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A Computation of Infant Baptisms

J. Lamb.

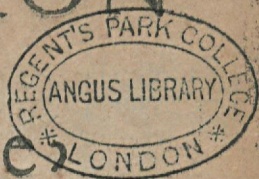
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A
CONFUTATION²

OF

Infants Baptisme,



Or an Answer,
To a *Treatice* written by GEORGE PHILLIPS,
of Wattertowne in New England, in the defence of
Infants BAPTISME, denying the true Church to
be formed by *Baptisme*, and affirming it to be for-
med by a Covenant acted by a company of belie-
vers, to become one, and anothers
amongt themselves.

WHEREIN,
Is plainely discovered that neither *Infants Baptisme*,
nor yet such a covenant acted, can be Gods ordinance
appointed by him for any such end, as to constitute
true visable Churches:

As also that *Baptisme* of beleevers, and that only is Gods ordi-
nance whereby true visible Churches are rightly consti-
tuted and stated in their true being.

By THOMAS LAMBE.

Then said Peter repent and be baptised every one of you in the name of Christ, for the remission of finnes, and ye shall receive the gift of the holy Ghost, Act. 2. 38.

He that beleeveth and is baptised shall be saved, Mar. 16. 16.

Then they that gladly received his word were baptised, and the same day there were added to the Church three thousand soules. Act. 2. 41.

And as soone as they believed Philip preaching the things concerning the Kingdoms of God, and the name of Iesus, they were baptised both men and women, Act 8. 12.

Seen, and allowed by us, and printed in the yeare, 1643.



TO THE

Vnpartiall Reader, that desireth truth in
the love of it, Grace and Peace be multiplied in this
life with Salvation, and happinesse in the life to
come through **JESVS CHRIST.**



*A*s Religion is the meanes of Gods glory and mans
happines, so ought it to be the principall care, study
& endeavour of all how to exercise themselvs ther-
in, so as they may accomplish the proposed end; but
as all things that are excellent in nature have their
like; which euill minded men doe many times make
use of, to deceive, cozen and cheate with the false colourable shew,
which these things have with those that are more excellent; even so
religion which is the most excellent weans in the world, tending to the
most excellent end of all; (viz.) the glory of the great God, and the
eternall salvation of soule and body at the day of judgement, is not
without the like false colorable shew, wherewith Satan & his ministers
doe deceive, cheate, and cozen poore soules, and hereof it comes to
passe, that men doe after a certaine manner take chaffe for wheat,
drosse for Gold, error for truth, mans devises for Gods pure Ordi-
nances; and as error in every subject is dangerous, according to
the nature of every Subject about which it is conversant, so in religi-
on it is most dangerous, it being a subject of the greatest consequence
that can be; because as it is a meanes of Gods glory and our salva-
tion, so it must bee a true meanes tending to the accomplishment of
the proposed end, or otherwise we shall not only misse the end propos-

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ed, but shall effect a quite contrary end, viz. the dishonour of God, and the damnation of our selves, even by the Religion which we observe; yea although we be never so zealous in it, and therefore it is of speciall concernment, that we take heed that the Religion which we doe observe be Gods appointment by his revealed word, it being his prerogative, to be author, institutor, framer, and appointer of all that service, which he will have men to performe unto him: and the reason is because Gods glory and mans happinesse is so united together, as the one is not without the other attainable by man, but only as man is led and guided by God in the use of such meanes as he hath appointed in his word; and for so much as Gods word doth set forth Christ to be the Mediatour, and principall meanes that God hath in wisdome and mercy appointed to glorifie himselfe in the salvation of man by; and all other meanes exercised in Religion, to be used only in subordination to him, to the working of us unto faith in him, and the increase of the same; Hence these conclusions follow;

First, That no action of Religion performed, though it be the thing that is expressly commanded, pleaseth God for it selfe.

Secondly, God requireth no action of Religion, to be performed without faith in the performer or subject of the action.

Thirdly, that God requireth that persons be first taught to believe in Christ, as in an all sufficient meanes of glorifying Gods grace in our salvation.

Fourthly, that every action of Religion be performed in the name, power, authoritie, and Commission of Jesus Christ.

Fifthly, that every action of Religion be performed by vertue of the grace of Christ, received by faith, for whatsoever is not of Faith is sin, and without Faith it is impossible to please God.

Sixtly, that every action of Religion should teach us the infirmity of our faith.

Seaventhly, that every action of Religion should be exercised as a meanes to strengthen our faith.

Eighthly,

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Eighthly, that when actions of Religion are performed, and the performers have no faith in Christ, those actions are meanes to harden the heart against Christ.

Ninthly, no action of Religion ought to be performed by any man, no nor by the faithfull themselves, if Christ be not by the direction of his word the body (or rather the soule) of that action;

And the reason of all this is: because the end measures the meanes, and all the actions of Religion, being but meanes of seizing forth of Christ Jesus, the Sonne of God to be the true meanes and mediator betweene God and man, that God doth glorifie himselfe in the salvation of man by, and this being the proper end why all the actions of Religion are to be performed: namely, to cause our understandings to see, know, and acknowledge the glory of Gods grace, shining through that his Sonne.

And hereupon it is that the Order which Jesus Christ the Son of God, and great Propheet of his Church, hath prescribed to effectuall Rel.g. on in the hearts and lives of m n is this: that persons should be first taught by the powerfull preaching of the Gospell, and glad tidings of grace and salvation, which by him is appointed to be preached to all Nations, or to every creature, that thereby all persons being borne in sinne, and heires of death, might bee converted and borne againe by the Doctrine of grace, and made heires of eternall life. and when they believe and make profession of faith, then and not before to be baptized upon such profession of faith, made in the name of the Father, who hath adopted them to be his children in the name of the Sonne, by whom they are reconciled, in the name of the Holy Ghost, by whom they are regenerated into the faith which they make profession of: the end is, that thereby as by a Livery or badge, they may be distinguished to belong to the Church of Jesus Christ, who hath entrusted them with all his divine, and spirituall Ordinances, as Election of Ministers from amongst themselves, together with all divine administration, as a people capable

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pable thereof, and hath promised his presence with them, and his blessing upon them in the same, for the edification preservation, and small perseverance in the faith of the same Gospell of grace, even the salvation of their soules, and thus by the direction of Christ: true Religion is seated in the world as the true meanes of Gods glory and mans happinesse. Now Satan the Prince of darknesse, as he is the Enemy of mankind, and seekes his destruction to the dishonour of God, so doth he labour in no meanes more than in the counterfeiting of Religion, which that he might the better effect the same: doth transforme himself into an Angell of light, and by his Ministers as though they were the ministers of righteousness, or of Christ, pretend that Religion doth not thrive fast enough, nor members increase to the church so fast as they would have them: have therefore by their device perswaded people that as children were circumcised, so children of baptised persons ought to be baptised of the eighth day, or at least betimes, and by these meanes have they made the Church very great, though it be not very good for they have made and compelled whole Nations, yea all to be outwardly religious, and whosoever would not be one with them in this their Religion, must neither buy nor sell, nor enjoy bodily comforts while they live, and when they die must not be buried in the Christian burriall: and lest this Church thus stated, (although incapable of all divine administrations in the true service and worship of God) should be left without all Religion, having none in their hearts; (I speake of the Church in relation to the constitution of it, consisting of baptised Infants, meere naturalists in which converts are meere accidents, and appertaine nothing to the nature of that Church state, which is of it self compleat without them) Satan by the Ministry of Antichrist hath devised a Liturgy, Masse, or Service-Booke, which doth direct them where, when, how to pray, and what to pray for, having provided prayers ready made for them for all occasions, which hath been thought necessary: and likewise all other services are not
only

