 2 Peter 3:15; I Cor. 14:37; Rom. 2:16; and 2 Thess. 1:8. This **work** God had for the first workmen or ministry to do who bare witness to the same by signs, wonders, and miracles from heaven, for the convincing of the world, that the same was of God, Heb. 2:4; Mark 16:20; John 16:8, 9, 10, 11; John 17:20, 21. **There are now no more instituters or beginners of any such work**. All that men have to do now is **only to learn that way**, and to **walk in the same way**, and to **believe and receive** their testimony, John 3:11; Rom. 10:16; and 2 Thess. 1:10. Believers are to build upon the same foundation they laid, I Cor. 3:10, 11, and 12. The **rules and warrant** for the same is the word and writings of the first workmen, the Apostles. Some of the work in the hands of the first workmen, the Apostles, **was then and is now**, as proper and common unto others, as it was to them. As for example, **the preaching of the Gospel**, and **the gathering the Elect of God into the fellowship of Christ's body**, to **bear witnesses to the truth and to suffer for the same**, and the like belongs to the preaching disciples now as well, as to them then, John 17:20, 21; 2 Tim. 2:2 and 4:2.

Objection 1

Only One True Ministry Appointed By Christ For All Time

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

Answer

This I confess and affirm to be true, but let us mind in a word what all this is. The **work to be done** is to *call home the Elect of God, into the faith and fellowship of Christ*. The ministry are men stirred up and sent by Christ, with gifts and abilities for the work they are called unto. **Which ministry remains until all the Elect of God are brought into**

one unity of faith and fullness of Christ, as Eph. 4; Matt. 28. But what gifts and abilities are of absolute necessity required by Christ unto this work, is well to be considered. The work is **to gather the Elect of God into the fellowship of Christ, and to edify them in the same.** God's **enlightening men in the knowledge of the mystery of Christ,** in the **principles of the Gospel** and the *Spirit enabling them with gifts of utterance to preach the same,* for the **convicting of sin,** and to bring over the heart to **believe and submit to Christ,** and to teach them their duty to God and to man, here is now the workmen, or ministry that Christ gave, **and this ministry is to continue to the end of the world, Matt. 28:19, 20.**

Objection 2

Tongues are Necessary To The True Ministry of Christ

It is said, the diversities of tongues are of necessity for the Ministry of Christ, because they are to preach the Gospel unto all Nations, Matt. 28:19; Mark 16:15.

Answer

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

1. But this rather seems to be by some instruments whom God shall stir up in every nation of their own language, **then by all languages in one man,** which thing was never yet known, Isa. 19:18-25; Zech. 8:20-23.

2. Tongues are of necessity for such to speak unto a people, to whom they are sent, and Christ never sends any man to preach, or with a message to a people or person, but that **He gives him a tongue at the present to deliver the same.** And more than is useful herein, is not of necessity.

3. That all tongues to speak all languages should be so essential to the ministry of Christ, that there can be no true ministry without them, this lies to be proved; for it is very questionable whether all the several languages, by which God did confound and scatter the people, Gen. 11:6-9, **were ever yet all known to anyone man,** and if not, **then how shall any man know when He has them all?** But if it be granted, that only so many tongues as are needful, this I freely confess, must be in the ministry of Christ, and no more are required of necessity.

4. Where the diversities of tongues are not of use **for the well being of a church,** they cannot be of **absolute necessity for the being of that church.** But *strange tongues are not of use for the well being of a church that understands them not, I Cor. 14:27, 28, and therefore they are not of absolute necessity for the being of a church.*

5. The **first church** of the New Testament, which may be **our chief pattern,** consisting of the hundred and twenty disciples, Acts 1, **was neither converted or constituted by a minister of diversities of tongues, and yet by a true ministry of Christ.** These were in *Church-fellowship before the diversities of tongues were given,* who were a church, Acts 1, to whom the 3,000 were **added and converted** by the tongues given, Acts 2.

6. The lack of such diversities of tongues will not excuse a man's silence, much less prohibit the use of such tongues as for the present men have of God, to declare and publish what light and truth the Lord does reveal, and so much the more, seeing every man stands accountable of himself to God for every gift and measure of light and truth he receives of the Lord, for the improvement thereof, to the glory of God, and good of man, as these Scriptures compared together do manifest, Luke 19:11-15; Luke 12:40,41-47 with Mark 13:34, 37; I Cor. 11:26. Which Scriptures speak of the Lord's coming, and the condition both of times and persons the meanwhile in His absence, with their work charged upon them, so as that they are at no time freed from the same, until His coming to take an account of them. And it is a vain thing for any man to think he shall be excused by his **pleading the lack of tongues to speak all languages**, and the like, but rather expect to be called to account, how he has improved that ability and tongue which he has for his Lord and master's advantage, Matt. 25:14, 15; 24-27. **And thus men are to improve what abilities they have received to the glory of God, and when He calls them to greater work, He will give them answerable abilities for the same, whether tongues, or else, as Exod. 4:11-13; Matt. 10:18-20.**

And lastly, the ministry which Christ now has in His church, has as many tongues and I conceive can speak as many languages, as that ministry which converted and planted the first Gospel church of Christ's New Testament, which may be well our example. And as God did honor and beautify His church and ministry then, by pouring out of His Spirit in such a measure upon them, **so He may do in His own time upon His church and ministry now as He sees occasion**, when He has tried who are the despisers of the day of small things.

Objection 3

The True Church, Ministry and Ordinances Have All Been Lost

It is said that by the power of darkness over-spreading the whole world, the true Church, Ministry and Ordinances, have all been lost, and false Antichristian forms have come in their place. There must be now as at the first, an immediate Ministry sent of God, with the Holy Ghost and power to restore the same again.

Answer

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

Objection 4

The True Administrations Have Been Lost

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

Answer

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

Objection 5

Where is God's True Administrator?

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

Answer

So much in effect said the *Jews of old to Christ, John 6:30*, and the opposers of God's truth to the Apostle, *2 Cor. 13:3*. But let such show us **believers who are approved so by God** after Christ's Resurrection, **without which there is no salvation**, and then will I by the help of the Lord **show a true Administrator sent of God**, which indeed were never apart in Christ's New Testament. So neither ought they to be *asunder now*. But all the difficulty is, **how to know one that is truly sent of God to the work of the Ministry**. For this let us see what *absolute Rule or Way Christ has left in His New Testament to know such by*. Now for **any absolute Rule** in respect of either *gift, power, or qualification*, to note out a man sent of God to the work of the Ministry, **distinct from the same work I know none**. But such as Christ **stirs up and sends to the work of the Ministry, they are declared by the work as it answers to the Rule**; for as the Scriptures justify the work, and own that to be of God, even so does the same Word justify the workman, and own him to be sent of God about the same. Thus did Christ appeal to His work for witness to prove Himself to be sent of God, *John 10:37, 38 and 14:11*. So did the Apostle Paul, *I Cor. 9:2; 2 Cor. 3:1-3*. So are all to be known by walking in their footsteps and bringing their doctrine, *Matt. 7:17, 18*. *Such as God enables to preach the same Gospel, and to bring men to believe in Jesus Christ, and to give up themselves in obedience to His will, such whose gifts and abilities improved, do hold forth Christ as an ensign to the Nations, and gather persons into one unity of faith, and fellowship of Christ, in such appears the Ministry and Spirit of Christ, and this declares them to be sent of God, Eph. 4:11-16; Rom. 10:14, 15; I John 4:2; I John 1:2, 3; 2 John 9.*

Objection 6

The Present Ministry is Not the same as Christ's and His Apostles' Ministry

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

Answer

As there is not those gifts and abilities for measure now, as was then, so there is not that occasion for the same now, as I have formerly showed. **God enables men now with abilities and gifts, as the work requires, which is to discover and lay out the foundation, and to fit and prepare the matter, and to build it upon the same, I Cor. 3.** *That is, to preach Christ crucified and to bring persons to believe on Him, and to baptize them into the profession of Him, Matt. 28:19; Acts 8:4, 5, 12; Acts 11:20, 21. This was the work of the Ministry then, and it is the same now, done by the same Spirit, Who is above all*

His gifts. No greater power, gifts, and abilities were ever in any, or can be expected, then to bring souls to God, Gal. 2:8; I Cor. 1:23, 24; with John 14:12. Which work is done now as truly as ever, and therefore there is the same power, for now the dead are raised, the eyes of the blind are opened, and the devils spiritually cast out, the lame walk, the sick are restored to health, and the poor receive the Gospel. What more can be required to declare a true Ministry of Christ?

Objection 7

Ministers Must Be Sent from Christ as the First Were

Such as profess themselves to be the Ministers of Christ, as the first were, must be sent, and have the same authority from Christ as they had.

