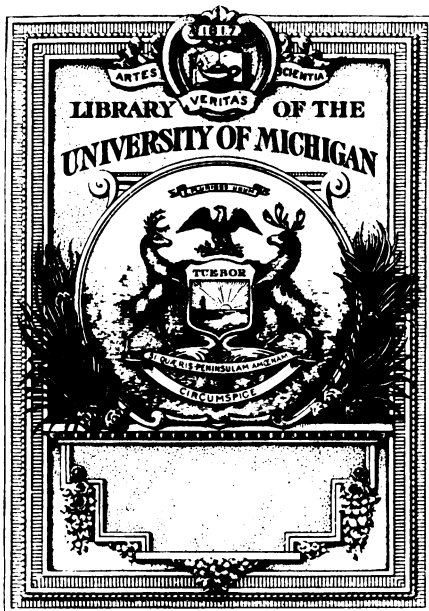

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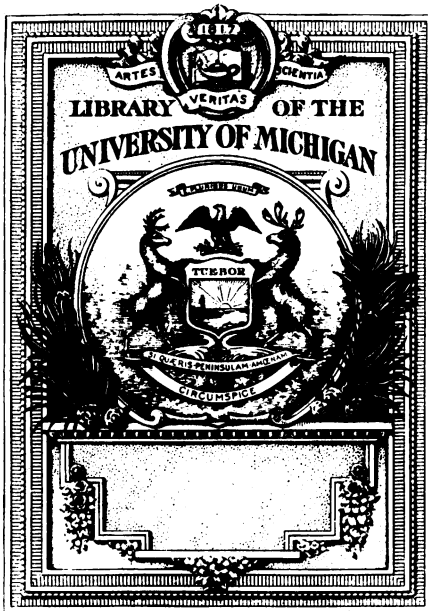
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A
TREATISE
OF
Miscellany Questions.

WHEREIN
Many usefull Questions and Cases of
Conscience are discussed and resolved :

For the satisfaction of those, who desire nothing
more, then to search for, and finde out
precious Truths, in the Controversies of
these Times.

By Mr. GEORGE GILLESPIE,
late Minister at EDINBURGH.

Published by Mr. PATRIK GILLESPIE,
Minister at GLASGOV.

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I bath been a grand designe of the Devil and Instruments acted by him, with much controversie to darken the light in the very breaking up of this present Reformation, and to hide the precious Truth that the simple could not finde it, such pure malice doth he carry against the high way of the Lord, and so afraid he ^{I sa. 35. 8.} is, that the Way-faring men shall not erre therein: but they know not the Counsel of the Lord, nor ^{Mich. 4. 12.} the thoughts of his heart, who is about to clear the Truth, by the manifold Errours which have risen in these late Times, to work His peoples hearts to a deep detestation of Errour, as well as ungodlines, and to declare his Truth, to be prooffe of all the controversie that can be moved against it, when every Work shall be tried by the fire. There must be Heresies, for making manifest who ^{1 Cor. 12.} are approved, and what is precious and praise- ^{19. Zech. 14. 7.} worthy Truth, but at the Evening time it shall

be light, and the Lord shall make Truth shine the more brightly, that it hath been for a time darkned and born down, this cloudie Morning shall end in a clear day. This litle treatise doth help to blow away and dispell the mists, of Errour, and clear many questioned Truths, beside some points which are practically handled therein. If God had been pleased to lengthen the Author his life for longer serving his Generation, I am confident it would have come abroad better polished, if he had completed it and there surveyed the whole Work, when set together. But although this peece be unperfect, yet having the Authors leave, I have adventured to make it Publick, without any addition or alteration, the christian Reader will correct the Errata, and look upon it as it is his opus posthumū, whom God made very serviceable in his work, in a very short time: I shall only wish that it may prove as usefull and acceptable to the Judicious and godly, as other peeces which came from his Pen.

I am

Thy Servant,

PAT: GILLESPIE.



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All men can only be all men who are in Christ.	ibid: & 284
The whole world 2 Job. 2, 2. exponed.	ib. d. 285.
The world <i>κόσμος</i> , Job. 3. 16. is no larger nor <i>πίσωον</i> .	ibid.
3 Jesus Christ hath died for expiation of all sorts, and all manner of sins,	pag. 286.
The sin against the holy Ghost only excepted, what it is.	ibid:
How a blasphemers against the holy Ghost may repent.	pag: 287.
4 Christ receives all who come unto him and excluds none, but such as by their unbelief excluds themselves	pag. 288.



CHAP. I.

That the Ministry is a perpetuall Ordinance of Christ in the Church, and that Ministers are to be received as the Embassadors of Christ, now as well as in the Primitive times.



That which hath long lurked in the hearts of many Atheists, is now professed and argued for, by that fierce furious *Erastiane*, whose book was published the last year at *Francker*. He cries out that the world is abused with that notion of a pretended sacred ministerial calling, though the Apostles and others who first preached the Gospel, were indeed sent and set apart for that holy calling, which was also confirmed by signes and miracles, and they were therefore to be received and submitted unto, as the Embassadors of Christ, yet Ministers and Pastours now are not to be acknowledged, as the Embassadors of Christ, neither is there any such thing now to be acknowledged, as a speciall distinct sacred calling, or solemne setting apart of men to the ministerie of the Word and Sacraments, but any who is fit and gifted, though not called or ordained, may both preach and minister the Sacraments, Baptisme and the Lords Supper. The Sect of *Seekers* also hold that there are not at this time, neither have been for many ages past any true Ministers or Embassadors of Christ. Now for confutation of these Errors, and for the confirmation and

setlement of such as are any way shaken or troubled therewith, I have thought good here in the first place, to make sure this principle that the Ministry as it is distinct both from Magistracy, and from private Christians, is a perpetuall standing Ordinance of Christ in his Church to the end of the world. This I prove first from, *Mat. 28. 19, 20.* That Commission, *Go ye and teach all nations, baptising them, &c.* could not be meant of the Apostles onely or other Ministers of Christ at that time, respectively and personally, but must needs be extended to true Preachers and baptisers in all ages to the end of the world, as is manifested by the promise added: *and loe I am with you alway even unto the end of the world.*

2. From *Eph. 4. 11, 12, 13.* Where the Ordinance of Pastors and Teachers, for the work of the Ministry reacheth as farre as the perfecting of the whole body of Christ, and the gathering in of all the Elect, and consequently as far as the end of the world.

3. From those evangelicall propheties and promises of Pastors and Teachers, *Ier. 3. 15. and 23. 4. Isa. 30. 20. and 62. 6. 7. and 66. 21. Ezekiell 44. 23.* which are not restricted to the Churches of the primitive times, but the true Churches of Christ in all ages interested therein.

4. Christ hath appointed his Gospell to bee preached to all nations, *Mat. 24. 14. Luke 24. 47.* and all the world over, *Mat. 26. 13.* and to every creature under heaven, *Mark 16. 15.* The preaching of the Gospell is the meane and way ordained of God to save them that beleeve, *Rom. 10. 14. 1 Cor. 1. 23.* Now although there was a large spread of the Gospell in the Apostles times through so much of the world as was then knowne, yet that universall commission was not then so perfectly performed and fulfilled as it shall bee before the end be. And however all the Elect were not gathered in at that time, but many of them to be yet gathered in, which must be done

done by preaching. And who can *κηρυτται* but *κηρυξ* who shall do the office of a Herald, but he that is an Herald? The holy Ghosts word used for preaching, is borrowed from Heraldry.

5. Christ hath appointed faithfull and wise stewards to be rulers over his household, to give them their portion of meat in due season, *Luke 12. 42.* which was not appointed for the primitive times onely, but till he come again, as appeareth by *verse. 43. Blessed is that servant whom his Lord when he commeth shall finde so doing,* and *verse. 45. But and if that servant say in his heart, my Lord delayeth his comming, &c.* More of this Scripture afterwards.

6. From *1 Tim. 6. 14.* The Apostles having in that Epistle given direction concerning Church officers, Bishops, Elders, Deacons, with many other particulars belonging to the Ministry, when he comes to the close of the Epistle, hee gives a strict and solemne charge to *Timothie to keep this commandment, without spot, unrebukable, untill the appearing of our Lord Jesus Christ,* which cannot be understood of *Timothy* personally, but 'tis a charge given in his person to all the Ministers of the Gospell, who shall live till the appearing of Christ.

7. From *Revel. 2. 24, 25.* There is a charge, *that which ye have already hold fast till I come,* and this charge is given to two sorts of persons. First *υμιν υβις*, to you Bishops or Pastors, for there were more of them then one in *Thyatira*, as likewise in *Philippie, Phil. 1. 1.* *Antioch, Act. 13. 2.* and *15. 35.* *Ephesus, Act. 20. 17. 28. 36. 37.* The like may be observed of other primitive Churches. Secondly, *λοιποις* to the rest of you, viz. of the flock and body of the Church. As the charge cannot be restricted to the Church of *Thyatira*, no more can it be restricted to the Ministry in *Thyatira*. But in them Christ chargeth all both Ministers and Church Members to hold fast the Jewell of the Gospell till he come again.

8. It is the Priviledge of the new Jerusalem which is above,

4 *That the Ministry is a perpetuall Ordinance of Christ,*
that there is no temple therein, *Revel. 21. 22.* no Ministry,
no Preaching, no Sacraments in heaven, but God shall be all
in all. An Immediate enjoyment of God in this world without
ordinances is but a delusion. In the Church triumphant pro-
phesies shall faile, *1 Cor. 13. 8.* but in the Church militant,
despyse not prophesyings, 1 Thes. 5. 20.

If any object (as some fanaticke persons have done) *Jer.*
31. 34. and they shall teach no more every man his neigh-
bour, &c. *1 Job. 2. 27.* and ye need not that any man teach you. I
answer first, These Scriptures are to be understood compa-
ratively, in the same sence as God said, he would have mercy
and not sacrifice, *Hos. 6. 6.* The Spirit of illumination and
knowledge shall be so abundantly powred forth under the
Gospell, and God shall so writ his lawes in the hearts of his
people, that there shall be almost as much difference between
those under the old Covenant, and those under the new Co-
venant, as there is between those that need a Teacher, and
those that need not a Teacher. 2. *As the Law is not made*
for a righteous man, 1 Tim. 1. 9. viz. to compell him as with
a bitte and bridle, for hee needeth no such compulsion, but
obeyeth filially and willingly, yet the Law is made for a
righteous man to bee a rule of obedience to him. So beleev-
ers under the Gospell need not to bee taught by men as Ignorants
are taught, they are not without understanding as the horse or
the mule; *for they shall all know me,* saith the Lord, *Jer. 31. 32.*
and ye know all things, 1 Job. 2. 20. yet they need a teaching
Ministry for growing in knowledge; for their edification
building up, for strengthening and confirming them, and for
putting them in remembrance and stirring them up, *Ephes. 4.*
12. 2 Pet. 1. 12. and *3. 18. Phil. 1. 9.* There shall ever bee
need of the Ministry, both to convert such as are not yet con-
verted, and to confirme such as are converted. The Apostle
1 Thes. 3. 2. thought it necessary to send *Timothy* to the Church

of the *Thessalonians* to establish them, and to comfort them.
 3. As long as we are in this world, that promise that we shall not need any man to teach us, is not perfectly fulfilled, for we know but in part, *1 Cor. 13. 9. 12.* we shall ever need a Teacher till we be in heaven and see Christ face to face. 4. And thus we must needs understand these Scriptures objected, unless we will make them to contradict other Scriptures, *Jer. 3. 15. Rom. 10. 14. 1 Cor. 1. 23.* and how can a man understand without a Teacher, *Acts 8. 31.*

Object 2. But if we believe the Ministry to be a perpetual ordinance, and if there be a promise that Christ will be with the Ministry to the end of the world, then we must also believe a succession of Ministers since the Apostles days, and that in the midst of Popery it self, Christ had a true Ministry. *Answer,* If our believing the holy Church universall, and that in all ages Christ hath had and shall have a true Church, doth not inferre that we must believe the Church either always visible, or always pure, so our believing a perpetual Ministry, doth not inferre that therefore we must believe either a lineall or visible succession of Ministers, or their purity and preservation from error. There is nothing of this kinde can be objected against our believing a perpetual Ministry, but it falleth as heavy upon our beleeve of the perpetuity of the Church.

Object 3. The multitude of believers are under the new Testament made a royall Priest-hood, *1 Pet. 2. 9.* And Christ hath made us Kings and Priests unto God, *Revel. 1. 6.* *Answer,* First Peter explaineth himself, *1 Pet. 2. 5. ye are an holy Priest-hood to offer up spirituall sacrifices acceptable to God by Jesus Christ.* What these spirituall sacrifices are we may finde in other Scriptures, the mortification of the flesh and offering up of our selves to God, *Rom. 12. 1. Contrition Psal. 51. 17. Prayer and supplications, Psal. 141. 2. Heb. 5. 7. Rev. 5. 8. thank-*

6 *That the Ministry is a perpetuall Ordinance of Christ,*
givings, *Psal. 50. 14. 23. Heb. 13. 15:* almes deeds, *Phil. 4. 18. Heb. 13. 16.* Asto these all beleevers are indeed an holy Priest-hood, but not as to publick Ministeriall administrati-
ons. 2. This objection drives at the taking away of Magistra-
cy and civill government, aswell as of the Ministry, for
Christ hath made beleevers Kings aswell as Priests, and if
Kings, then not Subjects. 3. The same thing was said to the
people of Israel, *Exod. 19. 6. and ye shall be unto me a kingdome
of Priests,* yet God appointed the sonnes of Aaron onely to be
Priests, as to the publick administration of holy things:
4. The same God who hath made Christians an holy Priest-
hood, hath promised to the Church of the new Testament,
that he will set apart and take from among them, or of them
(by way of distinction and speciall calling) Priests who shall
Minister before him in the holy things, *Isa. 66. 21. Ezek. 44. 15. 16. &c.* Whom hee calleth Priests not in the Jewish nor
Popish sence, but for their offering up of the Gentiles to God
by the preaching of the Gospel, and sanctified by the holy
Ghost, *Rom. 15. 16.* Or wee may conceive they are called
Priests by the Prophets, that they might be the better under-
stood, speaking in the language of those times: even as for
the same reason when the Prophets spake of the Church of the
new Testament, They mention mount Zion, Jerusalem, sacri-
fices, incense, the feast of Tabernacles, &c. But I must not
forget what the *Erastian Grallator* with so much spite and deri-
sion rejecteth, *viz.* that there is not onely a perpetuall Mini-
stery in the Church, but that Ministers lawfully called, are
to be received as the Embassadours of Christ, and as sent of
God. If there must be a perpetuall Ministry yet. That child
of the devill and Enemy of Christ (for hee can be no other
who is an Enemy to the Ministry of the word and Sacra-
ments) ceaseth not to pervert the right wayes of the
Lord.

He will by no means acknowledge any Ministers in the Reformed Churches to be the Embassadors of Christ, though the Apostles were. It seems he hates this name the more, because, Embassadors by the law of Nations are inviolable persons, how much more the Embassadors of Christ. But let us now see whether the word of God gives not as high a rise and Authority even to the ordinary Ministry of the Gospel, as an Embassador from Christ. When Paul saith, *We are Embassadors from Christ* 2. Cor: 5. 20. he speaks it not in reference to anything peculiarly apostolical, or any thing incompetent to ordinary Ministers, the contrary is most plain from the Text itself, *We hath committed unto us the word of Reconciliation. Now then we are Embassadors for Christ as though God did beseech you by us, we pray you in Christ's stead be ye reconciled to God.* Now if Paul was the Embassador of Christ, because he had committed unto him the word of reconciliation, then all true Ministers of the Gospel are also the Embassadors of Christ for the same reason. See the like Eph 6. 20. *For which I am an Embassador. for what? Not for working miracles, Casting out Devils, planting Churches in severall Kingdoms, or the like, but for opening my mouth boldly to make knowne the mystery of the Gospel 2. 19. wherein he desires to be helped by the prayers of the Saints. By the same reason all faithful and lawfully called Ministers are the Embassadors of Christ, as well as the Apostles: Even as under the old Testament, the Priests who were ordinary Teachers, and called in in ordinary mediast way, were the Angels or Messengers of the Lord of Hosts, Mal. 2. 7. as well as the Prophets. 2 Chron: 36. 16. So wise men and Scribes are said to be sent of God as well as prophets, Math. 23. 34. — And the Ministers of the seven Churches in Asia are called Angels, Revel: 2. 3. and an Interpreter of the word of God is a Messenger, Job. 33. 23. Now Christ hath given to the Church Pa-*

Sts and Teachers, as well as Apostles, Prophets and Evangelists, all these are from Heaven, not from man, Ephes, 4. 11.

CHAP. II

Of the Election of Pastours with the Congregation's consent.

The Question is not, whether the power of Ecclesiastical government or jurisdiction belong to the people, or body of the Church: (for the tenents of Brownists and Anabaptists concerning popular governments we utterly abhorre) nor whether the whole Col: lective body of the Church ought to be assembled & their voices severally asked in Elections, for all may consent when none vote in Elections, but the representative body of the Church, nor whether the consent of the people to the admission of a Pastor is to be sought and wished for, it being generally acknowledged by all & denied by none, that it is better to enter with the people's consent than against it: nor whether liberty ought to be granted to the whole Congregation, or any member thereof to object against the Man's life or doctrine, or against his qualification for such a particular charge for it is certain that not only the Congregation but others who know any just impediment against this admission have place to object the same, nor whether the churches liberty of consent be inconsistent with, or destructive unto the Pastours power of examination and ordination, for these may stand together: but the question is whether it be necessarily required to the right vocation of a Pastor, that he be freely elected by the votes of the Eldership, and with the consent (licit, or apud-

fed) of the major or better part of the Congregation, so that he bee not obtruded, *veniente, & contradicente Ecclesia.*

The affirmative part of this question is proved from Scripture, from antiquity, from Protestant writers, yea Churches and from sound reason, and from the confessions of opposites. To begin with Scripture, and with the primitive paterne, the Apostles themselves would not so much as make Deacons till all the seven were chosen, and presented unto them by the Church, *Act. 6. 2, 3, 5, 6:* The Author of the *Historic of Episcopacy*, part, 2. pag. 359. To cut off our Argument from *Acts 6.* saith, That the seven were to be the stewards of the people in disposing of their goods, *good reason that the election should be made by them, whose goods and fortunes were to be disposed of,* this answer was made by *Bellarmino* before him: But *Walans* tom. 2. pag. 52. reasoneth other wayes: the feeders of the peoples soules, must bee no lesse (if not more) beloved and acceptable then the feeders of their bodies; therefore these must be chosen with their own consent, as well as these. Secondly, Elders (both ruling and preaching) were chosen by most voices of the Church: the suffrages being signified, per *χειροτονια*, that is, by lifting up, or stretching out of the hand, *Act. 14. 23.* Where the *Syriak* version doth insinuate, that the word *χειροτονια*, is not to be understood of the Apostles ordination of Elders, but of the Churches Election of Elders, thus, *Moreover they made to themselves*, that is, the Disciples mentioned in the former *verse*, made to themselves, for they who were made, were not Elders or Ministers to *Paul* and *Barnabas*, (but to the multitude of the Disciples) in every Church Elders, while they were fasting with them and praying, and commending them, &c. Now how could this Election be, but after the *Gracian* forme by the Churches lifting up, or stretching out of hands. But because some doe still stick at this place, it may bee further cleared, thus

$\chi\epsilon\iota\rho\omicron\tau\omicron\mu\alpha\rho\iota\varsigma$; It may be understood three wayes, and all these wayes it saveth the peoples right. It may be either the action of the Church onely, as the *Syriak* maketh it, or a joynt action both of the Churches, and of *Paul* and *Barnabas*, as *Junius* maketh it; or an action of *Paul* and *Barnabas*, in this sense that they did constitute Elders to the Churches, by the Churches own voyces. However, the word relateth to Election by stretching out, or lifting up of hands, not to ordination by laying on of hands, which is the sense followed by the *Italian* version, and *Diodati* authorising and ordaining such a one onely to be an Elder as was $\chi\epsilon\iota\rho\omicron\tau\omicron\upsilon\eta\tau\omicron\varsigma$, which I prove, 1. From the native signification of the word, where *Julius Pollux* hath $\chi\epsilon\iota\rho\omicron\tau\omicron\upsilon\eta$. Lib. 2. Cap. 4. *Gualther* and *Wolf Seberus* render it *manuum extensio*, and $\chi\epsilon\iota\rho\omicron\tau\omicron\upsilon\eta\iota\upsilon$ *manus levare*, and $\alpha\rho\tau\iota\chi\epsilon\iota\rho\omicron\tau\omicron\upsilon\eta\iota\upsilon$ *manibus refragari*; *Budeus* interpreteth, $\chi\epsilon\iota\rho\omicron\tau\omicron\upsilon\eta$ to be *plebiscitum, suffragium*, *H. Stephanus* $\chi\epsilon\iota\rho\omicron\tau\omicron\upsilon\eta$ *manum protendo; & attollo manum porrigo*: and because, saith he, in giving votes, they did $\chi\epsilon\iota\rho\omicron\tau\omicron\upsilon\eta\iota\upsilon$, thence came the word to be used, for *scisco, decerno, creo*, but properly $\chi\epsilon\iota\rho\omicron\tau\omicron\upsilon\eta$, is (saith he) as it were, $\tau\iota\upsilon\chi\epsilon\iota\rho\alpha\rho\tau\iota\upsilon\alpha$, *idest, anatum*, *Justin Martyr, Quest. & Resp. ad orthod. Resp. ad quest. 14.* doeth expressely distinguish $\chi\epsilon\iota\rho\omicron\tau\omicron\upsilon\eta$ and $\chi\epsilon\iota\rho\omicron\delta\omicron\sigma\iota\alpha$. As words of a most different signification, where *Cedrenus Anno. 526.* saith *Euphranius* $\chi\epsilon\iota\rho\omicron\tau\omicron\upsilon\eta\iota\upsilon$. *Pilander*, the interpreter rendereth, *Episcopatu*, *communibus suffragiis deligitur*. *Scapula*, and *Arias Montanus* also in his *Lexicon* tells us, that $\chi\epsilon\iota\rho\omicron\tau\omicron\upsilon\eta\iota\upsilon$ is *manus porrigere, or elevare, eligere, or creare magistratum per suffragia*, for $\chi\epsilon\iota\rho\omicron\tau\omicron\upsilon\eta\iota\upsilon$ is most different from laying on of hands, which is not a stretching out or lifting up, but a leaning or laying down of the hands on some thing. Wherefore the *Hebrews* note laying on of hands by *Sarnak*, *inniti Chrysostome* saith the *Roman Senat*, did $\chi\epsilon\iota\rho\omicron\tau\omicron\upsilon\eta\iota\upsilon$ $\tau\epsilon\varsigma$ $\delta\epsilon\iota\varsigma$ which *D: Potter* himselve turneth, did make gods by most voyces; *Charitie* mistaken, pag 145. 2. The use of the

word in this sense, and in no other sense, either in Scripture, 2 Cor. 8. 19. or Greek authors that wrote before the new Testament. So that *Luke* could not be understood, if he had used it in another sense, but he wrote so that he might be understood: If he had meant ordination, he would have used the word *καθίστασις* as *Acts* 6. 3. *Tit.* 1. 5. Or *ἐπεδικησαν τὰς χεῖρας*, as *Acts* 6. 6. 2. The manner of the Elections among the Græcians testified by *Demosthenes*, *Cicero*, and others, cleareth the meaning of the word. So they had a phrase *χειροτονία κραται*, *omnium suffragiis obtinet*, and *ἑδεις αὐτὸς χειροτονοῦναι*, *no man giveth a contrarie vote*. When the Grecians choised their Magistrates at their Comitia held solemnly for that end: he that was nominated, was brought into the theater before the people, so many as approved of him, held forth, or stretched forth, or lifted up their hands; If the major part did thus *χειροτονοῦναι*, hee partly was then said to bee *χειροτονωτός*, a Magistrate created by suffrages. So *Elias Cretensis in Greg. Nazianz. orat.* 3. I finde also in *Æschines orat. contra Cetesipont*, some decrees cited which mention three sorts of Magistrates, and among the rest *τῶν ὑπὸ τοῦ δήμου καὶ χειροτονωτῶν ὄντων*. Those that were made by the peoples suffrage. In the argument of *Demosthenes* his oration, *advers. Androtion*, these Magistrates are called *αἱ ἀρχαὶ κατὰ χειροτονίαν τοῦ δήμου γινόμεναι*, *Magistrates made by the peoples suffrage*; *Fronto Ducens* in his notes upon the fifth tom. of *Chrysostome* pag 3. confesseth that with heathen writers *χειροτονοῦναι*, is *per suffragia creare*, and therefore the word is rendered in the *Tigurine* version, and by *Calvin*, *Bullinger*, *Beza*, and so doth *Erasmus*, upon the place understand the word: *ut intelligamus*, saith hee, *suffragiis delectos*. 4. *Χειροτονωτῶν αὐτοῖς*, joyned with *αὐτοῖς*, doth not at all make against that which I say, as some have conceived it doth, but rather for it, for *αὐτοῖς* here is to bee rendered, *ipsis* not *illis*, and so *Pasor* in the word *χειροτονωτῶν* rendereth, *Acts* 14. 23. *quumque ipsis per suffragia creassent Presbyteros*. So

that *αυτοῖς*, here is used for *ἐαυτοῖς* that the Grecians sometimes use the one for the other. So *H: Stephanus, Thes. ling. Gr.* in the word *ἐαυτοῖς*, where he referreth us to *Budæus*, for examples to prove it, see the like, *Matth. 12. 57: John 4: 22*. Thus therefore the text may be conceived, *Χειροτονήσαυτες δὲ αὐτοῖς πρεσβυτεῖρας κατ' ἐκκλησίαν, προσευχόμενοι, ὑπὲρ τῆς ἐκκλησίας, τῷ κυρίῳ Ἰησοῦ ἐν περικειμένῳ, that is, and when they (the Disciples of Lystra, Iconium and Antioch) had by votes made to themselves Elders in every Church, and had prayed with fasting, they commended them (to wit, Paul and Barnabas) to the Lord in whom they believed. It needeth not seeme strange, that here in one verse I make *αυτοῖς* to be *ipsis*, and *αυτοῖς* to be *illos*, and meant of different persons, for the like will frequently occurre in Scripture, *Mark 2. 15.* as *Jesus sat at meat in his αὐτοῦ* (that is *Levies*) house, &c.*

2. *And they watched him, and they followed him αὐτῷ, that is Jesus, Mark 3. whether he would heal him, here is αὐτοῦ* for *Jesus*, and *αὐτοῦ* for the man, which had the withered hand, *Gal. 1. 16.* to reveal his *Sonne in me, that I might preach him, here is αὐτῷ ἑαυτοῦ*, for God the father, and *αὐτοῦ illum* for Christ. So then the Churches of *Lystra, Iconium, and Antioch*, after choosing of Elders, who were also solemnly set a part with prayer and fasting, were willing to let *Paul, and Barnabas* goe from them to the planting and watering of other Churches, and commended them unto God; that would open unto them a wide and effectually doore, and prosper the work of Christ in their hands, *Ephes. 6. 18. 19.* Or they commended them unto God for their safety and preservation; as men are said to commend their owne spirits to God, *Luke 23. 46. 1 Pet. 4. 19.* This sense and interpretation which I have onely offered to be considered, doth not bring any harshnesse, and much lesse, offer any violence, either to the text or context in the Greek. But if another sense be liked better, whether to understand

derstand by *αὐτοῖς* the Elders ordained or the Churches commended to God by *Paul* and *Barnabas*, or to understand all the particulars mentioned in that 23. *verse* to be common and joynacts done by *Paul*, *Barnabas* and the Churches, that is, that they all concurred in making them Elders by suffrage, in prayer and fasting, and in commending themselves to the Lord; I shall not contend so long as the proper and native signification of *ἡγορευματων* is retained, yea; although we should understand by this word, an act of *Paul*, and *Barnabas* alone, distinct from the Churches suffrage and consent even in that sense, we lose not the argument; For first it cannot be supposed that the business was put to the lifting, or stretching out hands in *signum suffragii*, between *Paul* and *Barnabas*, as if it had been put to the question between them two alone; whether such a man should be Elder in such a Church. But how then can it be an act of *Paul* and *Barnabas*? Thus if you will, This two did *ἡγορευου* create suffragiis, vel per suffragia, id est; They ordained such men to be Elders as were chosen by the Church. They two made or created the Elders, but the people declared by lifted up hands whom they would have to be Elders. So *Calvin Justit. lib. 4. cap. 53. § 15.* Even as saith he, the Roman historians often tells us, that the consull who held the court, did creat new Magistrates, id est; did receive the votes and preside in the Elections.

3. *Luke* doeth usually mention the Churches suffrage in making Church Officers, or in designing men to sacred employments; as *Acts 1. 23. 26. Acts 13. 3. Acts 15. 22.* So doth *Paul*, *1 Cor. 16. 3. 2 Cor. 8. 19. 1 Tim. 3. 7.* So that it is not likely there should be no mention of the Churches election here, where professedly and intentionally mention is made of planting Elders, the prayer and fasting, as *Acts 13. 2, 3.* so likewise, *Acts 14. 23.* was common to the Church; they prayed and fasted *cum discipulis, jejnantibus*

saith the Gloss) all being one work, why was not the *χειροτονια* common to the Churches also. 6. Protestant writers draw from *χειροτονησαντες* the Churches suffrage; *Magdebur*: cent. 1. lib. 2. cap: 6. *Zanchius* in 4. *Pra. Beza*, *Carewright* and others, on the place, *Bullinger Decad*: 5. Ser. 4. *Junius contro*: 5 lib. 1 cap. 7. And others against *Bellarmino*, *de Cler* cap. 7. *Gerhard*, tom. 6. pag 95. *Brochmand: System*: tom: 2. pag. 886. *Danaus* in 1 *Tim*. 5. *Walau*s in his treatise, *quibusnam competat vocatio Pastorum*, and *loce*: pag. 474. Of *Papists*, also *Salmeron* expoundeth this place by, *Acts*. 6. And saith the Apostles gave the Election to the Churches, here of Elders, as there of Deacons, *Bel; de cler*: cap. 7. and *Esthius* in 2. *Cor*. 8. 19. confesse that if wee look either to the Etimologie of the word, or the use of Greek authors, it is to choose by votes. If it be objected to me that *χειροτονησαντες* being referred to the people, will invest them with a judiciall power; and a forensicall, or juridicall suffrage; and where is then the authority of the Eldership. Ans. 'Tis like enough (though I confesse not certain) that no Elderships were yet erected in those Churches, *Acts*. 14. 23. But put case they had Elderships, yet *χειροτονησαντες* might well be referred to the people, to signifie their good liking and consent, for in Athens it self the people did *χειροτονευεν*, when they did but like well the persons nominated, as when a thesaurer offered some to be surety, *ουδ αν ο δημοσ χειροτονησει*, whom the people shall approve. *Demosthenes advers. Timocr*. In which oration 'tis also to be noted that *εκκλησια* the Assemblies, and *δυναστηριον* the judiciall court or Assembly of judges are plainly distinguished, so farre that they might not be both upon one day; and that, though the people did *χειροτονευεν*, yet not they, but the *πρωτατοι*, or judges, did *καθισταναι αρχων*, ordaine, or appoint a Magistrate, See *ibid jusjurandum Heliastarum*. As for the objection from *Acts* 10. 41. *προχειροτονια* is not the same with *χειροτονια*, but as it were the preven-

preventing of *χειροτονια* by a prior designation. 2. It is there attribute to God *μεταφορικως*, that in the councell of God the Apostles were in a manner Elected by voices of the Trinitie, *as faciamus hominem*, Gen. 1. and hindereth no more the proper signification of the word applyed to men, then *μεταμενσια* ascribed to God, can prove, that there is no change in men when they repent, because there is none in God. As for that objection made by a learned man, that even the *Septuagints* *Isay 58. 9.* have *χειροτονια* not for *extensio* or *elevatio manuum*, but for that which is in the Hebrew *innisio* or *innixus digiti* or *manus*. Answer, 1. It is not put for *innixus digiti*, but for *extensio digiti*, for so is the text. 2. *Sanctius* following *Cyrill*, tells us that the sense of the 70. turning the text so; was this, *Nempe hic intelligi suffragia quibus magistratus creantur, a quibus raro solet abesse munus largitio & corruptio juris.* So that his argument may be retorted, I do not say that this is the Prophets meaning, but that it is the 70. their sense of the text in using that word, for the most Interpreters understand by putting forth the finger there, derision, and disdain. 3. The 70. certainly did not intend the putting on, but the putting out of the finger, so the *Chaldee* hath *annuere digito*, *Heirone*, *extendere digitum*, which well agreeth with the Hebrew *Shekach digitum extendere. i. e. malum opus perlongare*, saith *Hugo Cardinalis*. It is saith *Emanuel Sa, minando, aut convitiando*, (which seemeth the true sense) The Jesuits of *Doway* read, and cease to stretch out the finger: *Gualther* readeth *emissionem digiti*, and expoundeth thus *medij digiti, ostensio erat contemptus indicium, digitis item minitatur*, suppose none of all these signifie the laying on of the hands, or finger, but suppose that it is not laid on, and so much shall suffice concerning these Scriptures, *Acts 6. 2, 3, 5. 6.* and *Acts*

14. 23:

A third argument from Scripture shall be this. If the extra-ordinary

ordinary office bearers in these Primitive times were not chosen, nor put into their functions without the Churches consent, far lesse ought there now to be any intrusion of ordinary Ministers without the consent of the Church; *Judas* and *Silas* were chosen with consent of the whole Church unto an extraordinarie embassage, *Act.* 15. 22. So were *Pauls* company chosen by the Church, *2 Cor.* 8. 19. The Commissioners of the Church of *Corinth*, were approved by the Church, *1 Cor.* 16. 3. Yea *Mathias*, though an Apostle *συγκλητοῦ*, that is, wastogether chosen by *suffrage*, namely of the 120 Disciples, *Simul suffragiis electus est*, as *Arius Montanus*, rightly turneth the word. *Act.* 1. 23. 26. *Bell. de Cler. cap.* 7. acknowledgeth, *ἰσοκρατία ἐστὶν δαρε suffragium*, & *ἰσοκρατία ἐστὶν ipsum suffragium*, *Paul* and *Barnabas* were extraordinarily, and immediatly called of God, yet when they were to be sent to the Gentiles, God would have the consent and approbation of the Church declared, *Act.* 13. 3. I conclude this argument from Scripture, with the *Magdeburgians* cent. 1. Lib. 2. Cap. 6. *Neque Apostolos, neque alios ecclesia ministros sibi solis, sumpsisse protestatem eligendi & ordinandi Presbyteros & Diaconos, sed ecclesia totius suffragia & consensum adhibuisse; tum ex, 1 Cor.* 3 21. 22. *Patet, tum exemplis probatur, Act.* 1. 23. *Act.* 6. 6. *Act.* 14. 23.

The next argument is taken from antiquity, *Cyprian* Lib. 1. Epist. 4. is very full and plain, for the Churches right and liberty in elections. *D. Feild* Lib. 5. Cap. 54. citeth and Englisheth the words at large, *Leo*. Epist. 87. Cap. 1. requireth in the Election of Bishops: *vota civium, testimonia populorum, Epistola synodalis concilii*. *Car: bar. Susitani apud Augustinum*, *Enar* in *Psal: 36.* saith, *Necessè nos fuerat Primiiani causam, quem plebs sancta ecclesia Carthaginensis, Episcopum fuerat in ovile dei sortita, seniorum literis ejusdem ecclesie postulantis audire atque discutere.* The fourth councill of *Carthage*,

Can. 22. requireth to the admission of every Clergie-man, *civium assensum, & testimonium & convenientiam.* Socrates lib. 4. cap. 25. recordeth that *Ambrose* was chosen Bishop of *Milane* with the uniforme voice of the Church; and lib. 6. cap. 2. he recordeth the like concerning the Election of *Chrysostome*, to be Bishop of *Constantinople*. Moreover, I finde in the pretended Apostolicall, but really ancient constitutions, collected by one under the name of *Clemens*, lib. 8. cap. 4. 'tis appointed to ordain a Bishop, thus qualified *ἐν πάσιν ἀμειπτον ὄρειν ὄντι ὑπὸ παντος τοῦ λαοῦ ἐκλεγόμενον*, in all things unblamable, one of the best and chosen by all the people, unto whom let the people, being assembled together on the Lords day, with the *Bresbyterie*, and the Bishops then present give their consent. Then immediatly one of the Bishops asks the Eldership and people, *πρεσβυτεριον και τον λαον* if they desire that man to be set over them, which if they consent unto, he next asketh them (as a distinct question) whether they all give him a good testimonie for his life, &c. *Greg: Nazianz. orat. 31.* commendeth *Athanasius* his calling, as being after the apostolicall example, because he was chosen *ἡνω τοῦ λαοῦ παντος*, by the suffrage of all the people. The councill of *Nice* in their epistle to them of *Alexandria* appoint some to succeed into the vacant places *μονον ει αξιοι φανοιντο, και ὁ λαος αἰροῖτο* so that they appear worthie, and the people chose them, *Greg: Mag: Epist. lib. 9. cap. 74.* *clerum & populum singularum civitatum hortari festina, ut inter se dissentire non debeant, sed uno sibi consensu, una quaeque civitas consecrandum eligat sacerdotem*, he that would have greater store of antiquity for this, may read *Blondel. apol. pag. 379. to. 473.* *Gerhard* citeth for the peoples right, *Ambrose, Chrysostome, Origen, Isidore*, yea twelve Popes, and diverse ancient examples, as the Election of *Sabinianus* of *Athanasius*; *Peter* the successor of *Athanasius*, of *Eradius*, the successor of *Augustine*, of *Nectarius*, of *Ilavianus*, and others chosen with the consent of the

whole Church; *Gerhard. loc. Com. tom: 6. sect. 95, 96, 97.* what need we to say any more of this, *Bilson* himself confesseth it, *de gubern: Eccles. cap. 15. pag. 417.* he saith the ancient forme was, *totam ecclesiam nominationi & probationi Pastoris sui prius consensisse, quam pro electo haberetur:* And he observeth (which another of his minde saith with him, *Hist. of Episcopacy part. 2. pag 360*) that the people did more willingly receive, more diligently heare, and more heartily love these in whose Election their desires were satisfied, *Bell: de Cler: cap. 9.* confesseth that in the time of *Chrysostome, Ambrose, Augustine, Leo, and Gregory,* the received forme of Elections was, that both the Clergie and the People should choose. Ancient testimonies for the Peoples Election, see also *Smectimus, pag 34*

Thirdly, we argue from the judgement of sound Protestant Churches and writers; The *Helvetik* confession tells us that the right choising of Ministers, is by the consent of the Church: The *Belgick* confession saith, *we beleve that the Ministers, Seniors, and Deacons ought to be called to these their functions, and by the lawfull Election of the Church to bee advanced into these rooms:* see both in the harmony of Confessions, *Secl. 11.* the French discipline we shall see afterwards: The tenent of Protestants, which *Bell: de Cler: cap. 2.* undertaketh to confute, is this; *ut sine populi consensu, & suffragio nemo legitime electus, aut vocatus ad Episcopatum habeatur.* And though our writers disclame many things which he imputeth unto them, yet I finde not this disclamed by any of them, who write against him: It is plainly maintained by *Luther, lib. de Potest: Papa. Calv. in Acts 6. 3. Beza confess. cap. 5. art. 35. Musculus in loc: com. Zanchius in 4. precept: Junius animad: in Bell: Contro. 5 lib. 1. cap 7. Cartwright on Acts 14. 23. Osiander. hist: Eccles: cent. 4. lib. 3. cap. 38. Gualther on Acts 6, Sturtonius. Fazius in 1 Tim. 5. 22. Morney de Eccles:*

Eccles: cap. 11. Balduin: de instit: Ministrorum cap. 6. Bruchmand: Sythem: tom: 2, pag 885. 886. Walaus de vocatione pastorum, & in loc: com: pag 474. Bullinger deced: 5. Ser. 3. pag. 300. Smechtynus, pag. 33. 34. Whittaker in his manuscript: de Clericis, which was never printed; ascribeth election to the people. So Festus Homius Spe^{ca} controu: Belgick. Art. 31. And many others whose testimonies wee can produce if need be, let five onely speak for the rest; Calvin in one of his Epistles, though writing against the itching eares, and groundlesse conceits of some people, yet asserteth this for a certaine truth.

Sane oportet Ministerium a populo approbatum esse, antequam in Ministerii possessionem mittatur, quod si quis seipsum intrudit aliâ viâ, ubi in Ecclesia ordo jam constitutus est, legitima vocatione destituitur, see the book of Spiles, pag 482. Edit: Genev: 1617. Gerhard tom: 6. pag 95. Vt Ecclesiâ consentiente Pastores vocentur, neve quis invita Ecclesia obtrudatur; habet expressa in Scripturis testimonia, & perpetuâ Ecclesiâ primitivâ praxi, comprobatum est, Zanchius in 4. præcept: col. 81. faith, est igitur manifestum nunquam Apostolos quempiam ad Ministerium elegisse & ordinasse suâ tantum auctoritate, sed semper id solitos facere consentiente & approbante Ecclesiâ, and col: 782. servatur hæc eadem consuetudo etiamnum in multis Ecclesiis reformatis, and Col: 783. Eligere Pastores sine plebis consensu, primum non est Apostolicum, neque legitimum, eoque talis Minister, legitimus non fuerit Minister, deinde pugnat cum libertate Ecclesiâ, eoque adimitur ei quod Christus donavit, quantum autem est hoc crimen? Tertio non conducit Pastori, quia nunquam bonâ conscientia poterit suo fungi officio, neque etiam conducit Ecclesiâ, quia libenter non audiet, neque etiam amabit eum, qui sibi non consentienti obtrusus est, Danaus in 1 Tim. 5. 22. quemadmodum totius Ecclesiâ Pastor est futurus, ita ab omnibus debet approbari, nè quisquam gregi invito Pastor obtrudatur. And after he hath cleared the whole mat-

ter at length, hee concludeth, *Ex his autem omnibus apparet, quam nulla sit vel non legitima eorum dei Ministrorum vel Ecclesia; Pastorum vocatio, qui solius regis vel regina, vel patroni, vel Episcopi, Archi Episcopi autoritate, diplomate, bullis, jussu, & iudicio fiunt vel eliguntur, id quod dolendum est ad huc fieri in iis Ecclesiis, qua tamen purum Dei verbum habent, & sequuntur, veluti in mediâ anglia.* The professors of Leyden in *Synops: pur. theol: disp: 42. Thes. 32.* Jus pastores eligendi, est penes Ecclesiam, ac proinde plebi commune, cum presbyteris: jus eos ordinandi soli Presbyterio est proprium. I must not forget to mention the order of the Church of Scotland, the first book of Discipline in the fourth head, saith, *This liberty with all care must be reserved to every severall Kirk, to have their votes and suffrages in election of their Ministers,* The second book of Discipline, cap. 3. saith, *In the order of Election it is to be eschewed that any person be intruded in any offices of the Kirk, contrarie to the will of the Congregation to which they are appointed, or without the voice of the Eldership; The Generall Assemblies at Edinburgh, in Decemb: 1562. Sess: 3. Made this Act, that inhibition shall be made to all and sundry persons, now serving in the Ministry that have not been presented by the people, or a part thereof to the superintendent: The Generall Assembly at Edinburgh, May 1586. Sess. 5. requireth the consent of the whole Parish to a Ministers Election, the words are these; Anent the doubt moved if it be lawfull to any towne, or city, where there is an Vniversitie, and a part of the parish of the same towne lying to landward, without their consent and votes to Elect a Minister to the whole parish and Vniversitie, pretending the priviledge of an old use and custome. The Kirk hath voted thereto negative, that it is not lawfull so to do: The Generall Assembly at Perth, in March 1596. Sess. 6. Doth forbid the choosing of Ministers without the consent of their owne flocks: The Generall Assembly at Glasgow, Sess. 23. art. 2^o. Doth revive the ancient order thus, *anent the presenting either**

of

of Pastors, or Elders and School-masters, to particular Congregations, that there be a respect had to the Congregation, and that no person be intruded in any office of the Kirk contrarie to the will of the Congregation to which they are appointed. In the Treatise called, *The order and government of the Church of Scotland* (published anno 1641. For information of the English, and for removing and preventing all prejudices which the best affected among them had, or might conceive against our Church government) we have these words, pag 8. *So that no man is here intruded upon the people against their open or tacite consent and approbation, or without the voices of the particular Eldership, with whom he is to serve in the Ministry.* And now if in any Congregation of Scotland, the practise should be contrarie to the profession, and rule established (which God forbid, and I hope it never shall) it were a double fault and scandale. Finally, the order of the Church of Scotland is strengthened by the civil law of the Kingdome: For the second Parliament of King Charles, Act 7. did ordaine Presbyteries to plant vacand Kirks with consent of the Parishes. And Act 8. anent the Presbyteries providing and admitting Ministers to the Kirks which belonged to Bishopricks; It is alwayes provided, that this be without prejudice of the interest of the Parishes, according to the acts and practise of the Kirk since the Reformation: In the 9. Act of the last Session of the same Parliament, Presbyteries are appointed to plant vacand Churches upon the sute and calling of the Congregation.

In the fourth place, the point is confirmed from sound reason. For, 1. It is very expedient for the credite and better successe of the Ministry, that a Bishop have a good name and testimony even among them that are without, as the Apostle teacheth, 1 Tim. 3. 7. It is much more necessary, that he bee well lyked and approved of them that are within the Church. 2. It is a common maxime among the Fathers, School-

men, and Summits, *Quod ad omnes pertinet omnium consensu fieri debet.* 3. As the free consent of people in the Election, is a great obligation and ingagement, both to them, to Subject themselves in Christian and willing obedience to him, whom they have willingly chosen to be over them, in the Lord, and to the person elected to love them, and to offer up himselfe gladly upon the service and sacrifice of their faith: So where this obligation or mutuall union of the hearts of Pastor and People is wanting, mutuall duties are not done *ymois*, but as it were by constraint and necessity, they in the mean time drawing back from the yoke, and hee, at the best watching over them, not with joy, but with grief and sorrow of heart. 4. In stead of peace and harmony, there shall be contention and contradiction, *Gerhard. tom: 6. pag: 105. Ministros vocari cum consensu & suffragiis Ecclesia cui proficiuntur, alit mutuam concordiam inter auditores & Pastores, summe necessariam, a movet etiam dissidia ex neglectu hujus ordinis metuenda.* 5. It breedeth great peace and confidence when one is thus called. *Whittaker de Ecclesia quest: 5. cap: 6. defendeth the calling of Luther, Zuinglius, Oecolampadius, &c. Upon this ground, quia sunt a populis & gregibus vocati.* 6. Experience hath made men to know the comfortable fruits of free Election, and the unhappie successe of violent intrusion; *Constantinus* the sonne of *Constantine*, did put *Orthodox* Bishops from their places, and substitute *Arrians* in their roome, with the contradiction and reluctance of the Churches. The like did *Papists* in the *Palatinat*, and other places where their *Dagon* was set up againe. So did the authors and urgers of the *Interim* in *Germany*. So did the Prelats in *Scotland, England, Ireland.* Upon all which intrusions many unspeakable evils did follow. If wee after a second Reformation should now permit violent intrusions, this might well be a prologue to much confusion and disorder.

Lastly,

Lastly, I argue from the confessions of adversaries themselves, we have cited before the confession of *Bilson*, and of the author of *the history of Episcopacy*, and of *Salmeron*, I will adde *Peresius de traditionibus*, who undertaketh to confute the Protestant tenent, That it belongeth to the people to elect or reject their Ministers; Hee argueth from antiquity, and yet in that same argumentation, he is constrained to speak for us. For speaking of the three Bishops which by the ancient Canons might ordaina Bishop, he sayeth, *Verum tamen est quod Episcopi isti qui ad electionem Congregabantur, consensum expectabant cleri & populi ut in concilio carthaginensi quarto refertur, qui consensus magis erat testificatio vite ejus qui erat ordinandus, & signum quoddam expressivum ejus desiderii, quod volebat Paulus quando bonum testimonium populi dicebat expectandum ante ordinationem.* Et infra. *Hoc enim modo magis pretiosus esset illis praelatus, magisque amabilis, ne cogerentur invitati inutiles homines, & interdum perniciosos suis sudoribus alere.* And Answering to the passage of *Cyprian lib: 2. Epist: 5.* he sayeth; That tho hee hath not read of it, yet *forte erat mos tempore ejus in Ecclesiis Hispaniarum* (for they were two Spanish Bishops of whom *Cyprian* writs in that Epistle) *ut aliqui ex populo vocem haberent, electivam.* *Quod vero dicit populum posse recusare indignos, etiam facti sumus, quantum ad Electionem si indignitas ordinandi sit nota & populo perniosa.* But what sayeth the Canon law it selfe, *Decr: part: 1. dest: 62. Electio clericorum est petitio plebis.* He was a Popish Archbishop who condescended that the city of *Magdeburg*, should have *jus vocandi & constituendi Ecclesie Ministros*: Neither would the city admit of peace without this condition. *Thuan hist: lib: 83. pag 85.* I had almost forgot *D: Feild of the Church lib: 5. cap: 54.* Confessing plainly that each People and Church stand free by Gods law, to admitte, maintain, and obey no man as their Pastor without their lyking: and that the peoples election by themselves, or their rulers dependeth on

the first principles of humane fellowships and Assemblies: For which cause, the Bishops by Gods law have power to examine and ordain before any man be placed to take charge of Souls, yet have they no power to impose a Pastor upon any Church against their wills. Hee citeth divers testimonies of antiquity to shew that the ancient Elections were by the Church or the greater part thereof.

It remaineth to answer some objections. And first it is objected, That this is a tenent of *Anabaptists*, *Independents*, and *Separatists*. Ans: 1. But shall we condemne these truthes which either they, or *Papists*, or *Arrians* doe hold? *Quid est*, saith Cyprian, *quia hoc facit Novatianus ut nos non putemus esse facendum?* We may goe one myle with the Scriptures, though we goe not two myles with the *Independents*, or three myles with the *Anabaptists*, or *Separatists*. 2. Neither in this same point of Elections doe we homologat with them, who give to the collective body of the Church (women and children under age onely excepted) the power of decisive vote and suffrage in Elections, we give the vote onely to the Eldership or Church representative, so that they carrie along with them the consent of the Major or better part of the Congregation. *Garnachaus in primam secundam quaest: 15* tells us out of *Thomas* this difference betwixt consent and election: that though every choosing be a consenting, yet every consenting is not a choosing: The liberty of consent is one thing; counsell or deliberation another thing: The power of a decisive voice in court or judicatory a third thing. I speak of a constituted Church (for where there is not yet an Eldership, there can be no such distinction: yet however bee there an Eldership or bee there none, the Churches consent must be had.) The first of these we ascribe to the whole Church, without whose knowledge and consent Ministers may not be intruded. The second to the ablest and wisest men of the Congregation, especially to Magistrates, with whose especial advice, privy, and deliberation the

matter ought to be managed, The third which is the formall, and consistoriall determination of the case of election, consisteth in the votes of the Eldership: Their way is much different from this, who would have the matter prepared by the conference, and deliberation of the Eldership, (as wee use to doe in Committees) but determined and decided by the votes of the whole Congregation. 3. Let them speak for us who have particularly written against the *Separatists* and *Independents*. *Laget* in his defence of Church-government, part. 1. cap: 1. In the stating of the question about popular government, declareth that the question is not, whether in maters of greater importance, and more publick concernment, (as admissions, excommunications, and absolutions of members, elections, and depositions of officers) the case ought to be made known unto, and determined with the free consent of the people (for all this he willingly granteth.) But whether every cause to be determined, ought to be brought to the multitude, or body of the Congregation, and they to give their voices therein together with the officers of the Church.

Mr. *Herle* the reverend and learned prolocutor of the Assembly of divines at *Westminster* in, his treatise, intituled, *The independency on Scriptures, of the independency of the Churches*, pag: 3. While he stateth the question, saith, *We acknowledge that the Pastors and other officers were ancientlie, and it is to be wished they still were chosen (at least) consented to by the members of each respective Congregation: But that they are to be ordained, deposed, or excommunicated by the Presbyterie, &c.* Moreover they of the Separation, and if not all, yet (sure) some *Independents* place the whole essentiality of a calling in Election, accompting ordination to be no more but the solemnization of the calling. We say, *ex voce* or the *missio potestativa*, or the power and commission given to a man, by which hee is made of no Minister to be a Minister, is not from the Churches electing

him, but from the lawfull ordaining him: And that Election doth but designe such a person to the Ministry of such a Church. For as *Gamaachus* sayeth in *tertiam partem Thoma de Sacr: ordin: cap: 7.* the people cannot give spirituall authority which themselves have not: *Et quamvis fateamur, saith hee, Laicos sapissime vocatos ad electionem Ministrorum Ecclesie, tamen longe est aliud loqui de ordinatione, quam de electione, &c.*

Object: 2: This liberty granted to Congregations prejudgeth the right of Patrons: *Ans: 1:* If it were so, yet the argument is not pungent in divinity, for why should not humane right give place to divine right? *Nec Episcopale nec patronatus jus Ecclesiasticis Canonibus introductum prajudicare potest potestati jure divino toti Ecclesie in Ministrorum Electione competenti,* saith *Gerhard Tom: 6. Sect: 114.* The states of Zeeland did abolish patronages, and give to each Congregation the free Election of their own Minister, which I take to be one cause why Religion flourisheth better there then in any other of the united provinces.

Object. 3: The Churches liberty of consenting or not consenting, asserted by the arguments above mentioned, must ever be understood to be rationally, so that the Church may not disassent without objecting somewhat against the doctrine or life of the person presented. *Ans: 1:* The author of *the historie of Episcopacy part: 6. pag: 362. 364.* tells us out of the book of Ordination, that the people are free to except against these that are to be ordained, and are required if they know any crime, for which they ought not to be received unto the Ministry, to declare the same. He saith further, that Presbyters are elected by the Patrons, for and in the name of the rest of the people. *pag: 365.* So *Peresius de tradit: part: 3. pag: 200.* confesseth that people should be required to object what they can against the fitnessse of the man to be ordained. Now then if this be all, that people may object, it is no more then

Prelats, yea Papists have yeelded. *Ans. 2.* This objection cannot strike against the election of a Pastor, by the judgement and votes of the particular Eldership of that Church where he is to serve: For it is evident by the Scriptures, testimonies, and reasons above specified, not onely that the Church hath liberty of disassenting upon grounds and causes objected, but that the Eldership hath power and liberty positive to elect (by voyces) their Ministers. Now men vote in Elderships, (as in all courts and consistories) freely according to the judgement of their conscience, and are not called to an accompt for a reason of their votes. 3. As the vote of the Eldership is a free vote, so is the Congregations consent, a free consent, and the objection holdeth no more against the latter then against the former, for they are both joyntly required by the Church of *Scotland* as appeareth by the citations foresaid. 4. Any man (though not a member of the Congregation) hath place to object against the admission of him that is presented, if hee know such an impediment as may make him incapable, either at all of the Ministry, or the Ministry of that Church to which he is presented: So that unlesse the Congregation have somewhat more then liberty of objecting, they shall have no privilege or liberty, but that which is common to strangers as well as to them. In this fourth answer, I am confirmed by *Blondellus* a man intrusted, and set apart by the nationall Synod of the reformed Churches of *France*, for writing and handling of controversies. In his *Apologia pro sententia Hieronimi*, pag: 383. Replying to *Bellarmino* who would enervate *Cyprians* testimonies (for the peoples right to choose their Ministers) by this evasion which now I speak to, saith, *Nec per idum in gravi Scriptore commentum ferendum, populum habere potestatem eligendi & suffragium ferendi, quia potest dicere siquid noveris boni v. l. mali de ordinando, & sic testimonio suo efficere ut non eligatur: quasi vero is eligendi & suffragium ferendi potestate*

out, nisi

praditus eaque usus dici debeat, qui id tantum prestat, quod omnium electionis & suffragiis jure absolute carens prestare (quandocunque libet) potest, an quisquam adeo duri reperiat ut infidelium pessimos quicquid boni vel mali de ordinando noverint dicere, & sic testimonio suo ut non eligatur efficere posse negare audeat, habebunt scilicet ex adversarii hypothesis a quo cum fidelibus jure eligendi & suffragium ferendi potestatem. 5. Though nothing be objected against the mans doctrine or life, yet if the people desire another better or as well qualified, by whom they finde themselves more edified then by the other, that is a reason sufficient (if a reason must be given at all) and it is allowed by *Danaus* in *1. Tim: 5. 22.* and by the first book of discipline in the fourth head, 6. It being condescended upon in the Parliament of *Scotland* that his Majestie with consent and advice of the Estates, should nominate the officers of Estate. The Estates of Parliament were pressed to give a reason of their disassenting from his Majesties nomination, but they refused. And I am sure consenting or not consenting in a matter Ecclesiasticall, ought to be as free, if not more free, then in a matter civill.

Object. 4. This course may prove very dangerous for an apostatizing Congregation, for a people inclining to Heresie or Schisme, will not consent to the admission of an orthodox and sound Minister. *Ans.* 1. The intrusion of Ministers against the Congregations will, doth more generally and universally draw after it, great evils and inconveniences, 2. The corruptions of many Patrons, and peradventure also some Presbyteries may be more powerfull to intrude insufficient or unsound Ministers, then the unsoundnesse or errour of this or that particular Congregation, can be to hinder the admission of them that are sound. 3. We shall heartily accord that a hereticall or a Schismaticall Church, hath not just right to the liberry and priviledge of a sound Church. 4. *Zanchius* in *4. prac:*

a. prac. col: 784. Would have a Congregation infected with Heresie or Superstition, before there bee a Ministry settled among them, to be first convinced of their error, by some other Pastor sent unto them by the Christian Magistrate for a time, and extraordinarily as a kinde of Evangelist. *At vero falth he, cum constituta sunt & formata vera Ecclesia, cur tunc saltem non relinquitur illis libertas eligendi suos Pastores?*

Object: 5. People do often erre in their choise, and cannot judge of the qualifications and abilities of Pastors, but follow blindly the humors of their Lords or leaders. *Answe:* 1. We must beleve what Christ saith, *John 10. 4, 5.* That his sheep know his voice, and a stranger they will not follow, but will flee from him. 2. There are also in Presbyteries and in all Judicatories, some leading men whose judgement is much respected and hearkened unto. 3. Hee that followeth another is ever blind: A people may follow leading men, and yet see with their own eyes too. 4. When *Bellarmino* objecteth that a people cannot judge, whether a man be fit for the Ministry, *Junius animad. Contr. 5. lib: 1. cap: 7. not: 24.* Answereth that the Congregation judgeth not simply and absolutly whether one be fit for the Ministry, but whether he be fit to serve in the Ministry among them. V Which two are so different, that of two men offered to a Congregation, he that is absolutly and simply the best qualified for the Ministry, is not to bee for that cause admitted *hic & nunc*, but hee who is fittest for that Congregation. Now a rude and ignorant people can judge which of the two speaketh best to their capacity and edification. 5. V When any Congregation makes choise of an unfit or dangerous person, against whom there is just exception to be made, they must not therefore be robbed of their right, but called upon to make a better choise: This right people had from a Pope, *Greg: Mag: Epist: lib. 6. Epist: 38. Habitatores Lucensis civitatis quendam ad nos Presbyterum adduxerunt, qui*

eis debuisset Episcopus ordinari, Sed quia mimine dignus inventus est nec diu sine proprio possunt consistere sacerdote: a nobis admoniti in scrinio promiserunt alium studiosè quarere, &c.

Object: 6. Seldome or never shall a Congregation be found all of one minde, and because this might be answered in the words of *Gregorius de valentia in tam secunda disput. 7. quest. 5. punct: 5. Nam moraliter loquendo illud tota communitas facere censetur quod facit major ipsius pars.* Therefore to make the objection stronger, it may be further added, that oftentimes the greater part shall overcome the better part, because in every corporation there are more bad then good, more foolish then wise: This inconveniencie is objected by *Bellarmino de Clericis, cap: 7.* who tells us further that popular elections are subject to tumults and seditions. We answer with *Junius ubi supranot: 23. 27.* first inconveniencies do also follow upon elections made by Presbyteries and Patrons without the peoples consent. 2. *De incommodis prudenter curandis, non de re sancta mutanda temere, sapientes videre oportuit.* 3. For avoiding inconvenience of this kinde, it is to be remembered, that the Congregation ought to be kepted in unity and order (so far as may be) by the directions and precedence of their Elders, and by the assistance of Brethren chosen out of other Churches, when need so requireth. 4. *Zanchius ubi supra, col: 783.* answereth it of *Calvin; præsident plebi in electione alii Pastores, & cum etiam Magistratus conjugatur, qui compescat tumultuantes & litiosos.* VWherein there is great need of caution, least unpretence of suppressing tumults, the Churches libertie of senting or not consenting be taken away; As upon the other part, the Election is not to be wholly and solely permitted to the multitude or body of the Church, which is the meaning of the 13. Canon of the counsell of *Laodicea*, as it is extended by *Osiander, Gerhard, Junius* and others. 5. When a congregation is rent asunder, and cannot agree among themselves,

selves, this evill may bee helped in Subordinate, though not in Independent Churches, for the higher consistories, the Presbyteries and Assemblies of the Church, can end the controversie and determine the case, after hearing of both sides.

Object: 7. As for that which may reflect on Ministers, that have not the peoples consent. 7. *Ans^w:* It is ordination that maketh men Ministers. And the want of the Churches suffrage cannot hinder their being Ministers, it concludeth onely that they did not *rite* and *ordinate* enter into their Ministry *hic & nunc* in such a Church. 2. This also is helped by a posterior approbation of the Church, as a woman marrying a man unwillingly, yet after loving him as her husband, removeth that impediment.

I conclude with a passage out of the Ecclesiasticall discipline of the reformed Churches in *France*, cap: 1. *The silence of the people, none contradicting, shall be taken for an expresse consent, but in case there aryse any Contention, and hee that is named should be lyked by the consistory, and disliked by the people, or by most part of them, his reception is then to be delayed, and report of all to be made unto the conference or provincianall Synod, to consider aswell the justification of him that is named, as of his rejection. And altho he that is named, should there be justified, yet is he not to be made or given as a Pastor to the people against their will, nor to the dislike, displeasure, and discontent of most of them.* Nay the Popish French Church, hath no lesse zealously stood for their liberty in this point in so much, that the intrusion of men into Ecclesiasticall charges by the Pope himself, hath been openly opposed, as shall most fully appeare to any who shall read the book intituled. *Pro libertate Ecclesie Gallicanae adversus Romanam aulam defensio, Parisiensis curia, Lodovico undecimo Gallorum Regi, quoniam oblata.* In which they do assert against the Papall usurpations, the liberty of Elections both by Clergie and people,

Their reasons are these among others; *Cum Episcopus Ecclesie sponsus sit, & matrimonium quoddam spirituale inter ipsum & Ecclesiam contrahatur, necessario consensus Ecclesie intervenire debet.* And after, *Cum Episcopus solemniter a collegio eligitur, confirmaturque servatâ programma:um & inquisitionum forma, eo certe maior est populi de eo existimatio, magisque eum venerantur, observant & diligunt populares, quam si ipsis in vitis obrudatur.* Idcoque doctrina ejus longe fructuosior est, & ad edificandum multo efficacior. Hinc tametsi Petrus Christi vicarius esset, & caput Ecclesie: tamen mortuo Juda qui unus Apostolorū erat ceteri omnes pariter eligerunt, & fors cecidit super Matthiam ut in actis Apostolorum legitur. Lucius Pontifex Romanus vir sanctus, & Martyr, qui Ecclesie Romanae praesuit anno, 154. ita decrevit: *Nullus in Ecclesia ubi duo vel tres fuerunt in Congregatione, nisi eorum electione canonica Presbyter eligatur, &c.* The same thing doth Duarenus de *Sacr. Eccles: Ministr: lib: 5. cap: 1.* Confirme, not only from the ancient Canons, but from the Election of *Matthias Act: 1.* and that of the Deacons *Act: 6.*



CHAP. III.

Whether Ordination be essenti.all to the calling of a Minister.

