The KNOWLEDGE OF CHRIST

Indispensably required of all men that would be saved;

OR

Demonstrative proofs from Scripture, that Crucified JESUS is The CHRIST.

Wherein The Types, Prophecies, Genealogies, Miracles, Humiliation, Exaltation, and the Mediatorial Office of Christ are Opened and Applied; In sundry Sermons on Acts 2:36.


Math. 24. 23, 24. If any shall say unto you, lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false Prophets.

John 1. 41. We have found the Messiah, which is, being interpreted, the Christ.

1 Cor. 2. 2. I determined not to know any thing among you, save Jesus Christ, and him crucified.

London, Printed for L. Chapman, and are to be sold at his shop at the signe of the Crown in Popes-head Alley, 1653.
To the Christian Reader.

CHRISTIAN READER.

He right knowledge of the TRUTH, & MESSIAS, and of this Truth, that Crucified Jesus is the Christ, is necessary unto all who hope for salvation by him; there being no other in whom salvation is to be had: For there is no other name under heaven given amongst men, whereby we must be saved. This our Lord himself, who is the Author of eternal salvation to all that obey him, testifieth in his most heavenly Prayer (as it were appealing unto his Father for the certainty of it) saying, this is eternal life, that they might know the only true God, and him whom thou hast sent. That there by him whom the Father hath sent, by the only Son of God, means himself; and by knowing him, believing in him, Christ may appear in his weighty admonition to the Jews (who expected Messiah to come, but received not him, when he came unto them; saying to them, and to us in them, If ye believe not that I am he, ye shall dye in your sins. Which definitive sentence of the Judge of all the world, may convince some Ancients, and latter Writers, of a dangerous error, when they extend the Title of Christians to such as never knew Christ; and give hope of eternal salvation unto the Heathen by Philosophy; and to the Jews, by the strict observance of the Law, if they kept themselves from Idolatry before the coming of Christ. Nor is this error less dangerous, when connected Apol. seconda.

Justinus, id est, "Error et exemplo.usque ad Iesum," quam Alex. Strom. l. 7. Ernestus omnibus vitæ aeterna bonis etiam illi qui Christum speraverunt, incarnationem non ornunt sed ab idolatria se abstinentem. Chry. Lec. Hom. 38. in Mat.
To the Reader.

To the first, the golden name of Christians is but as an ornament to Swine; as Salvian noteth: and then saith Augustine, Quid tibi productum nomen, ubi res non inventur? What will the name avail, where the thing is wanting? To the second, the Lord Jesus will profess, in that day, when they shall cry Lord, Lord; I never knew you; Depart from me ye that work iniquity. Matt. 7. 22. 23. This honourable name was at first imposed upon those, who before were called Disciples; such as received Jesus Christ in all his offices, and yielded up themselves accordingly to be governed by him, believing on him, upon God's authority in the Scripture: These were first called Christians at Antioch; Acts 11. 26. That the faith of men may be grounded, was the principal scope of these sermons; which have for their subject an Argument no less reasonable then important; especially in this hour of Temptation: wherein Satan the old Serpent (whom Epiphanius elegantly stileth xuxxgaxkova) as it were rolling himself into a circle, reviveth old heresies under new names and pretenses; which, whereas former ages had them successively one after another, now appear in Troups; as if Satan were mustering up all his forces together for his last assault. Yea, the only wise God himself, by shaking at this time heaven and earth, hath already discovered to the view of all men, the ungroundedness of the faith of many, by the great falls of such lofty buildings in the profession of Christianity, which wanted this foundation; for a warning to others to be exactly careful about two things. 1. About a Well; that is, soundly and substantially laying the principles and grounds of Christian Religion in their minds and hearts. These are common as art of as common and daily use, unto Christians, as the Sun, the Air, Fire, and Water in Nature: In order they are to be first laid, as the Foundation in the Building, 1 Cor. 3. 10, 11. Heb. 6. 1. and for the manner of laying them
To the Reader.

them, it must be done soundly and substantially; 1. In the mind and understanding; The knowledge of fundamental Truths must be distinct, certain, and judicious; 1 Cor. 14: 20. Luke 1. 3, 4. 1 Pet. 3. 15. 2. In the heart; it must be effectual upon the Will and Affections, causing them to receive the love of the Truth, and to obey, from the heart, the mold of Doctrine, as being put into it; that our knowledge may be experimental, as it was in Paul. Rom. 8. 1. 3. In the Life; sinking from the brain into the heart, and from thence breaking forth into action; and setting head, heart, hands, and feet, and all on work; according to the exhortation of James, Who is a wise man, and endowed with knowledge among you? Let him shew out of a good conversation his works with meekness of wildom: Otherwise you cannot truly say you know God, and Christ, or any fundamental Truth in Religion: For hereby we do know that we know him, if we keep his Commandments. He that faith, I know him, and keepeth not his Commandments, is a liar, and the Truth is not in him. And therefore though the Lord had made known his ways and Laws unto Israel in the Desart, yet finding their practice contrary to his revealed will, he said, They do err in their heart, for they have not known my ways. 2. About the Superstructure, that men build on this foundation as they ought. 1. For the matter, gold, silver precious stones; not wood, hay, stubble. 2. For the manner; 1. Suitably to the groundwork, that the building may be uniform. Thus do they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience. 2. Striving to go on unto perfection, never resting till the building be finished; forgetting those things which are behind, and reaching forth unto those things which are before; pressing towards the mark for the price of the high Calling of God, in Christ Jesus. For the help of God's people herein, hoping that by the blessing of Christ, it may be of use to establish the faith of some in the present Truth, concerning the Messiah, which Satan
To the Reader.

Satan, at this time, opposeth: I have yielded to the persuasions of some Brethren (aiming at the common good) to publish that which some yeares since was preached in my weekly Lectures (among other Principles of Religion) for the settling of the Faith of the Flock committed to my Pastoral watch and care, upon a sure foundation in the Truths, according to godliness; that their faith should not stand in the wisdom of men, but in the power of God.

My far distance from the Press, and the hazards of so long a voyage by Sea, had almost discouraged me from transmitting this Copie; foreseeing that whatsoever calamities are committed by the Printer, men disaffected will impute to the Author; and being sensible of my great loss of some Manuscripts, by a wrack at Sea, together with the lives of sundry precious ones, about six yeares since. Yet if the Printer acquit himself well in this, and God be pleased to make it acceptable and profitable to the Reader, I shall be encouraged to publish more, as God shall give liberty and opportunity.

Farewell.

Thine in the true Messiah,

John Davenport.

From my Study in New-haven,
this 23th of the 9th month,

MDCLII.
The True Messiah

OR

Crucifyed Jesus

The CHRIST.

**Acts 2:36.** Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

We proceed according to the method formerly proposed, to speak of the Restoring of Fallen man: And having described the Person of our Redeemer, and noted sundry wonders in it; we are, in the next place, to handle his Offices. For our better understanding whereof, it is necessary...
necessary that a great Objection be removed; viz. whether this very Jesus, born of the Virgin Mary, who was crucified, be that singular Messiah, in whom all that expect salvation must believe, that they may be saved?

To clear the Truth herein, I have chosen this Text, which holdeth forth the conclusion of that excellent Sermon which Peter preached unto multitude of Jews, on the day of Pentecost, after the holy Spirit had fallen upon the Apostles in the similitude of cloven Tongues, like fire; whereupon they began to speak with other Tongues, as the Spirit gave them utterance; v. 1. to 5. This being observed and rumoured abroad, drew a great concourse of Jews to hear them; v. 5. The hearers are described,

1. By the several Nations of which they were; v. 8. to 12.
2. By their different affections. 1. All were amazed. v. 12.
2. Some mocked at them; as drunken, v. 13. Upon this occasion, Peter stood up, and having called for attention, v. 14. he first refuteth their cavills, who said, They were drunken; v. 15. 2. he proveth, by this dispensation, and by the Miracles which Christ wrought, and by the Propheties, and by sundry other Arguments, that this Jesus is the Christ.
3. He conclude with a weighty exhortation to all the people of Israel, to be assured hereof, in the words of my Text.

Wherein you may note three things. 1. The manner of knowing this great Truth, which is enjoyned unto all that shall be saved; Let all the house of Israel know assuredly. 2. The ground whereupon this certainty of knowledge must be built; viz. the Scriptures, implied in this affirmative particle, Therefore, which referreth us to the proofs formerly pointe at in his Sermon. 3. The great Truth which must be thus certainly known, upon this ground, That God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

I shall briefly open the words, and then collect some chief Doctrinal observations from them.
All the House of Israel] House is put for Nation, or People, by an usual Metonymie. [Israel] in the letter, signifies the posterity of Abraham, descending from Jacob, who was called Israel: but in a spiritual sense, the Scripture extendeth it also to all Believers among the Gentiles, who are called, The Israel of God. Peter at this time, preached to the Jews; but his Sermon is written, not for their sakes alone, but for ours also. For, He who is the God of the Jews, is the God of the Gentiles also; and will justifie the Circumcision by Faith, and the Uncircumcision through Faith, in this Jesus, the only true Messiah.

Let it know] The verb, ἀναγνωρίζω, is of as large significati-

The verb, ἀναγνωρίζω, is of as large signification in Greek, as to know, is in English: It signifies, to know after any sort, whether in a scientifical, or in a Disciplinary way; that is, whether by the evidence of things to our reasons, and sense, or to our faith. In this place it is taken in the latter way, as also it is in other places, where faith and knowledge are joined together exegetically; so Job. 10. 38. and where they are confounded, and put one for another; 2 Cor. 4. 13, 14. Now faith is grounded upon Divine Revelation, and assenteth to the Truths revealed in the same manner as they are revealed by God in the Scripture; some Truths are revealed in a general manner, as true and good in themselves, without application to us. Answerably faith yeildeth a general assent, and approbation to them. Some are more particularly revealed, as containing some excellent Truth and good, whereby some special benefit redoundeth unto us. Answerably faith receiveth and assenteth unto these, with adherence, affiance, and dependance upon the things revealed, with application to our particular cases, and as compared with all contrary desires and temptations. If the question be, which of these is meant? I answer, both in their order; the former as an inferior degree of faith, and step to the latter; but the latter is principally intended. So that the knowledge here meant, is first with Application;
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The knowing this for ourselves. 2. With Power; as when Paul saith, That which I do (γνωσις, it is well translated) I allow not; and the Antithesis in the next clause proveth that to be the Apostle's meaning: And in the Hebrew, words of knowledge and sense, being taken in a spiritual manner, do imply or note suitable affections and actions. Thus to know Jesus to be the Messiah, includes the Will and Affections unto Christ, and imports receiving and trusting in him; John 17. 8. because, this knowledge is not meerly speculative, but practical; and the practice of our knowledge that this Jesus must be believed on as the only true Messiah, is to believe in him as such.

Assuredly signifies two things; 1. Certainly. 2. With confident security. In the first sense its opposed unto opinion, which is an imperfect conjectural Assent unto things that are not clearly presented to our understanding or sense. In the second sense, it is opposed to doubting, which keepeth the soul unstable and restless, under suspicion of the contrary; yet, not to all doubting, but to that which ariseth from Hypocrisy, and hindereth the soul from closing with Christ, and from cleaving to him, James 1. 6. 8.

That God hath made] ἐστίνα. The Arrians perverted this expression, calling Christ from hence, a fictitious God; I say, they perverted this Text: for, neither doth it speak of Christ as the Son of God, or in respect of his God-head; as if in that respect he was made: But Peter sheweth that Jesus, whom as man they slew, and that rose again, according to the flesh, was made both Lord and Christ. Nor the word made, used here to signify God's creating of Christ, as man (though it be true that Christ assumed man's created nature, according to which he may be called a creature) but here  ἐστίνα, as the Greek Scholia warn us, is the same with ἐστίνα, ἐστίνα, ἐστίνα, or ἐστίνα, that is, hath ordained, constituted. So it is
elsewhere rendered; as in Mark 3. 14. He ordained twelve, that they should be with him; or, as Cyril of Alexandria noteth, made, here signifieth, declared; ac-Thessaw. c. 3, according to which sense, Peter a little before, called this Jesus of Nazareth, a man approved of God by miracles, wonders, and signs, which God by him wrought among them; Acts 2. 22. viz. to be the Messiah.

That same Jesus whom ye have crucified; both Lord and Christ.] That is, He hath ordained and constituted him to be that singular Messiah, promised to the Fathers. It seems that he ascribeth these two Titles, Lord and Christ; to this Jesus, in this place, to shew that it is he of whom David prophesied, under these names, calling this Jesus, his Lord; v. 27. from v. 34. from Psal. 110. 1. and God's holy One, Psal. 16. 10. in respect of that anointing, whereby he was sanctified of God to be the only true Messiah.

I have done with the explication of the Text, and proceed to the collection of Doctrines which this Text affordeth: For our clearing the Truths propounded, we shall speak to the words according to the order in which they stand in the Text.

It is indispensably required of all that would be saved, that they know Jesus Christ, with certainty, and with application, and with power.] Let all the house of Israel know assuredly.

This Point I shall first explain, then confirm, and lastly apply it.

1. For Explication. I say not that the same measure of knowledge is required in all to salvation. For, 1. All have not the same calling, to be able to convince gain-sayers, and to stop their mouths; Tit. 1. 9. 11. 2. All have not the same measure of ability, and leisure to search into the course of Genealogies, and consent of Prophecies, and to unveil the Types; Heb. 5. 13. 14. 1 Cor. 3. 2, 3. 3. All have not the same measure of helps; every one hath
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hath not a Philip at hand, to open a Prophefie, as that Eunuch had; Acts 8. Therefore the fame measure is not expected to be in all. Luke 12. 48. But this I lay, that all that would be saved, are bound to know Jesus Christ in this manner, viz. with certainty; Gal. 1. 8. Col. 2. 7. with application to themselves, Job 19. 25. John 17. 8. 13; with Power, 2 Thes. 1. 11. 1 Thes. 1. 3.

2. For Confirmation and Proof of this Truth, weigh the following Reasons.

Reason 1. From the End for which this Truth is written in the Scripture. It is that we may have the certainty of it; Luke 1. 4. and that we may believe and be saved; John 20. 31.

Reason 2. From the duties which he upon all Christians in reference hereto. viz. 1. To attain unto certainty and assurance in the grounds of their Religion; especially now, in this their elderly state under the Gospel, and under such means; 1 Cor. 14. 20. Heb. 5. 11, 12. Gal. 4. 3. 4. 2. To make a free and bold confession thereof, when they are called thereunto; Rom. 10. 10. Isa. 44. 5. Acts 2. 26. 3. To be able to give a reason of their hope; 1 Pet. 3. 15. The talk of the Tongue will be vain, if Faith be not in the heart—faith Calvin. 4. To suffer for this Truth; Luke 9. 23, 24. Phil. 1. 29.

Reason 3. From the great importance of thus receiving this Truth. 1. Because it is fundamental, a Truth necessarily to be laid in the Foundation of Christian Religion; Heb. 6. 1. Matt. 16. 16, 17. For without Christ we have no access to God; John 14. 6. Nor is our worshipping God accepted of him, except we worship him in Christ; v. 22. 2. Because the efficacy of all saving Truths in our hearts and lives, depends upon our receiving them in this manner; Col. 2. 6, 7. and our Fruitfulness; Phil. 1. 9, 10 II. and our victory over Temptations, from the world; 1 John 5. 4, 5. from the Flesh; Acts 15. 9. from the Devil; 1 Pet. 5. 8. and our establishment in the
the Truth unto perseverance; *Matt. 7. 24, 25. & 16, 17. on the contrary, Apostasie is from mens not knowing Christ; thus *Eph. 4. 14. *2 Peter 3. 17, 18.

