

and breasts of his Son their High Priest ! And as if all this will not do it, but the devil will divide them still, whose work it properly is ; " But the God of peace will come in shortly, and bruise Satan under their feet," as in Rom. xvi. 20. And they will agree to be in one house, when they are more of one heart ; in the meantime pray as in Rom. xv. 5 : " Now the God of patience and consolation grant that we be like-minded one towards another, to Christ Jesus."

I shall endeavour the answering of some objections, and leave it unto consideration.

*Objection.*—Some say, " This bearing, or receiving, were but in things indifferent."

*Answer.*—That eating, or forbearing upon a civil account, are things indifferent, is true ; but not when done upon the account of worship, as keeping of days, and establishing Jewish observations about meats, which by the death of Christ are taken away ; and it is not fairly to be imagined the same church at Rome looked so upon them as indifferent, nor that the Lord doth. That it were all alike to him to hold up Jewish observations, or to keep days or no days, right days or wrong days, as indifferent things, which is a great mistake, and no less than to make God's grace little in receiving such ; for if it were but in things wherein they had not sinned, it were no great matter for the Lord to receive, and it would have been as good an argument or motive to the church, to say the things were indifferent, as to say the Lord had received them.

Whereas the text is to set out the riches of grace to the vessels of mercy, as (Rom. ix. 15) " That as at first he did freely choose and accept them ; so when they fail and miscarry in many things, yea, about his worship also, although he be most injured thereby, yet he is first in passing it by, and persuading others to do the like ; that as the good Samaritan did in the Old Testament, so our good Samaritan doth in the New, when Priest and Levite passed by, pastor and people pass by, yet he will not, but pours in oil, and carries them to his inn, and calls for receiving, and setting it upon his account."

*Objection.*—" That this bearing with, and receiving such as are weak in the faith, must be limited to meats, and days, and such like things that had been old Jewish observations, but not unto the being ignorant in, or doubting of any New Testament institution."

*Answer.*—Where the Lord puts no limitation, men should be wary how they do it, for they must have a command or example, before they can limit his command ; for although the Lord took this occasion from their difference about meats and days, to give this command, yet the command is not limited there, no more than (Matt. xii. 1, 2, 3, 4, 5, 6, 7.) " That when they made use of his good law rigorously in the letter, he presently published an act of grace in the 7th verse, and tells them, " Had they known what this meaneth, I will have mercy and not sacrifice, they would not have condemned the guiltless," as also (Matt. ix. 13.) " Go, learn what this meaneth, I will have mercy and not sacrifice," which is not to be limited unto what was the present occasion of publishing the command, but observed as a general rule upon all occasions, wherein mercy and sacrifice comes in competition, to shew the Lord will rather have a duty omitted that is due to him, than mercy to his creatures omitted by them. So in the text, when some would not receive such as were weak in the faith, as to matters of practice, the Lord was pleased to publish this act of grace : " Him that is weak in the faith receive you, but not to doubtful disputation." Now unless it be proved, that no saint can be weak in the faith, in anything but meats and days, or in some old Testament observations, and that he ought not to be judged a saint that is weak in the faith, as it relates to Gospel institutions, in matters of practice,

you cannot limit the text, and you must also prove his weakness such, as that the Lord will not receive him ; else the command in the first verse, and the reason or motive in the third verse, will both be in force upon you, viz., " Him that is weak in the faith receive you, (or) unto you, for God hath received him."

*Objection.*—" But some may object from (1 Cor. xii. 13.) " For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles." Some there are that affirm this to be meant of water baptism, and that particular churches are formed thereby, and all persons are to be admitted and joined unto such churches by water baptism."

*Answer.*—That the baptism intended in the text is the Spirit's baptism, and not water baptism ; and that the body the text intends, is not principally the church of Corinth, but all believers, both Jews and Gentiles, being baptized into one mystical body, as Eph. iv. 4 : " There is one body and one spirit," wherein there is set out the united and the united ; therefore in the third verse they are exhorted to keep the unity of the spirit in the bond of peace. The united are all the faithful in one body : Into whom ? In the fifth verse, in one Lord Jesus Christ : By what ? One faith, one baptism, which cannot be meant of water baptism : for water baptism doth not unite all this body, for some of them never had water baptism, and are yet of this body, and by the spirit gathered into one Lord Jesus Christ (Eph. i. 10) ; both which are in heaven and in earth, Jew and Gentile (Eph. ii. 16), that he might reconcile both unto God, in one body by his cross ; the instrument you have in verse 18, " by one spirit." That the Gentiles should be fellow-heirs of the same body, verse 15, " of whom the whole family in heaven and earth is named." And the reasons of their keeping the unity of the spirit in Eph. iv. 3, is laid down in verses 4, 5, being one body, one spirit, having one hope, one Lord, one faith, one baptism, whether they were Jews or Gentiles, such as were in heaven or in earth, which cannot be meant of water baptism, for in that sense they had not all one baptism, nor admitted and united thereby : " For by one spirit we are all baptised into one body, whether Jews or Gentiles, whether we be bond or free, we having been all made to drink into one spirit ;" which cannot be meant of water baptism, in regard all the body of Christ, Jews and Gentiles, bond and free, partook not thereof.

*Objection.*—" But Eph. iv. 5. saith, there is but one baptism, and by what hath been said, if granted, water baptism will be excluded, or else there is more baptisms than one."

*Answer.*—It followeth not that because the Spirit will have no co-rival, that therefore other things may not be in their places ; that because the Spirit of God taketh the pre-eminence, therefore other things may not be subservient. The apostle tells them, " That the anointing which they had received of him, abideth in them ; and you need not (saith he), that any man teach you, but as the same anointing teacheth you all things." By this some may think John excludes the ministry ; no such matter, though the Holy Ghost hath confirmed and instructed them so in the truth of the Gospel, as that they were furnished against seducers in verse 26, yet you see John goes on still teaching them in many things : as also in Eph. iv. 11, 12, 13, he gave some apostles, some evangelists, some pastors, and teachers (verse 12), for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ ; verse 12 : " Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." So in the Spirit's baptism, though it have the pre-eminence, and approprieth some things, as peculiar to itself, it doth not