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only there directed but therein provided, and ordered to be performed at all times for the whole service of the Church, which therefore is called Divine Service, (although there be nothing but humanity or worse in it) the performance of which as it may be without any faith, or spirituall gift, or grace from God be compleatly done, and therefore fit for such a Church, so have all manner of persons in the Nation been compelled with great penall Lawes to be frequent at such service as if it had bin the only true holy spirituall service and worship of God: and yet all this while this is divine service only in name and not indeed; as the Church is a Church of Christ in names but not indeed and in truth as they have the Baptisme of Christ in name but not in deed and in truth, and thereupon are these Christians in name but not in deed and truth, and so all Religion is only nominall not reall, having great shew but no substance, a pitifull condition and to be bewayled and greatly lamented, and the cause of all this is Infants Baptisme, and the reason is evident, if we do not willingly shut our eyes against the manifest light, for wheresoever Religion is exercised upon persons, before they are taught to believe in Christ, the error is as it were in the center which proves infinite in the circumference, and wanting religion in the heart: first all what ever is done is but vanity, hypocrisie, a shadow without a substance, a body without a soule, a shell without a kernell, a name without the nature of the thing, the consideration of all, which miserable witchery and delusion I being greatly affected with, & conceiving these insuing lines which cost me much labour, to be profitable for the discovery of the same, in some measure thought it not meet to let them lie in obscurity, while I conceived others to have much need of them, & many of my deare friends did earnestly desire them the gratification, whereof I could not with modesty and reason tell how to deny, and being privy to my owne sincerity, that I had no base or by end: and last of all, and most of all being affected with the glory of the great GOD, and the salvation of the soules of

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men which is the best end of all, and knowing true Religion to be the direct meanes, and false Religion to be the greatest hinderance or contradiction therunto, of which these ensuing lines are the proper Subject; I have in the goodnes of my cause adventured to put them forth to publike view, resolving to abide the hazard what ever can come unto me for the same being confident of these two conclusions: first that if any shall be offended at it without a cause, there can come no hurt to me by it, for whatsoever hurt is done to any person for well doing hurts the doer, but not the person to whom the hurt is done, because they doe but kick against pricks, and persecute Christ in his members, and Christs members in such a case save his life even in losing of it. Secondly, if any shall be offended at it with just cause, reason it self binds them to shew the same, and that shall be for my benefit also, because therby I may come to see mine own infirmity, while I have time to mend it, and to get greater strength, which is the greatest benefit of all, having a mind as well to see and heare from others, as to speak my selfe, knowing that he can never be a good teacher that is not a good learner: Courteous Reader therefore whosoever thou art let me intreat thee to read over this Booke, with an impariall eye try it, and search it narrowly. and if good come to thee by it let God have the glory of it, if any thing be evill, let me have thy loving admonition in that particular, and in so doing thou shalt performe a good Office of love to the truth, and to me also, but as my whole intention is in it to set forth the truth so am I not privy of anything impertinent to that purpose, and if thou upon search shalt finde it so, and shalt profu by it to thy saving instruction, and soules health, I shall have my desire and ever rest,

Thine in the Lord,

THOMAS LAMBE.



A
CONFUTATION
OF
INFANTS BAPTISME,

FOrasmuch as by the providence of our good and gracious God, there hath come a writing unto my hands, which containeth some Arguments for the defence of *Infants Baptisme*, written by one *George Phillips*, bearing the name of Pastor, of the Church of *Waterloune* in *New England*, as the same writing doth expresse. I shall endeavour therefore briefly and plainely, as God shall enable me to make answer thereunto, and first this Author *Phillips* before he comes to the Arguments, doth set downe certaine propositions to make way, as he saith. for the better understanding of his reasons, and the first is this.

1. *That the Scriptures containing the old and new Testament, are full of satisfaction, and are a most perfect rule of all things concerning faith and Order: so that in these respects nothing is to be urged as necessarie, or allowed as lawfull but what is justly contained therein;*

Answer. This Proposition is holy just and good, the second followes.

Whosoever can by just consequence be drawne from any part of Scripture, expounded in their largest extent, is truly contained in them, as well as that which is set downe in expresse tearmes; and so it is of the same

serve with that expressed in any case: so whatsoever can be collected by true deduction from a commandment is commanded, as well as that which is expressed, else how could all our duties to God and man be contained in the ten words, or how could any duty bind but that which is expressed? so our Saviour, Mat. 4. 10. urgeth the Devil with this word only, which is not in the text expressed in Deut. but yet truly drawne from thence.

Answer. I see no inconvenience in this proposition neither, in the third which followes.

That the tender of immortality and happines by God unto mankind, hath, beene dispensed two wayes, first unto Adam and all mankind in his loynes by the Law upon condition of perfect obedience thereto in mans owne personall righteousness: 2. After Adam was falne by an Evangelicall Covenant made with the second Adam, the Lord from Heaven and all the Elect predestinated unto adoption of Sonship, in him, as the common root of them all: which (meaning the Covenant though it be one and the same for ever in substance, from the time of the first promulgation untill this day, and so to the end, yet it hath admitted of variation in the circumstance thereof, as is cleare from foure severall and remarkable periods: the first from Adam falne to Abraham, under a promise of the seed of the Woman, Gen. 3. 15.

The second from Abrahams time to Moses in the wilderness, in substance the same with the former, the seed of the woman, to proceed from Abrahams loynes in the flesh successively, but differing from the former, in passing the promise into a solemnne Spirituall Covenant made with Abraham, as the Father of all the blessed, and all blessing seed, and of all believers of all Nations, and confirmed by the signe of Circumcision, the seale of the righteousness of faith, which he had being yet uncircumcised.

The third from Moses till the time of Christs coming in the flesh, and this is the same in substance with the former, but differing the manner of dispensing in drawing a waile of shadows over it, consisting of all those Lawes written in Stone, and all those Ordinances divulged from Mount Sinai, unto Abrahams posterity in the flesh, whereunto was added besides the former seale of circumcision, the Ordinance of the Pascheover, and this (and was the former period) was called the Old Testament, or Law ratified by the death and blood of Bulls and Goates, &c. and shadows of better things without the application whereof, they purified only the flesh, and not the conscience.