His question hath been thus stated in a little book intituled *Diatribe wherein the judgement of the reformed Churches and Protestant Divines is shewed; concerning Ordination, &c.* The negative part is there mentioned, also in the *Queries touching the ordination of Ministers*, written in opposition to the learned and much approved book intituled, *Jus divinum regimini Ecclesiastici*, the same controversie is touched upon frequently with more railing then reason

son by that furious *Erastian* who composed the *Graller* against *Apollonius* and cries out that the world is abused with an empty notion of a pretended sacred Ministeriall calling, which may be exercised by none but such as are thereunto called solemnly set apart, and ordained. This is the same thing which hath been formerly debated by Protestant divines against the *Anabaptists* and *Socinians*. See *P. Martyr. loc. com. class. 4. cap. 1. Aretine probl. theol. loc. 63. The professors of Leyden, Synopf. pur. theol. disp. 42. Walrus in loc. com. tom. 1. pag. 472. 473. Festus Hominius Specim, controv. Belgic. artic. 31. of the Lutherans, Gerhard in loc. com. tom. 6. cap. 3. lib. 1. Balduin de institutione ministrorum, cap. 8. & lib. 4. de cas. consc. cap. 6. Brochmann & syn. theol. artic. de minister, Eccles. cap. 2. quest. 3. Stegmannus in spherianismo disp. 53. The *Socinians* tenent against the necessity of Ordination, see in *Socin. tract. de Eccles. Nicol. and tract. de Eccles. & missione ministri*. Yet the *Socinians* acknowledge it is fit for order, and decency to retain Ordination in the Church. Peradventure many of the *Sectaries* of this time will hardly acknowledge this much: I shall first of all premise some distinctions and considerations for the better opening of the true state and nature of this contraversion. Next I shall bring the positive arguments, and lastly, Answer the contrary objections.*

The particulars to be premised are these. First the question is not whether Ordination be the only thing essentiall, or necessary to the right calling of a Minister: I have before pleaded for the necessity of the Churches consent, I now plead for the necessity of ordination; That ought to be no impediment to this, nor this to that. 2. Neither is the question, whether imposition of hands be essentiall and necessary to the calling of a Minister. Imposition of hands is a rite used in Ordination, after the example of the primitive Churches (of which more anon) but the substance, essence, and formall Act of Ordination is another thing. Therefore not onely the *Lutheran*

divines, but Calvin in *1 Tim.* 4. 14. *Junius animad.* in *Bellar.* contr: 5. lib. 1. cap: 3. *Bucanus loc: com: loc: 42.* *Gersomus Bucerus* and others distinguish between the act of Ordination, and the rite used in that act. *M. Antonius de dominis, lib: 2. de repub: Eccles: cap: 3. § 24. & cap: 4. § 13. 19. & lib: 3. cap: 5. § 48.* Doth also distinguish between the rite or ceremony of laying on of hands, and the essentiall act of Ordination which he rightly calls *missio potestativa*, a sending of one with power and authority; VWhich agreeth well with *Matth.* 10. 1. *Mark.* 3. 13, 14, 15: where we have first the election of the Apostles to their office; *He calleth unto him whom he would, and they came unto him,* *Matthew* sayeth, *he called unto him his twelve Disciples,* *Luke* 9. 1. *He called his twelve Disciples together.* Here was an antecedaneous election or designation of the persons. Thereafter follows the ordaining or constituting of them in their office *καὶ ἔταξε* saith *Mark,* and hee ordained (or made) twelve that they should be with him, and that hee might send them forth to preach, and to have power to heal, &c. *Luke* addeth after the calling together of the twelve, that he gave them power and authoritie over all devils, and to cure diseases, and he sent them to preach, &c. VWhich sets forth the true nature and essence of Ordination, that it consists in a sending forth of chosen persons with power and authority. And this *potestative mission* of the twelve is applyed, not onely to power over devils and diseases (which was extraordinary and apostolicall) but to power of preaching which belongeth to the ordinary Pastor to call, charge, Pastors and Teachers are Messengers, *Job* 33. 23. and God hath committed unto them the word of reconciliation, *2. Cor:* 5. 19.

3. Neither is the question, what may be done in extraordinary cases when Ordination cannot be had, or where there are none who have power to ordaine. VVee read that *Adesius* and *Fruentius* being but privat men, became Preachers of the

Gospell, and converted a great nation of the *Indians*: Likewise that when the *Iberians* were converted by a captive woman, their King and Queen became Teachers of the Gospell to the people. There may be an extraordinary calling from God where Religion is not yet planted, nor Churches yet constituted. It is altogether another case in a constituted reformed or reforming Church: I adde with *Peter Martyr*, that even those persons who set about the work of the Ministry extraordinarily or among Infidels, if they can come at any who may ordain them in the usuall and right way, they ought not to neglect the seeking of Ordination.

4. Nor is the question of teaching, exhorting, admonishing, reproving, comforting one another, or praying for, or with one another, in the way of a private Christian fellowship, and and brotherly love. For this belongs to the generall calling of Christians as they are Christians, observing therein the rules of the word, and there is no need nor use of Ordination in all this. But the question is of the particular, speciall, sacred calling of the Ministers of the Gospell to preach and administer the Sacraments, whether Ordination be not essentiall and necessary to this calling. The privat Christian duties of teaching one another, reproving, exhorting, &c. Are to be conscionably and carefully performed by privat Christians, *Joh. 4. 28, 29. Acts 18. 26. Eph. 5. 19. Col. 3. 16. Heb. 3. 13.* But this the Apostle plainly distinguisheth from the speciall Ministeriall function, *1 Thess: 5. 11, 14.* with *vers: 12, 13.* The affirmation of this question in hand, *viz.* that Ordination is necessary and essentiall to the calling of a minister, may be confirmed by these arguments. 1. Doeth not nature it selfe teach you: as the Apostle sayeth in another case, Shall the visible-politicall Church of Christ, which is the purest and most pertyt Republick in the world, have lesse order and more confusion in it nor a civill Republick. Embassadours, Com-

missioners, Officers of State, Judges, Generals, Admirals, with the subordinate Commanders in Armies and Navies, do not runne unseent, nor act without power authority and commission given them. How much more unbeseeming, and disorderly were it in the Church, which *Nicolaides* himself, even where he disputeth against the necessity of Ordination, *Refutation: de missiōne minister, cap: 10, pag: 113.*) acknowledgeth to be more perfite then any politick Republick in the world) for any man to assume to himselfe power and authority which is not given him, or which he hath *non habente potestatem*, or to intrude himself into any publick administration unto which he is not appointed. It was justly complained of, as a great disorder under the Prelates, that Midwives were permitted to baptize upon pretence of a case of necessity, yea that Deacons were permitted to baptize, because the administration of baptisme, doeth neither belong to Deacons, nor to private persons. But that railing *Rabshakeb*, the anonymous *Erastian* before mentioned, goeth so far as to cry down all necessity of Ordination or any speciall call to the Ministry of the Word and Sacraments, and alloweth any Christian, whether Magistrate or Subject, both to Preach, Baptize, and minister the Lords Supper, having no Ordination or speciall Mission to that effect. 'Tis a sufficient answer to him, *offer it now unto thy governour, will he be pleased with thee? Mal: 1. 8.* Who will endure such a confusion in a State, that any man may assume publick offices and administrations, not being thereunto called and appointed? And shall the Church (which must go a great deal further than the law and light of nature,) come short of that which nature it self teacheth all humane societies? 'Tis both a naturall and a scripturall rule, *Let all things be done decently and in order, 1 Cor: 14. 40: for God is not the author of confusion, but of peace, Ibid. vers. 33.* If it were an intollerable usurpation in a mans own family, if any man should take upon him

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the stewards place to dispence meat to the household, not being thereunto appointed. How much more were it an intollerable usurpation in the Church, the house of the living God, for any to make themselves stewards of the mysteries of Christ, not being appointed. 2. I argue from, *Rom: 10. 15.* *And how shall they Preach except they be sent?* Suppose they bee well gifted, yet they may not preach except they bee sent and appointed thereunto. This sending must needs bee Ordination, not the Churches Election: a people may choose to themselves, but cannot send to themselves. The choosing of an Embassadour is one thing, the sending him, another thing: The Embassadour nominated and elected by the King, may not goe to his work and act as an Embassadour, till he bee sent forth with his commission and power delivered to him. There have been severall exceptions made, and more may be made against this argument; yet all of them may bee rationally taken off. Except: 1. The *Socinians* reply, that the Apostle speaketh this of his owne time when the doctrine of the Gospell was new, and did therefore require a speciall mission: But that now Ministers being to Preach no new doctrine, need not such a speciall call. *Answ.* This is not only, not grounded on the Text, but is contrary both to the metaphore and to the context: 'Tis contrary to the metaphore which the Apostle taketh from the sending of Embassadours, Heraulds, and other publick Ministers. These are sent not onely to propound that which was never before propounded, but also oft times to revive and renew a thing before propounded and known. If either Embassadour, or Herauld run unsent, and goe out without his commission and appointment, it will be no excuse to him, that he hath declared no new thing, but what was declared by other Embassadours, or Heraulds before him, for still hee may be challenged as one who runne unsent, and it may bee said to him. By what authoritie dost thou these things? 'Tis contrary

Refut. tract. de missione Ministrorum, cap. 10. non estiam sensum esse nemini licere, docere nisi mittatur, sed Neminem ulla ratione posse predicare, hoc est, rem novam annuntiare nisi mittatur, hoc est, nisi a deo imponatur.

to the context too, *vers. 13. 14. 15.* There are five necessary means and wayes which must bee had and used by those who look to be saved. 1. Calling upon the name of the Lord. 2. Beleeving on him. 3. Hearing his word. 4. A preaching Ministry. 5. Mission or Ordination. If the first foure be perpetually necessary to the end of the world, so must the fifth be, for the Apostle layeth als great necessity upon this last as upon the rest. If none can be saved who do not pray, and none can pray who do not beleeve, and none can beleeve who doe not hear the word, and none can hear the word without a preaching Ministry, the last followeth hard in the Text, there can be no Ministeriall office without a Mission or Ordination. I have before excepted extraordinary cases, where there is yet no Church nor no Ministry: even as the deaf may beleeve who cannot hear, although the Apostle say, *How shall they beleeve on him of whom they have not heard!*

Except, 2. Nicolaites addeth that the Apostle speaks not of what is unlawfull to be, but what is imposible to bee, namely, it is imposible that any man can preach, that is (saith he) declare a new thing except God send him. *Ans. 1.* If preaching here in this Text must bee restricted to the preaching of a new thing, hearing must bee also restricted to the hearing of a new thing, and beleeving to the beleeving of a new thing, and so they who do not hear and beleeve some new doctrine, cannot bee saved. 2. It is very possible to preach a new thing, when God hath not sent one to preach it: When the Jesuits first preached their *scientia media*, they preached a new thing, yet God sent them not. 3. Let us consider what the Apostle means here by preaching *πῶς δὲ κηρύσσουσιν*, saith hee, 'Tis from *κηρύσσειν* *præco, caduceator.* The offices and functions of *κηρυκος. H. Stephanus* in *Thef: L. Gr:* tom: 2. pag: 195. 196. describeth out of *Homer.* They called together the people to the *ἐκκλησια* or publick Assembly: They enjoyned silence, and called for audience

audience

dience and attention: They were sent in time of warre to aske leave to bury their dead: They were sent with messages from Princes and great men: They attended Princes and great men to serve them upon occasion: They served also at the sacrifices: They prepared beasts and received the guests: What is there in all this, which in a spirituall and ecclesiasticall sence is not competent and incumbent to ordinary Pastors and Teachers as well as to the Apostles: And if wee will have the holy Ghost to expound himself as ordinary Preachers do *κηρύττειν* or *κηρύσσειν* in all ages and all the world over, as well as those who first preached the Gospell, *Mat: 24. 14. & 26. 13. Mark 14. 9. & 16. 15. Luke 24. 47. Phil: 1. 15. 1 Tim: 3. 16. Rom. 2. 21. thou that preachest a man should not steal, dost thou steal? 4. I hope κηρύσσειν here doth not signifie one that preacheth a new thing, 1 Cor: 1. 23. It pleased God by the foolishnesse of preaching (*τὰ κηρύγματα*) to save them that beleve. Will any who hopes to be saved, deny that this extends to preaching in all ages?*

Except. 3. That *διατριβή* before cited, in the second part of it *pag: 3. 4.* sayeth that the sending which the Apostles means of, is not a Ministeriall or ecclesiasticall sending, for then none could be an instrument to convert another but a Minister or preacher sent. Neither could a man be sure whether he have faith or no, till he be sure his faith was wrought in him by a Minister lawfully called. It remaines therefore (saith he) that the Apostle speaks of a providenciall sending; by giving men gifts, and working with them in their use and exercise.

Answe: 1: The giving of gifts and powring out the spirit of a calling, is plainly distinguished from the mission or sending; yea, in Christ himself who had received the spirit, not by measure, but above measure, yet his having the Spirit of the Lord upon him, was not his Mission, but is plainly distinguished from his Mission and Ordination to his office which

he had from God, Luke 4. 18. *The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor, he hath sent me, &c.* The *Veritas* or ability of gifts to the office is one thing: the *Veritas* or authority to it, is another thing. 2: His first reason to prove that the Apostle speaks not of a Ministeriall sending, because thence it would follow that none could convert another but a Minister, hee groundeth thus: for 'tis said, none can bekeve but by hearing a preacher sent. Now this falls alse heavie upon his own Interpretation, for still this will follow, that no man can be converted but a Preacher sent providentially with gifts and assistance, when hee shall loose the knot for himself, he shall loose it for us too. 3. So likewise for his other reason, if the Apostles scope be (as he glosseth) to take away doubting from men, he doeth by his Interpretation split upon the same rocke which he thinks wee have run upon, for a man must still doubt whether hee hath faith or no, and so whether he shall be saved or no, till he be sure his faith was wrought in him by a Preacher sent providentially with working gifts: now the description which hee makes of the providentiall sending, involveth a man in greater doubting then before, for either it agreeth to false and hereticall Teachers the Ministers of Sathan, or not: If he sayeth it doth agree to them, and that false seducing Preachers (pretending to be true, sound, and orthodoxe) are providentially sent with gifts effectually, *viz.* to deceave in the secret judgement of God, according to *Ezek. 14. 9. 1 King. 22. 23.* then how he will reconcile his interpretation with *Isa. 52. 7. 8.* let him see to it. And withall he leads a man upon this opinion, that hee may have faith wrought in him, and so be saved under any Ministry, true or false, orthodoxe or hereticall. He must also justify the sinne so often condemned in the false prophets, that they ran unsent, for (by his principles) they are sent, as well as the true Prophets. If he will say that his des-

cription of the providential sending agreeth not to false or hereticall Preachers, but to the true Ministers of Christ, then hee leads a man into this doubt, that hee cannot bee sure that he beleeves and shall bee saved, unlesse hee bee sure that the Preacher providentially sent to him, is a true Minister of Christ, and not a Minister of Sathan transformed into a Minister of righteousness. *2 Cor. 11. 15. or a wolfe in sheeps sloathing, Matth. 7. 15.* But 4. if this providential sending be enough, it takes away the necessity, not onely of Ordination, but of the peoples choosung or consenting. It shall bee enough that God give a man a gift, and work by them, whether the Church consent or not: yet as I take it, he that makes this objection, holds it necessary, not onely that Pastors bee chosen by the Church, but that gifted brethren bee allowed by the Church to prophesie, else that they must not prophesie.

5. His objections doth strike against that connexion and concatenation of the means of salvation, which the Apostle holdeth forth, and there is no more strength in that which he objecteth, then as if one should argue, the deaf may beleeve, therefore faith may be without hearing. Look how hearing is necessary, in the same sence, is Preaching, and the sending of the Preacher necessary. Neither doeth it make any thing against our sence of the Text, that some may be converted, by those who are not Ministers, for tho Preaching of the word by those that are sent to the Ministry of preaching, is the standing Ordinance and ordinary mean of conversion and faith by this Text: and even those who perhaps have been first wrought upon by prayer or conference with other Christians, are hearers of those who are Ministerially sent: it will bee hard to prove that any beleeve, who can hear the word preached by Ministers lawfully called and sent, and do not hear it.

Except. 4. That *Erastian* before cited, the Composer of

the *Gralla*, expoundeth (as I remember) this text of an extraordinary mission or calling from God, not an ordinary mission from men: denying the Pastors of Churches and Ministers of the Gospel in our dayes to be sent of God and that although the Apostles might shew their Mission and Commission from Christ, yet ordinary Ministers cannot do it: Therefore this sending belongeth not to the ordinary Ministers. *Ans. 1*

This text doth certainly hold forth the necessity of an ordinary and mediat Mission, when the extraordinary and immediat Mission is ceased, which I prove this: If a preaching Ministry be a perpetuall and standing ordinance, then Mission is a perpetuall and standing ordinance: But a preaching Ministry is a perpetuall and standing ordinance, therefore so is Mission. The preposition is manifest, both from the knitting together of the parts of this Text, in which the Apostle screweth up the necessity of Mission as high as the necessity of preaching: As likewise from *Matth. 28. 19, 20.* Which doeth not onely prove a perpetuall Ministry in the Church alway even unto the end of the world, but also that this perpetuall Ministry is authorized by Mission or Commission from Christ. For reference to this perpetuall Ministry, Christ saith, Goe, teach and baptize, and loe I am with you alway, even unto the end of the world: So that who ever doeth lawfully exercise the office of teaching and baptizing, is certainly sent: he cannot be immediatly and extraordinarily in the reformed Churches, therefore it must be in a mediat and ordinary way. The Assumption is before proved.

2. As the preaching so the sending is common to ordinary Ministers with the Apostles. If ordinary Ministers be Preachers *ex officio*, as well as the Apostles, which hath been before proved, then ordinary Ministers are sent as well as the Apostles, for how shall they preach except they be sent, and how shall they be sent in our dayes, except in a mediat and ordinary

way, by those unto whom the power of Ordination belongeth?

Except. 5. But if this Text, *Rom. 10. 15.* be expounded of Ordination, then expectants or probationaries may not preach, because not yet ordained.

Ans. 1. They neither preach ordinarily, nor *ex officio*. They Preach occasionally, and without a Pastorall or Ministeriall office.

2. Neither may these loanes of the Prophets runne to such occasionall work, without approbation and licence, for which cause the Directory of worship established in both Kingdoms, puts in this caution, *that such as intend the Ministry, may occasionally both read the Scriptures, and exercise gifts in Preaching in the Congregations, being allowed therunto by the Presbyterie.* And so the Text will hold true in all cases, extraordinary Preachers, Apostles, Evangelists, Prophets, must have an extraordinary Mission. Ordinary Pastors and Teachers, must have a Mission with power and authority to that effect. Probationers, and occasionall Preachers must have a proportionable kinde of Mission, that is, not to the Pastorall office, but to preach upon occasion.

The third argument shall be taken from that *κατασκευασ* that constituting, appointing or making of Church officers which is plainly held forth in Scripture. The seven Deacons being elected by the multitude of the Disciples, were appointed, set and constituted over that businesse by the Apostles, *Acts 6. 3.* Pastors and Teachers have much more need to be appointed to their office, and for them let us note two Scriptures, one is *Luke 12. 42.* *Whothen is that faithfull and wise steward, whom his Lord shall make [κατασκευασ] ruler over his household, to give them their portion of meat in dew season?* *Grotius* upon the place noteth, that the former parable concerning watching is intended for all Christians, so *Mark. 13. 37.* but this of stewards be-

longs to the Pastors of Churches, for 'tis upon occasion of *Peters* question concerning the former parable, (*Lord speakest thou this parable unto us, or even unto all?*) *Christ* answers by this parable of stewards, appointed or ordained over the household, whom he distinguisheth from other servants by their ruling power, *verse*. 42. by their greater knowledge, and consequently greater guiltinesse, if wicked, *vers*. 47. and by the greater trust committed to them, *vers*. 48. Now least it should bee thought, that this making or appointing of stewards over the household of *Christ*, is onely meant of the Apostles, as it were of purpose to discover the vanity of that *Socinian* error, 'tis said, *vers*. 43. *Blessed is that servant whom his Lord when he cometh shall finde so doing.* Till *Christ* come again, and at his comming, there shall be stewards appointed and set over his house: Which cannot be without the mediate and ordinary way of making, appointing, and ordaining. The Bishops or Elders, as well as Apostles are the stewards of *God*, *Tit*. 1. 7. And so I come to the other Scripture concerning those teaching and ruling officers. The Apostle left *Titus* at *Crete* that he might ordain Elders in every city, *vers*. 5. The *διατριβη* mentioned in the beginning, replyeth to this Text, that *καταστήσει* signifieth to fixe, settle, establish one who was in office before as appears by *Psal*. 2. 6. See now with how little reason this man opugneth the received principles. The *Septuagint* (sayeth he) readeth *Psal*. 2. 6. thus *εγώ δε καταστήσω βασιλεύς επί γειών*, but *David* was a King many years before he took in the hill and fort of *Zion*. I shall not stand here upon this erroneous transcribing of the words of the *Septuagint*: I might tell him again that *Symmachus* readeth *καὶ ἐχρίσα, τον βασιλεια μου.* I have anointed my King, having respect to the very first making him King, and this is the nearest rendering of the Originall. But I will stand to that of the *Septuagint*: even their reading (without the least violence to their words) may be understood, not of the setting of

David.

David after he took in the fort of Zion, but of Gods appointing and ordaining him to rule in, upon, or over Zion, which I doe not doubt was their meaning, neither doeth the propositions *in* at all hinder, but help this Interpretation of the *Septuagint*. See the like *Mat. 25. 21.* ἐπὶ τοῦ λαῶν σε καταθήσω, This is not the fixing and setting of that good servant in that ruling power, but 'tis the first giving of it to him, the first making him ruler over many things, having before had but a few things, *Luke 12. 44.* ἐπὶ πᾶσι τοῖς ὑπάρχουσιν αὐτῷ καταθήσει αὐτὸν So *Isocrates*, Κατιστάμι ἐπὶ τὰς ἀρχάς. I may confute him from the *Septuagint* themselves, *Psal. 8. 6.* Κατίστησας αὐτὸν ἐπὶ τὰ ἔθνη *Dan. 1. 11:* ὃν κατίστησεν ἀρχιερέως ἐπὶ τοῦ εἴδους. Will hee say that the *Septuagint* meant that God settled and fixed the dominion which man had before over the creatures, or that the Prince of the Eunuches did but settle and fixe that government which *Melzar* had before over *Daniel*? If they meane in those places constituting and appoynting (as it is most manifest they doe) why not also *Psal. 2. 6?* God appointed *David* to be a King upon the holy hill of Zion, which is all that can be made out of the *Septuagint*. Well, but I will goe yet further with him, to discover the futility of his exception: 'Tis true *Κατιστήμι* or *Κατιστάμι* is sometime used for restoring and setting that which is out of its course, but how did he imagine that this sense of the word could agree to *Tit. 1. 5?* Thought hee that *Titus* was left in *Crete*, for restoring, setting, and fixing those Elders who had left their station, or had been cast out, or persecuted, or the like? Doeth not the Apostle plainly speak of supplying and making up such things as were yet wanting to those Churches, and of ordaining Elders to Churches which wanted Elders. Wherefore the ordinary reading and interpretation is retained *Κατιστάμι* προσβυτίους is to be understood of making, or ordaining Elders, even as *Κατιστάμι τὰς ἀρχάς* or *ἐκ ἀρχῆς*, *Κατιστάμι τὰς δικαστάς* and the like, *constituere, praeferere*, to make or appoint rulers and

judges, by giving them power and authority to rule or judge. So *Acts*. 7. 10. *Κατὰ νόμον αὐτοῦ ἐπέστησεν ἐν Αἴγυπτῳ*, which was not a setting and fixing of *Joseph*; in the government of *Egypt*, as if he had been governour of it before, for that was the first time he was made governour.

The fourth argument is taken from *Heb.* 5. 4. *And no man taketh this honour unto himself, but he that is called of God as was Aaron.* If yee would know what this calling was, see *vers.* 1. *Hee was taken from among men, and ordained for men, in things pertaining to God.* The *Socinian* exception against our arguments, from the example and practice of Ordination in the Apostles times, (namely that there is no such necessity of ordaining those who are to teach Doctrines formerly delivered, and received, as there was, for ordaining those who bring a new Doctrine) cannot here help them; yea, is hereby confuted, for aone of the Priests under the law, no not the high Priest, might teach or pronounce any other thing, but according to the Law and the Testimony, *Deut.* 17. 11. *Mal.* 2. 7. Yet the Priests were ordained to their office, and might not without such Ordination enter into it. And this was no typical thing proper to the old Testament, but hath a standing reason. The *Socinians* therefore have another evasion from the words, *this honour* restricting the Apostles meaning, to that honour of the Priesthood onely. *Ans.* 1. The words *τὴν τιμὴν* need not to be understood demonstratively, or *signanter*, but indefinitely, *τιμὴν* with the prepositive Article, and so both the *Syriak* Interpreter: *Hierome*, *Arias Montanus*, and the *Tigurin* version read it indefinitely, *honorem*, not *hunc honorem*, *No man taketh honour unto himself, but he*, &c. See the very same words in the same sence, *Rom.* 13. *τὴν τὴν τιμὴν τὴν τιμὴν*, *honour to whom honour*, not *this honour*. So *τὴν τιμὴν*, *Revel.* 21. 26. is not rendered, *this honour*. 2. Suppose it bee meant *signanter*, yet our argument is valid.

Although

Although the Apostle give instance only in the high Priesthood, yet by analogie of reason, the *Axiome* will hold in reference to the Ministry of the new Testament, upon which God hath put so much honour, that it is called a wortheie work, *1 Tim: 3. 1.* and wortheie of double honour. *1 Tim: 5. 17.* and to be esteemed very highly, *1 Theß: 5. 17.* The Ministers of the Gospel are the Embassadors of Christ, *2 Cor: 5. 20.* and the Angels of the Churches, the starres in Christs right hand, *Revel: 1. 20. & 2. 1. &c.* yea, the glory of Christ, *2 Cor: 8. 23.* And if (comparing state with state) the least in the kingdom of God, be greater then *John Baptist*, and *John Baptist* greater then any either Priest or Prophet in the old Testament. Then 'tis not onely as great, but a greater usurpation, for a man to take this honour of the Evangelicall Ministry to himself, then it had been of old, for a man to take that honour of the legall high Priesthood to himself.

The fifth argument I draw from *Heb: 6. 1. 2.* Where wee have an enumeration of the generall Catechetical heads, which was necessarily required in Catechumens, before they were baptized and received as Church Members, and where there was yet no Church planted, these heads were taught, learned, and professed, before there could be a visible political Ministeriall Church erected, that the Apostles speaks to the *Hebrews* as visible Ministeriall Churches is manifest, both from the particulars here enumerat, and from Chap. 5. 12. 13. & 13. 7. 17. Now he exhortheth them to goe on unto perfection, and not to be ever about the laying of foundations, or about the learning of these Catechetical principles, the knowledge and profession, whereof did first give them an enterance, state, and standing in the visible Church of Christ, *viz.*

1. The foundation of repentance, *i. e.* Conviction and knowledge of sinne by the law, humiliation and sorrow for it, with a desire of freedome for it. 2. The foundation of faith

in Christ for our wisdom, righteousness, sanctification and redemption. 3. The foundations of Baptisme, *i. e.* The abolishing of these diverse legall washings, *Heb. 9. 10.* and the ordinance of the Christian baptisme for sealing the Covenant of grace, and for initiation in Church membership: Others say he speaks in the plurall, because in those times many were baptized at once usually. 4. The foundation of laying on of hands, that is (saith *Bullinger* on the place) of the Ministry, and of their Vocation, Mission, and authority given them. So also *Gualther* in his *Archetypes* upon the place, *Tossanus* pointeth at the same thing, as principally intended in the Text, Which agreeth well with that which diverse Divines make one of the marks of a true visible Church, namely, a Ministry lawfully called and ordained, and professed subjection thereunto. 5. The foundation of the resurrection from the dead. 6. The foundation of the last judgement, in which Christ shall adjudge the righteous to life everlasting, and the wicked to everlasting punishment, *Matth. 25. ult.*

That which hath obscured and cast a mist upon this Text, was the Popish and prelatiack confirmation, or Bishopping of children, which they grounded upon this same Scripture. And this way goe the Popish interpreters, expounding it of their Sacrament of confirmation: Others understand the gifts of the holy Ghost, which in those dayes were given by laying on of hands. But it hath never been, nor can never be proved, either that hands were layd upon all baptized Christians who were grown up to yeares of knowledge in these Apostolicall times, or that the gifts of the holy Ghost were given with every laying on of hands in those times. For the laying on of hands, (*1 Tim. 4. 14.* and *5. 22.*) was not for giving the holy Ghost, but for Ordination. Wherefore I conceive that the laying on of hands, *Heb. 6. 2.* Pointeth at the Ministry, and their Ordination, which was accompanied with that rite.

Many

Many interpreters who extend the Text further, doe not yet acknowledge that the Ordination of Ministers is a thing intended by the Apostle. Which is the more probable, if you read *βαπτισμὸν διδασκῆ* dividedly with a comma betwixt, which *Erasmus* inclineth most unto, following the Greek *Scholasts*. So the *Tigurin* version, *baptismatum, doctrina, ac impositionis manuum*. So you shall finde seven of these catechetical principals, and after baptisme, adde Doctrine, that is, a preaching or teaching Ministry, and then the next head contains the necessity of a speciall calling and Ordination to this Ministry. However read it conjunctly or dividedly, it makes a true and good sense to expound, laying on of hands (here) of the ordinance of a preaching Ministry lawfully called and ordained, for this ordinance and a professed subjection thereunto, may justly be reckoned among the catechetical points, and among the marks of a true visible Ministeriall Church. Whereas it were a dangerous and unsafe interpretation, and I beleeve that which cannot be made out, to say, that any of the catechetical heads enumerate by the Apostle, was proper to that primitive age, and doeth not concerne after ages: or yet to affirme that the giving of the holy Ghost by the laying on of hands, was extended to all Catechumens baptized in those times, or that the knowledge or profession of the Doctrine concerning the giving of the gifts of the holy Ghost, by such laying on of hands was such a principle, as that none ignorant thereof, though instructed in all the other Articles of Christian faith, could be received as a Church-member grounded in catechetical points.

I shall adde a sixth argument from the example and practise of the Apostles and others who did ordaine Church officers in their dayes, the example is binding in such things as were not onely lawfull and good, but have a standing and perpetuall reason. The seven Deacons were ordained with prayer and

laying on of hands, *Act 6. 3.* 6. Elders were ordained in every city, *Tit. 1. 5.* although those Elders were not to preach any new Gospel, *Gal. 1. 8.* Paul warneth *Timothy*, *1 Tim. 5. 22.* Lay hands suddenly on no man, i. e. be not rash in ordaining any to the work of the Ministry, let them be well examined and approved. This is the received sense of Interpreters following *Crisostoma, Ambrose, Hierome,* and others of the Fathers, yet *Nicolaides Rufus, tract. de missiis Ministr.* will have the Text understood, not of ordaining Ministers, but of admitting penitents, which was done with imposition of hands. But is this to expound Scripture by Scripture? or is it not rather to forsake an Interpretation confirmed by Scripture, and to follow one which is grounded upon no Scripture? For we read nothing in Scripture of laying on of hands in the receiving or restoring of penitents. Of the laying on of hands in Ordination, we doe read in Scripture, and least it should be thought the act of one man onely, it is mentioned as the act of the Presbyterie, *1 Tim. 4. 14. with the laying on of the hands of the Presbyterie.* A place which *Gualter, Bullinger, Tossanus* and diverse other good Interpreters thinke to hold forth the way which *Paul* would have observed in the calling and appointing of men to the Ministry: Some understand by ~~metaphor~~ the office it self, dignity or degree of an Elder which was given to *Timothy* by the laying on of hands: Others understand a company of Bishops who were Elders and more too: I confesse it doth not; others an Assembly of Elders, without any prelati- cally dispanity. Now neither of these Interpretations can strike against that point which now I plead for, *viz.* The point of Ordination, but rather make much for it, you even they who understand the office of a Presbyter, doe thereby confirme that which I assert in as much as *Timothy* was not made an Elder, but by imposition of hands, as these hold. If so, then certainly Ordination is essentiall to the calling of

a Presbyter. So that what ever come of the word *Presbytery*, the laying on of hands which made the Presbyter, will conclude against them who deny the necessity of Ordination.

The seventh argument shall bee drawn from the denominations of the Ministers of the Gospell in Scripture. 1. They are called Pastors or Shepherds, *Jer: 3. 15. Eph: 4. 11.* Hee that is not called and appointed by the Lord of the focke, he that entereth not by the doore, but breaks in surreptitiously, and makes himselfe shepherd at his own hand, is not a shepherd but a thief, *Job. 10. 9. 10.* Next they are Angels or messengers, *Mat: 23. 24. Rev: 1. 20: and 2 Cor: 8. 23. with 2. 1.* and the Embassadors of Christ, *2 Cor: 5. 20. Eph. 6. 20.* Therefore they are sent and appointed, and do not run unsend.

3. They are called Rulers, *ἡγεμόνες. 1 Tim. 5. 17. ἡποστολικοί. 1 Thes: 5. 12. ἰσχυροί. Heb: 13. 7. 17.* do men make themselves Rulers, Magistrates, Captains at their owne hand, or are they not thereunto appointed by others?

4. They are called bishops, or overseers, *ἄρχιεπίσκοπος. Act. 20. 28. 1 Tim 3. 1.* The *Athenians* give the name *ἡγεμόνος* to one whom they appointed, ordained, and sent forth to be Magistrate or Prætor in any of the Townes, subject to their jurisdiction. See *H. Steph. thes: ling: Gr: in the word ἡγεμόνος.*

5. They are *οἰκονομοί* stewards, *Luke 12. 42. 1 Cor: 4. 1 Tit. 1. 7.* Who dare make himselfe a steward in a Kings house; yea, or in a more private house, not being thereunto appointed and ordained?

6. They are servants who invite and call in guests to the wedding, to the marriage supper, *Mat: 22. 3. Luke 14. 17.* Will any (except a fool, or a knave,) go and invite guests to a mans Table, when he is not sent nor appointed:

7. They are *κηρυκται*, Preachers, Heraulds, *1 Tim: 2. 7. and 2 Tim: 1. 11.* Will a Herauld go and proclaime the Kings Edicts, or the ordinances of Parliament, if hee be not thereunto ap-

pointed? In both these Texts last cited, the Apostle speaking of the Gospell, sayeth, *Whereunto I am ordained a Preacher, and an Apostle, and a Teacher of the Gentiles.* Mark, hee is ordained not an Apostle, but a Preacher, as hee could not bee an Apostle without Ordination, so he could not bee so much as *κηρυξ* a Preacher without Ordination. Now ordinary Pastors are *κηρυκας* as well as the Apostles which hath been before shewed.

An eight argument I collect from *2 Tim. 2. 2.* *And the things that thou hast heard of me among many witnesses, the same commit thou to faithfull men, who shall be able to teach others also.* Which is a most considerable place against the *Socinians, Anabaptists, &c.* For it Teacheth us these five particulars. 1. That the Apostles would not have a teaching or preaching Ministry to end with that time, but was carefull to have Pastors or Teachers provided for the succeeding generation also. 2. *Thes:* Teachers of others who wereto labour in the word and doctrine, were to teach no new doctrine, but the very samethings which they received from *Timothy*, and *Timothy* from *Paul*, and which *Paul* received from the L O R D. It was in fence no new doctrine, when it is taught by *Paul*, much lesse when taught by *Timothy*, and least of all when taught by these who received it from *Timothie*. So that the *Socinian* distinction of the necessity of a speciall calling to the Ministry when the doctrine is new, not so when the doctrine is not new, cannot here help them. 3. *Thes:* Teachers are distinguished from those who are taught: Every man may not be a Teacher. It is a peculiar and particular calling, and it is no part of the generall calling of Christians: Therefore both here, and *Gals 6. 6.* there is such a distinction in the Church, some are Teachers; some are taught in the Word. 4. Fittesse and abilities; yea, both grace and gifts together, cannot warrant a man to assume to himself the function of Teaching or Preaching to others.

others, except he be thereunto allowed, and appointed, and entrusted. The Apostle sayeth not, *the things that thou heard of me, the same I will that faithfull and able men, who ever shall be willing to the work, teach others also, faithfulnesse, and fitnessse, or ability cannot make a sufficient calling, but qualifie a man for that which he shall be called unto.* Aptitude is one thing: to be cloathed with a calling, power and authority is another thing. 5. There is more that belongs to the calling of Pastors and Teachers, than the Churches electing, or choosing of them: for those unto whom the power of Ordination belongeth, do also *commit* unto them that which they are entrusted with, *the same commit show, &c.* *παράδω.* 'Tis from *παράδομις*, which (as *H: St: phanus* in *Thef: ling: Gr: tom. 3. pag. 1505.* noteth) not seldome in the new Testament doeth signifie, *depositum alicujus fidei committere, fiduciarium tradere alicui*, where he citeth this very Text, and I shall clear it yet further from *Luke: 12. 48.* *and unto whom men have committed much* *καὶ ὃ παράδωτο πολλῷ, of him they will ask the more,* which is the conclusion of the parable concerning a faithfull and wise steward, appointed by his Lord to be ruler over his household; to give them their portion of meat in due season, and that Parable is meant of Pastors or Ministers lawfully called and sent, as hath been before cleared.

Ninthly, as we are obleided by our Covenant to endeavour such a Reformation, as is most agreeable to the word of God, and the Example of the best reformed Churches, so in this particular of Ordination, and a speciall call and setting apart of men to the Ministry, we have not onely the example of the ancient and reformed Churches, but the word of God it selfe directeth us this way. 1. Before the law when the first borne in families (not all promiscuously) acted the part of Priests or publick Ministers. Whereof there are some expresse examples in *Enoch* a Prophet, *Gen. 5. 24.* *Jude Epistle, vers. 14.* *Noah, Heb: 11. 7.* by whom God preached to the

old world, 2 *Pet.*: 2. 5. and so are we to understand *Gen.*: 6. 3: *Abraham* a Prophet, *Gen.*: 20. 7. *Melchisedeck* the Priest of the most high GOD, is thought by many learned men (following both *Jonathans* Targum, and that of *Jerusalem*) to have been *Shem*, the first borne of *Noah*: of *Jacob* also (who got the birth-right from *Esau*) we read that he built Altars, and called, upon the name of the Lord, and he was a Prophet, *Gen.*: 49. And it is often mentioned by *Moses*, that the sons of *Aaron* were taken in stead of the first borne. 2. Under the Law, when not onely the Prophets, but the Priests also who were ordinary Ministers, had a speciall Ordination to their office. 3. Under the Gospell in the primitive times, for the *Socinians* themselves do not deny that Ordination or speciall Mission was used in the Apostles times.

Tenthly, and lastly without a clear calling, and lawfull Ordination, how shall people receive the word from the mouths of Ministers, as Gods word, or as from those who are sent of God? Or how shall people reverence and highly esteeme their Ministers who labour among them, obey them, and submit unto them, as they are commanded, 1 *Thess.*: 5. 12, 13. *Heb.*: 13. 17? And since he that is taught ought to communicate unto him that teacheth him, in all good things, *Gal.*: 6. 6. and God will have those who labour in the Word and Doctrine to be maintained, and that they who sow spirituall things, reap temporall things, 1 *Cor.*: 9. 7, 9, 11, 13. 1 *Tim.*: 5. 18. Yea, the Apostle puts the stamp of a *Jus divinum* upon it, 1 *Cor.*: 9. 13, 14. having mentioned the Priests maintainance in the old testament, he addeth: *Even so hath the Lord ordained that they which preach the Gospell, should live of the Gospell.* So that *Socinians* and *Anabaptists* will finde themselves puzzled mightily with this dilemma, either it is the will of God, that none preach the Gospell, but such as are called, appointed, and ordained thereunto, or otherwise it is his will, that those who

preach the Gospel, not being thereunto chosen, called and ordained, must be maintained as well as Ministers lawfully ordained and called, and if so, its like enough People shall have good store of Preachers, and their purses shall pay well for it.

CHAP. IIII.

Objections against the necessity of Ordination answered.

Come now to answer the strongest objections of those who hold Ordination not necessary, nor essential to the calling of a Minister.

Objeſt. 1. From *Acts* 8. 4. *They that were ſcattered abroad, went every where preaching the Word.* So *Acts* 11. 19. *Apollos* alſo taught boldly in the Synagogues, *Acts* 18. 25, 26. yet no word of their Miſſion or Ordination. The Jews eſteemed *Chriſt* himſelf but a private man, nor ordained nor authorized to any office in the Church, yet they permitted him to preach in their Synagogues. *Anſw.* 1. Thoſe that after *Stephens* death, were ſcattered abroad, and preached the Word, muſt needs have been called, ſent, and ordained (by the principles of the *Socinians* themſelves,) for the Doctrine which they preached, was a new Doctrine, both to *Samaria*, *Acts* 8. 5. and to thoſe diſperſed Jews, *Acts* 11. 19. Themſelves confeſſe, that they who preach a new Doctrine, muſt have a ſpecial Miſſion and Ordination. 2. *Philip* was one of thoſe who went abroad preaching the Word, *Acts* 8. 45. Now hee is expreſſely called an *Evangelift*, *Acts* 8. 8. therefore no preſident for private Chriſtians to preach. 3. It is a bad argument *Luke* mentioneth, not their Ordination, therefore they were not ordained. They may aſwell argue thus. *Luke* mentioneth

not that they prayed when they preached, therefore they did not pray when they preached. Or thus; The Scripture mentioneth not *Joabs* father; but onely his mother *Zerviah*, therefore he had not a father. 4. And suppose they preached the Word without Mission or Ordination, this is but like that which *Chrysostome*, lib: *ad eos qui scandalisati sunt*, cap: 19. recordeth as a marvelous extraordinary benefit, which did accrew from the bloody persecutions of those ancient times, *viz.* That in such times, the sheep acted the parts of shepherds, being driven away to deserts and mountains, where (by the Spirit of God speaking in them) they converted unbelievers, and gathered Churches: Which concludeth nothing against the necessity of Ordination, in constituted and reformed Churches, for they who were scattered abroad, being driven away in the heat of persecution, might not have the opportunity of Ordination, and they went forth to gather Christians to plant Churches, to lay foundations where Christ was not known. Such cases were in the beginning excepted from the state of our present question. 5. If *Apollos* preached without Ordination, when he knew onely the baptisme of *John*, and withall when he had to do with those Jews, who were yet to be convinced that *Jesus* was the Christ, *Acts* 18. 25, 26, 28. It is no good argument against the necessity of Ordination, where the doctrine of Christ is known and received, and Churches constituted. And withall how will it be proved, that *Apollos* having been one of *Johns* Disciples, had not some commission from *John* to preach the Word? Or if *Apollos* was but a gifted brother without any publick calling or authority in the Church, how came he to be so much esteemed, as to be compared with *Peter* and *Paul*, *1 Cor.* 1. 12. Lastly as touching Christs preaching in the Synagogues, hee was lookt upon as a Prophet extraordinarily raised up in *Israel*. *Luke* 4. 15. 16, 24. and the Jews say of him plainly, a great Prophet is risen up among us

Luke 7. 16. *Josephus* his testimony given to Christ, as a great Prophet, is known.

Object: 2. The Church doeth χειροτονειν, by their voices in Election, make, creat, constitute or ordain Elders, *Acts* 14. 23. therefore Elders need no other Ordination, but are sufficiently ordained or made by the Church, if elected, and receive their power from the people. See this Objection prosecuted in the *διατριβη pag: 9. 10. 11.* And in the *Queries touching Ordination, pag: 33. tom: 37.* *Ans*w: 1: There is no cogent reason brought by these men, why χειροτονησαστες, if rendered thus as they would have it, when they had by voices ordained, must bee therefore understood of Ordination by the people, and not by *Paul*: and *Barnabas*, for as I have before noted out of *Calvin: Instit. lib: 4. cap: 3. §. 15.* The sence may bee this, *Paul* and *Barnabas* did make and ordain Elders according to the voices of the Churches themselves, that is, they ordained such as the Church desired. If so, they are double loosers by this their Objection. 2. If χειροτονησαστες be meant of the Churches Act, then it is not ordaining, but choosing by voices. The χειροτονια ought not to hinder the χειροδωσια. Election with the Churehes consent, and Ordination are both of them necessary, not inconsistent. In *Athens* it self, although the people did χειροτονειν choose by voyces their Magistrates or Rulers, yet the persons so elected were not ordained, and solemnly set apart, appointed and authorized by the people, but by the Judges called *ηλιασαι* of whom *Demosthens orat. advers: Timocr:* tels us that they did *καθιδυνασαι ερχην*, for the *ηλιασαι*, took an oath to be faithfull in their constituting or ordaining of Magistrates. 3. In Scripture we finde Election and Ordination frequently distinguished, not only as distinct acts, but oft times in distinct hands, *Deut. 1. 13* *Moses* said unto all *Israel*, *Take yee wise men and understanding, and known among your Tribes, and I will make them Rulers over you.* The people choose them who shall be Rulers, but *Moses* makes

them Rulers, *Acts* 6. 3. Wherefore brethren look ye out among you seven men of honest report, full of the holy Ghost and wisdom, whom we may appoint over this businesse: The people choose, the Apostles appoint the Deacons. 4 The choosing of a person to an office, is not the authorizing of the person elected, but the designation of the person to be authorized. 'Tis here with a person chosen, as with a thing chosen: *Ezra* was to choose, and to designe, when, and how much silver, wheat, wine, oyle, should be taken for the House of the Lord, not exceeding the proportion of a hundredth, but the power and authority by which these things were given forth by the Thesaurers, to be applied to such uses, was from the decree of *Artaxerxes*, *Ezra* 7. 21, 22. So *Ester* choosed what to make request for, but the thing was to be performed by authority of the King, *Est*: 5. 3, 6. So a man may be chosen to an office by some, and authorized to act in that office by others. How many subordinat offices, (civill and military) are there, in which men act by the power and authority, derived from the ordinances of Parliament, although not nominated and chosen by the Parliament; but by others, intrusted by the Parliament to choose. 5. Even where Election and Mission, are in the same hands, yet they are not confounded, but are lookt upon as two distinct acts: Christ first choosed the twelve, and pitched upon such as he would, and then ordained them, and sent them forth, *Mark*: 3. 13. 14. The Synod of the Apostles and Elders first choosed, then sent *Judas* and *Silas*, *Acts* 15. 22, 25. Where you may observe also by the way, that the Mission of a man to the Ministry, or Pastorall charge of a Congregation, doeth not belong to the people who choose him, they cannot send him to themselves. When Election and Mission are in the same hands, 'tis in such cases as these two last cited, when men are sent abroad to others, then indeed they who choose them, may also send them: but when they are sent to those

those who choose them, then they are sent by others, a Minister is sent to the Congregation, therefore he is not sent by the Congregation, and so that place, *Rom: 10. 15. How shall they preach except they be sent?* cannot be understood of the peoples Election, but of Ordination, or Mission from the Presbytery appointed to ordain. 6. The same Apostolicall Patterne which holds forth unto us the choosing of Elders in every Church, *Acts 14. 23.* doeth also hold forth unto us the ordaining of Elders in every City, *Tit: 1. 5.* and these acts in different hands, therefore not the same; yea, as many conceive in that same Text, *Acts 14. 23.* beside the Election by voyces, there is a distinct Ordination expressed under the adjuncts thereof, prayer, and fasting.

Object: 3. The Apostle saith, *1 Cor: 14. 26. When yee come together every one of you hath a Psalme, hath a Doctrine, hath a Tongue, hath a Revelation, hath an Interpretation,* vers 13. *yee may all prophesie one by one.* Therefore all that preach or prophesie, need not to be ordained. *Ans: What those Prophets were, and what is meant by prophesying there, all are not of one opinion. I hold that these Prophets were immediately and extraordinarily inspyred, and I reckon them among these other administrations, which were not ordinary, or are to continue in the Church, Apostles, Evangelists, Workers of miracles. But of this I am to speak distinctly, and by it selfe afterwards. Mean while, they that make the Objection, must prove two things, else they conclude nothing against the necessitie of Ordination. 1. That these Prophets were not sent and ordained, but that their gifts and parts, gave them a sufficient calling to interpret in the Church. 2. That although they had no Ministeriall sending, or vocation, yet they were not extraordinary Prophets, but that such Prophets are to continue ordinarily in the Church, I beleve it will trouble them to prove either.*

Object. 4. 'Tis said of the house of *Stephanus*, *1 Cor: 16. 15.* They have addicted (or ordained) themselves to the Ministerie of the Saints, *eis diakonias tois aglois etaxan. autous.* They were not ordained by others, but they ordained themselves. *Ans: 1:* This may well be understood (as 'tis by diverse) of their devoting themselves to Minister to the necessities of the Saints, by their works and labour of Love. Which is else where called, *Ministering to the Saints*, *diakonia eis tois aglois*, *2 Cor: 8. 4.* Yea, 'tis called *h diakonia tis kastrovrias*, *2 Cor. 9. 12.* the administrations of service. See also, *Ibid. vers: 13.* and *Rom. 15. 31.* Where *diakonia* alone is used in the same sence: 2. Others give this sence, that they did willingly and zealously desire to do service to Christ in the Ministry of the Gospell, according as they should finde a calling. In which sence, *if a man desire the office of a Bishop, he desireth a good work*, *1 Tim: 3. 1.* So *Isa: 6. 8.* Here *ans I, send me.* He is very willing to the work, yet hee dare not runne, except he be sent, and get a commission.

Object. 5. He that digged in the earth, and hid his talent, is condemned for it, *Mat. 25. 25. 30.* Therefore he that hath gifts for preaching, and administering the Sacraments, cannot answer it to God, except he improve and use those gifts. *Ans: 1.* If that Parable be applyed to Ministeriall talents, then it will prove, not onely a perpetuall Ministry, because the Lord saith to his servants, *Occupie till I come*, *Luke: 19. 13.* But likewise, that none ought to intrude themselves into that holy function, except they have a calling as well as gifts, for *Mat: 25. 14, 15.* that Lord called his owne servants (*Luke saith, hee called his ten servants*) and delivered unto them his goods: and unto one he gave five talents, to another two, to another one, to everie one according to his severall abilitie: Where wee have a distinction of the calling and ability, suppose another man had been able enough, yet if he be none of the called ones,

that Parable cannot be applyed to him. 2. This Objection may be made in the behalfe of women also; many of whom receive excellent gifts from God, yea, it was foretold by *Joel*, and applyed by *Peter*: that women as well as men should Prophesie, *Acts* 2. 7. 8. Which being misunderstood, gave some colour to the old *Pepuzian* Heresie.

Object: 6. If we hold Ordination necessary, and essentiall to the calling of a Minister, wee bring our selves into this snare, that either the Ministers in the reformed Churches, are not true Ministers, but falsely pretended to be so, or otherwise we must hold that those in the Church of *Rome*, from whom the Protestant Ministers, in the beginning of the Reformation, had their Ordination, were true Ministers of Christ. For if those in the Church of *Rome* who did ordaine, were not true Ministers of Christ, then they had no commission from Christ to make Ministers for him. And who can bring a clean thing out of that which is unclean: If so, then the Protestant Ministers, who first ordained other Protestant Ministers (from whom Ordination hath come to us downwards) having no Ordination, but what they received in the Church of *Rome*, they had not power to ordain others with such an Ordination, as hath a divine stamp and character upon it.

This argument is much insisted upon by the Author of the Queries touching Ordination: If it can do any thing, yet it is no new light, but the very same which hath been formerlie objected by Papists, and answered by Protestant writers. Whereof see one instance in *Gerhard*, loc: com: tom: 6. de *Minist: Eccles: 6* 157.

And now that those who drive so furiously after this Popish argument, may forever be ashamed of it: I returne these answeres. 1. By retortion, the argument will conclude as much against the Baptisme, and Church estate of *Independents*, *Anabaptists*, and who ever they be that make any use of this

way of arguing against us. For by this argument, those who first gathered their Churches, baptized, and incorporated them into the body of Christ, were not only no true Ministers, but no true Church-members, having no other baptisme, but what was received, either in the Church of *Rome*, or from those who were baptized in the Church of *Rome*: But who can bring a clean thing, out of that which is unclean. Where note by the way, that this argument of theirs, will also make the Scripture itself unclean now, because we have it out of an unclean thing, (the Church of *Rome*): So that all that will stand to this argument, must unchurch, unbaptize, unchristen themselves: If they will have their recourse to that promise, *where two or three are met together, there am I in the midst of them*, and think to lay the foundation of their Churches there, without any derivation from the Church of *Rome*, they must allow us to do so too, but then they must passe from their argument. What will they say then? Either, there can bee in our dayes a true Church with all the ordinances of Christ in it, independent upon the Church of *Rome*, and without building or leaning upon a lineall succession, or derivation from the Church of *Rome*, or there cannot. If they hold the affirmative, their argument is not worth a straw, for Ordination being one of the ordinances of Christ (which is here to be supposed, and hath been in the precedent Chapter proved) the reformed Churches had power to set it up, and restore it by vertue of Christs own institution. If the Negative, our Opposits, must all turne *Seekers*, their Churches are no Churches, their Baptisme no Baptisme, &c. 2. Suppose those protestant Ministers, who first ordained other Ministers, were themselves ordained by such as had no power to ordain them. Nay suppose the first reforming Ministers, to have been at the beginning of the Reformation, no Ministers, but private Persons, not pretending to be ordained. What will they conclude from this.

this? It proves nothing against that which we hold concerning the necessity of Ordination: For we plainly say, that in extraordinary cases when Ordination cannot be had, and when there are none who have commission and authority from Christ to ordain, then, and there, an inward call from God enlarging the heart, stirring up, and assisting with the good will and consent of a people whom God makes willing, can make a Minister authorized to Ministeriall acts. Suppose this to have been the case at the first coming out from Popery, yet here was a seed for more Churches, and more Ministers. At the first plantation of Churches, Ordination may be wanting without making void the Ministry, because Ordination cannot be had, but in constituted Churches, the want of Ordination doth make a Minister no Minister. 3. Touching the Church of Rome; I answer as a learned country man of mine answered nere 70. yeares agoe. Although it was a Church miserably corrupted and defaced, yet it was even then a Church, wherein he professeth to follow *Luther, Oecclampadius, Zuinglius, Bucerus, Calvin, Musculus, Bullinger*, and the generall sence of the Protestant writers. See the *Smetonii respons: ad Hamilton. Apostat.* pag. 6. If there was not a true Church, when Popery and Antichristianisme had most universally spread it self, why is it said that Antichrist *sitteth in the Temple of God*, 2. *Thes: 2. 4*? And if God had not a people in Babylon, why is it said, *Come out of her, my people*, *Rev. 18. 4*? And if there were not all that time, even before the Reformation, true Ministers of Christ, why are the two witnesses said to Prophecie 1260. dayes (compting dayes for years) in sackcloath, *Rev: 11. 3. 5*. Sure the time of the witnesses, their Propheying in sackcloath, where ever we fix the beginning and ending of it (which is contraverted) it doth certainly comprehend those ages before the Reformation, as a-part of this time. Therefore Christ had his Witnesses and

Ministers all that while. Protestants as well as Papists, hold the perpetuity of the true Church and Ministry, though not ever visible or alike pure. And otherwise, how shall we understand Christs owne word, *Mat: 28. 20. Lo, I am with you alway, even unto the end of the world.* 4. Wherefore I conclude that those who were ordained in the Church of *Rome* before the Reformation, in so far as they were ordained in the name of Christ, by these who had been themselves ordained Presbyters as well as Bishops, and authorized to preach the Gospel, and administer the Sacraments; this far they were true and lawfull Ministers, truly and lawfully ordained. But in so farre as they were ordained according to the Popish statutes and Canons, for teaching and maintaining the traditions of the Church of *Rome*, and for offering up the body of Christ in the Masse, in this consideration; their calling and Ordination was impure and unlawfull, like pure water flowing out of a clean fountain, which contracts impurity from a filthy channel it runs through. See *Synops: Pur: Theol: Disp. 42. Thef: 48.* and diverse others who might be cited to this purpose.



CHAP. V.

Whether these Prophets and Propheſyings in the primitive Church, 1 Cor. 14. and 1 Cor. 12. 28. Ephes: 4. 11. were extraordinary, and so not to continue: Or whether they are presidents for the Preaching or Propheſying of such, as are neither ordained Ministers, nor probationers for the Ministry.



Here are three opinions concerning these Prophets mentioned by the Apostle, 1. That they had neither extraordinary and immediate inspirations of the Spirit, nor yet were ordinary Ministers called to the office of Teaching, but Church-members out of office, ha-

ing good gifts of opening and interpreting the Scriptures, for the edification, instructioun, and comfort of the Church, and hence is the warrant taken, for the preaching or prophesying of such Church-members as are well gifted, being neither Ministers, nor intending the Ministry: Neither doe the *Independents* onely, but *Socinians*, and *Arminians* also cry up that *libertas prophetandi*. 2. That these Prophets were Church officers, and no more but ordinary Teachers or Interpreters of Scripture in the Church: without excluding the sons of the Prophets, or Probationers from their Assembly; and from exercising their gifts in preaching upon occasion, and for tryall of their gifts, or of the growth and increase thereof, yet I remember no place in the new Testament, where ordinary Pastors are said to prophesie, except *Revel: 11. 3.* where notwithstanding, prophesie is ascribed unto them in no other sence, than the working of miracles, *vers: 6. Those have power to shut heaven, that it rain not in the dayes of their prophesie, and have power over waters to turne them into blood, and to smite the earth with all plagues as often as they will.* All which (prophesying and miracles) is spoken by way of allusion to *Moses* and *Elias*. 3. That they were extraordinary Prophets, immediatly and extraordinarily inspyred by the holy Ghost; and that they are to be reckoned among these other administrations which were not to continue, or be ordinary in the Church, *Synop: pur: theok: disp: 42. thes: 22. Martyr, loc: com: class: 4. cap: 1. Aretius, prob: theok. loc: 62. Calvin. Instit. lib: 4. cap: 3: § 4. Diodatè on 1 Cor. 14. 1. the late English Anotations on 1 Cor. 12. 28. Mr. Baine on Ephes: 4. 11. together with two learned country men of mine, Mr. David Dikson, on 1 Cor: 14. 31. and Mr. Rutherford on his peaceable plea: cap. 16. Apostles, Evangelists, Workers of miracles: I know many Protestant writers of very good note, are of the second opinion. But with all due respect unto them: I hold the third opinion, with Ger-*

hard, loc: com: Tom: 6. pag: 72. and diverse others; the reasons which move me are these, 1. The Apostle distinguisheth the Prophets from the Pastors and Teachers; 1 Cor: 12. 28, 29. Ephes: 4. 11. The Prophets are enumerate among the publick Ministers which Christ hath given to the Church; Yet distinct from the ordinary Pastors and Teachers, 2. They are not onely distinguished from Pastors and Teachers, but seem also to be set before them; yea, before the Evangelists, Ephes: 4. 11. And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers, or as the *Syriak* readeth, *and some Pastors and some Teachers*, so distinguisheth Pastors from Teachers, as Mr. Bayne also doth: understanding here five, degrees of those who labour in the Word and Doctrine, the first three extraordinary, the last two ordinary. I know 'tis not alwayes preferred in honour and dignity, which is first mentioned: Yet I think our dissenting Brethren would not think it fit, nor suteable to enumerate their gifted and prophesying members, next to the Apostles, and before Pastors much lesse Evangelists, neither do I ground my argument simply and meerly upon the enumeration; but upon such an enumeration as is noted, with first, second, third, 1 Cor: 12. 28. And God hath set some in the Church, first Apostles, secondly Prophets, thirdly Teachers, where he puts upon the Prophets the highest eminency and chiefest dignity next to the Apostles, which I thinke the prophesying Brethren of this age doe not look for; *Chrysostome, de divers: nov: Test: locis: serm: 50* proves the chief dignity of Apostleship from these words: *First Apostles*: Is it not as good an argument to prove the next dignity, to belong to prophesie from these words, *Secondarily Prophets*. 'Tis true *helps* are mentioned before *governments* in that same Text. But the Apostle hath left off his numerical order, before he come at these, and besides, both the Deacon and the ruling Elder, are Church officers, and neither of

them Preachers, so that the disproportion is not so great when the Deacon is named before the ruling Elder: but that such Preachers or Interpreters who had no office at all in the Church, should be enumerated, not onely among officers and Ministers of the Church, but before Teachers, and that in foure Texts, *Acts* 13. 11, *1 Cor.* 12. 28. *ibid. vers.* 29. *Ephesi* 4. 11. and next to the Apostles too, and that with an order, of first, second, third, is to me utterly improbable and incredible. 3. The Apostle mentioneth Prophets with a note of singularity, as not common, but more speciall, *1 Cor.* 12. 29, 30. *Are all Apostles? are all Prophets? are all Teachers? are all Workers of miracles? Have all the gifts of healing? do all speak with tongues? do all interpret?* Here the Apostle maketh a second enumeration of such administrations as were more rare; singular, speciall, dignified, and priviledged, and not competent to all Church officers, much lesse to all Church-members: Therefore here he omitteth the ruling Elder and Deacon; *Hee saith not. are all helps? are all governments?* As if he had said; There are some officers appointed onely for raling, some appointed onely for helping and overseeing the poore; These officers are neither Apostles nor Prophets; &c. And if prophesying be not a priviledge of all Church-officers, how much lesse of all Church-members: I might adde here, 'tis most agreeable to the native signification of the word *Prophecie*, that we understand it to be an extraordinary and rare thing; For if you consider the very notation of the word *Prophecie* is prediction, and *προφητεία* is from *προφητῆς* I foretell, of which more hereafter. 4. One of the Prophets of that time, is plainly described to have been inspired with extraordinary revelations, *Acts* 21. 10, 11. *There came down from Judæa a certain Prophet, named Agabus, and when he was come unto us, he took Pauls girdle, and bound his owne hands and feet, and said; Thus saith the holie Ghost, so shall the Jews at Jerusalem bind the man that oweth this girdle, and shall*

deliver him into the hands of the Gentiles. There were other Prophets of the ſame kinde with *Agabus*, for ſo runnes the Text, *Acts. II. 27, 28. And in theſe dayes came Prophets from Jeruſalem to Antioch, and there ſtood up one of them named Agabus, and ſignified by the Spirit, that there ſhould bee great dearth in all the world.* 5. That theſe Prophets ſpake in the Church from extraordinary revelation and inſpiration, appeareth by *1 Cor. 14. 26. When they came together, they had a Pſalme, a Doctrine, a Tongue, a Revelation, an Interpretation, not onely a Doctrine, and an Interpretation, but a Revelation,* and *verſ. 30. after hee hath ſaid; let the Prophets ſpeak, two or three; He addeth, If any thing be revealed to another that ſitteth by, let the firſt hold his peace: Upon which Text Gualther, Salmeron, and others who underſtand by propheſying in this Chap: the ordinary Miniſteriall Teaching, are yet made to acknowledge, that this revealing of ſomewhat to another, was extemporary and extra-*

ordinary, and that it is no preſident for our times. *P. Martyr*, puts this difference between Teachers and Prophets, that Teachers were educated and inſtructed by Maſters: Prophets, without all humane help; ſpake as they were on a ſuddain moved by the inſpiration of the holy Ghoſt; Yea, although he takes the office and functions of Prophets and Teachers, to have been one and the ſame; yet he thus diſtinguiſheth between them. So *Aretius*, ſpeaking of thoſe that bare office in the primitive Church, diſtinguiſheth the Prophets from the Paſtors and Teachers in this, that the

Prophets had not onely greater gifts for opening hard Scriptures, but that they did interpret Scripture with the ſame propheticall ſpirit, by which it was dictat and written, and like-

wiſe

Loc. com. claff. 4. Cap. 1. Sed in primitiva Eccleſia cum Prophetia vigeret, quid discriminis erat inter Prophetam & Doctorem? Reſpondeo, quamvis idem fuerit utriuſque munus, tamen Doctores inſtituebantur a Præceptoribus: Prophetæ verò, ſine omni ope humana, repente afflatu Spiritus ſancti concitiliquebantur. Probl: theol: loc: 61. Prophetæ ampliora habebant dona: ideo Scripturæ obſtruſiora loca illuſtrabant eodem Spiritu, quo ſcripta fuerunt—ideo. de Scripturis rectius prædicabant. So *Calvin. Inſtit: loc: 4. cap. 3. § 4.* opening that Text, *Epheſ. 4. 11.* underſtands by Prophets, ſuch as had extraordinarie Revelations.

wife foretell things to come. 6. It hath been observed by Mr. Bayne on *Ephes*: 4. 11. and others that these degrees are capacious and comprehensive one of another downwards, not upwards, that is, An Apostle might prophesie, and doe the work of an Evangelist, Pastor, and Teacher: a Prophet might do the work of an Evangelist, Pastor, and Teacher: the Evangelist might do the work of a Pastor and Teacher. But every Pastor and Teacher could not do the work of an Evangelist, or of a Prophet, &c. If this observation hold, which hath pleased many, then we cannot understand those Prophets to have been no more but Pastors and Teachers, much lesse to have been any thing lesse than Pastors and Teachers, viz. Church-members, well gifted for expounding Scripture edifyingly, *Chrysostome de divers*: N. T. *locis serm*: 50. leaneth very much toward that same notion, for he calls Apostles the root, which was comprehensive of all the rest; a Prophet (saith he) might not be an Apostle, but an Apostle was a Prophet, Evangelist, &c. To prove that an Apostle did prophesie, hee cites these propheticall prædictions, *2 Tim*: 3. 1. *1 Thess*: 4. 15. Whereby 'tis manifest that he understands the prophesie mentioned by *Paul* to be extraordinary. 7. Unlesse we understand those prophets which Christ gave to the Church, *1 Cor*: 12. 28. and *cap*: 14. *Ephes*: 4. 11. to have been extraordinarily inspired by the Spirit, then we shall not be able to prove from Scripture, that Christ hath givento the Church of the new Testament, any extraordinarie Prophets to foretell things to come. But 'tis certain that Christ hath given such extraordinary Prophets to the Church of the new Testament, such as *Agabus*, and the daughters of *Philip*: *Eusebius* tells us there were such Prophets in the Church, till the dayes of *Justin Martyr*; which we have also from *Justinus* himselfe: And now having the occasion, I must say it to the glory of God, there were in the Church of *Scotland*, both in the time of our first

Justin Martyr, dial. cum Tryph. iud. Kai usq; pe vuv prophe-tika χαρισματα ενiv, &c. For even to this present time, there are propheticall gifts, so that we ought to understand that the gifts which were of old in your nation are transferred unto us.