Answer

All this is true, and therefore, I say, as before, that such as **receive a message from Christ, with gifts and ability to deliver the same to a people, God assisting His Word with a blessing and power to bring in the heart to believe and receive the same; such may as truly be said to be sent of God, as the first were.** Neither can we expect any to come from God any other way. Their authority is from the Lord Christ, Who by His **Word and Spirit commands to preach, and baptize,** and these upon no other conditions or terms but only faith, Mark 16:15, 16; Acts 8:36, 37; John 1:12; John 17:20, 21. *For where the power of God goes with His Word to call men to the knowledge of the truth, there is also the same power to admit them into the obedience of the same, Matt. 28:18, 19, 20; Acts 10:34, 35, 47.* So that the same Spirit, Word and faith, bring these as have them now **under the same power and authority as one together with the former ministry,** as these Scriptures compared together do manifest, Matt. 25:15; Luke 12:48; Acts 2:17, 18; I Cor. 12:7; I Peter 4:10; John 1:12; see Luke 12:37-42 with Mark 13:37. *What other sending had Philip who gathered the Church at Samaria, Acts 8, and the scattered brethren who planted the Church at Antioch, Acts 11:19, 20, 21; and Apollos, who was an able Minister of the Gospel, I Cor. 3?* All which the Word holds out to be **able Ministers of the Gospel,** and preaching the same. **What sending had they who called them to it?** By what authority did they do it, more than men of the same Spirit, and faith, have now?

Question

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

Answer

Obedience to God Depends Upon Nothing But Only His Word That Gives Being To Order.

If we say, how shall men preach truth, that never understood truth? **This indeed none can do, I Cor. 2.** *But if it be said, that none can hold forth, or preach the Gospel order until they be first in it themselves,* then it might be demanded **how such came to be in it, and who admitted them unto it?** Some must be first where there is a beginning. **Obedience to God depends upon nothing but only His word that gives being to order.**

**The Gospel Order Once Instituted Stands Firm Still For All
That Believe To Enter.**

The Gospel order once instituted stands firm still for all that believe to enter upon it, as living matter upon the foundation, I Cor. 3; which is Christ, Who calls all such as **living stones** to come unto Him, and **be built upon Him, a spiritual house, an holy Priesthood to offer up spiritual sacrifices acceptable to God by Jesus Christ.** He has made a free and open way for all that believe to come **with boldness** into the most holy place, I Peter 2:4, 5; Heb. 10. Much more, they are now to enjoy all those privileges of grace inferior to the same, I Cor. 3:22.

God Alone Can Bring Up Man To Gospel Order

And when any lie short of truth, as **touching the Gospel order**, and the like, it is **only the God of truth that brings up His creatures to the obedience of the truth.** Such as God so works in by His Spirit, as the understanding is enlightened in the truth, the conscience is convicted by it so that the man has faith in it as his duty to obey it, with the way open for it, and the Word calling him to it.

**Such by mutual agreement with truth are by faith one together in
truth which gives being to an orderly practice of truth.**

To such Christ open, John 10. Such also the Spirit guides, John 16. Such God approves, Matt. 18:. The Word of God commands these, and their faith obeys, Acts 2. **By the power of truth, such as believe come to be one in Christ, with the God of truth, John 17.**

**The Order and Ordinances of the Gospel Are
The Administrations Of Christ's New Covenant.**

The **order** of Christ's New Testament is the **administration** of the gracious New Covenant, **and of the same nature with it**, which lies forever free in all the branches and privileges thereof, to such as believe, who are the only true-born heirs of all that is contained in the said New Covenant.

**So of the Order and Ordinances of the Gospel,
which are but the Administrations thereof.**

Now the heir being once put in possession of his inheritance, with the privileges thereof, assigned to him and conferred upon him, free without any condition, but only his faith, here he is forever to stand and keep his possession. If at any time, he through ignorance and unbelief, mistakes his freedom and lies short of his privileges, then when God his Father shall acquaint him with it, and show him the same, he may, nay ought by virtue of his first order, enter upon his inheritance, without looking at this or that condition, or qualification of person, to admit him in, but only that his inheritance be discovered, and his right to it.

**That is, an orderly communion of such as believe,
with the Spirit to guide as aforesaid,**

for there is *no exception by God against such as believe.* Faith is the same at one time that it is an another, and in one person that it is in another, so are all the Privileges of Grace the same to such as believe at one time as at another.

Objection 8

There is No One Now With The Apostolic Baptism to Open to Others

The Scriptures hold forth the Administrators to be such as were baptized persons, but there is none such now, and therefore not lawful to enter, until there be a Porter to open.

(Editorial Note: What follows is a denial of the several distinctions of baptism and administrators of each baptism, such as the Baptism of the Holy Spirit, the Baptism of John and the Apostolic Baptism. The old Baptists held there was one baptism, it was in water, and the administrators were known by their gospel and order, not who baptized whom with which baptism.)

Answer

The Apostolic Baptism is Not Essential

1. **Though none but baptized persons did baptize, it does not follow that none but such must baptize, except God has so said.** We find not Christ confining the dispensing of baptism **in the hands of baptized persons, and excluding others.** Neither is there any example wherever **any that did baptize were examined whether they themselves were baptized.**

2. The Scriptures no where **expressly** hold out the Administrators to be baptized persons, the Apostle Paul only excepted, for of none but him did the Holy Spirit anywhere speak **expressly** of their being baptized.

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

4. The Apostles, and all the Disciples of Christ **were not baptized with that Apostolic Baptism, Matt. 28, that witnessed the Holy Spirit to be come.** For some of the disciples were **ignorant and knew not whether there was any Holy Spirit,** Acts 19:2-4. **Which yet is the baptism of Christ's New Testament, into which they baptized others, and yet were not so baptized with the same themselves.**

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

(Editorial Note: What is herein called "Apostolic Baptism" was baptism administered by one who also administered the Baptism of the Holy Spirit. This is in distinction from John's Baptism which was held to be carnal and invalid by those who were not Baptists.)

Objection 9

The Ministry of the New Testament is a ministration of the Spirit and of the gifts of the Holy Spirit, as 2 Cor. 3:6-8; Acts 8:17, 18; Acts 19:6. But there is none such now.

Answer

The Appearing of the Holy Spirit by the Laying On of Hands

Only Done By the Apostles.

(Editorial Comment: Note the distinctions made between the *GIFTS* of the Holy Spirit, speaking of the *EXTRAORDINARY and OUTWARD GIFTS OF THE HOLY SPIRIT*, and the *GIFT* of the Holy Spirit, referring either to the Holy Spirit Himself or a ministering brother through whom the Holy Spirit works as an able minister of the New Covenant.)

The Ministry of the Spirit in the New Testament, 2 Cor. 3, the Apostle opposes the Ministration of the Letter under the dark shadows of the Old Testament, as appears, verses 6-9, compared together. Otherwise, as for them to be agents to convey the Spirit, as from themselves unto any, this the Apostle denies, I Cor. 3:5-7; **but only as instruments by preaching the Gospel**, as I Cor. 3:5, with Gal. 3:2. **So it is now as truly as it was then, God giving in His Spirit of life into men's hearts by preaching of the Word of life.**

The Appearing of the Holy Spirit by the Laying on of Hands

1. **And for the appearing of the Holy Spirit by laying on of hands, as Acts 8:17, 18; Acts 19:6, this was proper only to the Apostles themselves, Acts 8:14-18, where Philip, who was converted and planted this Church at Samaria, had not the Ministration of the gifts of the Holy Spirit, which came afterwards by laying on of hands by Peter and John who were sent by the Apostles from Jerusalem, verse 14, 17.**

2. Neither do we find any in this work **but only the Apostles**, after whose decease the Holy Spirit **appeared not so full and rich in His gifts as He did in them.**

3. **As it was of old, after the last Prophets that wrote Scripture were deceased, there was not that measure of the Spirit to be found in any until Christ came**, that appeared in them, and yet they held fast still the profession of the name of God under those instituted Ordinances that they once were put in possession of, according to what light they had, which was very dark to what they had at the first.

Many things were altered from what was appointed by God at the first, as the order of the high Priests for one, and this they did under all their captivities and conditions until Christ came in the flesh. And so are all believers to do under their captivity by the Antichristian world's tyranny, viz., to hold fast the profession of Christ under those instituted Ordinances they were once put in free possession of, until Christ comes again in power, and the brightness of His glory and sets them fully free, I Cor. 11:26; Rev. 2:25 and 22:12.

Objection 10:

The Godly are Now Under the Captivity of Antichrist in Babylon

As of old in Israel there was a cessation of Ordinances in their temporal captivity, and chiefly that in Babylon: and at their return there was a prohibition from eating of the most holy things, until there stood up a Priest with Urim and Thummin, Ezra 2:62; Neh. 7:65. So it is to be with the godly now in their captivity in spiritual Babylon, whereof that was a type.