The fourth begins, when the Sonne of God was manifested in the flesh
The

and still continues, called the new Testament and ratified by the blood and death of the Lord Iesus the Testator, who being come, the vail of shadowes is utterly removed, and the Mosiacall administration quite abolished: the Old being done away that the New might bee established that cannot bee removed, and this is well to be heeded, that all the Scriptures in the Old Testament, that foretell a remouall, and disannulling of the Covenant, and the Scriptures in the new that tell of the abolishing that was foretold, as also the making of a new Covenant is to bee understood of that period from Moses to Christ, and not of that of Abraham to Moses, and the opposition that is made in the Scripture, is betwene that of Moses, and this under Christ.

Ans. To this proposition I have many exceptions against the same, and though you professe your selfe to be a Pastor, yet you must give me leave to tell you; that such Doctrine as this doth declare that such a name doth not (or very ill) agree unto you in that it is not wholesome food for Christs shee p but a barren wilderness or rather hurtfull, and effecting noysome diseases tending to death.

First therefore if you limit the Reprobates from the tender of immortality and happines from God by means of the second Adam, I conceive you erre; because then how can they be said to refuse the call of God, *Prov. x. 24.* and put away the word of God from them, thereby judging themselves unworthy of everlasting life, *Acts 13. 46*? or make God a liar, *1. Iohn 5. 11.* or how should unbeliefe be a sinne, *Iohn 16. 9.*? but this by the way.

Secondly to your third period, I say the ordinances deliverd in Moses time, was not a vayne simply considered but in respect that Christ which was contained in them was not understood by the Jewes, which rested in the deed done.

Thirdly, to your third period, whereas you say, that this (and not that in the former period) was called the *Old Testament*, I know no reason why you should so conclude, especially the rather seeing you make all your foure periods, to proceed from the Evangelicall Covenant, only varying in circumstances, which if it be so, I conceive you will find no other difference between *Old Testament* and *New* properly; but the time before the coming of Christ in the flesh and the time since: for *Abell*, *Noah* and *Jacob*, offered sacrifice as well as the Israelites did, and

God did never appoint the ten Commandements, nor the Ordinances administred by the Leviticall Priesthood, to the end, that the performers should be saved without faith in Christ, and this you say that they were shadowes of better things, without the application whereof they purified only the flesh and not the conscience: and the sacrifices of *Abell, Noah, Abraham, and Iacob*, (and Circumcision as well as the Passeeover) were shadowes of better things, without the application whereof, they purified only the flesh, and not the conscience of him that did the service: therefore both those two periods were as well the *Old Testament* as the other, by your owne Argument.

And therefore to your fourth period, which you say, begins when the Son of God was manifested in the flesh, and still continues, called the new *Testament*, and ratified by the death and blood of the Lord Iesus the Testator, who being come, the vaile of shaddowes is utterly removed: I would aske whether circumcision, and the sacrifices that were administred before *Moses* time, be not quite abolished (the Old being done away that the New might be established (which cannot be removed) as well as those in *Moses* time; thirdly if yea: then this is well to be heeded, that all the Scriptures in the *Old Testament* that foretell a removall, and disanulling of the Covenant, and the Scriptures in the New, that tell of the abolishing that was foretold, as also of the making a new Covenant is to be understood, as well of the whole time before the comming of Christ as of that betweene *Moses* and Christ, and thus is your proposition answered and refuted.

Your fourth proposition is this, that children are capable of the Spirit of God, and of the grace of the Covenant, and whatsoever men of years are capable of, though not wrought in the same way and by the same meanes, yet the same things, and by the same spirit so farre as is necessary to union with Christ, and justification to life thereby.

Answ. This I grant, as they are Subjects for God to work upon, but this is not manifested to us, neither can it be concluded by us to belong to this child more than to that, or the children of beleivers, more than to the children of Infidells, or unbelievers, &c.

And where it is said, *nor is the Iudgement we can have of men of years*

yeares infallible, but that we may be mistaken, as in the case of Symon Magus &c.

Ans. I answer, it doth not follow from hence, that we should have no Judgement of them, because we cannot have an infallible Judgement; now if it be concluded that we ought to judge probably, according to the profession of Faith made by them: I aske then how we shall come to the same manifestation from *Infants*: which when we can let them be baptited; for if we should doe it before, we do not only walke without rule, but also it may be said to us in this case, as Christ said to the woman of *Samaria* in another case, *Ioh. 4. 22. Ye worship that which ye know not*; and as God said to the Jewes, *Isa. 1. 12. Who required this at your hands?*

The fifth Proposition followes,

That *Baptisme* is not the first grace but a second, nor doth it confer grace, but is given to confirme the former, which therefore must be presupposed, or else not to be administred; and it is the seale of the New Testament, or of the righteousnesse of Faith now to all, that are partakers thereof, as of old Circumcision, was to them *Rom. 4. 11. only by baptisme I understand that outward part, administred by a lawfull Minister of the Church which may, and too often is separated from the inward (though it ought not to be) and yet remaines true baptisme so administred, else Symon Magus, and those false brethren, Gal. 2 being not baptised with the inward were not baptised: and if they haarepent must have beene baptised anew.*

Ans. To this I answer, that *baptisme* (being not the first grace but a second, as your selfe confesse, nor doth it conferre grace, but is given to confirme the former, which therefore must be presupposed or else not to be administred: is well to be heeded of all: but especially of those which will have *Infants* baptited: and yet have no ground to conclude, that they have a first grace to be confirmed by that meanes; neither have they ground for any such presupposition; neither will, *Rom. 4. 11.* prove any such thing; for that only proves that Circumcision was in the nature of it, a seale of the righteousnesse which is by faith: and did seale it up to *Abraham* that had faith: but as it did not seale it to them that had no faith: so no more was it any ground why we should presuppose faith formerly in all the subjects, upon

A Confutation of

whom it was administred; neither was that the ground why it was administred; but the command of God, and the reason why God commanded it to *Abraham* touching his seed, was not because *Abraham* was bound to believe and presuppose, that all his Seed, and his Seeds Seed, throughout their Generations, were made partakers of Union with *Christ*, and Justification to life by the Spirit of God, (as is insinuated in the connexion of the fourth and fifth Propositions) but that God did by this meanes take and distinguish the posterity of *Abraham* to be possessed by his favour and goodwill of Lawes and Ordinances, Ministers, Services, Sacrifices, Tabernacle and Temple, and all other things which were meanes to typifie, lead and point out to them *Christ* which was to come: which was a choyce favour beyond any that was bestowed upon any other Nation or People: besides, *Deut.* 7. 6. 7. 8. 9. *Rom.* 9. 4. 5. *Psal.* 147. 19. 20. and this was the end, why the seed were required to be circumcised at eight dayes old, that they being distinguished by this meanes, and thereby interess'd into the participation of these Priviledges, *Rom.* 3. 1. 2. might be trained up therein; and whosoever else of any other Nation would circumcise themselves and their Males, might come and be partakers of these Priviledges with the posterity of *Abraham*, *Exod.* 12. 48. though there were no ground to presuppose a first grace to be confirmed in them by Circumcision.