3. For Application of this Truth to our selves.

It serveth to reproove three sorts of Christians. 1. Unresolved Christians, that are always unsettled in Religion; whole receiving this Truth, is rather in Opinion then Faith: As if there were no better and surer ground of certainty for this point, and the like in Scripture, then there is sundry Philosophical Notions, which are apprehended only by a Natural Light, and received upon humane authority; whence arose the Academicks and Aristotel's, it seemeth; or for sundry Traditions of the Pharisaes, which they could not prove otherwise then by alleging the sayings of many men like themselves; as the Papists in the like case put us off with the Fathers, and Schoolmen, and Councils. But this Truth hath Gods Authority, and the Revelation of the holy Spirit in Scripture, the Word of God himself who is Truth, and cannotly, to confirm and clear it in the hearts of his people: Therefore its a sin, and of extreme danger to the souls of men to be wavering herein. *Eph. 4. 14. They pretend the obscurity and difficulty of understanding it, by reason of sundry Disputes about it among the Learned, and therefore chuse to stand as Neuters, till the Learned agree about this and other points; and in the meantime to serve God according to their light, without searching further. But, I demand, whence this obscurity and difficulty is, whereof they speak? It is not from God, but from themselves; either they are careless neglecting due means to attain unto certainty herein; or they are profane, like Esau, and flight things which they value not. Such a spirit was in Pilate, when he asked what is Truth, but stayed not for an answer; *John 18. 8. and in Festus, *Acts 25. 19, 20. 2. From the efficacie of Satan in them, who blindeth the eyes of their minds, *2 Cor. 4. 4. But
But with the Elect, being effectually called, it is otherwise, 
*John 10. 4, 5.* Therefore such Neuters give in evidence 
against themselves, that they belong not unto Christ, or 
have no Truth of grace in them.

2. It reproveth such as look at a general Assent, with 
some knowledge of these Truths, as sufficient to salvation, 
if they live without open scandal. For, 1. The Divels 
and Reprobates may have such a faith, and yet perish 
John 8. 30, 31.* The faith which *Philip* required in the 
Eunuch for Baptism, was Believing this Truth with his 
whole heart; *Acts 8. 37.* which may serve also (by the 
way) to guide our judgements about that question, con-
cerning the faith which fitteth men for Church-Fellowship; 
for no less Faith is required for Admission into Church-
Fellowship, then was necessary for Baptisme: Therefore 
the tryal of mens fitness for that State, is to be made by 
their holding forth this manner of knowing Christ.

3. It reproveth presumptuous professors, who are con-
fident, without a good ground, that they do believe in 
Christ unto salvation. To discover the vanity of this their 
confidence, I demand, 1. How long have you thus known 
Jesus Christ? Ever since you can remember? Suspect it; 
For all that know Christ in a right manner, can tell, that 
there was a time when they did not thus know Christ as 
now they do; *John 4. 42.* They will say, with that 
blinde man, One thing I know, that whereas I was 
blinde, now I see; *John 9. 25.* 2. Upon what ground 
is your knowledge of Christ built? Is it, because you 
were so taught and catechised from your Childhood; and 
all whom you know hold so? A Turk will give the same 
reason for his believing in *Mahomet*; An unbelieving 
Jew will give the same for his rejecting and blaspheming 
Jesus Christ. This therefore is insufficient, unless your 
faith be grounded on the Scriptures, and wrought in you 
by the Teaching of Gods Spirit in the preaching of the 
Gospel,
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Gospel, Mat. 7. 21, 26. Rom. 10. 14. John 6. 44, 45. What effect is there of this knowledge of Christ, whereof you speak, in your hearts and lives? doth it work no spiritual change in you? it is in vain Hos. 8. 2, 3. For this transformeth, 2 Cor. 3. 18.

2 Use. It serveth to instruct and teach every man how to try himself, whether he know Jesus Christ in a right manner or not. This Tryall and discovery may be made three ways.

1. By the object, or thing knowne, which is, and must be Jesus Christ, that is, salvation and union, and what belongeth to them. For, to know Christ according to godliness, is to know how he bringeth grace and peace from God the Father unto us, and how we may find these things in him; grace, as he is a saving Anointer, and peace as he is an anointed Saviour. In thus knowing him, we must know him to be a most excellent good, both in himselfe and unto us; not a visible, but an invisible good, Heb. 11. 27. not a temporall, but an eternall good, Heb. 13. 8. Not a carnall, but a spirituall good, 2 Cor. 5. 15, 17. Not an earthly, but an heavenly good, 1 Cor. 15. 45, 46, 47. And all these must bee true, both in him, and in us, 1 Job. 2. 8. When you thus know Jesus Christ, and that hee is all this to you and in you by his spirit, then you know him aright.

2 By the manner of knowing. 1. Not onely by the teaching of men, but of God, Jer. 31. 33, 34. with Job. 6. 45. the spirit of God speaking to, and in thine heart, by his Ordinance, 1 Job. 4. 6. Isa. 30. 20, 21. causing thee to assent with application and power, Psal. 27. 8. Jer. 3. 22. 2. Not according to private interpretation, but according to the analogy of faith, in sebroity, 2 Pet. 1. 21. Rom. 12. 3, 6. 2 Tim. 1. 13. 1 Cor. 4. 6.

3. By the effects of it. 1. Doth it cause thee to sell all things to buy this pearle? Matt. 13. 45. 2. Doth it produce obedience in thy whole conversation? James 3. 17.
3. Doth it frame your spirits to become as children? *Matth.18.3*, for simplicity, humility and innocence of minde; and as fools, *1 Cor.3.18*. in, and to the world? if so, answerable to this disposition will be your practice:

1. To desire the sincere milke of the word, as children, *1 Pet.2.2*.
2. To doe the deeds of a spiritual fool, or mad man, that is, not to be ashamed of doing the will of God, for the reproach or opposition of the world.

3. Use. It serveth to exhort, and perswade you all,

1. To make out that you may attaine to this manner of knowing Jesus Christ. It is a difficult thing, and almost impossible to know what measure of knowledge that is, whereby Christ is let into the soule. The best and surest discovery of it, is, by the manner of our knowing him. Rest not therefore till you can say as Paul, *I know in whom I have trusted*, *2 Tim.1.12*. And with Peter, *Job.6.68,69*. To this purpose.


2. To improve this manner of your knowing Christ, look at it as an undeniable, unalterable, infallible, and established truth, and so let it be in your hearts, *2 Cor.1.19*. 3. To comfort your hearts in the stability of all the promises in Christ, *2 Cor.1.20*. Whatever changes are in the creature, *1 Pet.1.24,25*. 2. To cause you to trust in him, *Job.9.10*. Yea, to trust perfectly in him, *1 Pet.1.3*. and to ingage your hearts to be constant and firme unto him; For by being built upon this rock, we become like this rock, constant and immoveable, *Matth.7.24*. and *16.18*.

So much shall serve to be spoken concerning the manner of our knowing Jesus Christ.

We shall now with the helpe of Christ, proceed to speak unto the second and third particular, viz. The ground whereupon this our knowledge of Christ must be built,
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implied in this illative particle [Therefore] which referreth us to the proofs formerly alleged by Peter in this Sermon, which are all taken from the Scripture. Wherein you may note two sorts of proofs. 1. Generall. Taken from the consent of the new Testament with the old, in ascertaining this Truth; the same spirit of God testifying in, and by both, that this Jesus, who was crucified, is the only true Messiah. 2. Speciall. For Peter in this Sermon proveth, that this Jesus is the Christ, by six particular Arguments, whereunto he referreth his hearers and us, in this particle [therefore] 1. From Types, of which he giveth David for an instance, ver. 25. 2. From Prophecies, of which he alledgegeth four, one out of Joel vers. 16, to 22. Another out of Psal. 16. 10, 11. A third, out of Psal. 132, 11. in verse 30. A fourth out of Psal. 110. 1. in verse 34, 35. which he applyeth to this Jesus, as accomplished in him only, ver. 22, 29, 31, 32, 33. 3. From Genealogies, which he pointeth at, when he faith, that this Jesus was the fruit of David's loynes, according to the flesh, ver. 30. 4. From his Miracles, when he faith to them, Jesus of Nazareth was a man approved of God, among you by miracles, wonders, and signs which God did by him, in the midst of you, as you your selves also know, ver. 22. 5. From the humiliati-
on of the Messiah in his life and death, and secondly his ex-
altation, in his resurrection, ascension, and session at the right hand of God, and coming to judge the world ver. 31, 32, 33, 34. 6. From his Mediatoriall office, in my Text. The force and scope of this illative [Therefore] in this place, being thus declared, I shall note from it, that,

The consent of the pen-men of Scripture in applying the Types, Prophecies, Genealogies, and Miracles and other particulars which belong to the Messiah, unto this Jesus whom the Jews crucified, are infallible grounds, whereupon all that will be saved, must know as-
sumedly that this Jesus is the only true Messiah.

For clearing and proving this point, know 1. That the ground of our faith must be onely the authority of di-

C a
vine revelation in and by the word, No man knoweth the Son but the Father, Matt. 11. 27. and the Father himselfe which hath sent him to bee the Messiah, hath born wittneffe of his, John 5. 37. How? by his word, Ver. 38. Where is that word to be found? In the Scripture, Ver. 39.

2 That the consent of the holy pen-men of the Scriptures; Moses with Christ, the Prophets with the Apostles in this Truth, should stablish our faith concerning it. Hence it is that Christ alleged Moses, and told the Jewes that beleued not in him, that Moses, in whom they trusted, would accuse them; for, said he, had yee beleued Moses, yee would have beleued me; for he wrote of me, John 5. 45-46. And, speaking with the two Disciples going to Emaus, Hee began at Moses, and all the Prophets, and expounded unto them in all the Scriptures, the things concerning himselfe, Luk. 24. 27. The same course he took to confirm the faith of the eleven Apostles, and the Disciples that were with them, saying; These are the words which I spake unto you whilst I was yet with you, that all things must be fulfilled, which were written in the Law of Moses, and in the Prophets, and in the Psalms concerning me, Vers. 44. The Apostles of Christ shewed their consent also with all the Prophets, in applying what they fore-told concerning the Messiah, unto this Jesus. Peter proved to the Jewes, that this Jesus, by whose name the cripple was made whole, is the Christ, from Moses, Act. 3. 22, 23. and from the Prophets, Vers. 24. The same also he preached to Cornelius a Gentile, Act. 10. 38, 43. Philip the Evangelist, from Esai. 53. 7, preached this Jesus to the Eunuch, whereby faith in Christ was wrought in him, Act. 8. 35, 36, 37. Paul disputed, upon this ground, three days with the Jewes at Thessalonica, and proved, that this Jesus whom he preached to them, is the Christ, Act. 17. 2, 3. The same did Apollos at Athah, Act. 18. 28. To conclude, with this Attestation Paul ended his ministry and life, Act. 28. 23.
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"From the premises I thus argue, That Jesus, and no other is the Christ, whom the Scriptures testify to be the Christ. But the whole Scripture testifieth only this, Jesus to be the Christ. Therefore, this Jesus, and no other is the Christ, or the true Messiah.

3. That their consent appeareth in applying these six particular Arguments, Types, Prophecies, Genealogies, Miracles, &c. which belong unto the Messiah, to this Jesus. These Arguments I purpose to handle severally, that you may see the consent of Scripture in them.

1. That the Types of the only true Messiah are verified in this Jesus alone. The Scripture expresseth two sorts of Types of the Messiah. 1. Real. 2. Personal. Of both I shall speak severally, so far only as I find the New Testament owning them for types of Christ, and improving them to signifies something concerning the Messiah, and applying them to this Jesus in some respect or other.

1. The Real types, which I shall take notice of for this purpose, are ten. 1. Jacob's Ladder. 2. Circumcision. 3. The Passover. 4. The pillar of cloud and fire. 5. Their passing through the red Sea. 6. Manna. 7. Water out of the Rock. 8. The Brazen Serpent. 9. The Jubilee. 10. The Temple.

1. Jacob's Ladder, or the Ladder which Jacob saw at Bethel, the foot of it on the earth, and the top of it in Heaven, the Angels of God ascending, and descending upon it; Jehovah himself standing above it, and speaking comfortably to Jacob, renewing the Covenant, and blessing him in Christ. We find this storyed in Gen. 28:12-16. Jesus Christ owneth this for a Type of himself, and so expounded it unto Nathaniel, John 1:51, where he sheweth him that the Son of man is the truth of this Type. Now he is resembled by the Ladder which Jacob saw, in respect of his Person, Office, and Efficacy. 1. In respect of his Person; as he was man, he was on earth;
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Ioh.17.4. as the foot of the Ladder: As God, he was in Heaven, 1 Cor.15.47. as the top of the Ladder: and as top and bottome made but one Ladder, in Jacobs vision, to God and Man in the person of this Jesus, but one Immanuel. 2. In respect of his Office, as Mediatour between God and man, he reconcileth things in Heaven, and things on Earth, Col. 1. 20. as that Ladder did after a sort joyn heaven and earth together. 3. In respect of his Efficacy, whereby 1. He establisheth the Covenant between God and us, Gal.3.8.16,17. 2. He blesseth us, by communicating all the good of the Covenant to us, Rom. 8.32. 1 Tim. 4.8. 3. He impoyeth the Ministry of Angels, for their good, who shal be heirs of salvation, Heb.1. ult.

2 Circumcision was instituted of God, and received by Abraham and his household, the only visible Church of God at that time, in Gen.17. It was a bloody and painfull Sacrament, the cutting of off the fore-skin of the flesh in the males of Abraham and his seed, and those that joyned themselves unto the God and people of Abraham in Church-fellowship, together with their infants of eight days old, to seale the Covenant of grace, which God made with Abraham and his seed in Jesus Christ: Thereby Jesus Christ was typed, as he was to come of Abrahams seed, Heb.2.16. And as he was by the shedding of his blood, and his painful death on the crosse, to establish and confirm the covenant, Dan. 9. 27. whereby God in the trinity of persons becomes our God, and as he is given for a covenant to his people, Is.49. 8. that is, to be both the surety of the covenant, undertaking both for God and us, Heb. 7. 22. and all the good of the covenant. And as hee was to rise againe on the first day of the weeke, which is the eighth day from the creation, for our justification, Rom.4. ult. Hence Circumcision sealeth, through Christ to come, unto Abraham and his seed, the believing Jewes and Proselytes, both justification, Rom.4.17., and
and sanctification, Col. 2. 11. together with all other good promised in the covenant, and is now abolished by Christ, who is the truth of that Type, and hath substituted baptism in the place and stead of it, to seal the covenant to confederates and their seed, Col. 2. 10, 11.

3. The Passover was instituted in Exod. 12. and is owned and applied as a type of Christ, 1 Cor. 5. 7. and so it is testified to be in the new Testament in sundry respects.