Reformation, and after the Reformation ſuch extraordinary men, as were more then ordinary Paſtors and Teachers, even holy Prophets receaving extraordinary Revelations from God, and foretelling diſerſe ſtrange and remarkable things, which did accordingly come to paſſe punctually, to the great admiration of all who knew the particulars, ſuch were *Mr. Wiſhart* the Martyre, *Mr. Knox* the Reformer; alſo *Mr. John Welſh*, *Mr. John Davidſonne*, *Mr. Robert Bruce*, *Mr. Alexander Simſon*, *Mr. Ferguſſon*, and others: It were too long to make a narration here of all ſuch particulars, and there are ſo many of them ſtupendious, that to give inſtance in ſome few, might ſeem to derogat from the reſt. But if God give me opportunity, I ſhal think it worth the while to make a collection of theſe things: Mean while although ſuch Prophets be extraordinary, and but ſeldome raiſed up in the Church, yet ſuch there have been: I dare ſay, not onely in the primitive times, but amongſt our firſt Reformers, and others. And upon what Scripture can we pitch for ſuch extraordinary Prophets. If not upon thoſe Scriptures which are applyed by ſome to the propheſying Brethren, or gifted Church-members; 8. There are but three ſenſes of the word *Propheſying*, which I can finde any where elſe in the new Teſtament.

1. For ſuch propheſying as is competent to all converted and gifted perſons, when they are filled with a ſpirit of illumination, and ſpeak with other tongues as the ſpirit gives them utterance: In which ſenſe *Joel* foretold, that daughters as well as ſonnes, hand-maids as well as men-ſervants, young and old ſhould propheſie, *Acts* 2. 17, 18. Which was accordingly fulfilled upon the day of Penticoſt, for *Acts* 1. 14. and 2. 1. 4. This Spirit of Propheſie was powred out upon all the Diſciples, men and women.

2. For ſuch propheſying, as is the preaching of ordinary Miniſters, although I know no Text where without any controverſie,

versie, the word is used for the ordinary Ministeriall preaching; Yet I understand the word to bee used, in this sence, (though by allusion onely where of before). *Revel. 11. 3. And I will give power unto my two witnesses, and they shall prophesie a thousand two hundredeth and threescore dayes clothed in sackcloth.*

3. For extraordinary prophesying from immediate and miraculous inspiration, in which sence it is often used in the new Testament, as I shall shew anone.

But a fourth sence, *viz.* The prophesying of gifted Brethren, (not sisters) out of office, and that publickly, and by an ordinary gift, I can finde no where; and if we goe either higher or lower, then the ordinary Pastorall preaching, women as well as men might prophesie in the Scripture language, Prophetesses, as well as Prophets. 9. The Apostle plainly distinguisheth, *Prophesie*, both from *the word of knowledge*, and from *the word of wisdom*, *1 Cor. 12. 8. 9. 10. For to one is given by the Spirit, the word of wisdom, to another the word of knowledge by the same Spirit, to another prophesie*; now what is that gift and manifestation of the Spirit, which is supposed to be given to gifted and prophesying members, must it not fall under that enumeration, *1 Cor. 12. 7, 8, 9, 10, 11. Is it then the interpretation, or opening of Scripture, that is the Teachers part, the word of knowl. dge.* Is it both to interpret, and apply Scripture, that is the pastors part, *the word of wisdom.* Is it to prophesie, that is more nor either the word of knowledge, or the word of wisdom, and is therefore distinguished from both. 10. In that Text last cited, prophesie is mentioned, not only as a gift by which the Spirit worketh, for the profite and edification of the Church, but as a Ministry, function, and administration in the Church, for *vers. 4. 5, 6.* The Apostle teacheth us, that there are diversities. 1. Of gifts, *Χαρισμάτων*, 2. Of administrations, *Διακονιών.* 3. Of operations, *Ενεργημάτων*, thereafter in referenceto all these three, he addeth the enumeration

tion of the particulars, *ver. 8. 9. 10.* In a Prophet herefore there is *Διακονια* *Ministerium*, as well as *Χηρισμα*, and *Ενεργεια*, or *Ενεργημα*. Now *Διακονια* is frequently used in the new Testament for the Ministry, not onely of ruling Elders and Deacons, *Rom: 12. 7.* of Pastors and Teachers; yea, of Evangelists and Apostles, *Ephes: 4. 12. Col: 4. 17. 2 Tim: 4. 5. 11. Acts 1. 17. 25. and 12. 25, and 20. 24. and 21. 19. Rom. 11. 13. 2 Cor: 4. 1. and 5. 18. and 6. 3. and 9. 1.* and else where the English translators in these places render it sometimes *Ministerie*, sometimes *Office*, sometimes indeed *Διακονια* is used in the new Testament for any Ministring to the necessities of the poore Saints, by charity and almes. But nobody that I know doth imagine or can imagine that this is the sense of the word, *1 Cor: 12.* where *Διακονια* is joyned with *Χηρισμα* and *Ενεργεια*. Therefore I conclude that the Prophets in these primitive times, had an office or Ministry in the Church. 11. The word *Propheſying* is often used in the new Testament, for that which is extraordinary, and by Revelation, *Mat. 26. 68. Rev: 1. 3. Acts 21. 9. Luke 1. 67. Revel. 22. 10. 19. Revel. 10. 11. Mark: 7. 6. 1 Peter 1. 10. Jud: 14. John Baptist is called a Prophet, Luke 1. 76. and 7. 28. Matth: 21. 26. and 14. 5. Christ himselfe is called a Prophet, Matth. 13. 57. Luke 7. 16. and 24. 19. John 4. 19. and 9. 17. Elymas the Sorcerer is called a false Prophet, *Acts. 13. 6.* Propheſying in the name of Christ, is joyned with other miraculous, gifts, *Mat: 7. 22. Many will say to me in that day, Lord, have we not prophesied in thy name? and in thy name have cast out devils, and in thy name done many wonderfull workes, Acts 19. 6. and when Paul laid his hands on them, the holy Ghost came on them, and they spake with tongues, and prophesied.* In this sence is the word used, when 'tis said that *Cajaphas* prophesied, *John 11. 51.* the same word is used for propheticall prediction, *1 Tim: 1. 18. according to the prophesies wh. sh went before on the Rev. 2. 22. Jezebel did call her selfe a Propheſse,**

Propheteſſe. 1. Prophecy (as Paul ſpeakes of it) is ſo farre from being a common priviledge of gifted Saints out of office, that it is one of the ſpeciall and rareſt gifts which the Apoſtles themſelves had or could have, 1 Cor. 13. 2. *And though I have the gift of propheteſie, and underſtand all myſteries, and all knowledge, which ſtands there betweene the gift of tongues, and the faith of miracles: again, 1 Cor: 14. 16. Now brethren, if I come unto you ſpeaking with tongues, what ſhall I profite you, except I ſhall ſpeak unto you, either by Revelation, or by knowledge, or by Propheſying, or by Doctrin.* The firſt two, Revelation, and knowledge are immanent in the Apoſtle: The other two Propheſying and Doctrin; are tranſient from the Apoſtle to the Church. What ſhall my gift of tongues profite you, ſaith he; or how ſhall you be edified or ſatiſfied thereby, unleſſe, either I utter ſome Revelation unto you by Propheſying, or utter my knowledge unto you by Doctrin, ſo diſtinguiſhing Propheſying from Doctrin as greater then it; becauſe Propheſying proceeds from Revelation, Doctrin from knowledge, in him that teacheth. 13. I have yet another reaſon, which I think will be a hard knot to our diſſenting Brethren, the Apoſtle compareth in that 14. Chap: the gifts of tongues, and the gifts of propheteſie. He commendeth both, as deſirable, verſ: 1. and wiſheth to them all both theſe gifts, verſ: 6. but rather propheteſie as comparatively the better for edifying the Church. *Et magis & minus, non variant ſpeciem.* There are both good and deſirable gifts of the Spirit, given to profite wiſhall, 1 Cor. 12. 7, 10, 11. The Apoſtle alſo alloweth as many to ſpeak with tongues in the Church, as hee alloweth to propheteſie in the Church; that is, as two or three of the Prophets may ſpeak by courſe in one Aſſembly, ſo may two or three ſpeak by courſe in a ſtrange tongue, ſo that one interpret, 1 Cor: 14. 27, 29. Moreover, whereas it is ſuppoſed by our diſſenting brethren, that all or moſt of the Church, women excepted, did propheteſie;

they must upon the very same ground, suppose that all or most of the Church, women excepted; spake strange tongues in the Church. For in the same place where 'tis said, that every one of them had a Doctrine and Revelation, 'tis said also that every one of them had a tongue and an Interpretation, *1. Cor: 14. 26.* Which tongues considered and compared together, it will be found, that if the reasons hold good, and the consequences be valid, which are brought for the prophefying of gifted members out of office, and that therein they have the Church of *Corinth* a president, the like reasons, and als strong consequences will prove, that any two or three of a Church, who shall happilie have the gift of strange tongues, may speak by course in the Church, so that one Interpret, and that the Church of *Corinth* is as good a president for this, as for the other; Let our Brethren therefore, either make both these gifts (prophefie, and tongues) in the Church of *Corinth*, to be extraordinary and miraculous, and so neither of them to be an ordinary president: or otherwise, they must make them both to be set forth for ordinary Patterns and presidents, and so begin to cry up tongues, as well as prophefying, for if the gift of prophefie, be such as men may attaine by industrie and study, so is the gift of tongues: I know no way to loose the knot without acknowledging, that both the gift of tongues and that of prophefie, were extraordinary and miraculous, which is the truth,

These are the reasons which I lean to in this matter. I come next to answer, *Objections*. The first three *Objections* I finde in the *Dispute* concerning Ordination: But I shall answer other *Objections* also omitted there, but which have been objected by others.

Object. 1. The Prophets, *1 Cor: 14* were not immediatlie inspired with prediction; for women that were so inspired, might deliver their prophefie in the Church, but there wo-

men are forbidden to speak, *vers: 34.* *Ans: 1.* But where finde we that women which were prophetesses, and immediately inspired, were allowed to deliver their prophesie in the Church. I suppose he had a respect to *1 Cor: 11. 5.* *But every woman that prayeth or prophesieth with her head covered, dishonoureth her head,* which is meaned of the publicke Assemblie, for the Apostle is speaking of covering, or uncovering the head in the Church. But diverse Interpreters understand here by a woman, that prayeth or prophesieth, a woman that joyneth as a hearer in the publicke Assemblie, and so *vers: 4.* by a man that prayeth or prophesieth, a man that is a hearer, and joyneth in the ordinances. So that the *Geneva* annotation upon *verse 5.* gives a good sence of that Text: *That women which shew themselves in publick and ecclesiasticall Assemblies, without the signe and token of their subjection, that is to say, uncovered, shame themselves.* See more for this in *Junius* his annotations on the *Arabike* version in that place. 2. If the Apostle by prophesying, *1 Cor: 11. 4. 5.* Understand prophesying by immediate inspiration, then the Objection may bee retorted and turned into an Argument against the Objectors: For the sence of the word prophesying in the *11. Chap:* may give light to the word prophesyng in the *14. Chap.* 3. *Peter Martyr, loc: com: eccles: 4. cap: 1.* Is indeed of opinion, that women which were prophetesses, and extraordinarily inspired, might speak in the Church, provided that their heads were covered, in token of *fæminine* subjection, and that the forbidding of women to speak in the Church, extendeth to such, and so hee reconcileth, *1 Cor: 14. 34. 1 Tim. 2. 12.* with *2 Cor: 11. 5.* I doubt his opinion in this particular is not well grounded, onely so farre I make use of it, that if *1 Cor: 11. 5.* be meant of prophetesses, praying or prophesying in the Church, (which the Objector hath to prove). Then certainly the forbidding of women to speak in the Church, cannot be understood universally.

verfallie; but with a reserve and exception of extraordinary cases: But how can this exception of propheteſſes conſiſt with the Text, *Let your women keep ſilence in the Church*. Why ſhould your women, they had propheſying women; as is ſuppoſed by theſe of the other opinion, from *1 Cor. 11. 5*. Nay, even your women muſt be ſilent ſaith the Apoſtle; and the reaſons which he addeth, are ſo univerſall as to comprehend even propheteſſes, they are commanded to be under obedience, and to be in ſubjection, which *Martyr* himſelfe noteth, holds true of propheſying women, as well as others, and that for that cauſe their heads were to be covered: Another reaſon is added, *1 Tim. 2. 14*. *Adam was not deceaved, but the woman being deceaved, was in the tranſgreſſion*: It might be feared, ſaith *P. Martyr*, if women were permitted to ſpeak in the Church, *Sathan* ſhould returne to his firſt wyle, and deceave the man by the woman. Surely he that made uſe of *Eva*, might alſo make uſe of a propheſying woman to deceave, and ſo much the more, becauſe, now ſince the fall, both man and woman are more ſubject to tentation. So that both the Apoſtles command, and the reaſons of it ſeem plainly to exclude, even propheſying women from ſpeaking in the Church, and if they be allowed to deliver extraordinary propheſies and revelations in the Church, why not alſo to propheſie as other gifted members. If that which is greater be allowed them, why not that which is leſſe? And if propheteſſes be excepted from the rule, *1 Cor. 14. 34*. Why not alſo other women of excellent gifts.

Object: 2. The Apoſtle, *1 Cor. 14. 24, 26*. ſpeaks of propheſie as a gift in all, or moſt of the members of the Church, and forbids it to none, but women. *Anſw*: 1. I have already proved from, *1 Cor. 12. 28, 29*. and *13. 2*. and *14. 6*. that propheſie even in thoſe dayes, was not a common, but a rare and ſingular gift. So, *ibid. verſ. 5*. when he ſaith, I would that all ſpake with tongues, but rather that yee propheſied;

hee intimateth that all of them did not prophesie. 2. When the Apostle speaks by way of supposition, *vers; 24: But if all prophesie*, this proves not that all did prophesie, neither can the very supposition bee understood universally: For if an unbeliever had come into their Assembly, and heard all, and every one of them prophesying; sure he had been so farre from being wonnethereby, that he had been more alienated from such a confusion. 3. That which gives greatest collour to the Objection, is *vers; 26. When yee come together every one of you hath a Psalme, hath a Doctrine, hath a Tongue, hath a Revelation, hath an Interpretation*: I shall freely offer my judgement concerning this Text to be considered. I hold the first hint from *Cajetan* upon the place; It is not said, every one of you can speak a strange tongue, or can utter a Revelation, &c. But *Sci* hath *u* every one in the Church hath these things for his good and benefite, when one prophesieth, or two, or three, every one in the Church hath that prophesie, the like of Psalmes, Tongues, &c. Even as *1 Cor: 3. 21. 22. all things are yours, whether Paul or Apollo, &c.* Where it may bee truely added, or *Psalmes, or Tongues, or Doctrines, or Revelations, or Interpretations*, all these are yours, all these hath Christ given to the Church for her good, men are said to have these things of which they have the good fruit, use, benefite, at least are allowed to have, and may have the benefite thereof, *Luke 16. 29. they have Moses and the Prophets, Ephes: 1. 7. and Col: 1. 14. In whom we have redemption through his blood, 1 Cor. 2. 16. But we have the minde of Christ; Philip. 3. 17. ye have us for an example, Heb: 13. 10. we have an Altar, 2 Pet. 1. 15. we have a more sure word of prophesie, and the like.* And thus I understand the Text now in controversie, the Apostle having from the beginning of that *14. Chap:* perswaded that the gifts of tongues and prophesie might be used, not so as the men might be most admired, but so as the Church might be most

edified, and that not ſo much the gifts, as the profitable uſe of the gifts was to be deſired, he concludeth this point, *verſe* 26. Making a transition to certain Canons, for order in the uſe of tongues and propheſie, as if he had ſaid, If theſe gifts be thus improved to edifie, then although every one of you hath not the gifts of tongues, propheſie, &c. Yet when yee come together, every one of you hath all theſe tongues, propheſies, &c. They being yours, for your good and edification. 4. But if our diſſenting Brethren will not receive this ſence, (which is quite contrarie to theirs). Yet in this Text, here, they can no more extend to all or moſt of the members of the Church, one of theſe branches, then another: If all or moſt of them did propheſie, then all or moſt of them had the gift of tongues, and the Interpretation of tongues, and Revelations, and the gift of composing Pſalmes, and ſo the ſame preſident ſhall bring in ſtrange tongues, as well as propheſying, (of which more before) beſide that of composing Pſalmes. I ſhall hardly believe that our diſſenting Brethren themſelves will ſay, that all or moſt of the Church of *Corinth* had the gift of tongues. Let us ſee then, how they will reſtrict the words *in a ſort every one of you* in reference to tongues, they muſt allow us to make the ſame reſtruction in reference to propheſie: But if they will ſay at large, that all or moſt of the Church of *Corinth*, had the gifts of tongues, as well as that of propheſie, then they are looſers another way, by yeelding the preſident of the Church of *Corinth* (in that very place upon which they build their propheſying) to be extraordinary and miraculous. 5. Whereas the Objection ſaith, that all or moſt of them did propheſie, this addition, *of moſt of them*, is fictitious and fallacious to hide weakneſſe, for the Text hath no ſuch thing, but ſaith, *every one of you*: Themſelves dare not underſtand *every one of you*, univerſally; but in a reſtricted ſence; for then *Prophets*, and Brethren ſhould be acciprocally,

and convertible names in the Epistles to the *Corinthians*, and when 'tis said, *the spirits of the Prophets are subject to the prophets*, 1 Cor. 14. 32. the sence should bee no more, but equivalent (upon the matter) to this, the spirits of all the Brethren are subject to the Brethren. 6. Wherefore, *every one of you, vers: 26.* (if extended to prophesying) can be no more, but every one of you prophets, even as *Isa: 1. 23. every one. i. e.* every one of the Princes; *Heb: 2. 9.* Jesus tasted death for every man; *i. e.* for every man whom the Father had given him, or chosen to be redeemed, 1 Cor: 12. 7. *But the manifestation of the Spirit is given to every man; i. e.* that is, to every gifted man in the Church, *to profite withall*; Ephes. 5. 33. *οἱ καθ' ἑαυτοῦ*, let every one of you in particular, so love his wife; that is, every one of you husbands, *Isa: 9. 17. every one is a hypocrite*, that is; every wicked person who cometh to worship before me; *Luke 13. 15. Doeth not each one of you on the Sabbath, loose his ox or his asse*, that is, each of you who hath an ox or an asse: many other such instances might be given from Scripture. 7. *Bullinger* noteth out of the Greek Scholiast, that the Apostle here, 1 Cor: 14. 26. useth *καθ' ἑαυτοῦ*, for *οἱ καθ' ἑαυτοῦ*, and *οἱ καθ' ἑαυτοῦ*, that is, one of you hath a Psalm, another a Doctrine, another a Tongue, &c. *Beza* gives us the same sence, and refers us to 1 Cor: 1. 12. which is a notable clearing of this Text, for the very same phrase: *καθ' ἑαυτοῦ ἑκαστος*, is there used: *Every one of you saith, I am of Paul, and I of Apollo, and I of Cephas, and I of Christ*, yet every one of them did not lay all this, but one said, I am of Paul, another said, I am of Apollo, &c. The *Syriack* confirmeth the same sence, for 1 Cor: 14. 26. he rendereth thus: *Whosoever of you hath a Psalm, let him say on, and he who hath a Doctrine, and he who hath a Revelation, and he who hath a tongue, and he who hath an Interpretation*: So the *Arabick* version (which *Junius* on his Marginall annotations upon it here commendeth) runnes thus. *If any of you hath a kinde of*

Psalme to say, and he that hath a Doctrin, and he that hath a Revelation, and he that hath a Tongue, and he that hath an Interpretation, let all this be done to edifying.

Object. 3. These gifts which are required in a Prophet, *1 Cor: 14. 3. 26.* are such as men ordinarily may, and do attain by industry and study. *Answer.* 1. The contrary hath been clearly proved, and that very Text, *vers: 26.* proveth it; the more strange it is, that a Text which mentioneth revelation, tongues, should be cited for ordinary study and industrie. 2. 'Tis said indeed, *vers: 3.* *He that prophesieth, speaketh unto men to edification, and exhortation, and comfort.* What then; did not an extraordinary Prophet, an Apostle, an Evangelist speak unto men to edification, and exhortation, and comfort? No man dare deny, but they did, yet this cannot prove that Apostles and evangelists were not extraordinary Ministers: The edification and fruit which come to the Church by these Prophets, is one thing, the way of revelation and inspiration by which the prophesie came, another thing: the Apostle is there onely comparing two extraordinary and miraculous gifts together, tongues and prophesie: Of the two, prophesie is rather to be desired, for the edifying of the Church, for he that speaketh a strange tongue, cannot edifie the Church, except it be interpreted, but he that prophesieth, edifieth the Church by his very gift of prophesie, with lesse businesse, and without an interpreter; This being the scope and sence of the Text, it may discover the weaknesse of that ground, upon which many have supposed that the Apostle means nothing by prophesie, but the ordinary gift of expounding, and applying Scripture; yea, *vers: 6.* prophesie and revelation, are at once held forth, both as edifying, and as distinct from doctrine, and revelation distinct from knowledge, must needs be taken a gift, and not to be numbred among ordinary gifts (as *Junius* upon the *A-rabike*, in the place noteth) what ever acceptions of the word,

we may finde else where in Scripture.

Object. 4. But the Apostle bids them desire that they may prophesie, *vers:* 1. how can one desire, or pray in faith for a miraculous and extraordinary gift of the Spirit. *Ans:* 1. He bids them not onely desire, that they might prophesie, but that they might have other spirituall gifts, such as the gifts of tongues, So *vers:* 1. and the interpretations of tongues, and hee wishes to them all the gift of tongues, now the gift of tongues was extraordinary and miraculous, as *Acts* 2. 6, 7, 8. They might desire both the one gift and the other, to glorifie God, and to profite withall. *1 Cor:* 12. 7. yea, they might pray for it in faith for these ends, and so much the more, because *Mark.* 16. 17. the promise is made to beleevers of that first age. *And these signes shall follow them that beleeve, in my name shall they cast out devils, they shall speak with new tongues, &c.* And why might not the prayer of faith obtaine the gift of prophesie, as well as recover the sick, *Jam:* 5. 15. although neither the one nor the other might be prayed for, with that absolurenesse, and peremptorinesse of desire, as saving mercies and graces necessarie to salvation, which is intimated in part by the different phrase, noted by *Erasmus*, and others to be used, *1 Cor:* 14. 1. *follow after charity,* *DIAMETS*, pursue it, or as (the *Syriak*) runne after it, so follow after love, as never to be satisfied till ye overtake it, be earnest in the pursuite of it. But concerning tongues, prophesie, and the like, he addeth; and desire spirituall gifts (*DIAMETS* a word which falleth short of the other, not signifying any affecting of any thing with all our endeavour (as the other word doth) but only a high esteeming, valuing, admiring, wishing of a thing which, yet, if it be denyed to us, we must sit down satisfied without it.

Object. 5. But these Prophets were to be judged, examined and tryed, *1 Cor:* 14. 29. 32. therefore it seemes they were not extraordinary Prophets infallibly inspired. *Ans:* 1. If

those who came under the name of extraordinary Prophets, might not be tryed and examined, why are there so many caueats in the new Testament, to beware of false Prophets, *Mat. 7. 15.* and *24. 11, 24.* *1 John 4. 1.* Did not the Lord admit of *Moses* his objection; that peradventure the children of *Israel* would not beleeeve him, that God had appeared unto him, and sent him, wherein God will have him to satisfie them by signes and miracles, *Exod. 4. 1.* to *vers. 10.* are not the *Bereans* commended, *Acts 17. 11.* for proving and trying the Doctrine of the Apostles themselves by the Scriptures? 2. Although such as had the gift of prophesie, did not, nor could not erre, so farre as they were inspired by the holy Ghost in prophesying, much lesse in writing Scripture, yet they might have, and some had their owne mistakes and errors in particular cases; whereof I shall have one instance in *Elias*, who said, he was left alone: *But what saith the answer of God unto him, I have reserved to my selfe seven thousand, &c.* He spake from his own spirit, when he said he was left alone, but the answer of God corrects his mistake. Another instance in those prophesying Disciples, *Acts 21. 4.* Who said to *Paul* through the Spirit, that he should not goe up to *Jerusalem*, Therefore foretelling and foreknowing of *Pauls* danger at *Jerusalem*, was from the spirit of prophesie, but the consequence they did draw from hence, that therefore *Paul* should not go up to *Jerusalem*. This Interpreters conceave, was only from their own spirits, though they misfathered it upon the Spirit of God. 3. 'Tis well observed in the English annotations upon *1 Cor. 14. 31.* That although those prophesies were infused by the holy Ghost, that cannot erre, yet all things are not alwayes revealed to one, and that which is not revealed to one, is oftentimes revealed to more, and sometimes in clearer manner. There might be also some thing mingled with that which the Prophets received, and it might fall out, that that which they added of their own, by way of confirmation, illustration

Illustration or application, might be justly subject to censure, whether it must be tryed and judg'd by others, whether the propheties proceed from the inspiration of the holy Spirit, and according to the rule of faith, Esa. 8. 20.

Object. 6. The Apostle distinguisheth Prophecie from ministry, Rom. 12. 6, 7. therefore they who prophesied, were gifted persons out of office. *Answer.* 1. Diverse resolve that Text thus, that first the Apostle maketh a generall division of Ecclesiasticall offices, *Prophecie*, comprehending these that labour in the word and doctrine, *Ministry* comprehending those that labour not in the word and doctrine, and that thereafter the Apostle subdivideth prophesying into the pastorall and doctorall function: and Ministry, he subdivideth into the office of the ruling Elder, Deacon, and the other of shewing mercy, which was committed sometimes to old men, sometimes to widows. 2. When I look again and again unto that Text, I rather incline to understand by prophesie these, the extraordinary prophesie, and by Ministry, the ordinary offices in the Church. *Having them gifts saith the Apostle, and differing according to the grace that is given to us, whether prophesie, let us prophesie according to the proportion of faith.* that under the colour of prophesie and revelation, wee bring nothing which is not agreeable to the rule of faith, *Or Ministry, let us wait on Ministry.* If our office and administration be ordinary, let us attend it; and not slight it, because it is ordinary. Then he enlargeth this last by an enumeration of the ordinary offices in the Church, Pastors, Teachers, ruling Elders, and Deacons. While I am writing these things, I finde *Gomarus* upon Rom. 12. 6, 7. of the same opinion, that prophesie is meant hereof that which is extraordinary, Ministry of that which is ordinary.

Object. 7. But that Text, *The Spirits of the Prophets are subject to the Prophets*, is applyed by many Presbyteriall writers, for the upholding the authority of Classes, and Synods, which is

not a good argument of these prophets, if these Prophets were extraordinary. *Anſw.* This makes the argument nothing the weaker but so much the stronger. For if Prophets who were immediatly inspired, were to be subject to the examination, and judgment, and censure of other Prophets, and if *Paul* and *Barnabas* gave an account, before the Apostles and Elders at Jerusalem of their doctrine, so much opposed by some at *Antioch*, *Acts 15.* and if *Peter* being accused for going in to the uncircumcised, was put to make his defence to them at Jerusalem, *Acts 11.* then *à fortiori*, it doth much more become ordinary Pastors and Teachers, to submit to the judgment of an Assembly of Pastors and Teachers; And generally as in civil justice, 'tis a good and equall rule, that a man be judged *per pares*, so proportionably in Church censures, it will hold among Church officers or Ministers, that they should be judged *per pares*, an Apostle by the Apostles, a Prophet by the Prophets, an Elder by the Elders.

Object. 8. *Judas* and *Silas* are called Prophets, *Acts 15. 32.* and they exhorted the Church, yet they were out of office, for they are distinguished from the Apostles and Elders, and said to be chiefe men among the Brethren, *vers: 22.* *Anſw.* 1. This president will carry the prophesying Brethren very high, for *Silas* is reckoned by Divines to have been an Evangelist, which may be collected from his travelling through so many places with *Paul*, for spreading the Gospel, *Acts 16. 17. Act: 17. 4, 10, 14, 15. Act. 18. 5.* others think hee had a Ministeriall charge at Jerusalem, but the former opinion seems to be better grounded. 2. The word *Brethren* and *Brother*, does not ever note such as were out of office in the Church, but 'tis diverse times used, (and so I take it here) of such as were neither fixed as Elders; nor so eminent in the Church as Apostles, but had speciall and extraordinary employments, or administrations in the Church, as *2 Cor: 8. 18.*

22, 23. 1 Cor: 16. 12. 2 Cor: 1. 1. Heb: 13. 23. 1 Cor: 1. 1. 1 Pet: 5. 12. Ephes: 6. 21. Col: 4. 7. Philem: 1. 20. From which places it is manifest, that the Apostles fellow labourers in their extraordinary administrations, are often called *Brethren*, and among these Brethren, *Judas* and *Silas* were chiefe men, either for the greatnesse of their gifts, or more abundant labours.

And now in the close, my advise and exhortation is unto such Brethren as take upon them to preach, or prophesie, neither being nor intending to be ordained to the Ministry, that they would yet take them to serious second thoughts of this businesse, and seeing that prophesying which they take for their president, hath been so clearly proved to have been extraordinary, seeing also Christ hath appointed Pastors and Teachers for the ordinary work of the publicke teaching, edifying the Church, and perfecting the Saints, *Ephes: 4. 11. 12.* (which ordinance is sufficient for that end), those Brethren should do well to improve their gifts in another way, by writing, and by occasionall exhorting, admonishing, instructing, reproving, comforting others, in that fraternall manner, which is suitable to Christians out of office: If they desire any other work in the Church, let them desire the Pastorall office, and offer themselves to tryall in order thereunto, for as *Greg: Nazianzen* saith, *orat: 7.* Christ hath appointed this order in his Church, that the flocke may be one thing, Pastors another thing; And again, *'tis a great businesse to teach, but it is safe and harmlesse to learn, why makest thou thy selfe a Pastor, when thou art one of the flocke.*

CHAP. VI.

Whether any other but a Minister, lawfully called and ordained, may administer the Sacraments, Baptisme and the Lords supper.

THe Socinians and the *Erastian* Crutch-maker before mentioned, so plead against the necessity of Ordination, that they held it lawfull and free to gifted persons not ordained, not onely to preach, but to administer the Sacraments, whether they extend this to women as well as men, I know not. Peradventure they will borrow from the *Pagans* those shee priests whom *Gellius* out of *Cicero*, calls *Antistitas*, not *Antistites*, or happilie they hold with the old *Rapuzians*, that women may both preach and administer the Sacraments, at least, if they may not speak in the Church, (because that is forbidden, *1 Cor. 14. 32.* although some are so bold as to restrict that prohibition to married women, whereof they think they have some colour from the context) that yet they may both preach and administer the Sacraments in private places. And if there be no more necessary to one that preacheth or ministereth the Sacraments, but onely gifts and abilities, how can they avoid to allow gifted women, as well as gifted men to performe these holy things?

But it is justly held by the reformed Churches; and ordered in the Directory of Worship agreed upon by both Kingdoms, and mentioned also in the late Confession of faith, *chap. 27.* that neither Baptisme nor the Lords Supper may be dispensed by any, but by a Minister of the Word lawfullie ordained. Nay (say the soundest Protestant writers) not upon pretence of whatsoever necessitie be it among *Jews, Turks, Pagans*, or to children dying, or the like.

The

The arguments I lean to, are these. 1. God hath appointed the Minister of the word, lawfully called and ordained; and no other to bee the stewards and dispensers of the mysteries of Christ, *1 Cor: 4. 1. Let a man so account of us, as of the Ministers of Christ, and Stewards of the mysteries of God. Moreover it is required of Stewards, that a man be found faithfull.* Which the Apostle doeth not onely apply to himselfe and *Apollo; vers: 6.* (whereby the way it may be remembered that *Apollo* was neither an Apostle, nor Evangelist, but a powerfull Minister of the Gospell) and to *Sosthenes* (as appeareth by comparing the Text new cited with *1 Cor: 1. 1.*) but he also applyeth the same to every lawfull Bishop, or ordinary Minister, *Tit. 1. 7.* for a Bishop must be blamelesse as the steward of God, and this steward is ordaind, *vers: 5.* So *Luke 12. 42. Who then is that faithfull and wise steward, whom his Lord shall make ruler over his household, to give them their portion of meat in due season.* 'Tis not Christs will that any one of the household, who is faithfull, wise, and discrete, may take upon him the stewards office, to dispense meat to the rest. But there is a steward constituted and appointed for that purpose. There are stewards appointed in the Church, which is the house of the living God, and those to continue till the coming of Christ, *ibid: vers: 43. 46.* and there is nothing which more properly belongeth to the Ecclesiasticall stewards, then the dispensation of the Sacraments.

2. Ministers lawfully called and ordained, and none other hath Christ appointed to bee Pastors or Shepherds, to feed the flocke of God, *Ier: 3. 15. Eph: 4. 11. Act: 20. 28. 1 Pet: 5. 2.* Much of this feeding consisteth in the dispensation of the Sacraments. And hee who hath appointed this food to be received by some, hath also appointed to be given, and administered by others. Surely hee who is so much displeas'd with Pastors, who feed themselves and not the flocke, will

not be well pleased with the flocke which will be their owne feeders onely, and will not be fed by the Pastor. *Grotius* had an extravagant notion of communicating, where there are no Sacramentall Elements, or where there are no Pastors to administer, yet although he went too farre, those against whom I now argue, doe farre outreach him, for where there are both Elements and Pastors to administer, they hold there may be a Sacrament without any Pastor; Yea, this *Socinian* and *Anabaptist* way, takes away the very distinction of Pastor and flocke in the Church, as if any of the sheep were to feed the shepherd, as well as he them.

3. *Ezekiel's* vision concerning the new Temple, is generally acknowledged to be an Evangelicall prophesie, which I have also else where demonstrate by infallible reasons: But I conceive the Sectaries of this time, who cry downe the Ministry and Ordination, doe not nor will not deny it. Sure I am such a materiall Temple as is described in that vision, never yet was. Now among other things, it is there prophesied concerning the Ministers of the Gospell, *Ezek: 44. 16.* *They shall enter into my Sanctuarie, and they shall come near unto my table to Minister unto me; and they shall keep my charge.* Whereof we can make no Gospell fence, except it belong to the charge of Ministers, lawfully called and entered into that work, to administer the Sacraments, and navelie that of the Lords Supper at his Table. These Ministers are also in that Chapter plainly distinguished from the people, or childrea of *Israel*, *vers: 15. 19, 22, 23, 28.*

4. The Sacraments are seals of the righteousnesse of faith, or covenant of grace, as Divines commonly speak, borrowing the phrase from *Rom: 4. 11.* This truely hath been justly accounted so necessary, that both the Houses of Parliament after consultation, had with the Assemblies of Divines, did by the Ordinance dated, *Octob: 20. 1645.* appoint that who ever

doth not know that the Sacraments are seals of the Covenant of grace, shall not be admitted to the Lords-supper, but shall be suspended from it, as an ignorant person. Now if it were an intolerable usurpation among men, if a privat person should take the broad Seal of the Kingdome, and append it to such Signatures as he thinks good; yea, (put case) to these Signatures onely, whereunto it is to be, and ought to be put by those who are intrusted with the keeping of it: Now much more were it a provoking sinne, and usurpation against Jesus Christ (who is jealous of his glory, and tender of his ordinances) to make bold with his Seals, without being called, and appointed thereunto.

5. Christ gives a commission to the Apostles, to Teach, and Baptize, and extends the same commission to all Teaching Ministers, to the end of the world, *Mat: 28. 19. 20.* from which place 'tis plaine; 1. That Jesus Christ would have the distinction of *Teachers* and *Taught: Baptizers* and *Baptized* to have place in the Church alway, even unto the end. 2. That the commission to Teach and Baptize, was not given to all who beleeve in Jesus Christ, but to some onely. 3. That these *some* who received this commission, are not only the Apostles, but ordinary Ministers, as is manifested by the explaining of the commission, and promise to the end of the world.

6. Christ hath distinguished between Magistracy and Ministry, between civil and sacred vocations, *Mat: 22. 21. Mat: 16. 19. &c. 18. 18, &c: 28. 19. Job: 20. 23. Rom: 13. 1. 7. 1 Tim: 2. 2. 1 Pet: 2. 13, 14. compared with Rom: 12. 6, 7, 8. 1 Cor: 12. 28. Eph: 4. 11. 1 Thes: 5. 12. Heb: 13. 7, 17.* So that as Ministers may not assume civil dignities and administrations, nor exercise seculare power, *Luke 12. 14. &c. 22. 25. 26. Job: 18. 36. 2 Cor: 10. 4. 2 Tim: 2. 4.* It is no lesse contrary to the ordinance of Christ, that Magistrates (or any other civil persons) stretch themselves beyond their lyne, and

get (with Pompey) into the holy of holies, or with *Vzriah* to the burning of incense, in both which examples, such intrusion was exemplarily punished. As it may be said to a secularized Minister, who made thee a Judge, or a civil Magistrate: so it may be said, to a Ministerialized civil person, who made thee a dispenser of the Word and Sacraments:

7. Wee have cleare and convincing examples in the new Testament, that the Sacraments were administred by publicke Ministers, called and appointed thereunto, as Baptisme by *John*, (*Job: 1. 33. he hath sent me to baptize*) and frequently by the Apostles in the story of the *Acts*. The Lords supper administred by Christ himself, (whose example in things imitable we are bidden follow, who also himselfe then commanded *utro utique, this doe*). And by the Apostle *Paul*, *Acts 20. 7, 11. so the breaking of bread is joyned with the Apostles doctrine and fellowship*, *Acts 2. 42*. Ministers being also called the stewards and dispensers of the mysteries of God, where of before: So that a lawfull Minister may in faith administer, and the receivers receive from him in faith the Sacraments, having Scripture warrands for so doing. But there is neither any commission from Christ, to such as are no Church officers, to administer the Sacraments: Nor can there any cleare example be found in the new Testament, of administering either the one Sacrament or the other, by any person who can be proved, not to have been a Minister lawfully called & ordained. Therefore such persons cannot in faith administer, nor others in faith receive from them, either Baptisme or the Lords supper.

8. That one Text, *Eph: 4. 11, 12, 13.* is enough to put to silence these gainsayers. *And hee gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers, for the perfecting of the Saints, for the work of the Ministry, for the edifying the body of Christ, till wee all come, &c.*

Is not the administration of the Sacraments a part of the perfecting of the Saints, of the work of the Ministrie, of the edifying of the body of Christ? And are we not told that this shall continue till the whole number of the Elect be fulfilled? And whom hath Christ given here to his Church for this work? Hath he given any other but Pastors and Teachers (setting aside the extraordinary officers) and who are the Pastors and Teachers appointed hereunto? All, or whosoever will? Nay not all, but *some*, saith the Text.



CHAP. VII.

Of Prophets and Evangelists, in what sense their Work and vocation might be called extraordinary; and in what sense ordinary.

His Question appeareth to be very perplexed and thornie, yet I am led upon it both by the contraverties of the times, concerning the necessity of Mission and Ordination unto all Ministers of holy things, and likewise by occasion of that which is maintained by some men of Learning that there are still or may be Evangelists in the Church. *Calvin* holds indeed that in that age of his, God raised up Evangelists to rescue the Church from Popery *Instit lib. 4. cap. 3. § 4.* and *M^r. Hooker* in his Ecclesiasticall policie, *lib. 5. Sect. 78.* tels us out of *Eusebius eccles: hist: lib. 3. cap: 34.* that in *Trajans* dayes many of the Apostles Disciples and Scholers who were then alive, sold their possessions, which they gave to the poor, and betaking themselves to travel, undertook the labour of Evangelists, that is, they painfully preached Christ, and delivered to them who as yet never heard the doctrine of Faith. Concerning Prophets, I have before shewed out of *Justine Martyr dial:*

cum Tryph. Jud. That in his dayes there were still some in the Church, who had an extraordinary gift of prophesie, and such there have been also in other places, and at other times. Of which there might be diverse instances given, I shall here speak somewhat, first of the work of Prophets and Evangelists.

Their Work and Administration, I conceive to be partly ordinarie, partly extraordinarie. Ordinarie, because the higher degrees. *Eph. 4. 11.* are comprehensive of the lower, not contrariwise, a Pastor doth the work of a Teacher, an Evangelist doth the work of a Pastor and Teacher, a Prophet doth the work of an Evangelist, Pastor and Teacher, an Apostle the work of all those, which I have also before touched, following *Chrysostome* and *Mr. Bayne*. Prophets and Evangelists edifie the Church by preaching as well as ordinary Pastors, *1 Cor. 14. 3. Eph. 4. 11. 12. 2 Tim. 4. 2. 5.* From which Scriptures and others of that sort, as *Tit. 1. 5. 1 Tim. 3. 15.* Some have collected that Evangelists had a fixed charge in some certaine Church, which they attended and took the oversight thereof for the work of the Ministerie als often, and als long as other pressing and publick occasions of the Church could permit. See *Zeperus de polit: eccl: lib: 2. cap: 1. Aret: probl: Theol: loc: 62.*

I say again the work of Prophets and Evangelists was extraordinary, for the distinguishing or characteristicall proper-
tie of a Prophet, *i. e.* the outmost he could do, which the ordinary officers could not do, nor any other, but an Apostle, is the opening of great secrets or foreshewing things to come, by the speciall and extraordinarie inspiration of the holy Ghost. Their verie name intimateth so much for *προφήτης* and *προβητεως* come from *προβητεω*. I foretell. According to which sense of the word, all these were called Prophets of old, who foretold things to come, as Magicians, Astrologians, Prognosticators, Nativitie or figure-casters, &c. See *Olivarius de Prophetia pag: 9. 10.* The Priests and Interpreters of the Oracles were also called

called Prophets, and the Apostle *Tit.* 1. 12. calls *Epimenides* a Prophet of the *Cretians*, *qui quasi præsenserit futura*, saith *Erasmus*. As likewise saith he, because that book of *Epimenides* out of which that verse is cited hath its title *περὶ τῶν χρησµῶν de oraculis*. But in the Church notion of the word which the Fathers took from Scripture: Prophecy is a prediction of things to come from a special inspiration of the holy Ghost.

But what is the distinguishing work and characteristically property of an Evangelist, *i. e.* that which an ordinary Pastor and Teacher might not do, and which none else could do but an Apostle or a Prophet? That I may speak to this more clearly, 'tis to be remembred, that the word *Evangelist* is not heere taken in that restricted vulgar sense, for a pen-man of the holy Ghost writing Gospel; for in that sense there were but foure Evangelists, and two of them Apostles. But this is not the Scripture notion of the word, which tels us that *Philip* and *Timothie* were Evangelists, *Act.* 21. 8. *2 Tim.* 4. 5. And that Christ hath given Evangelists to his Church for the work of the Ministry. *Eph.* 4. 11, 12. Now if we take the word as the Scripture doth, the proper work of an Evangelist *i. e.* that which none but an Evangelist as an Evangelist, or he who was more then an Evangelist could do, I conceive to stand in two things: the first is, to lay foundations of Churches, and to preach Christ to an unbelieving people, who have not yet received the Gospel, or at least who have not the true Doctrine of Christ among them. So *Philip* the Evangelist preached Christ to the citie of *Samaria*, and baptized them before any of the Apostles came unto them. *Act.* 8. 5, 12. And if the 70 Disciples *Luk.* 10. were Evangelists (as many think, and *Calvin Instit. lib.* 4. *cap.* 3. 4. thinks it probable) their proper work as Evangelists, was to preach the Gospel to those cities which had not received it. Their second work is a traveling and negotiating as Messengers and Agents upon extraordinary

occasions, and speciall emergencies which is oft times between one Church and another, and so distinct from the first which is a traveling among them that are yet without. Of this second there are diverse examples in Scripture, as *2 Cor.* 8.23. *Phil.* 2. 19.25. *2 Tim.* 4.9. *Tit.* 3. 12 *Act.* 15. 22. 25. In this last example, although some are of opinion that *Silas* was of Jerusalem, and had an ordinary Ministeriall function there, yet the best writers do commonly reckon *Silas* among the Evangelists, and I do not doubt but as he was a Prophet, *Act.* 15. 32. so also an Evangelist, which may appeare by his traveling through many places, in the work of preaching the Gospel, sometimes with *Paul*, as his fellow labourer and helper: *Act.* 16. 19 &c. 17. 4. 10. sometimes with *Timothy*, *Act.* 17. 14. 15. & 18. 15.

Now when I call these works and administrations of Prophets and Evangelists extraordinary, my meaning is not, that they are altogether and every way extraordinary even as Apostleship. For I dare not say that since the dayes of the Apostles there hath never been, or that to the end of the world there shall never be any raised up by God with such gifts, and for such administrations, as I have now described to be proper to Prophets and Evangelists, *i.e.* the foretelling of things to come, the traveling among Unbelievers to convert them by the preaching of the Gospel, and between one Church and another, upon extraordinary errands. But I call the work of Prophets and Evangelists extraordinary in *Calvins* sense (expressed by him in the place before cited) *i.e.* it is not ordinary like that of Pastors and Teachers, which hath place constantly in the best constituted and settled Churches. Shortly, I take the word *Extraordinary* here, not for that which ceased with the first age of the Christian Church, but for that which is not, neither needeth to be ordinary. And so much of their work:

As for the vocation of Prophets and Evangelists, 1. I cannot passe without an animadversion, a passage in Mr. *Hookers*

Ecclesiasticall

Ecclesiasticall policie. *lib. 5 sect: 78.* where he will not have the Prophets mentioned, *1 Cor. 12 28.* to be reckoned with those whom he calleth (after the then common idiome) the Clergy, *because no mans gifts or qualities can make him a Minister of holy things, unlesse Ordination do give him power, and we no where finde Prophets to have been made by Ordination.* If we shall take the word Prophets so largely as to comprehend all who have any gift of Prophecie, and so Prophetesses also, I shall not contend against that which he saith, but if we shall understand that the Apostle in that place doth enumerat not only *diversities of Gifts, but diversities of Administrations,* which God hath appointed in the Church (and this may easily appeare by comparing *v. 28.* with *v. 4. 5.*) and so take prophecie for an Administration or Service in the Church als well as a Gift; surely it was not without a Mission or Vocation thereunto. For as they were extraordinary Ministers, so they had an extraordinary Mission or Ordination als well as the Apostles, *Luke 11. 49.* Christ saith, *I will send them Prophets and Apostles,* and *1 Cor: 12 28.* God hath set or appointed Prophets in the Church. Yea as their work was partly ordinary and common to Pastors and Teachers, so a Prophet was examined and allowed by an Assembly of Prophets, as well as an Elder by an Assembly of Elders, which I gather from *1 Cor: 14 32.* *And the Spirits of the Prophets are subject to the Prophets.*

Touching the Vocation of an Evangelist, the Author of the Queries concerning Ordination, *quest. 19.* to elude our argument for the standing ordinance of Christ, for Ordination of Ministers drawne from *1 Tim. 4. 14.* answereth among other things, that *Timothy* being an Evangelist, and Evangelists being (by common consent) extraordinary by Calling, he had no need to passe through the common doore of Ordination. The extraordinarinesse of Evangelists is not so much without controversie, as he would bear his reader in hand, as may appear

by what I have but now said: Neither can he prove that at that time, when the Presbytery laid hands on *Timothy*, he was even then an Evangelist or more then a Presbyter. However this I will say, that as the work, so also the Vocation of Evangelists, was partly extraordinary and partly ordinary, and as there may be still occasion for some of their extraordinary work, so there ought to be a speciall Mission and Vocation thereunto, not only inwardly from the Spirit of Gods stirring up unto and enabling for the work, but outwardly also and orderly in the Church. The 70 Disciples were ordained by Christ himself, *Luke 10. 1. The Lord appointed other seventy also, and sent them two and two.* An Angell of the Lord spake unto *Philip* and called him from one place to another, *Acts 8. 26.* The Apostle *Paul* sent *Epaphroditus* and resolved to send *Timothie* to the Church of the *Philippians*, *Phil: 2. 25. 28.* These are examples of extraordinary Mission, such I mean as ceased with that age, none being now immediatly sent by Christ or his Apostles. But there are other examples of a Mission or Calling to somewhat of the proper work of Evangelists, which are not to be restricted to that age only; for they who were Agents and did travell and negotiat in the great and speciall affaires of the Church, had a speciall delegation and orderly call thereunto. So I understand that of the *Messengers of the Churches*, *2 Cor: 8. 23.* And *Epaphroditus* being sent from the Church of *Philippians* to *Paul*, is called there Apostle or Messenger. *Phil: 2. 25.* So *Judas* and *Silas* who went out for the settlement of the distracted Churches, had a speciall commission and delegation thereunto from the Synod of the Apostles and Elders. 'Tis therefore most agreeable to the Primitive pattern, that where Synods or at least Classes may be had, and are not by persecution scattered or hindred to meet, such as undertake either to goe & preach the Gospel to Infidels, Papists, Turks or the like, or go about any negotiation abroad in any common bussines of the

Church

Church ought to be approved, and authorized by a nationall Synod, or (when that cannot be had, & if there be withal great danger in the delay) by a provinciall Synod, or at least, (where this cannot be had) by a Classis.



CHAP. VIII.

That the primitive Apostolicall pattern holdeth forth unto us for our imitation, a Presbyterie. i. e. an Assembly of Elders, having power of Ordination, with laying on of hands.



His I gather from 1. *Tim: 4. 14.* neglect not the gift that is in thee, which was given thee by prophetic, with the laying on of the hands of the Presbyterie, I have already evinced from this Text, the necessity of Ordination. Let us now see, whether it doth not also shew us the right hands, unto which Christ hath committed this power. It is a Text most miserably darkened and obscured by controversall Glosses, put upon it by Popish and Prelaticall writers: Some would have *episcoporum* here to bee a company of Bishops, who were both Elders, and more then Elders as they hold. This Interpretation had so little probability of reason to strengthen it, that it was abandoned by some of the ablest friends of Episcopacy; *Camero: praefat: in Mar: 18. 17. Dr. Forbese Irenic: lib: 2. cap: 11. pag: 161.* And why should wee understand by Presbyterie, a company of Bishops, when it is yeilded even by writers of that side, that in these Cities where the Apostles planted the Gospel, there was *Collegium Presbyterorum*, a Colledge or company of Presbyters. So *Mr. Thorndike*, of the government of Churches, *cap: 3.* The author of the History of Episcopacy, *part: 2. pag: 28. &c.* Both of them in this following *Hooker*. It was also

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acknowledged by them, that this Colledge of Presbyters did together with the Apostles lay on hands in Ordination, thereby contributing their blessing and assisting with their prayers, Whence (as was alledged) came the custome of the Presbyters, their laying on of hands in the Ordination, together with the Bishop, *conc: Carthag: 4. can: 3.* so that even themselves say as much as may make us understand by *πρεσβυτερων* in this Text, *Concessus Presbyterorum* as *Camero* calls it. The footsteps of Ordination by Presbyteries might be seen, not onely in that Canon of *Carthage*, but in the Canon law it self, which appointeth the same thing, *Dist: 23. cap: 8.* Both *Ambrose* in *Ephes: 4.* and *Augustine* in *quait: ex utroque Test: 4. 101.* bear witness that Presbyters did ordaine in Egypt, when a Bishop was not present, *Dr. Forbese Irenic: lib: 2. pag. 177.* citeth out of *Panormitan, Olim Presbyteri in communi regebant Ecclesiam & ordinabant sacerdotes.*

There is another Glosse which the *Erastians* (who love not the name of Presbytery, with any power at all *jure divino*) are glad to take hold off, 'Tis that which *Bilson, Stutlivi*us and other Episcopall writers made use of, distrusting (as it should seeme) that other Interpretation last mentioned: And they had it from *Bellarmino*, and some Popish expositors. See *Gorranus* upon the place: I confesse it was also one of *Calvins* few (for they were but very few) mistakes, and 'tis diligently catcht at by those who set at nought *Calvins* judgement in other things. But *quandoque dormitat Homerus.*

I think it worth the while to examine this Glosse. And I shall offer these reasons following, to make it appeare that *πρεσβυτερων* is not here the office of an Elder, but the Assembly of Elders, commonly called the Presbytery. 1. The word *πρεσβυτερων* is no where used by the holy Ghost, for the office it self, or degree of an Elder: But 'tis used in two other places in the new Testament, for an Assembly or Counsell of Elders,

Luke,

Luke 22. 66. Acts 22. 5. in which places *Arias Montanus* rendereth it by *Senatus*. *Beza* in the first of these places, retaineth the word *Presbyterium*. In the other place, both his *version* and the *Tigurine* hath *totus Seniorum ordo*. But the old English translation, readeth *the company of Elders*. However both places are clearly meant of the company of Elders, not of the office it selfe, for the office of Elders could not meet together, as in that place of *Luke*: Neither could the office of Elders bear witness to *Paul*, as in that place of the *Acts*. Mr. *Selden* in his upon *Ebraica*, lib: 1. cap: 15. understands the word *πρεσβυτεριον* in both these places to be used by *Luke*, for the great Sanhedrin, the highest Assembly of Elders. Now then, why shall we not understand the same word, *1 Tim: 4. 14.* to be the Assembly, not the office it selfe of Elders. And I shall aske those who think the Apostle means the office of Elders, upon what imaginable ground can they conceive that this is the Apostles meaning, or how come they to divine this thing, or how could the Apostles words be understood in that sense? The holy Ghost never useth the word in that sense. The *Septuagint* never use the word in that sense, for they use it not at all. No Greek Author that lived before *Paul*, can be found to have used the word in that sense, for the word it self is not found in heathen writers. I finde onely one place where the word *πρεσβυτεριον* is conceived to be used for the office of an Elder. And that is in the *Apocrypha* story of *Susanna* vers: 50. But *H: Stephanus*, tom: 3. pag: 545. makes a doubt whether it should not be written in that signification *πρεσβυτεριον*, and suppose it be to be read there *πρεσβυτεριον*, yet that Geek is not so old as *Paul*, for it is ascribed to *Theodotio*, as Mr. *Selden* tells us in that place last cited out of him. Yea, the Jesuits of the English Colledge of *Doway* in their Bible acknowledge, that this story is translated out of *Theodotions* edition, and this is the oldest Original which they can alledge for it. And besides this it may

be understood of the Assembly of Elders, when the Elders say to *Daniel*, *Ἐπί σοι δίδωται ἡ δόξα τοῦ πρεσβυτέρου*, which those Jesuits of *Doway* render thus, *because God hath given thee the honour of old age*. Others the honour of an Elder, or an ancient. But I know no reason why the word may not here signifie there Assembly of Elders. *God hath given thee the Assembly of Elders*, that is, God hath given thee thy petition, and thy desire, which was the meeting again of the Assembly of Elders, as is plaine by the verses preceeding: Even as God gave to his praying children this present Parliament,

2. If the Apostle had meant to expresse the dignity or degree of an Elder, hee would rather have used the word *πρεββία* or *πρεββίον*, which Greek writers use *pro senum honore vel dignitate*, then *πρεσβυτέρου*, which is not used in that sence.

3. And if he had meant to stirre up *Timothy* from the honour or dignity of that office and degree, which was conferred upon him he had rather mentioned the degree of an Evangelist, than of an Elder. Even as he saith to him else where, doe the work of an Evangelist.

4. The very Popish Interpreters are forced to confesse that the Apostle means an Assembly of Elders, *Plurium Presbyterorum*, saith *Mariana: catus Presbyterorum*, saith *Salmeron. Eshius* upon the place noteth, that imposition of hands, was *a pluribus adhibita*, according to that Canon of *Carthage. Hugo Cardinalis*, noteth here the great honour of Presbyters, that three of them at least, laid on hands in Ordination.

Wherefore I can see no sence which can agree to the Text, but that which is the ordinary and known sence of the word, *πρεσβυτέρου*, that is an Assembly of Elders. In which sence it is also frequently used by ancient writers, whereof, he that will, may read good store of examples in *D. Blondelli Apologia pro sententia Hieronymi*. pag: 89. 90.

It hath been objected by some, that *1 Tim: 4, 14.* holds

forth no president for ordinary Presbyteries, because 1. Here is mention of prophesie which was an extraordinary thing, 2. *Timothy*, was ordained by the laying on of the Apostle *Paul* his hands, 2. *Tim*: 1. 6. Lastly *Timothy* was an Evangelist, and how could a Presbyter ordain an Evangelist?

Ans: 1. Those very things which are objected, to depreſſe the Presbyterie, doe put upon it ſo much the more abundant honour. Altho prophesies had gone before concerning *Timothy*, and ſome extraordinary predictions, 1 *Tim*: 1. 18. Altho likewise the Apostle *Paul* himſelf is ſuppoſed to have been preſent, and to have laid on hands at the ſame time, yet neither the extraordinary prophesies, nor the laying on of the hands of an Apoſtle, did ſwallow up, take away or hinder the ordinary power and right of the Presbyterie, to be acted and put forth in the ordaining of *Timothy*, or did exempt *Timothy* from entering by that ordinary doore, and paſſage, through thoſe ordinary hands of the Presbyterie.

2. 'Tis not certaine, that either the propheticall predictions concerning *Timothy*, (which the Apoſtle calls *προφητείας*, *prophesias*, or *quæ præceſſerunt*) or the laying on of *Pauls* hands, was at the ſame time with the laying on of the hands of the Presbyterie: But whether theſe things were done together, or at ſeverall times, 'tis very obſervable, that to theſe the Apoſtle prefixeth *ſic* by, but to the laying on of the hands of the Presbyterie, *meta* with, 1 *Tim*: 1. 6. *that thou ſtirre up the gift which is in thee, by the putting on of my hands.* 1 *Tim*: 4. 14. *the gift which was given thee by prophesie:* then he addeth *with* (not by) *the laying on of the hands of the Presbyterie*: By this change of the phraſe on purpoſe intimating, that the prophesie and laying on of *Pauls* hands, were things extraordinary, becauſe by theſe the gift, aptitude, and ability of parts, or the *δωρεμα*, was given to *Timothy*, but the laying on of the hands of the Presbyterie, was according to the ordinary rule then and there

settled, being a rite used in Ordination, so that *Timothy* had not by the act of the Presbyterie, any gift or *δυναμις*, but the *εξουσία* or a potestative, authoritative Ministeriall Mission (for to what other use or end could there bee a laying on of the hands of the Presbyterie?) Therefore *Athanasius* in *apologia ad Imper: Constantium* citing this Text, and applying it to ordinary Ministers, he lives out that part concerning prophesie, and the rest of the Text he applies thus, ἀπόστολος παῦλος ἐκόσμη ἡμῶν δια τῆ μαθητιῆ παράγγελει, λέγων, μὴ ἀμείλει τῆ ἐν σοὶ χαρίσματος, ἧ ἐδόθη σοι μετ' ἐπίθεσως τῶν χειρῶν τῆ πρεσβυτεριῆ. *The Apostle Paul hath commanded each one of us in his disciple, saying, neglect not the gift that is in thee, which was given unto thee with the laying on of the hands of the Presbytery.*

3. If it be said that the laying on of the hands of the Presbytery was onely to shew their consent, and joyning in prayer, and hearty wishes with the Apostle for *Timothy*: The answer is ready; let these who alledge this shew us from Scripture, where laying on of hands was ever used, for a bare testimony of consent, or of joynt prayers and wishes. I know imposition of hands hath been used in prayers, of blessing, or benediction by such as had a speciall power, authority and priviledge, as *Gen: 48. Jacob* when hee blessed the sonnes of *Joseph*, laid his hands upon them, but we read not that *Joseph*, or any other, whose heart joyned in prayer and hearty wishes for them, did therefore lay on hands together with *Jacob*, *Mat. 19. 15. Mark: 10. 16.* When Christ blessed the little children, he laid his hands upon them: But will any man imagine, that they who brought the children to be blessed by him, did together with him lay their hands upon them? And generally if we consider the use of laying on hands in Scripture, wee must conclude that the laying on of the hands of the Presbytery, was an authoritative act, not a testimony of consenting and joyning onely.

4. 'Tis thought by some Episcopall writers, that *Timothy* was

was twise ordained, first to be a Presbyter, and after to be a Bishop. See the history of Episcopacy, pag, 117. I should rather say, peradventure he was first ordained a Presbyter, by the Presbyterie. And after ordained an Evangelist by the Apostle *Paul*. However the Presbyteries act needs to be extended no further, but to the ordaining him a Presbyter, what was more, (*viz.* Ordination to the office of an Evangelist,) might proceed from the Apostle: I mean, suppose he was ordained once, both Presbyter and Evangelist, and that both the Apostle, and Presbyter did lay on their hands together, in this mixed action, we may very well distinguish what was ordinary, what was extraordinary, ascribing that to the Presbytery, this to the Apostle.

5. And if the Presbyterie had ordained, and sent forth *Timothy* as an Evangelist, what inconsistency, or absurdity had been in it? You will object the lesse is blessed of the greater, and not the greater of the lesse, *Heb: 7.7.* I answer, although *Timothy* as an Evangelist, was greater then a single Presbyter, yet that proves not, that he was (even in that capacity,) greater then the whole presbytery, one of the house of Lords, is greater then one of the house of Commons, but he is not therefore greater then the house of Commons. When a King and his people is compared together, we use to say, that he is *major singulis, minor universis*. Moreover, he that blesteth, is not every way greater then he who is blessed, but he is greater *qualis*, in so far as he blesteth. And why might not the Presbytery be greater then an Evangelist, not simply and absolutly, but in so farre as they blessed and ordained him. So *Ananias* put his hands upon *Paul*, *Acts 9. 17.* and afterwards certain Prophets and Teachers at *Antioch* laid hands on him, and *Barnabas*, *Acts 13. 1, 3.* And in so farre there was a majority and preeminence in those who laid on their hands though simply and absolutly they were the greater, on whom

whom the hands were laid.

This takes off some of the chief exceptions brought by the Author of the Queries concerning Ordination, *quest: 19.* which done, his other exceptions are the more easily mastered. He himself passeth from one of them, as not being very considerable, *viz.* that Presbyterie there is used to signifie not a company of Elders, but the Ordinance or office it self. Of which before. There are but two other answers of his. One is that *Timothy* being an Evangelist had no need to passe through the common door of Ordination. Of which hereafter.