Secondly, I answer (to the limitation of your conception to the outward part of Baptisme, which may and too oft is administred, separated from the inward, though it ought not to be) which yet remains true Baptisme so administred, or else *Simon Magus* and those false brethren, *Gal.* 2. being not baptised with the inward, were not baptised, and if they had repented, must have beene baptised anew;) that there is a great difference to be put betweene false brethren and no brethren, because those which are false seeme to be true but those that are no brethren, not so much as in shew, there is not so much as a shew for any brotherly action to be exercised upon them; and the reason why it remains true Baptisme upon the one which makes shew, and not upon the other which makes no shew, is because Gods authority in his command goes with the one and not with the other;

other; and this appeares, because Baptisme being an action of Religion to be exercis'd by the ministry of men, it is required that they administer the same upon beleev'ers, which if they appeare, so they are to judge, and who can judge no otherwite but by appearance, it being Gods Prerogative to search the heart; but when there is no externall manifestation appearing from the subject, then if Baptisme be administred, it is meere humane invention, because there is no authority of God for such an Administration: now, it is the Authority or command of God, which gives a being to every administration in Religion; and whatsoever hath not a being from God cannot be called his Ordinance; hereupon it followeth that whensoever Baptisme is administred upon such a subject as maketh no externall manifestation of Faith, this Baptisme hath no being from God, but is an humane device.

Tom. 6. Proposition is this, that as of old more was required of Abraham and men of yeares when they were circumcised, then of Ishmael or Isaac, or other Infants continually circumcised afterwards; so now in administering Baptisme to persons, more is required of men of yeares then of infants; as of Abraham God required Faith, in the blessed seed; but not the same of Isaac; for of men of yeares Faith is to be required, and must be, that a man may be baptis'd; but not the same of Infants &c.

To which I answer, that more was in *Abraham* then in *Isaac*, when they were circumcised; I grant, but that more was required in the one then in the other, without which he might not be circumcised, is easilier said then proved, in the 17. of *Genesis*, 10. and 13. verse, it is said, that *Abraham* must circumcise all the males which were borne in his house, or bought with his money, and verse 23. it is said, that *Abraham* tooke *Ishmael* his sonne which was then 13. yeares old, verse 25. and all the Males in his house, and circumcised them the same day, as God had said; some were men of yeares, as verse 27. yet God did not require of *Abraham* concerning his males, nor did *Abraham* require of them in relation to any rule preceding any prerequisite conditions, without which they were not to be circumcised; the contrary is more probable by farre: namely, that they were to be circumcised, is absolutely commanded, and they were in no wise to neglect the same, and so to doe were sinfull, but that

prere-

prerequisite conditions in them, without which they were not to be circumcised is not so much as intimated to be appointed.

In *Exo. 12. 48.* it is said, if any will observe the Pasleover, Circumcision of all his males is required to proceed as a generall Law to the home-borne and to the stranger, but to the participation of Circumcision of himselfe, and all his males also, nothing is required to precede. Now in the new Testament there is a Ministry ordained of God for the ministracion of *Baptisme*; but in the time of the law, there was no ministry appointed for Circumcision, but the head of every Family only stood charged with that worke to see the accomplishment thereof.

And hereof came another difference, that in Baptisme there is a lett spoken of, as *Act. 8. 36. 10. 47.* that if Faith did not appear at least externally to the Minister, he might not administer Baptisme: but in Circumcision, any man might circumcise himselfe and his males, and thereby become a Profelyte, without any fore-going condition; because there was no order or state of men appointed by God to require any such thing of him before; and therefore in that respect, no lett spoken of in Scripture.

But the maine difference appears in that God never appointed a teaching Ministry to precede Circumcision to the Parties required; to be circumcised, as now he hath to all the Parties required to be baptised, even from that time to the end of the World, *Mat. 28. 18. 19.* and hereupon ariseth another difference, even in the Constitution of the true visible Church, which then was constituted by naturall generation of *Abrahams* naturall seed, but now is constituted by spirituall regeneration of *Abrahams* spirituall seed, by the means of the preaching of the Gospel, even called Saints at least so far as men can judge, as all the Epistles of *Paul* to the Churches do plainly prove; and by all this is your insinuation of the Baptisme of Infants taken away.

Further, I cannot but take notice of a contradiction between this Proposition and your fifth Proposition, in which you say Faith or a first grace must be presupposed, or else Baptisme not to be administered: but here you say that of men of yeares faith is to be required, and must be, that a man may be baptised, but not the same of Infants; how you will reconcile this contradiction,

dition, I doe not yet conceive; if you will say that grace may be, though not knowne in Infants, but in men of yeares, that are able to manifest what is in them; such manifestation is to be required from them, without which they are not to be baptised: I say that this is no reconciliation of the contradiction; for as grace may be in Infants, and not knowne, so it may not be, as it is not knowne to be, but you say Baptisme is given to confirme the former grace, which therefore must be presupposed, or else not be administred; and here you say, that of men of yeares Faith is to be required and must be, that a man may be baptised; but not the same of Infants: now whatsoever is to be presupposed, must be, and must be required to be, or else baptisme not to be administred, and yet the same not required to be in Infants, and yet Infants to be baptised, is an apparant contradiction, becaule whatsoever is not to be required to be in Parties to be baptised, is not to be presupposed to be, or else baptisme not to be administred. And thus have I made Answer to your sixth Proposition; and now I come to your Arguments, the first whereof is this.

If the Covenant now under Christ be the same that was with Abraham and his Posterity in the Flesh; then as Infants were then partakers of the Covenant, and received the Seale thereof, Circumcision; so are Infants partakers of the Covenant, and ought to receive the Seale thereof, Baptisme.

But the Covenant now under Christ is the same that was before Christ, with Abraham and his posterity in the flesh; Ergo,

To which I answer, denying your Antecedent; namely, that the Covenant now under Christ is the same that was before Christ with Abraham and his posterity in the Flesh, and for the clearing up of my grounds of this Answer, I desire to shew concerning this Covenant made with Abraham in Gen. 17. 7. first, what it was not; secondly, what it was; thirdly, that we have no such Covenant now in the time since Christs comming in the flesh concerning our seed.

First therefore God did never promise to save any of Abrahams children for Abrahams sake: secondly, nor yet for his faiths sake; thirdly, nor to make all his Posterity in the flesh to be Believers. First therefore Abraham was an heire of sinne and death, as all

other men are, and was saved through the Mediator, *Joh. 8. 56. Heb. 11. 13. Rom. 4. 1. 2. Gal. 3. 6.* therefore *Abrahams* person did not move God to save his children who was saved by the undeserved grace and mercy of God through the Mediator himselfe.