1. In respect of the properties required in the Passover, which are answered in Christ: 1. It must be a Lamb, so is Christ metaphorically called, Joh. 1. 29. 2. A Male, so is Christ, Isa. 9. 6. 3. Without blemish, so is Christ, 1 Pet. 1. 19. 4. Of a yeare old, it was not slain the first day, week, or month, but at a fit age, so was the death of Christ, Rom. 5. 6. 5. One of their flocks and folds, so Christ was of the Jews, according to the flesh, Rom. 9. 4, 5. in whom salvation is of the Jews, Joh. 4. 22, 6. A choise one separated from the rest, so is Christ, 1 Pet. 1. 20. 7. It was taken on the tenth day, but not slain till the fourteenth, so Christ entered into his publik Ministry at thirty years old, and was slain at the fourth Passover after, and on the fourteenth day of the month.

2. In respect of the slaying of it: 1. The Passover must be slain, so was Christ, 1 Cor. 5. 7. 2. The time of slaying it, was between the two evenings, viz. the evening of the day, which began at three a clock in the afternoon; and the evening of the night, which began at six, so was Christ, Mat. 27. 46, 50. 3. Not a bone of it must be broken, so it was with Christ, Joh. 19. 36. 3. In respect of the using and improving of it being slain. 1. That the Lamb may become food, it must be rosted; so Jesus Christ, as suffering under the wrath of God, and rage of men and Devils, must be meditated upon with effectual application of the spirit, Mat. 3. 11. 2. The blood of it must be kept in a Basin, as a precious thing; so must the blood of Christ. 1. Pet. 1. 19. and not be spilt on the ground, or trod under foot, Heb. 10. 29. 3. It must be sprinkled upon the little
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and side posts of the doore, with a bunch of hysope dipped in it; so must the blood of Christ bee applyed unto us, by the spirit, working and quickening faith in us, Heb. 9. 14.

1 Pet. 1. 2. 4. As the effect of that was safety from the destroying Angell, so of this, deliverance from the wrath of God, Heb. 12. 24. 5. The flesh of it must be eaten; so must Christ be fed on in the Ordinances by faith, Job. 6. 55, 56. 6. With staves in their hand, and their loynes girt; so must we receive Christ, as ready to be at his dispose, to goe whither he will, and doe what pleaseth him, 1 Pet. 1. 13.

7. With sowe herbs; so we must feed on Christ with sense of the bitterness of sinne, and our captivity under it, and Satan, and the curse of the Law, from which Christ hath delivered us; and with mortification and fellowship in afflictions with him, 1 Cor. 11. 26. Phil. 3.

10. Col. 1. 24. Zach. 12. 10. 8. Not raw, so there must be a due preparation by the preaching of the Gospell, and shewing forth of Christs death, with examination of our selves that we eate not unworthily, 1 Cor. 11. 26, 28, 29.

9. Not sodden at all with water; nothing must be mixed with Christ and the Gospell. 1 Cor. 2. 2. and 2. 11, 3. 10. Whole; so wee must have full communion with Christ, whole and undivided, Job. 1. 12. 1 Cor. 1. 13.

11. None must remaine till morning; if any doe, it must be burnt: so Christ must be fed on while the season of grace lasteth without delay, and Christ being come the legall shadowes are condemned as unlawfull, as if they were burned by the fire of Gods word, and spirit, Gal. 4. 9, 10, 11. Col. 2. 16, 17. Heb. 13. 9, 10. 12. By the whole family, and if it were too little, calling in others: thus Christ is to bee fed on in the Sacrament in communion with the Church, 1 Cor. 12. 12, 13. with a desire in us of inlarging it, Luke 14.

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4. The pillar of cloud and fire set up in Exod. 13. 21. is applyed to Christ as a type of him, Isa. 4, 5, 6. Jesus Christ is the truth of this Type, in both his Natures, and in all his
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his Offices. 1. In both his Natures: His Godhead is as fire, Heb. 12.29. His Manhood as a cloud, or vaile, Heb. 10.20. 2. In all his Offices. 1. As our Prophet, God guided them by the cloud, and sometimes spake unto them, revealing his will out of it, Deut. 31.15. Psal: 99. 7. So he doth by Christ, as our prophet, teach and guide us, Matt. 11.29. and 17.5. 2. As our Priest, their being baptized in the cloud, signified and sealed their being washed from sinne by the blood of Christ, 1 Cor. 10. 2. 3. As our King: the cloud was spread over them for a covering, Psal. 105.39. and sometimes came between them and their enemies, behind them, Exod. 14.19. and thereby figured Christ his protection of his Church, as he is their King, Isa. 4.5.6. 4. In that speciall consideration of Christ, wherein the faith of Gods people trusteth in him, and resteth on him, for all saving good: It is said, Jehovah went before them in that pillar. He that is here called Jehovah, is called the Angell of God in Exod. 14.19. which is the Angell of the covenant, Mal. 3.1. Jesus Christ as the Apostle expounds it in 1 Cor. 10.9. who is called Jehovah our righteousnesse, Jer. 23.6. in whom God, reconciled to us, is our guide and protector.

5. Their passing through the red sea, spoken of in Exod. 14. 22. is applied as a type of Christ, in 1 Cor. 10.2. Moses bad them behold the salvation of the Lord, ver. 13. which title is applied unto Christ, in Luk. 3.6. To shew that Christ is present with his people, to save them in all troubles and affliotions, Isa. 43.2. and from all their spirituall enemies, and sinnnes, both by justification, 1 Cor. 10.2. and sanctification, Mich. 7.19. through faith in him, Heb. 11.29. and will in the end give them songs of victory and triumph, Exod. 15.1. with Rev. 19.2.

6 Mannah, The story of this is in Exod. 16. 14. &c. Christ applyeth this to himselfe, as a type of himselfe, in Job. 6.32,48. And he is the truth of that type, in sundry respects. 1. In respect of qualities. The Mannah was white
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in colour, so is Christ in purity, Psal. 45. 2.

1. It was round in figure, which being applied to Christ, figured his eternity and perfection, Rev. 1. 8. 3. It was sweet in taste, Exod. 16. 1. So is Christ tasted by faith in the promises, 1 Pet. 2. 3. Psal. 19. 10.

2. In respect of quantity.

1. Mannah was little in seed, Exod. 16. 14. but great in nourishment, ver. 12. So is Christ, small in appearance, great in virtue, Isa. 53. and 55. 1, 2.

2. It was plentifully given. It fell as dew, covering the face of the earth round about their Tents; and was sufficient to feed six hundred thousand fighting men, besides women and Children. This figured the al-sufficiency and extent of the grace of Christ, Rom. 10. 11, 12.

3. In respect of God's manner and end in giving it, For 1. Mannah was a gift prepared of God for them, Ex. 16. 15. So is Christ, Lu. 2. 30. 31. J oh. 4. 10.

2. It was given them from heaven, Ex. 16. 4. So is Christ, J oh. 6. 32, 32. 3. It was a free gift unto unworthy ones, even to murmurers, Ex. 16. 3. 4. So is Christ, who received gifts for men, even for the rebellious, Psal. 68. 18.

4. It was a wonderful and unknown gift, Exod. 16. 15. So is Christ, J oh. 4. 10.

1 Cor. 2. 9. 1 Pet. 1. 12. 5. Mannah was given for food, Exod. 16. 15. So is Christ, J oh. 6. 32, 48. 6. It was given them to save them from perishing, Ex. 16. 3. So is Christ, J oh. 6. 53. 7. Mannah was presented to them as lapped in a bed of dew, Num. 11. 9. with Exod. 16. 14. So is Christ dispensed in the preaching of the Gospel, Ro. 10. 6, 7, 8. which is compared unto the dew, Deut. 32. 2. He is exhibited also to believers in the Sacrament, which in that respect is called spiritual meat, 1 Cor. 10. 3, 4.

In respect of their manner of gathering and using Mannah.

1. The place where it was to be gathered, was round about their Tents. This figured the Church, where Christ is to be found, Cant. 1. 7.

2. The time was every day before the Sun rose, on the last day of the week, they had a double portion, but none fell, nor was to be gathered on the Sabbath day. This signified that our endeavour to get Christ should be our first work, Matt. 6. 33. and our daily work.
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and to those that so doe, God will dispense Christ more plentifully towards their latter end, Luk. 2:29, but after this life there will be a cessation of all opportunities and means of grace and labours for it.

3 They must goe out of their Tents to gather it, Exod. 16:16: So must wee goe out of our selves, sinne, and the creature, who would have Christ, Matt. 11:28.

4 The measure which every one received, was his omer full, which signified that the just shall live by his faith, Hab. 2:4. and that every believer is compleat in Christ Col. 2:10. As for their manner of using it. 1 It must bee ground and baked, which may signify our effectual meditating of the sufferings of Christ. 2 It must bee eaten, else it would putrifie; So must Christ bee beleived on, else the Gospel revealing him, will be a favour of death, &c. 2 Cor. 3:16. For as God commanded them to gather every one according to his eating, an omer of Mannah, Exod. 16:16. So hee hath commanded us to beleive in Christ, 1 Joh. 3:29. and with that faith to receive the Lords Supper, and Christ in it, 1 Cor. 10:16. under the penalty of Gods displeasure. For, as God was not well pleased with many of them that ate Mannah in the wildernesse, 1 Cor. 10:5. and they were destroyed of the destroyer, ver. 10. So now, without faith its impossible to please God, Heb. 11:6. and therefore they that communicate unworthily at the Lords Table, Eat and drinke judgement to themselves, 1 Cor. 11:29, 30.

5 In respect of the consequent of their eating; Herein Christ farre excelled this type. For the Jews that did eate Mannah are dead, Job. 6:49. but Christ feedeth believers unto eternall life, Job. 6:27. Mannah onely preserved naturall life, for a time, by being turned into the substance of the body, which fed upon it: But Christ both giveth, and preserveth spiritual, and eternall life in his, Job. 5:25. 1 Job. 5:11. by changing all that receive him, so as that they are transformed into his likenesse, as by his spirit, 2 Cor. 3:18.
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7 Water out of the Rock, of this see Exod. 17. 6. Paul applieth it unto Christ as a type of him, 1 Cor. 10. 4. and so it was in three respects. 1 As it was a rocke. 2 As it gave them water to drinke. 3. As it followed them. First as it was a Rocke, it was a type of Christ, who is also compared to a rock. 1 For strength, Matth. 16. 18. 2 For shadow, Isa. 32. 2. 3 Accidentally for scandal, Rom. 9. 32. Secondly, as it gave them water to drink. 1 For unlikeliness, Who would expect that a rocke should give drinke by sending forth waters? As little expectation could there bee of saving good from Christ, if men looke onely at his abasement with the eye of sense, Isa. 53. 2, 3. 2 Yet as notwithstanding that unlikelihood the rock did, at Gods appointment, give them water; So doth Jesus Christ give his spirit to those that beleev in him, Ioh. 4. 10. to 15. and 7. 38, 39. 3 As by Gods ordinance, this water should issue forth of the rock at Moses his speaking to it in the hearing of the people; So is Christ given, together with his spirit, in, and by the preaching of the Gospell, Rom. 1. 16. and 10. 14. 2 Cor. 3. 6. Thirdly, As it followed them, 1 Cor. 10. 4. So Christ in the communion of his spirit, followeth beleevers in the wildernes of this world, to supply their wants, and satisfie their desires, Isa. 52. 12.

8 The brazen Serpent. See the story of it in Numb. 21. 6. Sec. and how Christ explaineth it as a type of himselfe, Ioh. 3. 14, 15. and so it is in sundry respects. For 1. That was a piece of braffe, like fire, yet it was not fiery. So Christ came in the similitude of sinfull flesh, Rom. 8. 3. yet was without sin, Heb. 4. 15. 2 It was the likeness of a Serpent, which is cursed, Gen. 3. So Christ was made a curse for us, Gal. 3. 13. 3 It was by Gods ordinance to bee lifted up on a pole, that it might be looked on by those that were a far off, as well as by those that were near; So was Christ on the croffe, Ioh. 12. 32. and is daily in the preaching of the Gospell, Gal. 3. 1. Ephes. 2. 17. 4 It became effectuall, for the
the healing of such as were stung with fiery Serpents, by their looking unto it; so doth Christ unto all lost sinners, by faith in him, Iob. 3. 15. Mal. 4. 2. 5 As nothing but God's mercy moved him to give such an help, at that time, to them in that misery, as the brazen Serpent was: So nothing but his love moved him to give Christ, Iob. 3.16. 6. No other means could heale them; and none but Christ can save us.

9 The Jubilee, instituted in Levit. 25.8. to 17. had its name from Jubal, a streame, or water-course, Jer. 17.8. as carrying us to Christ, who is the truth of this Type; Luk. 18.19. The first Jubilee was to beginne after they were in possession of the land of Canaan, which they celebrated in the seventh year of Joshua, as appeareth by Caleb's age, in Josh. 14.7. to 10. from thence reckon twenty eight Jubilees, and we are carried to the time of the death of Christ, when he cried upon the cross, it is finished, Iob. 19.30. that was the 28th. Jubilee, and the last that ever the Jews had in Canaan, to shew that the Truth was come, and therefore the Type vanished. Three particulars are observable in the Jubilee, which are accomplished in Christ. 1 The sounding of Trumpets, to give notice of the Jubilee, typed the preaching of the Gospell, which began in John's Ministry, and Christ seconded it, Luk. 4.18, 22. 2 The liberty which was given to bondmen. &c. Christ hath accomplished spiritually, Iob. 8. 34, 36. Heb. 2.14, 15. 3 The restoring of Debtors to their possessions and families; Christ hath done spiritually, Luk. 23.43. Eph. 3.15.

10 The Temple was a Type of Christ. The Lamb is the Temple, Rev. 21.22. Destroy this Temple, said Christ, and I will build it in three days, Iob. 2.19. This be spoke of the Temple of his body, ver. 21. The analogy between this Type, and the Truth, holds in sundry particulars. 1 As God's presence was, after a speciall manner in the Temple, Psal. 132. 14. So in Christ dwelleth the fulness of the
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Godhead bodily, Col. 2.9. 2 As the prayers made in the Temple, or looking towards it, were graciously answered; so are the prayers that believers make to God, according to his will, in the name of Jesus Christ, Job. 14. 13, 14. 3 The Lord vouchsafed blessing and protection to his people in the Temple, according to Moses his blessing of the Tribe of Benjamin in reference to the Temple, which was built in his lot, Deut. 33. 12. which is accomplished to the Churches under the Gospel, in, and by Christ, Isa. 4. 5. 4 The vail of the Temple signified Christ his flesh, which hid his Godhead, as the vail did the most holy: it was also the door and way, whereby the High Priest went into the most holy place, which rent in twaine when Christ dyed, Matt. 27. 51. To shew, that now the death of Christ had put an end to all the Levitical Priesthood, ceremonies, and Temple-worship, and that now all men have free access through Christ crucified. Thus the Apostle applyeth it, Heb. 10. 19, 20.

I have done with the Real Types, and shall now proceed to the Personall Types; in the choice of whom I shall wholly insist upon the clearest, as I finde them owned by Christ and his Apostles in the New Testament, pretermitting sundry, who yet may be looked at, as Types of Christ, in sundry respects.