Answer

There was no Cessation of Ordinances in Israel's Captivity

It does not appear to me that in Israel's captivity there was a cessation of Ordinances, no nor yet in that of Babylon, but the contrary. But if were so, yet Israel in all her captivities **was still a true constituted Church under that instituted Ordinance of Circumcision**, *by which God separated them from all Nations in the world, as a people to Himself for His great Name, as He does now by baptism.* Which Israel had still her **ministry and ministerial power and order**, and at her return out of Babylon, she came forth with the same, Ezra 2:36, 70 and 3:1-6; Neh. 3:1. The prohibition, Ezra 2:62, was only of the house of Hahajah, Koz, and Barzillai, whose Register could not be found, and therefore, they were as polluted and put from the Priesthood, Ezra 2:61, 62, 63. And so these only the words are spoken, and not of the whole Congregation, who had an high Priest, and a Priestly power and order, Neh. 3:1; Ezra 2:36; and 3:1-6.

No Lack Of A Ministry

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

Objection 11

Since all true ordinances, churches and ministries have been lost, believers must wait and not take them up of themselves

Believers now have lost the profession of all Administrations, for there has been a cessation for these many years, both of Ministry, Church and Ordinances, according to the first Rule and institution of Christ. Therefore men are to wait upon God for Him to restore the same again in power and not to take up ways and ordinances of themselves.

Answer

God's Ordinances Have Never Been Lost To Believers.

Believers have **never lost their right to any truth or ordinance of Christ**, for they, **by faith, do or ought to possess all truth once given unto them**, I Cor. 3:21-23; 2 Cor. 6:10, Jude 3. If any depart, and forsake their own mercies through unbelief, they are to return again to the same by faith. God prohibits none, that believe in His Son, in **their usage of His ordinances** which have been ordained by Him for their **comfort and confirmation of their faith**, but helps them on to the same by giving His Spirit for their guide, and His Word for their rule and Himself for their warrant who commands them to obey Him in all truth that He shall make known unto them. *Men are indeed to wait upon the God of truth for Him to discover truth.* But when He has **not only made it known to them, but also revealed truth in them, and by the power of it, made the heart one with it, then men take not up truth of themselves, but are taken up by truth, into the nature of truth, and shall stand by the power of it, when such as take up truth of themselves, and for their own ends, shall lay it down again to their own destruction.**

Objection 12

God has Ordained a Proper Ministry In the Gospel

God ordained a Ministry in the Gospel which ever was in order. First, namely, Apostles, Prophets and Evangelists, by whom Churches were planted. Then other officers were ordained for these Church's well-being.

Answer

This Orderly Ministry Exists Now and Planted Our Churches

This Ministry I confess and own, and therefore I say still, *that men must come from God with truth*, and with **ability to deliver the same for the converting of men to the faith**. Now when God shall assist His Word with **power**, to bring over men's *hearts to believe and obey the same*, such the Scriptures hold out to be **true Messengers sent of Christ, declared by their work as it answers to the Rule**. This way men were **convinced, and Churches were planted that now stand under the profession of Christ**. *This is how Churches were planted and other officers were ordained, by those God made the first instruments to bring on the work, in communion with the rest, as to direct and assist them in the same, Titus 1:5; Acts 14:23.*

Objection 13

The Present Ministry Has No Confirmation From God

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

Answer

Miracles are not Essential to the Ministry

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

1. John the Baptist was a true Minister, and sent of God, who did no miracle, John 10:41, and yet he was more than a Prophet, Matt. 11:9. Apollos was a true Minister of the New Testament, who knew only the Baptism of John, and no more, until that Aquilla and Priscilla had further informed him in God's way, but was never known to work any miracle, Acts 18:25-28, I Cor. 3:5. All which were true Ministers of Christ, and yet not attended with the foresaid power of working miracles in their Administrations.

It is a Herold's hope to see a miracle, Luke 23:8, and a Pharaoh's sign, Ex. 7:9.

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

3. The same miracles that confirmed the truth at the first to be of God, stand in equal authority, together with the same truth, as witnesses together for God, and against all that oppose, until the coming of Christ, without adding more miracles to them, any more than of truth to what is written, Heb. 2:4. Nothing more is now to be expected, then the Holy Spirit for to open the Scriptures and enable men to unfold the mind of God in the same. This is the same Spirit working faith in the hearts of the Elect to believe His own testimony of the mystery of the Father's love in the Son, through the word, without any other miracle. So that if Christ enabled men to understand, and to open the Word, and God opens the heart, and the Spirit works faith, there will be no miracle to bring such to believe.

Miracles Performed Today In a Mystical or Gospel Sense

4. Lastly, miracles as great are done now as ever, **to cast out Devils** out of men's souls, **to open the eyes spiritually blind**, **to raise the dead** from the death of sin. **In a word, to bring forth a new creature, and offer up the same to God, these are the substance of all miracles to such as by experience know them, and greater than all, as Christ said, John 14:12.** As for Christ's words, Mark 16:17 "These signs shall follow them that believe . . ." these signs are there said to follow such as believe, **and not such as are sent of Christ to preach the Gospel.** The words are to be taken either **literally or mystically.** If *mystically*, then all those signs are to be taken in a **spiritual sense**, as to **cast out devils by converting of souls to Christ, in preaching of Christ**, as aforesaid, **and to speak with new tongues, is in reference to the new creature, which being of a new nature, he speaks with a new tongue, and so a new language, as he never did before, 2 Cor. 5:17,** according to these Scriptures, Zeph. 3:9; Isa. 19:18 and 35:5, 6. **To take up Serpents**, that is, in respect of the great **work of the Gospel, by which God will alter and change the Serpent-like nature of men, unto a Lamb-like temper of spirit, Isa. 11:6-9, and the sweet peace God will make for His people with such, John 5:23.** **As for drinking any deadly thing, it shall not hurt such as believe, that is, if they drink in, at anytime, false doctrine or error, which in itself is poison and deadly, but God of His grace will so provide that it shall not hurt them, so as to destroy them, but He will recover, and preserve them by some way or other, Matt. 24:24; James 5:19, 20; I Cor. 10:13; 2 Peter 2:9.**

But if the words are to be taken **literally**, then consider whether the faith may not be the same with the signs, viz., the faith of miracles which men might have, and yet perish, Matt. 7:22, 23. But, **grant that the faith there spoken of to be faith unto salvation, spoken of in the verse foregoing, and the words to be taken literally; yet Christ there only shows how the truth of the Gospel should then be confirmed by signs and miracles, but that does not mean that is so in every age, or in that age, none should be accounted believers, but such as could do such miracles, or show such signs, see I Cor. 12:28-30.** As touching James 5:14, 15, the direction there given is still to be observed according as God gives in faith into men's hearts to depend upon the promise there made and such observation of that direction in the exercise of faith, will surely be accompanied with the promised success. Neither was it any more in the Apostle's days, for even in that age Saints might and did die, as well as in succeeding ages. And for Heb. 6:1, 2, there is nothing at all of any miracles, but only of laying on of hands.

All therefore that has been objected, makes nothing to prove the working of miracles as a note to declare a true Ministry of Christ, either in whole or in part, but rather the contrary, now in our days. Again, it is not to be point in hand, what power any persons were attended with, but to what power or qualified persons, Christ has confined the dispensing of His Ordinances absolutely, so that none but only such must meddle with the administering of them. Either let such as condemn our practice, hold us out, and confine us to an absolute rule from the mouth of Christ, or else cease to oppose us, lest they oppose Christ Himself and His saint's portion, and so at His coming be found instead of feeding, to be smiting of the flock, Luke 12. As of old, at the people's return out of temporal Babylon in the type, was only the simple call of God without any miracle; even so in the anti type, the people's coming out of spiritual Babylon, is only by the simple call of God without any miracle, as Rev. 18:4.