Secondly, not for his faiths sake: first, because faith is not a meriting thing, it being that by which a man believes the favour of God in Christ; secondly, because if it were, then Christs Doctrine would prove false *Joh. 3. 3.* verily, verily saith Christ, *Except a man be borne againe, he cannot see the Kingdome of God*; thirdly, if it were so, then God should save some, the salvation of whom would bring no glory to God at all: and the reason is, if any should be saved that have no faith in their owne hearts, only because their Parents have believed for them: then it will follow that some should be saved which neither know their own misery, nor Gods mercy, nor wisdom, nor power, nor justice, nor goodnesse; and so consequently know not how to be thankful for any benefit, seeing they know none, which is contrary to the end for which he saveth men, which is the praise of his owne name: besides, this is further proved by these Texts of Scripture, *Hab. 2. 4.* The just shall live by his Faith, *Gal. 6. 5.* Every man shall beare his own burthen, *Ezek. 18. 20.* besides in *Isa. 10. 22. Rom. 9. 22.* it is said, though Israel be as the sand of the Sea; yet but a Remnant of them shall be saved; all which proveth that the Israelites were not saved for *Abrahams* faiths sake.

Thirdly, neither did God ever promise to give faith to all *Abrahams* Posterity in the flesh: First, because it is impossible that God should lie; but if he promised to give faith to them all, and did not, then he did lie; but that is false, therefore he never promised so to doe.

Secondly, God blames the unprofitableness of the Iewes, in respect of the meanes vouchsafed, which if in this respect he had bound himselfe to worke in them, what hee required of them were a contradiction: therefore he did not promise so to doe; and so much of the first particular, what it is not.

Secondly, I am now to shew what it is, and I say, God did command Circumcision upon *Abrahams* Posterity in the flesh, and did

did thereby take, consecrate, separate, set apart and distinguish them to be by his favour, and good will, and great love possessed with divers Lawes and Ordinances, Ministers, Services, Sacrifices, Tabernacle and Temple, and all other things which they did possess by the appointment of God afterwards, which were meanes to typifie and point out to them, and lead them unto Christ, which was to come, *Gal* 3. 23, 24, 25. and unto this people and Posterity of *Abraham* did give a holy Land separate from all other, for a place for them to dwell in and did appoint a Citty in that Land separate from all others to be worshipped in *Ioh* 4. 20. *Deut* 12. 5. 6 12, 13, 18, 26. and in that City did appoint a Temple for to offer sacrifices in by the Ministry of the Priests, which they might not offer elsewhere, which was a Priviledge that no other Nation enjoyed, *Deu*. 7. 6 7 8, 9. *Ro* 9. 4, 5. *Psal.* 47. 19 20. and whosoever would be circumcised might come to Jerusalem, and be possessed with the same Priviledges, both they and all that belonged unto them, both children and servants. *Exo*. 12. 48, 49. but the uncircumcised Man-child in whose flesh the fore-skin is not circumcised, even that person shall be cut off from among his people, *Gen*. 17. 14. and thus I have declared the second particular what it is. Now followeth the third that we since Christ have no such Coevnant concerning our fleshly seed, because there is no Christ now to come to be manifested by such meanes as was then, and the necessary absence of the truth, or thing typified did necessarily require the type, and the necessary presence of the truth or thing typified doth necessarily require the absence of the type.

Now that the fleshly seed of *Abraham* was a type of Christ the true promised seed, is manifest in *Gal*. 3. *ver*. 16. compared with 19. where *Paul* saith to *Abraham* and his seed were the Promises made; he saith not and to thy seeds, as of many, but and unto thy seed, as of one, which is Christ; and *ver*s. 19. he saith, the Law was added till the seed came unto which the promises were made, (which was Christ) here *Paul* by the power of the Spirit doth interpret the promise of God to *Abraham*, *Gen*. 17 7. (where God saith, I will establish my Covenant betweene me and thee, and thy seed, after thee in their Generations for an everlasting Covenant to be God unto thee and to thy seed after thee) in re-

spect of the seed to be meant in the singular number (namely of one) which is Christ: now if any shall say this lets not but all the faithfull may be understood, which make up one mysticall body, being one with him by faith, he the head, and they the members; I shall freely grant it to be so according to 1 Cor. 12. 12.

But now it remaines how we may conceive the naturall seed to be interpreted to be Christ, who did not believe iurely, no way but ceremonially and typically, even as the male which was to be circumcised did; and the Lambe to be eaten at the Pasleover was to be a Male, and all the first borne males both man and beast were called holy, to be offered to the Lord in typicall relation to Christ the true propitiatory Sacrifice.

So then when Christ the true promised seed was come, the seed in the flesh that led to Christ, ceased.

And to it did indeed, for the naturall relation ceased at the death of Christ and not before, at which time the distinction or different holinesse betweene Jew and Gentile ceated, *Acts 10. 28. Eph. 2. 14 15. in Rom 11. 20.* it is said, through unbelieve they are broken off; now, it is manifest they were the true Church till the death of Christ, and then broken off through unbelieve: why were not the Jewes in the sin of unbelieve before? Yes, no doubt; why? then were they not broken off before, and why then? The reason is because the time of faith was come, and therefore now they were broken off through unbelieve: the Seed was come, therefore the naturall Seed ceased; Christ was come, therefore the Law ceased; as long as the Law lasted they did remaine in the Church by being circumcised, and observing the Rites and Ceremonies of the Law, though they did remaine in unbelieve; but when the time of faith was come, *Gal 3. 25.* Then they were no longer in the Covenant and Church, by observing the Rites and Ceremonies of the Law, which they entred into by Circumcision; but now they were broken off through unbelieve, which notes out unto us that the standing in that Church before Christ in the time of the law, and the standing in this Church since Christ in the time of the Gospell, is upon different grounds, for the standing in that Church was by being circumcised, and observing the Rites and Ceremonies of the Law: but the standing in this Church is by faith, and being

being baptised into the same faith, *Act. 2. 38, 41. Ioh. 4. 1. Gal. 3. 26, 27. Rom. 11. 20.* and it is to be noted that the Jewes, the same people that were circumcised, and in Covenant with *Abraham* according to the flesh, and thereby members of the Jewish Church, could not be the visible Church according to the Gospell, unlesse they did manifest faith, and to bee in Covenant with *Abraham* according to the Spirit, and baptised into the same faith: whereas if the Covenant now under Christ were the same that was before Christ with *Abraham* and his posterity in the flesh, then by the same right they possessed Circumcision, and the Jewish Church-state, they must possess this since Christ, which they could not doe, therefore it is not the same.

It is true therefore that the Covenant of God, makes the Church both in the time of the Law and Gospell too, for the Church is nothing else then a people in Covenant with God; now looke how the Covenant differs, so the Church and people differs, which is made by it, and which enter into it.

Now the Covenant whereby God tooke a people outwardly to be his people, then was that whereby they did (being circumcised) participate of all those outward meanes which led to Christ which was to come, *Psal 147. 19, 20.*

But that Covenant whereby he takes a people outwardly to be his people now, whereby they are admitted to be baptised, is that profession they make of faith in Christ, *Act. 8. 12, 37. Mat. 3. 6.* whereby they have true and spirituall conjunction with God, and are his people. *Heb. 3. 6.*

Indeed it is true, that Christ is and ever was the Mediator and means of Salvation, and also that all those that were saved, were saved through faith in him both before and since Christs coming; but yet because the outward meanes of making Christ known doth differently depend upon his being yet to come, and upon his being come in the flesh; the one being more darke, the other more plaine; the one more carnall, the other more spirituall; therefore the participation of these meanes doe make the state of the participants to differ.