1. Adam. He is spoken of as a type of Christ, Rom. 5. 14. For 1. Both are common roots to their seed and posterity, Isa. 53. 10. 2. Both their seed beare their image, 2 Cor. 15. 49. 3 Both convey what they have, to their seed, Rom. 5. 12, 14. 1 Cor. 15. 22. 4 As Adam communicated sinne to those that had not sinned actually, Rom. 5. 14. So Christ communicated righteousness to those that had not wrought righteousness, Rom. 9. 30, 31. But herein Christ is far above Adam, Rom. 5. 15 &c. 5 As Eve was formed out of Adams side, whilst he was a sleep,
and afterwards conjugally united to him as his wife:
So out of Christ dying, the Church is built, and joined to him as his Spouse, in, and by the covenant, 2Cor.11.2, Ephes. 5.30,32.

2 Noah signifies a Comforter, a Restorer, and Lamech his father, in giving him that name professed his faith in Christ, Gen. 5.29. He was a Type of Christ, especially in these particulars. 1. Noah found grace in the sight of God, Gen. 6.8, and in his sacrifice the Lord smelled a savour of rest, Gen. 8.21, and thereupon God established a covenant with him, and with his seed after him, &c. Gen. 9.9, 10, 11. So Christ is beloved of God, Mat. 3.17, who when he gave himself to be an offering for his Church, It was a sacrifice of a sweet smelling savour unto God, Ephes. 5.2, and in him God hath established a new covenant with his seed, Gal. 3.17:

2 Noah builded the Arke, Heb. 11.7, So Christ buildeth his Church, Heb. 3.3. 3. As Noah was in the Arke, whilst it was tossed and floated on the waters; So Christ is in his Church in all their troubles, Isa. 43.2. Matth. 28.20.

3. As Noah was a Preacher of righteousness unto the old world, 2 Pet. 2.5. So Christ, who preached by his Spirit in the Ministry of Noah, 1 Pet. 3.19, 20. Hath by his coming in the flesh brought in everlasting righteousness, Dan. 9.25. But as it was in the days of Noah, many believed not, but were secure in their disobedience, till judgement came upon them; So shall it be in the coming of the Son of man, Mat. 24.37, 38.

4. As in the Arke eight soules were saved by water, 1 Pet. 3.20. So in the Church, Baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ, v. 21.

3. Melchizedech was a Type of Christ. Therefore it is said, Heb. 7.3. He was likened to the Sonne of God, and that sundry ways. 1. In the notation of his name, being by interpretation, King of Righteousnesse, Heb. 7.2. So is Christ, Isa. 11.4. Psal. 45. 6,7. 2 In his Office, Melchizedech
was King of Salem, Priest of the most high God, Heb. 7.1. So was Christ King of Jerusalem, Zach. 9.9. The King of the Jewes, Matth. 27:37. Prince of peace, Isa. 9.6. Not as Melchisedech, bringing onely earthly peace and temporall; but Christ is our peace with God, both spiritually and eternally, Ephes. 2.14. He is also our great High Priest, Heb. 4.14. in whom alone the Kingdome and Priesthood are inseparably joyned. 3. In his personall excellencies. 1 Without Genealogy, viz. mentioned in Scripture, Heb. 7.4. So was Christ, as Man without Father, as God without Mother and kindred. 2 Without beginning or end of life, expressed and declared in the Scripture: So is Christ, Rev. 11.1. 4. In the excellency of his Office. 1 Melchisedech was greater then Abraham, for be blessed Abraham, Heb. 7.1. And without all contradiction, the lesser is blessed of the greater, ver. 7. So Christ is the fountain of all blessings to his people, Ephes. 1.3. 2. He was greater then Aaron; for Levi, and so Aaron, paid Tithes in Abrahams loyns to Melchisedech, Heb. 7.9. 2. Melchisedech was not anointed with materiall oile, as Aaron; nor received his Priesthood from any other, but onely was so declared by the mouth of God; So Christ was anointed with the spirit, Luke 4:18. and made Priest by the oath of God, Psalm. 110.4. 3. Melchisedech passed not his Priesthood to any other, nor can any other succeed him, as in the Levitical Priesthood they succeeded one other; So it is with Christ, Heb. 7.24, 25.

4 Isaac was a type of Christ. 1 As he was the Son of promise, Gal. 4.28. So Christ is the promised seed, Gal. 3.6. For Isaac was not to be borne by the ordinary strength of nature, but of Sarahs dead wombe; insomuch as when the Angell foretold it to Sarah, shee thought it impossible, Gen. 18.13. So Christ was not incarnate by the strength of nature, but by the power of the Holy Ghost, after an unconceiveable manner; so as when the Angell told his mother Mary of his miraculous man-
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As by vertue of the promise beleived, Issack was born of Sarah, notwithstanding the deadned of her womb, and Abrahams old age, Rom. 4. 19. So by beleiving Mary conceived Christ, though she knew not man, Luk. 1. 38. And of Issack it was said to Abraham, In thy seed shall all the nations of the earth be blessed, Gen. 22. 18. but it was in reference to Christ the fountain of all blessings to his people, Psal. 72. 17. And as Issack was his fathers heire, so is Christ the heire of all things, Heb. 1. 2.

2 As Issack was offered up for a sacrifice by his father Abrahams, in respect of his purpose, Gen. 22. So God spared not his owne Sonne, but gave him to death for us, Joh. 3. 16. Rom. 8. 32. Yea, what Herod and Pontius Pilate &c. did unto him, it is ascribed to the hand and counsell of the Father, Acts 4. 27, 28.

3 In respect of Issacks sufferings, and obedience to his Father, Christ and hee are like; onely Christ infinitely excells him. Issacke, without reply, submitted himselfe to his Father, even to the death, suffered himselfe to be bound upon the wood, and yielded himselfe a burnt offering unto the Lord, Gen. 22. 16. So Christ, without reply, was obedient to his Father unto the death, and was content to be bound, not as Issack, for himselfe alone, but for his people; and laid downe his life, a whole burnt offering, and a ransom for many, Psa. 40. 7, 8. Matth. 27. 2. Job. 10. 18. Phil. 2. 8. Job. 16. 28. The father of Issack, and the Father of Christ first laid the wood upon them both, and then both upon the wood. And as Issack must be offered alone, the servant stayeing at the foot of the hill a far off; So Christ must tread the wine-preffe alone, Isa. 63. 3. his Disciples being scattered from him, Job. 16. 32.

4 In respect of deliverance, As Issack was offered, and dead three daies, in his fathers purpose, yet dyed not, but his father received him as from the dead; So
Christ offered, his Divinity dyed not, and his humanity dead in the belly of the earth, after three days he revived, and raised himself again, to dye no more. So both were delivered from death, wherein the Apostle plainly makes him a Type of Christ, Heb. 11, 19.

Fifthly, Moses was a Type of Christ, Deut. 18, 18. There is a similitude, but not a parity between them. Not a parity, Heb. 3, 3, 5, 6. Yet a similitude. 1. In their outward and visible personall estate. Moses was borne of meane parents, in the time of Israel's bondage under the Egyptians: Christ was borne of mean parents, in the time of the Jewes subjection to the Romans, Isa. 53. Luk. 2. 1. 3, 4, 5, 24. And as Moses was no sooner borne, but he was exposed to the cruelty of Pharaoh, and fought out to death: So Christ, in his infancy, was fought out of King Herod to be slaine, but both, by Gods extraordinary providence were delivered and saved, that they might bee Deliverers, and Saviours unto others. Moses was meeke above all men living, yet full of zeale against sin, Numb. 6. 12. Exod. 32. So was Christ a pattern of meekness, Matth. 11. 29. Yet most zealous against those that profaned the Temple, Job. 2. 14. to 18. And against hypocrites, Matth. 23. We read little of either of them in their private life.

2. In their Office and Function. Both were sent of God, Moses to deliver Israel from Egyptian bondage, Christ to deliver his people from the bondage of sin and Satan, Job. 8. 36. Both were furnished to their office, Moses was learned in all the wisdom of the Egyptians, Act. 7. 22. Christ was learned to admiration, Job. 7. 15. 46. Moses was furnished with many mighty miracles, which God wrought by him, to confirma his calling; so was Christ, and therein above Moses, who did them by the power of Christ, but Christ by his owne power, Isa. 35. 5, 6. with Matth. 11. 4, 5, 6. Both executed their office faithfully, but Christ far excelled, Heb. 3. 5, 6. Moses brought glad tidings,
tidings to Israel of deliverance from Pharaoh, but Christ preached a far better and greater deliverance, Luke 4.18. Moses received the Law from God, and delivered it to Israel as a mediator, not of redemption, but of Propheticall Ministry, Gal. 3.19, but Christ not only received the Law, but fulfilled it, and not only brings the Law, but grace also, John 1.17, and is Mediator of a new Covenant, and surety of a better Testament, Hebrews 7.22 and 9.15, and that not only in way of Prophecy, but of redemption. Moses delivered a perfect rule both for Doctrine and Worship, even unto the smallest things in the house of God: So hath Christ given us under the New Testament a most perfect rule; to which nothing can be added, nor from it diminished, nor altered in it, Matthew 28.20. Both suffered much in their Ministry. Moses fasted forty days and forty nights in the mount alone, being to deliver the Law: Christ fasted forty days and forty nights in the wilderness alone, being to preach the Gospel. Moses was rejected of the Hebrews, for whose good he came, Exodus 2.14. So Christ came to his own, and his owne received him not, John 1.11 and 19.15. Jannes and Jambres resisted Moses in his miracles and doctrine, 2 Timothy 3.8. So did the Scribes and Pharisees resist Christ in his, Matthew 12.24. God shewed himselfe more to Moses, then to any Prophet, Numbers 12. But Christ herein excelled Moses, John 1.18. Moses his face was covered with a vaile, and under his Ministry the vaile was upon the hearts of the Jews in reading the Law, 2 Corinthians 3.13,14,15. Christ with the vaile of his flesh hid the glory of his deity, and so preacheth the Gospel, that the vaile is taken from mens hearts in their conversion to him, that they behold him with open face, and are changed, &c. according to his image, 2 Corinthians 3.18.

6 Joshua is so clearly a Type of Christ, that in the new Testament he is called Jesus, Hebrews 4.8. Both were Saviours, the one corporal, the other spiritual. Both were
Leaders of their followers unto rest; the one temporal, the other eternal. 1. What Moses could not do, because of their unbelief, viz. to bring them to Canaan, Josua did; So What Moses law could not do, viz. to bring us to heaven, because of the infirmity of our flesh, Christ by his Gospel hath done for us, Rom. 8.3. 2. Josua entered Canaan, and possessed it by conquest, Josb. 12.10. and assigned to his conquering followers their portions and inheritances by lot, Josb. 14.1. So Jesus Christ ascended into heaven by conquest, Ephes. 4.8. and prepareth a place there for every one of his followers, Job. 14.2. and there gives them an inheritance, Col. 1.12. But they that possess it, must be conquerors, 2 Tim. 4.7,8. 3. Josua threw downe the walls of Jericho by weake and contemptible means, in outward appearance, Josb. 6.5,20. So Jesus Christ casts downe strong holds by the foolishness of preaching, 2 Cor. 10.4,5. 4. The sun stood still at Josua's word, whilst he was slaying his enemies, Josb. 10.12. So whilst Christ was spoiling principalities and powers on his cross, the sun hid his face by the will of Christ, Mat. 27.45. Of both these days it may bee said, as Josb. 10.14. There was never before day like, nor afterward shall bee. 5. Both communicated the honour and comfort of their victories to their followers, Josb. 10.24. Rom. 16.20. 6. Both give rest to their followers; Josua a typical rest, Jesus a true rest; Heb. 4.8,9,10,11.

7. Sampson, of the Tribe of Dan, judged Israel twenty years, Judg. 16.31. he was according to Jacobs Prophecy in blessing that Tribe, Gen. 49.16,17. a serpent by the way, unto the Philistims in the foxes, jaw of an Ass; and the house posts were the heeles of the horse, whereupon three thousand Philistims rode, and fell backward. That he was a Type of Christ, appeared in Jacobs expression, ver. 18. I have waited for thy salvation, O Lord; meaning Christ, who by death should overcome his enemies, and
and save his people, *Heb. 2.14, 15. See the agreement between them in these particulars.

1. In their Persons. *Sampson* was born beyond the strength of nature, his Mother was saluted by an Angel, who foretold his conception, and that he must begin to save Israel, and confirmed this promise by a signe, *Judg. 13.3, 4, 5.* and so was it concerning Christ, *Luk. 1.30.*


*There is a similitude between them in Actions.* 

*Sampson* desired a wife of the Philistins; and it was of the Lord, in a sense, *Judg. 14.4.* So Christ cast his love on the Gentiles, that were not beloved, to marry them to himself, *Hos. 2:29.* *Sampson* put forth Parables and Riddles to the company that came to his concert, *Judg. 14.12.* So did Christ speak in parables to the pharisees, *Mat. 13.34.*

The Riddle he put forth was, *Out of the eater came forth meat, and out of the strong came sweetness,* *Judg. 14.12.* Christ by his death (which seemed to eat him up) became spiritual meat to believers, the bread of life, sweeter than honey, out of this strong Lyon of the Tribe of Judah. Christ dead, *Christianorum procellit examen instar apium, Aug. Serm. 107. de temp.* Sprang flocks of Christians, like swarms of Bees, sweet as honey.

3. There is a likeness also in their Passions, or Sufferings: Both were foul'd for money, under pretence of love, apprehended by their enemies, led away, bound, brought forth at a great feast, blinded, scorned, fastened to a post, offered themselves willingly to death, dyed among wicked men, and thereby destroyed the powers of the Churches enemies.

4. They are alike in Victories: *Sampson* with his own hands flew a Lyon in the Desert, *Judg. 14.6.* So Christ conquered Satan, that roaring Lyon, in his three hellish assaults in the Wildernes, *Mat. 4.* *Sampson,* by the jaw bone of an Ass, a weak and insufficient instrument, in itself, for so great a Victory, flew a thousand men,**E 3** and.
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and laid them heapes upon heapes, with his owne hands, the spirit of the Lord coming upon him, Judg. 15.14 to 17. So Christ, by the Ministry of the Gospell, a weak instrument in it selfe, made powerfull by the spirit, subdueth Kingdomes and Nations to himselfe, 1 Cor. 1.25. Rom.16.26. 3 Both slew more of Gods enemies by their death, then in their life; even when they seemed to be in their enemies Power, Judg. 16.30. 1 Cor.15.26. Heb. 2.14. 4 When Sampson was in Azzah, and his enemies thought they had him in their hands and power, he arose at midnight, and toke the doores of the gates of the City, and the two posts, and lift them away with the Bars, and laid them on his shoulder and departed, Judg. 16.3. So when the enemies thought they had Christ sure enough, having buried him, laid a stone on him, sealed it, and watched him; he arose in his might, carried away the gates, and barres of death, and broke the bonds of it, Rom.1.4. At.2.

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8 David was so manifest a Type of Christ, that Christ is frequently called David. In sundry things they were a like, but Christ was far above David, Psal. 110.1. They were alike: 1. In Descent from obscure and low parentage, Jesse, Is.1.1. 2. In Calling. 1. To bee the head of Nations, Psal. 18.43. 2 In vested in their office at the same age; David being thirty years old was anointed, 2 Sam. 5.4. Christ at thirty years old was baptized, Luk. 3.21,23. 3 Both were furnished by the Spirit, with gifts fitting them to their function, 1 Sam. 16.13. Luk.4.18,21.

3 There was a likenes of David unto Christ in his Warres. Wherein you may note, 1. That both their first followers were for the most part poore men, and such as were grieved in spirit, 1 Sam.22.2. Math. 11.5.28. But as afterwards David had his seventy Worthies, 2 Sam.23: So Christ had his seventy two Disciples, and twelve Apostles, that were valiant in fighting the Lords battles.