Objection 14

Men Today Must Wait for the Special Power of God as did the Apostles

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

Answer

This Special Power is God's Holy Spirit and His Present Work unto Believers As He Witnesses within Them of God's Love To Them Through the Death of Jesus Christ

This is but the same in effect that I have ever said, *that if any man goes before he has a message from God, and power to deliver the same, such a one goes of himself unsent.* But one who has a **message, and ability to deliver it, God assisting the same with power to effect the work, this now is one truly sent, as aforesaid.** But in a word briefly, let us a little mind **what this power here is**, which the Apostles were to wait for at Jerusalem. This *power was the Holy Spirit*, the **comforter**, the **Spirit of Truth**, the **promise of the Father**, as the Scriptures manifest, Acts 1:48; Luke 24:49; Acts 2:4-33; John 14:16; 17:26; John 7:39. The **Holy Spirit**, *in respect of His sanctifying power and gifts*, the **comforter**, *in respect of His evidence in the mystery of the Father's love*, in which *sense He was to supply the place of Christ, and was not to come until Christ was ascended*, John 14:16, 17:26; John 7:39. This Holy Spirit and comforter, was the **promise of the Father, received of Christ, and is given to all that believe through Grace**, John 7:38, 39; Rom. 8:9; 11:14, 15, 16; Gal. 4:6; being the Holy regenerating Spirit of Grace, John 3:5, 6; John 1:11, 12; I John 3:9. *He is the comforter that brings the Father's love through His Son's death to a cold heart*, John 14:16; Rom. 5:5. He is the **witness of all our happiness**, and the **Holy Spirit of promise**, that *seals us up in the Father's love, enabling of us to cry Abba Father*, I John 3:24; 5:10; Rom. 8:15, 16; Eph. 1:13, 14; Gal. 4:6. All which is only one and the same Spirit, not many, but only one and no more, I Cor. 12:4, 11; Eph. 4:4. Whose Ministerial abilities I shall reduce unto two heads:

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

2. **Power or ability of utterance to preach and teach the same**, Acts 2:4; Eph. 6:19; Col. 4:3.

This is the Substance of The Ministerial Power of Jesus Christ

Let men strive while they will, here is the **substance of the Ministerial power of Christ**, and according to *every man's talent, and ability, he is to labor in this work*, Matt. 25:14, 15. **The manifestation of the Spirit is given to every man (none excepted) to profit with all**, I Cor. 12:7. So that the **Message** of the Holy Spirit is **holy and sound doctrine**, *such as tends to bring persons to one unity of faith, and conformity to the mystery of God, and of the Father and of Christ*, I John 1:1, 2, 3; Col. 2:2; Eph. 4. The **messengers** are *those whom the same Spirit stirs up, and enables to deliver the same, as aforesaid*. **Such are, as it were, the eyes and hands, and feet of the Holy Spirit, to call, and guide, and to go before, and lead on others.** *As God in Christ has received these, so He does others who are brought to Him by their Ministry.*

The Power of the Holy Spirit

This was the **power or promise** of the Father, that they were to wait for the Spirit **to enable them to lay out Christ dead and risen for a foundation to bear up the spiritual house of God and as Lord and King of that Kingdom preached before to be at hand**, and now *exalted at God's right hand, and advanced to the throne of His Father David, and to hold Him forth among all Nations as the way to life, by faith in His death*. **All which could not be preached until Christ was ascended, and the Holy Spirit given Who must teach the same.**

This in brief was the power the Apostles were to wait for at Jerusalem, and so is every man now. Though the Holy Spirit **appeared then more fully and richer in His gifts then now He does**, *yet for the essentials of truth, both for salvation by believing in Jesus Christ, and professing Him under those honorable titles assigned Him by His Father, the Holy Spirit does now for substance appear the same in His Ministerial operations, as ever He did formerly*. Though there be much imperfection and weakness in the creature, this causes not **truth to cease from being truth**. Otherwise there can be no salvation for any man, which is the next thing to be examined.

Having discovered the way how to know such as come from God to the work of the Ministry, in Christ's New Testament, **which is by their work as it answers to the Word of God, which is the Rule of Truth;**

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

III.

Is There Salvation Now For Man with the Ways and Means God Has Appointed Thereunto?

This being the third inquiry about the Saints enjoying the Ordinances of Christ's New Testament, I answer directly, that to me it is out of the question, there is salvation now for man and means to it appointed by God, or else none can be saved, and so every person in

the world must perish. But in a word, note what I mean by salvation, and that is, for one to be in such an estate here in Grace, that the Word of God justifies to be attended with glory hereafter as follows:

1. To believe that Jesus is the Christ, the Son of God, ordained of the Father to be the Savior of men, I John 2:22; Matt. 16:16; Acts 8:37; I Peter 1:20.

2. That Christ is come, and has suffered in the flesh, died, and risen again by the power of God, and is exalted to be Lord over all, I John 4:2; Rom. 10:9; Acts 2:32, 33, 36; Rom. 14:9.

3. And that Christ by one offering has made a free and open way into the presence of His father's love, the most holy place, for all that believe, to have free access unto the Father by Him, Heb. 9:12, 24; Heb. 10:19, 20; Eph. 2:18 and 3:12.

4. That by His own blood He has washed away all the sins of His people, and presents them to the Father in His own perfection; in whom they are all complete, and perfected for ever, Rev. 1:5; John 17:21-23; Col. 2:9, 10; Heb. 10:10.

5. That Christ had **not only by His blood redeemed a people from death, condemnation and the curse for sin, and so the guilt of sin, but also has redeemed them from among men, and from a vain conversation and traditions of men, to a holy confession of Him, according to that rule and order instituted by Him in His last will and Testament, sealed with His blood**, Rev. 5:9, 10; Rev. 14:1-4; I Peter 1:18 and 2:9; Eph. 2:13-22; Gal. 1:4; Titus 2:14.

Salvation Defined

Lastly, this truth **believed of us**, is not only by the **Scriptures presented to us**, and from **thence only learned by us**, but also made **good upon us**, and **revealed in us by the Holy Spirit given unto us**, Who has given us an understanding to know Him that is true, Rom. 5:5; I John 5:20. Which **Spirit of truth**, as **He brings light**, and **reveals love**, so by the **power of love He subdues sin, mortifying the flesh, and brings up the new creature to God**, and *draws forth the heart in love to man*. And this in brief about salvation that is **now** for man, which **is a being in the sweet possession of the Father's love through Christ, by faith unto eternal glory**.

God's Means Approved and Appointed for this Great Salvation

Now the **means approved and appointed of God** for this great work of salvation is also manifest, which in general is, the **Ministerial power and operation of the Spirit of God**, in *what instruments soever He is pleased to appear*, and to use them for that work, Who is limited to none, but *commonly does great things by weak and despised means, that the crown and glory might rest on His own head*, as I Cor. 1:27, 28, 29. Yet, there is the same **means now** to bring men to God in truth and for substance, which has been formerly.

1. For we have now the Holy Scriptures of God, which are to us in the place and stead of the personal presence both of Moses and the Prophets, Luke 16:31; and Christ, and His Apostles, if God is pleased to speak to us by them, as He did to His people of old by the others. (Who being dead yet speak, Heb. 11:4.)

2. We having this blessed word of truth, to read, search and study, and God's blessings being the same to us, as to His people formerly, He being the same God still, and Christ is the same yesterday, and to today and forever, Heb. 13:8, we may therefore expect, and do enjoy the same effect with them, which is to understand the mind of God concerning us in the same.

3. We have the same Spirit, Who enables men to preach Christ crucified, which though to some a stumbling block, and to others foolishness, yet to many appears to be the power of God, by which they are brought to believe in Jesus Christ for eternal life and glory. Thus we have the same Gospel, the same faith, the same Christ, and so the same way to salvation as they formerly had. These means God has appointed and approved of and blesses for the effecting of this great work of salvation to us now, as well as unto others before us, that we together with them may be provoked to praise and magnify the great Name of so gracious a God, that has done such great things for us, to keep Himself a Name and a witness in the earth.

Question 3

But some demand of us, Whether that the Ordinance of preaching the Gospel be now afoot for to bring men to life, according to Christ's Commission, Matt. 28:19, 20.

Answer

There be some that strive against the Ordinances of God, by putting nice distinction in the word Preaching, to err the simple hearted in hand, of some great matter therein to be minded, and that in the original; thinking that every one is not able to deal with them there. But if we were minded to cavil, we might demand of them, how they know that to be the Original? Or the same copy Christ and His Apostles did speak or write? But we seriously demand, whether we may not as well depend upon that translation in our own tongue, by the help of the Spirit of God, to know the mind of Christ in things absolutely necessary for faith, and life, as they upon the Original, seeing that their Original and our translation hold forth the same Gospel of Jesus Christ. They make as if none could ever preach the Gospel but only such as had and have the same measure of the gifts of the Spirit that the Apostles themselves had, and yet they are at a stand about Philip, Acts 8:, and confess that He did preach in the proper signification of the word. But for my part, I freely grant them thus much, that no man can truly preach the Gospel, but he that has the same Spirit of God that the Apostles had. So I come to answer their demand: briefly thus:

Preaching the Gospel is an Ordinance of God

1. As preaching to a believer is a Message received of the Lord, as Rom. 10:14, 15; thus it is now afoot.

2. As preaching is a publishing of the Gospel of Christ occasionally, to bring men to the truth, as Acts 8:4; Acts 11:19, 20, 21; so it is now afoot.