Concerning which, note these differences, first it's called the Old Testament, and the time since Christ, the New Testament, *Heb. 9. 18.* Secondly, it is called the carnall Commandement:

this since Christ is called the power of the endlesse life *Heb.* 7. 16. Thirdly, it is called a blameable Testament in opposition to a better Testament, established upon better promises, *Heb.* 8. 6. Fourthly it is called impotent, and *beggerly rudiments* in respect of Christ, which is the end of them, *Gal.* 4. 9. *Col.* 2. 8.

Fifthly, it's called a yoke of bondage, in opposition to the liberty and freedome which comes by the Gospell, *Gal.* 5. 1. *Act.* 15. 10. Sixtly it's called *Ierusalem* below, or earthly in opposition to *Ierusalem* above Celestiall, and Heavenly, which is the priviledge of the visible Church in the New Testament, *Gal.* 4. 25, 26. *Heb.* 12. 22. Seventhly it's called a Law, and a Schoolmaster: the rudiments of the world: the time since Christ the time of faith, *Gal.* 3. 19, 23, 24 and 4. 3, 4. Eightly, it's called the stop of the partition wall, the Law of Commandements standing in Ordinances: yea hatred, or the cause of hatred in opposition to the unity, and peace that comes by the Gospell, *Ephes.* 2. 14, 15. *Col.* 2. 14. and hereupon it followeth, that only such persons are to be admitted unto these Gospell-priviledges as are suitable thereunto.

This State then being

1. The New Testament.
2. Established upon better promises,
3. After the power of the endles life.
4. In Christ.
5. In liberty of the Spirit,
6. Celestiall Jerusalem,
7. A State of Faith,
8. A State of Vnity and Peace.

such only
as are

1. In the new Covenant.
2. In possession of the promises.
3. Partakers of the Powers of
4. In Christ (endles life.
5. In Freedome of the Spirit,
6. Borne from above.
7. In the Faith.
8. In Vnity, Peace and love.

are suitable thereunto.

Therefore only such are to be admitted unto the Gospell-priviledges. In the time therefore before Christ, such as would circumcise themselves, and their males and observe the Law in the Rights and Ceremonies thereof, together with their children by generation were the seed, and in Covenant with that Church.

But now since Christ, only such as believe in Christ and are thereby children by regeneration are the seed, and in covenant with this Church. The prooffe of this is cleere, first, because none of the naturall seed of *Abraham*, are in the covenant by vertue of any naturall relation, though they did remaine in the Jewish Church till the death of Christ: and as that Church then

then ceased, so their being in the Church by a naturall relation ceated also, *Act. 10* 28. *Rom. 9.* 8. *Gal. 4* 28. 31. 37. 9 14. 16. 19 22. 26. 28, 29. Secondly the *Gentiles* have no naturall relation to become *Abrahams* seed by: and therefore a believers child cannot become the seed of *Abraham* by being the seed of a believer, unless such children doe believe themselves, and cannot otherwise in no respect be participants in the covenant made with *Abraham*. Thirdly, neither did the three thousand converts baptise their children, when they themselves were baptised, as *Abraham* did according to Gods command, *Gen. 17.* 23. circumcise his Males the selfe same day; which plainly proves, that the Covenant now under Christ is not the same that was with *Abraham* and his posterity in the flesh: now that the 3000. converts did not baptise their children, when they were baptised themselves is plaine, *Act. 2.* 41. the words are, *then they that gladly received the word were baptised, 1.* The meaning is onely they, and none other, or else it were an imperfect relation, if others that did not gladly receive the word were baptised also: therefore none but those, and therefore not their Infants; for such a testimony (*viz.* that they gladly received the word) is no where recorded in Scripture, neither can be of Infants; also *Act. 8.* 12. It is said, when they believed the things that concerned the kingdom of God, and the name of Jesus, they were baptised both men and women, and not before, therefore not their Infants. Fourthly *Paul* and others writing to the visible Churches, since Christ doe usually expresse themselves of all the members, as of Saints, faithfull brethren, called, reborne, the Sons of God by adoption, *Rom. 1.* 6. 8. *Chap. 8.* 15. *1 Cor. 1.* 2. 4, 5, 6, 7, 8, 9. *Chap. 4.* 15, 16. *2 Cor. 1.* 1. 7 *Chap. 3.* 2. *Gal. 3.* 26. *Ephes. 1.* 3. 15. *Phil. 1.* 1. 3, 4, 5, 6, 7. *Colo. 1.* 2, 3, 4. *1 Thes. 1.* 1. 2. 4. 2 *Thes. 1.* 1. 3. *1 Pet. 1.* 1, 2 3. 10. 21, 22, 23. which the Prophets (notwithstanding they were led by the same spirit) were wont to speake otherwise of the visible Church of the Jewes, as *Isay 1.* 1. 16. *Ier. chap. 1* and 2. *Ezek. 3.* 4 12. *chap. 16.* 48 51. which difference could not be if the naturall children had been in the Covenant, and of the Church as the Jewes were.

Fiftly, the Argument and purpose of *Paul* is to exclude all things, besides faith to be any wayes available to the participation

tion of the Covenant, in relation to *Abraham* in the time since Christ, *Rom.* 4. 16. *Gal.* 3. 7. 9. 14. 16. 19. 22. 26. 28. 29. therefore the posterity in the flesh are not now in the Covenant by any naturall relation, as they were before Christs comming in the flesh.

Sixty, the Author to the *Heb.* 8. 8. saith from *Jer.* 31. 31. Behold I make a new Covenant with the house of *Judah*, not like the Covenant I made with their Fathers but this is the Covenant. I will put my Law in their mind, and all shall know mee from the least of them to the greatest of them. where we are to note, that the principall difference is in the subjects of the covenants: in the former, God did not put his Law in their mind nor write it their hearts, that is so as without which, they might not be of the house of *Israell*, but did write it in Tables of stone, requiring them to keepe it; but now is Christ the mediator of the New Covenant, and Testament, that through death which was for the redemption of the transgressions that were in the former Testament: they which were called might receive the promise of eternall inheritance, which promise being received, the persons so believing, and only they are the house of *Judah*, the true Israel of God, *Gal.* 6. 16. *Rom.* 2. 28. 29. the subjects of this covenant, which have the Law written in their hearts: in the former Covenant many of the subjects of it were destitute of the knowledge of God, being the Posterity of *Abraham* according to the flesh: at the first Infants circumcised at 8. dayes old, according to the Law, and therefore were to learne God in Christ, when they came of yeares.