The other is a conjecture of his own, which if it be a light, I confesse it is a new light. *It seemes more probable* (saith he) *be farre that when Paul laid his hands on Timothy,* 2 Tim. 1. 6. *there were some other Apostles, or Apostles fellowes that joyned with him in that action. And that Apostles should be called Presbyters or Elders, and a company of them a Presbytery or Eldership, is an expression consonant to other Scriptures where the appellation of Elder is attributed unto them,* 1 Pet. 5 1. 2. *Epist: Joh: 1. Circ. 3 Epist: 1. Ans: 1* In the last two Scriptures which he citeth, the word Elder is a name of age not of office, and we are to understand, *πρεσβυτερος* in those places to be only a degree more then *πρεσβυτος*; *Epist: to Philemon. v. 9. Paul the aged, So John the elder. i. e. now full of yeares and very old. For which reason also some have noted that frequently in his first Epistle he useth this compellation, my little children. 2. Peter indeed speaketh of himself as one of the Elders by office, wherein we ought rather to observe his humility, condescension, and prudent insinuation, then make any such use of it as this Querist doth. It had been more for his purpose if another had said it of Peter, and not he of himself. For as *Oecumenius* upon the place tels us, Peter calls himself so for modesties cause, and the better to enforce the following exhortation, that the Elders should not lift up themselves above others, as he did not lift up himself above them. Sure*

Apostles and Elders were ordinarily distinguishing names, as it is manifest from *Act. 15. 2. 4. 6. 22. 23.* Why then would the Querist leave the ordinary Scripture notion of the word, *Elder*, and ground his own interpretation of the word *Presbyterie*, upon *Peters* calling himself an *Elder*: he might als well argue, that the believing Romans who are called the servants of God, *Rom: 6. 22.* or these believing Strangers who have the same name, *1 Pet: 2. 16.* were Apostles, and that we are to understand by the servants of God in these Texts, Apostles, because *Tit: 1. 1.* The Apostle *Paul* calleth himself a servant of God. By the like Logick he may argue that the ordaining of Elders, *Act: 14. 23. Tit: 1. 5.* is meant of ordaining Apostles, because the Scripture calls the Apostles Elders. 3. *Peter* calls not himselfe *presbiteros*, an Elder, but *συνpresbiteros*. The sense of the word is explained two wayes, both are mentioned by *H. Stephanus* in *Thesting: Gr. Tom: 3, pag: 545.* and both of them make against that which this Querist drives at. First the sense is conceived to be this, *qui sum & ipse Presbyter*: so the *Tigurine*, who am also an Elder so the English Translators. Now the Text running thus, *The Elders who are among you I exhort, who am also an Elder, i. e. I who give this exhortation unto you Elders, as I am an Apostle, so my Apostleship doth not exclude me from being one of you, for I am also an Elder*: Thus (I say) this very Text makes against the Querist, for even here we see that they who were commonly called Elders, were not Apostles. But there is a second sense, which maks yet more against the Querist: For *H. Stephanus* expresth the sense of *συνpresbiteros* thus, *qui & ipse è seniorum & Presbyterorum Collegio est*, he who is of the Assembly or Colledge of Elders commonly called the Presbytery: *Hierome* did happily intend the same thing by the word *Compresbyter*. And likewise *Beza* by his rendering *ego omnia Presbyter, i. e. I who am together with you a Presbyter, or you and I being Presbyters all of us together*. And so the Text

may be read thus, *The Elders who are among you I exhort, who are also of your Presbyteries.* There were Presbyteries among them, or Assemblies of Elders properly so called; and of these Presbyteries Peter was also a member, and when he was present in any of the Presbyteries in *Pontus, Gallacia, Capadocia, Asia, and Bithynia,* he joyned and acted as an Elder, and as in a Presbytery. This sense I preferre to the other. For if he had intended no more but to tell them that he also was an Elder, I should think he wold have chosen another & plainer expressions *καὶ γὰρ ἐγὼ πρεσβύτερος εἰμι, The Elders who are among you I exhort, for I also am an Elder.* Or thus, *πρεσβύτερος τῶν ἐν ὑμῖν παρακαλῶ ἑαυτὸν καὶ ἐγὼ ἐπὶ πρεσβυτέρῳ, The Elders who are among you I exhort, as being my self also an Elder.* Or thus, *παρακαλῶ καὶ αὐτὸς ἐγὼ πρεσβύτερος ὡς ἐξ ὑμῶν, The Elders who are among you I exhort, I my self also being an Elder.* But now when he purposely chooseth the word, *συμπρεσβυτέρῳ,* he intimateth somewhat more then that he was an Elder, viz: that he was Presbyterated together with them, as being also of their Presbyteries, or Assemblies of Elders. Words of the like composition in the Greek tongue, may help to give us light in this particular, *συμπρονοῦς,* which Pollux useth for *contubernalis,* is not simply, he who is also a guest, or who is also a companion but he who is a guest in the same lane, or a chamber fellow; *συμθεοῦς* is not any who ever he be, that doth also lodge, live, & eat, but he who liveth together & eateth together; *συμπροσβουτῶν* may not be rendered, he who is also an Ambassadour, but he who is a colleege in the same Embassy, *ἰσολέγειν ἐν λέγεσι.* *συμμάρτυρος* is not simply he who also is a witness (for then he who is a thousand miles off being witness in another cause is *συμμάρτυρος*) but he who bears witness together in the same thing, or he who joyneth in the same testimony, as *Rom: 8: 16.* Pollux hath also, *συμμάχῳ, qui est ejusdē decuria,* not he who is also of a band or company, but he who is of the same band or company, *συμμάχῳ,* is not he who is also a Disciple, (for then a

Scholler among our Antipodes is *συνμαθητής* but a condisciple in the same schoole. And if we speak properly we will not call every Minister of holy things, *συνμυστήρ*, *Symmyssta*, but he who is our collegue, or associat or a Minister of our owne company. So *συνμυστήρ*. H. *Stephanus* well explaineth *complures simul collecti*, *non sigillatim*, *συνελευσιν* is not used for a counsell which is also taken, but for a counsel taken joyntly or together. Many like instances might be given both in the Greek, *συνπροχοός*, *συνποσιασός*, *συνπρόδραυς*, *σύντροφος*, *συνεργός*, *σύντροφος*, or *συνμυήρ*, *ἢ συνμαθητής* *αὐτός*, or *συνμαθητεύων* and such like; and likewise in the Latine, *compotator*, *compransor*, *combennones*, *commolitor*, *commurmuratio*, *compasior*, *competitor*, *compingo*, *complicatio*, *complaratío*, *composseffor*, *compromissio*, *comprovincialis*, *conciuis*, *concriminatio*, *concolor*, *condiscipulus*, *confabulatio*, *confederatio*, *congener*, *congerminalis*, *congenitus*, *congerminasco*, *conjubilatio*, *conjurati*, *connutritus*, *conferuus*, *confedero*, *confocero*, *consorbio*, *conterraneus*, *contemporaneus*, *contribulis*, *convulsiuor*, *converberatus*, *convivus*, *convictus*, and I know not how many more of that kinde, in which words the preposition cannot be rendered by *also*, but by *together* in the same thing joyntly or of the same: And now I hope it may appear that the Scripture, objected by the Querist doth not hurt but help the Presbytery. 4. Suppose the Presbytery, *1 Tim.* 4. 14. to be an Assembly of Apostles, as the Querist would have it, what shall he gaine thereby? For the name *Presbyterie* being purposely chosen in this Text, which mentions laying on of hands in Ordination, will prove that the Apostles did these as Elders, and as an act of one Assembly of Elders, not as any thing peculiar to the Apostles. For no rationall man will imagine, that the holy Ghost intending to expresse some extraordinary thing, which the Apostles did as Apostles, and which belongs not to ordinary Elders, would in that very thing purposely call them *ἑπισβυταίον* or an Assembly of Elders. 5. That *ἑπισβυταίον* here is not an Assembly of Apostles, but of Elders

Elders who were not Apostles may appear plainly by comparing the Text now in controversie with *2 Tim: 1. 6. the gift of God which is in thee by the putting on of my hands.* If an Assembly of Apostles had laid hands on *Timothy*, and so joyned in that action with *Paul*, as the Querist supposeth, *Paul* had not thus distinguished his laying on of hands, from that of his fellow Apostles, as if the gifts of the holy Ghost had been given to *Timothy* only by the laying of his hands, and not *by*, but *with* the laying on of the hands of his fellow Apostles. Of this difference of the phrase in the one Text and in the other, I have spoken before, which indeed fitly expresseth the difference betwixt the laying of *Pauls* hands, and the laying on of the Elders hands, but there could be no such difference among the Apostles themselves, or Apostles fellowes.

But I have not yet done with the vindication and clearing of this Text, which holds forth a president for ordination by a Presbytery. It may bee further objected, 1. If this Text must be understood of Ordination by a Presbytery, then the laying on of the hands of the Presbytery is necessary to Ordination; and then, what shall become of these who were not ordained by a Presbytery; and what shall also become of that which so many protestant writers have pleaded against the Popish Sacrament of Orders: *viz.* that the rite or signe in Ordination, *i.e.* imposition of hands, is not instituted or commanded by Christ or his Apostles?

To the first I answer, 1. although I hold the Imposition of the hands of the Presbytery to be no Sacrament, nor efficacious and operative for giving of the holy Ghost, as the laying on of the Apostles hands was: nor, 2. necessary to Ordination, *necessitate medii vel finis*, as if Ordination were void and no Ordination without it, or as if they who were not ordained with the laying on of the hands of the Presbytery, were therefore to be thought unordained, or unministeriated: Although like-

wise

wife 3. I do not hold the laying on of hands to be the substantiall part or act of Ordination (which I have before proved to be essentiall to the calling of a Minister) but only the rituall part in Ordination. And although, 4. I hold the laying on of hands to be such a rite, whereunto we ought to be very sparing to ascribe mysterious significations, wherein some have gone too farre, and taken too much liberty, yet I hold (with the generality of protestant writers, and with the best reformed Churches) that the laying on of hands is to be still retained in Ordination. I hold also that this laying on of hands is an Ordinance of the new Testament (and so do our dissenting Brethren of the Independent way hold also) and that 'tis necessary by the necessity of precept, and Institution, and in point of duety. *For although there is no certain precept extant, concerning laying on of hands, yet because we see the Apostles did alwayes use it, their so accurat observing of it ought to be unto us in stead of a Precept, saith Calvin Instit. lib: 4. cap: 3. 1. § 6.* For the Examples of the Apostles or Apostolike Churches, in approved things which have a standing reason, are binding, and in stead of Institutions. The laying on of the hands of the Apostles in so far as the holy Ghost was given thereby, was extraordinary, and ceased with themselves, yet in so far as the Apostles, yea and the Presbytery too, laid on hands in their ordaining of Ministers, there is a standing reason why we should do in like maner: the laying on of hands being a rite properly belonging to the praying over these whom we blesse in the name of the Lord, with an authoritative benediction, as is manifest by these examples of laying on of hands, in *Jacobs blessing of Ephraim and Manasseh. Gen: 48.* and in *Christs blessing and praying over the little Children, Mat: 19. 15. Mark: 10. 16.* Looking thus upon laying on of hands; 1. as a rite in blessing and prayer over; 2. as a rite for publik designation and solemne setting apart of such a person; and if you will, 3. as a rite of giving up, dedicating and offering

unto

unto the Lord, of which use of laying on hands there are diverse examples in the Books of *Moses*: In these respects and under these considerations we use laying on of hands in Ordination, and ought to do so in regard of the Primitive pattern. *Wallens Tom*: i. pag. 473. thinks that the negative precept. 1. *Tim*: 5. 22. lay hands suddenly on no man, doth also containe an affirmative, to lay hands upon such as are worthy and approved.

CHAP. IX.

What is meant in Scripture by the word Heresies, and how we are to understand, that there must be Heresies, for making manifest the the godlie partie or these that are approved. 1 Cor: 11. 19.

Here *Or there must be also Heresies among you, saith the Apostle, that they which are approved may be made manifest among you, or as others read, that they which are approved among you may be manifest.*

By Heresies here some understand no more but divisions and Sects, and conceive that Heresies in point of opinion or doctrine, are not here meant. So *Cyrilostome*, *Erasmus* and others. If so, then the very divisions and sects, will make a discovery who are approved, who not, before it come to Hereticall opinions, i. e. Sectaries are not approved, and these who are indeed approved, are none of theirs, but keep themselves unspotted, and free from them. So *Tit*. 3. 10. *aperior* is rendered in the *Tigurin Bible*, *Sectarum authorem*, and in the margin *factiosum*, i. e. a man that is an author of sects (or factions.) after the first and second admonition, reject, and 1 Cor: 11 19. they read, *opportet enim & Sectas in vobis esse*. Sometimes the word, *aperior* is taken in the new Testament for a sect, yet (to

note that by the way) onely for such a sect, as either was indeed, or was esteemed to be of some hereticall opinion, as *Act* 5. 17. and 15. 5. and 24. 5. and 26. 5. and 28. 22. The Apostle hath the word *ἑρέσις*; twice in his Epistles, and in both places he makes some difference, and distinction between *heresies*, and *divisions*, or *strifes* and *variance*, *1 Cor*: 11. 18, 19. *Gal*: 5. 20. For every division, strife, or variance, is not Heretic. Therefore in the Text which I now speak to, I understand Heretic to be some what more then division. The *Arabick* *1 Cor*: 14. 2. that is in the Greek, and our Translations, *1 Cor*: 11. 19. repeateth the word Schismes out of the precedent *vers*: & addeth moreover the word Heresies, reading *οἰσμηται καὶ αἵρεσις*; for there most arise Schismes and Heresies among you, that these of you who are godly may be known: it seems that they who understand, only divisions to be meant by the word Heresies, do not observe the rising of the Apostles speech, for after he hath spoken of their *οἰσμηται*, or Schismatical divisions contrary to the rule of love; he addeth *καὶ αἵρεσις*, &c. For there must bee also Heresies among you. I partly beleeve it, saith he, that there are divisions among you, for there must be, not onely Schismes, but worse then that, there must bee Heresies also! If you aske now; what is Heretic? I shall without any implicit following of Writers, ground my answer on Scripture it self. And I answer first negativelie, then positivelie. Negativelie,

1. Heretic is neither to be so farre taken at large, as to be extended to every error, which may be confuted by Scripture, although happily such an error be too tenacionally maintained: Nor yet is it to be so farre restricted, as that no error shall be accounted Hereticall, but that which is destructive to some fundamentall Article of the Christian faith, if by a fundamentall Article, you understand such a truth without the knowledge and faith whereof, 'tis impossible to get salvation. When *Peter Martyr* defines *heretic*, he makes no mention of a fundamentall

Tertull:
de præ-
script. ad-
vers: hæ-
ret. Cum
ideo credi-
disse se di-
cat (Apo-
stolus) de
Schismali-
bus & dil-
fensionibus
quia scilicet eti-
am hæreses
oporteret
esse. O-
stendit enim
graviori
mali respectu,
de levioribus
se facile
credidisse.

mentall

mentall error, but of an error contrarie to the Scriptures, *loc. com. class. 2. cap. 4. § 50.* So *Calvin: Instit. lib. 4. cap. 2. § 5.* understands all such to be Heretiks, as make a breach in the Church by false Doctrines. *Walau, tom. 1. pag. 57.* faith, Hereticall Churches do either erre in the foundation, or onlie in some other things built upon the foundation. When *Peter* speaks of such Heresies, as take away the very foundation, *Jesus Christ*, he thinks it too little to call them simple Heresies, but he calls these *damnable Heresies*. But if you understand by fundamentall truths, all the chief and substantiall principles (I do not mean onely the first Rudiments, or *A, B, C,* of a Catechisme, which we first of all put to new beginners, but I mean all such truths as are commonly put in the confessions of faith, and in the more full and large Catechismes of the reformed Churches, or all such truths, as all and every one who live in a true Christian reformed Church, are commanded, and required to learn and know, as they expect in the ordinary dispensation of God to be saved,) in this sense, I may yeeld that Heresie is alwayes contrary to some fundamentall truth. 'Tis one thing to dispute of the absolute soveraigne power of God, and what are the truths, without the beleif whereof 'tis absolutly, and altogether impossible that one can be saved. Which question (I doubt) is hardly determinable by Scripture, nor do I know what edification there is in the canvassing of it: sure I am 'tis a question much abused. 'Tis another thing to dispute what are these truths, which in a Church where the Gospell is truly preached, all and every one, (come to years of knowledge and discretion) and having means and occasions to learne, are bound to know, (and according to the revealed will and ordinary dispensation of God) must learne, as they desire or expect to have a true fellowship with Christ in the Sacrament of the Lords supper, or to be accepted of God, and saved eternally:

2. We must not think that no man is a Heretick, but he who is consistorially or judicially admonished, and thereafter continueth pertinaciously in his error. For where 'tis said *Tit. 3. 10.* *A man that is an Heretick after the first and second admonition, reject.* 'Tis intimated that he is an Heretick before such admonition. Positively, I conceive that these six things doe concur to make a Heresie. 1. 'Tis an error held by some Minister or member of a Church, I mean either a true Church or an assembly pretending and professing to be a true Church. For both *Peter* and *Paul* where they foretell that Heresies were to come, *2 Pet. 2. 1.* *1 Cor. 11. 19.* they adde *in quibus, among you, i. e. among you Christians.* So *Act. 20. 30.* *also of your owne selves shall men arise, speaking perverse things.* Therefore the Scripture gives not the name of Hereticks to these who are altogether without the visible Church, but it calleth such by the names of Heathens or unbelievers, or they that are without, or the like. 2. 'Tis an error voluntarie and freely chosen, both in the first invention and broaching of it, (which is proper to the Heresiarchs,) and in the maintaining of it, or adhering to it, (which is common to all Hereticks.) This I collect from the very name which the Scripture gives to it for, *αἵρεσις,* comes from *αἵρεσις, I choose.* Therefore we give not the name of Hereticks to such Christians as are compelled in time of persecution to profess such or such an error, which peradventure were a formal Heresie, if voluntarily and without compulsion professed. They ought indeed to die, and to indure the greatest torments, before they professe what they know to be an error: but this their sin is not properly called Heresie; for an Heretick doth freely and voluntarily hold that which is his error. And in this respect and consideration, *Tertullian* thinks

Tertulle
de præ-
scrip: ad-
vers: hæ-

ret. Hæreses dictæ græca voce ex interpretatione electionis, quia quis sive ad instituendas sive ad suscipiendas eas utitur. Ideo & sibi damnatum dixit Hæreticum: quia & in quo damnatur, sibi elegit

that

that an Heretick is said to be *αὐτοκατάκριτος*, *condemned of himself*. *Tit: 3. 10.* because he hath of himself choosed that which doth condemne him. The Apostle there hath commanded to reject an Heretick. If I reject him (might one say) then I loose him, I destroy his soule. Nay (saith the Apostle) his perdition is of himself, for he hath chosen his own wayes, and his soul delighteth in his abominations. This interpretation is much surer and safer, then to say that a Heretick is called *αὐτοκατάκριτος*, or self-condemned, because he goes against his own light, and against the principles received and acknowledged by himself. Which sense is accompanied with many dangerous consequences. 3. 'Tis such a choosing of error as is accompanied with a rejecting of Truth. A Hereticke puts light for darknesse, and darknes for light; good for evill, and evill for good, he chooseth error as truth, and refuseth truth as error, they that give heed to seducing spirits and doctrines of Devils, do also depart from the faith, *1 Tim. 4. 1. resist the truth*, *2 Tim 3. 8, and turne away their ears from the truth*, *2 Tim: 4. 4.* their course hath a terminus a quo als well as *ad quem*. 4. 'Tis an error professed and maintained; and which by that means becomes a scandal and snare to others. For although there may be Heresie (als well as other kinds of sin) lurking and hid in the thoughts, yet that belongs to Gods judgement only, not to mans. The Heresies which are spoken of, *1 Cor: 11. 9.* are certainly known and apparently discriminative; even among men. And Hereticks are scandalous persons to be avoided and rejected, *Rom: 16. 17. Tit: 3. 10.* which could not be, except their errors were known. 5. 'Tis an error contradictory to some chiefe and substantiall truth grounded upon, or be necessary consequence drawne from, the holy Scripture. There was never yet any Heretick in the Christian world who contradicted that which is literally and syllabically in Scripture. The most damnable Hereticke will never subscribe to the Scrip-

ture instead of a Confession of Faith, who yet will not subscribe to all truths, which necessarily follow from the words of Scripture. But I call not every error Heresie which is contrary to any consequential truth, grounded upon Scripture. As the Scripture reckons not all who sin, to be workers of iniquitie, so it reckons not all who erre to be Hereticks. Although there is not any, either sin or error, in the own nature of it veniall, yet every sin is not a grosse and hainous sin, and every error is not Heresie. Heresies are mentioned as greater evils then Schismes. *1 Cor: 11. 18. 19.* which could not be so, if every error were an Heresie. 6. 'Tis an error factiously maintained, with a renting of the Church, and drawing away of Disciples after it. In which respect *Augustine* said, *Errare poterō, Hæreticus non erō, I may erre, but I shall not be an Hereticke.* Hereticks are deceivers and seducers who endeavour to pervert others, and to overthrow their faith, *2 Tim: 3. 13. Act: 20: 30. 2 Tim: 2. 17. 18. Rom: 16. 17, 18, 19. 2 Pet: 2. 2.* All known and noted Hereticks are also Schismaticks who make a rupture, and strengthen their own party by drawing after them, or confirming unto them Disciples and followers (in so much that *separatis*, is often used for a Sect, as *Act: 5, 17. and 15. 5. and 24. 5. and 26. 5.*) For this cause, the Donatists were condemned, as Hereticks, without imputation of Heresie to *Cyprian.* And O strange turning about of things! (saith *Vincentius Lirinensis advers: hæret: cap: 11*) the Authors of the same opinion are judged Catholiks, but the followers Hereticks. The Masters are absolved, the Disciples are condemned. The writers of these books are the Children of the Kingdome, but Hell shall receive the assertors or maintainers. This last ingredient which is found in Heresie, is hinted by the Arabick interpreter, *1 Cor: 11. 19.* where he joyneth Schismes and Heresies: as was noted before. And indeed in the Originall, the particle *καί*, and the rising of the speech, sets forth Heresie as carrying schisme with it in its bo-

some: I believe faith the Apostle in part, what I hear of your schismes, for *there must be also Heresies, i. e.* both Schismes and somewhat more. *Calvin Insist. lib: 4. cap: 2. §. 5.* makes the breaking of Church communion & the making of a rent, a thing common both to *Hereticks*, and *Schismaticks*: for *Hereticks* break one band of Church communion which is consent in doctrine: *Schismaticks* break another, which is love, though sometimes they agree in the like faith.

From all which Scripturall observations we may make up a description of Heresie, to this sense. *Heresie is a grosse and dangerous error voluntarily held, and factitiously maintained by some person or persons within the visible Church, in opposition to some chief or substantiall truth or truths grounded upon and drawn from the holy Scripture by necessary consequence.*

But next, why saith the Apostle that *there must be Heresies*? This is not a simple or absolute necessity, but *ex Hypothesi*. I mean, not onely upon supposition of Sathans malice, and mens corruption, but upon supposition of Gods eternall, and infallible foreknowledge: and not only so, but upon supposition of the eternall decree of God, whereby he did decree to permit Sathan, and corrupt men, to introduce Heresies into the Church, purposing in the most wise, and most-holy counsell of his will, to disabuse (as I may so say) his Church by these Heresies, that is to order and over-rule them, for the praise of his grace and mercy, to manifest such as are approved, and from the glory of his justice, in sending strong delusion upon such as received not the love of the truth, but had pleasure in unrighteousnesse. These things being so; *i. e.* Sathans malice, and mens corruption being such, and there being such a foreknowledge; yea, such a decree in God, therefore it is, that here must be Heresies, and so we are also to understand, *Mat: 18. 17. it must needs be that offences come*: These things I doe but touch by the way.

That which I here aime at, is the good use which God in His most wise and soveraign providence, can, and doth make of Heresies; 'Tis, that they which are approved, may bee made manifest. Whereby *οἱ ὀνομαστοί*, they which are approved, we can understand nothing but such as are true and sincere Saints, approved and accepted of God, or (as Bullinger on the place) *vere pii*, truly godly: In which sense the same word is used, *Rom: 16. 10. 2 Cor: 10. 18. 2 Tim: 2, 15. Ja: 1. 12.* The word is properly used of good money, or silver well refined, *ἀργύριον ὀνομαστόν*. 'Tis transferred to Saints with speciall reference to their mortification, or to the refyning of them from the drosse of their corruptions, and so noteth such as walk in the spirit, and not in the flesh. The contrarie word is *ἀνομαστόν*, Reprobate, rejectaneous, naughty, or to bee cast away like the drosse of silver, *1 Cor: 9. 27. 2 Cor: 13. 5, 6.* But how is it that by means, or occasion of Heresies, the godly party is made manifest? Surely the meaning of the Apostle is not, that the authors, and followers of Heresies are the godly party, for he calls Heresie, a work of the flesh. *Gal: 5. 20.* and will have an Heretick to be rejected, as one who is of himself condemned, *Tit: 3. 10.* Therefore most certainly his meaning is that *οἱ ὀνομαστοί*, they which are approved, are known by this; as one of their characters, they hate, avoid, and resist Heresies, and earnestly contend for the faith, they hold fast the truth of Christ without wavering. And those who broach, or adhere unto Heresies, are thereby known to be *ἀνομαστοί*, unapproved, and such as are like reprobate silver. Whosoever therefore siddeth, or ingadgeth with Heresies, or Hereticks; yea, who ever stands not fast in the faith, doth *ipso facto* declare himselfe to be none of Pauls godly party. So contrary is the holy Ghosts language to the rore of Sectaries in these dayes. Neither is it in this Scripture alone, but in diverse other Scriptures, that the holy Ghost distinguisheth those that are approved of God, from

such as turne away from the truth after false doctrines, and beleeve seducing spirits, as well as from those who are of an ungodly life. So *Deut.* 13. 3. when a false Prophet arose, and the signe or wonder came to passe, what was Gods meaning in permitting these things? *The Lord your God proveth you to know whether ye love the Lord your God, with all your heart, and with all your soule.* They therefore that hearkened to the false Prophet, even when his signe or wonder came to passe, made themselves known thereby, that they had not been lovers of God with all their heart. Again *Matth.* 24. 24. those that are elect, are not deceived by false Christs, and the false Prophets: and by the rule of contraries, they who are deceived by them, and go in their errour to the end, are not elect, but reprobate, *Gal.* 5. 20. 21. Heresie is a work of the flesh, and is reckoned among these things which render a person incapable of inheriting the Kingdome of God. They therefore who walk in the spirit, and not in the flesh, and are made meet to be partakers of the inheritance of the Saints in light, are not onely no Hereticks, but resist and oppose Heresie, as being a work of the flesh, *Joh.* 8. 31. They who are Christs Disciples indeed, continue in his word, They who continue not in his word, are not his Disciples indeed, *1 Joh.* 2. 24. with *2. Epist.* of *John*, *vers.* 9. They who have fellowship with the Father and the Son, abide in the Doctrine of Christ: They who abide not in the Doctrine of Christ, have no fellowship with the Father and the Son, the like in divers other Scriptures.

If therefore they must be Heresies even for this reason, to make more manifest who are approved, who not: Then let no thoughts arise in our hearts, toward the accusing of divine providence in this particular. *Iustin Martyr. Quest, & respons: ad orthod. quest.*

1. Answering this doubt: If God hath taken away the Idolatries, superstitious, and false religion of Heathens, and

hath also abolished the Jewish worship, why hath he suffered Heresies to enter into the Christian Church? Hee gives this solution, that although Heresies come into the Church through mens negligence, and slothfulnesse, (for while men slept, the enemy sowed the tares among the wheat, *Mat: 13. 25.*) Yet the providence of God was no way slothfull in the businesse, for he foresaw, and foretold that Heresies should come, and hath given plaine warning in his word concerning the same. He addeth that the same God who did destroy the Heathenish and the Jewish religion, will also destroy Heresies, after hee hath suffered them for a time. Although wee had no distinct knowledge, what God intends to work out of Heresies, yet we ought not to censure, but humbly, and reverently, to adore Gods most wise, and most holy, (though secret and unsearchable) dispensations. If wee should see somewhat which is deadly poyson among some drugges, which a skilled and approved Physitian is making use of, wee must not rashly censure the Physitian, for hee knowes how to disabuse that which is in it self poysonable, and to make it one of the ingredients in a most soveraigne medicine. Or if we should come into the shop of a curious Artificer, or Ingeneer, and there see some ugly and ill favoured instruments, which we think can serve for no good but for evill, yet it were foolishly done to censure the Artificer, who knowes to make an excellent good use of these things, though we know not. How much more foolish and sinfull is it, to suffer thoughts to rise in our hearts against the wisdom and providence of God, even although wee know not what he intends to work out of such things? We were most of all inexcusable to accuse his providence, now when he hath made known in his word to us, that by occasion of Heresies, he will make manifest who are approved, who not. *Wherefore* (saith *Chrysofome, de divers. &c. tom: loc: Ser: 21.*) *that no man might say, why hath Christ permitted this, Paul saith, this permission shall*

shall not hurt thee, if thou art one who are approved, for by this means thou shalt be made more manifest. Yet all this cannot excuse, either the Hereticks, or Sectaries themselves, or these who connive at them, for that which Christ saith *in genere* of scandal, is true *in specie* of Heresies, it must needs be that Heresies come, but woe be to him by whom they come, I adde, and woe also to him who doth not according to his place and calling, endeavour the extirpation of them. The Text which I now speak to, *1 Cor. 11. 17.* hath not reference to the will of Gods commandement, which is the rule of our duty, but to the will of Gods decree, or the secret counsell of his will. 'Tis Gods purpose to permit Heresies, and to over rule them for this end, that his graces in his children may the more shine forth, and that even Heresies (contrarie to the intentions of Sathan and Hereticks) may make manifest who are approved, *scilicet quos non posuerint depravare*, saith *Tertullian*, opening this Scripture. *De præscr. adv. her.*: to wit (saith he) *such as Heresies could not pervert and deprave*, no other are the approved ones.

But there are two things may be here objected: 1. May not one chosen and justified, and regenerat be drawn away, and infected with Heresie through the slight of men, and cunning craftinesse, whereby they lie in wait to deceave? If so, then Heresies, doe not make manifest who are approved, who not. 2. May not many who are not approved of God be preserved from the infections of Heresies; Yea, be forward in resisting and opposing them? If so, then preservation from, and resisting of Heresies cannot make manifest that one is approved of God. These objections are no more against mee, then against the Text of Scripture. To the first, I answer, a regenerat person may be tempted and drawn over to Heresie, as he may be tempted and drawn over to other great sins. Heresie doth no otherwise consist with the state of grace in any

person, then other works of the flesh, adultery, fornication, drunkenness, or the like. Look upon an elect and justified person, while lying in some great sinne, for instance, *Noad, Lot, David, Peter*, even so must ye look upon an elect and justified person poisoned with Heresie. But then that person being elected, justified and regenerate, cannot be supposed to live & die in that sinfull estate, but God will certainly heal his backslidings, and rescue his soul out of the snare of the devill by repentance; for the elect cannot be deceived, so as to continue and die in a Heresie, *Mat: 24. 24.* And while he continueth in such a grosse sin or Heresie, you may truly say, that for that time he is *ἀδόκιμος*, unapproved, or like droffe and unrefined silver, in which sense the word is used by the Apostle, where he speaks of his bringing his body into subjection, lest he himself should be found *ἀδόκιμος*, where the old English translation readeth, *Lest I myself should be reprovved*, which is too soft a word. The new Translation hath, *Lest I myself should be a cast away*. Beza, *ne ipse rejectaneus sim*. In the same sense tis used, *2 Cor. 13. 5.* *Know you not your own selves, how that Jesus Christ is in you except ye be reprobats*. Beza, *nisi rejectanei estis*. H. Stephanus expones, *ἀδόκιμος, minime probus non probandus: Item adulserinus non sincerus*, and he cites *Aristotle, ἀδόκιμον ἐπινοεῖ νόστομα*. In this sense even an elected and regenerate person supposed to be a maintainer or follower of Heresie (while such) is certainly, *ἀδόκιμος*, unapproved, greatly reproveable, to be rejected and cast away to the furnace like droffe and unrefined silver, and no marvel, for in that estate he doth not act his graces but his corruptions, and by his great sin doth extremly grieve and dangerously quench the holy Spirit once given to him.

To the other objection I answer, First, Although the full and perfect discovery (who are approved, who not) is reserved to the great and last day, and there is no company, Assembly, nor visible Church in this world, without a mixture of Hypo-

crites, yet surely the word of the Lord hath been and shall be so far fulfilled, that in a great measure and according to the knowledge which the church can have of her members in this life, there is in times of Heresies and Schismes a discovery made who are the approved Ones, who not. 2. We must remember tis not the scope of this Text to give us a note of distinction between these who are approved, and all counterfits or unapproved Christians, but between these who are approved, and these who are the fomenters or followers of Heresies. Thus they who are indeed approved of God continue in the truth of Christ, grounded and settled, and stand fast in the faith and contend for it: and this is one of the characters, found in all such as are approved. And thus far, saith *Augustine*, are Hereticks profitable to the Church, for by their meanes, those who are approved of God and spiritual men, are stirred up to vindicat, open, and hold forth the truth, whereby they become more manifest then otherwise they could have been. Upon the other part, who ever turne away from the truth, and from the Doctrine of Christ, and turne aside after Heresies, do thereby infallibly declare themselves to be unapproved, whatsoever profession or shew of holinesse they have: Whatsoever become of the white mark of these who are approved (which also hold true as I have explained it) most certainly, this black mark cannot fail upon the other side, and he who supposeth any person who is of a Hereticall belief and faction, to be holy, spirituall, mortified, and approved, or one that walketh in the spirit, and not in the flesh, doth but suppose that which is impossible. And I do not doubt, but God is (by the Heresies and Schismes of these times) making a discovery of many unapproved, unmortified Professors, who pretended to Piety. So that I may transerre to our time what *Chrysostome* observed of his owne, *lib. 1. ad eos qui scandalizati sunt. cap. 19.* *How many are there clothed with a shadow and*

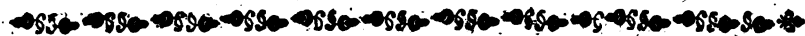
August.
Tom. 1. lib.
de vera relig. cap. 8.
sunt enim innumera-
biles in Ecclesia sancta,
Deo probati viri, sed manifesti non sunt inter nos, quam diu imperitiam nostrae tenebris delectatidormire malumus, quam lucem veritatis inveni.

shew of godlinesse, how many who have a counterfit meeknesse, how many who were thought to be some great Ones, and they were not so, have been in this time (when so many fall off and make defection) quickly manifested, and their Hypocrisie detected, they have appeared what they were, not what they feigned themselves; and most falsly pretend to be? Neither is this a small matter, but very much for the profite and edification of these that will observe it, event to know distinguishingly these who are clothed in sheeps clothing, & not to reckon promiscuously thole Woolves (so hid) among the true sheep. For this time is become a fornace discovering the false Copper coyne, melting the lead, burning up the Chaffe, making more manifest the precious Mettals. This also Paul signified when he said: For there must be also Heresies, that they who are approved, may be made manifest among you.

Vincentius Lirinensis doth also record to this purpose, that when almost the whole world was infected with the Arrian Heresie, some being compelled to it, others cheated into it, yet every true lover and worshipper of Christ was preserved pure from it.

Vin. Lirin. adverb. hæc. cap. 6 tunc quisquis verus Christi a-

mator & cultor existit antiquam fidem novellæ perfidiz præferendo, nulla contagii ipsius peste maculatus est.



CHAP. X.

Of new Lights, and how to keep off from splitting either upon the Charybdis of pertinacy and tenaciousnesse, or upon the Scylla of Levity, Wavering and Scepticisme.

Is pleaded by some who pretend to more tenderesse of conscience then others, that to establish by the Law of the Land a Confession of Faith, or a Directory of the worship of God, and of the Government of the Church, and to appoint penalties or punishments upon such as maintaine the contrary Doctrines or practises,

is to hold out and shut the doore upon new Light. That as the State and Church hath discovered the evill of diverse things, which were sometime approved and strengthened by the Law of the Land, so there may be afterwards a discovery made by the light of Experience, and a further search of the Scripture, to make manifest the fallhood of those Doctrines which are now recieved as true, and the evill of that Government and way which is now imbraced as good, *for a dicitur oportet nos crescere.*

For satisfaction in this difficulty, First of all, I do not deny but most willingly yeeld, yea assert as a necessary truth, that as our knowledge (at its best in this world) is imperfect, (for we know but in part) so it ought to be our desire and endeavour to grow in the knowledge of the minde of Christ, to follow on to know the Lord, to seek after more and more light, *for the path of the just is as the shinning light, that shineth more and more unto the perfect day, Prov. 4. 18.* Secondly, I acknowledge that this imperfection of our knowledge, is not only in degrees, but in parts, that is, we may know afterwards not only more of that good, or evill, or truth, or error, of which we knew somewhat before, but we may happily come to know the evill of that whereof we knew no evill before, or the good of that in which we knew no good before, so may we come to know diverse truths which before we knew not. Thirdly, I acknowledge there is not only this imperfection, but oftentimes a great mistake, misunderstanding, error, and un-foundnesse in the judgement of Christian persons or Churches, so that godly men and true Churches may come to know that to be evill which they sometime thought good, and that to be false which sometime they thought true, or contrariwise. Which experience hath taught, and may teach again. Fourthly, I confesse it is no shame for an *Augustine* to write a Book of Retractions. It is the duty, not only of particular Christians, but of reforming, yea reformed, yea the best reformed Church-

es, whensoever any error in their doctrine, or any evil in their Government or forme of worship, shall be demonstrated to them from the word of God, (although it were by one single person, and one perhaps of no great reputation for parts or learning, like *Paphnutius* among the many learned Bishops in the counsell of *Nice*) to take in and not to shut out further light: to imbrace the will of Christ held foorth unto them, and to amend what is amittie, being discovered unto them. Fifthly, I also believe that towards the evening of the world, there shall be more light, and knowledge shall be increased, *Dan. 12. 4.* and many hid things in Scripture better understood, when the Jewes shall be brought home, and the Spirit of grace and illumination more abundantly powred foorth. We have great cause to long and pray for the conversion of the Jewes, surely we shall be much the better of them.

But on the other hand, the greatest deceits and depths of *Sathan* have been brought into the world, under the name or notion of new Lights. Did not the serpent beguile *Eva* with this notion of a new light, *Gen. 3. 5.* Which example the Apostle setteth before our eyes, *2 Cor. 11. 3.* plainly warning us that *Sathan* is transformed into an Angell of light, and his apostles into the Apostles of Christ, *vers. 13. 14.* So *Rev. 2. 2.* Did not *Jeroboam* make *Israel* to sin by a false new Light? *It is too much for you to go up to Jerusalem, behold thy Gods, O Israel, &c. 1. Kings. 12. 28.* He would shew to the ten Tribes, how they might in all matters of Religion be independent upon *Jerusalem*; howbeit (to note that by the way) he did not erect Independent Churches, without an Independent Commonwealth. He would shew them also that they were abused with a pretended sacred order of the Priests, the Ministers of the Lord, therefore no *jure divino* men, but Ministers dependent, *2 Chron. 11. 14. 15.* And so he would needs make Priests of the lowest of the people, *vers. 31.* for all which he had a pre-

tence of power or liberty from God, *1 Kings, 11. 37.* His new light made an Independent Church, and a dependent Ministry. The *Gnosticks* had their name from the profound knowledge and greater light which they pretended to, above all others, yet the ancient writers tell us they were but a prophane Sect. *Mahomet* himself pretended that the Angel *Gabriel* taught him his *Alcoran*, that so he might purchase the greater credit to it.

Now tis to be observed, there are many cautions necessary, and that there is much to be said against many of these things which now goe under the name of new Lights among those who plead for Liberty of conscience.

New Light is now become a beguiling Word, as once among the *Gracians*, *Νέα Χριστιανία*, a new swallow. A beguiling word; I may well call it, for most of these things which are now cried up as new lights, are neither lights nor new. Not lights, because nor according to the word from whence all true light must be derived. Not new, because the very same things have been before moved and maintained, *Antinomianisme*, *Anabaptisme*, universall atonement by the death of Christ, universall salvation, a temporall and earthly kingdome of Christ, and the Saints liberty of conscience &c. have been maintained and confuted also before this age. Independency it self, if it be a light, yet it is no new one lately struck out, for it was long since a known tenent of the *Arminians*, thar Synods or Councils ought only to debate, deliberat, consult, and advise, but not to exercise any Jurisdiction, to inflict any censure, or to injoyne any thing under pain of censure. See the propositions offered by the *Arminians* in the 25th Session of the Synod of Dort. See also *Episcopii disp: Theol: part: 2 disp: 54. Thes: 9, 10. & part: 3, disp: 32, thes: 4, 5, 11.* But I come to the particular cautions concerning new Lights.

First, it is but a false new light which expelleth not only the old darknesse, but much of the good old light. As in Medecins

the Paracelsian way is most dangerous when it is destructive to the Galenik way, and overthroweth the old approved principles, yet tis of very good use when prudently, and skillfully managed, for perfecting the Galenik way, and for doing things more speedily, easily, and pleasantly, than the Galenik way could doe: So in Divinity, such new Lights as do not expell, but retaine, improve, and perfect the old, may be of singular good use: but those new Lights which are destructive and expulsive of the old true Lights, those new wayes which lead us away from the old and the good way, are to be utterly disliked and avoided, 2 Epist: of John vers: 8. *Look to your selves, that we lose not those things which we have gained.* Hee speaks it against those deceavers who would have seduced them from the Doctrine of Christ, as is evident both from the preceeding vers: and from that which followeth: *Whosoever transgresseth and abideth not in the Doctrine of Christ, hath not God, &c.* Rom. 16. 17. *Now I beseech you brethren, mark them which cause divisions and offences, contrary to the Doctrine which ye have learned, and avoid them.* A Bishop, saith Paul, *must hold fast the fast full word, as he hath been taught,* 1st 1. 9. Phil. 3. 16. *Nevertheless, whereto we have already attained, let us walk by the same rule, let us be of the same minde.* This he addes as a prevention of a dangerous mistake, and abuse of that which he had said immediatly before: *And if in any thing ye be otherwise minded, God shall reveale even this unto you.* Behold, a reserve for any new Light, might some say: Nay but take heed saith the Apostle, you do not shut forth, but keep fast the light you have already attained unto, you must not under pretence of new light, loose what you have gained, Col. 2. 6, 7, 8. *As ye have therefore received Christ Jesus the Lord, so walk ye in him, rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving: Beware lest any man spoil you through Philosophie, and vain deceit, &c.* These

Apostolicall rules, are very far contrary to the *Academicall*; yea, *Pyrrhonian* demurte and dubitation, by which some call in question the most received Doctrines in the Christian Church. If *Skepticisme* bee tollerable in the Christian faith, why are we bidden *stand fast in the faith*, *1 Cor. 16. 13.* and again *Heb. 10. 23. let us hold fast the profession of our faith without wavering?* And why did Jesus Christ himselfe write to those who had not received the false Doctrines of that time, that which ye have already, hold fast till I come, *Rev. 2. 24?* It was a fowle error in *Balaam* the false Prophet, that after God had said to him concerning *Balaaks* messengers, *Thou shalt not goe with them, thou shalt not curse the people, for they are blessed, Num. 22. 12.* yet at the next sending of Messengers, he would needs seek (forsooth) a new Light from God, *vers: 18. 19. If Balaak would give me his housefull of silver and gold, I cannot goe beyond the word of the Lord my God, to do lesse or more. Now therefore I pray you, tarry yee also here this night, that I may know what the Lord will say unto mee more.* God gave him a new light indeed, but in wrath and judgement, quite extinguishing and expelling judicially that light which the false Prophet himself had not intertaind, but wickedly forsaken, *vers: 20. And God came to Balaam at night, and said unto him, if the men come to call thee, rise up and goe with them.* Behold the fruit of not entertaining light, once received from God. So likewise the young Prophet, *1 Kings 13.* for not holding fast what he had received from God, but taking in a new false light from the old Prophet, was most exemplarily and severely punished for it. This is the first caution most necessary for the Sectaries of this time, whose new lights are such, that among them *vetera deperdita, and nova reperta*, go hand in hand together, and are almost convertible termes, as if a man should not keep what he had, because he finds somewhat which he had not.

Secondly, many of those new lights which some brag off,

not onely expell much of the good old light, but bring in grosse Egyptian darknesse. There is a woe denounced against those who put *darknesse for light*, as well as against those who put *light for darknesse*, (see, *Isay 5. 20.* I may well say, that grosse darknesse is introduced, when the fundamentall Articles of faith are called in question, denied, and oppugned, as the Godhead of Jesus Christ, the divine authority of the Scriptures; the immortality of the Soul, the eternity of glory to the Elect, and of torments to the Reprobate, &c. If the foundations be shaken, what can the righteous doe? If wee hold not fast this Gospell, if we embrace not this Saviour, we cannot have another, *1 Cor. 3. 11.* For other foundation can no man lay, then that is laid, which is Jesus Christ, *Gal: 1. 6.* I marvell that ye are so soon removed from him that called you into the grace of Christ, unto another Gospell, *vers, 8.* But though we or an Angel from heaven preach any other Gospell unto you, then that which wee have preached unto you, let him be accursed.

Thirdly, beware of those new Lights, which make any certain truth (although neither fundamentall, nor circumfundamentall) to be uncertaine, as wee ought not to say of any sin, so neither of any truth: *Is it not a little one?* Let every truth be highly valued. Buy the truth, and sell it not; say not, This truth is but a matter of discipline, let it goe, 'tis not worth the buying? He that is faithfull in that which is least, is faithfull also in much: and he that is unjust in the least, is unjust also in much, *Luke 16. 10.* Melchior Adamus, both in the life of *Carlostadius*, and in the life of *Luther*, observeth the great evill which grew out of *Luthers* dislike of *Carlostadius*, his strictnesse, zeal, and forewardnesse, in abolishing auricular confession, and difference of meats, and casting our images out of Churches, at which things *Luther* was the more offended, because done by *Carlostadius* in *Witrenberg*, during *Luthers* absence, and without his knowledge and counsell. *Luther* did also alledge that *Car-*

Iostadius, his strictnesse and zeal in these lesser things, hindered and retarded the Reformation in more substantiall points of Doctrine. However the story noteth, that hence was the first rise of that deplorable Sacramentarian controversie, which hitherto since made so great a rupture in *Germany*. I could never yet observe, or read, or hear of controversies about discipline in any Christian Church, but still they grew higher and higher, and those who rejected, or slighted the will of Christ in smaller things, did afterwards slight it in greater things.

Fourthly, beware of those new lights, which not only refuse to admit some certaine truths, but refuse to admit any truth, now held or professed in the reformed Churches, as sure and certaine and infallible, as if, because mens judgements are not infallible, but subject to error, therefore, wee cannot be sure, nor infallibly perswaded of this or that Article. The holy Scripture will teach us, that beleevers may attaine to a certaine and infallible knowledge of some truths, for it was no impossible thing that *Paul* prayed for, when he prayed that the *Colossians* might have all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ. The mystery of God that he is, and that he is eternall, invisible, omnipotent, &c: his nature, and attributes, the mystery of the Father, or that there is a distinction of persons in the holy Trinity, and an eternall generation, the mystery of Christ, his person, natures, offices, birth, passion, death, resurrection, ascension, and intercession: these are things of which the Apostle would have us most fully and certainly perswaded. *Timothy* was assured of the things he had learned, 2 *Tim.* 3: 14. so was *Theophilus*, *Luke.* 1: 4. A Mariner is not infallible in his judgement, yet hee may bee assured infallibly, that such a thing is a rocke which he must avoid, and such a way, is the way he must direct his course: A Physician is

not infallible in his judgement concerning the symptoms, causes and cures of diseases, yet he may be most certainly persuaded, such a disease is deadly, and there is no cure for it, or such a thing may be cured, and this is the cure. So in Divinity the obnoxiousness of mens judgement to error hindereth not, but they may be infallibly persuaded of this, and this, and the other truth.

Fifthly, beware of those new Lights, which come not from the Sunne of righteousness: To the Law and to the testimony, if they speake not according to this word, it is, because there is no light in them, *Isa. 8. 20.* When men walk in the light of their owne sparkes, they shall lye down in darknesse: New fancies are not new lights, 'tis no truth, which cannot be grounded upon the word of truth?

It was a wilde fancy of the *Weigelians*, that there is a time to come (which they call *seculum spiritus sancti*), in which God shall by his Spirit reveal much more knowledge and light, then was revealed by Christ and his Apostles in the Scriptures. There is so much revealed in Scripture, as the Apostle calls the wisdom of God, and the hidden wisdom of God, *1 Cor. 2. 7.* the things which are preached and written to us, are the things which the very Angels desire to look or pry into, *1 Pet. 1. 12.* and saith not Christ, That which ye have already, hold fast till I come, *Revel. 2. 25*? more of this error, see in *Brochmand System. theol. com: 1, Article 6. cap: 2. quest: 12.*

Sixthly, take heed of proud, and lofty, and self conceited new Lights, *1 Cor. 14. 32, 33.* And the spirits of the Prophets, are subject to the Prophets; for God is not the author of confusion, but of peace. If the spirits of the Prophets must be so subject, how much more the spirits of private persons? Wherefore in a reformed Church, all pretended new Lights, which are against the received Doctrine, government, or forme of worship, ought to be in all humility and submission, offered to be tryed

by a learned and godly Synod. The *Locean* severity was such, that no man might move for a new law, but with a rope about his neck, that if his motion were thought good, he might be spared: but if bad, hanged. So *Demosthenes advers: Timocr.* tells us. I will not allow this severity against such as offer new Lights, or move for new changes in the Church. But I may well applie here, the *Athenian* law recorded by *Demosthenes* in the same Oration. The *Athenians* went not so farre as the *Locri*, yet no man might move for a new law in *Athens*, unless the motion were offered and submitted to the Senat, who were to judge, whether the old or the new were better.

Seventhly, beware of separating new Lights, to separat from, or gather Churches out of the true reformed or reforming Churches, hath not the least warrant from the word of God. When we see this or that amisse in a Church, wee are bidden exhort one another, and provoke one another to good, but not to separate, *Heb. 10. 24, 25.* *Zwinglius* conferred amicably with the *Anabaptists* in *Zwick*, as wicked dissenting brethren, and no course was taken to suppress or restrain them by the secular power, till they grew to gather Churches out of the true reformed Churches, but when it came to that, they could not be suffered or forbore, it was thought necessary to restrain them.

Eightly, beware of those new Lights which dare not be seen, and are kept up in corners. Truth seeks no corners; light doth not shun light: a candle is not lighted to be put under a bushel, but on a candlestick, *Matth. 5. 15.* *1 Job. 3. 20, 21.* Every one that doeth evil, hateth the light; neither cometh to the light, lest his deeds should be reprov'd, but he that doth truth, cometh to the light, *Prov. 4. 19.* The way of the wicked, is as darkness: they know not at what they stumble. I add to make up the *Antithesis* to *vers: 18.* their way is darkened more and more untill the dark night. I have heard when the *Arminians* were put to it in the Synod of *Dort*, to declare their judgement and sense.

which they would hold at, they declined it, and *Episcopus* answered in the name of the rest, *Dies diem docet*. And is it not so with the Sectaries of this time, from whom you cannot draw a clear modell of what they hold?

Ninthly, refuse such new Lights as have fellowship with the unfruitfull works of darknesse, *Eph. 5. 11.* 'Tis a deceitfull new Light, which makes men forbear to reprove, speak, or petition against those evils in a state which their consciences know to be sinfull, and to wink at such things, as publikly dishonour God in a nation, upon hopes that themselves shall be winked at and tollerated. *But what communion hath light with darknesse, 2 Cor. 6. 14.* There are some who pretend to new Light, and to tenderesse of conscience, who yet are content, to combine and associat themselves with those of another and different way, (which themselves condemn as a sinfull way) in that common cause of theirs, for crying up their great *Diana*, liberty of conscience, and for opposing the Church government by Presbyteries and Synods. How they who would not assist the Presbyterians, for the purging of their Congregations, and keep off all scandalous persons from the Sacrament, and yet do assist and strengthen Separatists, Anabaptists, Antinomians, Socinians, Erastians, Seekers, in seeking after tolleration, how (I say) they will answer this to God and their own consciences, let them look to it. Again, many of the pretended new Lights have communion with darknesse in another respect, because they are borrowed from Heresies, buried in darknesse. How many new Lights are now brought from the *Arrians, Manichees, Novatians, Donatists, the contemplative Monks and Friars, the Photinians, Socinians, Arminians, &c.* These are no more new Lights, then a beggars cloak is a new garment, being newly made up, out of many old riven and rotten clouts sowed together.

Tenthly, away with those new Lights, which let men see no-

thing better, which bring no edification, those *baotia anigmata*, those none sense and naughty high notions, in which some frothie spirits evanish. *Let all things bee done unto edifying*, 1 Cor: 14. 26. There are vaine babblings, and science falsely so called, which hath made men erre from the faith, 1 Tim 6. 20, 21.

Lastly, take good heed of those new Lights, which follow new interests. Such was that of *Ieroboam*, 1 Kings 12. 26. to the end; and that of *Balaam*; Num: 22. 15, 16, 17, 18, 19, 20. There are some who suppose that gaine is godlinesse, saith the Apostle, 1 Tim: 6. 5. and so there are some who suppose new interests, to be new Lights.



CHAP. XI.

Of Stability and firmnesse in the truth.

IT is good Divinity to maintaine that *Skepticisme*, fluctuation and wavering concerning those things which God hath revealed, to be beleaved or done by us, is a sinne: and to bee firme fixed and established in the truth, to hold fast the profession thereof, to stand fast in the faith, is a duty commanded. I shal first prove it to be so; then give reasons for it, and thirdly, some help to this duty, and preservatives against this sinne.

For proof of the thing, somewhat might bee said from the very light of nature, for *hath a nation changed their Gods*, 1er: 2. 11. Religion hath the very name of it, a *Religando*, so farre it is, a *Relaxando*. The heathen Greeks call a *Lubricus* and inconstant man *Αρρητος Εὐρητος*. They said also, that he who erres or miscarries in his Religion, doth *ἐκ περιμυθῆντος κύλικος πίνειν*, drink out of a bored or foraminous cup. How firme and constant have

have hearthen Philosophers been in maintaining their opinions? they could not onely displease their friends, *amicus Plato, &c.* but suffer the heaviest things for their opinions. And shall not we much more hold fast the profession of the true faith? *Zonaras Annals, tom: 3* In the raig of *Michael* the Emperour, the son of *Theophilus*, tels us, that when the sister of the Prince of *Bulgaria* became a Christian, and the Prince also by her means converted, the *Bulgarians* conspired against him for this change of Religion. This diabolical stedfastnesse of theirs, provoked him to a true Christian stedfastnesse, till by Gods assistance and blessing, they were made to turne to him, but he turned not again to them. The *Athenians* impeached *Socrates* upon his life, for going about to innovat and change their Religion. But to set aside natures light, there is not any of the primitive Churches, to which the Apostles wrote Epistles, but they were expressly warned either positively to stand fast in the faith, to hold fast their profession, or negatively to beware of and to avoid false teachers, and not to be carried about with diverse and strange Doctrines. Now it must needs be, not onely a truth, but a most speciall and necessary truth, which the Apostles thought fit, thus to presse upon the Churches in all their Epistles writen to them. See *Rom: 16. 17, 18. 1 Cor: 16. 13. 2 Cor: 11: 3, 4. Gal: 1 6, 8. Eph: 4. 14. Phil: 3. 2. 18. Col: 2. 6, 7, 8. 2 Theff: 2. 2. 3. Hebr. 10. 23 and 13. 9. James 5: 19, 20. 2 Pet: 2. 1, 2, 3. and 3. 16, 17, 18. 1 Joh. 4. 1. Jude ep: vers: 3. 4.* All these Texts are full and plain, as to this point which I speak to, and in that respect most worthe of our frequent thoughts and observations, especially at such a time when this corner of the world is so full of new and strange Doctrines.

As for the reasons, take these. 1. If we be not stedfast and unmoveable in the profession of our faith, we frustrate (as to us) the end for which the Scriptures were written. *Luke* gives this rea-

son to his *Theophilus*, why he wrote the story of Christs birth, life and death. *That thou mightest know the certainty of those things, wherein thou hast been instructed,* Luke. 1. 4. When Peter hath mentioned the voice which came from heaven concerning Christ, hee addeth the certainty of the Scripture as a greater certainty. *We have also a more sure word of prophesie, whereinunto ye doe well that ye take heed, as unto a light that shineth in a dark place,* 2. Pet: 1. 19. A voice from heaven might sooner deceive us, then the written word of God. 2. To maintaine and profess the true Doctrine, and the true faith is by all protestant orthodoxe writers made one, (yea the principall) marke of a true visible Church. Christ himself, *Joh. 10. 4, 5.* giv's us this mark of his sheep, *the sheep follow him (their shepherd) for they know his voice, and a stranger will they not follow, for they know not the voice of strangers.* 3. If once we forsake the way of truth, and goe into an erroneous way, wee shall not know where to finde our paths, we shall wander from mountain to hill, & forget our resting place. As one wave comes after another, so doth one error come after another. As a canker spreadeth, so doth error, 2. Tim: 2. 17, *Evill men and seducers, shall waxe worse and worse, deceiving and being deceived,* 2 Tim: 3. 13. Which hath made some, and I hope will make more, who were too inclinable to the new Doctrine and practises of Sectaries at first, now to fall off from them, when they increase unto more ungodlinesse, & unto more error, and there is no end, one error breedeth a hundred, and a hundred will breed ten thousand. What was it that made so many fall off from the Prelats, who once joyned with them? Was it not, because they were growing from the old ceremonies to many new ones, and each year almost, brought in some new superstition, and from Popish rites, they grew to Popish doctrines? 4. If we waver and be led about with diverse and strange doctrine, then the prophesies which have gone before of the true Church, shall not

be made good in us. It was promised concerning the Church and kingdome of Christ, *Isa. 32. 4, 5.* The heart also of the rash, shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly, the vile person shall be no more called liberall, &c. that is those who simply and rashly were led about with every winde of Doctrine, shall be so wise and knowing, as to distinguish between truth and error, between vertue and vice, and call each thing by its right name. So, *Isa. 33. 6.* And wisdom and knowledge shall be the stability of thy times, and strength of salvation. 5. Instability and forsaking the way of Truth, maks us losse much that we had gained, 2 *ep. of John, vers. 8.* all the comfort we enjoyed, all the good that ever our soules received of such a Truth, such a cause, such a ministry, all that ever we did or spake or suffered for the Truth, all this we losse when we turn aside after an erroneous way. 6. It greatly hindereth our spirituall comfort and contentment, *Col: 2, 2.* To be knit together in love is one mean, and to have all riches of the full assurance of understanding to the acknowledgement of Gospel truths, is another mean, by which the Apostle wisheth the hearts of Christians to be comforted. It addeth much to *Pauls* comfort that he could say, *I have kept the Faith, henceforth there is laid up for me a crown, &c. 2 Tim. 4. 7. 8.* 7. We run a great hazard of our soules and our salvation, when we turn aside from truth to error. It is said of the unstable, that they wrest the Scriptures unto their own destruction, *2 Pet: 3, 16.* Like a man fallen into quick sands, the more he wrestles out, the more he sinks. When the Apostle hath spoken of Christs purchasing of our reconciliation, justification and sanctification, he addeth an If, *Col: 1. 23.* If ye continue in the faith grounded & settled and be not moved away from the hope of the Gospel which ye have heard. Not that our persevering in the true faith was a condition in Christs purchasing of these blessings, but it is a condition with-

out which we cannot possesse & enjoy what Christ hath purchased; that is, he that falls away from the true Doctrine of the Gospel, proves himselfe to have no part of the benefits of Christ.

Some errors are in their own nature damnable and inconsistent with the state of grace, or a fellowship with God; *2 Pet. 2. 1.* So *2 ep. John. v. 9.* Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. Sure it may be said, of *Arrians, Socinians, Papists, Libertines,* they have not God, because they abide not in the doctrine of Christ, so *Gal. 5. 4.* Other errors there are, of which I may say, whatsoever they are comparatively, impenitency and continuing in them, doth condemne: whence it is that the Apostle *James* reckoneth him who erres from the truth, to be in a way of death and danger of damnation; *James. 1. 9. 20.*

Now the preservatives against Wavering, and helps to stedfastnesse in the Faith, are these: 1. Grow in knowledge and circumspection; be not simple as Children in understanding. There is a *sight of men and cunning craftinesse whereby they lie in wait to deceive:* So speaks the Apostle of these that spread diverse and strange Doctrines, *Eph. 4. 14.* and *Rom. 16. 18.* he warrnes us that they do *by good words and fair speeches deceive the hearts of the simple.* Thou hast therefore need of the wisdom of the serpent that thou be not deceived, as well as of the simplicity of the Dove, that thou be not a deceiver, *Phil. 1. 9. 10.* Do not rashly ingage into any new opinion, much lesse into the spreading of it. With the welladvised is wisedome: *Pythagoras* would have us Schollers only to hear, and not to speak for five years. Be swift to hear but not to speak or ingage: *Prove all things,* and when thou hast proved, then be sure *to hold fast that which is good,* *1. Thess. 5. 21. Mat. 7. 15. 17.* There was never an Heresie yet broached, but under some faire plausible pretence; *beguiling unstable souls,* as *Peter* speaks, *2 Pet. 2. 14. Pro. 14. 15. The simple believeth every word.* Be not like the two hun-

direct that went in the simplicity of their hearts after Absalom in his rebellion, not knowing any thing, but that he was to pay his vow in Hebron, 2 Sam: 15. 11. 2. Grow in grace and holynesse, and the love of the truth, for the stability of the minde in the truth, and the stability of the heart in grace, go hand in hand together, Heb: 13. 9. Davids rule is good, Ps. 24. 12. *What man is he that feareth the Lord, him shall he teach in the way that he shall chuse.* Which is also Christs rule, Joh, 7. 17. If any man will do his will he shall know of the Doctrine, whether it be of God, or whether I speak of my self. See also Deut: 11. 13, 16. Elisha healed the unwholesome waters of Jericho by casting salt into the fountain, 2, Kings 2. 21, so must the bitter streams of pernicious errors bee healed by getting the salt of mortification, and true sanctifying grace in the fountain.

3 Be sure to cleave to thy faithfull and sound teachers, the sheep that followes the shepherd, are best kepted from the Wolfe, I finde the exhortation to stability in the faith, joynd with the fruitfull labours of faithfull Teachers, Phil. 3. 16. 17. Heb: 13. 7, 9. So the Apostle Eph: 4. from the work of the Ministry verse 11. 12, 13. draweth this consequence v. 14. *that we hencefoorth be no more Children tossed to and fro, and carried about with every winde of Doctrine.* The Galatians were easily seduced, als soon as they were made to disgust Paul.

4 Watch and be vigilant against the first beginnings of declining, against the first seeds of error, Gal: 5. 9. It was while men slept, that the enemy came and sowed tears among the Whear, and when he had done, went his way, Mat. 13. 25. Therefore watch ye, stand fast in the faith, 1 Cor. 16, 13. go hand in hand together. 5. Avoid and withdraw from the Authors and spreaders of Heresies and dangerous errors, Rom. 16. 17. 1 Tim: 6, 5. 2. *epist. John*, 10. 11. Phil. 3. 2. He that would be godly should not use ungodly company, and he that would be Orthodox should not use Hereticall company, unlesse he have

some good hopes to convert some who have erred from the truth, and come into their company only for that end, *Jas. 5. 19, 20*: I remember *Chrysostome* in diverse places warneth his hearers how much they indangered their soules by going into the Jewish Synagogues, and there was a great zeale in the Ancient Church to keep Christians that were Orthodox from the Assemblies and companie of Hereticks. 6. Get Church Discipline established & duely exercised, which is ordained to purge the Church from false Doctrine. *Rev. 2. 14. 20.* 7. *Leane not to thy own understanding, and be not wise in thine owne eyes, Prov. 3. 5.* 7. Let reason be brought in captivity to the obedience of Christ, *2 Cor. 10. 5.* That which made the *Austrianians* and *Sacinaus* fall away from the belief of the Trinity of persons in the godhead, and of the union of the two natures of God and Man in the person of Christ, was because their reason could not comprehend these articles: which is the ground of their opinion professed by themselves. When I speak of Captivating reason, I do not mean implicite faith: the eyes of my understanding must be so far opened by the holy Ghost, that I may know such an article is held forth in Scripture to be believed, and therefore I doe believe that it is, though my reason cannot comprehend how it is. 8. Count thy cost, and be well resolved before hand what it will cost thee to be a Disciple of Christ, to be a constant professor of the Truth. *Luk. 14. 26. to vers. 34. Act 14. 22.* *Confirming the souls of the Disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the Kingdome of God.* This is surer then to confirme our selves with the hopes of a golden age of prosperity in which we shall feel no affliction. 9. Search the Scriptures, *Joh 5. 39, Act, 17. 11.* Do not take upon trust new Lights from any man, be he never so eminent for parts or for grace, but to the law and the Testimony.