2 Both
Both had open and secret enemies. David's open enemies were Goliab, Saul, and his house, besides Amalekites, Philisim; &c. So Christ's were, the Devill, Herod, the Scribes, and Pharisees, and the Jewes, &c. David's secret enemies were Doeg, Achitophel, Absalom, and sundry others, Ps. 41. 9. So Christ's secret enemies were Judas, Luk. 22. 21. and the Jewes his owne people. 3. Both had wonderfull deliverances and victories. Often did David escape Saul's laying waite for him, and Christ the like, and much more of the Jewes. Saul's messengers sent to take David, but the spirit of Prophesie fell upon them among the Prophets, and hindered them, 1 Sam. 19. 20. Somewhat like that besell the Messengers, whom the Pharisees sent to apprehend Christ, Job. 7. 46. David was victorious against Goliab, and cut off his head with his own sword; so Christ overcame Satan by the Scriptures, which he used as his weapon against Christ, Mat. 4.

4. There was a likenesesse between them in their Kingdomes. Both of them were at first despised and rejected, Psal. 118. 22. Both administered their Kingdomes uprightly, Psal. 101. 1. &c. and 45. 7. And the perpetuity, and universal extent of David's kingdom is verified onely in Christ, Psal. 132. 12. Rom. 15. 9.

9. Salomon was a Type of Christ, the true Jedidiah, beloved of God. There is a great likenesesse between them, but no equality; for Christ is greater then Salomon, Mat. 12. 42. Yet a likenesesse there is; 1. In the Peace and Tranquility their Subjects enjoy under their government. Salomon's name signifies a man of peace, 2 Chron. 22. 9. and Christ is the Prince of Peace, Isa. 9. 6. Peace is one of the privileges of his kingdom, Rom. 14. 17. not onely outward, as Salomon was, but inward and eternal. In Salomon's days all Israel and Judah dwelt without fear of bodily enemies, 1 King. 4. 25. and Christ sets his Subjects at liberty from fear of spiritual enemies, Luk. 1. 74. 2. In their personal wisedome, wherein Salomon excelled other men, 1 King. 4. 29.

42. 3 Solomon gave a proof of his wisdom at twelve years old in his sentence about the Harlots, 1 King. 3. 28. and Christ of his at the same age, in his disputing with the Doctors. 4. In their royal State. Solomon exceeded all Kings in glory and wealth, 1 King. 3. 13. but Christ, in a spiritual sense, far exceeded him. For Solomon had but one crown, Cant. 3. 11. Christ hath many, Rev. 19. 12. Solomon's wealth was in silver and gold, &c. wherewith he enriched his subjects; Christ bestows better things on his, durable riches and righteousness, Prov. 8. 1 Cor. 1. 30. His Throne is above Solomon's, even at God's right hand, and he rode more magnificently on his cross, than Solomon in his chariots of gold, Col. 2. 14, 15.

10. Jonah is owned for a Type of Christ in Mat. 12. 39. No sign shall be given them, but the sign of the Prophet Jonah: Jonah was a prophet sent to preach repentance to Niniveh. The same was the subject of Christ his preaching to the Jews, Mat. 4. 17. There is a great disparity between Jonah and Christ; therefore he said to the Jews, a greater than Jonah is here, Mat. 12. 41. Jonah was but a man, Christ is God and man, Jonah was a sinfull man, Christ without sin; Jonah, though a Prophet, yet but a servant, Christ is Jonah's Lord. Yet there is some similitude between them. 1. Both offered themselves to death willingly to save others. Jonah did so, 1on. 1. 12. So did Christ; Job. 10. 18. & 18. 5 & 11. 50. 2. Both had terrors mingled with faith. Jonah had so, 1 on. 2. 4. So had Christ, Mat. 27. 46. 3. Alike fruit followed both. For as when Jonah was cast into the Sea, it ceased from raging, and there was a great calm, 1on. 1. 15. So by the death of Christ, the wrath of God the Father was pacified, and peace was procured for believers, Ephes. 2. 14. And as by Jonah's being cast into the Sea, his fellows were saved from drowning, 1on. 1. 12. So by Christ's being put to death (though without defect on his part) all believers are saved, Matth. 20. 28.
In Jonah we have a type of Christ's burial, noted by Christ himself, Mat. 26:40, who was three days and three nights (part being put for the whole) in the grave, as Jonah was in the belly of the Whale. 5 He was also a type of Christ in his resurrection: For as the belly of the Whale could not keep Jonah any longer, so neither could the grave hold the body of Christ longer; it must not see corruption. Act 2:24, 25, 26, 27. 6 Jonah after his resurrection preached repentance to the Ninivites, with good fruit, to the saving of them from the threatened destruction; So Christ, after his resurrection sent his Apostles, and his Spirit with them, to preach unto all nations, Mat. 28:20. Job 16:8. and in them, him self preacheth to those that are a farre off, Ephes. 2:17. Therefore the Ninivites shall rise up against impenitent unbelievers under the Gospell and condemn them, for they repented at the preaching of Jonah, but Christ that preacheth to us, is Jonah's Lord and Master, and he comes from the bosom of his father, Job 1:18. and from the grave and death, whereas Jonah came but out of the Whales belly; and he preacheth only salvation to us, Heb. 2:3, 4. whereas Jonah preached only destruction to them. If they should condemn the Jewes that lived in the daies of Christ's conversing with men in the flesh, much more us; for they refused Christ in his abasement, we in his glory, speaking from heaven, Heb. 12:25.

So much may serve to have been spoken to prove that this Jesus is the truth of the Types of the Messiah, both Real and Personall. Whence I thus argue, He that is the only truth of all the Scripture-Types of the Messiah, is the onely true Messiah. But this Jesus who was crucified, is the onely truth of all the Scripture-Types of the Messiah. Therefore he is the onely true Messiah.

The second Argument to prove that this Jesus is the onely true Messiah, is taken from the Prophesies concerning the Messiah, which we shall evince to be all fulfilled in
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This Jesus, who was born of the Virgin Mary, and crucified by the Jews, under Pontius Pilate.

The first and most general Prophecy is, that which God himself expressed in Gen. 3:15. The seed of the woman shall pierce thy head (O Serpent) and thou shalt pierce or bruise his heel, or footsteps. The Hebrew Doctors (in Targ. Jerusalem) refer the fulfilling of this prophecy to the last days, the days of the King Messiah; and who can that be, but this Jesus, who was made of a woman, Gal. 4:4, without the help of man, as being the fruit of the womb of the virgin Mary, Luke 1:42. His heels or footsteps, not his head, was pierced when he was crucified, through infirmity, and put to death concerning the flesh, but was quickened by the Spirit, and liveth through the power of God, 2 Cor. 13:4, 1 Peter 3:18. But he pierced the Serpent's head, when through death, he destroyed him that had the power of death, the devil, Hebrews 2:14. Being the Sonne of God manifested for this purpose, that he might destroy the works of the devil, John 3:8. Besides this general prophecy, there are sundry special Prophecies, which cannot be applied to any other, but to this Jesus (of whom we speak) to prove him to be the Messiah.

First, Such as concern the circumstance of places, where the true Messiah must be exhibited.

1. He must be born at Bethlehem Ephrata, Micah 5:2. So was this Jesus, Matthew 2:5, 6.

2. He must be brought up at Nazareth, So was this Jesus, Matthew 2:23. He must come riding upon an Ass, and upon a Colt the Foal of an Ass to Jerusalem, Zachariah 9:9. This was fulfilled in this Jesus, Matthew 21:2, 7. to 12. Luke 19:28, to 46. And that no other Messiah in whom these Prophecies must be accomplished, is to be expected, will convincingly appear to him who shall consider that these places, Bethlehem, Nazareth, and Jerusalem, were destroyed above sixteen hundred years since. Therefore the time fore-told by the Prophecies, for the coming of the Messiah, is past long since. This we shall further prove from the next sort of Prophecies.
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2. The Prophecies which concern the circumstance of time, when Messiah should come, are all exactly accomplished in this Jesus. I shall instance in four Prophecies.

First, Gen. 49. 10. The Scepter shall not depart from Judah, nor a Law-giver from between his feet, until Shiloh come, and unto him shall be the gathering (or obedience) of the people. This the Hebrew Doctors (in Targ. Ierusal.) apply unto the Messiah, saying, Kings shall not cease from the house of Judah, nor Doctors that teach the Law, from his children children, until the time that the King Christ does come; whose kingdom is, and all the Kings of the earth shall be subject to him. Now that this is fulfilled only in this Jesus may be evinced from three grounds.

1. From his Name, Shilo, of Shiloh secondine. The Hebrew writeth it after an unusuall manner, which implies his sonne, and her son, as a prophesie, that he should be of a virgin, and of the Linage of Judah.

2. From the Tribe out of which he should come, Judah, which Paul testifieth, is accomplished in this Jesus, saying, it is evident that our Lord sprang out of Judah, Heb. 7. 14. Whereby we may see unto what blindness and hardness the Jewes were come in the days of Christ, who, though they knew that this Jesus came of that Tribe, yet they denied him to be the Messiah; saying, We know whence this man is, but when Messiah commeth, no man knoweth whence he is, Joh. 7. 27.

3. From the time, when he should come.] This circumstance was first revealed unto Jacob, and was not known in the world till this prophesie. And therefore the former Patriarchs from Adam looked for the Messiah to come in their times. Hence was Abrahams sadness, Gen. 15. 2. By [the Scepter] here is not meant the rod of affliction as Shebets signifieth in Job 21. 9. for in that sense it had not been true; for the rod did sundry times, for a season depart from them. As in the days of Iosua, after he
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he had conquered the Canaanites, and under the Judges, when they had rested sundry times from their oppressors, and especially in Solomon's reign, 1 Kings 4:25. and 10:27. But shebet here signifies a rod of Power, a Scepter of Dominion, and so it usually signifies in Scripture when the Messiah is prophesied of, Psal. 45:7. and 110:2. and the context evinceth that it must be so understood in Jacob's prophesie. 1. By the bowing down of his brethren, v. 8. 2. By comparing him to a Lyon, vers. 9. 3. By joyning the Law-giver with the Scepter in the Text, whereby he notes the continuance of a Sovereign power in this Tribe, when the Kingly government shall cease, until the coming of Messiah, in Governors and the great Synedrites, which must be of that Tribe. For of Judah cometh the Governor, 1 Chron. 15:2. and Judah is my Law-giver, Psal. 60:9.

Here the Jews urge, That if the coming of the Messiah must be defined, he was exhibited long before we say he was born, for the Scepter departed from Judah in the Babylonish captivity, and after by the Assyronaei.

Answ. The Scepter did not depart in Babylon, but was oppressed for a time, to be after that restored Jer. 29:10. for the Princes of the Jews who were of David's race, had the power of the Scepter, though not the use of the Crown after the captivity, and the Assyronaei were of the Tribe of Judah by the mothers side, who held the Kingly dignity, till Herod's time, and the Law-givers were the Sanhedrim, Numb. 11:16. instituted by Moses, they were for the most part of David's posterity, which at length Herod destroyed: Jos. Antiq. 16:a. 17. and 15:l. 1. Bull. Mall. obst. Jud. p. 39.

Hence it will follow. 1. That Judah must have a Scepter, and Law-giver, before Christ come, which could not be before David's times, who was the first King of that Tribe. 2. Nor whilst the Scepter continued in Judah which ended in Jeconiah; therefore, not till the captivity in Babylon.
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Babylon: 3 Nor must he come presently upon the departure of the Scepter; for the Law-giver or Scribes must succeed the Scepter, and so it did. For, after the captivity, the Jews were governed by Dukes, as Zerubbabel and his posterity, to whom were adjoined Scribes, as Ezra, Nehemiah, &c. till the Maccabees, who were of the Fathers side from Levi, and of the Mothers side from Judah, with whom was joined the Sanhedrin, consisting of seventy two Elders, most of the Tribe of Judah, and Family of David, which continued till Herod Ascalonit, an Idumean, rooted out the Maccabees and Sanhedrin; whereupon the Jews put on sackcloth, shaved their heads, and lamenting said: Woe unto us, because the Scepter is departed from Judah, and the Law-giver from between his feet. This was done about the thirtieth year of Herod, upon whose head Antonius had first set Judah's crown; and afterwards Augustus confirmed it. About this time this Jesus was born of the virgin Mary, the true King of the Jews. Which thing, when the Wise-men told Herod, he was sore troubled, and to keep the crown on his owne head, he so persecuted this Jesus, the lawful Heir of the crown, that he slaughtered all the Male Infants in those coasts of Iuny about Bethlehem, called Rachel's Land; that this Jesus might not escape: whence Rachel mourned for her children, as was fore-told, Jer. 31,15; Mat. 2,17,18.

Hence it will follow, that the time of the coming of the Messiah is past; for the departure of the Scepter, and Law-giver from Judah are so joyned, that the one is the repentance of the other. In vain therefore doe the Jews tell us of Rulers of the Tribe of Judah, yet remaining in Asia the greater, and about Babylon, for this Prophecy must bee fulfilled in the land of Canaan, as appeareth by the blessed Prophets prediction. And we know that unto this Jesus hath been the gathering and obedience of the Gentiles, above sixteen hundred years past.

Upto what hath been already noted, let me add this,

When
When Ezekiel foretold the over-turning of Judas's crown in Jeconiah, he said, The Kingdom should be no more, until he come to whom it belongeth, meaning this Jesus Christ, who should sit upon the throne of David for ever. To that prophesie of Ezekiel Nathaniel had respect, when he said to this Jesus, our Lord, Thou art the Son of God, Thou art the King of Israel, acknowledging that he was come, to whom the Crown and Scepter of Judah belonged; yea, in him, Scepter, Judge, and Law-giver meet, as Isaiah prophesied.