But now the Subjects of this covenant are such, as all of them do know God, from the least to the greatest, having the Law written in their hearts being all possessed of the benefit of remission of sinnes, through Faith by spirituall regeneration, *vers.* 12. chap 10 17 18 Insomuch, as it is a great shame for the Church of *Corinth*, that any should bee amongst them destitute of the knowledge of God, *1 Cor.* 15. 34 (which could not be if Infants, were the Subjects of this covenant and Church:) therefore the covenant since Christ is not the same that was before Christ, with *Abraham* and his posterity in the flesh, and this shall suffice for answer to this your Argument.

Now I shall examine your proofes, and the first thing you would prove is, that the covenant made with Abram and his posterity in the flesh, before Christ, and that now under Christ is the same: your first profe is that the Gospell is the Doctrine of the Covenant.

But this was preached to Abraham, and to the Jewes in the wilderness, and in Davids time; therefore the covenant is the same in all.

Ans. And is this a good profe, to prove the covenant made with Abrahams posterity in the flesh, before Christ, and since to be the same, surely no such matter, and if it be, then to whomsoever the Gospell which is the Doctrine of the covenant is preached, they with their posterity are in the covenant, yea though they be the scoffing Athenes, Act. 17, 18, 19, 20. for there is no more in your profe, but let us see your second profe, you say.

If Abraham be the father of the Jewes and Gentiles, and equally as he beleives the righteousness of faith, & his children equally, as so beleiving and no otherwise, then the Covenant is the same.

But Abraham is the Father of the Jewes and Gentiles, and equally as he beleives, Rom. 4. 11, 12. 16, 17. 23, 24. Gal. 3. 7. 9. 26. 29. therefore the Covenant is the same.

Ans. What consequence hath this Argument, to prove that the covenant made with Abram and his posterity in the flesh before Christ, and that now under Christ is the same, surely none at all.

For first if none be Abrahams children, no otherwise than as they beleive the righteousness of faith, then when any doe so beleive, let them be baptised.

But it is true as it is said, and proved in the Scriptures, all agreed that none are Abrahams children, neither of Jewes nor Gentells, but as they doe beleive the righteousness of faith, viz. according to the promise Rom. 9. 8 Gal. 3. 29. chap 24. 28.

Therefore none other are Evangellically in the covenant, nor ought to be baptised.

Secondly, the body of the Jewish Nation were the posterity of Abraham, according to the flesh, were commanded to be circumcised, Gen. 17. 10. and so in covenant according to the Law, or otherwise they could not have bin of the Jewish Church while the Law lasted, Rom. 9. 4. & they could not have been broken off

through unbelief, *Rom. 11. 20.* and then in the time of the Law they might not eat the Pascheover, *Exod. 12. 48.* neither might they come to the Temple to bring their Sacrifices, *Acts 21. 2.* therefore they were legally in the Covenant, though they were but the posterity of *Abraham* according to the flesh, yet none of the uncircumcision might in the time before Christ partake of these Priviledges, nay, though they did believe, therefore the difference was very great.

Thirdly, now since Christ no *Gentile* is *Abrahams* seed at all, but by believing the righteousnesse of faith, although he be the Child of believing Parents, *Gal. 3. 29.*

Fourthly, none of the Jewes themselves (which were the naturall seed of *Abraham* and partakers of all the Ordinances of the Old Testament, as well Circumcision as any other, and that by vertue of the same naturall relation) could be admitted to be baptised, *Acts 2. 39.* nor yet to partake of any of the succeeding Ordinances of the Gospell, but upon the manifestation of faith; therefore the Covenant before, and that since is not the same.

Your third Reason is of as little force as the former if it be well weighed; which is this, *That the standing of the Jewes in the grace of God, was the same with Abrahams.*

I answer, here we must distinguish of the word *grace*, which may equally be taken either particularly for the Covenant of everlasting life, by which the Saints are freely justified, as *Rom. 3. 24.* or else more generally for any effect of Gods goodnesse whereby he doth freely communicate any kind of benefit unto men which must needs be by grace and favour, seeing no man deserveth any thing at his hands.

This being premised, I now make answer, That if you take *grace* in the first sence for the Covenant of everlasting life by which the Saints are freely justified: then I deny that the Jewes were ever required to stand members of the visible Church-state before Christs comming; as all both Jewes and Gentiles must now since the death of Christ, *Acts 8. 37.* and yet neverthelesse all that were saved, it was by *grace* in this first sence; but if *grace* be taken in the second sence (namely more generally) then I must needs acknowledge that it was Gods great *grace* and mer-

ie that the Jewes had a Law of Circumcision and other ordinances which was to them as a Schoole-master to lead them to *Christ* which was to come, *Gal. 3. 24.* and also promises that *Christ* must be borne of their seed according to the flesh *Ro. 9. 5.* (and in these respects) the standing of the Jewes was the same with *Abrahams* (and these are the respects) spoken of by *Mary, Luke 1. 54. 55.* of the mercy spoken to *Abraham* and his seed, and the Covenant and Oath spoken of by *Zachary, ver. 72. 73.* namely, that *Christ* should come, and was expected by them to be borne of the Virgin *Mary* and *Iohn the Baptist* to be his fore-runner, as appeareth *v. 47.* compared with *v. 76.* according to the promise and Oath of God made to *Abraham, Gen. 12. 3. chap. 22. 16, 17, 18.*

But all this is too short to prove that the Covenant now under *Christ*, is the same that was before *Christ*, with *Abraham* and his posterity in the flesh; and therefore here you may see all your proofes for your assumption taken away, wherupon I suppose your double consequence will faile also; but yet becauic your consequences stand distinct, and your proofes annexed to them, I will therefore consider of them in order as they stand.

The first Consequent that you would prove, is, *That Infants are now in the Covenant, as they were then before Christ, you are resolved upon foure reasons.*

The first is, else the Covenant were not the same with that which (as you say) you have proved it to be.

To which I answer, that I have disproved your proofes of that particular, and therefore this reason is nothing.

2. You say *Else the state of the grace of God should be strained, and be made of lesse extent by Christs comming, then it was before, whereas it is more enlarged and of greater extent; there being nothing more then in the state of the person to interesse Infants in the Covenant then now.*

First, I answer denying the consequence, and the reason is because the preaching of the Gospell is as full as large and as ample a testimony of Gods grace, as any of the fleshly posterity of *Abraham* had by the Covenant, and larger; inasmuch as the Gospell preached now is a more full declaration of the grace of God and the benefits that come by *Christ* then ever Circumcision or the Ordinances of the Old Testament did declare to them, and the fleshly seed of *Abraham* had but the declaration

of the grace of God in Christ by the Covenant, then though the believing seed of *Abram* had the grace of God in Christ declared them.

And now the Seed of the Gentiles believers and unbelievers are made partakers of the preaching of the Gospell though they be not in the Covenant; which is a larger declaration of the grace of God and of the benefits that come by Christ, then ever the fleshly seed of *Abraham* had by being in the Covenant.

Therefore the exclusion of the fleshly seed doth not streighten the grace of God at all.