The upshot of all is that we ought to hold fast the professi-

on of our faith without wavering, and be stedfast and even unmoveable in the truth, and not to give place to the adversaries, no not for an hour, *Gal. 2, 4, 5*. I do not mean pertinacy in the least error, nor a vain presumptuous overveening conceit of our knowledge, to make us despise any Light which others may give us from Scripture: Pertinacy is an evill upon the one hand, and to be too tenacious of our own opinions. But that *κερότης*, and *κερότης*, that Levity, inconstancy, wavering; Scepticisme is an evill upon the other hand, *2 Thess: 2, 2*, *be not soone shaken in minde, &c.* And this is the Epidemicall disease of the Sectaries of this time, which I have now been labouring to cure, their word is *yea and nay*, and not unlike to that which *Salust* objected to *Cicero*, that he said one thing sitting, another thing standing, yet it may be sometimes observed that these who are the greatest *Sceptiks* and *Pyrrhonians* in reference to the common and received tenents, are the most pertinacious and tenacious in Tenents invented by themselves. I have read it observed of *Socinus*, that as he set at nought Fathers, counsels, and the whole current of aneient and moderne interpreters of Scripture, so vain glory made him to maintaine stiffely and tenaciously any opinion or invention of his owne, as if he had been infallible, men are sooner drawne from truth then from error. Some are unstable in the truth, and unstable in error too, you may finde among them *annuas atque menstruas fides* (to use *Hilaries* phrase) they are of a new faith, and a new religion, every year, if not every Moneth. Remember *Reubens* reproach, *Gen, 49. 4*. unstable as water, thou shall not excell. One sort of the *Sectaries* there is indeed, which will not ingage to hold any thing, but are known by believing nothing, these passe now under the name of Seekers: yet if one of the aneient Fathers, or of the Reformers themselves who lived an hundreth years agoe, were now alive, they could tell us that these Seekers were in their dayes called *Atheists*, and indeed what

other name is due to these Nullifidians who are of no Religion?



CHAP. XII.

Whether a sound heart and an unsound head can consist together, & vice versa? or whether truth and holynesse be not inseparable companions.

QUERE Is one of the greatest objections against the suppressing and punishing of Heresies, errors and Schismes. O say they, this is a persecuting of those that are godly, this is a wound to Piety, and the power of godlynesse. I do not denie but there may be, and is true piety in many who are somewhat infected with the leaven of false Doctrine, & live in some erroneous opinion, I dare not appropriate the name of the godly party to those who are free from any of the errors of the times: those that are truly godly may in diverse things differ in opinion, every error is not inconsistent with holynesse, yet every error doth *pro tanto*, and proportionably, retard, hinder, and prejudge holynes, and although the Devill sow his tares among Christs wheat (I mean in the same persons als well as in the same Church) yet who will say that a field of wheat is nothing the worse of the tares, for then to what end did the enemy watch an opportunity of that malicious hostile act, to sow the tares among the wheat? 2. Dangerous and damnable errors can no otherwise consist with true grace, then dangerous and damnable sins, and this I will hold as a good rule in practicall Divinity, that as the want of true piety makes a person (if tempted) apt to be infected with error; so error of judgement, if continued in, doth not only hinder growing, but makes a dangerous decreasing and

and falling short in true piety, or thus, the stability of the mind and judgement in the faith of the Gospel, and in the true reformed religion, and the stability of the heart in grace, and true piety; stand or fall together; flourish or fade away together, lodge or sit together, live or die together.

First of all (to make good what I assert) let it be well observed that the Scripture finds out the roots of Heresies and errors in the corrupt hearts of men, in some reigning unmortified lust, an unstable Heart makes an unstable Head, and a corrupt affection makes a corrupt Judgement. This may appear in the generall from *Gal. 5. 20.* where Heresies are reckoned among the works of the flesh, *Col. 2, 18.* where a superstitious minde is called a fleshly minde; *1 Tim: 1. 19.* where faith is compared to a precious Treasure caried in a ship; a good conscience to the ship that carries it, the losse of the ship is the losse of the loading. *2 Tim: 3. 6.* *2 Thes: 2. 10, 11, 12.* *Gal. 6. 12.* *2 Tim: 4. 3.* *1 Job, 2. 19.* It is therefore a good argument that protestant writers have used against the Popes infallibility. The Pope hath been and may be impious, prophane; sensuall, carnall, proud, covetous. Therefore he may dangerously erre in his inditement, and decrees. Some have derived the originall of all the Popish errors from ambition and avarice, or (as others) from the Cardinalls caps, and the Monks bellies.

The Apostle *John* reduceth all the cares, courses, studies, endeavours, opinions or practises, of the Children of this world, to one of these three, *1 Job. 2, 16.* the lust of the flesh, peculiarly so called, uncleannesse, wantonnesse, gluttony, drunkennesse. *The lust of the eyes*, when the soule is caught with something from without in the world which tempteth, such a thing is goodly to the eye, it entrench in upon the soul by the senses, riches, houses, lands, brave apparell, ornaments, &c. *The pride of life*, so called, because where Pride raignes, a man will als soon quike his life, as that thing which his proud spirit

Spirit loves, he had rather be dead before he get not his pride satisfied, so that his pride and his life are all one to him, and as it were things convertible.

You shall find many who have embraced new and erroneous wayes, have been led away with the lust of the flesh, *Rom.* 16, 18, *Philip*, 3: 19. *1 Pet* 2, 13, 14, 18. *Numb.* 25. 1, 2, 3, *1 Kings* 11. 1, 4, 5. It was the sensuall pleasantness of the groves, and high places which made the Jews in so much love with them, that even in the times of Reformation, yet the people still sacrificed in the high places. The lust of the eyes hath drawn away others from the way of truth, and from the true Faith, *2 Pet.* 2. 3. *1 Tim.* 6. 9, 10. *Luke* 16. 4. *Tit.* 1. 11. *1 Tim.* 6. 5, these count gain to be godlynesse, and have mens persons in admiration for advantage: They will no longer adhere to the profession of the Truth then they may enjoy the world with all, *2 Tim.* 4: 10. Such a one was that *Eccobolus*, who under *Constantius* seemed to be a precise Christian, but afterwards under *Julian* the Apostate, he fell away and became a Pagan, yet after all this turned Christian again under the next Christian Emperour.

The pride of life hath corrupted the judgement of others, and perverted them in the way of Religion, it was the love of preheminance which perverted *Diotrephes*, *1 Jo.* 3: 9. 10. It was pride which made *Coreth*, *Dathan* and *Abiram* cry down the Magistracie of *Moses*, and the priesthood of *Aaron*, and cry up the whole congregation as holy, it was the love of a crown that made *Jeroboam* set up his Calves, and make another Altar, and other priests, and erect that independent Church of his, which should not go up with their hard cases to the *Sambedrin* at Jerusalem. *Henry* the fourth of France, who was once a Protestant, changed his Religion for the same cause, that he might get a Crown: So did *Julian* the Apostate once a Christian; *Porphyrius* forsook the Christians, that he might be the better avenged

avenged upon some Christian in *Casarea of Palestina*, who had done him a wrong, yea there is an innate pryde in all men by nature against Jesus Christ, *Psal. 2. 3. Luke 19. 14.* Which pryde must be mortified, *2 Cor. 10. 5.*

Secondly, there is a reciprocall influence, as of the Will and affections, upon the understanding; so of the understanding upon the will and affections, the will determines the understanding, *quo ad exercitium*, but the understanding determines the will, *quo ad specificationem actus*, that is; the will applyes the understanding unto; or hindereth it from the discerning of good, and evill; yet the will it selfe hath not light in it selfe, but is guided by the light of the understanding; wherefore, as the raine makes vapoures; and the vapoures make raine, so a bad understanding, makes a bad will, and a bad will: makes a bad understanding, if the eye be single, the body is full of light, *Math. 6. 22.* which makes good what the Schoolmen tells us, that *bonitas voluntatis dependet a recta ratione velut regula*, the goodnesse of the will depends on right reason as its rule. See *Aquinas, qu. 22. quest, 19. Art. 3.* and the Commentators upon that place. 'Tis to be observed, that sometimes the Scripture speaketh of an error of the judgment concerning the faith, as a fountaine and cause of ungodlinesse, prophanesse, Atheisme, *2 Tim. 2. 16, 17, 18, 19. Gal. 5. 4. 2 Epist. of John 9.* as contrarie wise, there is a Light and knowledge, which preserveth from sin and ungodlinesse, and leadeth the soul in wayes of holynesse and obedience, *Psal. 9. 10. and 119. 33. 34. Iohn 17. 17.* If the knowledge of God, of his Christ, and of his Word, and Will, and Name, and statutes preserve us from sinne, and lead us in the wayes of obedience, then by the rule of contraries, error of judgement in these things, will in snare us in sinne and wickednesse, for instance, an error concerning God; whether father, *Ioh. 15. 21. sonne 1 Cor. 2. 8. 1 Ioh. 2. 23. 2 Epist. vers. 9.* or holy Ghost, *Ioh. 14. 17.*

Thirdly, as the infection of sinne spreadeth it self, throughout the whole soule, and all the faculties and powers thereof, so doth the worke of the Spirit of God. Wee finde light and holinesse, *1 Pet. 2. 9.* joyned together like the *Vrim* and *Thummim*. See also *1 Thes. 5. 23.* here is both Soul and Spirit sanctified, which two are plainly distinguished, *Heb. 4. 12.* The word of God is so quick and powerfull, as that it pierceth even to the dividing asunder of the Soul and Spirit, if either the intellectuals be not sound, or if the vitals and animals be not right, the word will finde it out. A well meaning pious soule; a good heart and affection, which perhaps, a person may sit down satisfied with, will not excuse a corrupt minde, an erroneous spirit; neither will a sound and orthodox judgement excuse a corrupt heart, and inordinat affections: *Aristotle* himself could distinguish Art and knowledge from vertue, because the most excellent intellectuals, cannot make a man so much as morally vertuous, without the practise and exercise of vertue. Both soule and spirit, both the inferior and superior part of the soule, must be sanctified. Reason is as the helme, the affections as the sailes, let the helme be stirred never so right, if the winde either blow not at all, or blow crosse in the sailes, the ship makes no speed in her way, let the winde blow never so faire, and fill all the sailes, yet if the helme be off its hinges, or be not rightly stirred, the ship may quickly run upon a rock, or run a shore where its not saife: so he that hath a sound judgement without good affections, cannot move heaven ward. He that hath good affections, without a sound judgement, will make more haste than good speed: Reason is as the rider: affections as a nimble horse, a man is but in an ill taking, if either this rider mistake his way, or the horse run away with him out of the way, having no raines to governe him, or if the horse be lame and cannot ride.

Fourthly, consider what the Apostle saith, *2 Tim. 3. 16.*

17. Helts us of foure ends and uses of Scripture, the first two are commonly referred to doctrinals, the last two to practicals, the Scripture is profitable for Doctrine, for reproof, for correction, for instruction, *in righteousness, that the man of God may bee perfect, thoroughly furnished unto all good works.* If any of these be wanting, a Christian is not perfect, so much as in the perfection of parts. He is but halfe a Christian, who is an orthodox beleever, if he be not practicall also: and he is but halfe a Christian who is practicall, if he bee not an orthodox beleever. These ends of Scripture do not consist, nor stand sure one without another.

Fifthly, to bee led into all truth, and preserved from error, is a work of the spirit of truth, and this spirit of the truth is the Comforter, and the spirit of sanctification, which spirit the Mediator prayeth the Father to give unto those that are his, *Ioh. 14. 16, 17. and 16. 13, 14. 1 Ioh. 2. 27.* no promise of being led into all truth, but to those that receive the anoyning of the holy Ghost. *Isa. 54. 13. Psal. 25. 12.*

Sixthly, by how much a man falls from the truth, by so much he falls from grace, and by how much a man falls from grace, by so much he falls from the truth, for stability in the state of grace, dependeth in a manner upon stability in the truth, for proof whereof mark three *Ihs*, Christs, *Ioh. 8. 31.* Pauls, *Col. 1. 23. Iohnes, 1 Ioh. 2. 34.* Again, stability in the truth, dependeth upon stability in grace: For proof whereof, marke a fourth *If*, *1 Ioh. 2. 19.* These Scripturall *Ihs* have much in them, and should make us very cautious and headfull, that we do not so farre deceave our selves, as to divide what God hath joyned together, a sound head and a sound heart, *Chrysostome* exhorteth his hearers, to joyne Christian vertues, and purity of doctrines together, for saith he, *it profiteth us nothing to be orthodox, if the life be vitiated: as upon the other part, a un-* De verbis
Apost.
Scr. 241

corrupt life profiteth nothing without soundnesse of faith, licenti-

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ousnesse of judgement in Doctrines, will certainly introduce licentiousnesse of heart and life, in practicalls. *Arminius* himself (although many of his followers have cryed up, *Septicisme* in Religion,) could say that different doctrines produce in a people, a dubitation, or hesitation concerning Religion, that this doubting of the truth produceth, despairing to finde the truth, and thence followes *Atheisme* and *Epicurisme*, yet when Heresies and false Doctrines introduce *Atheisme* & *Epicurisme*, they do but discover those roots of bitterness which were before in the heart. Therefore as *Christ* tells those Jews that beleeved on him, if they continue not in his word, they are not his disciples indeed; *Ioh: 8. 31.* so the Apostle *Iohn* gives this reason, why *Simon Magus*, *Hymeneus*, *Alexander*, *Philetus*, *Memandar*, *Carpocrates*, *Basilides*, *Ebion*, *Cerinthus*, and such like, went out and separated from the Church, and from the profession of the truth; because saith he, they were not of us, meaning, in respect of lively faith; true grace and regeneration, therefore they went out from us, *1 Ioh: 2. 19.* which Text in *Iohn*, *Hierome* in the close of his first book upon *Jeremiah*, applies to Hereticks in this respect, when they fall away openly, they doe but shew those very idols of their hearts, which in their inward parts they worshipped before.

I will adde a seventh reason, look how the Scripture distinguisheth the Elect from those who are of an ungodly life, in the same manner it distinguisheth them who are of an erroneous beleif, *1 Cor: 11. 19:* the Apostle. *2 Thes: 2. 10, 11.* tells us that these who perish, beleeve a lie: *i. e.* an error pretending to be a truth, but *vers: 13.* he gives thanks for the beleeving *Theffalonians*, because *God had chosen them to salvation, through sanctification of the spirit, and beleif of the truth:* so that they who beleeve not the truth; are no more elected, then the unsanctified. Our Saviour, *Mat: 24. 24.* intimateth, that it is impossible that the Elect should be deceived by false prophets,

that

that is, in the same sense, as he that is borne of God, doth not commit sin, *1 Iob: 3. 9.* Christ characterizeth his true disciples, and distinguisheth them from others, not onely by obedience and a good life, *Mat: 7. 17. 24. and 25. 35. Iob: 13. 35.* but also by light in the eye of the understanding, *Matth: 6. 22. 23.* with *Ephes 1. 17. 18.* by continuing in his word, *Iob: 8. 31.* by knowing his voice, and fleeing from a stranger, *Iob: 10. 4. 5.* I hope I have abundantly proved what I undertook, and so I conclude that he said right, who compared truth to the teacher, holinesse and righteousnesse to the ruling Elders. I adde where Heresie is the teacher, ungodlynesse and unrighteousnesse, are the ruling Elders, a holy Hereticke is a *Chimera*, and a prophane person, beleving aright is another.

But here peradventure some will think, that the great objection lyes, may not a prophane person have a sound or orthodox judgement in all controverted truthes? May not a man understand all mysteries and all knowledge, who yet hath no love, nor true sanctification? *1 Cor: 13. 2.* May not a person hold fast the profession of the true faith without wavering, whose heart notwithstanding, is not right with God nor stedfast in his Covenant?

I answer first, where there is but a forme of godlynesse, there is but a forme of knowledge, *μορφωσις* is a word no where used by the holy Ghost, but in two places, a forme of knowledge, *Rom: 2. 20.* and a forme of godlynesse, *2 Tim. 3. 5.* It is not the true and reall forme, either of knowledge or godlynesse, which as they have a true matter, so a true forme. He saith not *μορφωσις* (which had been the proper word for a true forme,) but *μορφωσιν* *speciem scientia, speciem pietatis.* If wee have respect to the notation of the word; 'tis a formation or forming, I may call it a forming without maturing, so that the forme of knowledge, more then which an ungodly man hath not, (but hee never so learned) hath not the truth substance, and reality of knowledge,

Theophilast

Theophilact saith, some understand it to be the image, and false resemblance of knowledge, so *Hesychius* and *Suydas* understand *μωπισσις*, to be *εἰκων* an image of a thing.

Secondly, there is no sinfullnesse in the will and affections without some error in the understanding, all lusts which, a naturall man lives in, are lusts of Ignorance, *1 Pet.* 1. 14. the sins of the people are called the errors of the people, *Heb.* 9. 7: and the wicked person is the foole in the Proverbs, the naturall man receives not the things of the Spirit of God, and what is the reason, because they are foolishnesse unto him, neither can he know them, because they are spiritually discerned, *1 Cor.* 2, 14. the world cannot receive the spirit of Truth, because it knoweth him not, *Job.* 14, 17. The Popish Doctrines of free will, of justification by works, of meat, of implicite Faith, of believing the Scriptures because the Church receiveth them, (& what marvel that they do so whose eyes are not opened to see the Sun beame of Divine light in the Scripture it self, which is Spiritually discerned.) Of the Sacraments conferring of Grace, and the like, also the Socinian tenents that a man is not bound to believe any Article of Faith, nor any interpretation of Scripture, except it agree with his reason, that Pastors and Ministers of the word have not now any distinguishing sacred vocation, authorizing them to be the Ambassadors of Christ, to preach and minister the Sacraments more nor other Christians (which is also maintained by a late *Erastian* writer in the Netherlands.) These and the like errors professed and maintained by them, what are they but so many legible commentaries and manifest interpretations of those corrupt and erroneous principles, which are lurking and secretly seated in the judgements and understandings of naturall and unregenerated persons, als well learned as unlearned: these Hereticks do but bring foorth to the light of the Sun, what is hid within the mynds of other unregenerat persons,

as in so many dark dungeons: I he like I say of the *Arminian* Doctrine of universall grace; and universall atonement by Christs death. And of Originall sin, that it is not properly sin, (which doctrines are common to many *Anabaptists*, with the *Arminians*;) the like I say also of the *Antinomian* doctrines, that Christ hath abolished not only the curse and rigour and compulsion, but the very rule it self of the morall Law; so that they who are under the Covenant of Grace, are not bound to walk by that rule, that they ought not to repent and mourn for sin, that God doth not afflict them for sin, that Faith without the evidence of any marks, or fruits of Sanctification doth assure the soul of its interest in Christ, and what is that *scientia media* which the *Jesuits* glory of as a new Light, but the very old error of naturall men, which looks upon things contingent as not decreed and determined by the will of God, and what is the *Erastian* way which oppugneth suspension from the Lords Table, Excommunication, and all Church government. 5. What is it but a declaration or *manifesto* of the proud imaginations of mens corruptions, which say within themselves, *Let us break their bands asunder, and cast away their cords from us: And yet take too much upon you Moses and Aaron, seeing all the congregation are holy every one of them, and the Lord is among them.* I conclude this point, every naturall man hath in his heart, somewhat of Popery, somewhat of *Socinianisme*, somewhat of *Arminianisme*, somewhat of *Anabaptisme*, somewhat of *Antinomianisme*, somewhat of *Erastianisme*, (and I cannot but adde) somewhat of Independency too, so farre as it pleadeth for more liberty then Christ hath allowed, and if every man hath a Pope in his belly, as *Luther* said, then every man hath an Independent in his belly, (for the Pope is the greatest Independent in the world) and tis naturall (I think) to every man to desire to be judged by no man.

Thirdly, when an unregenerate or unsanctified person holds

fast the profession of the Faith, take heed it be not, because he is not yet tempted, nor put to it in that thing which is the idol of his heart, let him bee brought to this, either to quite the truth and the faith, or to quite what is dearest to him in the world, and see what he will doe in that case. His fruit is but such as growes upon the stony ground, but stay till the Sun of persecution arise and scorch him.

I have the more fully and strongly asserted the inconsistency of Heresie, and holinesse, as likewise of sound beleeving, and prophane living, and have shewed the joynt fading or flourishing of true grace and true holynesse, that this being demonstrated and laid down for a sure principle, may lead us to many practical and usefull conclusions and corollaries which I will onely here point at,

First, it cuts off the exception of those who cry out against the censuring, suppressing and punishing of Hereticks by the Christian Magistrate, as if this were a persecuting of pietie or pious persons, when it is indeed a suppressing of a work of the flesh (for Heresie is no other, *Gal. 5. 20.*) and of that which is either the cause or effect, either the usher or page of some impiety.

Secondly, it confuteth that most pernicious and cursed opinion, that if a man live well, he may be saved in any Religion or any Faith. *Socinus* did hold, that all, whether *Lutherans*, or *Calvinists*, or *Anabaptists*, or *Arians*, so that they live well, shall be saved (as hath been observed) he was a follower of *Machomet*, for *Machomet* having compyled his *Alcoran*, partly out of the Jewish, and partly out of the Christian Tenents, and made it an hotch potch out of both, that he might conciliate favour unto it among both, hee held that every one who lives well, whether Jew or Christian shall be saved, he that holds a man may be saved what ever he beleve, may with as much truth hold that a man may be saved what ever he doe, or how ever he live.

Vide o-
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Thirdly, it stoppeth the mouthes of Hereticks and Sectaries, who call themselves the godly party, *Arrius, Photinus, Socinus, Arminius*, and generally the chief *Heresiarches*, which ever rose up in the Church, have been cryed up by their followers, for men of extraordinary piety, as well as parts, all are not sheepe that comes in sheeps cloathing, a false Prophet is a wolfe in sheeps cloathing, *Math. 7. 15.* but it is added, ye shall know them by their fruits, mark by *their fruits*, not by their green leaves, nor faire flourishes, let them pretend what they will, we must beleve the word of the Lord, that one of the marks of those who are approved, is to hold fast Gospell truths against Heresies, *1 Cor. 11. 19.* and by the rules of contraries, those infected with Heresie, are made manifest, not to be approved. If that which I have formerly asserted and cleared from Scripture be a truth, as most certainly it is, then it is no truth, but a most dangerous and grace-destroying doctrine which some hold: *i. viz.* That it is to be much questioned; whether any opinions or Heresies (as they are called) be absolutely inconsistent with beleiving in Jesus Christ (and so damnable, that is, accompanied with eternall damnation) *but only that which is formerlie contradictorie to such a beleiving.* This writer (who is one of the fomenters of the *Scepticisme* of this time) makes much question, whether any error or Heresie be damnable, which doth not formally contradict this proposition, that whosoever beleives in Jesus Christ shall not perish, but have everlasting life, but I have shewed elsewhere that Heresies denying the God-head of Jesus Christ, are accompanied with damnation (and no marvell) for whosoever beleeveth in Christ, and yet beleeveth not him to be eternall God, doth but believe in a creature, and no creature can redeem us from hell, nor satisfie infinite justice, so are the Heresies concerning justification (which hold that something besides Christs righteousness, whither our faith, or works is imputed

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to us to justification) damnable, if continued in, *Gal. 5. 4.* that if by damnable Heresies we mean, such errors as are of dangerous consequence, and in this respect, justly and deeply condemnable; or censurable by men, *many who hold, and publickly maintaine damnable Heresies, in this sense may have, yea, and some (as farre as men are able to discern, de facto) have true grace and goodnesse.* If he mean that such have true grace and goodnesse, in that sense, as *David*, during the time of his continuing in the sinne of adultery, or *Peter*, during the time of his denying Christ, had true grace and goodnesse; that is, that such doe not totally fall away from true grace, but have the seed of God abiding in them: then hee pleadeth no better, then as if one should say, the sin of adultery, the sin of denying of Christ, are not damnable finnes, at least, not inconsistent with true grace and goodnesse, but if he will, yeeld that errors of dangerous consequence, which are justly and deeply condemnable, are inconsistent with true grace and goodnesse in the same sense, as grosse finnes are inconsistent therewith; that is, that grosse and condemnable errors are inconsistent with the soules growing; thriving, prospering, & flourishing, yea, with any lively acting, and putting foorth of true grace, yea, that grosse errors doe greatly and dangerously impare, abate, diminish, weaken, wound, hurt and blast true grace and goodnesse, and doe extremely grieve, and in a great measure quench the spirit of grace: Then he must also grant, that to bear with, or wink at grosse errors, is to bear with, or wink at such things as are extremely prejudiciall, obstructive, and impeditive to true grace and goodnesse.

4. It is but an ignorant mistake, and a dangerous soul deceaving presumption, for a prophane loose-liver, or for a close immortified and rotten hearted hypocrite, to thinke or promise; that he will stand fast in the faith, and hold fast the truth without wavering. Whosoever maketh shipwracke of a good conscience, cannot but make shipwracke of faith too. Hee that is

overcome

overcome of a sinne, may be overcome of an error too, when he is tempted in that which is the idol of his heart. Therefore let him who would have light from Christ, awake from his sinnes, *Eph. 5. 14.* Hee that hath not pious affections, and thinkes his orthodoxe judgement will make him stedfast in the faith, is as great a fool, as he that thinkes to ride without a horse, or a Captain that thinks to fight the enemy without souldiers, or a Mariner that thinks to make out his voyage when his ship wants sailes.

5. They that would have Church censures, put forth only upon Hereticks, Apostats, or such as are unfound in the faith, but not upon prophane livers in the Church (which was the error of *Erastus*, and before him, of the Princes and States of *Germany*, in the 100. Grievances, the Originall of which error, so farre as I can finde, was from the darknesse of Popery, forthere was an opinion that the Pope might be deposed for Heresie, but not for a scandalous life which opinion *Enens Sylvius, de gestis concilii Basil*, lib: 1. confuteth, they also upon the other hand, that would have the censure of excommunication put forth upon loose and scandalous livers within the Church, but not for those things, which the reformed Churches call Heresies. So (*Grotius annot. on Luke 6. 22.* and diverse *Arminians*, diverse also of the Sectaries in *England.*) These I say, both of the one and of the other opinion, do but separat those things which ought not, cannot be separated.

6. There is cause to set a part dayes of fasting and prayers, when Heresies and errors abound, as well as when prophanesse, and grosse wickednesse aboundeth in the lives of people, Christ doth in five of his Epistles to the Churches of *Asia* (to *Ephesus, Smyrna, Pergamos, Thyatira, Philadelphia*) take notice of false Teachers, Sects, and erroneous Doctrines, commending the zeal in *Ephesus* against them, blaming those in *Pergamos* and *Thyatira*, for tollerating such amongst them, encoura-

ging those in *Smyrna* and *Philadelphia*, by expressing his displeasure against those Sects. No mention of loose and scandalous livers, distinguished from the Sects in those Churches. Either there were such scandalous livers in those Churches at that time, or not: If there were, then observe, Christ mentions not them, but the false Teachers and Sectaries, for although both are condemnable; yet he takes special notice of scandals in Doctrine, and profession, as being matters of the highest treason against him, and the most provoking finnes in a Church, as being also the more deceitfull, and secret poyson honeyed over with plausible pretences, and therefore the more needing a discovery: If there were no such scandalous and prophane livers in these Churches. Then note, that Christ will have a great controversie against a Church, which hath false Doctrines, and pernicious Sects in it, although there were never a scandalous person more in it. There is therefore cause to fast and pray, for which Christ makes a matter of controversie against his Churches: If we have prayed away Popery, Prelacy; the old superstitious ceremonies, the Malignant Armies, &c. O let us cry mightily for this also, see if we can pray away Heresies, and pernicious Doctrines, Sects and Schisme.

7. We must turne away from, and avoid the fellowship of false Teachers, and the spreaders of dangerous Doctrines, not only that we may bee stedfast in the truth, but that our hearts may be established with grace, for there are such reasons given in Scripture, for avoiding the company of that kinde of men; as highly concerne piety; *avoid them, because they serve not Christ, but their owne bellies; Rom. 16. 17, 18.* from such turne away, because they are men of corrupt minds, supposing gaine to be godlineffe, and their disputings breed envy, strife, railings; evil surmisings, *1 Tim: 6. 4, 5.* receive them not into your houses, who bring not the Do-

Grine of Christ, because such have not God, *2 epist. of John vers. 9. 10, 11.*

8. Let no man think that opinions are free, more then practise, or that a man runnes no hazard of his salvation, by erroneous and hereticall opinions. Error of judgement, as well as wickednesse of practise, may bring death and destruction upon the soul, *Jam: 5. 19. 20. 2 Pet: 2. 1. and 3. 16. Gal. 2. 21.* Hereticks as well as murderers and drunkards, are there excluded from the kingdome of heaven.

9. If thou wouldest keep thy head from erring, *bee sure to keep thy heart from erring, Psa: 95. 10. It is a people that do erre in their heart, and they have not known my wayes,* as thou desirest not to be a backslider in the profession of the true faith, be not a backslider in heart, *Prov. 14. 14.* If thou wouldest be preserved from erroneous opinions, pray for the mortification of thy corruptions, *Gal. 5. 20. with 24.*

10. If thou wouldest be firme and stable in the truth, thou must not onely have grace in the heart, but bee established in grace, *Heb. 13. 9.* Bee not carryed about with diverse and strange Doctrines, for it is a good thing that the heart (hee faith not have grace, but) be established ~~ababauos~~ in grace, *bee that is not established in the present truth:* i. e. in the truth of the times, proves himself (or otherwise makes himself) to bee unstable in grace. If ~~ababauos~~, be *ababauos*, if he that is no prophane one; be yet an unstable one, what doth it profite? It is plainly intimated to us, *1 Pet: 5. 8. 9.* that such as are not stedfast in the faith, doe not resist Sathan, but are devoured by him, and *2 Pet. 1. 12.* The Apostle thinks it not enough that Christians be established in the present truth, if they bee not also growing in grace, and making sure their calling and election, and adding one grace to another, *wherefore, saith he, I will not be negligent, to put you alwayes in remembrance of these things, (to wit, which belong to the establishing of the heart in grace)*

though yee know them, and bee established in the present truth.

Now that the heart may be established in grace, (and so also in the truth,) let us endeavour to walk alwayes, as under the eye of God, *Psal: 16. 8. Heb: 11. 27.* to improve the promises, and rest upon Christ for stability of heart, *1 Cor: 1. 8.* for he is our wisdom and sanctification, as well as righteousness and redemption, *ibid. vers: 30.* Let us intertaine the Spirit of grace, and not grieve him, nor quench him, for by the Spirit of the Lord are we upholden, stablished, strengthened; *Psal: 51. 11, 12. Eph. 3. 16:*

11. When it comes to a time of tryall, and to the sifting of the whole house of Israel, as corne is sifted in a sieve, *Amos 9. 9.* they onely are made manifest to be approved, in whom there is both sanctification of the Spirit, and beliefe of the truth, both true piety, and sound judgement, if either of these be found wanting, bee sure the other is wanting too; what ever shew there may be to the contrary. There is a Text, *1 Cor: 11. 19.* worthy to bee much and often thought upon in these dayes; *For there must be Heresies, (or Sects) among you, that they which are approved, may be made manifest among you:* of which Text more anone. Now then for as much as the Church is sometimes tried by Heresies, sometimes by persecutions, sometimes by both, sometimes by other tentations, and for our part, we know not what further tryalls we must endure, before this work be at an end, or before we go off the stage. As we desire to hold out in a time of tryall, let us hold fast truth and holinesse together, and cast away from us whatsoever maketh us to offend, whether it be the right eye of an erroneous opinion, or the right hand of a sinfull will, or the right foot of a carnall affection.

C H A P. XIII.

Whether conscionable Christians and such as love the power and practice of piety, can without defiling their conscience, or without a destructive wounding of the power of godlinesse, embrace and hold the principles of these who call themselves the godly party? Or whether they ought not rather to avoid those who doe now Pharisaeically and Donatistically appropriat to themselves the name of the godly party, as being indeed, such who under pretence of Zeal, for the power of godlinesse, hold diverse ungodly principles.

LEt no man here stumple in the threshold, or bee scandalized at the case I put: I intend nothing, either against piety, or truely pious persons, but to vindicate both from those principles of impiety, which some maintaine and adhere unto, under colour of piety. The *Arrians, Ebionites, and Socinians* in Poland, have pretended to bee the godly party there, in so much that *Faustus Socinus* wrote a book entituled thus, *That the men of the kingdome of Poland, and the great Dutchy of Lithuania, commonly called Evangelicks, who were studious of solid piety, ought altogether to adjoyne themselves to the Assembly of those, who in the same places are falsely and undeservedly called Arrians and Ebionites.*

There is as little truth in that pretence, which diverse Sectaries now make to the way of godlinesse, observe but these principles of theirs.

1. That none ought to be punished for Preaching, Printing, or maintaining any error in Faith or Religion, except it be contrary to the very light of nature.

Hence it will follow, that none is to be punished for Preaching or publishing these errors: That the Scripture is not the word of God, That Jesus Christ was an impostor or deceaver,

for

for the light of nature will never serve to confute these or such like errors concerning the Scriptures, the truths concerning them, being wholly supernaturall. Mr. J. Goldwin in his *Hagiomastix* sect: 58. holds, that he who will hold that there is no Christ, is not so pernicious nor punishable, as that man who lives, as if there were no Christ, and one of his reasons is this, because, saith he, *the sinnes mentioned, adultery, theft, &c. are clearly, and at first sight against the light and law of nature, but the denyall of the being of such a person as Christ, who is both God and man, is not contrary to any law or principle in nature.* I desire that the reader may here observe the words of Mr. Burroughes, in the Epistle dedicatorie of his Sermon preached before the house of Peers, *Novemb: 26. 1645. For connivence at blasphemies, or damnable Heresies; God forbid, any should open his mouth, these who are guilty herein against the light of nature, should be taken off from the face of the earth; and such as are guilty against supernaturall light, are to be restrained and kept from the society of men, that they infect not others.* The latter part of that which he saith, I accept, and I would to God, that so much were put in execution. But why no other Hereticks, or blasphemers should be taken off from the face of the earth, but those onely who are guilty against the light of nature: I finde no reason brought for it, and I doe not understand how it comes to passe, that any who look so much forward to new lights, should herein fall so farre backwark as to the light of nature; or that those who decline the light of nature in matter of Churchgovernment, subordination, appeals, and the like, should notwithstanding in matters of faith, which are much more sublime, appeal to the light of nature: There is need of some Oedipus here.

2. That in controversies or questions of Religion, we must not argue from the old Testament, but from the new. Hence are these exclamations against old Testament Spirits, &c.

which might indeed beseem the *Manichees*, who denied and acknowledged not the old Testament. But to bee heard in a reformed Church, among those who acknowledge the old Testament to be the word of God, as well as the new, 'tis most strange.

Our orthodox protestant writers, condemne as well the *Anabaptists*, who reject and scorne at arguments brought against them from the old Testament, as the *Manichees* who did repudiat the old Testament, as having proceeded from an evill God. See *P. Martyr* in *1 Cor.* 10. 12. *Aret: proble: theol: loc. 56.*

By this principle they shall not hold it contrary to the will of God under the new Testament, that a man marry his fathers brothers wife, this not being forbidden in the new Testament, but in the old. Some indeed of this time have maintained, that it is not unlawfull to us to marry within these degrees which are forbidden, *Lev: 18.* See *Mr. Edwards* in the third part of *Gangrana*, pag 3. These hold, 'tis onely forbidden to commit fornication with such as are within these degrees, not being married, as if it were not unlawfull to commit fornication with any, be they never so farre without these degrees. By the same principle which rejecteth old Testament proofs, they must deny the duty of children under the new Testament, to marry with their parents consent, and this is one of the foule errors of some Sectaries now adayes, that though consent of parents unto childrens marriage, was commanded under the law to them that lived then, yet because that was but a ceremonie, 'tis now lawfull to marry without their consent, because we live under the Gospel. See that same third part of *Gangrana*, pag: 14. By the same principle they must deny that an oath (be it never so just and necessary) may be imposed by authority. Or that the Magistrat ought to put to death, a blasphemmer, an incestuous person, an adulterer, a Witch, or the like,

like, (the Scripturall warrants which make these crimes capitall, being in the old, not in the new Testament.) Saith not the Apostle, *2 Tim. 3. 16. all Scripture* (and consequently the lawfull examples, and laudable presidents of the old Testament,) *is given by inspiration of God, and is profitable for Doctrine, for reproof, for correction, for instruction in righteousness; Rom. 15. 4. Whatsoever things were written aforetime, were written for our learning.* Is not our justification by faith proved, by the example of *Abrahams* justification by faith? *Rom. 4.* Doth not Christ himself defend his Disciples there, plucking the ears of corne upon the Sabbath day, by the example of *Dauids* eating the shew bread, and by the example of the Priests killing of sacrifices upon the Sabbath day, *Matth. 12.* Yea, those that most cry out against proofs from examples of the old Testament, are as ready as others to borrow proofs from thence, when they think to serve their turne thereby, which *Aretius, probl. theol. loc. 56.* instanceth in the *Anabaptists*, who would not admit proofs from examples of the old Testament, yet many of them justified the *Bowrs* bloody warre, by the example of the *Israelits* rising against *Pharaoh*.

3. That if Sectaries and Heretickes make a breach of peace, disturbe the State, or doe evill against the Common-wealth in civil things, then the Magistrate may punish and suppress them. But Sectaries and Heretickes, who are otherwise peaceable in the State, and subject to the Lawes, and lawfull power of the civil Magistrate, ought to be tollerated and forborne. This is their *Kodesh hakkodaschim*, their *holy of holies*: indeed their *πῶρον ἱερός*. See the compassionat *Samaritan*, pag: 10. *John the Baptist*, pag: 57. The bloody Tenent, *Chap. 52.* *M. S. to A. S.* pag: 53. 54. The ancient bounds, *Chap. 1.* See now how farre this principle will reach. A man may deny, and cry down the word of God, Sacraments, Ordinances, all the Fundamentals of faith, all Religious Worship. One

may have leave to plead no Church, no Minister, no Ordinances; yea, to blaspheme Jesus Christ, and God himself, and yet to escape the hand of the Magistrate, as being no troubler of the State. This I gather from Mr. *Williams* himself in his bloody Tenent, Chap. 6. where hee distinguisheth between the spirituall and the civill peace, and cleares in the instance of *Ephesus*: *Now suppose* (saith he) *that God remove the candlestick from Ephesus: yea, though the whole worship of the city of Ephesus should be altered: Yet (if men be true and honestly ingenuous to city Covenants, Combinations, and principles) all this might be without the least impeachment or infringement of the peace of the city of Ephesus.* So that by their principles, if the city of *London* were turning peaceably to *Mahometanisme*, or *Paganisme*, the Parliament ought not to apply their power for reducing them. If this be not to care for mens own things, not for the things of Christ, what is? And must the Magistrate purchase, or hold them quiet of the state at so dear a rate, as the lose of many soules? What saith Mr. *Williams* himself *Bloody Tenent*, chap. 33. *It is a truth, the mischief of a blinde Pharisee, blinde guidance, is greater then if he acted treasons, murders, &c. And the lose of one soule by his seduction, is a greater mischief, then if he blew up Parliaments, and cut the throats of Kings or Emperours, so precious is that invaluable Jewel of a Soule.* I could wish this written in marble, or recorded upon the Parliament walls, as the confession of one who hath pleaded most for liberty and tolleration from the Magistrate, to soule murdering Hereticks and deceavers.

But if any Magistrates will not have respect to the honour of God, and salvation of soules, let them take heed to their own interest: When the Church of Christ sinketh in a State, let not that State thinke to swimme: Religion and Righteousnesse must flourish or fade away, stand or fall together. They who are false to God, shall not be faithfull to men. It was a

pious saying of Constantine, *Quomodo fidem præstabunt Imperatori inviolatam, qui Deo sunt perfidi?* 'Tis more then paradoxall, and I fear no lesse then Atheisticall, which Mr. Williams chap. 70. of the *Bloudy Tenent*, holds, *viz.* that *a false Religion and Worship will not hurt the civill State, in case the worshippers break no civill Law.*

4. That *Socinian* principle, doth now passe for good among divers Sectaries, that a man is bound to believe no more then by his reason hee can comprehend. Mr. J. Goodwin, in his 38. *Quærees* concerning the Ordinance, for the preventing of the growing and spreading of Heresies, *quæst.* 29. tells us, that *if reason ought not to regulat, or limit men about the object, or matter of their believing, then are they bound to believe these things, concerning which there is no ground or reason at all, why they should be believed.*

As if this (being understood of humane or naturall reason) were an absurdity. Divine Revelation in Scripture, or *thus saith the Lord*, is the ground or reason of believing, or as School men speak, the *Objectum formale fidei*. But wee are bound to believe, because of *thus saith the Lord*, some things which we are not able to comprehend by our reason; for instance, The Trinity of persons in the God-head, the incarnation of the Sonne of God, his conception of a Virgin, the union of two natures, of God and man in one person. It is therefore a question tending of it self to the subversion of the Christian faith, and so of piety, which that *Quarist* there propoundeth, *viz.* *Whether ought any man (at least in sensu communito) to beleve the deepest or highest mysterie in Religion, any further or any otherwise, then as, and as farre as, hee hath reason to judge it to be a truth?* The same writer in his *Hagiomastix*, sect. 90. tells us, that *this is sound Divinitie, that reason ought to be every mans leader, guide and director in his faith, or about what he is, or ought to beleve: and that no man ought to leap with his*

CHAP. 13. *love the power and practice of pietie, &c.* 165.
*his faith, till he hath looked with his reason, and discovered what
is meet to be beleaved, what not. If this be good Divinity, then
Pauls Divinity is not good, Rom. 8. 7. 1 Cor: 2. 14. 2 Cor:*
10. 5.

5. That the onely right Reformation under the Gospell, is
*the mortifying, destroying, and utter abolishing out of the faithfull
and elect, all that sinne, corruption, lust, evill, that did flow in upon
them, through the fall of Adam. This is true Gospel Reformation,
saith Mr. Dell: Serm. on Heb. 9. 10. and besides this I know no
other.* And after, pag. 11, *Christ dying for us, is our redem-
ption, Christ dwelling and living in us, is our Reformation.* Again,
pag: 12. *For the taking away transgression for us, and from us,
which is the onlie Reformation of the new Testament, is a work a-
greeable to none, but the Son of God, as it is written, His Name
shall be called JESUS, for he shall save his people from their
sinnes; whereupon all alongs he speaks much against Eccle-
siasticall Reformation, and pag: 14. He adviseth the Parlia-
ment to lay aside their intentions (how pious soever) of the
work of Church Reformation, because they are men of war,
and the care of this work belongs onely to Christ; the Prince
of peace.*

This Doctrine, 1. Is destructive to the solemn League and
Covenant of the three Kingdomes, obliging them to endea-
vour the Reformation of Religion in Doctrine, Worship,
Discipline, and Government. 2. 'Tis destructive to the Re-
formation begun by *Luther*, continued and profecuted by all
the reformed Churches, and by the *Independent* Churches as
well as others. 3. 'Tis contrary to the example of the A-
postles themselves, and condemneth them as well as us, for
they did not only teach and commend to the Churches, that
Reformation which Mr. *Dell* calls the mortifying, or destroy-
ing of corruption and lust, or *Christ dwelling and living in
us*, but likewise an externall Ecclesiasticall Reformation, and

severall Canons concerning the Reformation of externall abuses and scandals in the Church: as for instance, that the Churches should abstaine from bloud, and things strangled; that two or three at most should prophesie in the Church at one meeting; that the men should pray with their heads uncovered, the women covered; that young widows should be no longer admitted to serve the Church in attending the sick, and that such widows must be at least 60. years old, and the like. 4. This Doctrine puts Jesus Christ himself in the wrong, because he challenged the Churches of *Pergamus* and *Thyatira*, for suffering and having amongst them these that taught the Doctrine of *Balaam*. 5. *Mr. Dell*, his doctrine openeth a wide doore to the tolleration of the grossest and most horrid Idolatries, Blasphemies, Abominations. If thousands in the Kingdome should set up the Masse, and bread Worship, or should worship the Sunne, or should publickly maintain that there is no God, nor any judgement to come, nor Heaven, nor Hell, the Parliament ought not, may not, (by his doctrine) endeavour the reducing and reforming of such people, or the suppressing of such abominations: these offenders must bee let alone till Christ reforme them, & mortify sin in them, which is to him the only Reformation now under the Gospell. 6. And while hee appropriateth this Reformation to the time of the Gospell since Christ came in the flesh, hee doeth by necessary consequence hold, that there was no godly or mortified person in the old Testament, and that we must not take *Abraham*, *Moses*, *David*, *Job*, &c. for examples of a personall Reformation, or of true holinesse and mortification. As this doth necessarily follow from this Doctrine, so it seems to have been not far from his meaning and intention. For pag: 3. 4. speaking of the time of the old Testament, he saith, *There was no true Reformation, but under all that outward Religion, men were inwardlie as corrupt and wicked as the very Heathen, and without any*

true Reformation before God, till Christ who was God in the flesh came with the ministracion of the Spirit, and then indeed was the time of Reformation. Then hee comes to explaine what this true Reformation is, viz. *The taking away and destroying of the body of sinne out of the faithfull, &c.* Whence it cannot but follow, that there was no such thing before the comming of Christ, as the taking away and destroying the body of sinne out of the faithfull.

6. There are divers *Arminian* and *Antinomian* Tenents, which very much strengthen the hands of the wicked in his wickednesse, yet such Tenents are maintained by many of these, who call themselves the godly party, for instance that of univerfall atonement, and Christ dying for all men, mark but the title of Mr. Moores book: *The universality of Gods free grace in Christ, to mankinde proclaimed and displayed, &c. that all might be comforted, encouraged, every one confirmed, and assured of the propitiation and death of Christ for the whole race of mankinde, and so for himself in particular.*

Hereby the same sweetnesse of Gospell comforts, and the same assurance of an interest in Jesus Christ and his death, is imparted and extended to the humbled, and the unhumbled, to the convinced, and to the unconvinced, to the wounded, and to the unwounded, to beleivers, and to the unbeleivers, to the converted, and to the unconverted; as if all and every one were fit to be comforted and capable of an assurance, that Jesus Christ hath redeemed them, and made satisfaction to the Divine justice in their behalfe. If this bee not to sow pillows, which sinners may securely lye down and sleep upon, what is?

The like I say of that position which Mr. Sam: Lane in his *Vindication of free grace* hath oppugned, as an *Arminian* position, preached and asserted by Mr. J. Goodwin, *Naturall men may doe such things, as whereunto God hath by way of promise annexed*

nexed grace and acceptation. Which takes away the necessity of preventing grace, and the impotency of nature unto, yea, its avernesse from any true spirituall good, which can be acceptable unto God: every such exalting of nature, is a depressing of grace, and Ministereth occasion to unregenerat persons to please themselves too much with their present naturall estate.

7. Other Tenents are current among many of that party, which are apt to weaken the hearts and hands of the godly in the exercises of humiliation, repentance, mortification, and fruits of sanctification, by holding that God dath not chastise his children for sinne; that there is not so much as a fatherly displeasure, or anger in God against the faults of his children; that God seeth no sinne in *Israel*, so much as to afflict them for it in this world; that beleivers are not bound to live according to the rule of the morall law; that beleivers are not to be terrified, or at all wrought upon by any threatnings, or by danger and punishment of sinne; that beleivers ought not to trietheir spirituall estate, or seek assurance of their interest in Jesus Christ, and the Covenant of grace, by any gracious signes or qualifications, or by any fruits of sanctification in themselves, but onely by the inward testimony of the Spirit and light of faith, which (say they) are of sufficient credit by themselves, without the help of any markes of grace. It is informed, that among some of the Sectaries of this time, are found these Tenents, that adultery is no sinne, and that drunkennesse is none neither, but a help to see Christ the better; that there is no resurrection of the dead, nor no hell. See Mr. *Edwards*, in the third part of *Gangrana*, pag: 14. 107.

CHAP. XIV.

Another most usefull case of Conscience discus'd and resolv'd, concerning Associations and Confederacies with Idolaters, Infidels, Hcreticks, or any other known Enemies of truth, and Godlinesse.



W^hile I have occasion to speak of humane Covenants, it shall not be unprofitable to speak somewhat to that question so much debated, as well among Divines, as among Politicians and Lawyers, whether a confederacy and association with wicked men, or such as are of another Religion, be lawfull, yea, or no. For answer whereunto shortly, let us distinguish, 1. Civill Covenants. 2. Ecclesiastical, Sacred or Religious Covenants. 3. Mixed Covenants, partly civill, partly Religious. The last two being made with wicked men, and such as differ in Religion from us, I hold to be unlawfull, and so do the best Writers. When the Israelites are forbidden a Covenant with the Canaanites, speciall mention is made of their gods, altars, images, *Exod.* 23. 32. and 34. 13. 14. *Jud.* 2. 2. that no such superstitious, unlawfull worship might be tolerated. As for civil Covenants, if they be for commerce or peace, which were called *συνδικας*, they are allowed according to the Scriptures, *Gen.* 14. 13. *Gen.* 31. 44. *1 Kings* 5. 12. *Jer.* 29. 7. *Rom.* 12. 18. Such Covenants the *Venetians* have with the *Turke*, because of vicinity: Such Covenants also Christian Emperours of old, had sometimes with the *Pagans*. It was the breach of a civill Covenant of peace with the *Turke*, that God punished so exemplarily in *Vladyslaus* King of *Hungary*: But if the civill Covenant be such a Covenant as the *Grecians* called *συνμαχια* to joine in military expeditions together, of this is the greatest debate and controversie among Writers; for my

Zeperus.
de pol.
Mof. lib.
6. cap. 4.
Pelargus
in *Deur.*
7. 1, 2, 3.
Pareus in
Gen. 14.
Rivetus
in *Exod.*
23. 32.
Tarnovius tract.
de fœderibus.

See Videtur
Srigel. in
7 paralip.

25. 2.
 Also Zep-
 perus, Pe-
 laigus,
 Tarnovi-
 us, ubi fu-
 pra. Lava-
 ter in 2
 Paralip.
 25. & in
 Ezek. 16.
 26. P.
 Martyr
 Loc. Com.
 Claf. 4. cap
 16. Num.
 23. & com-
 ment. in 1
 Reg. 15.
 17. & c.
 The same
 thing is
 holden by
 Tostatus
 in 3. Reg.
 17. Quest
 14. Corn.
 a Lat pide
 in 3. Pag.
 22. 3..

part, I hold it unlawfull with divers good Writers; And I con-
 ceive that *Exod.* 34. God forbiddeth not only Religious Co-
 venants with the *Canaanites*, but even civill Covenants, *vers.*
 12. and conjugall Covenants, *vers.* 16. Which is also *Junius*
 his opinion in his Analysis upon that place. The reason for the
 unlawfulness of such confederacies are brought. 1. From the
 Law, *Exod.* 23. 32. and 34. 12. 15. *Deut.* 7. 2. Yea God mak-
 eth this a principall stipulation and condition upon their part,
 while he is making a Covenant with them, *Exod.* 34. 10. 12.
Jud. 2. 1. 2. and lest it should be thought that this is meant
 only of these seven Nations enumerate, *Deut.* 7. the same Law
 is interpret of four other Nations, 1. *Kings* 11. 1, 2. so that
 tis to be understood generally against confederacies with Ido-
 laters and those of a false Religion: And the reason of the Law
 is Morall and perpetuall, *viz.* the danger of ensnaring the
 people of God: therefore they were forbidden to Covenant
 either with their gods, or with themselves, for a conjunction
 of Counsels, and familiar conversation (which are consequents
 of a Covenant) draweth in end to a fellowship in Religion. 2.
 From disallowed and condemned examples, as *Asa* his Cove-
 nant with *Benhadad*, 2. *Chron.* 16. to *vers.* 10. And *Ahab*, his
 Covenant with the King of *Assyria*, 2 *Kings* 16. 7. 10. 2 *Chro.*
 28. 16. to 23. And if it should be objected, these are but ex-
 amples of Covenants with Idolatrous heathens, there is not
 the like reason to condemne confederacies, and associations
 with wicked men of the same Religion; I answer. 1. It holds
a fortiori against confederacies with such of the seed of *Jacob*
 as had made defection from true Religion, for *Grotius de jure*
belli & pacis lib. 2. Cap 15. Num. 9. noteth, God would have
 such to be more abominated then heathens, and to be destroy-
 ed from among their people, *Deut.* 13. 13. Besides this I adde.
 2. We have in other Scriptures examples, which meet with
 that case also; for *Jehosaphat's* confederacy with *Ahab*, 2 *Chron.*

18. 3. with *Chron.* 19. 2 and after with *Ahaziah* 2. *Chron.* 20. 35. are condemned, which made *Jehosaphat* (although once relapsing into that sin) yet afterwards mend his fault, for he would not againe joyne with *Ahaziah*, when he sought that association the second time, 1 *Kings.* 22. 49. So *Amaziah* having associate himself in an expedition with the *Israelites*, when God was not with them, did upon the Prophets admonition disjoin himself from them, and take his hazard of their anger: 2 *Chron.* 25. 7, 8, 9, 10. *Lavater* upon the place applying that example, noteth this as one of the causes why the Christian Wars with the *Turke* had so ill successe, why saith he, consider what Souldiers were employed, this is the fruit of associations with the wicked. 3. These confederacies proceed from an evill heart of unbelief, as is manifest by the reasons which are brought against *Ahaz* his League with *Benhadad*, 2 *Chron.* 16. 7, 8, 9. and by that which is said against the confederacy with the King of *Assyria*, *Isay* 8. 12, 13. for as *Calvin* upon the place noteth, the unbelievers among the people considering their own inability for managing so great a War, thought it necessary to have a confederacy with the *Assyrians*; but this was from faithlesse feares, from want of faith to stay and rest upon God as all-sufficient. 4. If we must avoid fellowship and conversation with the sons of Belial, (except where naturall bonds or the necessity of a calling tyeth us) *Psal.* 6. 8. *Prov.* 9. 6 and 24. 1. 2 *Cor.* 6. 14, 15. and if we should account Gods enemies ourenemies, *Psa.* 139. 21. then how can we joyne with them, as confederates and associates, for by this means we shall have fellowship with them, and looke on them as friends.

Now as to the Arguments which use to be brought for the contrary opinion, First 'tis objected that *Abraham* had a confederacy with *Aner*, *Eschol*, and *Mamre*, *Genesis* 14. 13. *Abraham* with *Abimelech*, *Genesis* 21. 27. 32 and *Isaac* with *Abi-*

melech, Gen. 26. *Jacob* with *Laban*, Gen. 31. 44. *Solomon*, with *Hiram*, 1 Kings 5. 11. Answ. 1 It cannot be proved that these confederates of *Abraham*, *Isaac*, and *Solomon* were either idolaters or wicked; *Laban* indeed was an idolater: But there are good interpreters who conceive that *Abrahams* three confederates feared God; and that *Abimelech* also feared God, because he speaketh reverently of God, and ascribeth to God the blessing and prosperity of those Patriarchs.

'Tis presumed also that *Hiram* was a pious man, because of his Epistle to *Solomon*, 2 Chron. 2. 11, 12, however, 2. Those confederacies were civill, either for commerce, or for peace and mutuall security that they should not wrong one another, as that with *Laban*, Gen. 31. 52. and with *Abimelech*. Gen. 26. 29. which kinde of confederacy is not controverted.

'Tis objected also that the *Maccabees* had a Covenant with the *Romans* and *Lacedaemonians*, 1 Macca. 8, and 12. 1, 2. Answ. 1. That Covenant is disallowed by many good Writers; yet 'tis observed from the Story that they had not the better, but the worse successe, nor the lesse but the more trouble following it, 2. The Story it selfe, 1 Macca. 1. 12. tells us that the first motion of a confederacy with the heathen in those times proceeded from the children of Belial in *Israel*. Lastly, it may be objected that persons discontented, and of broken fortunes were gathered to *David*; and that he received them, and became a Captaine unto them, 1 Sam. 22. 2. Answ. 1. Some think (and 'tis probable) they were such as were oppressed and wronged by *Sauls* tyranny, and were therefore in debt and discontented, and that *David* in receiving them was a type of Christ who is a refuge for the afflicted, and touched with the feeling of their infirmities, 2. Whoever they were, *David* took care that no prophane nor wicked person might be in his company, *Psal.* 101. yea, *Psal.* 34. 11. (which was penned at that same time when he departed from *Achish* and became

Capitaine

Captaine of those 400 men) he saith to them, *Come ye children barken unto me, I will teach you the fear of the Lord.* 3. I shall bring a better Argument from *Dauids* example against the joyning with such associates in War as are known to be malignant and wicked, *Psal. 118. 7. The Lord taketh my part with them that help me, therefore I shall see my desire upon mine enemies,* *Psal. 54. 4. The Lord is with them that uphold my soul.* Upon this last place, both *Calvin* and *Gesnerus* observe, that although *Dauids* helpers were few and weak, yet God being in them, and with them, his confidence was that they should prove stronger then all the wicked; hee intimateth also, that if he had not known that God was with his helpers, leading and inspiring them, he had looked for no helpe by them: *2 Chron 25. 7, 8.* That *Dauids* helpers in the War were lookt upon as sincere, cordiall, and stirred up of God, may further appear from *1 Chron. 12.* where *David* joyneth with himself *fidos homines qui idem cum eo sentirent*, saith *Lauater* on the place, faithfull men of his own minde: hee addeth, that they were such as hated *Sauls* impiety and injustice, and loved *Dauids* vertue. *Vitt. Strigelious* calls them, *fideles amicos, faithfull friends.* The text it self tells us, that divers of them joyned themselves to *David* while he was yet in distresse and shut up in *Zicklag: vers. 1.* (which was an Argument of sincerity) also, that some of *Benjamin* (*Sauls* own tribe) adjoyned themselves to *David*, and the spirit came upon *Amasai*, who by a speciall Divine instinct spake to assure *David* of their sincerity, *vers. 2. 16, 18.* They also who joyned themselves with *David* after *Sauls* death, *vers. 23.* were not of a double heart, but of a perfect heart; *vers. 33. 38.* and they all agreed that the first great bufinesse to be undertaken, should be Religion, the bringing back of the Arke: *1 Chron. 13. 3, 4.*

This point of the unlawfulness of confederacies with men of a false Religion is strangely misapplied by *Lutherans*, against

confederacies with us, whom they call *Calvinists*: So argueth *Tarnovius Tract. de Fœderib.* But we may make a very good use of it: for as we ought to pray and endeavour that all who are Christs may be made one in him, so we ought to pray against and by all means avoide fellowship, familiaritie, Marriages, and military confederacies with known wicked persons, and such as are of a false or hereticall Religion: I shall branch forth this matter in five particulars, which God forbade to his people in reference to the *Canaanites* and other heathens, which also (partly by parity of reason, partly by concluding more strongly) will militate against confederacies and conjunctions with such as under the profession of the Christian Religion do either maintain Heresies and dangerous Errors, or live a prophane and wicked life.

First, God forbade all Religious Covenants with such, and would not have his people to tolerate the gods, images, altars or groves of idolaters: *Exod. 23. 32. and 34. 13. Dent. 7. 5. Judg. 2: 2.* And although the letter of the Law mention this in reference to the *Canaanites*, yet the best reforming Kings of *Judah* applyed and executed this Law in taking away the groves and high places abused by the *Jewes* in their superstition: And what marvell? If such things were not to be tolerated in the *Canaanites*, much lesse in the *Jewes*. *Theodosius* is commended for his suppressing and punishing Hereticks.

2. God forbade familiar conversation with these heathens, that they should not dwell together with his people, nay, not in the land with them, *Exod 23. 33.* lest one of them being familiar with an *Israelite*, might call him to a feast, and make him eat of things sacrificed to idols, *Exod. 3. 15*, Compare this with *Jud. 1. 21. Psal 106. 35.* Now the Apostle layeth much more restraint upon us, from conversing, eating and drinking with a scandalous Christian, *1 Cor. 5. 11.* then with a *Pagan* or unbeliever, *1 Cor. 1. 27.* There is a conversing

and companying with wicked persons, which is our affliction, not our fault, that is when we cannot be rid of them, do what we can, 1 Cor. 5. 10. which is an argument against separating and departing from a true Church, because of scandalous persons in it. The Apostle gives this check to such, go where they will, they shall finde scandalous persons all the world over. There is again a conversing and companying with wicked persons, which naturall and civill bonds, or near relations, or our calling tyeth us unto, as between husband and wife, Parent and Child, Pastor and People, Magistrate and those of his charge. But wittingly & willingly to converse & have fellowship either with hereticall or prophane persons, whether it be out of love to them and delight in them, or for our owne interest or some worldly benefite this is certainly sinfull and inexcusable. If we take care of our bodily safety, by flying the company of such as have the plague, yea if we take care of the safety of our beasts, and would not to our knowledge suffer a scabbed or rotten sheep to infect the rest, shall we not much more take care of our own and neighbours souls, by avoiding and warning others to avoide the fellowship of the ungodly, whereby spiritual infection comes. Remember it was but a kinde visite of *Jehosaphat* to *Ahab* which was the occasion of ingageing him into a confederacy with that wicked man, 2 Chron. 18. 2, 3.