The Second Prophefie, concerning the time of the coming of the Messiah, is in Dan. 2. 33. to 36. expounded in ver. 37. to 46. together with Dan. 7.3. to 9. with ver. 13, 14. The Image consisting of four parts, and the four beasts, signifieth four Monarchies. The head of gold, compared to a Lion is the Babylonian Monarchy. 2 The breast and arms of silver, compared to a Bear, is the Kingdom of the Medes and Persians. 3 The Belly and thighs of brass, compared to a Leopard, is the Kingdom of the Greeks, in Alexander and his four cheife Captaines, among whom his Kingdom was divided, after his death. The names of those four Captaines were, Ptolomi Lagi, Seleucus Nicator, Perdiccas, Antigonus: The two last were slain by the two first; and the two first, make the two legs of the fourth beast, who joyned powers and continuall affinity. Seleucus Nicator the King of the North, or Syria, was mightier then the King of the South, or Egypt, Dan. 11. 5. when he slew Antigonus, Judea fell to bee under him, because Antigonus had gotten it from Ptolomy. Ptolomy Lagi, King of Egypt, or the South was mighty, Dan. 11. 5. He at the first gate Judea, entering into Jerusalem on the Sabbath-day, as a friend, but dealt as a beast, with teeth of iron, carrying thousands of Jews into Egypt, and placing them in Garrisons. His posterity claimed Canaan, pretending that hee helped Seleucus, on that condition, that he should be sure of it. Then the pleasant Land fell to be
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be troden under these two legs. 4 The legs of iron, with feet, part of iron, and part of clay, compared to a beast with ten bornes, is Ægypt and Syria, who strove by marriages to become one body firmly knit together; but as iron cleaveth not with clay, no more could this fodering make them one. For though Antiochus Theos the third horn, or K. of Syria, which is north from Judea (whence he is called the King of the north) married Berenice, the daughter of Ptolomeus Philadelphus K. of Ægypt, which is South from Judea (whence he is called King of the South) yet this begat much war and bloodshed, for the poisoned him, which was afterward revenged by his successor, who slew Berenice, and all her assidants, according to Dan. 11.6. The little borne, which was the tenth, was a vile person, Antiochus Epiphanes, the last part of the fourth beast. The stone cut out of the Mountains without bands, is Jesus Christ, who pounded all these Kingdomes to dust. The event was so: for Cleopatra Queen of Ægypt, the last successor or toe of the Image; for the death of Antonius, and that she might not bee carried to Rome, to adorn the triumph, stung her selfe to death with an Asper. Then Ægypt the one leg was made a Province to Rome by Octavian, as Syria the other leg had been before by Pompey. After her death followed the taxing of the world by Augustus Caesar, to testify that a full dissolution of every part of the Image in Daniel was accomplished; in her death: Upon this occasion Jesus Christ was borne in Bethlehem, about two years before the death of Herod. All agree generally that this stone was Jesus Christ. The Gospel being the mountaine that spread his Kingdom over the whole earth: which also Josepbus a Jew, who wrote the history of the Jewes unto the destruction of Jerusalem, acknowledgeth, saying, 'At that time was Jesus a wise man, if it bee Josep. Antiq. lawfull to call him a man, for hee was the performer of divers admirable worke, and the instructor of those who willingly entertaine the truth; and he drew un-
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to him divers Jews and Greeks to be his followers. This was Christ, who being accused of the Princes of our Nation before Pilate, and afterwards condemned to the cross by him; yet did not they, who followed him from the beginning, forbear to love him for the ignominy of his death, for he appeared unto them alive the third day after, according as the divine Prophets had before testified the same, and divers other wonderfull things of him. And from that time forward, the race of the Christians, who have derived their name from him, hath never ceased.

The third Prophecy that limits the time for the coming of the Messiah, is Dan. 9. 24 &c. Seventy weeks (or seventy sevens of years) are cut out for thy people, and for the holy City, to consume wickedness, and to abolish (or seal up) sins and to make reconciliation for iniquity, and to bring everlasting righteousness, and to seal vision, and prophet, and to shew Christ, the holy of holies, ver. 25. Know them and mark, from the out-going of the word, to restore and to build Jerusalem, unto Christ, the Governor shall be seven sevens (i.e. of years) and threescore and two sevens: In the first, it shall be restored, and builded, Streets and Walls, and troublesome shall those times be, ver. 26. In that (viz. last seven) after the threescore and two sevens, Christ shall be killed; and not for himself: Thereupon the City, and holy place shall be destroy, the Governor's own people to come (i.e. which shall be then, for so ba, is rendered by Tremellius and Mr. Broughton, not as noting a stranger, as Mr. Lively faith in his Persian Monarchy, but men to come, in the age following) and their end shall be with a flood; and at the end of the War, it shall have a final judgement unto desolation, ver. 27. But he shall confirm the Testament for many; the last seven, when in halfe that seven bee shall end the sacrifice and the oblation afterwards, by an Army abominable, he shall make desolation, even till utter destruction, and final judgement flow (or come) upon the desolate.
Here Daniel is taught how long Sion shall be holy for sacrificing, how long circumcisions, Sabbaths, the Pascha of Lamb, or Kid, and all sacrifices shall continue at Jerusalem, how many years even to the hour of the day from his prayer, at the evening Sacrifice, are unto the death of Jesus Christ our Lord, for our eternall life and salvation, to confirm the Testament for many, and to end all Moses Laws, that Jewes and Gentiles may be one body. The Angel faith seventy sevens of years (i.e. four hundred fourscore and ten yeares) are shewed most exactly for to seal sinne, and bring righteousness by the death of Christ. When must this time begin? certainly at the hour of the Angels speech: And when must it end? Doubtlesse, when Christ dyeth, Mr. Broughton truly faith, The whole Scripture may as well bee denied, as these limits. We have an exact chronology in Scripture, from Adam, to the first year of Cyrus his reign, and from the first of Cyrus, to the death of this Jesus, the onely true Messiah, are exactly foure hundred fourscore and ten years: yea, so exact is this account, that by a skilfull Arithmetician, the very houre may be exactly calculated from the Angel's message to Daniel, at the time of the evening oblation, unto the voice uttered by Christ at the ninth hour, when he gave up the ghost, Mark, 15.37. That we may more distinctly view this account, the Angel distributeth the whole seventy times seven yeares into three parts, & joyneth proper stories unto the first and last part: The first part, seven times seven years, which make forty nine yeares, are numbered from Cyrus his first yeare, and permission to build Jerusalem. It is said in Job, 2. 20, that the Temple was forty six years in building, which doth not contradict this; for the three first years of Cyrus are there left out, though the foundation was laid in the second of Cyrus, Ex. 3. 8. Because, in his third year, whilst Cyrus went to War against the Scythians, and left Cambyses his Son, King, or Viceroy in his absence, Cam-
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byses caused the work to cease, unto the second year of the reign of Darius K. of Persia, Ez. 4.24. Thus the work was hindered by Artaxerxes, otherwise called Cambyses, stiled the Prince of Persia, Dan. 10.13. For this stay, Daniel fasted three weeks, in the third year of Cyrus, Dan. 10.1,2. and from thence it was forty six years in building. But from the decree made by Cyrus, in Esr. 1.2. it was forty nine years, which the Angell meant here. The second part of this time, viz. sixty two times seven years, is left naked without any proper story. The third part is the last seven years; the first halfe of that seven years is passed in silence, as for a preparation; The latter halfe of it, which is three years and an halfe, must Christ bestow in confirming the testimony for many, beginning at his Baptisme, ending at his Death, which was at the ninth houre, in the time of the evening sacrifice. Thus the time is chained linke unto link, by the Angells speech; So that we need not the helpe of Heathenish, uncertaine Olympiads to regulate the account of these years; much leffe may we say as some doe, that a certain number of years is put for an uncertaine. For what the Angell shewed Daniel, is noted, as the Angell faith, in the Scripture of truth, Dan. 10.21. And he told Daniel, that he was sent of God to teach him the certaine knowledge of these times, Dan. 9.22. and Daniel himselfe faith, he understood the thing, and had understanding in the vision, Dan. 10.1. which he could not have had, nor said, if a certaine number of years had been put for an uncertaine. And that this text is meant of the Messiah Jesus Christ to come, is granted by the best Interpreters, both Jewish and Christian, and the name Christ given to this Jesus, in Job. 1.41. and 42. 25,26. and throughout the new Testament, forceth us to look unto the Angells speech, calling him Messiah Nagid, i.e. Messiah the Prince, in such Hebrew, faith M. Broughton, as it must needs be a proper name, which is not again in all the old Testament. Nor can the works...
here ascribed unto Messiah, be applied unto any other, but unto this Jesus, who was borne of the virgin Mary, and crucified by the Jews.

The fourth prophesie, concerning the time of the coming of the Messiah, is in Hag. 2:7, 9. compared with Mal. 3:1. The glory of this latter house shall be greater than the former, saith the Lord of Hosts by Haggai. Here is another mark for the time of Christ's coming, viz. while the second Temple stood, which was built by Zerubbabel and Joshua, after the return from captivity. In respect of outward glory, it was far inferior to the first built by Solomon, Ez. 3:12. As in respect of the magnificence of structure, so also in respect of sundry privileges; for this had not those, which that had, viz. Fire from heaven, to consume the Sacrifices, 2 Urim and Thummim. 3 The Ark of the Covenant. 4 The Mercy Seat, and Cherubims, and Oracles from thence. 5 The cloud filling the Temple. 6 The manifest breathings of the spirit upon the Prophets; yet the glory of this latter house was greater than the former. Wherein? Malachi telleth us, it was in this, that the Lord, whom they sought, having sent his Messenger to prepare the way before him, shall suddenly come to his Temple, even the Angel of the Covenant, whom ye see delight in. The presence of the Messiah, Jesus Christ, in this second Temple, and the publishing of the Gospel there, should make this second Temple far greater in glory than the first.

Where note also, another description of the time of the coming of the true Messiah, by his Messenger whom he should send before him to prepare his way. Would you know who this Messenger is? he tell us, It is Elijah the Prophet, &c. Mal. 4:5, 6. But who is this Elijah? John Baptist. So the Angell testified unto Zachary, Luk. 1:16, 17. and Christ to the Jews, Mark. 11:10 to 15. adding a note of special attention, v. 16. Let him that hath an ear to hear, hear. The Jewish writers wrest Haggai's prophesie to I know not what third Temple, prophesied of by Ezekiel; But
Haggay pointeth as it were with the finger at that very house, which was then built, after their returne from Babylon: and the Temple in Ezekiel is doubtlesse allegorical, Bulling. Mal. Jud. ob. p. 36,37. Josephus l. Ant. 15. c. 14. faith, that the second Temple was wholly destroyed by Herod, and built anew; but the contrary is proved from Job. 2. 20. And Egespous l. i. c. 35. faith, That Herod did but adorn the Temple, which adorning the Apostles admired, Matth. 24. 1. Mark. 13. 1. Luk. 21. 5. Again, The Jewes deny that this is to be understood of John Baptist, for three reasons.

1. Object. Because, say they, It is ridiculous to interpret, Elias must come, thus, one must come who is not Elias, but John Baptist.

2. Answer. John Baptist may as fitly be called Elias, as Christ is called David, Hos. 3. 5. against which they do not except.

3. Answer. He is called Elijah, because he came in the spirit and power of Elijah, Luk. 1. 17. There was a similitude between them, especially in three things. 1 In Propheticall greatness, Elijah was a great Prophet; and John not inferior to him, but above him, Matth. 11. 11. and as the people generally had a great esteem of Elijah, so they had of John, Matth. 21. 26. 2 In executing their Office, Elijah was sent to restore the worship of God, and to oppose the cheife opposers both in Church and Commonwealth, as the Prophets and Priests of Baal, and Ahab himselfe: So John Baptist was sent to make way for Christ, and opposed the Pharisees, and reproved Herod Antipas to his face, and prevailed as much by his word, as Elijah by miracles, and more also. 3 In their kind of life; Both used the like garments, manner of dyet, and dwelling, which implied a mystery. For the Prophets were wont to give signes in outward things, of the doctrine which they preached: Therefore, seeing both were preachers of repentance, they both used the outward signes there-
thereof, viz. courseraiment, mean dye, and solitariness in the wilderneffe.

The second Reason which they object against this exposition is, Because Elias must be sent before the great and dreadful day of the Lord, Mal. 4.5. i.e. say they, the day of judgement, not the day of Christ's coming in the flesh.

Answ. 1. Peter expounds Joel his prophesie of the great and terrible day of the Lord, Joel 2.28. &c. of the coming of Jesus Christ in the flesh, and of the setting up of his Kingdom by the preaching of the Gospel; Act. 2.16. to 22. John Baptist also shewed the terror of this day, in Mat. 3.10. and Matthew tells, that upon the report of the wise-men, that a King of the Jewes was borne (which was this Jesus,) Herod was troubled, and all Jerusalem with him, Mat. 2.3. And this coming of Christ in the flesh was a coming unto judgement; It was a day of judgement, though not of the general, or univerfall judgement of the world, yet of the particular judgement of the Jewish world, i.e. of that Nation and Commonwealth, which is now abrogated, instead whereof a new heaven and a new earth are made. Of this particular nationall judgement of the Jewes, Christ spake, with reference unto his comming in the flesh, John 9.39. John Baptist was his Messenger, in this his coming in the flesh, to prepare the Jewes to receive Christ: But when they rejected Christ, who came to his owne, and his own received him not, his coming to save them, was, by their fault, turned into his coming to judge them. And this particular judgement was a type of the universal judgement to come; whence it was that Christ in the same Sermon, foretold the destruction of Jerusalem, and the end of the world, Mat. 24.

2. Answ. That Elijah is not to be expected to come immediately before the last and generall judgement of the whole world, may bee thus evinced; For Elijah must come to restore all things, and by that makes the hearts of the fathers.
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 fathers, unto the children; and the heart of the children, to their fathers, saith the Lord, lest I come and smite the earth with a curse, Mal. 4. 6. This is meant of the restoring of the Church by repentance: Now the day of the general judgement, is no season for repentance, as the time before the particular judgement of the Jewish Nation was. And therefore the Angel, in his prophecy to Zachary, applied Malachi's prophecy concerning Elijah unto John Baptist, Luk. 1. 16, 17. And well may that particular judgement of the Jewish Nation for their rejecting Christ, be called the great and terrible day of the Lord. The captivity of that Nation in Babylon, destruction of the Temple, raising down the walls of Jerusalem, was a terrible day, Dan. 9. 12. Yet their last ruine under the Romans was more terrible, Matth. 24. 21. For First, The time of that captivity was limited unto seventy years, and then hope was given them of returning to their own land, and of a second Temple to be built: but this dispersion of that Nation hath already continued above sixteen hundred yeares. 2. In that a seed was left in the land, Vinedressers, and Husbandmen, for a pledge of their returne, but now they are all cast out of their owne land. 3. Then they were carried unto a certaine place, where they lived together; but now they are scattered under the whole heaven, Deut. 32. 3. Now seeing God proportioneth judgements unto finnes; what fin may we, or can they think, is that which hath brought so great calamity upon them? Before the captivity in Babylon they were great sinners; they were Idolatrous, and despised their Prophets, till there was no remedy, 2 Chron. 36. 16. But when Jesus Christ, the Sonne of Mary the Virgin, was borne, and lived among them, they were not Idolatrous, nor had they any Prophets to mock, but onely John Baptist, and Jesus Christ; yet their punishment now is far greater then ever it was before. For they are now scattered throughout the world, without King, without Priest,
without Temples, without Sacrifice, without Policy, without Genealogies, and have so continued a long time: doubtless the sin that hath brought all this judgment upon them, must be greater then Idolatry; and what can that be, but their rejecting the Messiah? which also this Jesus Christ, whom they rejected, did foretell unto them, in Mat. 23.37 to the end.

The third Reason which they object against John Baptists being called Elijah, is, from Job. 1.21. That he when the Jews asked him, denied that he was Elijah.

Answ. They asked him whether he was that Elijah, whom they imagined. Their opinion concerning Elijah, is, that God would create a new body for Elijah, before the day of judgement: for his first body, they say, is resolved into the four Elements: In this sense John denied himselfe to be Elijah, as Christ tooke not to himselfe the title of Good in the Scribes sense, Matth. 19.17. These Objections (or cavils rather): of the Jews being thus answered, it remains that we conclude, that John Baptist was that Elijah that should come. This our Lord doth fully clear. 1. By proving, that Elijah must first come and restore all things, Matth. 17.10,11. from Mal. 4.2. 2. By affirming that Elijah is come already, whom they knew not, but had done to him whatsoever they listed Mat. 17.12. and the Disciples understood that he spake of John Baptist.

If it be demanded in what sense, or how John is said to be a restorer of all things? To cleare this, two things must be considered.

First, John's Ministry. Secondly, The Efficacy of it.