3. As the Disciples were to preach the Gospel of Christ freely to all persons without exception, as Mark 16:15; Acts 10:34; thus it is now afoot.

Lastly, as men are to trade with that ability given them of Christ, for their Lord's advantage, as Matt. 25:15; I Cor. 12:7; I Peter 4:10, so preaching the Gospel is now afoot.

For men are now to improve that ability they have received, because that all men are by the same word now as well as then to give account for the same, Luke 12:41, 48; Matt.

25:25-27, 30. All which is according to Christ's commission, Matt. 28 and no way contrary to the same.

Objection 15

Where Is That Ministry That Brings Men Out of the World and Plants Them At Once Into Church Fellowship and Order By Dipping?

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

Answer

There is No Faith unto Salvation that leaves the Converts in Idolatry and Does Not Plant Them In Gospel Order and Fellowship.

For such a conversion to faith in Christ for salvation, **as fully leaves the said converts in idolatry, and short of the Gospel-order and fellowship, I know no such conversion**, Christ **owning no such faith in Him for salvation that brings not persons out of idolatry unto the fellowship of the Gospel**. But what though there be a Ministry abroad that brings persons **but part of the way**, and then another that brings the same persons **more fully home into fellowship**, this order the Word of God will bear us out in for a truth, as John 4:37, 38. Also the Jews made Proselytes and John the Baptist brought them further. The Apostles brought the same persons **fully home into fellowship**, Acts 2:10, 40, 41; Acts 18:24-28; Acts 19:1-7. The same order was shadowed out in the building of the Temple by King Solomon, I Kings 5:6. Where the Sidonians hewed timber and stone for the house of God abroad; but the servants of Solomon laid them in the building. *This, I say, that in reference to the means, it is a far harder work to convert and fit matter for the spiritual house of God, out of Antichrist's hard and rocky frame, then out of the heathenism and profane world, and yet not only the best, if I may so say, but the very worst of them has been from thence called home and planted in the Lord's vineyard.* There **must be as great a power from God appear to bring these deniers of a believer's privileges of the Gospel**, from their self-wisdom and carnal principles, unto the simplicity of Christ, as ever was to cast out a devil, heal the sick, raise the dead or convert any sinner. **Yet, our weakness through God's power has so prevailed, that it has brought off the chiefest of sinners unto the obedience of the Gospel and profane persecutors of us have been convinced and become lovers of God and His truth together with us.** So as Serpents have been taken up, and their stings pulled out, and of Lions made Lambs, thus has Christ been pleased to honor the **Ministry which He has now in His Church**, and leaves not Himself without witness against such as oppose Him in the same.

Question 4 Inquiry

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

There Is No Time When Men Are Free From Obeying The Word of God

For man to be freed from obedience to the Scriptures in general, I suppose none that fear God will once countenance such an opinion, Therefore I come more particularly to consider what part of the Scriptures are now in force, and specially to be known and obeyed. **They are those Scriptures that are necessary to bring God and man together unto a oneness in Christ.** This is the Gospel which is called the Word of Reconciliation, the Gospel of the Kingdom, which holds forth Christ to be King, Priest and Prophet and the only way unto the Father. This brings persons to be of the **household of God.** This *household is that composed order and instituted state of Christ's Church of the New Testament, with the subjects in that order and state,* according to the same Testament of which Testament Christ is the Mediator Who has **confirmed** the same by His own blood and **sanctified** all things therein contained. All which the Scriptures of the New Testament hold forth. Therefore, they of all others are to be obeyed. For **therein the whole Mediatorship of Christ, together with the effect of the same, and His rule and order for ever to be observed,** is written for our learning.

Saving Faith Brings the Heart to a Public Profession of Christ In Baptism

This Testament and Christ the Mediator thereof, and man's salvation, are all so **inseparably joined together by the Holy Spirit, that the Gospel holds forth no one of these without the other.** There is **no faith in Christ approved** of *apart from the word of the Testament of which He is the Mediator.* That **faith** which is truly of Him, and **in Him, brings up the heart believing to a professed subjection to Him.** Both which together (*viz. faith, and the profession of faith*) do give unto a man *both a being and a name in Christ's Testament,* Rom. 10:10; Gal. 3:26, 27; Mark 16:16. Take away from a man either **faith, or the profession of faith,** and *there is no name found for that man in Christ's New Testament,* Rev. 22:14; Heb. 3:1; Heb. 10:22, 23. None are owned either of God or man to be **members of Christ, that are no way under the profession of Him** as appears in Matt. 10:32, 33; I John 4:3.

There is now no profession of Christ according to the rule of His Word without Baptism, Matt. 28:19; Mark 16:16; Luke 7:30; Gal. 3:26, 27; Eph. 4:5.

Baptism is a Profession of the Saving Benefits of Christ's Mediatorship

By all which it appears not only in **general,** that the Scriptures of the New Testament stand now in force and are to be obeyed of all that do believe. But also in **particular** that the word of the New Testament which holds forth **Baptism and requires the use of the same is still in force and to be obeyed; because the clear promise of the saving benefits of Christ's Mediatorship and the administrations of the New Testament, whereof He is Mediator, go together in the Word,** Acts 2:38; Acts 22:16; Rom. 6:3, 4, 5; I Cor. 12:13; Col. 2:12; I Peter 3:21.

The Lord's Supper is of Perpetual Observance

Here let it be well minded how Christ encourages us to the **perpetual observation of that rule** in Matt. 28:19, 20, by this promise, *And lo, I am with you always even unto the end of the world.* The Apostle signifies it **to be our duty in the use of the Supper, to show the Lord's death till He comes,** I Cor. 11:26. Is not then the word of the New Testament, **concerning the use of the Ordinances of the New Testament, now in force?** Let us take good heed that we do not diminish from the word of Christ, nor make void the same, Deut. 4:2; Rev. 22:19; Psa. 119:126.

The New Testament Is of Equal Force With the Old Testament

And so I pass to the next inquiry, which is this:

Question 5

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

Reasons to Show that the New Testament is Above the Old Testament

1. The **Instituter and Law-giver** of the New Testament is of equal power and authority with the instituter of the Old, being the Son of God who is Lord over all, Heb. 1: Rom. 10:12; James 2:1.

2. The **Mediator** of the New Testament is higher and of greater authority than the Mediator of the Old Testament, Heb. 3:1-6.

3. The whole **State, Laws and Ordinances** of the New Testament are of a *higher and more heavenly nature* than the state and Ordinances of the Old Testament, Heb. 9:; 2 Cor. 3; Heb. 12; and given with greater authority and therefore the **neglect of obedience thereunto**, is by the Holy Spirit **laid under the greater punishment**, Heb. 2:1-4; Heb. 12:25.

4. The Old Testament was confirmed by the blood and death of bulls and goats, and the life, but the New Testament is confirmed by the blood and death of Jesus Christ the Son of God, the Lord of life and therefore of greater authority than the Old.

Hereby it is manifested, that the authority of the New Testament is equal with if not above the authority of the Old Testament to command obedience. Touching the rule of the same obedience, this is clear also, being of the same nature with the Word of Testament itself, for that which commands a thing shows also what it commands. That command by which a man's ways shall be tried, judged, justified or condemned, is the Word of Christ, as He is the greater Prophet of the New Testament, and consequently the Scriptures of the same New Testament, Acts 3:22, 23; Matt. 28:20. Christ thus commanding obedience with authority in the New Testament and holding forth the rule thereof in the same, dispenses neither with things, nor time, nor persons, Acts 17:30, 31; Heb. 2:1-3; Heb. 12:5.

Objection 16

The New Testament Requires Obedience Only of Such as Are Under the Same.

Answer

The Gospel System of Jesus Christ Includes not Only Faith but the Orderly and Proper Professed Confession and Subjection of the Same.

The Gospel that declares the authority and government of Christ is sent into all the world, and holds up Him to be Lord of Lords and King of Kings before all Nations and

commands and requires obedience and subjection of all without exception, and makes neither age, time, person, gift nor qualification the condition of man's obedience to the Gospel and subjection to His Crown.

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

All that may be judged to come in obedience and faith, are to be admitted to fellowship and communion. All ought to come and submit and tender themselves and their service, that their Lord and King might receive them Who does not receive any but such as come in faith. Neither did He otherwise intend in the call but to sever between the good and the bad, Matt. 25:6, 7; 10:11, 12; Matt. 13:48. **For though many are called, yet few are chosen**, Matt. 20:16. And it is one thing to command subjection and another thing to bid a man immediately and directly to believe He shall be saved. By refusing subjection unto Christ, men pull upon themselves heavy judgments and dreadful destruction and this their destruction shall be from the power and just sentence of Christ, Matt. 11:23; Matt. 23:34-38; I Cor. 10:5-11; Heb. 3:17, 18; Isa. 60:12; 2 Thess. 1:8, 9. The Lord Christ has a Lordly right and power in and over all creatures and though the same does not yet fully appear in the effects of it, yet in due time it shall, Heb. 2:8 with Rev. 11:15, 17. In the mean time, Christ the Lord demands His right of all men and will judge the disobedient for their disloyalty to Him, Jude 15; Luke 19:27. Yea, He requires all, both persons, states, powers, **to be under subjection; who also shall acknowledge Him to be Lord to the glory of God the Father, Who subdued all things under Him**, Psa. 72:8-11; I Cor. 15:24, 25; Phil. 2:9-11.