3 God forbade conjugall Covenants or Marrying with them. *Exod.* 34, 16. *Deut.* 7, 3. The rule is the same against matching with other wicked persons, whether Idolaters or professing the same Religion with us. We read not of Idolatry or any professed doctrinall differences in Religion between the Posterity of *Seth* and the posterity of *Cain*, yet this was the great thing that corrupted the old world and brought on the flood, that the children of God joynd themselves in Marriage with the prophane, *Gen.* 6, 1, 2, 3. *Jehoram* married not

an heathen, but the daughter of *Ahab*; but 'tis marked, he did evill as did the house of *Ahab*; And what is the reason given for this? *For the daughter of Ahab was his wife, 2 Kings 8, 18, and by and by, vers: 27. the like is marked of Ahaziah the son of Jehoram, who did evill in the sight of the Lord as did the house of Ahab, for he was the son in law of the house of Ahab.* The Apostle Peter supposeth that Christians marrie such as are heirs together of the grace of life, *1 Peter 3, 7.* see also, *Pro: 31. 30.*

4. God forbade his people to make with the Canaanites *fædus deditiois* or *subæctionis*, (or as others speak) *pactum liberatorium*, he would have his people shew no mercy to those whom hee had destinate to destruction, *Deut. 7. 2.* Herein *Ahab* sinned, making a brotherly Covenant of friendship with *Benhadad*, when God had delivered him into his hand, *1 Kings 20. 32, 33, 34.* So in all Christian common-wealths, the Magistrate, Gods vicegerent ought to cut off such evill doers, as Gods Word appointeth to be cut off. *Dauids* sparing of *Joab* and *Shimei*, being partly necessitate thereto, partly induced by politicall reasons, (whereof he repented when he was dying, nor could his conscience be at ease, till he left a charge upon *Solomon*, for executing justice upon both *Joab* and *Shimei*, *1 Kings 2. 5, 6, 7, 8, 9.*) are no good presidents or warrands to Christian Magistrates, to neglect the executing of justice. 'Tis a better president which *David* resolveth, upon more deliberately, *Psal. 101. 8. I will early destroy all the wicked of the land, that I may cut off all wicked doers from the City of the Lord.* Marke this all, of what degree or quality soever, without respect of persons, and that early, and without delay. Lastly, and even *Joab* himself was so far punished by *David*, that hee was cast out of his place and command, *2 Sam. 19. 3. & 20. 4.*

5. The Law is also to be applied against civill Covenants, not of peace, or of commerce, but of warre; that is, a League offensive and defensive, wherein we associate our selves

with idolaters, infidels, hereticks, or any other knowne enemies of truth or godlines, so as to have the same friends or enemies. A covenant of Peace or commerce with such may happen to be unlawfull in respect of some circumstances, as when Peace is given to those Rebels, Murderers, Incendiaries in the Kingdome, who by the law of God ought to be destroyed by the hand of Justice, or when commerce with idolaters is so abused, as to furnish them with the things that they are known to make use of in their idolatry. But as for *συμμαχία*, a confederacy ingaging us into a Warre with such associats, tis absolutely and in its own nature un'awfull: And I finde it condemned by good Writers, of the Popish party, of the *Lutheran* party, and of the Orthodoxe party. Some of all these are before cited. What holynesse God required in the Armies of *Israel*, see *Deut: 23. 9, 11, 12, 13, 14*: we may well argue as *Isidorus Pelusiota* doth, *lib. 3 Epist. 14*. If the Law was so severe against such uncleanneses as were not voluntarie, how much lesse would God suffer such as did voluntarily and wickedly defile themselves. Tis marked as a part of *Atimelechs* sin, *Jud: 9. 4*. that he hired vain and light persons which followed him. God would have *Amaziah* to dismiss an hundred thousand men of *Israel* being already with him in a body, and told him he should fall before the enemy if these went with him, because God was not with them, *2 Chron. 25. 7*. &c. If they had not yet been gathered into a body, it had been much to abstain from gathering them, upon the Prophets admonition, but this is much more, that he sends them away after they are in a body, and takes his hazard of all the hurt that so many enraged Souldiers could do to him or his people, and indeed they did much hurt in going back, *vers: 13*, yet God rewarded *Amaziah*s obedience with a great Victory. In the last age shortly after the begun Reformation in *Germany*, this case of conscience concerning the unlawfulness of such confederacies

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lib. 7. pag.
106.

was much looked at. The city of *Strasburg*, Anno, 1629. made a defensive League with *Zurik*, *Berne*, and *Basil*, *Qui & vicini erant, & dogmate magis conveniebant*, saith *Sleidan*, they were not onely neighbours, but of the same Faith and Religion; therefore they made a confederacy with them. About two yeares after the Elector of *Saxony* refused to take into confederacy those *Helvetians*, because although they were powerfull, and might be very helpfull to him, yet they differing in Religion, concerning the Article of the Lords Supper, he said, he durst not joyne with them as confederats, lest such sad things might befall him, as the Scripture testifieth to have befallen those who for their help or defence took any assistance they could get.

Ibid: lib: 8
pag. 127,
de Helveris
recipiendis,
quod civitates
valde cupiebant,
Saxo per
Legatos
respondet,
quoniam

de cœna Dom. diversum sequantur dogma non sibi licere societatem cum ipsis ullam coire: quanti sit ipsorum conjunctio, propter vires atque potentiam, non se quidem latere, sed eo sibi minime respiciendum esse, ne tristis inde sequatur exitus, quod iis accidisse Scriptura testetur, qui muniendi sui causa, cujusque modi præliis usi fuissent. Vide etiam pag. 13. Quod si Zuinigliani faterentur errorem atque desisterent, comprehendi etiam in hac pace sin minus, tum deserendos, nec auxilii quicquam eis communicandum, neque fœdus ullum cum ipsis faciendum esse. Et infra lib. 9. pag. 156. Et recipiendos esse placet in hoc fœdus (*Smalcaldicum*) qui velint atque cupiant modo, Doctrinâ Augustinæ propositam in Comitibus profiteantur, & sortem communem subeant.

The rule was good *in thesi*. although in that particular case misapplied. The very heathens had a notion of the unlawfulness of confederacies with wicked men, for as *Victorinus Strigelius* on *2 Chron: 25*. noteth out of *Æschylus* his tragedy, intituled, *Seven to Thebe*, *Amphiaraus* a wise vertuous man was therefore swallowed up in the earth with seven men, and seven horses, because he had associat himself with *Tydeus*, *Capaneus*, and other impious Commanders marching to the siege of *Thebe*. Lastly, take this reason for further confirmation, as wee must doe all to the glory of God; so wee must not make Warresto our selves, but to the Lord; hence *the booke of the Warres of the Lord*, *Num: 21, 14*, and, *the battel is not ours, but the Lords.* *1 Sam: 25, 28*, *2 Chron: 20, 15*. Now how shall we imploy them that hate the Lord, to help the Lord? or how shall the enemies of his glory do for his glory? Shall rebels

bels & traitors be taken to fight in the Kings Wars? Offer it to thy Governour, as it is said, *Mal. 1.* see if he would take this wel.

As for the Objections from Scripture, they are before answered. There are many other exceptions of mens corrupt reason, which yet may be easily taken off, if wee will receive Scripture light. That very case of *Jehosaphats* confederacy with *Ahab*, taketh off many of them; for although,

1. *Jehosaphat* was a good man, and continued so after that association, not drawn away into Idolatry, nor infected with *Ahabs* Religion, but onely assisting him in a civil businesse.
2. *Ahab* lived in the Church of *Israel*, which was still a Church, although greatly corrupted, and hee was no professed hater of God, (only he had professed to hate *Micajah* the man of God,) yea, lately before this he appeared very penitent, and some think *Jehosaphat* now judged charitably of *Ahab*, because of that great humiliation and repentance of his, which God did accept, so far, as to reward it with a temporall sparing mercy, *1 Kings 21.* at the end: then followes immediatly, *Chap: 22.* *Jehosaphats* association with him. Although *Jehosaphat* was also joyned in affinity with *Ahab*, *Ahabs* daughter being married to his sonne.
3. The enemy was the King of *Syria*; and *Jehosaphat* doth not joyne with a wicked Man against any of Gods people, but against the infidell *Syrians*; even as *Amaziah* was beginning to joyne with those of the ten Tribes against the *Edomites*.
4. The cause seemes to have been good, as *Carthusian* on *1 Kings 22. 3.* and *Lavater* upon *2 Chron: 19. 2* note. For *Ramoth-Gilead* was a city of refuge, pertaining to the *Levites* in the Tribe of *Gad*, and should have been restored by the King of *Syria* to *Ahab*, according to their Covenant, *1 Kings 20. 34.* *Daneus* brings that same example of *Ahabs* going up against *Ramoth-Gilead*, to prove that tis just to make warre against these who have broken Covenant with us.
5. *Jehosaphats* manner of proceeding, was pious

in this respect, that he said to *Ahab*, enquire I pray thee of the word of the Lord to day, and again, is there not here a Prophet of the Lord besides, he enquireth *ultra*, and seeks all the light he could there have in point of conscience from Prophets of the Lord, which makes it probable, that those 400. Prophets did not professe, or were not known to *Iehosaphat* to be Prophets of *Baal*; but were lookt upon as Prophets of the Lord, as *Cajetan* thinketh. Therefore they answer also in the name of the Lord, *the Lord shall deliver it.* 'Tis not likely that *Iehosaphat* would desire the Prophet: of *Baal* to be consulted, or that hee would hearken to them more, then to the Prophet of the Lord *Micajah*, yet in this he failed extremly, that he had too far engaged himself to *Ahab*, before the enquiring at the word of the Lord. How ever it seemes, he was by this enquiring, seeking a faire way to come off againe. 6. *Iehosaphats* end was good, *Martyr* ON 1 *Kings* 22. thinks *Iehosaphat* entered into this confederacy with *Ahab*, for the peace and safety of his Kingdome, and to prevent a new War between *Iudab* and *Israel*, such as had been between *Afa* his father, and *Baasha* King of *Israel*, for which end also *Carthusian* *ibid.* thinks that *Iehosaphat* took *Ahabs* daughter to his son. Yet notwithstanding of all this, the Prophet *Iehu* saith to him, 2 *Chron.* 19. 2. *Shouldst thou help the ungodly, or love them that hate the Lord.* The LXX: read, *bated of the Lord*, which comes all to one thing. And least it should be thought a veniall or light matter, he addeth, *therefore is wrath upon thee from before the Lord.* So that from this example we learn; That let us keep our selves unspotted of the false Religion, or errors of those with whom we associate, let wicked men seem never so penitent, and our relations to them be never so near, let the common enemy be an Infidell, let the cause be never so good, let the manner of proceeding be never so pious, and the end also good; yet all this cannot excuse, nor justifie confederacies and associa-

tions with wicked and ungodly men. And if God was so angry at *Iehosaphat*, when there were so many things concurring, as might seem to excuse or extenuate his fault, it being also in him a sin of infirmity only, and not without a reluctance of conscience, and a conflict of the spirit against the flesh (which *Pareus* upon *1 Kings* 22. doth well collect from his desire of enquiring at the word of the Lord, that hee might have occasion to come off) how much more will God be angry with such as go on with an high hand in this trespasse, casting his word behind them, and hating to be reformed.

If it be further objected, that we are not able without such confederacies, and help to prosecute a great war alone. This also the holy Ghost hath before hand answered, in the example of *Abaꝛ* his confederacy with the King of *Assyria*; for he had a great warre to manage, both against the *Syrians*, and against the King of *Israel*, *2 Kings* 16. 7. also against the *Edomites* and *Philistims*, *2 Chron.* 28. 16, 17, 18. yet although he had so much to do, this could not excuse the confederacy with the *Assyrian*: he should have trusted to God, and not used unlawfull means. God can save by few, as well as by many; yea, sometimes God thinks not fit to save by many, *Iud.* 7. It shall not be the strength of battell, to have unlawfull confederats, but rather to want them, *Exod.* 23. 22.

If it be said, it is dangerous to provoke, and incense many wicked men by casting them off. This is plainly answered from the example of *Amaziah*, and the 100000. men of *Israel* with him, of which before. If furthermore objection be made, that he must be gentle and patient towards all, and in meeknesse, instruct those that oppose themselves, *2 Tim.* 2. 24, 25. *Answe:* 1. Yet hee bids us turne away from the wicked, *ibid:* Chap. 3. 5. Wee ought in meeknesse to instruct, even him that is excommunicate, *2 Thess.* 3. 15. yet wee are there warned, *vers:* 14. to have no company with him. 2. The An-

gel of the Church at *Ephesus*, is at once commended, both for his patience, and that he could not bear them which were evil.

I shall adde five distinctions which will take off all other objections that I have yet met with. 1. Distinguish between a confederacy, which is more discrete, and discriminative and a confederacy which is more unitive. And here is the Reason why Covenants of peace and commerce, even with infidels and wicked persons are allowed, yet military associations with such, disallowed: for the former keeps them, and us still divided as two: the latter unites us and them, as one, and imbodyeth us together with them: for *Thucydides* defines

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de Repub.
Spart. disp.
4. lib. 2.
Cap. 20.

συμμαχία to be such a Covenant, as makes us and our confederates to have the same friends and enemies, and 'tis mentioned by writers, as a further degree of Uniou then *σπονδαι*, or Covenants of peace. 2. Distinguish between endeavour of duty, and the perfection of the things, which answeres that exception. *O then, we must have an army all of Saints* (it should be said, *without any known wicked person in it;*) Now even as 'tis our duty to endeavour a purging of the Church, from wicked and scandalous persons, yet when we have done all we can, the Lords field shall not be perfectly purged from tares, til the end of the world, *Matth. 13.* So when wee have done all that ever we can, to avoid wicked persons in an expedition, yet we cannot be rid of them all; but we must use our utmost endeavours, that we may be able to say, 'tis our affliction, not our fault. 3. Distinguish between some particular wicked persons, here and there mixing themselves with us; and between a wicked faction, and Malignant party: The former should be avoided as much as is possible, but much more a conjunction with a wicked faction. *David* would by no means meet and consult with the *Kahal meregnim*, the Assembly of Malignants; neither did he onely shunne to meet and consult with *vaine persons*; who openly shew and bewray themselves; but

but even with dissemblers, or (as the *Chaldee*) with those that hide themselves, that they may do evill, Psal. 26. 4, 5. We can know better how to doe with a whole field of tares, in which is no wheat, then we can do with tares growing here and there among the wheat. 4. Distinguish between such a fellowship with some wicked persons, as is necessary (which is the case of those that are married, and of parents and children) or unavoidable, which is the case of those, whose lot is to co-habite in one Town, or in one Family, in a case of necessity, travelling or sailing together; Distinguish, I say, between these and an elective, or voluntary fellowship with wicked men, when love to them, or our owne benefite draweth us thereunto. We neither loose naturall bonds, nor require impossibilities, but that we keep our selves pure, by not choosing or consenting to such fellowship. 5. Distinguish between Infidels, Hereticks, wicked persons repenting, and those who go on in their trespassse: what ever men have been, yet as soone as the signes of repentance, and new fruits appeare in them, we are ready to receive them into favour and fellowship: Then indeed the Wolfe shall dwell with the Lambe, and the Cow and the Bear shall feed, their young ones shall lye down together, meaning, such as were Wolves, Leopards, Bears, and now begin to change their nature. not so with the obstinate, contumacious, and impenitent, who still remaine Wolves, &c.

Let us now, 1. Examine our selves, whether there bee so much tenderness of conscience in us, as to close with those Scripture Truths, or whether we are still in a way of consulting with flesh and blood. 2. Be humbled for former miscarriages, and failings in the particulars, and for not walking accurately, according to these Scripture rules. 3. Beware for the future: remember and apply these rules, when we have to do with the practise of them: And that I may drive home

this

this naile to the head: I adde, (beside what was said before) these Reasons and Motives. First, 'tis a great judgement when God *mingleth a perverse Spirit* in the midst of a people, *Isay 19. 14.* Shall we then make that a voluntary act of our own, which the Word mentioneth as a dreadfull judgement? With this spirituall judgement, is oftentimes joynd a temporall judgement, as *2 Chron: 16. 9.* and *20. 37.* and *28. 22.* so *Hof: 5. 13. 7, 8.* compared with *Hof: 8. 8, 9.* Where their judgement, foundeth forth their sinne as by an Eccho: The *Chaldee* paraphrase in the place last cited, saith, *The house of Israel is delivered into the hands of the people whom they loved.* Secondly, remember what followed upon Gods peoples mingling themselves with the heathen, *Psal. 106. 35.* *They were mingled among the heathen, and learned their works,* *Hof: 7. 8.* *Ephraim, he hath mixed himself among the people,* that is, by making confederacies with the heathen, (as *Luther* expounds the place) and by seeking their help and assistance, *Hof: 5. 13.* But what followes, *Ephraim is a cake not turned,* hote and overbaken in the nether side, but cold and raw in the upper side. This will prove the fruit of such confederacies and associations, to make us zealous for some earthly or humane thing, but remisse and cold in the things of Christ; to be too hote on our nether side, and too raw on the upper side. Whereas, not mingling our selves with the wicked: we sha'l through Gods mercy be like a cake turned, that heat and zeal which was before downward; shall now be upward, Heavenward, Godward, let it also be remembered, how both *Abaz, 2. Kings 16. 10.* and *Afa* himself, *2 Chron: 16. 10.* (though a good man) were drawn into other great sinnes, upon occasion of these associations, with the enemies of God and his people: this sinne will certainly ensnare men in other sinnes. 'Tis well said by *Calvin* upon *Ezek: 16. 26.* That as we are too prone of our selves to wickednesse, so when wee enter into confederacies with wicked

men, we are but seeking new temptations, and as it were a bellows to blow up our own corruptions, as wine being mixed with water loseth of its spirits, and white being mixed with black, loseth much of its whitenesse. so the people of God, if once mixed with wicked enemies, shall certainly losse of their purity and integrity. Thirdly, as these unlawfull confederaciés draw us both into great judgements and great sins, so into a great security and stupidity under these great plagues and sins, which will make the estate of such to be yet worse, *Hof: 7, 9,* after *Ephraims* mixing himself among the people, tis added, *Strangers have devoured his strength, and he knoweth it not, yea, gray hairs are here and there upon him, yet he knoweth it not:* although his confederats have distressed him, and not strengthened him, and although there may be observed in him diverse signes of a decaying dying condition, yet he knowes it not, nor takes it to heart; The samething is insisted upon *vers: 11.* *Ephraim also is like a silly Dove without heart; They call to Egypt, they go up to Assyria.* He is as voide of understanding as a silly Dove, whose nest being spoiled, and *her young ones taken from her* (which the *Chaldee* paraphrase addeth for explications cause) yet she still returneth to those places where, and among those people by whom she hath been so spoiled; So *Israel* will still be meddling with those that have done him great hurt. Fourthly, we finde that such confederacy or association either with idolaters or known impious persons, is seldome or never recorded in the booke of God, without a reproofe, or some greater mark of Gods displeasure put upon it. If it were like the Polygamie of the Patriarchs, often mentioned and not reprov'd, it were the lesse marvell to hear it so much debated. But now when God hath so purposely set so many Beacons upon those rocks, and Shelves that we may beware of them, O why shall we be so mad, as stil to run upon them? It was reprov'd in the time of the Judges, *Judg: 2, 1, 2, 3.* It was repro-

ed in the time of the Kings; *Abahs* Covenant with *Benhadad*, *Asa's* Covenant with *Benhadad*, *Abaz* his confederacy with the *Assyrian*; *Jehosophs* association, first with *Ahab*, then with *Ahaziah*: *Amaxiabs* association with those 100000. men of *Ephraim*, when God was not with them, all those are plainly disallowed and condemned. Moreover that reproofe, *Jer. 2. 18.* And now, what hast thou to do in the way of *Egypt*, to drink the waters of *Sihor*? Or what hast thou to do in the way of *Assyria*, to drink the waters of the *River*? the *Chaldee* hath thus; what have ye to do to associat with *Pharaoh King of Egypt*— And what have ye to do to make a Covenant with the *Assyrian*? Again after the captivity, *Ezra. 9.* the *Jewes* mingling of themselves with the heathen is lamented. Fifthly, the great and precious promises of God, may encourage us so, as we shall never say to the wicked, a confederacy: for upon condition of our avoiding all such confederacies & conjunctions, God promiseth never to break his Covenant with us, *Judg. 2: 1, 2.* and to receive us as his Sons and Daughters, *2 Cor. 6. 14, 16, 17, 18.* Sixthly, tis one of Gods great mercies which he hath Covenanted and promised, I will purge out from among you the Rebels, and them that transgresse against me, *Ezek. 20, 38.* Why should we then forsake our own mercy, and despise the counsell of God against our own souls. Seventhly, as it was in *Asa* his experience, *2 Chron. 16, 7, 8.* so it hath been in our own, God hath done his greatest workes for us, when we were most unmixed with such men.

There is another Objection, which at the writing hereof I have met with: Tis *Dauids* confederacy and association, both with *Abner*, *2 Sam. 3. 12, 13.* and with *Amasa*, *2 Sam. 19. 13.* whom according to agreement he made Generall of his Hoste, *2 Sam. 20, 4.* although both of them had been *Dauids* enemies, and born armes against him, *Abner* being also scandalous, both for his whoredome, *2 Sam. 3, 7.* and his treachery against *Ishbosheth* in aspyring to the Crown (which is colle-

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cted from his going in unto *Sauls* Concubine, as *Absolom* did unto *Dauids* afterward yea for that he had born Arms against *David*, when he knew that God had sworne to make *David* King, and so against the light of his conscience, *2 Sam: 39, 18.*
 Answ: 1 *Peter Martyr* commenting upon those places, disalloweth *Dauids* practise in both these cases, especially his League with *Abner*. Should we follow these two examples, not being allowed or commended in Scripture? or should we not rather avoid such confederacies, because of many examples thereof, plainly condemned in the word of God? 2. Whatsoever may be conceived to be allowable or excusable in these examples of *David*, yet it cannot be applied, except in like cases. When *David* covenanted with *Abner*, he was but King of *Judah*, *Abner* undertakes to bring about all *Israel* to him, and that he should make him reigne over all the tribes, whereas otherwise there was no appearance of *Dauids* subduing of all the other tribes; but by a long and bloody Warre. Again, when *David* covenanted and capitulated with *Amasa*, he was in a manner fled out of the land for *Absalom*, *2 Sam: 19.9.* and was forced to abide in the land of *Gilead* beyond *Jordan*, fearing also (as interpreters observe) that the men of *Judah* having strengthened *Jerusalem* and kept it with a garison for *Absalom*, and having done so much in assisting *Absalom* against *David*, should grow desperat in holding out against him, hoping for no mercy, therefore he is content to make *Amasa* Generall of his Army, upon condition that he would cause the men of *Judah* to bring him back to *Jerusalem*, which *Amasa* moves the men of *Judah* to do, *2 Sam: 19, 14;* for it was done by his authority, as *Iosephus* also writeth, nor could it be done without his authority, for *Absalom* and *Ahitophel* being dead, *Amasa* had the whole power and sole headship of that Army and of all that faction that had followed *Absalom*. Now then let them that will plead for the lawfullness of confederacies with wic-

Sanctius
& Corn.
Lapide in
sam. 19.

Antiq.
Jud. lib. 7.
Cap. 10.

ked persons from these examples of *David*, first make the case alike, that is, that the wicked one have power of an Army, and of a great part of the body of the Kingdom, to make them either continue in Rebellion and enmity, or to come in and submit. Next let it be remembered that both *Abner* and *Amasa* did a great service, (which was most meritorious at the hands of men) for the good, peace, and safety of King and Kingdom, and they did it at that time also when *David* was but weak, & they had power enough to have continued a War against him. Which is a very rare case, and far different from the case of such as have done and are doing all that they can to pervert and mislead many thousands of the people of God, instead of reducing many thousands to obedience; as *Abner* and *Amasa* did. 3. There are some other answers proper to the one case and the other. There is nothing in the Text to prove, that *David* made such a Covenant with *Abner*, as the Grecians call *συμμαχία*, or that he Covenanted to make him Generall of his Army, (as afterwards he Covenanted with *Amasa*,) for at that time he could have no colour of reason for casting *Joab* out of his place, as afterwards he had; Therefore I understand with *Sanctius* that the League which *Abner* sought from *David*, was *Fœdus pacis*, a Covenant of Peace. *Hierome* readeth, *fac mecum amicitias*, make friendship with me, for before they had been enemies: So that this League is not of that kind which is chiefly controverted. As for *Amasa*, I shall not goe about (as some have done) to excuse or extenuate his fault in joyning with *Abshalom*, as not being from any malice or wicked intention against *David* his Uncle; But there is some probability that *Amasa* was a penitent and hopefull man. Sure *David* had better hopes of him, then of *Joab*: And if it be true which *Josephus* writeth, that before *David* sent *Zadock* and *Abiathar* to the men of *Judah*, and to *Amasa*, frequent messages came from them to the King, desiring to be received into his favour; how

over *Amasa* being ſo willing and ready to do ſo much for *David*, when he might have done ſo much againſt him, *David* as he could not doe his buſineſſe without him, ſo hee had ſome ground to hope well of him; conſidering withall, that *Amasa* was not ſet upon this buſineſſ by any offence or diſpleaſure at the other party, as *Abner* was. 4. Even as this example, ſo far as concerneth the laying aſide, and caſting off of *Ioab*, and not preferring his brother *Abiſhai* in his room (both of them being guilty of *Abners* bloud, 2 *Sam.* 3. 30. and both of them being too hard for *David*) helpeth to ſtrengthen that which I have been pleading for.

The point being now ſo fully cleared from Scripture, here is the leſſe reaſon to argue contrariwiſe from humane examples in Chriſtian States and Common-wealths. The word of God muſt not ſtoupe to mens praſtiſes, but they to it: Yet even among thoſe whoſe examples is alledged for the contrary opinion, there want not inſtances for cautiousneſſe and conſcientiouſneſſe, in chooſing or reſuſing confederats. As namely among the *Helvetians* or *Suitzers*. They of *Zurik* and *Berne*, when once reformed, renounced their League made before with the *French King*, for aſſiſting him in his Wars, and reſolved onely to keep peace with him; but would not continue the League of *συμμαχία*, or joyning with him in his Wars. And whatſoever were the old Leagues about 300. years agoe, mutually binding thoſe Cantons each to other for aid and ſuccour, and for the common defence of their country, and for preſervation of their particular rights and liberties, and for a way of deciding controversies and pleas, between men of one Canton and of another, (which Leagues are recorded by thoſe that write of that Common-wealth) yet after the Reformation of Religion, there was ſo much zeal on both ſides, that it grew to a war between the Popiſh and the Proteſtant Cantons, wherein as the Popiſh ſide ſtrengthened themſelves

See Mr. Fox. acts and monuments, vol. 2. pag. 86. 9. 870. edit. 1489.

See the Eſtates Principallities and Empires of the world, tranſlated by *Grimſon*, pag. 364. to 370.

Acts and
moun-
ments, ubi
supra pag.
872. Steid.
Com. lib.
7. pag. 106
110. 120.

by a confederacy with *Ferdinand* the Emperours brother, for the Protestant side, *Zurik*, *Berne*, and *Basil* entered into a confederacy, first with the city of *Strasburgh*, and shortly thereafter with the *Lantgrave of Hesse*, that thereby they might be strengthened, and aided against the Popish Cantons. The differences of Religion put them to it, to choose other confederates. Neverthelesse, I can easily admit what *Lavater* judiciously observeth, upon *Ezek. 16. 26, 27, 28, 29.* that Covenants made before true Religion did shine among a people, are not to be rashly broken; even as the beleiving husband, ought not to put away the unbeleiving wife, whom he married when himself also was an unbeleever, if she be willing still to abide with him. Whatsoever may be said for such Covenants, yet confederacies with enemies of true Religion, made after the light of Reformation, are altogether unexcusable.

Peradventure some have yet another Objection: this is an hard saying (say divers Malignants) we are looked upon as enemies, if we come not in and take the Covenant, and when we are come in and have taken the Covenant, wee are stille esteemed enemies to the cause of God, and to his servants.

Ans^w. This is just, as if those traitors, Covenant breakers, and other scandalous persons, from which the Apostle bids us turne away, *2 Tit. 3. 5.* had objected, if we have no forme of Godlinesse, we are looked upon as aliens, and such as are not to be numbered among Gods people, yet now when wee have taken on a forme of godlinesse, we are in no better esteem with *Paul*, but still he will have Christians to turne away from us: Yea, 'tis as if workers of iniquity living in the true Church, should object against Christ himself, if we pray not, if wee hear not the word, &c. we are not accepted, but rejected for the neglect of necessary duties, yet when wee have prayed, heard, &c. we are told for all that: *Depart from me yee workers of iniquity, I never knew you.* Men must bee judged ac-

ording to their fruits, according to their words and works, and course of living; and if any who have taken the Covenant, shew themselves in their words and actions, to be still wicked enemies, our eyes must not be put out with their hand at the Covenant.

If any disaffected shall still insist and say; But why then are we received, both to the Covenant and to the Sacrament, nay, why are we forced and compelled into the Covenant.

Answer. 1. If any known Malignant, or complier with the Rebels, or with any enemy of this Cause hath been received, either to the Covenant or Sacrament, without signes of repentance for the former Malignancy, and scandale (such signes of Repentance, I mean, as men in charity ought to be satisfied with,) 'tis more then Ministers and Elderships can answer, either to God, or the Acts and constitutions of this nationall Church. I trust all faithfull and conscientious Ministers have laboured to keep themselves pure in such things. Yea, the Generall Assembly hath ordained, that known compliers with the Rebels, and such as did procure protections from the enemy, or keep correspondence and intelligence with him, shall be suspended from the Lords-supper, till they manifest their repentance before the Congregation. Now if any after signes, and declaration of repentance, have turned again to their old wayes of Malignancy, their iniquity be upon themselves, not upon us. 2. Men are no otherwise drawn or forced into the Covenant, then into other necessary duties. Nay it ought not to be called a forcing or compelling. Are men forced to spare their neighbours life, because murther is severly punished? Or are men compelled to be loyall, because traitors are exemplarily punished? There may, and must be a willingness and freeness in the doing of the contrary duty; although great sinnes must not go away unpunished. Men are not compelled to vertue, because vice is punished, else vertue were not

vertue. Those that refuse the Covenant, reproach it, or rail against it, ought to be looked upon as enemies to it, and dealt with accordingly: yet if any man were knowne to take the Covenant against his will, he were not to be received, 3. These two may well stand together, to censure the contempt or neglect of a duty, and withall to censure wickednesse in the person that hath taken up the practise of the dutie. If any *Israelite* would not worship the true God, hee was to be put to death, 2 *Chron.* 15. 13. but withall, if worshipping the true God, hee was found to bee a murtherer, an adulterer, &c. for this also hee was to bee put to death. The Generall Assembly of this Church hath appointed, that such as after admonition, continue in an usuall neglect of Prayer, and the Worship of God in their families, shall bee suspended from the Lords-Supper, till they amend: Yet if any man shall be found to make Familie Worship a cloak to his swearing, drunkennesse; adultery or the like, must these scandalous sinnes be uncensured, because hee hath taken upon him a forme of godlinesse? God forbid. 'Tis just so here, refusers of the Covenant, and railers against it, are justly censured: But withall, if wickednesse and Malignancie, be found in any that have taken the Covenant; their offence and censure is not to be extenuated, but to be aggravated.

I had been but very short in the handling of this question, if new objections coming to my eares, had not drawn me forth to this length. And now I finde one objection more. Some say, the arguments before brought from Scripture, prove not the unlawfulness of confederacies, and associations with Idolaters, Heretickes, or prophane persons of the same Kingdome, but onely with those of another Kingdome, *Answe.* 1. Then by the concession of those that make the objection, 'tis at least unlawfull, to associate our selves with any of another Kingdome, who are of a false Religion, or wicked life.

2. If

2. If familiar fellowship, even with the wicked of the same Kingdome be unlawfull, then is a military association with them unlawfull; for it cannot be without consulting, conferring, conversing frequently together. It were a prophane abusing, and mocking of Scripture to say, that we are forbidden to converse familiarly with the ungodly of another kingdome, but not with the ungodly of the same kingdome, or that we are forbidden to marry with the ungodly of another Kingdome, but not with the ungodly of the same Kingdom, for what is this, but to open a wide gate upon the one hand, while wee seem to shut a narrow gate upon the other hand?

3. Were not those military associations, 2 Chron: 19. 2. and 25. 7, 8. condemned upon this reason, because the associats were ungodly, haters of the Lord, and because God was not with them. Now then, à quatenus ad omne, the reason holds equally against associations with any, of whom it can be truly said, they are ungodly, haters of the Lord, and God is not with them. 4. God would have the Camp of *Israel* altogether holy and clean, Deut. 23. 9. to 14. clean from whom? not so much from wicked heathens (there was not so much fear of that) as from wicked *Israelites*. 5. Saith not *David*, I will early destroy all the wicked of the land, Psal. 101. 8. and, Depart from me all ye workers of iniquity, Psal. 6. 9. How can it then be imagined, that he would make any of them his associats, and helpers in Warre.

Amandus Polanus Comment, in Ezek: 16. 26, 27, 28. *Quæ Ecclesiæ scortationem, hoc est idololatriam vel falsam doctrinam, & confederationes cum impiis reprehendit, non est Hereticus, non est Schismaticus, non est ingratus adversus matrem Ecclesiam: Alioquin etiam Ezekiel cum Jeremiâ, aliisque Prophetis, fuisset Hereticus, aut Schismaticus, aut ingratus.*

C H A P. X V.

Of uniformity in Religion, worship of God, and Church Government.



He word *Uniformity* is become als odious to divers who plead for Liberty and Tolleration, as the word *Conformity* was in the Prelats times. Hence proceeded Mr *Delles* book against uniformity, and Mr *Burtons* book, intituled, *Conformities desformity*. I confesse my love and desire of uniformity hath not made mee any whit to depart from my former principles against the Prelaticall conformity, or the astricting of mens consciences (at least in point of practise and observation) to certain rites, whether unlawful or indifferent in their own nature, under pain of censure. Yet I must needs justifie (as not only lawfull, but laudable) what the solemne League and Covenant of the three Kingdoms, obligeth us unto, namely to endeavour to bring the Churches of God in the three Kingdomes to the nearest conjunction and uniformity in one Confession of Faith, one Directory of Worship, one forme of Church Government and Catechisme.

It is alwayes to be remembred, that good things, yea the best things may be dangerously abused by the corruptions of Men, especially when the times are generally corrupted. *Luther* had reason in his time, and as the case stood then, to decline a generall Synod of Protestants for unity in ceremonies (which some moved for) before the doctrine of Faith, and the substance of the Gospell was settled. He said the name of Synods and Councils was almost als much suspected with him, as the name of free will, and that he would have the Churches freely and voluntarily to comply and conforme in externall rites, by following the best examples in these things, but by

no means to be compelled to it, or sharts prepared for the consciences of the weak. See *Melchior Adamus in vit: Lutheri pag: 128, 129.* But if *Luther* had found als good opportunity and als much possibility of attayning a right uniformity in Church government and Worship, as God vouchsafeth us in this age, I do not doubt, but he had been more zealous for it, then any of us now are, or if hee had been in *Calvins* stead, I make no question he had done in this businesse as *Calvin* did: So that we ought to impute it rather to their times and places in which they lived, then to the difference of their Spirits, that *Luthers* zeal was wholly spent upon the doctrine of Free grace. *Calvins* zeal did also extendit self to Discipline, about which *Luther* was unwilling to make any busines at all. But for further satisfaction to truly tender consciences, and that they may not fear we are leading them back again to Egypt, I desire that these particular differences between the Prelaticall Conformity, and the Presbyteriall uniformity according to the Covenant, may be well observed.

First, they did after the Heathenish and Popish maner affect ceremonies, and a Pompous externall splendor and spectability, and made the Kingdome of God come with observation. We desire to retain only the ancient Apostolicall simplicity and singleness, and we conceivethesewer ceremonies, the better, knowing that the minds of people are thereby inveigled and distracted from the spirituall and inward duties.

2. Much of the Prelaticall Conformity consisted in such things as were in themselves & in their own nature unlawful, and contrary to the word. Shew us the like in any part of our uniformity, then let that thing never more be heard of. Uniformity in any thing which is unlawfull is a great aggravation of the sin.

3. They conformed to the Papists, we to the example of the

Mentes
humanæ
mirificè
capiuntur
& fascino-
tur ceremo-
nialium
splendore
& pompa
Holpin:
epist: ante
lib: de orig:
monacho.

the best reformed Churches, which differeth als much from their way, as she that is dressed like other honest women differeth from her that is dressed like a whore.

4. The Prelatical conformity was for the most part made up of sacred ceremonies, which had been grossely and notoriously abused either to Idolatry or Superstition, and therefore being things of no necessary use, ought not to have been continued, but abolished as the brazen serpent was by *Hezekiah*.

But in our uniformity now excepted against, I know no such thing (and I am confident no man can give instance of any such thing in it) as a sacred Religious rite or thing which hath neither from Scripture nor nature any necessary use, and hath been notoriously abused to idolatry or superstition, if any such thing can be found, I shall confesse it ought not to be continued.

5. They imposed upon others and practised themselves ceremonies (acknowledged by themselves to be in their own nature meerly indifferent, but looked upon by many thousands of godly people, as unlawfull and contrary to the word) to the great scandall and offence of their brethren. Our principle is, that things indifferent ought not to be practised with the scandall and offence of the godly.

6. Their way was destructive to true Christian Liberty both of Conscience and practise, compelling the practise and conscience it self, by the meer will and authority of the Law-makers. *Obedite praeceptis* was the great argument with them to satisfie consciences, *Sic volo, sic jubeo, sit pro ratione voluntas*. We say that no Canons nor constitutions of the Church can bind the conscience *nisi per & propter verbum Dei*, i.e. except in so far as they are grounded upon and warrantable by the word of God, at least by consequence, and by the Generall rules thereof. And that Canons concerning things indifferent bind not *extra casum scandali & contemptus, i.e.* when they may be omitted

ted without giving scandall, or shewing any contempt of the Ecclesiasticall authority.

7. The Prelaticall ordinances were *after the commandements and Doctrines of men*, as the Apostle speaks, *Col: 2, 22.* compare *Mat: 15. 9.* *But in vain do they worship me, teaching for doctrines the commandements of men.* Where *doctrines* may fitly expresse the nature of significant mysterious ceremonies (such as was the Pharisaicall washing of hands, cups, tables, &c. to teach and signifie holines) all sacred significant ceremonies of mans devyng, we condemne as an addition to the word of God, which is forbidden no lesse then a diminution from it. Let many of those who object against our uniformity, examine whether their own way hath not somewhat in it, which is a sacred significant ceremony of humane invention, and without the word; for instance, the anointing of the sick in these dayes when the miracle is ceased, the Church Covenant, &c. For our part, except it be a circumstance, such as belongeth to the decency and order, which ought to appear in all humane societies and actions whether civill or sacred, we hold that the Church hath not power to determine or enjoyne any thing belonging to Religion: And even of these circumstances we say that although they be so numerous and so various, that all circumstances belonging to all times and places could not be particularly determined in Scripture, yet the Church ought to order them so, and hath no power to order them otherwise, then as may best agree with the generall rules of the Word. Now setting aside the circumstantialls, there is not any substantiall part of the uniformity according to the Covenant, which is not either expressly grounded upon the word of God, or by necessary consequence drawn from it, and so no commandement of men, but of God.

Other differences I might adde, but these may abundantly suffice to shew that the Prelaticall conformity and the Presby-

terian uniformity are no lesse contrary one to another, then darknes and light, black and white, bitter and sweet, bad and good.

And now having thus cleared the true nature and notion of Uniformity, that its altogether another thing from that which its opposers apprehend it to be, the work of arguing for it may be the shorter and easier, Mr. *Dell* in his discourse against uniformity, argueth against it both from nature and from Scripture. I confesse if one will *transire de genere in genus*, as he doth, its easie to find a disconformity between one thing and another, either in the works of Creation, or in the things recorded in Scripture. But if one will look after uniformity *in uno & eodem genere*, in one and the same kind of things (which is the uniformity we plead for) then both nature & Scripture giveth us presidents not against uniformity, but for it. It is a maxime in naturall Philosophy, that *motus Caeli est semper uniformis velocitate*, the Heavens do not move sometime more slowly, sometime more swiftly, but ever uniformly. God himself tells us of the sweet influences of *Pleiades*, of the bands of *Orion*, of the bringing foorth of *Mazaroth* in his season, and of the other ordinances of Heaven, which all the power on earth cannot alter nor put out of course, *Job* 38, 31, 32, 33. of the sea which is shut up within the decreed place, & within the doors and barres which it cannot palse, *vers: 10, 11*. And generally all the great works which God doeth there discourse of, each of them in its own kinde is uniforme to it self: So likewise, *Psal: 104*. Hath not God said, that *while the earth remaineth, seed time and har vest, and cold and heat, and sommer and winter, day and night shall not cease*, *Gen · 8, 22*. If there were not an uniformity in nature, how could fair weather be known by a red sky in the evening, or foul weather by a red and lowering sky in the morning? *Mat: 16, 2, 3*. If there be not an uniformity in nature, why saith *Salomon*, *The thing that hath been, it is that*

CHAP. 15. *worship of God, and Church government.* 199
which shall be, and there is no new thing under the Sun: Eccl. 1. 9.
is, it not an uniformity in nature that the Stork in the heavens
knoweth her appointed times, and the Turtle, and the Cran, and the
Smallow observe the time of their coming, Jer. 8. 75. Is not that
an uniformity in nature? Jo. 4. 35. *There are yet foure more hs
and then cometh harvest:* As the Apostle saith of the members
of the body which we think to be lesse honourable, *upon these
we bestow more abundant h. nour,* 1 Cor. 12. 23, so I may say of
these things in nature which may perhaps seem to have least
uniformity in them (such as the waxing and weaning of the
Moon, the ebbing and flowing of the Sea, and the like) even in
these a very great uniformity may be observed.

As for Scripture presidents, There was in the old Testa-
ment a marvelous great uniformity both in the substantialls
and rituals of the worship and service of God. For instance,
Num. 9. 3. 'tis said of the Passeeover, *ye shall keep it in his appoin-
ted season according to all the rites of it, and according to all the ce-
remonies thereof shall ye keep it.* Exod. 12. 49. *One Law shall be to
him that is homeborn, & unto the stranger that sojourneth among you.*
Another instance see in the Sacrifices, *Levit.* first 7. chapters.
Another instance *Act. 15. 21.* *For Moses of old time hath in every
city them that preach him, being raed in the Synagogues every Sab-
both day.* A fourth instance in the courses and services of the
Priests and Levits, *1 Chron. 23, 24, 25, & 26.* *Luke 1. 8, 9.* The
like in other instances.

Of the Church of the new Testament, it was prophesied,
that God would give them one way, aswell as one heart, *Jer:*
32. 39. that there shall not onely be one Lord, but h's Name
one; *Zack: 14. 9.* Wee are exhorted to walk by the same
rule, so farre as we have attained, that is, to study uniformi-
ty, not diversity in those things which are agreed upon to bee
good and right, *Phil. 3. 16.* Doeth not the Apostle plainly
intimat and commend an uniformity in the Worship of God,

1. Cor:

1 Cor. 14. 27. *If any man speak in an unknown tongue, let it be by two, or, at the most, by three, and that by course, and let one interpret,* vers. 33. *for God is not the author of confusion, but of peace, as in all the Churches of the Saints,* vers. 40. *Let all things be done decently and in order.* Hee limiteth the Prophets to that same number, of two or three; even as he limiteth those that had the gift of tongues, *vers. 29.* And was it not a great uniformity, that he would have every man who prayed, or prophesied, to have his head uncovered, and every woman covered, 1 Cor. 11. Doeth not the same Apostle, besides the Doctrine of faith, and practicall duties of a Christian life, deliver severall Canons to be observed in the Ordination and Admission of Elders and Deacons, concerning widows, concerning accusations, admonitions, censures, and other things belonging to Church policy, as appeareth, especially from the Epistles to *Timothy and Titus?* And 1 Cor. 16. 1, 2. hee will have an uniformity between the Churches of *Galatia,* and of *Corinth,* in the very day of putting forth their charity. *Now concerning the collection for the Saints, as I have given order to the Churches of Galatia, even so doe you, upon the first day of the week, let every one of you lay by him in store, &c.* In the ancient Church, although there was not an uniformity in all particulars among all the Churches; for instance in the point of fasting, some fasting on the Sabbath, some not, some taking the Lords-Supper fasting, some after meals, which differences in fasting, gave occasion to the old rule: *dissonantia jejunii non dissolvit consonantiam fidei.* Although likewise, there was a great difference between the custome of one Church and another, in the time and manner of celebrating the Lords-Supper. And in other particulars, as *Augustine, Socrates* and the Author of the *Tripartite History,* record unto us. Yet the *Centuries* and other ecclesiasticall Historians, shew us in every *Century,* a great uniformity in those ancient times, even in ve-

CHAP. XV. *that there be an ordinance of Parliament, &c.* 201
 ry many things belonging to Church government, and forme
 of Worship. Neither can any man doubt of the great unifor-
 mity in the ancient Church: Who is not a stranger to the
 Canons of the ancient Councells. And although *Irenaus*
 and others justly blamed *Victor* Bishop of *Rome*, for excom-
 municating the Churches of *Asia*, and the *Quartodecimans*,
 because of their disconformity, in keeping of *Easter*, yet the
 endeavoring of the nearest uniformity in that particular, was
 so farre from being blamed, that it was one cause (though
 neither the sole nor principall) of the calling and conveening
 the Councell of *Nice*, which Councell did not leave it arbi-
 tary to every one, to follow their owne opinion concerning
Easter, but by their Canon determined, that it should not be
 kept upon the same day with the Jews, that is, upon the 14.
 day of the moneth.

CHAP. XVI.

*Whether it be lawfull, just, and expedient, that there be an ordinance
 of Parliament, for the taking of the solemne League and Cove-
 nant, by all persons in the Kingdome, under a considerable
 penaltie. Or an answer returned to a Gentleman, who had con-
 sulted a friend concerning this question.*

First of all, that I may rightly deduce and state the
 matter of fact, 'tis to be remembered.

That the solemne League and Covenant hath been
 the strongest band of Union in this common cause
 of Religion and Liberty, and that which the common enemies,
 have mainly endeavoured with all their might to over-
 throw.

That the chief motive to engage *Scotland*, was professed to

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be the Reformation of Religion, and uniformity according to
the Covenant.

That the League and Treaty between the two Kingdomes,
is in pursuance of the ends of the Covenant, especially the a-
forfaid ends of Religion.

That the declaration of both Kindomes, emitted to other
Nations, doeth hold forth to the world, that our war is for
the ends of the Covenant, and that we should never lay down
armes, till these were obtained.

That by order of Parliament, the Covenant was turned
in Latine; and sent abroad to the reformed Churches, with
letters from the Assembly of Divines.

That upon the former assurances, the Church and King-
dome of *Scotland*, the Parliaments of both Kingdomes, the
Assembly of Divines, the city of *London*, and many thousands
in *England*, have taken the Covenant, and have sworne most
solemnly, that they shall constantly, really, and sincerely, du-
ring all the dayes of their lifetime, with their lives and for-
tunes, stand to the performance of it. And both Kingdomes
have suffered the losse of their goods chearfully, laid out their
means, and laid downe their lives resolutely in pursuance
thereof.

At the Treaty of *Uxbridge*, the propositions for Religion
(of which the confirming of the Covenant, is the first and
chiefest) were acknowledged to be of such excellency, and
absolute necessity, as they were appointed to be treated of in
the first place, and that no peace nor agreement should be, till
they were first agreed unto.

The same Propositions for Religion, are yet set down in
the first place amongst the Propositions sent last to the King,
as being agreed unto by the Parliaments of both King-
domes.

And that now the Kings answer to the Propositions is de-
layed,

laid, the house of Commons have thought fit, to turne the Propositions into Ordinances, to shew their constant resolution of adhering thereto, and that they may be of greater force, and receive the better obedience from the Subjects, have converted the Propositions for civill matters into Ordinances, and (that their zeal and constancy may appear for Religion, which is of greatest moment, and wherein the glory of God, and the good of his Church is most concerned) it is desired, that the Propositions concerning the Covenant, may be likewise turned into an ordinance, with a considerable penalty, that so we may give some reall evidence, that we do not seek the things of this world in the first place, and the Kingdome of Heaven, and the righteoufnesse of it in the last; Much lesse, that *Demas*-like we forsake it as lovers of this present world.

Now the grounds and reasons for such an Ordinance may be these,

1. It were a great unthankfulness to God, if after sacred and solemne vowes made in time of our greatest dangers, and when after our vowes, God hath begun to deliver us, and hath dissipated our Enemies, we should now grow wearie of paying, and performing those vowes. We may say of the Covenant, as the Prophet said of the laying of the foundation of the second Temple. Consider whether from that very day God did not sensibly blesse us, and give a testimony from Heaven, to his own Cause and Covenant. And now shall the Covenant which was our glory and ornament before God and men, be laid aside as a worne or moth-eaten garment? God forbid.

2. If the taking of the solemne League and Covenant, bee not enjoyed by authority of Parliaments, under a penalty, but left arbitrary, this were an opening in stead of shutting of the doore unto as many as are apt and inclinable to refuse and

oppose the Covenant, yea, to as many as write or speak against it, and maintaine opinions or practises contrary to it. The impiety and obstinacy, of such persons, if not punished, but connived at, or tacitely permitted by the Parliaments, involveth them and the Nation as partakers of the sinne, and so consequently of the judgement.

Although the oath which *Joshua* and the Princes of Israel made to the *Gibconites*, was made unadvisedly, and without asking counsell from the mouth of the Lord, yet some hundred yeares after being broken, that breach brought a nationall judgement, till justice was done upon the offenders. How much more may a Nationall judgement bee feared, if even in our dayes the contempt and violation of a most lawfull and sacred oath, bee winked at? Surely God will not wink at their sinne, who wink at his dishonour. Better not to have vowed, then not to pay and performe.

3. When King *Josiah* made a solemne Covenant (the effect whereof was a through Reformation, the taking away of the ancient and long continued high places, the destroying of *Baals* Vessels, Altars, Priests, &c. *2 Kings* 23. throughout) he did not leave this Covenant arbitrary: *But he caused all that were present in Jerusalem, and Benjamine. to stand to it, 2 Chron. 34. 32.* In all which he is set forth as a president to Christian Reformers, that they may know their duety in like cases.

4. All who did take the solemne League and Covenant are thereby obleiged in their severall places and callings (and so the houses of Parliament in their place and calling) to endeavour the extirpation of Popery, Prelacy, Heresie, Schisme, Superstition, and Prophannesse. How is this part of the oath of God fulfilled, if the Covenant it selfe, made for the extirpation of all these, be left arbitrary?

5: The Vow and Protestation was not left arbitrary. For by the vote, *July 30. 1641.* it was resolved upon the que-

stion

tion, that whosoever would not take that Protestation, are declared to be unfit to bear any office in the Church or State, which was accordingly published. But the solempne League and Covenant must be at least more effectually then the Protestation, for the narrative, or preface of the Covenant, holdeth forth the necessity of the same, as a more effectually means to be used, after other means of Supplication, Remonstrance, and Protestation.

6. This same solempne League and Covenant was not in the beginning left arbitrary, for some members were suspended from the house, for not taking it. And in the Ordinance, 2 Feb: 1643. it is ordained and enjoyned, that it be solempnly taken in all places throughout the Kingdome of *England*; and dominion of *Wales*. And withall, in the instructions and orders of Parliament, then sent into the Committees, it was appointed that the names of such as refuse it, should be returned to the Parliament, that they may take such further course with them, as they shall thinke fit. In the Ordinance of Parliament, for Ordination of Ministers, (both the first and the last Ordinance) the person to be ordained, is appointed and obleiged to addressse himself to the Presbyterie: *and bring with him a testimony of his taking the Covenant of the three Kingdomes*. Again, by the ordinance for election of Elders, dated the 19. of Aug: 1645. No member of any Congregation, may concur or have voice in the choosing of Elders, but such as have taken the Nationall Covenant.

7. In the first Article of the Treaty between the Kingdomes, signed *Novemb: 29. 1643.* 'Tis agreed and concluded, that the Covenant bee sworne and subscribed by both Kingdomes, not that it shall bee taken by as many as will in both Kingdomes, but that it shall bee taken by both Kingdomes. How shall this be performed, if it bee still left arbitrary?

8. In the Propositions of peace, 'tis plainly supposed and intimated, that the taking of the Covenant shall be enjoyed under some penalty. Otherwise we have not delt faithfully, neither with God nor man, in tendering that second Proposition to the King, concerning his consent to an act of Parliament in both Kingdomes respectively, for the enjoying the taking of the Covenant, by all the Subjects of the three Kingdomes with such penalties as by mutuall advice of both Kingdomes, shall be agreed upon.

9. If other Propositions of peace be turned into Ordinances, and this of the Covenant not so, it will strengthen the calumnies cast upon the Parliament by the Malignant party, that they have had no intention to settle Religion according to the Covenant, but that they entred into the Covenant for bringing in the *Scots* to their assistance, and for gaining the good opinion of the reformed Churches.

10. It will also be a dangerous president to separat between the legislative power, and the corrective or punitive power. For if after the ordinance of Parliament injoyning and ordaining that the Covenant be taken universally throughout the whole Kingdome, there be no sanction nor penalty upon these who shall refuse it, let wise men judge, whether this may not expose the authority of Parliament to contempt.

11 I shal conclud with this Syllogisme, That which is not only sinful in it self, but a great dishonour to God, a great scandall to the Church, & withall a disobedience to the lawfull Ordinance of authority, may and ought to be punished, by this Christian and reforming Parliament. But their offence which still refuse to take the Covenant, is not only sinfull in it self, but a great dishonour to God, a great scandall to the Church, and withall a disobedience to the lawful Ordinance of Authority.

Therefore the offence of these who still refuse to take the Covenant

CHAP. 16 *that there be an Ordinance of Parliament, &c.* 207
Covenant, may and ought to be punished by this Christian
and reforming Parliament.

Objections answered.

1. *Object.* The Covenant ought not to be compulsory but
free: Good things grow evill when mens consciences are
thereunto forced. *Ans.* 1. An Ordinance injoyning the taking
of it under a certain penalty, were no other compulsion, then
was used by King *Josiah* and others, yea by this present Parlia-
ment upon their own Members, and upon Ministers to be or-
dained, as is evident by the passages above expressed. The Par-
liament hath also by their Ordinance dated the 23. of *August*
1645. imposed the Directory of Worship under certain mulcts
and penalties to be inflicted upon such as do not observe it, or
preach or write against it. 2. Tis no tyranny over mens consci-
ences, to punish a great and scandalous sin (such as the refusing
and opposing of the Covenant, or a divyding from it) although
the offender in his conscience believe it to be no sin, yea perad-
ventur believe it to be a duty. Otherwise it had been tyranny
over the Conscience to punish those who killed the Apostles,
because they thought they were doing God good service, *Job:*
16, 2. Thirdly, if they who make this Objection be so tender
of mens consciences, why would they keep up an Army when
there is no Enemy, and continue taxes and burthens upon the
exhausted Counties, which are altogether against the consci-
ences of the generality of people in the Kingdome. If in these
things they will have the conscience of any to be forced, and
in the Covenant the consciences of some left at liberty, this is
not fair and equal, and it will be generally apprehended, that
such men study their own interest more then the Publick.

2. *Object.* The Covenant was occasionall, and temporary,
being made upon the occasion of the prevalency and growing
power of the Enemy (as is mentioned in the narrative) which
foundation being taken away, the superstructure cannot stand.

Ans. 1.

Ans. 1. *Ex malis moribus bona nascuntur Leges.* Shall wee therefore be no longer bound to obey and maintaine good lawes, because the evils which gave occasion to their making have ceased. 2. The Covenant doth in expresse words oblige us constantly, and all the dayes of our lives, to pursue the ends therein expressed. So that to hold it but a Temporary obligation is a breach of Covenant. 3. There is not any one of the ends of the Covenant which is yet fully attained. The very Directory of Worship is not observed in most places of the Kingdome. Neither is the abolitione of Prelacy, and of the Book of common prayer yet established by Act of Parliament. 4. If we had attained the ends of the Covenant (which we have not) yet *non minor est virtus quam quarere partaueri*, and the recidivation may prove worse then the first disease.

3. *Object.* Somethings in the Covenant are disputable, for instance, good and learned men differ in their opinions about Prelacy. *Ans.* 1. The oath of Supremacy was much more disputable, and great disputes there were among good and learned men about it, yet it hath been imposed upon all Members of Parliament. 2. If the very materials of the Covenant be stuck at, whether they be good in themselves, there is the greater danger to leave all men to abound in their own sense, concerning things of the highest consequence.

4. *Object.* The Army which hath served us so faithfully and regained our Liberties, shall by this Ordinance loose their own greatest Liberty, which is the Liberty of their consciences. *Ans.* 1. In the Ordinance and Instructions of Parliament dated the 2 Feb: 1643. It was ordained that the Covenant should be speedily sent to my Lord Generall, and the Lord Admirall, and all other Commanders in Cheiff, Governours of Towns, &c. to the end it may be taken by all Officers and Souldiers under their command. I hope the Parliament did not here take from their Army the Liberty of their consciences.

2. The Army must either take Lawes from the Parliament, or give Laws to the Parliament. If they will as the Parliaments servants, submit themselves to the Ordinances of the Parliament (which hath ever been professed they would doe) then the objection is taken away. But if they will be the Parliaments Masters or fellows, and Independent upon the Parliament it self, and at libertie to reject as they list so good or wholesome an Ordinance as the taking of the Covenant, then God have mercy upon us, if the Parliament doe not preserve their owne rights and priviledges, with which the Kingdome hath entrusted them. 3. If an Ordinance imposing the taking of the Covenant under a considerable penaltie, be to the Army *scandalum acceptum*. The not passing of such an Ordinance will be *scandalum datum* to the city of London, and to many thousands of the godly and well affected of the Kingdome, both Ministers and People, who have faithfully adhered to, and served the Parliament, and will still hazard their lives and fortunes in pursuance of the ends of the Covenant; yea, a horrible scandal to the reformed Churches abroad, whose hearts were once comforted and raised up to expect better things. 4. God forbid, there be any such in the houses of Parliament, as would admit of deformation in stead of Reformation, and all maner of confusion in place of government. Would not this be the ready way to banish all Religion, and open a door for all sorts of Schisme and Hæresie? And shall this be the fruits of the Labours, blood and expences of the three Kingdomes, in place of Reformation and Uniformity, to admit of such a Liberty and horrible confusion? Let it not be told in *Gath*, nor published in *Askelon*, least the *Philistims* rejoyce, least the daughters of the uncircumcised triumph.

CHAP. XVII.

Of Infant Baptisme.

After *Tombes* in his Apology for the two Treatises, and appendix concerning Infant Baptisme, inserts a letter to Mr. *Selden*, pag. 90. in which he intimateth his opinion, that Pædobaptisme did not succeed into the roome of circumcision, wherein he saith, hee was the more confirmed; having read of Baptisme, used among the Jews before the time of *John Baptist*, in their admitting of Profelytes, and that therefore *John* was not accused for Baptizing, as if that had been a Novation or new rite introduced, but for Baptizing without authority.

I do not marvell that Mr. *Tombes* is so cautious, that Baptisme should not be thought to succeed into the roome of circumcision, for so he should make baptisme more like to the circumcision of the *Arabians*, who are not circumcised, till they be 13. years old (as *Zonaras. Annal. tom. 1. de rebus Judaicis, pag. 13.* tels us) because their forefather *Ishmael* was circumcised about that age, then to the circumcision of the eight day, ordinarily used among the people of God under the old Testament. For my part, I think the Apostle, *Col. 2. 11, 12.* doth plainly hold forth, that baptisme hath succeeded into the roome of circumcision: which is also the common and received opinion of Divines. However, because Mr. *Tombes* doth rather think that the Christian baptisme, succeedeth to that baptisme used among the Jews in their admission of Profelytes; this hath Ministred occasion to mee, to apply my thoughts, to search a little into the Originall of Baptisme by water, and whether the Originall thereof, or that which God

had

had respect unto in the institution thereof, maketh any thing against, or for Infant-baptisme.

That Baptizing with water is a divine institution, is plaine from *John 1. 33.* *Hee that sent me to baptize with water, the same said unto me, upon whom thou shalt see the Spirit descending, &c.* As for that which this institution had reference unto in the old Testament, or Jewish customs, first of all consider *Ezech. 16. 4.* *As for thy nativity in the day thou wast borne, thy navell was not cut, neither was thou washed in water to supple thee, &c.* Where the *Chaldee* saith, *The Congregation of Israel was like unto a childe cast out into the open field, whose navell is not cut, and it is not washed in water, that it might be cleansed.* The *Septuagint* whom *Hierome* followeth, and thou art not washed in water unto salvation. *us circumcipi in salutem.* *Hierome* applyeth it to Baptisme, as being necessary even to Infants who are in their bloud and sinfull pollution, and have therefore need to be washed in the Laver of regeneration, and baptized.

Hier. in Ezech. 16. & in aqua non es lota in salutem. Cru-

enta infantium corpora, statim ut emittuntur ex utero lavari solent. Ita ut generatio spiritualis, lavacro indiget salutari. Nullus enim mundus a sorde nec si unius quidem dñi fuerit vita ejus, & in Psalmis legitur: In iniquitatibus conceptus sum, & in delictis concepit me mater mea. Secunda nativitas solvit primam nativitatem. Scriptum est enim. Nisi quis renatus fuerit ex aqua & Spiritu Sancto, non potest intrare in regnum dei. Multaque sunt lavacra quæ Ethnici in Mysteriis suis, & Hæretici pollicentur, qui omnes lavant, sed non lavant in salutem. Propterea additum est, & aqua non es lota in salutem. Quod quidem non solum de Hæreticis, sed de Ecclesiasticis intelligi potest; qui non plena fide accipiunt Baptismum salutare.

Not onely the Hebrews, but the Heathens had a custome of washing Infants soon after their birth, in those hote countries. Hence that of *Virgil. lib. 9. Aeneid.* —

*Darum à stirpe genus, natos ad flumina primum
Deserimus, sævoque gelu duramus, & astu.*

Pineda de rebus Solomonis, lib 1. cap. 13. noteth that from the Hebrews and Egyptians, this custome of washing new born babes was derived almost to all nations, for which purpose, he citeth many Testimonies.

In the next place consider, that as the institution of Baptisme by water related to that in *Ezech: 16. 4.* So also to the Typicall Baptisme of all the Children of *Israel*, men, women, and children in the red sea, and in the cloud; *1 Cor: 10. 1. 2.* *Moreover brethren; I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea. And were all baptized unto Moses in the cloud and the sea.* The Apostle speaking there of the Church which was brought out of Egypt (whom he calls our fathers, because they were the people and Church of God long before us; and from them the law and service of God was transmitted and propagated to us) sheweth that as their Sacraments could not profit them to salvation, they living in sinne and provoking God after they had received those Sacraments, no more can our Sacraments profit us, if wee sinne as they did. For their priviledges were the same with ours. The Manna and Water out of the Rocke was the same for substance and signification to them, which the Supper of the Lord is to us; the same spirituall meat, the same spirituall drinke was given both to them and us. So likewise their passing through the Sea, and under the cloud was the very same for substance and signification with our Baptisme, and they were externally baptized with a true Sacrament of Baptisme, as well as wee. That Baptisme of theirs, did fitly resemble this Baptisme of ours in diverse respects. For instance. 1. They were first brought out of Egypt before they were brought through the sea, so we are first redeemed by Christ, and finde grace and favour in his eyes, before we receive the seals of the Covenant of grace. Baptisme is intended onely for the redeemed of the Lord. 2. They were baptized unto *Moses*, (or as the *Syriak*, and *Arabik*, as likewise *Augustine*, by *Moses*) that is, *Moses* was the leader and commander of the people, (so *Theophylact*) and hee the Captaine of their salvation, or rather *Moses* was a typicall

Mediatour typifying Christ; or they were baptized unto *Moses*, that is, they were by Baptisme dedicated and consecrated to that Doctrine, Covenant, promise of life, faith and obedience, which God revealed by the hand of *Moses*. So are we baptized unto Christ, or unto his death, and the benefits and fruits thereof. The same Covenant of grace for substance, was sealed by their Baptisme and ours. 3. That Baptisme of theirs did visibly separat between them and the Egyptians: for the cloud divided them from the Egyptians, and the Sea drowned the Egyptians. So our Baptisme, which is unto us a token of Salvation, is unto aliens and those without, a token of perdition, and distinguisheth between the Church and the rest of the world. 4. Their Baptisme was by water, both in the sea and cloud (it being also probably conceived, that they were sprinkled with drops both of the sea and cloud) so is ours by water. 5. The sea resembleth the water, the cloud resembleth the Spirit in our Baptisme. So *Athanasius*. that is beside the water in Baptisme, the Spirit is also powred out from on high, and there is an influence of grace from above, according to the good pleasure of Gods will, upon so many as are ordained to eternall life. That the cloud did typifie the Spirit was *Damasceus* observation, who is herein followed by some interpreters. 6. They passed but once through the red sea; but the cloud continued alwayes with them in the wildernesse. So the externall Baptisme is a transient action, and but once used to one person, not reiterated; but the Spirit and gracious presence of God continueth ever with them in this world. 7. They passed through the sea, and were under the cloud, and so baptized, before they did eat of the Manna, or drink of water out of the Rocke, so must wee bee baptized, before we be fit to receive the Lords supper. 8. All that were baptized in the sea and cloud, were not acceptable to God, for with many of them God was not well pleased, and

he sware in his wrath, that they should not enter into his rest; so of those that are now baptized, many are excluded from the heavenly *Canaan*.