First. The Ministry of John tended to prepare the way of the Lord, which was hindered by mens ignorance of the Gospel: This their ignorance was, partly simple, by the obscurity of the Prophecies; partly affected by the sinne of the time. Answerably John was. 1. To oppose the
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the times of that age, in the spirit of Elijah, which was a threatening terrifying Spirit, Mat. 3:3. Mark. 1:4. 2 He was to bring a new light to open the Prophecies, as Zachary prophesied of him, Luk. 1:76,77. Hence his doctrine was partly legall, and partly evangelicall; a middle doctrine suiting a middle state of the Church, Luk. 16:16. The law and the Prophecies until John, since that time the Kingdom of God is preached. Hence John is said to be greater than the Prophecies, and yet the least in the Kingdom of Heaven is greater than John, Mat. 11:1. In his Ministry John was greater than the Prophecies, because he saw Christ with his eyes, and pointed at him with his finger, Joh. 1:29. Yet the least Minister of the Gospell is said to bee greater than John, because they can preach Christ dead, risen, ascended, and sitting at the right hand of Majesty, which John could not. Now because John had such a mixed Ministry, the Church had a mixed state under him; for change of doctrine, changeth the state of the Church. Such as John's Doctrine was, such was his Baptisme: Therefore Jesus Christ, as hee had been subject to Moses law, would now bee subject to John's Baptisme also. For, thus (said he) it becommeth us to fulfill all righteousness. Mat. 3:15. i.e. as I have been subject to the legall dispensations, so must I be to thine, then he suffered him, and Jesus was baptized.

Secondly, The efficacy of John's Ministry was such, that all Judea, yea, the Pharisees themselves came into the wilderness, to be baptized of him. See the efficacy of John's preaching repentance, Luk. 3:3. to 18. So that if you look at John's Ministry, and efficacy, it may well be said, that he came to restore all things. Having thus proved, that the Forerunner of the Messiah was come, whilst the second Temple Rood, even John Baptist in the spirit and power of Elijah: What remaineth? but that we conclude that the Messiah, who was to come, according to Malachies prophesie, suddenly into his Temple, did
did come at that time into the Temple, and thereby the glory of that second house was greater than that of the former built by Solomon; For in this Temple, Jesus Christ preached and taught, that his body was the true Temple 13:2.19, and that the Father and he are one, 13.10.30, and urged the search of Scripture, that testified so much of him; their believe of Moses, who witnessed so much of him, and of John Baptist who preached so much, 13.5.35;39;46. This was he, whom Simeon (that wise man, in whom, the Jews say, the spirit of the great Synagogue did utterly cease) embraced in his arms (when he was presented by his parents in the Temple) as the true Messiah, the consolation and salvation of Israel, Luk.2.25 to 33. and Hannah, the daughter of Phanuel, spoke of him in the Temple, to all that looked for redemption in Jerusalem. ver. 37. and Zachary, when his tongue was loosed, sang of him, Luk.1.69.

Thus we have proved from the Prophecies concerning the time of the Messiah, that the true Messiah is come. Many other Prophecies also might be produced, concerning the person of the Messiah, to the same purpose, but these shall suffice.

From the premises I thus argue, to prove this Jesus to be the Messiah. He alone, in whom all the prophecies, concerning Messiah, are fulfilled, is the true Messiah: But this Jesus, of whom we speake, is he, in whom all the prophecies concerning the Messiah are fulfilled: Ergo, This Jesus of whom we speake, is the onely true Messiah.

The third Argument, to prove that this Jesus is the onely true Messiah, is taken from Genealogies, which Peter also pointeth at in this his excellent Sermon, saying, ver.30, that God had sworn to David (viz. in Psal.132. 11.) that of the fruit of his loins, according to the flesh, he would raise up Christ, to sit on his throne. This Jesus (saith he v. 32.) hath God raised up, whereof we are all witnesses. That
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The convincing force of this Argument may appeare, we shal indeavour to clear three things. 1. That Scripture Genealogies, concerning Christ, are to be searched into. 2. That the Genealogies noted by Matthew and Luke, concerning Christ, contradict not one another. 3. How the seeming difficulties in them may be cleared, to prove this Jesus to be Messiah.

1 That Scripture Genealogies concerning Christ must be searched into. This I note, to prevent an objection which may arise from 1 Tim.1.4. where Paul forbids us to give heed to fables, and endless Genealogies, and in Tit.3.9. where he commandeth us to avoid foolish questions and Genealogies. From whence some have mis-collected, that the study of Genealogies is not lawfull, nor edifying.

For refutation of which dangerous error, know, that Genealogies are of two sorts. 1. Without Scripture. 2. Taken from Scripture. 1. The Genealogies without Scripture are those which Paul condemneth fabulous, feigned Genealogies, received by Tradition, without, and against Scripture. To omit sundry others, some latter Rabbins since Christ teach against the constant Doctrine of the ancient Rabbins, that there should come two Christs; the one of David, the other of Joseph. This is against the Scripture, which mentioneth only one Christ the Sonne of David, to prove that he did not descend from David, they have feigned a false Genealogy of this Christ. See Lyra, on 1 Tim.1.4. They have also many pretended pedigrees, to make it seem that the Scepter is not yet taken away from Judah; which is contrary not only to Scripture, but also to their owne Records, which say; That after the destruction of Jerusalem, such search was made to root out the whole race of David and Judah, that themselves did manifestly corrupt their owne Pedigrees, for the safety of their lives; so that there is not a Jew knowne at this day, who can truly say, he hath his Genealogie certaine, or can prove that,
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that he is of David's Family, or of Judah's Tribe; but they
remaine without King, without Governor, without
Priest, without Judge, without Genealogie, without
succession, a scattered Nation throughout the world.

2 Scripture Genealogies are written for our learning, and are profitable (as the whole Scripture is) for doctrine, instruction, conviction, reprooife, and comfort,

2 Tim. 3.16. And Christ commandeth us to search the Scriptures diligently, for, say he, they testify of me, Job 5.39. And the Scriptures do fully testify that this Jesus, the Sonne of Mary, is the true Messiah in the Genealogies, which, through seventy five Generations shew him to be the Seed promised to subdue Satan. Briefly thus, we finde all the Patriarches recorded, from Adam to Joseph, by Moses his Pen; whence the Writers of the Chronicles of Ezra, Nehemiah, and Ruth, continue their memorials unto Zorobabel; and thence likewise they are by the same Spirit recorded unto Joseph and Mary, and unto this Jesus himselfe, in whose person all the Jewish Genealogies ceased; so that to force them further for Story, or for distinction of Tribes, or Marriages, or Issues, is to fall into the sinne which Paul condemneth in his Epistles to Timothy, and Titus, seeing those starres did all dis-appeare at the rising of this Sun of Righteousnesse. Nor doth the New Testament, from the first of Matthew to the last of Revelation, prosecute any Genealogies (besides those which appertaine unto the person of this Jesus, the Christ) though many Bookes therein be Historickall, and might have required the stayes of Genealogies, as most of them in the Old Testament have done; only, in these you finde Zacharias from his Priestly course, and Elizabeth from Aaron declared, Luke 1.5. Annas from Asaum, Luke 2.36. Paul from Benjamin, Phil. 3.5. and Barnabas from Levi, Acts 4.36. in all the rest is deep silence, to shew that the use of Scripture Genealogies ended in this Jesus, the promised Seed, and that thence-
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thence-forth the world should not looke for another by the light of Genealogies.

2 The second thing to be cleared, is the agreement between Matthew and Luke, in their seemingly different Genealogies. The seeming difference between them is fourfold; 1. In their different order, for Matthew descendeth from the Ancestours to their Posterity; Luke beginning at the Posterity, ascendeth unto the Fathers. 2. In the number, for Matthew carrieth the Line of Christ no higher then unto Abraham; Luke drawes it unto Adam. 3. In Christs descent from David, Matthew numbers the Posterity of Salomon from David to Salathiel, Luke the Posterity of Nathan. 4. In Christs descending from Zorobabel, though both number unto Joseph, yet with this difference; Matthew reckoneth the Ancestours of Joseph, Luke the Ancestours of Mary. Now, that in this seeming difference, the reall agreement and consent between them may appeare, consider these particulars.

1 That Matthew's scope in his Catalogue is to prove, that this Jesus, the Son of Mary, whose Starre the Wise Men had seen in the East, who was borne in Bethlehem Juda, was of the Seed of David, and therefore the true Messiah, which the Jews also acknowledge, in Job.7.42: only this offended them, that he came out of Galilee, ver. 41. This offence Matthew removes, telling them, That though poverty drove Joseph and Mary into Galilee, yet they were of the Seed of David, according to the Promise. Hence the believing Jews usually called him the Son of David, in token of their acknowledging him to be the Messiah. Luke carrieth the story higher, upon another occasion, shewing that the Doctrine concerning this Jesus is not new, but that he was promised from the beginning, presently after the fall, and deduceth his Genealogie from Adam, by Sesh to Noah, and from Noah by Shem, to Abraham, and from Abraham, by Isaac and Jacob to David. In speaking of his descent from David, Mat-
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1. The Line from Adam to Abraham, described by Luke, hath no controversy but this only, that Cainan is put after Arphaxad, and set between him and Salah, Luke 3:35,36.

2. Matthew, noting Christ's legal right to Judah's Crown, bringeth him from sundry wicked Kings, and from Jeconiah; Luke, by his natural descent, deriveth him from the holy seed, Esai. 6. 13. the high Saints, Dan. 7. 18. and from Zorobabel, made Ruler of Judah. 3. Matthew brings Joseph to be lawfull Heire of the Crowne of Judah from Abiud, the eldest Sonne of Zorobabel; Luke recordeth Mary the Mother of Christ, the Daughter of Heli, to descend from Rhesa, a younger Son of Zorobabel; who joyned in Marriage with Joseph, and so he became the supposed, but was the legall Father of this Jesus, the Christ. Matthew and Luke agree in recording Jesus to be the Sonne of Solomon by Law, and of Nathan by Nature, Solomon's house ending in Jeconiah, Jer. 22. 30. and Zorobabel of Nathan's Family, being made Prince of Judah; the right that Christ had from them to David's Throne, is diversely noted by the Evangelists: for Matthew from Solomon, Jeconiah, Abiud, and Joseph, legally interesseth Jesus unto David's Crowne; but Luke naturally from Mary, Heli, Rhesa, and Nathan ascendeth to the first man Adam, to shew him to be the Seed of the Woman promised in Paradise. Both of them agree, that he is the Son of David, the King of Judah, in whom all the Promises meet that concerne the Messiah.

3. The third thing to be cleared, is, the removing of some difficulties that seeme to be in these Genealogies.
contrary to Moses, who faith, that Arphaxad begat Salah, 
Gen. 10. 24. without mentioning Cainan. To remove 
this, we must know that Moses doth not omit any one 
generation in his Catalogue, for if he should, the suc-
cession of the Fathers of Christ's Humanity would be un-
certain, and the chain of Chronology would be bro-
ken asunder, the computation of those times being cal-
culated only to the Ages of those Fathers: and who can 
supply, if Moses doth omit? 2. As Moses did not omit 
one generation, so neither did Luke add one, for both 
Moses and Luke wrote by one and the same Spirit. How 
then came it to passe? probably by the error of some 
Scribes Cainan was taken out of ver. 37. and put into v. 36. 
and some Greek Jew in after times put it into the Sep-
tuagint, in Gen. 10. 24. for it is clear, that some most 
ancient Greek Copies have not Cainan; nor could Abra-
ham be the tenth from the Flood (which the Hebrews 
constantly affirm) but the eleventh, if Cainan were in 
the Hebrew, in Gen. 10. 24. as he is put into the Sep-
tuagint Greek Translation of latter times, yet it was not in 
the old Copies, as Eusebius, and Epiphanius note.

2. From Abraham to David, Matthew, and Luke agree in 
every thing, both betweene themselves, and with the 
Genealogie described in Ruth 4. 18. 1 Chron. 2. 10. Some 
difficulty ariseth about the time of Boaz his marrying 
Ruth; for from the Hebrews entrance into Canaan, unto 
the birth of David, are numbered three hundred sixty six 
years, and for all that time but three Generations are 
reckoned in the Genealogie of Christ, among whom 
these years are to be distributed, Matth. 1. 4, 5, 6. and 
well may it be so, for Salmon might either not marry 
Rachab, or not beget of her Boaz, presently upon their 
coming into Canaan, but about thirty years after; or 
Salmon, Boaz, Obed, and Jesse might beget their Sons, be-
ing each one about Abraham's years when he begat Isaac; 
thus that block may be taken out of the way.

3 From
From David to the Captivity in Babylon, Matthew omitteth four Kings, Abaziah, Joash, Amasiah (who should be placed between Joram and Josiah, Matth. 1.8., compared with 1 Chron. 3.11, 12.) the fourth is Jachin, or Iehojakim the sonne of Josiah; for thus it is said in Mat. 1.11. And Josiah begat Jeconiah and his brethren, about the time they were carried away to Babylon; whereas in 1 Chron. 3.15, 16. it appeareth that Jachin, or Iehojakim was Josiah's Sonne: for there it is said, The Sons of Josiah were, the first borne, Johanan, the second Joakim, the third Zedekiah, the fourth Shallum; and the Sons of Joakim, Jechoniah and. The cause of this omission seems to be this. Matthew (to answer the demand of the Wise-men, Where is he that is born King of the Jews? Mat. 2.2.) affirmeth, that the Babe Jesus of Judah, David, and Bethlehem, is that King, and proves it by his Tribe, Parents, and place of Birth, from the Prophets, and from the lawfull right he had unto Judah's Kingdom. This lawfull right, that it may be found to be unquestionable, he deriveth from those lawfull Kings, who without debar of Title, or exceptions of the people, had sat upon Judah's throne. Now these four, Abaziah, Joash, Amasiah, and Iehojakim, had exceptions against them, either in their own titles, or in the affections of the people, or in both. Hence it is that Matthew leaveth them out in the Catalogue of Solomon's other Successors, that so the title of Jesus might stand firme without any debar, or exceptions. The exception against Abaziah some note to be this; That he, being the youngest Sonne of Jehoram, was made King by the inhabitants of Jerusalem, before the Philistines had slaine his elder brethren, noted in 2 Chron. 22.1, 2, for that was done they say afterwards in Ethiopia, whither they were brought. If this were so, it was contrary to the Law, which giveth the Royalty alwayes to the eldest, Deut. 21.16.; however, it is evident, that as he was of the house of Abib, by his Mother Abibiah, so he walked in
in the ways of the house of Achab, and therefore was accounted of God, as one of that house, and was slaine by Jehu; God's providence ordering the season so, that he should goe to visite Ioram, the Sonne of Achab, at that time when God executed his judgement upon the house of Achab, 2 Chron. 22. 7, 8. The exception against Joasb, the Sonne of Abaziah, was, that after the slaughter of his Father, and the other Princes, he was unable to keep the Kingdome from the usurpation of Athaliah, 2 Chron. 22. 9, &c. and for six yeares space, was neither acknowledged King, nor vulgarly knowne to be alive, being hid in the Temple by his Aunt Iehoshabath; at last, being advanced into the throne by her Husband Iehojada, he requited their kindnesse with the slaughter of that holy Priest, and Prophet, Zechariab their Sonne, 2 Chron. 24. 21. for which wickednesse Christ joyneth him with Cain, in Mat. 23, 35. and when by a conspiracy of his Servants he was slaine in Mils, his body was not buried in the Sepulchre of the Kings, as one unworthy of name or remembrance among the Kings of Judeh.