Thus, the Holy Scriptures hold forth Christ's power and dominion and call for subjection to the same, of all persons without exception, Psa. 2:12. When Kings and Nations shall acknowledge this, and submit themselves thereunto, then shall they sit down in peace one with another and learn war no more, Isa. 2:4; Zech. 9:10. So shall they then be delivered from these many heavy miseries and destruction which they suffer one from another for their rejecting and opposing the Scepter of Christ their Lord and King, as the Jews of old did.

Christ's Kingly Power

Whereas **some conceive that Christ's kingly office** is to *rule*, and *command* and *save* from sin and wrath, ***I do believe that Christ by His kingly power commands and rules over both Angels and Devils, and all His enemies, for whom He was never Priest to redeem them, and save them from sin.*** As David (a type of Christ) was in some respect King only of Israel and yet in the exercise of His kingly power for Israel's good, commanded and ruled over many heathen Nations and Kingdoms. So Christ is indeed, in some sense and in some respect King of His own peculiar people only who are they that obey Him willingly and sincerely, and over whom He reigns for their eternal good to make them Kings reigning with Him. Yet in the exercise of His kingly power for their good He rules with might over all the world and justly punishes all the disobedience of the whole world. Now I will come to consider of the last inquiry, this:

Question 6

Baptism, the true and orderly public Confession of Jesus Christ as our King, Priest and Prophet

Whether Christ requires **a public confession of Him** by *all such as believe in Him*, is so clear in the Scriptures that I suppose none that believe the Scriptures will deny it, Matt. 10:32, 33; John 12:42, 43; Rom. 10:9, 10; I John 4:2, 3.

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

1. **What do we mean by Believing in Christ;**
2. **What do we mean by Confession of Christ?**

Touching the first; by **believing in Christ**, I mean that believing that Jesus is the Christ which John speaks of in I John 5:1. That believing with all the heart, which Philip spoke of in Acts 8:37. That believing with the heart unto righteousness which Paul speaks of in Romans 10:9, 10.

Touching the second; The **confession** that Christ requires of men so **believing**, is to **confess Him in His Name and Titles** that *His Father has honored Him with and sets Him out by*, Viz., To be a *sufficient and only Savior*; and the **Mediator** of the New Testament as **King, Priest and Prophet**.

A **Priest** to *redeem and purchase His people*;

a **Prophet** to *teach and instruct that people*; and

a **King** to *protect and defend the people in their obedience to the truth, revealed by Him as a Prophet, and by Him as a King commanded to be obeyed*.

As **this** is to be **known** and **believed** of such as expect *life by Him*, even so **it is to be confessed by a professed subjection to Him in the same**. The **rule of which professed subjection and confession is the instituted order and administration of Christ's Testament**.

No other confession does He **approve of** but that which holds Him forth to be Jesus Christ, the Son of God *come in the flesh, dead and risen again, ascended and exalted at God's right hand to the throne of His Father David*. So, He is *Lord of Lords and King of Kings*. **Submission** to the *instituted order and administration* of Christ's Testament is an **ordained confession** of this *believing in Him in a professed subjection to Him*. This **confession** does Christ therefore *require of such as believe in Him*.

He owes no believing unto salvation in His New Testament, once confirmed by His death where this is refused.

The **benefits of Christ as Mediator and His administration**, with the state, order, and rules of that Testament whereof He is Mediator, with the subjects partaking of these benefits, all go together in the record of Scripture; so that

if there be no baptizing into Christ,

then,

there is no confession of Christ according to His appointment, Matt.

28:19; I Cor. 12:13; Gal. 3:27; Rom. 6:3; Eph. 4:5; and Luke 7:30.

And

if not confession of Christ according to His appointment, then

there is no faith to salvation by Christ expressly owned,

Matt. 10:32, 33; with I John 4:2, 3; John 12:42, 43.

This I speak about the **express** Word of God, which ought to be every man's *rule to try his way and walk by* because by the Word he shall be tried and judged, justified or condemned, **according as he appears by the same**, John 12:48; Rom. 2:16.

Objection 18

This Makes Baptism or a Confession of Faith, a Condition of Salvation

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

Answer

This is not a Condition of Grace, but a Way of those who are in Grace

1. The truth aforesaid no way opposes God's free grace in saving man through faith in Christ, for it brings nothing in with Christ to save any man, **but lays out the way that God brings persons into, whom He does save.** For they come not into that way of profession to be saved, but **being saved, they come to show their thankfulness to God for the same.**

2. This order of truth discovers and sets out the true nature of Grace in its proper place and use. God electing and choosing persons to salvation is of His free grace, but whom He so chooses, He chooses in Christ, Eph. 1:4. **Therefore to make Christ essential to man's salvation, is not against grace, but for it.**

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

4. The foresaid truth **confirms** grace, or **faith in grace**, by holding forth from the Scriptures the privileges that belong unto such as believe through grace, and the **freedom** thereof **in grace to faith alone**, *without any other condition at all.* As the gracious New Covenant itself is **free**, *which comprehends all that is between God and man in grace, and requires nothing but only faith in Jesus Christ to admit persons into the same*, which makes them **one with all that the said Covenant contains**; whether state, order,

ordinances, administrations, administrators, things administered, or to be administered, things past, present, or to come. **All is theirs who are in the Covenant of Grace that contains all.** None are in the **way of life** that is held forth in the Word of God who are out of this Covenant. **All privileges and benefits** comprehended in the said Covenant, lie all as **free without conditions unto such as believe**, as the Covenant itself. For the Covenant in **general** comprehends the several **parts** in particular, and therefore look what condition anyone part lies under, the same does another, and so all. If one part **be free all is free**, and so **indeed it is a free Covenant**, to such as believe.

All the particular branches of this gracious Covenant

are so inseparably joined together

that

if a man be truly under any one part he is under all.

If he has **Christ**, He has all. If he have **faith**, he has all. If he have **one promise** truly, he has all. If he has **right to any one ordinance**, he has the same right to all. So that he that disinherits himself of any one part, disinherits himself of all. **For grace in the Covenant and the privileges therein contained are not divided.** When faith finds the treasure, she will have also found the **field where the treasure is hid**, Matt. 13:44.

Thus joining of faith in Christ, and subjection to Christ inseparable together, as

the Scriptures do, (both being branches of one and the same gracious Covenant)

does no way oppose God's free grace in saving man by faith in Christ.

Objection 19

If this be true, then anybody, including women, can administer baptism.

Answer

By pretended absurdities and false consequences, the truth of God is commonly opposed and obscured by the adversaries thereof, yet truth never brings upon itself any absurdity. But absurdities sometimes seem to follow through the subtlety of men opposing the truth, and sometimes through the ignorance of men, not knowing how to avoid them, and defend the truth from them.

Truth **always lies** with the bounds of order, whither true faith brings in a man, and there makes him free, John 8:32. **Truth and order** are never **apart**, much less **oppose** each other, how ever men conceive, for God Who is one, **is the God both of truth and order** I Cor. 14. **So that wheresoever faith finds truth, there order also dwells. For as God is the God of order**, so His Word which is truth, is the rule of order. This **Word** is faith's foundation, whereon she builds, which Word is so far from bringing any exceptive condition of truth, as that it is **truth itself**. God calls no man to dispense His truth, whom He does not fit and enable for the same. Whom God does call and send, he also sends them that they go in **faith**. Faith ever attends at wisdom's gate, and bids not go other ways then Christ directs. So far is **faith from leading any to any absurdity and disorder** that *it*

keeps them in the hand of truth, which guides them according to order, and reproveth the contrary.

For women's administering of Ordinances, God's free love and true faith never admits or gives way unto any unlawful or disorderly liberty. I have endeavored to prove that the free use of ordinances is only to faith, not to the flesh, and so not in any unseemly way. God Who is the God of order, has in His Word of truth, taught women what their duty is, I Cor. 14:34, 35; I Tim. 2:11, 12. ***This rule forbids unto them the administering of ordinances. They which have faith, will believe the Lord and obey His Word.***

Again, I have not said that the administrations of the New Testament are free for any that believe to administer them.