For these and the like respects the Apostle compareth, paralleleth and equalleth their Sacramentall priviledge of Baptisme with ours. And as *P. Martyr* observeth upon the place, the Apostle doth not give instance in their circumcision, but in their Baptisme, that his paralell and comparison with our Baptisme might be the more evident. Now therefore if this paralell hold so fully, then adde two considerations more to make it yet more full; they are both of them against the Anabaptists. First they were truly baptized with water, when but wet or besprinkled under the cloud, (and therefore the Apostle saith, they were *baptized in the cloud*) so are we and our children truly baptized with water, when sprinkled as well as dipped, which is not at all inconsistent, but most agreable to the signification of the verbe βαπτίζω. For althogh it signifieth *immergere, tingere*, in which sense *Jubus Pollux, lib: 1. cap. 9.* reckoneth among the passions of a ship, βαπτίζω, *submergi* to be drowed or run under water (and if any shall contend that the native signification of βαπτίζω, is *mergo, or tingo*, I neither think it can be convincingly proved, nor that it maketh against sprinkling though it were proved) this I hope cannot be denied that βαπτίζω, doth also signifie *ablavo, lavo* and so is used for any maner of washing by water, which whosoever will deny shall contradict *Hesychius, Budæus, Stephanus, Scapula, Arias Montanus, Rasor* in their *Lexicons*, and the Holy Ghost himself, *1 Cor: 10. 2. 2 Heb: 9. 10 Luke 11. 38. with Mark. 7. 3, 4.* Secondly I observe, that though the infants of the people of *Israel* were not fitt to eat of the Manna and drink of the water out of the Rock, as those of some age did, yet the youngest of their Infants were baptized and received a sacramentall seal of their interest in Christ and the covenant of Grace, which is a notable president to our

Infant-baptisme, and it must needs hold, unless we weaken, yea subvert the Apostles argumentation in that place. For what more certain then that among so many hundred thousand people, there were diverse Infants who had not yet the use of reason, nor were able to give an account of their Faith? What more uncontravertable then that these Infants were with the rest of the congregation baptized in the Sea and under the cloud, being externally incorporated in the Commonwealth of *Israel*, and the seed of *Abraham*? What more manifest then that the Apostle holds forth to us that their baptism was materially or substantially the same with ours, both for the grace signified and sealed, and for the very element of water? So that this Infant-baptisme of theirs, is (upon the matter and according to the Apostles doctrine) a good warrant for Infant-baptisme among us, as well as if the new Testament had expressly told us that some Infants were baptized by Christ or his Apostles. This argument hath taken deep impression in my thoughts, and while I look after the suffrage of Divines, I finde some of very good note have had the same notion from this Text against the Anabaptists; shewing also that their objections against Infant-baptisme fall as heavy upon that baptism of the children of *Israel*. My Reverent Brother Mr. *Baillie*, hath drawn an argument from the same Text for Infant-baptisme. See *Anabaptisme*. p. 149, 150.

Synopf.
purior.
Theol.
Disp. 44.
Thel. 48.
Item
exempla
infantium
Israeliti-
corum, qui
non mi-
nus quatu-
ordecim
Israelitæ
adulti, sub

nube & in mari rubro fuerunt Baptizati, teste Apostolo 1 Cor. 10. Gualther. Archetyp. in 1 Cor. 10. 1, 2. Confutantur Anabaptistarum errores. Negant infantibus baptismum, quia nuppiã legatur esse baptizatos, & quia mysterium non intelligant. At Baptizati sunt omnes qui mare transierunt, inter quos infantes quoque fuerunt. Exod. 20. Deinde neque isti intellexerunt mysteria, nec ideo Symbola prophanata sunt.

But now thirdly whereas tis stood upon that the Originall of Baptisme was derived from the Baptisme used among the Jews in the admission of Profelytes, first it must be proved by these who are of this opinion, that the Jewish custome of baptizing

tizing with water the Profelytes whom they received, is older then *John Baptist*, which I finde supposed, yet not proved. *M^r. Ainsworth* on *Gen. 17. 12.* is indeed of that opinion that the custome of baptizing Profelytes, is older then *John Baptist*, but he brings no Testimony for this, older then *Moses Maimonides*. *M^r. Marshall* in his defence of Infant baptisme, pag. 170. yeeldeth to *M^r. Tombes*, that Baptisme was a knowne rite among the Jews at their admittin^g of Profelytes, long before it begun to be a Sacrament of Divine Institution. And so from *M^r. Tombes* his own supposition, he argueth for Infant baptisme, which he had reason to doe. Nevertheless I have never yet read any proof or Testimony brought to prove the baptisme of Profelytes, which is not far short of *John Baptist* or *Christs* dayes. The Scripture mentions no signe or seal or ceremony of the initiation of Profelytes, but circumcision, after profession of their faith and desire to worship the true God and to be of his people. The baptizing of Profelytes was one of the Jewish traditions and inventions in their later and declining times. When it began I have not yet found, neither have I yet seen any proof which can make that custome older then *John Baptist*, or as old as *Christs* baptisme. Next let it be proved to be as old as it can, yet the greatest searchers of the Jewish Antiquities have observed that the Baptisme of Profelytes was administered not only to those who were grown up and of age, but to children also under age. So *D^r. Buxtorf.* and *M^r. Selden.*

Buxt. Lex.
Chald.
Rabb. &
Talmud.

pag. 407.

profelyto minorem; conferunt Baptisum ex decreto domus iudicii, hoc est, Senatus. *M. Selden* de iure nat. & gent. lib. 2. cap. 2. ut Gentiles maiores ad hunc modum ex animi sui sententia profelyti fiebant, ita minores (masculi ante annum decimum tertium præter diem unicum, femine ante annum duodecimum & diem insuper explerum) ex sententia sive patris sive fori cui suberant in Iudaismum pariter cooptati. Atque actus tam forensis quam paternus assensum eorum tum in circumcissione & Baptismo, tum in sacrificio offerendo quod sequebatur, supplebat. Si verò minor, simulac ætatem compleverat, Iudaismo renunciasset, nec cum omnino populum, major erat, sufficit amplexus, ita dein evanuit, quicquid per iniuriam, quibus ex assensu sive paterno, sive forensi cooptatus est, ut in Gentilis plane conditionem rediret.

Such a Profelyte under age the Hebrew writers call קטן גר,

Gerkan: and they reckon a sonneto be *minor & puer*, from his nativity till he be thirteen years old (for which see *Buxtorf* in the word *top*) so that by their principles a child of one year or two years old might bee baptized as a *Profelyt* upon the consent of the Father or of the court.

Filius est quo natus est, dum fuerit tredecim annorum vocatur minor et puer.

I conclude, that since the institution of Baptisme by water hath respect unto those baptizings or washings in the old Testament, which are mentioned *Ezek: 16, 4. 1 Cor, 10. 1. 2.* where of Infants as well as aged persons were partakers; and since the very *Talmudists* admit the Infants of *Profelytes* als wel as themselves to Baptisme, surely *Mr. Tombes* hath gained nothing, but loosed much by starting this question.

I adde another Text, *Eph: 5. 26.* where the Apostle (having respect as I conceive to those passages in the old Testament) saith, that *Christ loved the Church and gave himself for it, that he might sanctifie and cleanse it with the washing of water by the word, that he might present it, &c.* Are not the children of the faithful parts of this Church, which *Christ* loved, and for which he gave himself, that he might sanctifie and cleantie it, and that he might present it to himself a glorious Church, not having spot or wrinkle? If so, then remember that whole Text is copulative; and none that belong to the Church and bodie of *Christ* may be secluded from any part of the Text. We may als well hold that the Children of beleivers not yet grown up to knowledge and the use of reason, are incapable of the love of *Christ*, or of justification, sanctification and glorification by *Christ*, as to hold that they are uncapable of the *washing of water by the word, i.e.* of Baptisme, which cannot be made void, but is efficacious to all the members of *Christ*, young and old, by vertue of the word of promise and Covenant of grace sealed in that Sacrament; according to that of *Augustine, Accedit verbum ad elementum & fit Sacramentum*: The washing of water, by the word, can no more be restricted to the Church

of aged or actual beleevers, then Christs love and death with the ends and effects thereof, can be restricted to such. The complication of these benefites, is clearer in the Originall; the the nearest rendering, whereof is thus, *That cleansing it with the laver of water, by the word, he might sanctifie it. The Tigurine version thus, ut illam sanctificaret, mundatam lavacro aqua,* &c.



CHAP. XVIII.

Of the use of a Table in the Lords Supper. And of the communicants their coming to, and receaving at the Table.

Hat a Table ought to be so farre used, as that the Elements of bread and wine ought to be set upon it, is not (I think) controverted; but whether there be so much light from Scripture, as that all the communicants ought to come to, and receive at the Table; This I conceive to be the question. For resolution whereof, I humbly offer these following considerations.

First of all it may easily appeare, that the first guests whom our Saviour intertaind at this Sacrament of his body and bloud, receaved at the Table. *Chrysostome de proditiōe Judæ,* Serin. 30. Comparing the Eucharisticall supper with the passeover, saith, that both of them was celebrated, *ἐν αὐτῇ τῇ τραπεζῇ* at or on the very same Table. The common Supper, the Paschall and the Eucharisticall were all at the Table, *Luke 22. 21.* *But behold, the hand of him that betrayeth me, is with mee on the table.* *John 13. 28.* *Now no man at the Table knew, &c.* Which Texts I do not understand of the Lords Supper (as some do) but of the common Supper. But I suppose no man did ever imagine, that the Apostles being before set at the Table, did

remove

remove from it when they were to receive the Lords Table. Peradventure it will be replied (for so it hath been replied by some) that the first Communicants their sitting and receiving at the Table, was occasionall, in respect that they had been sitting before at the common and at the Paschal supper, so that in this particular, we are no more bound to follow Christs example, then in the other occasionall circumstances, the upper chamber, unleavened bread, after supper, &c. Beside, Christ had but twelve communicants, unto whom he was to give the Sacrament, and so might conveniently make them all sit at the table, which now in many Churches cannot conveniently be done. Finally, that it is as great a deviation from Christs example to have divers successive tables, without which innumerable Congregations, all the communicants cannot receive at the table.

I answer. 1. 'Tis *gratis dictum*, that sitting at the Table was occasionall, or such as hath not a standing, but a temporary reason for it, and there is this reason to the contrary: occasionall circumstances in that action, which are not to be imitated by us, were such as Christ was limited unto by the law, or by the providence of God, so that therein he was not left at a liberty or latitude to choose to doe otherwise. For instance, it was not allowed by the Law to have any other bread in *Jerusalem*, during the feast of passeover, but unleavened bread onely. The upper room was the place assigned by the Master of the house, God so ordering. After supper it must be, because it must succeed to the passeover, being also the Testament, or latter will of Jesus Christ. There was also a providentiall limitation, to such and so many communicants, that is, not exceeding the number which was allowed to eat the passeover together. Let some such reason be brought to prove that sitting at table, was occasionall, else let it not be called so. Sure if Christ had not thought it fittest, and choosed

it as the best way, that his Disciples should receive his last Supper at the table, it was free to him to have changed their posture without encroachment upon any law of *Moses*, or upon any providentiall limitation. Secondly, I am herein the more confirmed, because Christ himself, as it were on purpose to shew, that the sitting and receiving at Table was not occasionall, but such a thing as he meant to commend unto us for our imitation, he gives this standing and permanent reason for it, that it is a peice of honour that he will have put upon those whom he inviteth, calleth, and alloweth to eat and drink with him, *Luke 22. 27.* for whether is greater, he that sitteth at meat, or he that serveth? Is not he that sitteth at meat?

This *at meat* is not in the Original, where wee finde onely *ἰσθάνουσας, he that sitteth*, wee may aswell and better supply at table, from *vers: 21.* adde *vers: 30.* That yee may (here I supply from *vers: 27.* and *Matth. 8. 13.* *Sit downe and*) *eat and drinke at my table in my Kingdome, and sit on thrones, judging the twelve Tribes of Israel.* Here is an honour of Communion, and an honour of Jurisdiction: The honour of Communion, is to eat and drink at his Table in his Kingdome, and this honour (signified by their sitting, eating and drinking at his table in his last Supper): he puts upon them as beleeving communicants, so that it belongs to all such. There is another honour joyned with a speciall judiciaall prerogative, to sit on Thrones, and judge the twelve Tribes of *Israel*, and herein there is somewhat meant peculiarly of the Apostles, which is not withstanding mentioned else were in a different phrase, as a Prerogative of all the Saints, *1 Cor: 6. 2.* Thirdly, it cannot be denyed, but that the first communicants who received from Christ, might with more ease and conveniency be placed at the table, then can bee now in many Churches, which have been accustomed to another way. But we must not bring down

our rule to our conveniences, rather bring up our conveniences to our rule. It is no hard matter to alter pewes and such like things in Churches, where the present posture is inconsistent with following the patterne: and a lesse alteration will serve then is apprehended. Fourthly, the flux and reflux (so to speak) of severall successive tables, where there is a great number to communicat, and the repeating, or pronouncing, and applying to those severall tables of receivers, the words, *Take ye, eat ye*, which Christ pronounced but once in one act of distribution, these things (I say) cannot be justly charged as deviations from the example of Christ, when the same providence which limited him to a fewer number, calls us to distribute to a great number: Neither can they who so charge us, ever make good what they alledge, unless they prove that although Christ had been distributing this Sacrament to all the 500. Disciples, to whom hee appeared after his resurrection (suppose I say, there had been so many communicants) yet he had given them all at once the elements, and had said but once, *Take ye, eat ye*, and that there had been no intermission at all, nor no partition into severall successive Companies. If this can be proved, then they say much against the use of successive Tables, otherwise not. Fifthly, our dissenting brethren of the *Independent* way, who dislike our severall and successive tables in one Congregation, as a dividing of those who ought to communicat all together, (for they would have none of the Communicants receive the cup, before all of the Congregation who communicat, have received the bread) these brethren, I say, may satisfie themselves from their owne principles; For they hold, that although a Congregation encrease so much, as that they cannot, or be so persecuted, that they may not meet safely in one place, for the Word and Sacraments, and supposing the Church of *Jerusalem* before the dispersion, *Acts. 8. 1.* to have been so numerous, and to have

accessed to so many thousands, as could not receive the Sacrament of the Lords Supper, nor ordinarily assemble into one place for the Worship of God, (that they received the Lords Supper in severall companies, and severall houses, is ordinarily collected from *Acts 2. 46. and breaking bread from house to house*, which the *Syriak* expoundeth expressly of the *Eucharist*.) Yet all this (say they) breaks not the Church, but they are still one particular Church. Now if severall companies of the same Church assembled, and receiving the Lords Supper in severall places, be not a breaking or dividing of the Congregation, nor a deviation from the example of Christ, much lesse can they with any reason, charge our communicating by severall companies at successive tables, in the same meeting place or Assembly, to be a breaking of the Congregation, or a deviation from Christs example. If one of their Congregations may receive the Sacrament in severall houses, when (by reason of numerousnesse) they cannot all receive it together in one house, I cannot conceive why they may not much more allow us severall successive tables in the Assembly, when the whole cannot communicat at one table, so much for my first argument taken from Christs example.

¶ The second Argument, I shall take from the generall notion and nature of the Lords Supper, as it is *epulum*, a banquet or feast. As those things which are competent to every humane society, or lawfull Assembly, are also competent to the Church and people of God; And that which every speaker which speaks in any publik audience ought to doe, the same ought a preacher who speaks to the Church, doe (for instance the posture of his body, and the extension of his voice, ought to be such as he may be best seen and heard) so likewise those things that are competent, and convenient to every feast or banquet, ought not to be wanting in the Lords Supper, which is the marriage feast of the Kings sonne, *Matth. 22. 2, 3. a*

great Supper, *Luke 14. 16.* the Feast, *1 Cor. 5. 8. Prov. 9. 2. Cant. 5. 1.* whatsoever is more meant in these Texts, sure the Lords Supper is one thing, and a principall thing which is intended. The Lords Supper is not onely a feast, but a type, and representation of the Everlasting feast and communion with Christ in glory, *Luke 14. 15. Rev. 19. 9.* 'Tis true the marrow and fatnesse, the substance and sweetnesse of this feast in the Lords Supper, lies in the spirituall and invisible part, yet (as *Irenaus* said) a Sacrament consists of two parts, one earthly and visible, another heavenly and invisible, so that in the very externall part, although there is that which may difference it from a carnall feast, yet there is that which hath a resemblance of a feast, *viz.* the eating and drinking of many together in a publick place, a table covered, comely vessels, &c. Otherwise if in the externall dispensation, there were no resemblance of a feast, then we should take away the Analogy betwixt the signe and the thing signified. Now among other things which are suteable to every feast or banquet, even *ex more recepto apud omnes gentes*, one is, that the guests come to, and sit at the Table; which by the very light of nature, and generall consent of the Nations, is a token of respect, dignity, and honour put upon the guests. As likewise of friendship and commaradship, or *sodalitium*. Thence the Greek proverbe *Ἄρα καὶ τράπεζαν μὴ παραβαίνῃν*, not to violat the salt and table. *i. e.* friendship, whereof eating at one table was a symbole. Thence also that *Plautin* phrase, *communisabo te semper mensa mea*. It is aggravation of falshood, and treachery *they shall speak lies at one Table*, that is, under a profession and signe of friendship, *Dan. 11. 27.* When *David* said to *Mephibosheth*, *thou shalt eat bread at my table continually*, *2 Sam. 9. 7.* doe wee think that *David* meant no more, but that *Mephibosheth* should eat of the Kings meat, and be maintained by his favour? Nay *Mephibosheths* servant had so much. But there is an *Emphasis* put

upon eating at the Kings table, more then upon eating of the Kings meat: So the King expoundeth himselfe, *vers: 13.* As for *Mephibosheth* said the King, he shall eat at my Table, as one of the Kings Sonnes, so also doth *Mephibosheth* interpret it, *2 Sam, 19. 28.* Another example (though perhaps it rise not so high) see *1 Kings 2. 7.* *But shew kindnesse to the sons of Barzillai the Gileadite, and let them be of those that eat at thy Table.* It was an argument of *Jezabels* favour to the Prophets of the groves, that they did eat at her Table, *1 Kings 18. 19.* So did *Nehemiah*, expresse his friendship, to the 150 Jewes and Rulers who did eat at his Table, *Neb. 5. 17.* Peradventure in the two last examples, there were some successive (at least severall Tables:) However, eating at any mans Table was ever a Symbole of friendship with him. Wherefore looking upon the Lords Supper as a feast or a great Supper made by the great King, it ought not to be without this friendly respect, dignation, and honour, which hath been universall among the Nations signified and expressed by placing the guests at the Table. And I can esteem it no lesse then an erring *totò genere*, when the order and decency, which is universall observed in all other feasts, (as such, that is, not as lavish, excessive, disorderly, but as feasts) is not observed in the Church-feast, the Lords Supper. When the old Prophet did invite the young Prophet to eat bread, and drink water with him, common civility made a table necessary in this single intertainment. *1 Kings 13. 20.* *And it came to passe as they sat at the Table, &c.* If it were a disrespect to invite friends to eat & drink with us, & yet when they come, not to place them at a Table (where a Table may be had) I know no reason why it ought not also to be conceived a wronging of Christs guests, when they are not placed at his Table.

Thirdly, I argue from the name *Table*, which the Apostle makes use of in this Ordinance. *1 Cor. 10. 21. ye cannot be partakers of the Lords Table, and of the Table of devills.* The table of

Divells was that which they did sit at, and eat at, in the Idols temple, 1 Cor. 8. 10. The Lords Table was that which they did sit at, and eat at in the Church, and in those times (to note that by the way) they did eat their love feasts before the Lords Supper in imitation of Christ, who had the Sacrament after Supper, which doth to me put it the more out of doubt, that those primitive Christians received the Lords Supper at the Table. The name *table* is also used (not without respect to the Lords Supper) *Prov. 9. 2. Wisedome hath killed her beasts* (or according to the Hebrew; *her killing*) *She hath mingled her wine, she hath also furnished her Table*, where there is another distinct Emphasis upon the furnishing of her Table, beside the preparing of meat and drink. Again *Cant: 1. 12. while the King sitteth at his Table, my Spiknard sendeth foorth the smell thereof*. It appears by this smell that she was also at Table with the King: for the words intimat that, when the Church is nearest to Christ, even sitting at Table with him, then her graces send foorth the most pleasant smell, and then doth Christ sup with the Church upon her graces, als well as she with him upon his mercies and comforts, so that here is a mutuall intertainment and communion. In that Evangelicall vision of *Ezekiel* concerning the second house, which is the Church of Christ, there is also mention of a Table and of coming to it, *Ezek. 44. 16. & they shall come near to my Table*. It hath been alledged by some, that the name *table* is but figurative when the Scripture useth it in reference to the Sacrament, & that to partake of the Lords table is no more but to partake of the body and blood of the Lord. So *Psalme 78. 19. Can GOD furnish a Table in the wilderness. i. e. give us flesh*. To this I answer, when the Name *Table* is used for meat and drink, this very use of the word doth not exclude but plainly suppose a materiall Table, at which man use to eat and drink, and for a Table is used *pro mensa dapibus instructa*, so *de mensa separata*; *secunda mensa*:

Vide. H. Grotii, ana. not. in Marth. 26. 25.

Asfermentis as, or the like, though not meant of the wooden table, yet do suppose the wooden Table. I do not doubt, but they in the wilderness lusted after a perfect furnisht Table, and not merely after flesh; though that was the cheife thing they desired: and I make als little question, but there were both Tables and beds in the wilderness, such as might be had, and such as Armies use when they encampe and pitch their Tents. But I ask, ought there to be a materiall Table in the Lords Supper, or ought there nor, or is it indifferent? I never yet read it, or heard it doubted by any, but there ought to be a materiall Table. All that have been zealous for throwing down Altars, would yet have a Table. If so, by vertue of what warrant ought there to be a Table, and for what use? First by vertue of what warrant? Is it by vertue of Christs example, or any other Scripturall warrant; or is it because of a naturall conveniency and decency? If by a Scripturall warrant, I have what I desire. The same Scripturall warrant which will prove that there ought to be a Table, will also prove that the Communicants ought to come to it, and communicat together at it. For the Scripture alloweth not a greater honour to be put upon some Communicants, that they eat of the Kings meat, and at the Kings Table too, and a lesser honour to be put upon other communicants, that they eat of the Kings meat, but not at the Kings Table. If it be said, that a materiall Table hath not its rise from any scripturall warrant, but from naturall conveniency or decency, then it shall be no trespass against the word of God, to have no materiall Table at all, otherwise then as a naturall indecency. And beside, I still urge the same argument which I was even now hinting, be it by vertue of a scripturall warrant, or be it by vertue of a naturall conveniency, the argument is the same, however, all the communicants should come to it, or none at all, for if some come to the Table, and some come not, this is

not agreeable to that *inordinat*, or equall honour and dignation; which all the communicants ought to have. Naturall decency as well as Scripturall warrants are of equall concernment to all the communicants. The second *Quere* was, for what end and use ought there to be a materiall table: Is it meerly to be a cupboard for holding the vessels and cups which containe the Elements, and that the Minister may cary them from the Table to those who are to receive? Then it is no Table, for *trapeza* is a Table which we dine or sup at, no by-boord for holding things which servants are to present unto those who sit at the Table. What then? Is the Table of the Lord in the new Testament intended for the same end and use as the Table of the Lord in the old Testament, *Mal. 1. 7. The table of the Lord is contemptible*? If so, then we make the Table an Altar, and the Sacrament a sacrifice. For the Sacrifice was Gods meat eaten up by fire from Heaven, and the Altar Gods Table, because it contained his meat. But now the Table of the Lord must have another sense in the new Testament; the Lords Supper being no sacrifice, but *epulum ex oblatis*, a feast upon the body and blood of Christ offered upon the crosse for us. Of this nature of the Lords Supper, Mr *Cudworth* hath learnedly discoursed in a Treatise printed Anno 1642. I conclude the Table which we speak of, is not for a sacrifice, but for a Sacrament, for a feast, for meat which God offers to us not wee to him. Therefore we ought to come unto the Table of the Lord to receive the mysticall food in the Sacrament, als well as we come to our ordinary Table for our ordinary food. Otherwise what ever use we may devise for a Table in the Sacrament, sure it serves not for the use of a table, at least not to all the Communicants.

Fourthly, I offer also this argument. The coming to and receiving at the Table serveth to set forth the communion of Saints with Christ and among themselves, which is a principal thing intended in this Sacrament, and without such a sym-

bole as I now plead for, is not plainly and clearly set foorth in this Ordinance. To eat in the same house, and of the same meat, is nothing near such a signe of fellowship or communion, as to eat at the same Table. This difference is noted between *Martha* and *Lazarus*, *Job*. 12. 2. when they made a supper to *Jesus* in *Bethany*, *Martha served, but Lazarus was one of them who sat at the Table with him*. *Lazarus* therefore had more fellowship with *Christ* at that time. *Peter Martyr* on *1. Cor.* 10. noteth out of *Chrysostome*, that *communicare* doth imply *sodalitium*, and is more then *participare*, to communicate is more then to partake, for one may partake of the same bread, who doth not communicate in the same bread. Hee that eateth of the same thing, but not at the same Table, cannot be altogether or properly called *ἑνωμένοι*, or, *εὐτρωμένοι*, you shame them that have not, (or them that are poore) saith the Apostle. *What shall I say to you? shall I praise you in this? I praise you not.* *1. Cor.* 11: 22. So say I those that receive the Sacrament in their Pewes, shame the poor that have no Pewes, wherein they are not to be praised, Sure it were more communion like to sit & receive at one Table. It is the most suteable & significant setting foorth of the communion of Saints, when the children of God are like *Olive plants round about his Table*, *Psal.* 128. 3. Therefore the Apostle having mentioned our partaking of one bread, *1. Cor.* 10. 17. addeth verse 21. our partaking of one Table, which is the Lords Table. When Communicants come not to the Table, but abide in their Pewes, some here, some there, this is indeed a dividing of the congregation *in varias partes partiumque particulas*: Neither can they be said to divide the cup amongst themselves, (which by the institution they ought to doe in testimony of their communion) when they are not within reach, yea oftentimes not within sight of one another. There is nothing like a dividing it amongst themselves, where they come not to the Table, and there give the cup each to other. I know

some have scrupled whether our Saviours words, *Luke 22. 17. Take this and divide it amongst your selves*; be meant of the Eucharisticall cup, or of the Paschall. But they goe upon surer reasons who put it out of question, that it is meant of the Eucharisticall cup (which is there mentioned by *Luke* by way of Anticipation, I shall for the present give but this reason, which I know hath satisfied some who were of another opinion (although much more might be said) that which *Luke* recordeth to have been spoken by Christ concerning that cup, which he bade them divide amongst themselves, the very same doe *Matthew* and *Mark* record to have been spoken by him, concerning the Eucharisticall cup, which was drunk last of all, and after the Paschall supper, *viz.* That thencefoorth he would not drink of the fruit of the Vine untill he should drink it in the Kingdome of God, which doth not hold true if understood of the Paschall cup, therefore those other Evangelists plainly apply it to the Eucharisticall cup, and there withall they close the historie of the Sacrament, adding only that a hymne was sung, *Math: 26. 27, 28, 29. Mark, 14. 23, 24, 25.* with *Luke 22. 17, 18.* And if notwithstanding some will not be perswaded that the words, *divide it amongst your selves*, were meant of the Eucharisticall cup, as I am confident they are in a mistake, so I hope they will at last yeeld this argument, *a fortiori.* If there was such a symbole of communion in the Paschall cup, that the receivers were to divide it amongst themselves, sure this ought to have place much more in the Eucharisticall cup, for the Lords supper doth more clearly and fully set forth the communion of Saints, then the Passeover did.

The fifth Argument I shall draw from the words which Christ used in the distribution, *Take ye, eat ye, this is my body which is broken for you*, and of the cup, *Drink ye all of it.* The institution is our rule and patterne, and tis high presumption for any man to be wiser than the Sonne of God, or to speak to the

communicants individually in the distribution, *Take thou, eat thou, This is the Lords body broken for thee,* &c. When Christ thought fit in the distribution to speak in the plurall, *Take yee, eat ye,* &c. 'Tis no answer to say, that the words, *Take ye, eat ye,* &c. are used in the consecration, for then they are but related Historically. Here is the strength of the Argument, Christ spoke so in the act of distribution, and by way of application to the Communicants in a demonstrative enunciation, therefore so should we. But now this cannot be, where the communicants do not receive at the Table, but in their severall Pewes: This very thing hath occasioned the change of the words of the institution, from the plurall to the singular.

Sixthly, we have some light from antiquity also in this particular, for which purpose there are some notable passages in *Chrysostome, tom: 5. de Divers. Nov. Test. locis. Ser: 21.* where opening these abuses in the matter of love-feasts, reproved in the *Corinthians*, who joyned together with these the Sacrament, *1 Cor: 11.* this he much insists upon as a principall abuse, that they did eat καθ' ἑαυτοῖς by themselves, or severally: and *τραπέζα μὴ γίνηται κοινή: the table is not made Common,* for the rich did eat by themselves, not together with the poore. Christ did not so with his Disciples in his last Supper, ὡς ἐγένετο ἑμὲ τῶ δούλων καὶ δούλοῦ πάντες διὰ κατέκειντο. For in that Supper, both the Master and all the servants sate together. *Chrysostome* sheweth further from the Churches custome and forme observed in the administration of the Lords Supper, how justly the Apostle challengeth that abuse in the love feasts. For in the Lords-Supper all approach unto, and receive at the same table For, saith he, *that spirituall and holy Table is common to all, both rich and poore* — μία τιμὴ καὶ πρόσδος μία, *there is the same honour, the same access and approach for all.* Καὶ ὡς ἂν πάντες μετασχῶσι καὶ κοινωνήσωσι τῆς πνευματικῆς καὶ ἱερᾶς ταύτης τραπέζης, ἢ συέλλαται τὰ προύβλητα ἀλλ. ἐσίνασιν οἱ ἱερεῖς ἅπαντες καὶ τὸν πάντων πνεύσερον καὶ ὑπετέλεσερον

And until all doe partake of this spirituall and holy Table, the things which are set upon the Table, are not taken away, but all the Priests, (or Ministers) stand expecting even him who is the poorest, or smallest of all. So that according to this form and custome which he holdeth forth unto us, the Ministers did not goe about with the Elements unto the severall pewes of the Communicants, but they stood still at the table, and all the Communicants, both poore and rich come to the Table.

CHAP. XIX.

That there was among the Jewes a jurisdiction and government Ecclesiasticall, distinct from the civill.

Irst, they had Elders who were Spirituall or Ecclesiasticall (not civill) rulers. Whence it is that *Salmasius de primatu papa*, pag: 3. and long before *Ambrorse* in *1 Tim: 5.* doeth parallell the Jewish Elders not to the Christian Magistrate, but to the Elders of the Christian Church ordained by the Apostles. I do not say that they had no Elders who were civill Magistrates; but they had some Elders who were Church Governours, or had an Ecclesiasticall jurisdiction. Which I prove. 1. By the arguments brought before, *Book 1 chap: 3. pag: 26. 27.*

2. The Jewes when they had lost their State, power, and civill Government, had still under the Romane Emperours their *Presbyteri* and *Archisynagogi*. Whereof *M: Selden* in *Entych: pag: 15. 16.* brings cleare instances under *Arcadius* and *Honorius*. Now the Romane Emperours did not permit to the Jewes their owne civill Government, but onely an *Autonomy* in Religion: So *ibid: pag: 34.* he sheweth us that the Kings of *England* have permitted to the Jewes in *England* their *Presbyteratus*, which he doth not deny, but halfe yeeld, to have been the same with their *Sacerdotium*.

3. Although Mr. Selden, comment: in *Eutyck: Orig: pag. 17. &c.* to 34. and in his *Vxor Ebraica. lib. 1. chap. 15.* holdeth that the Jewish Elders or Presbyters, were such as were created by imposition of hands, receiving thereby a judicall facultie or degree, so that thence forth they were capable of membership in the *Sanhedrim*, either of 23. or 71. and were fit to preside in judging of civill causes: and so endeavoureth to shew that it was a civill, not a sacred or Ecclesiasticall dignity and preferment; Yet he furnisheth me with some considerable arguments to confirme my opinion, beside that which was last mentioned. As 1. He tells us in *Eutyck. pag. 16.* that *nomina officiorum Sacrorum, ut patriarcha, Presbyter, Apostolus, Diaconus, Primas Et Episcopus, in Christianismum ex Judaismi veteris usu, &c. manarunt.* But if the Jewish Elders were not promoted to a sacred, but to a civill jurisdiction, that name should have been transferred to Magistrates, Judges, Parliament men, rather then to Church officers. 2. He tells of a divided, distinct, bounded & particular Ordination of the Jewish Elders, some of them being ordained to a faculty or power of judging, but not to judge of lawfull or unlawfull rites, others of them being ordained to judge of rites, but not of pecuniary causes. The forme of words which he citeth, is this, *Et sit tibi facultas judicandi, sed ita ut minime sit tibi facultas decernendi quinam ritus illiciti, quinam liciti, aut sit tibi hujusmodi facultas decernendi, ita tamen ut causas pecuniarias non sit tibi facultas judicandi.* Behold a sacred and a civill jurisdiction distinguished. Mr. Selden himself, *uxor. Ebr. lib. 1 cap. 15.* tells us that the word Presbyters or Elders, is by the *Talmudicall* writers used not only for those who were created by imposition of hands to a Magistraticall or judicall facultie, such as the members of the *Sanhedrim*, or such as were candidats in that facultie, and as it were expectants of a place, and memberships in their Courts of justice, but also for other fit and idoneous persons

sons, who might be called for counsell or advice. Therefore all their Elders were not civill Magistrates.

My second Argument shall be taken from the Jewish Ordination of Elders, (Ordination being an act of the power of jurisdiction, not of order) with imposition of hands, from which Mr. *Selden*, *Eutyeb. pag. 24. 25.* tells us, the Christian Ordination and imposition of hands upon Presbyters, was borrowed (even as the Christian baptisme from the Jewish baptisme at the admission of Profelytes, and the Lords Supper from what was used in the passeover,) whereunto hee saith, any man will assent, if he consider what is found in the *Talmudicall* writers of the number of *three*, (which was the least number which could suffice to the ordaining of a Jewish Elder; and the same was the least number which the ancient Church thought sufficient for Ordination:) Also of the internall effect of that Jewish Ordination, with laying on of hands, which effect was the resting of the holy Ghost upon the Elder so ordained. And this was drawn from *Num. 11. 26. Deut. 34. 9.* See *ibid. 21. 22.* There is so much of the Christian Ordination borrowed from the Jewish, that Dr. *Buxtorf: lex: Rabbin. pag: 1499.* where he speaks of the Jewish Ordination, referres us to *1 Tim. 4. 14.* I will adde other three cited by Mr. *Selden, ibid: pag: 22.* First, *J. Scaliger, Elench. Trib: r: cap: 20.* When I turne to this place, I finde *Scaliger* moves the question, how it came to passe that Christ was permitted to sit, and to teach among the Doctors in the Temple, not being ordained. (Marke here an Ordination which was for publick teaching, not for a power of civill judicature, which Christ never assumed) and how it came that both hee and *John Baptist* were called *Rabbi*: also he paralells one newly ordained among the Jewes, with a young Bishop in the ancient Canons. The next shall be, *H. Grotius annot. in Evan. pag: 329.* When I turne hither, I finde *Grotius* speaking thus, *Ma annum impositione*

apud Judæos indicabat invocationem divina potentia: ut alibi diximus. unde factum est ut munia publica eoritu conferentur, etiam civilia ut Senatorum. Sed & in archisynagogis & senioribus synagoga, idem observatum, unde mos *χριστοδοξίας* ad Christianos transiit. Here is an Ecclesiasticall Ordination to offices in the Synagogue, which he distinguisheth from civill offices. Lastly I turne to *Itiner Beni*. pag: 73. 74. Where I read of one *D. Daniel Filius Husday*, called *caput exulum*, unto whom the dispersed Jewes in severall Provinces, have their recourse for Ordination of their Preachers or Teachers. *Hi omnes Israelitarum cætus ab exulum capite potestatem accipiunt, sibi in singulis Congregationibus professorem & concionatorem præficiendi. Nam ipsum conveniunt, ut manuum impositione potestatem accipiant.* Was this Ordination now to a civil rule or judicature? A Doctor or Professor in the Schoole, and a Preacher in the Synagogue, are here joyned as the common and ordinary rulers in the particular Assemblies of the Jewes, as *L' Empercur* noteth, *not. in Benjam: 148. 149.* where he also cleareth, that this *Chazan* mentioned there by *Benjamin* was not a civill ruler, but *prælector & concionator*, a reader & expounder of Scripture. See *Buxtorf: lex: Rabbin.* at the same word. *Hic maxime oratione sive precibus & cantu Ecclesia præibat, præerat lecttoni legali, docens quod & quomodo legendum, & similibus quæ ad sacra pertinebant.* And after he sayeth of this word, *pro Ministro Sacrorum passim usitatissimum.* tis a rabbinicall word, founding somewhat near *chozim*, seers, which was a name given to the Prophets, from *חזו* *vidit.* Moreover observe this passage of *Elias* in *Tisbite*, at the word *חבר* *Cuicunque manus imposta est ad Magisterium, sed nondum idoneus est ut doceat dogma, quo vocetur doctor noster Magister, eum Magistri socium seu familiarem dicunt.* This is cited by *Scaliger, Elench. Triher. cap: 20.* and by *L' Empercur not. in Benjam: pag: 188.* Where he illustrateth it by the fellows in the English Universities, who though not yet

Masters

Masters, yet are diverse times promoted to the degree of Bachelours; yea, Doctors of Divinity. So then hands were laid on such a person as intended to be a Teacher, and if hee had not yet a dogmaticall facultie for Teaching, he was counted but a fellow.

A third argument I take from the *Synagoga magna*, see *Aarons Rod*, pag. 4. 5. 137. 146. Adde Mr. *Selden* in *Eutyph.* pag. 42. where he tells us out of the *Jerusalem Gemara*, *Centum & viginti Presbyteri, & quibus octoginta prophetae fuerunt aut instar Prophetarum, hanc precandi formulam instituerunt.* Marke they were Elders, and that an Assembly was an Eldership or Sanhedrim. But is it credible that *Ezra Zerubbabell, Haggai, Zachariah* and *Malachia* would consent that such an Assembly, for which there been neither institution nor president before, should assume that great power in Church affaires? *Salom. Glasius Phil. sacr. lib. 1. Tract. 1. pag. 26. 27. Rectius est originem ejus (Masora) ad veros Synagoga seu consistorii magni (cujus preses Ezra sacerdos, legis divinae peritissimus, Ezra 7. 6. Symmista & ὑπερυοι, Haggæus, Zacharias, Malachias, Nehemias, Zorobabel, Sacerdos, Jehoshua, alisque primarii Sacerdotes & Levita, ducis Zorobabelis ex Babylonia comites, numero centum viginti) reducere, Ezra 7. 10. & hac communis Hebraorum est sententia.* Following the most received opinion of the Hebrews themselves, ascribes the making and composing of the *Masora* (a most ingenious and laborious critical doctrine upon the Hebrew Text) to the men of the great Synagogue.

Fourthly, consider the triple Crowne which the Hebrewes speak of *Pirke Aboth, cap. 4. sect. 13. Tres sunt corona, corona legis, sacerdotii, & regni.* Here is an Ecclesiasticall and civill Government, and *jus divinum* over both. *Pirke Aboth, cap. 6. sect. 5. Major est lex sacerdotio aut regno.* See *Aarons rod*, pag. 36. *Philo* saith, *Moses* divided the Civill and Ecclesiasticall administration.

The fifth Argument I shall take from that Ecclesiasticall Government and discipline which the Jewes since their dispersion and the destruction of Jerusalem and of the Temple, have exercised, where they had at all liberty to exercise their Religion. I read much in *Itinerarium Benjaminis* of the *Anastites, prepositi, praesides, praefecti, Moderatoris Synagoga, synedria & capita, iudiciorum*, among the dispersed Iewes, pag. 70. *decem in ista civitate (in Bagdado) sunt concessus sive Synedria, Chrysof. lib. 1, quod Christus sit Deus*, makes mention of a Patriarch of the dispersed Iewes, *πατριάρχης*, and he had a great power and rule among the Iewes, as may be collected from that and other places of *Chrysofome*. This can be no civill Government or Magistraticall courts (though *Benjaminis* is too vain-glorious that way) as *Const. L' Emperour* in his preface to the reader, proves from the Testimonies of Iewes themselves, *Kimchi, Abrabaniel, Maimonides*, and the *Chaldee* paraphrase on *Hos. 3.* all making it manifest, that after their second dispersion, they had no Magistraticall nor judiciall power: See also for this, *L' Emperour* his annotations in *Benjam.* pag. 196. 200. Which answereth that of *M. Selden* in *prolegom. ante lib. de success. Nullo adeo in awo fere non erat hoc nationi huic (judaorum) singulare, suis fere legibus alieno in regno seu republica uti.* Well, what then was the power of those rulers and courts of the Iewes in *Benjaminis* observation, who wrote in the twelfth-Century? He tells pag. 30. of their excommunicating of Epicurean Iewes, and pag. 73. 74. 115. of their ordaining of *Rabbies, Readers and Preachers*. From pag. 92, he tells a story of one *David Alroi*, who being a witty forcerer, rebelled against the King of the *Persians*, called himself the King of the *Jewes*, and got some followers. After he was in the hands of this King of the *Persians*, he escaped by his magicall Arts, and though pursued, could not be overtaken and catched; whereupon this *Persian* King, writes to *Caliphas a Musarmetan* Prince residing

residing at *Bagdadum*, that he would deale with *D. Daniel filius Hasdai caput exulum*, and with the *capita Synedrionum*, there also residing, to forbid this *David Alroi*, and to restrain him, otherwise said the *Persian King*, I will kill all the Jewes whom I finde in my Kingdome, which put all the Jewes throughout *Persia* in great feare, so that they wrote *ad exulum principem & Synedrionum capita qui Bagdadi habitabant*, to their Pope, as I may so say, and heads of the Courts at *Bagdadum*, that they would by their authority prohibite that man, through whom they were in danger of their lives. After this, the heads of those *Sanhedrims* at *Bagdadum* by their auctority gave forth letters to this purpose. *Scito redemptionis tempus nondum advenisse, necdum signa nostra à nobis conspecta: nam inflato suo antimonio pravalebit. Itaq; jubemus ut te cohibeas, quo minus talia in posterum moliaris: quod si non pareas, esto excommunicatus a toto Israele.*

Observe here when the Jewish Government and Discipline at that time, was driven to the height, even for preventing the destruction of many of their brethren, they had not a Magistraticall secular power; but they did dogmatically declare against that man, and ordained him to be excommunicated in case of his obstinacy, which maketh manifest these two things, that they had not a Magistraticall power, and that they had an Ecclesiasticall power of Government and censures. But all this prevailed not with *David Alroi*, who still persisted in his course, till *Zin Al-din* a Turkish King sent against him some who killed him.


And if we will learn from *Chrysofome* what the Patriarchs of the dispersed Jewes were in those dayes, see him, *Tom: 5. Orat: 4. adversus Judæos. Will thou that I rehearse unto thee Lawes concerning the Priesthood, that so thou mayest understand that they who are now among you called Patriarches, are not Priests, but hypocritically act the part of Priests; &c.* A litle after he concludes, because they had not sacrifices, nor sprinkling of blood, nor the anoint-

ing of oyle, &c. tis manifest that the Priest which is now among them (meaning their Patriarch who pretended to be a Priest) is impure unlawfull, and prophane. Whence it appears, that among the dispersed Jews there remained a shadow and footstep of Ecclesiasticall Governours and Government.



CHAP. XX.

That necessary consequences from the written word of God, do sufficiently and strongly prove the consequent or conclusion, if Theoreticall, to be a certain divine truth which ought to be believed, and if practicall, to be a necessary duty, which we are obliged unto, jure Divino.

 His assertion must neither be so farre enlarged as to comprehend the erroneous reasonings and consequences from Scripture which this or that man, or this or that Church, apprehend and believe to be strong and necessary consequences. I speak of what is, not of what is thought to be a necessary consequence, neither yet must it be so far coarctat and straitned, as the *Arminians* would have it, who admit of no proofes from Scripture, but either plaine explicit Texts, or such consequences as are *nulli non obvia*, as neither are nor can be contraverted by any man who is *rationis compos*. See there *præf. ante exam. cens.*: and their *examen. cap. 25. pag. 283.* By which principle, if imbraced, we must renounce many necessary truths which the reformed Churches hold against the *Arians, Antitrinitarians, Socinians, Papiſts*, because the consequences and arguments from Scripture brought to prove them, are not admitted as good by the adversaries.

This also I must in the second place premise, that the mean-

ing of the assertion is not that humane reason drawing a consequence from Scripture can be the ground of our belief or conscience. For although the consequence or argumentation be drawn foorth by mens reasons, yet the consequent it self or conclusion is not believed nor embraced by the strength of reason, but because it is the truth and will of God, which *Camero prel. tom: 1. p. 364.* doth very well clear.

Ante omnia hoc tenendum est, aliud esse consequentia rationem deprehendere, aliud ipsum consequens; nam ut monuimus supra saepenumero deprehenditur consequentia ratio, cum nec comprehendatur antecedens nec deprehendatur consequens, tantum intelligitur hoc ex illo sequi. Jam hoc constituto dicimus non esse fidei proprium sed rationis etiam despiciere consequentia rationem, dicimus tamen fidei esse proprium consequens credere. Nec inde tamen sequitur fidem (quia consequens creditur) niti ratione, quia ratio non hic argumentum sed instrumentum est, quemadmodum cum fides dicitur esse ex auditu, auditus non est argumentum fidei, sed est instrumentum.

Thirdly let us here observe with *Gerhard*, a distinction between corrupt reason, and renewed or rectified reason: or between naturall reason arguing in divine things from naturall and carnall principalls, sense, experience and the like: and reason captivated and subdued to the obedience of Christ, *2 Cor: 10. 4, 5.* judging of divine things not by humane but by divine rules, & standing to scriptural principalls, how opposite so ever they may be to the wisdom of the flesh. Tis the latter not the former reason which will be convinced & satisfied with consequences and conclusions drawn from Scripture, in things which concerne the glory of God, and matters spirituall or divine.

is principiis, quæ sunt communes notiones, sensus, experientia, &c. & inter rationem Dei refrenatam & sub obsequium Christi redactam, quæ judicat an statuit ex proprio principio, viz. ex verbo Dei in Scripturis sacris proposito.

Loc. The: de Eccl. num. 252. distinguedum igitur est inter rationem sibi relicta ac solutam quæ sine freno discurret, ac suis fertur logismis, quæ judicat ac statuit: ex suo per verbum Theologiae

Fourthly, there are two sorts of consequences which *Aquinas prima part: quæst. 32. art. 1. 2um.* distinguisheth. 1. Such as

make a sufficient and strong proof, or where the consequence is necessary and certain, as for instance sayeth he, when reason is brought in natural science to prove that the motion of the Heaven is ever of uniforme swiftnesse, not at one time slower and another time swifter. 2. By way of agreablenesse or conveniency: as in Astrology (saith hee) this reason is brought for the Excentricks or Epicycles, because by these (being supposed) the *Phænomena*, or *apparentia sensibila* in the Cœlestiall motions may be salved. Which he thinks is no necessary proof, because their *Phænomena* may be salved another way, and by making another supposition. Now the consequences from Scripture are likewise of two sorts, some necessary, strong, and certain, and of these I here speak in this assertion; others which are good consequences to prove a futablenesse or agreablenesse of this or that to Scripture, though another thing may be also proved to be agreeable unto the same Scripture in the same or another place. This latter sort are in diverse things of very use. But for the present I speak of necessary consequences. I have now explained the assertion, I will next prove it by these arguments. First, from the example of Christ and his Apostles, Christ proved against the *Sadduces* the Resurrection of the dead, from the *Pontatench*, which was the only Scripture acknowledged by them, as many think, though some others hold there is no warrant for thinking so, *Mat. 22. 31, 32. Luke 20. 37, 38. Now that the dead are raised, even Moses shewed at the Bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob, for he is not a God of the dead but of the living: for all live unto him.*

Again, *Joh. 10. 34, 35, 36.* Is it not written in your Law, I said ye are Gods. If hee called them gods unto whom the word of God came, and the Scripture cannot be broken, Say ye of him whom the Father hath sanctified, and sent unto the world, thou blasphemest, because I said, I am the Sonne of God:

The Apostle Paul proved by consequence from Scripture Christs Resurrection, *Act: 13. 33, 34.* He hath raised up Jesus again, as it is also written in the second Psalme, thou art my Sonne this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to returne to corruption, he said on this wise, I will give you the sure mercies of David. His God head is proved, *Heb: 1. 6.* From these words, Let all the Angels of God worship him. Divine worship cannot be due, and may not be given to any that is not God.

2. *Argum.* Although Hooker in his Ecclesiasticall policy, and other Prelaticall writers did hold this difference between the old and new Testament, that Christ and his Apostles hath not descended into all particularities with us as Moses did with the Jews, yet upon examination it will be found that all the ordinances and holy things of the Christian Church are no lesse determined and contained in the new Testament, then the Ordinances in the Jewish Church were determined in the old, and that there were some necessary things left to be collected by necessary consequences, from the Law of Moses, as well as now from the new Testament, If we consult the *Talmud*, we find there that the Law, *Num: 15. 31.* concerning the soul to be cut off, for despying the word of the Lord is applied to those who denied necessary consequences from the Law, and (saith the *Talmud*) if a man would acknowledge the whole Law to be from Heaven, *prater istam collectionem a majori aut minori, istamve, à pari, is notatur illà sententià quia verbum Domini aspernatus est, Exc. Gem ar. Senhedrin. cap: 11. sect. 38.* So that here are two sorts of necessary consequences from the Law, one is *a majori aut minori* or if ye will, *a fortiori*: another *a pari* either of which being refused, the Law it self was despi- ced, yea tis further to be observed with Mr. Selden in his *Vxor Hebraica lib: 1. cap: 3.* that the *Karai* or *Judai scripturarii* who reject the additaments or traditions of the *Talmudicall Ma-*

sters, and professe to adhere to the literall and simple sense of the Law, without adding to it, or diminishing from it, yet even they themselves do not require expresse words of Scripture for every Divine Institution; but what they hold to be commanded or forbidden by the law of God, such commandment or prohibition they draw from the Law three wayes, either from the very words of the Scripture it self, or by argumentation from Scripture, or by the hereditary transmission of interpretations, which interpretations of Scripture formerly received, the following Generations were allowed after to correct and alter upon further discovery or better reason. The second way which was by argumentation, was by the principles of the *Karai* themselves of two sorts, *a pari* or *a fortiori*. Which agreeth with the passage of the *Talmud* before cited. And herein our writers agree with the *Karai*, that all kinds of unlawfull and forbidden mariages are not expressly mentioned in the law, but diverse of them to be collected by consequence, that is, either by parity of reason, or by greater strength of reason: for instance, *Levit. 18. 10. The nakednesse of thy Sons daughter, or of thy daughters daughter, even their nakednesse thou shalt not uncover: For theirs is thine own nakednesse.* Hence the consequence is drawn *a pari*. Therefore a man may not uncover the nakednesse of his great grand-child, or of her who is the daughter of his Sonnes daughter. For that also is his own nakednesse, being a discent *in linea recta* from himself. From the same Text, 'tis collected *a fortiori*, that much lesse a man may uncover the nakednesse of his own daughter, which yet is not expressly forbidden in the Law, but left to be thus collected by necessary consequence from the very same Text, 'tis likewise a necessary consequence that a man may not uncover the nakednesse of her who is daughter to his wifes sonne, or to his wifes daughter. For here the reason holds, 'tis his owne nakednesse, his wife and he being one flesh, which gives

ground

ground to that generall received rule, that a man may not marry any of his wives blood, nearer than he may of his own, neither may a wife marry any of her husbands blood, nearer then she may of her owne. Again, *Levit: 18. 14. Thou shalt not uncover the nakednesse of thy fathers brother, &c.* Hence it followeth *à pari*, that a man may not uncover the nakednesse of his mothers brother, and by parity of reason (ever since that law was made,) 'tis also unlawfull for a woman to marry him who hath been husband to her father sister, or to her mothers sister, the nearnesse of blood being alike between Uncle and Neece, as between Ant and Nephew. Other instances may be given, but these may suffice to prove that what doeth by necessary consequence follow from the law, must be understood to be commanded, or forbidden by God, as well as that which is expressely commanded or forbidden in the Text of Scripture.

3. Argument, If we say that necessary consequences from Scripture prove not a *jus divinum*, we say that which is inconsistent with the infinite wisdom of God, for although necessary consequences may be drawn from a mans word which do not agree with his minde and intention, and so men are oftentimes insnared by their words; yet (as *Camero* well noteth) God being infinitely wise, it were a blasphemous opinion, to hold that any thing can be drawne by a certaine and necessary consequence from his holy word, which is not his will. This were to make the onely wise God as foolish man, that cannot foresee all things which will follow from his words. Therefore wee must needs hold, 'tis the minde of God which necessary followeth from the word of God.

4. Argument, diverse other great absurdities must follow, if this truth be not admitted. How can it be proved that women may partake of the Sacrament of the Lords supper, unlesse wee prove it by necessary consequence from Scripture?

How can it be proved that this or that Church, is a true Church, and the Ministry thereof, a true Ministry, and the Baptisme Ministered therein true Baptisme? Sure no expresse Scripture will prove it, but necessary consequence will. How shall this or that individuall beleever, collect from Scripture, that to him, even to him the Covenant of grace and the promises thereof belong? Will Scripture prove this otherwise, than by necessary consequence? How will it be proved from Scripture, that the late warre against the Popish and Prelatical party, in defence of our Religion and Liberties, was lawfull, that the solemne League and Covenant was an acceptable service to God? Necessary consequence from Scripture will prove all this; but expresse Scriptures will not. The like I say of fastings and thanksgiving now and then, upon this or that occasion, God calls us to these dueties, and it is his will that we performe them, yet this cannot be proved from Scripture, but by necessary consequences.

This fourth Argument will serve for the extension of the present assertion (which I now prove) to its just latitude, that is, that Arguments from Scripture by necessary consequence, will not onely help to prove and strengthen such things which may be otherwise proved from expresse and plain Scriptures, but will be good and sufficient to prove such things to be by the will and appointment of God, or as we commonly say, *Jure divino* which cannot be proved to be such, from any expresse Text of Scripture.

5. Argument, I shall here take notice of the concession of *Theophilus Nicolaides*, the Sacinian in his *Traктат, de Ecclesia & ministerio ministrorum*, cap. 10. pag: 121. Although he professeth his dissent, both from the Reformed and Romane Churches thus far, that he doeth not beleeve things drawn by consequence from Scripture to be equally necessary to salvation, as those things contained expressely in Scripture, yet he yeeldeth

deeth the things drawne by consequence to be as certaine as the the other, *quantumuis*, saith he, *aque certa sint quæ ex sacris literis de ducuntur atq; ea quæ in illis expresse & p̄tōis habentur*. And generally it may be observed, that even they who most cry downe consequences from Scripture, and call for expresse Scriptures, do notwithstanding, when themselves come to prove from Scripture their particular Tenents, bring no other but consequentiall prooffs. So farre is wisdom justified, not onely of her Children, but even of her Enemies. Neither is it possible that any *Socinian, Erastian, &c.* can dispute from Scripture against a Christian, who receaveth and beleeveth the Scripture to be the word of God, but hee must needs take himself to consequentiall prooffs: for no Christian will deny what is *p̄tōis* literally and syllabically in Scripture, but all the controversies of Faith or Religion in the Christian world, were and are concerning the sense of Scripture, and consequences, drawne from Scripture.

6. Argument. If wee do not admit necessary consequences from Scripture to prove a *jus divinum*, wee shall deny to the great God that which is a priviledge of the little Gods or Magistrates. Take but one instance in our own age, When the Earle of *Strafford* was impeached for high treason, one of his defences was, that no Law of the Land had determined any of those particulars, which were proved against him to be high treason. Which defence of his was not confuted by any Law, which literally and syllabically made many of those particulars to be high treason, but by comparing together of severall Lawes, and severall matters of fact, and by drawing of necessary consequences from one thing to another, which made up against him a constructive treason. If there be a constructive or consequentiall *jus humanum*, there must be much more (for the considerations before mentioned) a constructive or consequentiall *jus divinum*.

CHAP. XXI.

Of an assurance of an interest in Christ, by the marks and fruits of sanctification, and namely by love to the Brethren. Also how this agreeth with, or differeth from assurance by the Testimony of the Spirit? and whether there can bee any well grounded assurance without marks of grace.

Is a right, a safe, a sure way to seek after, and to enjoy assurance of our interest in Christ, and in the Covenant of grace, by the marks and fruits of Sanctification. Which (before I come to the proof of it) that it may not be mistaken, but understood aright, take these three cautions; first, our best marks can contribute nothing to our justification, but onely to our consolation, cannot availe to peace with God, but to peace with our selves; gracious marks can prove our justification and peace with God, but cannot be instrumentall towards it, that is proper to faith. Faith cannot lodge in the soule alone, and without other graces, yet faith alone justifies before God. Secondly, beware that marks of grace doe not lead us from Christ, or make us looke upon our selves, as any thing at all out of Christ. Thou bearest not the root; but the root beares thee. Christ is made unto us of God, sanctification as well as righteousness. Thy very inherent grace and sanctification is in Christ, as light in the sunne, as water in the fountaine, as sap in the roote, as money in the treasure. 'Tis thine onely by irradiation, effluence, diffusion, and debursement from Jesus Christ. 'Tis Christs by propriety, thine onely by participation. 'Tis thy Union with Christ, which conveighs the habits of grace to thy soule. 'Tis thy communion with Christ, which stirs up, actuateth, and putteth forth those habits into holy dueties

and

and operations. 'Tis no acceptable duetic, no good fruit, which flowes not from the inward acting and exercising of grace in the soule. 'Tis no right acting of grace in the soule, which floweth not from habituall grace, and a new nature. 'Tis no new nature which floweth not from Christ. Thirdly, all thy markes will leave thee in the darke, if the spirit of grace do not open thine eyes, that thou mayest know the things which are freely given thee of God. *Hagar* could not see the well, though she was beside it, till her eyes were opened. Markes of grace are uselesse, undiscernable, and unsatisfactory, to the deserted and overclouded soule. These cautions being in our eye, that we may not separat our markes, either from the free grace of God, or from Christ, or from the spirit: I proceed to the proof of that point, which I propounded in the beginning.

First, It may bee abundantly proved from these Texts, *Psal: 17. 3.* and *119. 6.* *2 Cor: 1. 12.* *1 John 1. 6, 7.* and *2. 3.* and *3. 9, 10, 14.*

Secondly, our passing from the state of nature and wrath, into the state of grace, and to bee in Christ, is compared in Scripture to such things as are most decernable, and perceptible by their proper markes. 'Tis called a passing from death to life, from darknesse to light, from being farre off, to be near, &c. all which things are known by manifest and certaine evidences. The spirit of grace is compared to fire, water, winde, which are known by sensible signes. Conversion is a returning of one who had turned away, and is not returning discernable by certaine tokens? The new creature is a good tree, and is not a good tree known by good fruits, *Matth. 7. 17, 18.*

Thirdly, both in Philosophy and Divinity; yea, in ecommon sense 'tis allowed to reason from the effects to the causes, here is burning, therefore here is fire; here is the blossoming

Ibid. Hispal. de differ. spirit. diff. 32. Dilectio in Deum origo est dilectionis in proximum; & dilectio in proximum, cognitio est dilectionis in deum.

of trees and flowers, therefore it is spring, and the Sunne is turning again in his course; here is perfect day light, therefore the Sunne is risen; here is good fruit growing, therefore here is a good tree. 'Tis a consequence no lesse sure and infallible, here is unfeigned love to the brethen, therefore here is regeneration; here are spirituall motions, affections, desires, acts and operations, therefore here is spiritua! life.

Fourthly, the markes of grace have so much evidence in them, as formeth in others of the Saints and servants of God, a well grounded judgement; yea, perswasion of charity, that those in whom they behold these markes, are in the state of grace and regeneration. If they could see into the hearts of others, to bee sure of the sincerity and soundnesse of their graces, they could have a judgement of certainty concerning them. But this they cannot, for who knowes the things of a man, save the spirit of a man which is in him. Sure a Saint may know more of himselfe then another Saint can know of him, for hee is consciou to the sincerity of his owne heart in in those things, whereof another Saint sees but the outside. And unlessse one will say, that a Saint can know no more of himself by marks, then another Saint can know of him by the same markes, it must needs be yeilded that, a Saint may certainly and assuredly know himselfe by the marks of grace which are in him.

Fifthly, without a tryall by markes, wee cannot distinguish between a well grounded and an ill grounded assurance, between a true and a false peace, between the consolation of the Spirit of God, and a delusion. How many times doth a soule take Sathan for *Samuell*; and how shall the soul in such a case be undeceived without a tryall by markes? But it may bee objected that this remedy may prove, and doth often prove no remedy; for may not Sathan deceive the soule in the way of markes, as well as without it? Can hee not deceive the

soule *sylogistically* by false reasonings, as well as *positively* by false suggestions? I answer, no doubt he can, and often doth, yet the mistaking of marks may be rectified in the Children of God: Wisdome is justified of her children; but the rejecting and slighting of all marks cannot be rectified, but is a certain and unavoidable snare to the soule. If marks of grace become snares to the Reprobate, that proves nothing against the use of marks. The word of God is a snare and a gin to the Reprobate, that they may goe and fall backward, and be broken and snared and taken: yet the word is in it self the power of God to salvation. So, the way of marks is a sure and safe way in it selfe, and to every well informed conscience: When any conscience through errour or presumption mistakes the marke, that is the fault of the person, not of the way of marks, and the personall errour may be helped by personall light and Information, if the partie wil receive it. Whereas to make no tryall by marks, and to trust an inward testimony, under the notion of the holy Ghosts testimony, when it is without the least evidence of any true gracious marke, this way (of its own nature, and intrinsically, or in it self) is a deluding and insnaring of the conscience.

But it may be asked, and 'tis a question worthie to be looked into, (though I must confesse I have not read it, nor heard it handled before) how doth this assurance by marks agree with, or differ from assurance by the testimony of the holy Ghost? May the soule have assurance either way, or must there be a concurrence of both (for I suppose they are not one and the same thing) to make up the assurance? *Quest.*

For answer whereunto, I shall first of all distinguish a two-*Ans.* fold certainty; even in reference to the minde of man, or in his conscience, (for I speak not here *de certitudine entis*, but *mentis*) the one may be called ἀσφαλεια, when the conscience is *in tuto*, may be secure; needeth not feare and be troubled. The

Gracians have used the word ἀσφάλεια, when they were speaking of giving security and assurance by safe conducts, or by pledges, or by sureties, or the like. The other is πληροφορία, a full persuasion, when the soule doth not onely stirre a right and safe course, and needeth not feare danger, but faile before the winde, and with all it's sailes full. So there is answerably a double uncertainty, the one may be called ἀπορία, when a man is in himselfe perplexed and difficulted, and not without cause, having no grounds of assurance; when a man doth doubt and hesitate concerning a conclusion, because hee hath no reasons or arguments to prove it, when a man is in a wilderness where he can have no way, or shut up where hee can have no safe escaping. The other is ἀπορία, which is a doubting that ariseth not from want of arguments, or from the inextricable difficultie of the grounds, but from a disease of the minde, which makes it suspend or retaine it's assent, even when it hath sufficient grounds upon which it may be assured. Now 'tis the evidence of signes or markes of grace, which giveth that first kinde of certainty, and removeth that first kinde of uncertainty: But 'tis the testimony of the Spirit of the Lord, which giveth the second kinde of certainty, and removeth the second kinde of uncertainty. Take a *simile* two or three for illustration. The Scripture is known to be indeed the word of God, by the beames of divine auctority which it hath in it selfe, and by certaine distinguishing Characters, which doe infallibly prove it to be the word of God, such as the heavenlyneesse of the matter; the Majesty of the style, the irresistible power over the conscience; the generall scope, to a base man, and to exalt God, nothing driven at but Gods glory and mans salvation; The extraordinary holinesse of the Penmen of the holy Ghost, without any respect to particular interests of their owne, or of others of their nearest relations, (which is manifest by their writings) the supernaturall my-

steries

teries revealed therein, which could never have entered in the reason of men, the marvailous consent of all parts and passages (though written by diverse and severall Penmen) even where there is some appearance of difference; the fulfilling of prophecies, the miracles wrought by Christ, by the Prophets and Apostles; the conservation of the Scripture against the malice of Satan, and fury of persecuters. These and the like are characters and markes, which evidence the Scriptures to be the word of God; yet all these cannot beget in the soule a full perswasion of faith, that the Scriptures are the word; this perswasion is from the holy Ghost in our hearts. And it hath been the common resolution of sound Protestant writers (though now called in question by the *Scepticks* of this age) that these arguments and infallible characters in the Scripture it selfe, which most certainly prove it to be the word of God, cannot produce a certainty of perswasion in our hearts, but this is done by the Spirit of God within us, according to these Scriptures, *1 Cor: 2. 10, 11, 14, 15. 1 Thes: 1. 5. 1 John 2. 27. and 5. 6, 7, 8, 10. Job: 6. 45.*

Mr. J.
Goodwin
in his Ha-
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In like manner, a Scholler or a young disputant may argue and dispute (be it in Philosophie or Divinity) upon very right and sure principles, yet peradventure, not without great feare and doubting in his own thoughts, till he be put out of that feare, by the approbation and testimony of his learned Master who presideth in the dispute. The evidence of good markes while it is opened unto us, may make our hearts to burne within us, as those Disciples said, which were going to *Emmaus*, but yet our eyes are held (as it was with them) that wee do not know Christ in us, or talking with us, untill our eyes be opened by the Spirit. No doubt they had much light breaking in upon their understandings, while Christ expounded unto them the Scriptures by the way, and this light was with life and heat in their hearts: But after they knew Christ in

breaking of bread, then, and not till then, came the fulnesse of perswasion, and then they could say, *The Lord is risen indeed.* Luke 24. 15, 16, 30, 31, 32, 34. Our inward evidence of graces or use of signes may bring the Children to the birth (I mean in point of assurance) but 'tis the evidence of the Spirit of God, which giveth strength to come forth. Without this evidence of the Spirit of God, the soule doth but grope after a full assurance, as it were in the dark; but when the holy Ghost commeth to do the office of a Comforter, then there is light and liberty.