Secondly, as it was of larger extent in respect of the cleare Revelation of the grace of God beyond what it was before Christs coming; so likewise it is of larger extent in respect of the revelation to more people, then it did then, for then it was confined to the Land of *Israel*, and the people of the Jewes; but now this more cleare Revelation of the grace of God (abounding beyond whatever Circumcision and all the Ordinances of the Law did or could reveale unto the fleshly seed then in Covenant) is by Christ commanded to be preached to all Nations; yea, to every man and woman *Mark* 16. 15. *Mat.* 28. 18. 19. *Lu.* 24. 47. and yet the people neverthelesse more in Covenant nor to be baptised unless they believe therefore the increase of the extent of Gods grace doth not necessarily imply a bringing of the fleshly seed of believers within the Covenant.

Thirdly, if you by extention of grace doe conceive that ever God did accept of the posterity of *Abraham* into the Covenant of everlasting life, by Christ, without faith in their owne persons, only in relation to *Abraham*, and therupon conclude that the seed of believers are now much more taken into the covenant of everlasting life by the faith of their Parents: therein you erre, and such an extension of grace I doe absolutely deny both now and in the time before Christ too: this error was condemned in the Jewes by *John Baptist*, *Mat.* 3. 9. and by Christ, *John* 8. 34. 39. 40. 41. But of this I have spoken sufficiently before.

Fourthly, and where it is said *That there was nothing more in the state of the persons, then to interest Infants in the covenant then now.*

I answer, That though there was nothing in the state of the

Per-

Persons; yet there was something in things, and in the order of times, Christ being yet to come.

In which respect the necessary absence of the truth, and true promised seed did necessarily require the type, namely the fleshly seed to be selected, separated and ceremonially holy, of whom the promised seed was to come: but now the necessary presence of the truth, and true promised seed Jesus Christ being come, doth necessarily require the absence of the type, and the consummation, termination, abrogation and utter abolition of this selected, separated and ceremonially holiness of this naturall and fleshly seed; and therefore now there is nothing but Evangelicall holiness selection or separation remaining, which is not without personall faith, and therefore no visible, being but upon externall manifestation, and consequently no admittance to any Ordinance of the Covenant by any exercising lawfull authority in such causes, but only by vertue of such externall manifestation and thus have I answered your second Reason.

Your third Reason, whereby you would prove that infants are now in the Covenant as they were, then is this, *Abraham, being the root, and the Jewes and Gentiles the branches, as when the Jewes were broken off, and as well Infants as men of yeares; and so when Jewes be againe implanted, as well Infants as men of yeares shall be so.*

To which I answer, first I conceive (under favour) that by the root is meant Christ according to that of *John 15. 5.* where Christ saith, *I am the Vine, ye are the branches,* because the Apostle saith *Rom. 11. 20.* thou standest by faith: now Christ is the proper object of faith, and not *Abraham.*

But admit that *Abraham* be the root; yet the Gentiles are not the branches in a naturall relation, nor the Jewes branches in a spirituall relation: without personall faith, or else the Jewes could not be broken off through unbelieve, because unbelieve doth not make the Jewes cease to have naturall relation to *Abraham*; and therefore if you make Jewes and Gentiles to be the branches, equall in relation to the root *Abraham*, you must make the relation such as is possible to them both, such onely is a spirituall

rituall relation, *Galat. 3. 29.* for in a naturall relation it is not possible for the Gentiles to be branches in relation to the root *Abraham.*

3. Whereas you say, *when the Jewes were broken off, it was as well Infants as men of yeares.*

I answer, it is true, because Christ which was the true promised seed being come, the naturall relation in the Covenant ceased, and now there was no relation in the Covenant with *Abraham*, but by faith in Christ only.

4. Whereas you say, *That when the Jewes be againe implanted, as well Infants as men of yeares shall be so.*

I answer that as unbelieve did breake them off, so faith only must graft them in, as *ver. 23.*

But that ever the Jewes shall be planted so as Infants to be members of the visible Church without the manifestation of faith lawfully, as once they were before Christs comming, can be no way proved, but it is an absolute error.

Fourthly, your fourth reason to prove Infants in the Covenant, as they were then, is this, *If the Jewes and Gentiles are incorporated into one Body in Christ, and the Jewish Infants are of that Body, then so must the Infants of the Gentiles be; but the Jewes and Gentiles are incorporated into one Body in Christ; (by the gentiles being made neere and Citizens, which they were not before the Jewes being in Christ) Eph. 2. 11. 20. & 3. 6. and the Jewes Infants are of the same Body: therefore so are the Infants of the Gentiles.*

I answer, that this is recorded to belong to the Gentiles, as a benefit in speciall to be the Body of Christ: because the Jewes had meanes before, and some of the Jewes had faith by that means, and were true members of his Body: Christ the head and they the members, and so consequently the body; why: because the members and the head make up the body, and then their were no members knowne, but the Jewes therefore no body; but the Jewes and the Gentiles had no meanes before; and therefore Christ by his comming brought this to passe, that meanes should be afforded as well and as much as to the Jewes, and consequently faith by the meanes and so united to Christ the head; now being joynd to the head, they must necessarily be joynd to the Body, therefore joynd to those believing Jewes which before

before were the body, but as the Jewes were no otherwise the body, but in relation to the head unto which they were united onely by faith: so the Gentiles had union with the Jewes no otherwise but through Christ the head of them both, being joyned to him by faith, and so to them.

Secondly, I say, that the Gentiles did not by conversion enter into fellowship with the Jewish nationall Church-state; for that state the Jewes possessed not by Christ themselves, (but a new Gospell-state which onely some few of the Nation, which were converted to the faith participated of) therefore much lesse could the Gentiles participate of any such Church state with them now: then, if neither Jewes nor Gentiles were the body of Christ considerably as a Nation; but only in respect of conversion, by which they were inheritors of the same body, and partakers of the same promise in Christ by the Gospell; then were not the Jewes meerly as Jewes of the body, and so consequently not their Infants.

But neither Jewes nor Gentiles were the body of Christ considerably as a Nation, but onely in respect of conversion by the Gospell. *Eph. 3. 6.* Therefore the Jewes meerly as Jewes are not of the body of Christ, and consequently not their Infants till they be converted; and therefore so are not the Infants of the Gentiles neither; and thus you may see your reasons of proving Infants in the Covenant to faile you, and therefore your next consequence will turely fall, which is this, that Infants ought now to be baptised, as then circumcised.

First, *Else the Covenant were not the same, nor Infants in it.*

I answer no more, it is not the same in respect of the naturall relation to *Abraham*, as I have shewed and therefore Infants not in it

Secondly, you say if they have the thing and substance, they cannot be denied the seale and circumstance, if the first grace, then the second confirming.

I answer true, when they manifest that they have the thing and substance, or any other can manifest it for them, then let them have the seale and circumstance; and surely none can forbid water, why they should not be baptised, when they are knowne to be in the Covenant.

Thirdly.