But I have proved that they are **free for all** that believe to submit unto them (or rather, to Christ in them,) without any condition or exception against the same. **Therefore it is still the duty of all that believe in Jesus Christ, as aforesaid to hold forth a confession of this their believing in Him,** by their professed subjection to Him in the order and rules of His Testament without **which He does not expressly own any faith in men** according to the tenor of the said Testament.

Objection 20

The Church and Its Ordinances have Departed and are Not Restored Yet

It is said, Rev. 6:14, That heaven departs, & c. Which must be understood of the Church and Ordinances, and we do not find when she appeared in the like manner again.

Answer

That this must necessarily **be understood of a departing of the Church and ordinances is not so certain as is imagined.** See the like prophecy in Isaiah 34:4, and note well what went before in vers. 2, 3, and what follows in verses 5, 6-11 and then consider whether **Isaiah did there prophecy of such a departure of the Church and Ordinances as is now spoken of.** That departing of heaven as a scroll, spoken of in Rev. 6:14, shall then be when the Sun becomes black as sackcloth, and the Moon as blood; when the stars of heaven fall unto the earth, as figs from a fig-tree shaken with a mighty wind; when every mountain and island are moved out of their places, when the Kings of the earth and the great men, and the rich, and the chief Captains and the mighty, and every bondman, and every free-man hide themselves in the dens, and in the rocks of the mountains, &c. **See the place, viz. Rev. 6:12-16, and then judge whether it be certain that this prophecy is fulfilled, and the heavens departing as a scroll is a departing of the Church and Ordinances.**

But let this **seem as granted for the present;** (because heaven in this Book of the Revelation, does sometimes signify the Church;) but then also mind that the Church's departing is here set forth by a similitude of a book or scroll folded together, which before lay open. So then the **Church sometimes lay open in her glory, and her light did shine abroad among the Nations; but now when that great opposition and persecution did rise against her, she retired herself in a more private way. A book or scroll is not defaced nor destroyed when it is rolled up together, but is as perfect in itself as before, only it lies not so open for every one to look into:** and so it is with the Church, *her departing is not from being a Church, but in respect of her obscuring and*

hiding of herself from her enemies, as Isaiah 26:20; Rev. 12:6, 14. **For she only departed as a scroll when it is rolled together, and so continued in herself a Church, enjoying (as her right) her ordinances and her communion still.** For in the next Chapter there is the Lord upon His throne, with His Church and Ministry about Him worshipping. **The Church then here departed (as is aforesaid) from her enemies, together with her Ordinances, to a more retired and obscure condition then before, but never departed from herself.**

Objection 21

There is now no Entering into Church Order

It is said, Rev. 15:8, That the Temple was filled with smoke from the glory of God, and from His power, and no man was able to enter into the Temple, till the seven plagues of the seven Angels were fulfilled; whence it is gathered, that in the time of Antichrist, and the Beast's reign, there is no entering into any Church-order, &c.

Answer

This Teaches There is a Church and Ministers Who Come Out of Her

1. Consider whether it be not a **manifest property of an erring spirit**, to wave clear places of the Scripture, **calling for the perpetual use of the Ordinances of Baptism, and the Lord's Supper**; as Matt. 28:19; I Cor. 11:26, and other like places; and to choose to walk in the dark, retiring to obscure places (not yet understood) for a seeming refuge.

2. Consider whether this place do not manifestly allude to that in I Kings 8:10, 11, and whether that place do import that there was **any cessation of Ordinances in Solomon's time.**

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

Thus this Scripture well considered, shows the weakness of those that take up the same to oppose the Saint's fellowship now, **and their confession of Christ in their professed to His order of the New Testament.** ***This text is so far from keeping any back, that it rather calls all that have faith to come, seeing Christ will have at this time (even under the reign of Antichrist) such a Church, out of which God shall raise such notable instruments to encounter with His enemies.***

The Various Conditions of the Church are Like Jesus Christ

and

His Various Conditions and Appearances.

Though the **Church** lay **sometimes low and obscure**, yet God at **sometimes raises her up again**. The **Church** is as the **Temple**, *sometimes open and sometimes shut*, and as the **Moon**, *sometimes at the full and sometime in her change*; and a **wife**, *sometime sporting with her husband, (as Rebecca with Isaac, Gen. 26:8.) and sometimes in travail and pain: sometime singing the song of Moses and the Lamb, and sometime hanging her harp upon the willows*. Thus she is made conformable unto **Christ her head**, Who is sometime in **blood**, sometime **on His throne**, sometime in a **cloud**, and sometime with **His face shinning as the Sun**; sometime with a **rain-bow on Head**, and sometime in the **brightness of His glory**. Therefore, although that **truth does not always in like manner appear**, yet this frees not man *from his obedience unto it when it appears*, but rather engages him the more.

Objection 22

Christ foretells of false Christs and false Prophets that shall arise and deceive many, saying, Lo here is Christ, or there, Matt. 24. This is fulfilled in those that attempt the worship of God some one way and some another; and yet have missed the right way. Some perceiving their mistake, have begun again and all for lack of the infallible Spirit of God to lead them forth at the first. As they failed before, even so they may do again.

Answer

1. Christ's words in Matt. 24 are an answer to a demand of His Disciples concerning His Coming, and the end of the world; see ver. 3, 4. Christ does not answer concerning His coming in the ministry of the Gospel and administration of His Ordinances, for therein He came not in such a manner as He speaks of in this Chapter; see verse 27, 30. But concerning His personal coming, the time whereof was to men unknown; whereupon He charges all His to be always ready, waiting and looking for His coming continually, verse 36-44.

2. The false Christ and false Prophets that Christ here forewarns the faithful to take heed of, **are such as shall show great signs and wonders**, verse 24. How then comes it to pass that they which hold forth the **Gospel and Ordinances of Christ are closely insinuated to be these false Prophets**, whiles this is one main exception against them, that they do not show great signs and wonders? *Surely they prepare men to be deceived by these false Christs, and false Prophets, who teach men to receive none as Ministers of Christ, though they prove their doctrine and way the Scriptures never so clearly, unless they shew great signs and wonders and confirm their word and way thereby.*

3. The false Prophets here spoken of, are such as shall falsely affirm themselves to be such Prophets as the Prophets of the Old Testament, Isaiah, Jeremiah and the rest, where in their time; and as Agabus and some others were in the Apostles' time. The false Christ's here spoken of, are such as shall falsely affirm themselves to be **Christ in person**; as appears in verse 5. **This therefore cannot be taken up and applied against those that now stand up for the present use of the Ordinances of Christ.**

4. As in the next Chapter Christ teaches His servants not to hid their talents in the earth, **but to trade with the same, that is, to use their gifts to the gathering of the Elect, and the Churches edification**; in which use their gifts also shall be increased; so in Mark 13, which is the same in effect with this present Chapter, He minds His servants,

not only to **watch that they may not be found sleeping**, verse 35, 36, but also to consider the *authority that He has given unto them*, and the *work that He has appointed them*, verse 34; which must be **understood of a ministerial authority, and a work of the Ministry, to continue until His coming**. In this Chapter verses 34, He minds them to give unto **His household their meat in due season**; which **house must needs be His Church**, and their meat, His *Word and Ordinances*.

5. Do not they in some sort affirm Christ to be **in the desert**, and **in secret chambers**, who *affirm the Church to be in such a sort in the Wilderness, as that there is now no place for the appointed Ministry of the Gospel, and Gospel Ordinances?*

6. As touching the lack of an infallible spirit to lead men forth into all truth, it is true indeed that not only all true and faithful Preachers of the Gospel, but also all true believers have an unction from the Holy One and know all things, I John 2:20, but this is meant only of some measure of knowledge for true believers must still grow in knowledge, 2 Pet. 3:20. It is meant only of their knowing all those things, the knowledge whereof is necessary to salvation. As touching other things, the Spirit of truth does not lead the Saints into all truth at once.

The Apostle Peter and the Church at Jerusalem was defective in the understanding of the extent of Christ's Commission touching the preaching of the Gospel to those Gentiles that were not Proselytes, until God did further inform them. This appears in Acts 10:10-15, 19, 20, 28, 34; Acts 11:2-18, yet was Peter a true Apostle, and the Congregation at Jerusalem a true Church. Yea it appears that the brethren which prophesied in constituted Churches were not free from all possibilities mistaking. Note well, I Cor. 14:29, and I Thess. 5:20-22; David and all Israel with him did mistake when they carried the ark of God in a Cart, I Chron. 13; and were afterward sensible of their mistake and reformed it, I Chron. 15; yet David was the faithful servant of God, the Priests were the Priests of the Lord, and Israel was His people, and God did not reprove their endeavor to bring up the ark to Jerusalem, though He made a breach upon them at the first, because they sought Him not after the due order. Therefore men's mistaking the truth in some things, does not make void that truth which they have, neither should men forbear to receive truth, till they can infallibly, yet the rule of God's written word, according to which the Saints are to walk, and to judge of ways and Doctrines, is an infallible rule.