Our assurance of justification, adoption, grace and salvation, is virtually in a syllogisticall way: Whoever beleeves on the Sonne of God, shall not perish, but have life everlasting. But I beleeve on the Sonne of God. Therefore, &c. Whoever judge themselves shall not be judged of the Lord. But I judge my self. Therefore, &c. Whoever loveth the Brethren, hath passed from death to life. But I love the Brethren. Therefore, &c. In these or the like proofes, 'tis the Spirit of grace which gives us the right understanding, and firme believe of the proposition. As for the assumption which hath in it the evidence of graces, 'tis made good by a twofold testimony, the testimony of our consciences, 2 Cor. 1. 12. 1 John. 3. 19. 20, 21. and the testimonie of the Spirit it selfe, bearing witness together with our consciences. And although both propositions be made good, yet we are so slow of heart to beleeve, that we cannot without the speciall help of the Comforter the holy Ghost, freely, boldly, joyfully, and with a firme perswasion, inferre the conclusion as a most certain truth. So that in the businesse of assurance and full perswasion, the evidence of graces, and the testimony of the Spirit are two concurrent causes or helps, both of them necessary without the evidence of graces, 'tis not a safe nor a well grounded assurance, without the testimony of the Spirit, tis not a plerophory

or full assurance. There were two evidences of purchase in use among the Jewes, one sealed, another open, *Jer: 32. 11.* Which custome *Hierome* saith, was continued till his time. The evidence of the Spirit is like that which was sealed; the evidence of marks, like that which was open. I therefore let no man divide the things which God hath joyned together. See them joyned in three Texts of Scripture, *Rom: 8. 16.* neither our spirit alone, nor the spirit of the Lord alone beareth witness that we are the Children of God; but both these together beare witness of this thing. The spirit it self beareth witness with our spirit, *1 Cor: 2. 10. 12.* we read, that the spirit revealeth unto us, and makes us to know the things which are freely given to us of God. But withall *vers: 13.* there is a comparing spirituall things with spirituall, and so among other things compared together, there is a comparing of spirituall markes, with a spirituall state, of spirituall fruit, with a spirituall tree, &c. *1 John 5. 6.* the spirits witnessing, is joyned with the witnessing of the water and blood, that is with the evidence of grace, the evidence of justification, and a pacified conscience sprinkled with the blood of Christ: and purged from the guilt of sinne, also the evidence of sanctification and a pure conscience, purged from the inherent filth and staine of corruption; the former of these is the testimony of the blood; the latter is the testimony of the water; and both these not enough (as to the point of assurance) without the testimony of the spirit, nor it enough without them.

In the next place let us take a tryall of this way of assurance, so far as concerneth the evidence of graces, so much opposed by the *Antinomians*. Let us take that notable evidence, *1 John 3. 24.* And now heare the *Antinomian* Objections against this assurance, from the evidence of love to the Brethren.

It is objected, that a soule must be exceedingly puzzled with

Dr. Cris-
pes Ser-
mons, the
23. volum,
Sermon: 15.

this marke of love to the brethren, before it can clear the case that it belongs to Christ, for if you will try your selfe by this marke, you must know first what it is to love the brethren, secondly, that they are the brethren whom you love. The nature of love is described, 1 Cor: 13. 4, 5, 6, 7. *Charity, (or love) suffereth long, and is kinde: Charity envieth not: Charity vaunteth not it selfe: is not puffed up, doeth not behave it selfe unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoyceth not in iniquity, but rejoyceth in the truth: beareth all things, beleeveth all things, hopeth all things, endureth all things.* Come now, and bring your hearts to these particulars in your examination.. *Is there no envying in mee at all towards the Brethren? Is there no thinking evill of any of the Brethren? Is there no seeking my selfe, or my owne good in my love to them? Is there a bearing all things for their sakes? Is there no being puffed up, or vaunting above the brethren? Is there no thinking better of my selfe, then of them?—So that a soule must attaine to a mighty high measure of sanctification and victory over a mans self, before it can reach to this to say, I love the Brethren.* But suppose you finde all this love in your selves, doe you know they are the brethren you love; you know the brother-hood consist's in being united unto Christ, that is an invisible thing, none can know it but God onely; no man can say, such a one is a brother. And if you say, though I am not certain that he is a Brother, yet I love him under the notion of a brother: to this it is replied: *Take all the Sects in the world, they will love their owne Sects as Brethren: And after a description of the Antinomians, 'tis added, These are the Brethren; do you love these men? Oh, there are many that goe by signes and markes, that cannot endure the Brethren, they goe with them under the name of Libertines.* I have now the objection before me, as full and strong as one of the best gifted Antinomians of this age could make it. For answer whereunto I will demonstrate these three things. 1. That this objection destroys,

destroyes as much and more, their own exposition of this Text in 1 *Job. 3. 14* That the Antinomian way of removing scruples and doubts of conscience, and setting a soule in peace and assurance, is a most inextricable Labyrinth, and layeth knots faster upon the conscience, in stead of loosing them. 3. That this way of assurance by the marke of love to the brethren, is a sure and safe way, and hath no such inextricablenesse in it, as is here objected.

First I say, their objection militateth as strongly, yea much more strongly against their own interpretation of my Text; For the same Antinomian in that same Sermon, and others of that way understand the scope of this Text to be for comforting the brethren against the disesteem the world had of them; the world hates them, *vers: 13*. But we know (saith he) that we are translated from death to life, because we love the brethren; that is, whatever the world judgeth of us, we perceive and know one another by this mark, that we love the Brethren. In short, they say, *this seems rather to be a marke how my brother may know me, then that by which I should know my self*. Which interpretation, how ill grounded it is, and how inconsistent with *vers. 18, 19, 20, 21*. who seeth not? Only I now observe that they cast down what themselves build: For if I cannot know my self by the inside of love, much lesse can my brother know me by the outside of love: and if I cannot have any solid or safe comfort from this, that I love the Brethren; how much lesse can this comfort me that others judge me to be a lover of the brethren? And how do I know them to be the brethren who judge so of me? For (by their rule) no man can say such a one is a brother, so that they do but tye themselves with their own knots, and must therefore either quite their sense of the Text and take ours, or else hold that this text hath no comfort at all in it, which yet is most full of comfort, and sweet as the honey and the honey combe.

But secondly will you see these men falling yet more foully in the ditch they have digged for others: While they object so much against a believers examining or assuring his conscience by fruits of sanctification, sincerity of heart, hatred of sin, respect to all the commandments, love to the Brethren; while they tell us that none of these can be sure evidences to the soule, and while they pretend to shew other soule satisfying evidences, which can resolve, quiet, comfort, and assure the conscience, they do but more and more lead the soule into a labyrinth, and make the spirits of men to wander from mountain to hill, and to forget their resting place. I might here take notice of the six remedies against doubting, which one of them offereth, as an antidote and preservative against all objections whatsoever, yet all the six putt together cannot resolve nor clear the conscience in the point of a personall or particular interest in Christ; I heare much (will the perplexed soule say) of the nature of faith, of free justification, of the things sealed in Baptisme, &c. But oh I cannot see that I have any interest for my part in these things. Not to insist upon these six remedies, which are indeed most insufficient as to this point, my present work shall be, to speak unto those personall and particular evidences of an interest in Christ, which are held forth by their chief writers. Do but observe their way, and you shall see that either they fall in at last into our way of gracious marks and qualifications, or otherwise leave the Conscience much more perplexed and unsatisfied, then they found it. They tell us of two evidences, a revealing evidence, and a receiving evidence: that by the spirits testimony, this by faith. *The revealing evidence of interest in the priviledges of Christ, which will put an end to all objections, is the voice of the Spirit of God to a mans own spirit. This is the great evidence indeed and the evidence which at last doth determine the question, and put an end to all objections.* Well: But doth the

I. In Eaton his honey combe of free justification, cap. 9.

Dr. Crisp in the 2. volume of his Sermons, Ser. 16.

Spirit of God give testimony to the soule, any otherwise then according to the word of God? No, saith the same writer, by no means, for it is most certainly true, (saith he) that every voice in man speaking peace, being contrary to the word of grace, that voice is not the voice of the spirit of the Lord, — it is the voice of the spirit of delusion. Immediately he moves this doubt, *But how shall I know that this voice, though it be according to the word of grace, is indeed the voice of the spirit of the Lord, and be satisfied that it is so.* He might have moved this doubt, which is greater, how shall I know that this voice or this testimony doth indeed speak according to the word, or whether it speak contrary to the word, & so be the voice of the spirit of delusion. Peradventure he had found it difficult, and even impossible to answer this doubt, without making use of and having recourse unto the way of signes or marks, such as the word holds forth: And this agreeth to that twofold joint witnessing, *Rom: 8. 16,* the spirit of God is not simply *μαρτυρ* a witness, but *συμμαρτυρ*, *qui simul testimonium dicit*, he bears witness not only to, but with our spirit, that is, with our conscience, So that if the witness of our Conscience be blank and can testify nothing of sincerity, hatred of sin, love to the Brethren, or the like, then the spirit of God witnesseth no peace nor comfort to that soul, and the voice which speaketh peace to a person who hath no gracious mark or qualification in him, doth not speak according to the word, but contrary to the word, and is therefore a spirit of Delusion. I shall not contend about the precedence or order between these two Testimonies in the soul, so that we hold them together, and do not separat them in our assuring or comforting of our hearts before God. And here I must take notice of another Passage, where he whose principles I now examine saith, *I do not determine peremptorily, that a man cannot by way of evidence receive any comfort from his sanctification,* which he thus clear-

Ibid. see
483. 484.

Ibid. Ser.
17. pag.
437.

eth. The spirit of the Lord must first reveal the gracious minde of the Lord to our spirits, and give to us Faith to receive that Testimony of the Spirit, and to sit down as satisfied with his Testimony before ever any work of Sanctification can possibly give any evidence; But when the Testimony of the Spirit of the Lord is received by Faith, and the soule sits down satisfied with that Testimony of the Lord, then also all the gifts of Gods Spirit do bear witness together with the Spirit of the Lord, and the Faith of a Believer. Surely such a Testimony or voice in the soul, as the soul sits down satisfied with before ever any work of sanctification can possibly give any evidence, is not an evidence according to the word, but contrary to the word, and therefore not the revealing evidence of the spirit of God, so that in this I must needs dissent from him, for he casts the soule upon a most dangerous precipice, neither is the danger helped, but rather increased by that posterious evidence; or after comfort of sanctification, which he speaks of, for the soule being before set down satisfied with the Testimony of the spirit of the Lord, and Faith receiving that Testimony (so he supposeth) it cannot now examine whether its sanctification be sound or not sound, whether its graces be common or speciall, seeming or real: It implies a contradiction if I say that I am assured by the evidence of the spirit of God, and by the evidence of Faith that I am in Christ, and in Covenant with God, and that notwithstanding I sit down satisfied with this assurance, yet I am not sure of the soundness of my Sanctification. Therefore to put the soule upon a looking after the evidence of graces, and the comfort of sanctification, when the soule is before hand fully assured and satisfied against all objections and doubtings, is not onely to lay no weight at all upon these marks of Sanctification, in the point of resolving or clearing the Conscience, but it is much worse then so, it is a confirming or strengthening of the Soule in such a Testimony or

CHAP. 21 *by the marks and fruits of Sanctification, &c.* 259
assurance, as it hath settled upon contrary to the Scripture.
And here is a great difference between these Antinomian principles and ours: We hold the assurance or evidence of marks to be *privative*, they yeeld no more but that it is at most *cumulative* to the evidence of the Spirit of God and of Faith. For my part I dare not think otherwise, but that person is deluded who thinks him self fully assured of his interest in Christ by the voice of the Spirit of the Lord, and by the evidence of Faith, when in the mean time his Conscience cannot bear him witness of the least mark of true grace or Sanctification in him. And I must needs hold that whatsoever voice in man speaking peace to him, is *antecedaneus* unto, and separated or disjoyned from all or any evidence of the marks of true (although very imperfect) Sanctification, is not the voice of the Spirit of the Lord, neither speaketh according, but contrary to the written Word of God.

I heartily yeeld that the Spirit of the Lord is a Spirit of Revelation, and it is by the Spirit of God, that we know the things which are freely given us of God, so that without the Comforter, the Holy Ghost himself bearing witness with our Spirit, all our marks cannot give us a plerophory or comfortable assurance. But this I say, that which we have seen described by the Antinomians as the Testimony of the Spirit of the Lord is a very unsafe and unsure evidence, and speaks beside, yea contrary to the written Word. The Word speaks no peace to the wicked, to the ungodly, to hypocrits, to moral Christians, to the presumptuous, to the self-confident, to the unmortified carnall professors, to temporary believers. Christ and his benefits are indeed offered and held forth unto all that are in the Church, and all cal'd upon to come unto Christ, that they may have life in him, and whoever cometh shall not be cast out, this is certain: but yet the Word speaks no peace nor assurance, save to the humble and contrite, to

those that tremble at his word, to those that are convinced of sin, to those that do not regard iniquity in their hearts; but hate sin with sincere hatred; to those that believe on the Son of God, that love the Brethren, &c. Now therefore the Spirit of the Lord which speaks not to the soul, but according to the word of grace (as is confessed) doth not speak comfort or assurance to any others, but these only. And if a man would know certainly whether the voice or Testimony which speaks to his Spirit be a delusion or not, he must to the Law and to the Testimony, and search whether it speak according to this Word: Tis granted to us that if the voice which speaks peace in man be not according to the written word of God, it is not the Spirit of the Lord. But withall tis cautiously declined by these men, that the voice which speaks in the soul be tryed by the written word. They tell us, *it is not the Word that makes us believe the Spirit, but it is the Spirit that makes us give credit to the Word: That it is only the Spirit of God that can truly satisfy the spirit of a man, that it is his own testimony; and not the spirit of Delusion.* That as, in all Arts and Sciences there are some Principles — beyond which there must be no inquiry, so also in divine things. — *Is there any thing in the world of better credit, or that may rather be believed with men than the Spirit himself? Nay can any believe, but by this Spirit? If not, then nothing else is able satisfyingly to bear witness to the Spirit, but it self. This is as if we should receive the Testimony of the Spirit upon the credit of some other thing.*

Whereunto I answer first, Tis to be remembered, The question is not whether the Word of the Lord can satisfy or pacifie a sinners conscience without the Spirit; for we say plainly that as the best marks of grace, so the richest and sweetest promises and comforts of the word cannot make the soule sit down satisfied, till the spirit of the Lord himself speak peace and comfort within us. Whence it was that after *Nathan* had said

Dr. Crisps
ibid. ferm.
16 pag.
492. 483.
485. 486.

said to David in the name of the Lord, *The Lord hath put away thy sin, thou shalt not die*, yet even then David prayed, *Make me to hear joy and gladnesse, that the bones which thou hast broken may rejoice. Restore unto me the joy of thy Salvation and uphold me with thy free Spirit.* *Psal. 51, 8. 12.* with *2 Sam. 12:13*: But tis another thing which is here in question, for clearing whereof, observe that the efficient cause, or revealing evidence which makes us believe and be assured is one thing: The *objectum formale fidei* or that for which we believe and are assured, is another thing. In humane sciences a Teacher is necessary to a young Student, yet the Student doth not believe the conclusions because his Teacher teacheth him so, but because these conclusions follow necessarily from the known and received principles of the Sciences, and although he had never understood either the principles or the conclusions, without the help of a Teacher, yet he were an ill scholler who cannot give an accompt of his knowledge from demonstration, but only from this that he was taught so. In seeking a legall assurance or security we consult our Lawyers, who peradventure will give us light and knowledge of that which we little imagined: yet a man cannot build a wel grounded assurance, nor be secure because of the Testimony of Lawyers, but because of the deeds themselves, Charters, Contracts or the like. So we cannot be assured of our interest in Christ, without the work of the holy Ghost, and his revealing evidence in our hearts; yet the ground and reason of our assurance, or that for which we are assured, is not his act of revealing, but the truth of the thing it self which he doth reveal unto us from the word of God. Secondly, this is not to receive the Testimony of the Spirit upon the credit of some other thing, for the Spirit that speaketh in the Word, is not another thing from the Spirit that speaketh in our hearts, and saith, we are the Children of God, when we receive the Testimony or evidence in our hearts,

upon the credit of the Word, we receive it upon the Holy Ghosts own credit, *comparing spirituall things with spirituall, as the Apostle saith.* The holy Scripture is called *a more sure word* then that voice of God which came from heaven concerning his welbeloved Sonne, *2 Pet. 1. 17, 18, 19,* and so by parity of Reason, if not *a fortiori,* the written word of God, is surer then any voice which can speak in the soule of a man, and an inward Testimony may sooner deceive us, then the written word can, which being so, we may and ought to try the voice which speaks in the soule by the voice of the Lord which speaks in the Scripture. If it agree not, then we have not losed, but have made a right discovery and found out a depth of Satan, and so gained by the tryall. If it do agree, so likewise we are gainers, being confirmed in the assurance, not upon the Testimony of another, but upon the surest and best known Testimony of the holy Ghost himself. Thirdly, if these things be not admitted, and if the Antinomian argument which now I speak to, stand good, then it shall be easie for any deluded person to repell the most searching convictions which can be offered to him from Scripture, for he shal still think with himself, (though unhumbled and unregenerat) it is the voice of the spirit of the Lord, which speaks peace to my soule, and this voice I know is according to the word, because I am assured by the same spirit that it is indeed according to the Word, and other evidence I will not look after, because I am to receive the Testimony of the Spirit upon his own credit, and not upon the credit of some other thing: The voice of the spirit which speaks in my soul is that, beyond which there must be no inquiry. I ask now, how shall the Antinomians convince such a one from Scripture? Nay how can they choose but (according to their principles) confirme him in his delusory, imaginary assurance? Fourthly, the very same Antinomian Author, who speaks of the Testimony of the spirit of

God

God in the soul, as that beyond which there must be no inquiry; and which puts an end to all objections, even he himself doth by and by tell us of *aliquid ultra*, and puts the soul upon a further inquiry, (which as I said before) shal either resolve into our way of assurance by marks, or otherwise leave the soul overclouded, & more in the dark then at the beginning. And so I cometo his second evidence, which he calls the *receiving evidence*.

Though the spirit of the Lord (saith he) doe reveal the minde of the Lord to men, yet they are not fully resolved concerning this mind of the Lord to their own spirits, till by Faith they do receive it — Now till men do receive this Testimony and believe it, they are never resolved; but when men do receive it and believe it, that it is a true Testimony, then they sit down satisfied. Again, Faith is an evidence as it doth take possession of that which the spirit of the Lord reveals, and manifests and gives to a person. — The spirit indeed makes the title good, but faith makes good the entry and possession, and so clears the title to us, though good in it self before. — Is there a voice behind thee, or within thee, saying particularly to thee in thy self, thy sins are forgiven thee? Doest thou see this voice agree with the word of Grace? — If thou doest receive the Testimony of the Spirit according to that word. If thou doest indeed receive it, here is thy evidence. Thereafter he moves this objection. But you will say, if there be not fruits of faith following, that faith is a dead faith, and therefore there must be something to evidence with it. For answer whereunto, first he rejects this as a great indignity to Faith, if faith be not able of it self to give Testimony, or must not be credited, when it doth give Testimony, except something will come and testify for it, to give credit unto it. Next he answereth thus, that which hath the whole essence of faith, is not a dead, but a living faith: Now the whole essence of faith is nothing else but the Eccho of the heart answering the foregoing voice of the spirit, and word of Grace, thy sins are forgiven thee saith the spirit and word of Grace, my sins are forgiven me, saith Faith.

Dr. Crisp.
ibid. serm.
17. pag.
504.

ibid. pag.
514. 515.
516.

Ibid. pag
518. 519
520.

If therefore the *Eccho* to the voice of Spirit and word of Grace, be the essence, may be the whole essence of believing, this is certain, where there is receiving or believing, there cannot be a dead faith.

Now behold him at a losse; all resolves into this issue, no assurance by the Testimony of the Spirit and word of grace, unlesse this testimony be received by faith, no entry and possession, no clearing of the title to the soule, no resolution or satisfaction to the conscience till it beleive. But then while the soule examines it self, whether it have a true lively faith, or only a dead faith, he dare not admit the tryall of faith by the fruits of it, as if it were an indignity to the tree to be knownen by the fruit, or to the fire to be knownen by the heat. Faith purifieth the heart, saith the Scripture. Faith workes by love. Faith shewes it self by works. This *Antinomian* durst not adventure upon this tryall by the Scripture markes of faith: yea, to avoid this, he runnes into a great and dangerous error, that the whole essence of faith is nothing else, but the *Eccho* of the heart answering the voice of the Spirit, and saying, my finnes are forgiven me, as if there were no faith where there is no assurance of the forgiveness of finnes, and as if faith were quite lost, as often and as long as the soule cannot say with assurance, my finnes are forgiven me. Again, may there not bee a false *Eccho* in the heart: may not a temporary beiever who receaves the word of grace with joy, say within himself, my finnes are forgiven me? Where is the clearing of the conscience now? Is it in that last word, *where there is receiving or believing, there cannot be a dead faith*: But how shall I know that there is indeed a receiving and believing? The essence of faith is the receiving of Christ in the word of grace, and a resting upon him for righteousness and life. Now another *Antinomian* tells us, that to receive Christ and his benefits truly, doth necessarily include in it these foure particular points.

- I, To know our lost state by the least sinne, our misery with-

out Christ, and what need we have of him. 2. To see the excellency and worth of Christ and his benefites. 3. A taking and having of Christ and his benefites to ones owne self in particular. 4. To be filled with great joy and thankfull zeal. If these things be so, then I am sure, many doe imagine they have received Christ and his benefites by faith, who have not truly and really received him: so that the (soul searching it self in this point, whether have I any more then a dead faith, or a counterfeit faith?) dare not acquiesce nor sit down satisfied with that resolution, *where there is receaving or beleewing, there cannot be a dead faith.* For the soule must still enquire, whether is my receaving or beleewing true, real, sound, lively; and such as cannot agree to a dead faith? The same Author whom I last cited, where he putteth a difference between a counterfeit faith, and a true faith, he saith, that the counterfeit faith *neither reneweth nor changeth the heart, it maketh not a new man; but leaveth him in the vanity of his former opinion and conversation.* Whence I infer that he who wil throughly & rightly examine himself in this paticular, have I true faith, yea or no? Must needs (before he have a solid resolution) be put upon this further inquiry, is there any heart-renewing or heart-changing work in me? or am I still in the vanity of my former opinion and conversation, yea or no?

I shall now after all this, appeal to any tender conscience which is sadly and seriously searching it self, whether it be in the faith, whether Christ be in the soul and the soul in Christ; let any poor wearied soul which is longing and seeking after rest, refreshment, ease, peace comfort and assurance, judge and say whether it can possibly, or dare sit down satisfied with the Antinomian way of assurance, before largely declared, which yet hath been held forth by those of that stamp, as the only way to satisfie and assure the conscience, and to put an end to all objections. I begin to hear as it were founding in mine ears

Honey
combe.
chap. 16. p.
481; 482.

the sad lamentation of a poor soule which hath gone along with their way of comfort, and assurance, and hath followed it to the utmost, as far as it will go.

“ Oh (saith the soul) I have applyed my self to search and
 “ find out, and to be clearly resolved in this great and tender
 “ point, whether I bee in Christ or not? whether I have passed
 “ from death to life, from the state of nature into the state of
 “ grace, or not? whether I be acquit from the curse and con-
 “ demnation of the Law, and my sins pardoned, or not? when,
 “ O when shall I be truly, clearly, and certainly resolved
 “ in this thing? Tis as darknesse and death to me, to be unre-
 “ solved and unsatisfied in it. I refused to be comforted with-
 “ out this comfort. I said, go to now and prove & see this Anti-
 “ nomian way, and when I had proved it, *I communed with mine*
 “ *own heart, and my spirit made diligent search.* Then said I of it,
 “ thou art madnesse and folly. Their doctrine pretenderh to
 “ drop as the honey comb, yet at the last it byteth like a ser-
 “ pent, and stingeth like an Adder, I find their words at first to
 “ be soft as oyle and butter, yet I find them at last as swords
 “ and spears to my perplexed heart. I am forbidden to try my
 “ spirituall condition, or to seek after assurance of my interest
 “ in Christ, by any mark or fruit of sanctification, be it sincer-
 “ ity of heart, hatred of sin, love to the Brethren, or be what
 “ it will be: I am told it is unsafe and dangerous for me to ad-
 “ venture upon any such marks; I do not mean as causes, con-
 “ ditions, or any way instrumentall in my justification, (for
 “ in that consideration I have ever disclaimed my graces) nay
 “ I do not mean of any comfort or assurance by my sanctifi-
 “ cation, otherwise then as it flowes from Christ, who is made
 “ unto me of God sanctification als well as righteousness. But
 “ I am told by these Antinomians, that even in the point of
 “ consolation and assurance, tis not safe for me to reason and
 “ conclud from the fruit to the tree, from the light to the sun,

“ from the hear to the fire, from the effect to the cause, I love
“ the brethren with true and unfeigned love, therefore I have
“ passed from death to life. They say, I dare not, I cannot have
“ any true comfort or assurance grounded upon this or any
“ such mark. They promised me a shorter, an easier, a surer, a
“ sweeter way to come by the assurance which I so much long
“ after. They put me upon the revealing evidence or Testimo-
“ ny of the holy Ghost, which I know indeed to be so neces-
“ sary, that without it, all my marks will leave me in the dark:
“ But as they open and explain it unto me, I must not try by
“ the written word, whether the voice or Testimony that
“ speaks in my heart, be indeed the voice of the Spirit of the
“ Lord, yet they themselves tell me that every voice in man
“ which speaketh peace to him, and speaketh not according
“ to the word of grace, is a spirit of delusion. Again they tel me
“ this Testimony of the Spirit of the Lord will put an end
“ to all objections, and is that beyond which there must
“ be no inquiry, yet by and by they tell mee there must
“ there must be more then this, there must be a receiving
“ evidence of faith, and till I believe, I do not possesse Christ
“ or his benefits, neither can sit down satisfied and assured. Oh
“ then said I, how shall I know that I have true faith? Shall I
“ try faith by the fruits of faith? No, say they, by no means,
“ but try it by the eccho in the heart which answers the voice
“ of the spirit, as face answers to face in water. But what if
“ there be no such Eccho in my heart? What if I cannot say
“ with assurance my sins are forgiven me? must I then con-
“ clude I have no faith? And what if therè be such an Eccho in
“ mine heart? how shall I know whether it be the voice of a
“ true faith, or whether it be a delusion? Hath every one a
“ true faith whose heart suggesteth and singeth, my sins are
“ forgiven me? But where there is a receiving and believing
“ said they, there cannot be a dead faith. Alas, said I, they

“leave me where I was: How shall I know whether there be
 “a believing or receiving? Do not themselves tell me, there
 “is a great difference between a true faith, and a counterfeit
 “faith? are not these miserable comforters who tell mee that
 “true faith hath fruits, and yet will not give me leave to try it
 “by its fruits? They teach me that *Justification is like the fire, so*
 “*that he that is not Zealous in holynes and righteousnes by Sancti-*
 “*fication, is to be feared that he never had the fire of Justification.*
 Another of them saith, *doth not love manifested as truly and in-*
fallibly kindle love again, as fire kindleth fire. Sure then if I doe
 not love God and his children, the Ecchio in my heart which
 “saith, my sinnes are forgiven me, is but a delusion. Oh how
 “have these men been charming and cheating me out of the
 “right way? They have unsetled mee, and frighted me out of
 “all my marks of grace, or fruits of faith, and when they
 “have promised me a clear resolution, behold they leave me
 “much more unsatisfied: They have deceived me and I was
 “deceived. When all comes to all in their way, I must either
 “conclude (which I dare not) that I have true faith, because
 “my heart suggesteth, and saith my sins are forgiven mee,
 “without any tryall of faith by the fruits thereof, or other-
 “wise I am left in a labyrinth, believe I must, and they will
 “allow me no markes to know whether I believe or not.
 “Wherefore I will not come into their secret, I will come
 “out of their paths which lead downe to the Chambers of
 “death, I will return to the good old way, the Scripture way,
 “Christ’s way, the Apostles way, in which I shall finde rest to
 “my soule.

The third point now remains, *viz.* that there is no such
 inextricable difficulty, darknesse or mist in this mark, the love
 of the brethren; but that the children of God may, and some-
 times do clearly and safely assure their hearts by this mark,
 that they have passed from death to life. Which that it may

Honey
 combe
 chap. 16.
 P. 475.

Rob. Lan-
 caster praef
 before Dr.
 Crisp: ser-
 mons.

appeare, I shall speak first to the Object, the Brethren, then to the Act, which is love.

Touching the Object, let foure things be observed. First, this we certainly know, that there are Saints on earth, we believe the holy universall Church: Now all who have passed from death to life, those and none but those have a true and sincere love to the saints in generall, praying heartily for them, sympathizing with their suffering, and rejoycing at their felicity. None but a Saint can say in truth, and with a sincere selfe-denying affection, *If I forget thee O Jerusalem, let my right hand forget her cunning; If I do not remember thee, let my tongue cleave to the roof of my mouth; If I preferre not Jerusalem above my chief joy.* Ps. 137. 5. 6. The Apostle commends praying for all Saints, *Eph: 6. 18.* and love to all the Saints. *Col: 1. 4.* I conceive he means, not only all the Saints known to us, but the whole invifible Church of Saints on earth. That prayer and protestation, *Psal. 122. 7, 8.* when uttered in Spirit and Truth, can proceed from no other, but a gracious renewed heart; *peace be within thy walls, and prosperity within thy Palaces. For my brethren and companions sake, I will now say peace be within thee.* This very love to the Saints in generall as to the excellent and precious ones of the earth, is a fruit of Sanctification, and a mark of a renewed and gracious estate; even as contrary wise they that have no love to the Saints in their species or kind, that love and esteem men only for some earthly respect and consideration, the Rich, the Honourable, the Mighty, &c. or for some particular humane relation, Parents, Wives, Children, Kindred Friends, Benefactors, &c. much more they that delight in the company and fellowship of the prophane and ungodly, prove themselves to be such as have not yet passed from death to life.

Secondly, tis neither necessary nor possible that we have a certain and infallible knowledge of the true Saintship and re-

generation of these particular persons whom we love, under the notion of Brethren and Saints. The Apostles themselves did once look upon and love some as Saints, who were no Saints, *Judas, Simon Magus, Ananias, and Saphyra*, and others of that kind. It is Gods own prerogative to know certainly the hearts of men. To require a certain knowledge of the Saintship of others, before we can say, we love the Brethren, doth not only strike at the mark of love, but at the duty of love, and makes the yoke of Christ heavy, yea unsupportable, and the very Evangelicall commandment of love to be most grievous, yea impossible: And if the Antinomian objection hold good, no man on earth can performe acceptably this duty of Love, except he know the hearts of those whom he loves under the notion of Saints. If it be replied that the commandment of Christ is acceptably performed, when to my best knowledge and observation, and according to the best tryall which one Christian is allowed by Christ to take of another, they are Saints whom I love under that notion, and that tis not necessary to the acceptable performance of the duty of love, that I know infallibly such a one to be a true Saint: Then it will follow by the like rule and by parity of reason, that comfort and assurance may be had from this mark, I love the Brethren, although I cannot certainly and infallibly say, these whom I love are true Saints. For if I can be clear in point of the duty, and that my obedience to the new commandment of Christ, *love one another*, is acceptable to God, then may I also be clear in point of the mark or signe, this proposition, *I love the Brethren*, being a necessary consequent from that proposition, *I have, through the grace of Christ, so far performed the duty of Love, as that it is acceptable to God in point of new obedience*, and this leads me to a third answer.

3. Particular or individuall Saints may be so farre known by their fruits, and are so farre discernable and visible, as that

our love to them under that notion may be known to be an acceptable service to God, and so a comfortable mark or evidence to our selves. Which plainly appears from what Christ saith *Math: 10. 41. 42. He that receiveth a Prophet in the name of a Prophet, shall receive a Prophets reward; And he that receiveth a righteous man in the name of a righteous man, shall receive a righteous mans reward. And whoever shall give to drink unto one of these little ones, a cup of cold water onely, in the name of a Disciple, verily I say unto you, he shall in no wise lose his reward.* Before verse 11. *Into whatsoever City or Town ye shall enter, enquire who in it is worthy, and there abide till ye goe thence.* Heb: 6. 20. *For God is not unrighteous to forget your work and labour of Love which ye have shewed towards his name, in that ye have ministered to the Saints, and do minister.* These believing Hebrews did not infallibly know that they were Saints to whom they ministered; yet the Apostle tels them, their worke was acceptable to God, and made himself to be perswaded of them things that accompany Salvation. They to whom he writes, being conscious to themselves of the truth and sincerity of their love, might much more be perswaded of themselves things that accompany Salvation from this mark of Love, although they could not know infallibly the hearts of those whom they loved, as Saints. We may without either revelation or infallibility of judgement, by the marks which the word gives us for judging and discerning of others, so farre be perswaded in a judgement of Charity, that this or that person is a Saint, a Brother, a Sister, one in Christ, as that our love to the person under that notion, is according to the rules of Christ, flowes from faith which worketh by love, and is acceptable to God as a part of our new obedience. If it were not so, this absurdity would also follow, there could be no communion of Saints one with another, at least no such thing done in faith, Do not Believers act in Faith, and not doubtingly, when

they have communion one with another, when they exhort and comfort one another, when they pray one with another, when they sympathize one with another? If they do not act these things in Faith, they sinne, for *whatsoever is not of Faith, is sin.* 4. It is to be observed that he who objects to others, they cannot know whether this or that man be a Brother, even he himself takes upon him to judge, who are the Brethren. He makes a description of the Antinomians, under fair and plausible expressions, and then concludes, *These are the Brethren, do ye love these men?* It seems, if it had been condescended upon, that the Antinomians are the Brethren, there had been an end of his objection. But is not this Popish, Donatistickall, Pharisaicall, to appropriate to themselves the name of the Brethren, the godly partie, the true Church, excluding many thousands of those who are truly godly, and dear to Jesus Christ, although different in opinion from them? And what if one shou'd fancy that the Antinomians are only the Brethren, yet how should one know that this or that Antinomian is a Brother? Doth not his own objection fall upon him, the Brother-hood consists in being united unto Christ, that is an invisible thing, none can know it, but God only, no man can say such a one is a Brother? So much of the certainty of the Object, the Brethren. Now to the certainty of the Act, which is Love.

The nature of Love was described out of 1 Cor. 13. 4, 5, 6, 7. Then to fright the soul from examining it self by this mark, it was added, *Is there no envying at all towards the Brethren? Is there no thinking evil of any of the Brethren? Is there no seeking my self or my own good, in my love to them? &c.* Who is the legal Preacher now? Here is a racking of the conscience with necessity of legall perfection in our sanctification and Evangelicall graces? Do not themselves say that our *Justification is perfect, but our Sanctification imperfect;* why then wil they not suffer the

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soul to take any comfort from the fruits of Sanctification, except they be perfect? When *John* saith, *hereby we know that we have passed from death to Life, because we love the Brethren;* I ask, doth he mean, perfect Love which is every way what it ought to be? If so, then they put a false sense upon the Text; for there neither is now, nor was then any such Love in the world. Doth he mean of true unfeigned sound love, although imperfect? Then there is no place for their objection. For a true Believer hath in himself a true love to the Brethren, which Love putteth forth and exerciseth it self in a sincere and conscionable indeavour of all those duties which are reckoned forth, *1 Cor: 13.* as effects, or (if you will) acts of Love. This soundnesse and sincerity of Love may be a sure mark to the soule, although I confesse without this sincerity, the very work and labour of love is no sure mark to the conscience to examine it self by; for as the Apostle there teacheth us, a man may give all his goods to the poore, and yet not have true love. O but how shall I know (saith the doubting Christian) that my love to the Brethren is a true, sincere, sound love?

To that I say, thou mayest know it by these tokens. First, if thou lovest the Saints as Saints, and because they are Saints, not for their excellent Gifts or parts so much as for their Graces, not for any relation to thy self so much as for relation to Christ. Tis true repentance when we sorrow for sinne as sinne: Tis true love when we love the Saints as Saints, that is, for this cause and consideration chiefly, because the Image of God appears in them. Papists pretend that with one act of adoration they worship Christ and his image. But we say with more truth and reason, with one affection and one act of love we love both Christ himself and those who bear his Image, both God and his Children. I mean, tis Christ himself whom we love in his Saints.

Secondly, thy love, when thou lovest all Saints, *Col. I. 4. epist. to Philemon v. 5.* And this followeth necessarily from the first mark. For a *quatenus ad omnes*. If as Saints, then all saints, Lovest thou all the saints in general praying for them all? Lovest thou all the Saints in particular whom thou knowest, that is, thou darest not confine or limit this love to those Saints only who are altogether of thy opinion (which, it appears from the objection before mentioned, the Antinomians have dared to do) or who have some intimacy of friendship with thee, nay nor to these who never wronged thee, never strove with thee, who never spake evill of thee, but all whom thou hast reason to judge to be saints, thou lovest them, wishest well to them, art ready to do them good according to thy power, and if thou be at variance or difference with any of them, thou prayest God to make them and thy self of one heart, and of one minde, and it is an affliction of spirit to thee to be at variance with any that are Christs: Canst thou thus clear thy self in thy conscience, and darest thou say these things before the searcher of hearts? Then is thy love a true Love.

Thirdly, thou art a sincere Lover of the Brethren, when thou lovest them in all their different estats and conditions, the Poor as well as the Rich, them of low degree, as well as them of high degree, the persecuted, as well as the prospering, the reproached as well as the commended. This is also a necessary consecutory upon the first mark: For if thou lovest saints as saints, the variation or difference of their outward condition, will not make thy love towards them to cease. *Obadiab* was a sincere Lover of the Brethren, and he gave this good Testimony of it, he was a kinde friend to the Prophets of the Lord, when they were persecuted by *Ahub* and *Jezabel*.

Fourthly, thy Love to the Brethren is true and sincere, when it puts forth it self in all thy relations, when a man desires to choose a wife that fears God, and a woman desires to marry none who is not godly; when a Master seeks godly

servants, and a servant seeks a godly master; when a people choose godly Ministers, and godly Magistrats, godly Commanders and Officers of Armies, &c. And again, Magistrats, Commanders, Ministers, love, countenance, encourage and strengthen the hands of such under their Charge, as are godly: when a man if he be to choose a friend to consult with, yea if he were but to choose a Lodging where he is a sojourner, he desires and seeks after a godly Friend, a godly Family, &c.

Fifthly Love is true and sincere, when the action of Love is not without the affection of Love, 1 Cor. 13. 3. and when the affection of Love is not without the action of Love, 1 John. 3. 17 when love openeth both the heart and the hand, both the Bowels and the bosome.

I do not mean that all or any of these marks can be found in any saint on earth, without some mixture, of the contrary corruptions; for we must not look that an imperfect grace (such as love to the Brethren is in this world) must needs be proved by such marks as have no imperfection in them. If the marks be true, then is the grace true, and that is enough to the point which I now assert. But as the grace is not perfect, no more are the marks of it perfect. And as there is no faith here without some unbelief, no repentance without some impenitency, no watchfulness without some security, no contrition without some hardnesse, no self-denyall without some self-seeking; So no love to the Brethren without some want of Love to the Brethren, no marks of true Love without some imperfection and falling short, and no marvell, because no Spirit without flesh, no grace without corruption. Feelest thou then those contrary corruptions, those roots of bitternesse in thy heart, if thou warrest against them through the strength of Jesus Christ, and endeavourest to have thy love every way such as hath been described, then God looks upon thee, and would have thee to look upon thy selfe as a lover of the

Brethren. As long as thou art in this world, thou shalt have cause to walk humbly with thy God, because of the great imperfection of all thy graces, and of thy love to the Brethren among the rest, and still thou shalt have flesh and corruption to war against all the powers, parts, & acts of thy inward man. Let there be but a reciprocall warring of the spirit against the flesh, Gal. 5.17, so shall thou passe in Christs account for a spiritual, not for a carnall person. Neither do I say, that thou must alwayes finde a perpetuall conflict or battell between the flesh and the spirit, or otherwise no ground of assurance. The Apostle speaks of warring, not of conflicting or fighting: there is alwayes *bellū*, though not alwayes *praliū*, between the flesh & the spirit. The new man dare not make peace with the old man, nay nor agree to a cessation of Armes with him, dare not allow or approve corruption, nor allow the neglect of means and endeavours. Yet the new man is sometimes taken napping and sleeping, sometime assaulted and spoiled, and bound hand and foot, he may be carried away as a poor prisoner; but Christ will again relieve his own prisoner, and set him in a fresh military posture against Sathan and sin.

I hope I have now so far scattered those mists & clouds cast by Antinomians, and so farre extricated a poore soul out of those doubtings into which they would drive it, as that a Believer may knowingly and confidently say, I love the Brethren sincerely and unfeignedly, and hereby I know that I have passed from death to life; which is a good and sure argument, whether we consult scripture or the experience of Saints.

CHAP. XXII.

*Of the true, reall and safe Grounds of encouragement to believe in
Jesus Christ.*

O R,

*Upon what warrants a sinner may adventure to rest and rely upon
Christ for Salvation.*

Here are some Divines abroad who condemning Arminianisme (and much more Pelagianisme) yet have not adhered to the orthodox Doctrine asserted by the most approved Protestants writers and received by the best reformed Churches against the Arminians, in the article concerning the death of Christ. These have found out a midle and a singular way of their owne, that Christ died for all men conditionally, *viz.* if they shall believe in him, that he hath redeemed all upon condition of Faith. One of their arguments is because otherwise we cannot encourage sinners to believe nor satisfie a troubled conscience, nor keep it from despairing. Upon the like ground that all may be comforted (every man being assured that Christ died for all men and so for himself) Mr Moore hath written a tractat of the universalitie of Gods grace, and of Christ dying for all men as himself expresseth in the title of his Book. It is also one of Mr Saltmarsh his encouragements which he gives to sinners, that Christ died for sinners *as sinners*, as hee speaks, whereupon it followeth (according to the rule, & *quatenus ad omne*) that he died for all sinners.

Surely this is not the way (as is pretended) to ease and encourage the troubled and terrified conscience. Neither can they by their principles minister solid comfort to a sinner, tempted to despair of mercy. All the scrupulosity and unsatisfaction of conscience which they object against our Do-

This Chapter was left by the Author not perfected. Yet so much as is in the copie is printed for the readers edification, and to stirre up others to prosecute the like purpose, and in the meantime to make the best use of these.

tine (that Christ died not for all, but for the Elect only whom the Father gave him) followeth as much yea more (as I shall shew afterwards) upon their own way. First of all when they give comfort and encouragement to sinners upon this ground, that Christ hath dyed for all upon condition of faith, tis to be remembred that *conditio nihil ponit in re*, the generality of men can draw no resukt from the death of Christ (as it is set forth by their Doctrine) but that Christ hath by his death made sure this proposition, that whoever believes on him shall be saved, or that all men shall be saved, if all men believe: Now a conditionall proposition is true in the connexion of one thing to another, (if this be that shall be) although neither the one nor the other shall ever have an actual existence. If Sathan and wicked men get their will, Christ shall have no Church on earth, if the Elect fall away from faith and obedience they shall perish, If the damned in hell had place and grace to repent and to believe in Christ, they should be saved, or the like. So what solid comfort can the soul have from that conditionall proposition (which is all the encouragement they do or dare give from the death of Christ, to all men) all men shall be saved by Christ if they believe on him. Is it not as true and as certain, (may a sinner think with himself) that no man on earth shall be saved, if no man on earth believe, and for my part, if I believe not I shall be damned? If all this hang upon the condition of my believing (saith the troubled conscience) why then, hath not Christ merited to mee, and will hee not give me the grace of believing? That new Doctrine answereth that Christ hath merited faith and gives the grace of believing not to all, but to the Elect only, that God hath in his eternall decree, in ended to passe by in the dispensation of his grace the greatest part of mankind, and to keep back from them that grace without which he knowes they cannot believe on Jesus Christ: That though Christ meant that all men

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should have some sort of call to believe on him, and should be saved upon condition of their believing; yet he had no thought nor intention by his death to procure unto all men that grace without which they cannot believe. This doctrine of theirs while it undertaketh to comfort all men and to encourage all to believe, it tels them withall upon the matter that all cannot be saved because all cannot believe, that God will not give faith, and so not salvation either, unto millions of sinners. What comfort is it then to know that all shall be saved, if all believe, when men are told withall, that all shall not, cannot believe, and so shall not be saved? This latter they hold as well as we, therefore their universall comfort taken from Christs dying for all men upon condition of faith, amounts to as much as nothing.

The true and safe grounds of encouragement to faith in Christ are these. First, Christs all-sufficiency, if he will he can, He is able to save to the uttermost, *Heb: 7. 25.* art thou a sinner to the uttermost, his plaister is broad enough to cover the broadest sore. As Gods mercy, so Christs merit is infinite, and the reason is, because the blood is the blood of God as well as of man, *Act: 20. 28.* This is a good strong foundation of comfort, if a soule convinced of its own sinfull estate, and of the vanity of creature comforts, doth so farre settle its thoughts upon Christ that as he is the only Saviour so an all-sufficient Saviour. Then is the sinner so far encouraged (which is no smal encouragement) as to resolve there is vertue enough in the blood of Christ to cleanse my crimson sins, even mine. There is no help for me out of Christ, but in him there is help for all that come unto God by him. Tis a great part of true faith to believe that Christ is able and all-sufficient. Therefore he himself said to the blind men, *Mat. 9. 28, 29.* *Believe ye that I am able to do this? They said unto him, yea Lord, then touched he their eyes saying according to your faith, be it unto you.* He that

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said, *Lord if thou wilt thou canst make me clean*, was not rejected by Christ as an unbeliever, but he got from him a good answer, *I will, be thou clean*, *Mat. 8. 2, 3.* So every poor sinner that comes unto Christ al sufficient, and believing that Christ and Christ only can purge him from all sin and save his soul, hath a true, though imperfect faith, and is in a faire way for Salvation. There is many a true believer, whose faith cannot as yet rise so high as to stay and rest upon the good will and love of Jesus Christ to him in particular; But the soul believes the al sufficiency of Christ, and that he only is the Saviour, and so cometh and draweth near unto God by and in Christ, as the *summum bonum* which he values above all things; and this his faith, although it hath not yet attained to a particular recumbency on the love of Christ to him is a true faith, which Christ will not despise.

Secondly, Christs intention to die for all men and for the whole world, that is for all sorts of sinners in the world, and so for sinners of my kind, may every poor sinner in particular think with himself. Here is an universall encouragement unto all from a true and real ground, and drawn from the will and intention, as well as from the power and al sufficiency of Christ, which I shall make good from Scripture, for he hath died for all sorts of persons, there is no condition excluded. For this I take the *1 Tim. 2. 6. Who gave himself a ransom for all;* so ver. 4. *who will have all men to be saved.* The meaning must needs be of all sorts, not of all persons. For besides that the Apostles *all* can be no more then Christs *many.* *Mat. 20. 28. the Sonne of man came to give his life a ransom for many;* this very Text hath abundance of light to give it self, if we look to the context either before or behind; before there is an exhortation to pray for *all men,* *vers. 1.* which although the Arminians make an argument that all men is meant of all persons and not only of all sorts, both in that verse and *vers. 4. & 6.*

because say they we ought to pray for all men universally *pro
 omnibus generis*, & not only for all sorts; yet tis indeed an argu-
 tion of any person. For to pray for all men without excep-
 tion commanded, *Jeremiah* was ¹ commanded, but we find the contra-
 diction for the obstinate, incorrigible Jews, ² to pray or make in-
 14. & 14. 11. God would not have *Samuel* to mourn for ^{16. & 11.}
 after he was rejected of the Lord, ^{1 Sam: 16. 1.} and we ought
 not to pray for such as sinne unto death, *i. e.* the sin of blas-
 phemy against the holy Ghost, ^{1 Jo: 5. 16.} *Paul* is so far from
 praying for *Alexander* the copper-smith, that he imprecates
 the vengeance of God upon him, ^{2 Tim: 4. 14.} wee may not
 pray for the Pope who is the great Antichrist and sonne of
 perdition; neither may we pray for, but against Babylon, espe-
 cially after the people of God are out of her. We are bidden
 pray for our enemies, but not for the malicious incorrigible e-
 nemies of Christ. Wherefore when the Apostle bids us pray
 for all men. His meaning is, that we should exclud no degree nor
 kind of men great or smal, Jew or Gentile, bound or free, &c.
 and so he doth upon the mater explain himself in the very next
 words, for Kings and for all that are in authority, he saith, not for
 all Kings, but he will not have us exclude Kings nor Queens as
 such from our prayers, nor any other subordinat Rulers.
 When he saith all that are in authority, he means any kind of
 lawfull authority; for we may not pray for those who are in
 any unlawfull or usurped authority in the Church, Arch-
 bishops, Bishops, Deans, Archdeacons, &c. which prayer
 were an approbation of their unlawfull callings in the
 Church. I doe not say that we may not pray for the persons
 of any Archbishops, Bishops, &c. but we may not pray for
 them as clothed with such an office or authority, as we are
 there bid pray for Kings *quatenus* Kings, that we may live un-
 der them a quiet and peaceable life in all godlines and hone-

ty: so that a King or Emperour as he is clothed with such authority may not be excluded from our prayers; Individually look upon all Kings and Emperours ^{part} that we ought to pray or numerically, so it cannot be ^{that} otherwise the ancient Church had for all that are in ^A pray for Julian the apostate.

Again, if we look to that which (there) followes after we find *vers: 8. I will therefore that men pray every where* (or in every place) lifting up holy hands. What means he by *in παντι τοπω*? He means not in every individuall place without exception, for this were neither possible (because there are many places in which there are not, neither can be any to pray) nor fit, because we ought not to pray with lifted up hands in the streets or in the mercat places, there are fit places both for publick and privat prayer, and there are also unfit places either for privat or pnblick prayer. The meaning therefore is, that the worship of God is not restricted to Jerusalem, now under the new Testament. *Jo: 4. 21. 23.* But that any place being otherwise convenient and fit for prayer, is sanctified for Prayer, and that Prayer made in any such place is no lesse acceptable to God then the prayer which was made in the Temple of Jerusalem. And now why should we not understand *παντας ανθρωπους, vers: 4.* and *υπὸν παντων, vs: 6.* even as *in παντι τοπω, vers: 8.* and the rather if we consider what is interlaaced, for the Text runs thus, *who gave himself a ranfome for all to be testified in due time, whereunto I am ordained a Teacher of the Gentils in faith and verity. I will therefore that men may pray every where.* Whereby it appears that the Apostles plain scope is to take away that difference between Jew & Gentile, and to intimate that we must pray for all sorts of persons, because Christ died for all sorts of persons, and will bee worshipped in every nation under the Heaven. So that *Beza* did fitly expresse the sense when he rendered *vers: 1, 2, 6. pro*

quibus vis, vers. 4. quos vis, and vers. 8. in quovis loco, to note an universality of kinds, not of individualls. Grotius also on Mark. 9. 49. noteth the same thing, that πᾶς, is used for quivis, not only in the new Testament, but by Aristophanes and Sophocles. Lastly, I know no reason but our Translatours should have rendered, 1 Tim: 2. 4. who will have all manner of men to be saved, and vers: 6 who gave himselfe a ransom for all manner of men, as well as Mat: 4. 23. they render πᾶσαν νόσον, all manner of sickness, Mat 12. 31. πᾶσα ἐμαρτία; all maner of sin, and Acts 10. 12. πάντα τὰ τετραπόδα, all maner of foure-footed Beasts.

In the same sense I understand Heb. 2. 19. *that he by the grace of God should taste death for every man, ὑπὲρ πάντων:* which phrase the apostle rather useth to the Hebrews, to wear out that common opinion of the Jews, that the Messias was only to be a Saviour to them, as under the Law the Sacrifices were offered only for the sins of the congregation of Israel. Howbeit I may further adde for clearing this Text. 1. Seeing the Text hath no more but ὑπὲρ πάντος, that is, (as the Tigurine rightly rendereth the letter of the Text) *pro omni*, we may well supply it thus, ὑπὲρ πάντος υἱοῦ, *pro omni filio*, not for every man, (which though it be the expression of the English Translators cannot be necessarily drawn from the originall) but for every son, whether Jew or Gentile, *i. e.* for every one predestinated to the adoption of children, which I confirme from the two next verses (both of them having a manifest connexion with v: 9) for these all for whom Christ tasted death are called *many sons v: 10. and they who are sanctified, also Brethren, vers: 11* See the like phrase *Mark 9. 49. πᾶς γὰρ, for every one shall be salted with fire, i. e.* every one who shall enter into life: for this sense is to be gathered from the v. 43, 45. 47. and when it is said, *3 epist: John v. 12. Demetrius hath good report of all men,* we must either understand all the Brethren, or make some such restriction of that universall expression, ὑπὲρ πάντων for most men

in the world knew not *Demetrius*. So Luke 16. 16. from that time the kingdome of God is preached, and every man presseth unso it; *καὶ πᾶς τις αὐτὸν βιάζεται*. Now therefore there can be no further of *ὑπὲρ πάντων*, in that Text to the Hebrews, then in these other texts here cited. 2. It may be also supplied thus, *ὑπὲρ πάντων ἔθνος* or *λαῶν*, and tis in it self true that Christ tasted death for every Nation, or for every people, for in him are all the Nations and Kindreds of the earth blessed, *Act. 3. 25. Gal. 3. 8.* that is, the Elect of all the Nations, which upon the matter comes to one and the same thing with the former sense, although the former expression suteth better to the context: yea although it had been said that Christ tasted death *ὑπὲρ πάντων ἀνθρώπων* for every man, (which is not said) yet every man could be here no more then all men, *Rom. 5. 18.* as by the offence of one judgement came upon all men to condemnation; even so by the righteousnesse of one, the free gift came upon all men unto justification, or of life. Wherein the second branch, all men, *ἢς πάντας ἀνθρώπους*, is no more, and can be no more, but all who are in Christ, or all regenerat and justified persons. For 1. by these all men the Apostle understands (as is manifest by comparing this with the precedent verse) they which receive abundance of grace and of the gift of righteousnesse, and he addeth concerning them, that they shall reigne in life by one *Iesus Christ*. 2. The comparison between Christ and *Adam* clears it, for they are both set forth as publick persons, all who are in *Adam* are actually involved into the sentence of Condemnation, and all who are in *Christ* are actually translated from the state of condemnation into the state of Justification. But I proceed.

Another Scripture which hath been understood for Christs dying for all men, being indeed meant of all sorts, is *1 Jo. 2. 2.* And he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world: which is to be expounded by that promise made to *Abraham*, that in his seed all the families

or kinreds of the earth should be blessed, *Act. 3. 25. Gal. 3. 8.* and by *Rev. 5. 9. thou wast slain and hast redeemed us to God by thy blood, out of every kindred, & tongue, and people, and nation.* So *Rev. 7. 9.* after the sealing of a hundreth fourty and four thousand out of all the Tribes of Israel, 'tis added, *After this I beheld and lo, a great multitud which no man could number of all Nations, and kindreds, and people and tongues stood before the throne and before the Lamb, clothed in white robs, and palms in their hands.* For which cause also the news of a Saviour are called good tydings to all people, or to every people, *Luke 2. 10.* So the Apostle *John* who was of the Jews, tells us there that *Christ* is a propitiation, not only for the finnes of himself, and of others of his Nation, who were then believers, but likewise for the Elect of all Nations and all the World over.

To the same purpose tis said, *Joh. 3. 16. for God so loved the world that he gave his only begotten Son: that whosoever believeth in him should not perish, but have everlasting life.* Where $\alpha\ \nu\alpha\sigma\mu\omicron\varsigma$ is of no larger extent then $\pi\alpha\varsigma\ \delta\ \pi\iota\sigma\tau\omega\tau\epsilon\varsigma$, which the Tigrine rendereth, *omnis qui credit*, not *quisquis*, that every one who believeth in him should not perish, so that every one who believeth is an exegetis or explanation of the word *World*. Howbeit if any like better the ordinary reading, *that whosoever believeth*, it comes in the issue to the same thing. For tis a great mistake to think that the world here is a *genus*, which is divided in believers and unbelievers, and that the word *whosoever* is added in reference not to the world before mentioned, but only to one kinde or sort of the world. Which (by the way) is also inconsistent with their principles who hold that *Christ* dyed for all, to purchase life to all, upon condition of believing; for if so, there can be no partition here of the world but the latter branch as large as the first. But if there be any partition here of the world, (I say if there be, for the Text may be understood, *exegetice*, not *partitive*, as I have

shewed already, it is not *partitio generis in species*, but *totius in partes*, that is, the world which God loved is not divided into believers and unbelievers, but by the world is meant the elect of all nations, and this whole world is subdivided into its parts by the word *whosoever*, that is, whether Jew or Gentile, whether Barbarian or Scythian, whether bound or free &c. For this, the Apostle explaineth the very same words, *ὅτι ὁ κτίστωρ*. Rom. 10. 11, 12. *Whosoever believeth on him shall not be ashamed, for there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.* So Gal. 3. 28. Col. 3. 11. Act. 10. 34, 35. And though some have with much scorn set at nought that expression, *The world of the Elect*, i. e. the Elect of all the world, yet it will puzzle them to give any other sense to Jo. 6. 33. where tis said, that *Christ giveth life unto the world*, or to Jo. 16. 8. where the Spirit is said to convince the world of sin, of righteousness & judgement, or Jo. 17. 21. where Christ prayeth, *that the world may believe*, and the Father hearth him alwayes as in other petitions, so in this.

The third encouragement to believing is, that Jesus Christ hath died, as for persons of all sorts and conditions, so for the expiation of all sorts, and all manner of sins, and hath plainly assured us, that *all manner of sin and blasphemy shall be forgiven unto men.* Mat. 12. 13. he excepteth only one kinde, *but the blasphemy against the holy Ghost shall not be forgiven unto men.* Where *exceptio firmat regulā in non exceptis*; this being the sole exception, maketh the general promise the surer, that not some sorts only, but all sort of sins, yea of blasphemies, not only may, but shall be forgiven unto men. Now to be clear concerning that one sin excepted. 1. Tis not properly any sin of the second table, but of the first & is therefore call'd *blasphemy*. 2. Tis not every blasphemy, for any other blasphemie is declared in that text to be pardonable. 3. Tis a wilfull blasphemy

contrary to the illumination of the holy Ghost and knowledge of the truth once received, *Heb: 6.4. & 10. 26.* For which reason *Pauls* sinne when he blasphemed the name of Christ and was exceedingly mad against it, was not the blasphemy against the holy Ghost, because he did it ignorantly. If *Peter* had at that time sinned *Pauls* sin, it had been the blasphemy against the holy Ghost and so unpardonable, for it wanted nothing, but knowledge and illumination to make it that unpardonable sin, which the Apostle himself, *1 Tim. 1. 13. doth* intimat. 4. Neither is it every blasphemy against knowledge, but such as is joynd with a hatred of Christ, so farre that if they could they would pull him down from Heaven and crucifie him again. There was mercy for these who crucified Christ ignorantly, but no mercy to those who would do it knowingly. Moreover, although they cannot get Christ himself again crucified, yet they revile, reproach, disgrace and persecute him in his Members, Ministers, Ord nances, and all the wayes they can put him to shame and dishonour. Now there are two sorts of these who sin by blasphemy against the holy Ghost. Some do not professe Christ and the truth of the Gospell, yet maliciously and against their knowledge reproach or persecut it. So the Pharisees *Mark: 3. 28, 29, 30.* in saying that Christ had an unclean spirit, did blaspheme against the holy Ghost. Others do professe Christ and his Gospell, and truth, yet fall away to be malicious enemies thereunto, against their knowledge. Such a one was *Judas*, neither is there any thing to move us to think that *Judas* did not blaspheme the holy Ghost, except that he repented himself afterward: But there is nothing in Scripture against the possibility of a desperat repentance in these who blaspheme the holy Ghost, but only that they can never so repent as to be renewed againe, *H. b: 6. 6.* That all sin, *1 Job. 1 7. 1, &c.* all manner of sin is purged away by the blood of Christ, and atone-

nement made for all sorts of sinners, was also signified, both by Christs healing all manner of diseases among the people, *Mat: 4. 23.* and by Peters vision of *all manner of four footed beasts, and creeping things, and fowls of the Aire,* let down as it were in a sheet from Heaven to be killed, and eaten, *Act: 10. 11, 12.*

So that as the promise of Mercy and free Grace comes home not only to thy nation and to persons of thy condition, state and degree, yea and to thy kindred and Familie, but also to thy case in respect of sinne, it comes fully home to sinners of thy kind or case, it tendereth Christ even to such a sinner as thou art.

Fourthly Christ receiveth all who come unto him, and excludeth none but such as by their unbelief exclude themselves. *Joh: 6. 37.*

Fifthly it is an encouragement to believing, that we are commanded to believe *1 Joh: 3. 23.* and this is his commandement, that we should believe in the name of his Son Jesus Christ, and love one another as he gave us commandement.

Observe the same authoritie that commands us to love one another, injoyes also that we believe on Christ.

But if any shall say, I cannot believe, I have no strength nor Grace to believe, I answer, (and let this be the sixth encouragement to believing) That God sets foorth himself to be the giver of faith *Eph. 2. 8.* *Phil. 1. 29.* and his Son to be the author and finisher of our faith. *Heb. 12. 2.*

If it be objected, I know it is so indeed. But God works faith only in the Elect, and I know not whether I be Elected or not. I answer, thou art discharged (in this case) to run back to Election (which is Gods secret) and art commanded to obey the revealed command, according to that of *Deut: 29. 29.* *The secret things belong unto the Lord our God, but these things which are revealed, belong unto us and to our Children, that we may die all*

incouragement to believe in Jesus Christ. Ye 289
 the loads of this law. And therefore seeing ye are commanded
 to believe in God, and hear that he is the Author and finisher
 of Faith; Say with Augustine, *Da domine quod jubes & juve quod
 vis.* And with the Disciples, *Lord increase our faith* Luke: 17
 5. or with that man in the Gospell *I believe, Lord help my un-
 belief* Mark 9: 24. And request him who hath promised to give
 the Spirit of Grace and Supplication that ye may look on Him
 whom you have pierced. *Zech. 12. 10.* to lighten your eyes lest ye
 sleep unto death. *Psal. 13. 3.* For this looking on Christ (promised in
 Zechariah) is nothing else than believing on Him. As the look-
 ing on the brazen serpent who was the type of Christ is ac-
 complished when we believe in Christ, who was typified
 thereby; as is to be gathered by Comparing *John 3. 14. 15.* with
Numb. 21. 8.

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