To prevent some further objections and to make the answers more full to some objections already minded, consider how the vessels of the house of the Lord being cut in pieces, the doors of the Temple shut up, the Lamps put out, and the burning of incense and offerings burnt offerings in the holy place unto the God of Israel, being quite let fall in the days of Ahaz, (2 Chron. 28:24 and 29; 6, 7.) in the days of Hezekiah the Priests and Levites being encouraged and commanded by the King, renewed and restored the solemn worship of God; their authority for the doing of this being not from any worker of miracles, or extraordinary Prophet in that time, though the Prophet Isaiah was then living, but from the Law of Moses, and the Word of God by the Prophets that were in David's days, 2 Chron. 29:25. So Zerubbabel and the Jews in his time erecting again in Jerusalem, first the Altar, and after that the Temple, and so restoring there God's appointed worship, had not their authority from miracles or extraordinary Prophets then raised up, nor from any Priest that then stood up with Urim and Thummin, (see Ezra 2:63.) but from the Scriptures before written. Haggai and Zechariah did indeed prophecy unto them; but they did not first give unto them their Commission and authority, but did reprove them for their slackness, and encourage them in the work; (see Ezra 4:24; and 5:1.) sharply reprovng those that said then, as some do now, The time is not come that the Lord's house should be built, Haggai 1:2. The like is to be noted concerning the restoring of the right observation of the feast of Tabernacles, which had been intermitted from Joshua's time, see Neh. 8:13-17. If question be yet made whether the Saints have now authority to restore the solemn worship of God

appointed in His Word for the time of the Gospel, then mind that they are a royal Priesthood, an holy Nation, a peculiar people, I Peter 2:9. That as John the Baptist was greater than the Prophets that were before him, so he that is least in the kingdom of heaven, is greater than John, Matt. 11:9-11.

Here also let it be considered, that though all the labor of Hezekiah seemed to fall to the ground in the days of Manasseh and Amon, and all the labor of Josiah seemed to be lost in the days of his sons, and in the time of the captivity, yet God looked not upon it as a lost labor. Though after the captivity the proceedings were slow, being retarded by many difficulties and distractions, yet the rebuilding of the Altar and Temple, and the restoring of the solemn instituted worship, was pleasing to God, and profitable to His people, notwithstanding that many of the Jews did fall off unto unjust and irreligious practices; and many stayed still in the territories of Babylon, and did not come to assist in that building, yea though the glory of the second Temple was far short of the glory of Solomon's Temple, and there stood not up at that time any Priest with Urim and Thummim. **This well considered, will easily answer many objections that are now made against those that have labored and still labor to revive the use of Christ's ordinances and to set up again His pure instituted worship.**

Because Some Do Not Experience God's Special Presence in the Ordinances is No Sign Others Do Not

If many baptized persons do now fall to errors and some to irregular practices and there be among them such divisions as ought not to be; even so also it was in the Apostle's days, yet no godly person will hereupon condemn the **gathering of Churches and the use of Christ's ordinances in those days.**

If some godly persons *have not had like experience with others of God's effectual blessing following the use of the Ordinances*, it may partly be imputed to **some weakness of their faith, and partly to their ascribing to the Ordinance somewhat belonging only to Christ.**

Some times God here tries His children, whether they will **live by faith, and wait on Him in obedience, even against present sense.** Some saints have had **experience sometimes of the like deadness in and after prayer, and hearing, and conference,** yet these things are neither to be refused, nor neglected.

Christ Visits His Saints in all His Ordinances

Let it also be minded that the **same false principles whereby men are now taken off from obedience to Christ in the use of His Ordinances, if they be followed home, will also take men off from obedience to all Christ's commands;** for *upon what ground anyone command of Christ may be disobeyed, upon the same all may be disobeyed,* see I Tim. 5:21. *If the authority of Christ's New Testament be weakened in one thing, it is weakened in all.* To come to particulars, the same principles will take men off from **preaching the Gospel, and from hearing the Gospel preached to be edified thereby and from assembling themselves together, and from joining together in prayer and thanksgiving, yea from meditation and study of the Word of God,** for all these are **Ordinances of Christ,** and no more appointed in the Word for these times than **Baptism and the Lord's Supper.**

Objection 23

Many that receive not these Ordinances, yet do not refuse all Gospel Preaching, conference and prayer, &c.

Answer

1. This shows that they are not constant to their principles, which discovers their great weakness to receive such principles as they may not in all things walk up unto.
2. Though they do not yet refuse these things, yet are they in the ready way to the refusal of them.

Mind also that as these principles carry men to the denying of a **Church and Ministry, (which denial is most contrary to the Scripture, see Ephesians 3:21, and almost the whole Book of the Revelation and the promise in Matthew 16:18 and 28:20.)** so they carry them by **degrees to the rejecting of all the Scripture**, and to the denying of faith and salvation, as such a **lamentable experience has showed in some**. Some, upon the aforesaid principles, have (with as much ease and as fair a color, as the **no-Church-men dispute from any Scriptures against Ordinances**, though with as gross laciousness) hitherto wrested our Savior's words in Mark 16:17, 18. The answer whereunto does fully overthrow the main arguments of the opposers against Ordinances. Indeed if any **one of those three witnesses in I John 5:8, were to be excluded and slighted, then were they all to be in like manner slighted, and so all were lost**. But we know that they are all to be regarded and made use of.

It is also observable by what contrary ways the enemy endeavors to make men refuse the right use of Christ's Ordinances:

1. Sometimes he persuades men that **God's people are not yet fit** for the use of these Ordinances, *because their light is so dim, because they have so small a measure of gifts, knowledge, of faith, &c.*
2. Sometimes again he persuades **men that they are above ordinances**. He might as well tell them **that they are above Jesus Christ**, Who commands the *use of His Ordinances*, and **communicates Himself unto His in His Ordinances**.

Thus anything shall serve the turn, whereby believers may be **diverted from the right use of the Ordinances of their Lord and Master and from obedience unto Him**. Surely the enemy is mindful of the great advantage that he thus gets over believers, and how much he makes them herein to sin against Christ, robbing Him, of what in them lies, of the glory, and **themselves of the comfort and benefit of His Mediatorship**. O that the Saints were more sensible of the depth of this mystery of iniquity!

I am constrained in my conscience now to speak with earnestness conceiving the cause to be great and remembering our duty to contend earnestly for the faith which was once delivered to the Saints, Jude 3. (Where I desire that the force of this word once, may well be weighed.) I therefore **advise**, and earnestly **exhort** all them that **believe**, to *beware of those doctrines and ways* (how fair soever they may seem to be before they be tried, and what safety soever in these times of trouble they seem to promise;) which indeed take men off from **obedience to Christ**, and from **acknowledging the authority of the Scripture**. Have no fellowship with that Doctrine which **weakens and questions the power and authority of Jesus Christ**, and the **perpetual validity of His Testament**, which *disarms His soldiers, disbands His armies*, and so gives *them up into the hand of the enemy*, which **empties men's hearts of faith and deprives the world of the appointed means of salvation, teaching men to shut up the kingdom of heaven**. Beware of that doctrine

which makes **void** the authority of the New Testament, pulls **Christ's Scepter out of His hand, His crown from His head and Himself from His throne.** Remember that the **Saints in their communion and order** are the **Lord's portion**, the **declared objects** of His *love in Christ*, and the **expressed subject of His promises and blessings**; yea **they are Christ's relative perfection**, as a *wife is to her husband*, and the *body to the head*. They are His *prevailing army against the Antichrist*, the *Standard-bearer* to hold Him up before the Nations and *so the means of the world's conversion, and the conversion of the rest of the elect.*

You therefore that **believe in Christ for salvation**, hold forth the **confession** of Him before men. Remember that by Him you are made the **sons** of God, and Kings and Priests unto God, John 1:12, Rev. 5:10. Withhold not yourselves then from **worshipping God and enjoying the appointed privileges of sons.** Fear not, but believe: for you being **Christ's** all things are yours; and have you not then a right to **His Ordinances?** **Remember Christ's love in giving you His Ordinances to confirm your faith.** Remember the need that you have of these **Ordinances, and of that effectual blessing which Christ uses to follow the right use of His Ordinances.** Mind your **communion with Christ**, and so be **not slow to have communion with Him in His Ordinances.** Have **fellowship with us**, for **truly our fellowship is with the Father**, and with **His Son Jesus Christ.** But specially mind the **command** of Christ, and that **charge** of His in John 14:15:

If ye love me, keep my Commandments.

Finish