The exception against Amasiah was, That he was not a preserver, but a destroyer of the State, and Kingdome; for besides his Edomitiſh Idolatry, he provoked Joash, the King of Israel to fight, who prevailed against him, and took him, and carried away the treares of the Temple, and of the Kings house, and brake downe the walls of Jerusalem foure hundred cubits in length, 2 Chron. 25. 17, &c. After this, he lived in dislike with his people, so that his people pursued him from Jerusalem unto Lachisb, none revenging his death: and after his death, for the hatred the people bare him, the Crowne was held from Uzziah his Sonne for eleven yeares space, and for that time there was an interregnum in Judeh, which may thus appeare. Amasiah's death fell in the fifteenth yeare of Jeroboam, King of Israel; 2 King. 14. 1. and Uzziah his Sonne began not to reigne till the twenty seven yeare of Jeroboam, 2 King. 15. 1.
For these, and such like reasons, well might Matthew leave out his name in this catalogue.

The exception against Zacim, or Jehojachim was, That he was made King of Judah by Pharaoh Necho, King of Egypt; therefore his title standeth litigious by the equity of that Law in Deut. 17. 15. for if a stranger may not be permitted to be their King, then he could not impose his substitute over them: 2. He assumed the title and Authority of King, by the force of Necho, his elder Brother being alive, annointed and established, 2 Chron. 36. 4. which David durst not doe, 1 Sam. 16. 13. and for his cutting Jeremiah's Rule, the Lord cut him off, by Nebuchadnezzar King of Babel, and his Carcasse was cast out of the gate of Jerusalem to the heate of the day, and the frost of the night, Jer. 36. 30. and at last was buried as another, buried un lamented, Jer. 22. 19. though Zedekiah, who was made King by Nebuchadnezzar, is named among the Kings of Judah, yet it is meet that Jehojachim, made King by Necho, should not be acknowledged in this catalogue; for Nebuchadnezzar had a lawfull power to set up and depose Kings, being made the Monarch of the world by God himselfe, Jer. 27. 6. Dan. 2. 37. which cannot be affirmed of Pharaoh Necho; therefore Zedekiah's title was not questionable, as Jehojachim was. For these causes these foure are omitted in this catalogue, that so Jesus Christ, who came to fulfill all Lawes, might be manifested to have a lawfull succession to that Kingdom whereunto he was borne.

The second difficulty in this third division is, in what sense it is said in Mat. 1. 18. Josiah begat Jeconiah and his brethren, about the time they were carried into Babylon.

What is meant by his Brethren? Anf. His Kinshen: for Zedekiah, who is called Jeconiah's brother, 2 Chron. 36. 10. was properly his Unckle, and brother to his Father, 1 Chron. 3. 15. 2 King. 24. 17. and also his Sonne for succession, 1 Chron. 3. 16. Zedekiah dyed be-
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Tzedekiah the Uncle of Jeconiah, by nature, is his Son by the Kingdom, Trimel.

4. From Jeconiah to Christ, according to Matthew, here the first difficulty is, in what sense that which is said in Matt. 1. 12. is to be understood, Jeconias begat Salathiel. Sundry who would continue Solomon's Line unto Joseph, the Husband of Mary, without breach of succession, understand it in a natural procreating sense; but that cannot be. For by the curse of God, he dyed childless, one that should not leave any borne of his body to succeed in the Throne of Judah. Jer. 22. 30. 2 Luke clears it, that Salathiel was the Sonne of Neri, from Nathan, Luk. 3. 27. therefore doubtless Matthew by his begetting, meaneth his leaving him to be his Heire, or Successour to the Crown, as in the same sense Baasha was Father unto Achab, 1 King. 20. 34. though he was no kinne unto him; for Baasha's house ended in his Sonne Elah, 1 King. 16. 12. only in the Throne he was his Successour, and so Sonne; Jeconiah therefore having no issue of his body begotten, Salathiel his nearest Kin'sman must necessarily be his Heire, according to the Law, Numb. 27. 8. to 12. Hence Salathiel being his nearest Kin'sman, becomes his Sonne by succession, whereas he was by Nature the Sonne of Neri, as Luke noteth. The second difficulty is this; If Salathiel be the Natural Sonne of Neri, as Luke saith, how then is he said to be the Sonne of Assyr? 1 Chron. 3. 17. Answ. Assyr there is not a proper name, but signifieth one kept in restraint of prison: Jeconiah is so called, because he was kept in restraint thirty seven yeares in Babylon, and then Salathiel was his Sonne, i.e. his Successour in government; his Sonne as King, not as Man. The third difficulty is, That Matthew saith, Salathiel begat Zorubbabel, Chap. 1. 12. whereas Zorubbabel was the Sonne of Pedajah, 1 Chron. 3. 19. but because Pedajah, Zorubbabel's Father
Father dyed in Babylon before Zorubbabel was made Prince over the people, returned from Captivity. Hence it is that Pedajah is omitted in Ezra, Nehemiah, Haggai, and by the two Evangelists, and he is called the Sonne of Salathiel, whose Successour he was in government.

Thus we leavethe Line of Salomon, which ended in Jeconiah, and shewed the Kings of Judah, from whom Christ legally descendent, but not by Nature from any of them, except David; and fall into the Line of Nathan, who was also the Sonne of David, and younger brother of Salomon by Bathsheba. This Line Luke describeth, in order of ascending from Son to Father, beginning (Luke 3.23.) at Joseph the Husband of Mary, the supposed, and indeed legall Father of Jesus Christ, till he brings us to Nathan, the Sonne of David, in ver. 32. which from thence he carryeth up to Abraham, and to Adam, mentioning the several Fathers, and Ancestors of Christ, in the same order, which Matthew had omitted.

4 One difficulty more is to be removed, which is this; How two Fathers come to be attributed to Joseph, the Husband of Mary? for Matthew faith, Jacob begat Joseph, the Husband of Mary, Mat. 1. 16. but Luke faith, Joseph was the Sonne of Heli, Luke 3. 23.

Ans. Jacob in Matthew was Joseph's natural Father, he was begotten of him; Heli in Luke was his father by marriage with Mary the Virgin, who was the natural father of Mary, as Naomi calls her Sons Wives, daughters, Ruth 1. 13. Heli was also called Joachim, and by custome Eliakim (in imitation of the Chaldeans, who changed Jebojakims name into Eliakim, 2 King. 23. 34. and 2 Chron. 36. 4.) which by contraction usually in names is Eli. Let me here adde a word concerning the Virgin Mary, the Mother of Christ. In her, that Prophesie in Esai. 7. 14. concerning the Messiah, is fulfilled, by her conceiving and bearing this Jesus, against the common order of Nature, without a Father; whence he is called, the Seed of the Woman,
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Woman, Gen. 3. 15, as if a stone should be cut out of a mountain without hands, Dan. 2. 34. God creating a new thing on the earth, a woman shall compass a man, Jer. 31. 22. That Prophesie in Esa. 7. 14, is maliciously perverted by the Jews, who, 1. Fallly refer it to Hezekiah, the Son of Achaz; for Hezekiah was borne some yeares before it. 2. They referre it to the Son of Isaiab himselfe, but fallly; for his Son was never Lord of that Land, as Immanuel, this Son of the Virgin was. 3. By Alma, they understand a young woman, and corrupt, but fallly, for it signifieth as Gen. 24. 16. concerning Rebecca, Exod. 2. 8. concerning Miriam. 4. They place the signe in the Sex, not in the conception and birth; but fallly: For it is said, A Virgin shall conceive and beare; and it is the common opinion, that Lemanah, ad multiplicandum, Esa. 9. 7, is written by Mem clausum, to note the perpetuall virginity of this Virgin, according to that of the Thalmud; Mem clausum est nota tei clausae. This briefe touch may suffice in this place, seeing we have more largely spoken to that Prophesie in Esa. 7. 14, when we shewed the wonders, and proved the truth of Christs Incarnation formerly, when we handled Mat. 1. 23. I shall now winde up what hath been said, whereby it appeareth convincingly, that Jesus our Lord was borne King of the Jewes, as the Star shewed unto the Wise-men, and Christ acknowledged before Pilate, at that day Prophesied of in Hag. 2. 23, when the halfe seaven came, Dan. 9. 27. that the Son was sealed, or made a Signet, then he is called Christ, Job. 1. 17. and having confirmed the testament for many by his Bloud, then was he made Heire of all, over all powers in this world, and that to come; Thus he sitteth upon the Throne of David for ever, Luke 1. 32, 33. And when the Lord shall graciously visite the Jewes, to call them to Christ, they shall then cease from their vaine expectation of a King, according to the Flesh, from Solomon, and look to the Family of Nathan for him, whose
Kingdome is not of this world, though he had a true legall right to Salomons Kingdome, and is possed of this Kingdome, which is typified; They shall then seek the Lord their God, and David their King, Hos. 3. 5. who is no other but this Jesus, so frequently recorded by the Apostle to be of David. Upon this Paul establisheth the truth of the Gospel, concerning the Messiah, in this Jesus, which was made of the seed of David according to the flesh, and declared to be the Sonne of God by the resurrection from the dead, Rom. 1. 2, 3. which you see, by what hath been said, how strong a prop it is to our faith. And though the Jews now see it not, having the vaile of a glorious earthly King descending from Salomon by nature before their eyes, yet when the Lord shall poure upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplications, they shall look upon him whom they have pierced, and they shall mourn for him as one mourning for his only sonne, &c. Zach. 12. 10. to the end. In the meantime, this third profe, that this Jesus is the Christ, taken from the genealogie of the true Messiah, is demonstrative, and convincing.

He to whom the Scripture Genealogies of the true Messiah doe lead us, and in whom they all cease, he is the only true Messiah, and no other is to be expected.

But this Jesus, borne of the Virgin Mary, is he to whom the Scripture Genealogies of the true Messiah lead us, and in whom they all cease.

Therefore this Jesus, born of the Virgin Mary, is the only true Messiah, and no other is to be expected.

We proceed unto the fourth Argument, to prove this Jesus to be the Messiah, which Peter noteth, in Acts 2. 22. "Jesus of Nazareth, a man approved of God among you, by Miracles, Wonders, and Signes which God did by him, in the midst of you, as you your selves also know. Nazareth was not the place of his Birth, but Bethlehem, but he was brought up at Nazareth, Mat. 2, 23. and from thence the unbelieving..."
Jews called him Jesus of Nazareth in contempt; and because he was commonly so called, Pilate so stiled him in his title on the Cross, Mat. 27. 37. Hence the Apostle, to convince the unbelieving Jews of their sin, calling him by that name, under which they persecuted and crucified him, proveth him to be the Messiah. This Jesus, faith he, whom you vilifie and reject, was a man demonstrated of God to be his Son (as Paul faith, Rom. 1. 9.) and the true Messiah by most evident testimonies. What were they? Miracles, Wonders, and Signs; they are called Miracles from their kind, and Nature; Wonders, from their effect; Signs from their end, and use. He proves that such works are demonstrative, convincing proofs of the true Messiah, by two Argumens:

1. By God's testimony in them, God did them by him; which he notes in opposition to the blasphemous suggestion of the Pharisees, that he wrought them by the power of Beelzebub, Mat. 12. 24. and to shew that the Man-hood of Christ was enabled by his God-head to work these, to prove that he was Immanuel, God and Man, the Sonne of God, with whom God the Father worketh in essentiall union. Whence he faith, My Father worketh hitherto, and I work, Joh. 5. 17. when he spake of his Miraculous healing one that had been sicke thirty eight yeares, which as the Jews rightly understood (though they sought to kill him for it) was, in effect, to make himselfe equal with God, ver. 18. and this Jesus our Saviour acknowledged and confirmed the same, ver. 19. saying, The Sonne can do nothing of himselfe, but what be seeth the Father doe, i.e. according to the order of subsistence in the Trinity, is the order of working among the Persons, though they be equall in power; for whatsoever the Father doth, the Sonne doth also. And therefore the Apostle ascribed the Miracles which they wrought, unto this Jesus, Acts. 3. 15, 16. & 4. 10. The second Argument, whereby Peter proves, that the Miracles wrought by this Jesus
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Jesus, prove him to be the Messiah, is taken from the external evidence, and visibility of them to all men; they were so done, as every one's senses perceived them to be realities, and no delusions, they were done in the midst of you, as ye your selves also know. Accordingly to shew the strength of this Argument, I shall declare three things:

1. The reality and truth of the Miracles.
2. The ends for which he wrought them.
3. The occasions whereupon

That the Signes and Wonders wrought by Jesus Christ were true Miracles will appeare, if we consider the nature of a true Miracle. A Miracle is an operation above, and beyond the constituted order of Nature: I say, of constituted order of Nature: to distinguish it from Creation, (I say, beyond and above that order;) to distinguish mirabilia, from miracula; for there are certaine secret virtues, or powers of Nature unknowne to humane reason, whence arise workes, which we are apt to judge to be Miracles, when they are not; some of these seeming Miracles deceive only the simple, not those that are learned and skilfull in the natures of things. Others may deceive all men, and may be done by the Devil, who hath a further insight into the natures of things, then any man hath; yet they are not Miracles, they amount not unto the making of something out of nothing, which is the proper worke of the Divine power.

Again, I say, beyond (not contrary to the constituted order of Nature) as to make a thing both to be, and not to be at the same instant, and in the same respect; which is simply impossible. A Miracle properly so called, is above the constituted order, either in respect of the work done, or of the manner of doing.

1. In respect of the worke done; as when the Dead is raised, the Soule neither having an active power to unite.
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unite it selfe to the body, nor the Carcase, (especially being resolved into its principles) a passive power of receiving the Soule; so when the blinde are made to see, wanting either visible spirits, or an optick nerve, to transmit the spirits to the eyes; in these something is made of nothing, and so the work it selfe is a Miracle.

2 In respect of the manner of doing; as when diseases which might be cured in time, by Art, and by degrees, are cured without the help of second causes perfectly, in an instant, without paine, or alteration in the body, save that which appears in the event. Here againe something is made of nothing. To apply these rules to the Wonders wrought by Christ; the four Evangelists record at least forty five Miracles wrought by Christ in the three yeares and halfe of his Ministry, besides those at his Death, when the vaile of the Temple rent, the Earth quaked, the Rockes rent, the Graves opened, and many bodies of the Saints which slept, arose, and came out of the Graves, and went into the holy City, and appeared unto many. From observation of some of these, the Centurion, and they that were with him watching Jesus, feared greatly, and said, Truly this was the Son of God, Mat. 27. 54. And after his Resurrection he wrought another Miracle at the sea of Tiberias, which caused John to say unto Peter, It is the Lord, Joh. 21. 1--7. in which Miracles of Christ something was made of nothing, either in the thing done, or in the manner of doing.

Object. But we know not the truth of these Miracles by our owne sight, but only by report.

Ans. Some report ought to have as much authority in our hearts, as if we had seen the things with our eyes, viz. 1. Scripture-Reports; for they are given by inspiration from God, 2 Tim. 3. 16. who cannot lie, Tit. 1. 2. whence they are called the Scripture of truth, Dan. 10. 21. Therefore Scripture-Reports are infallible. 2. When a report though
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though but from men, is so ancient, that the Writers lived, and published the Report, in the times when the things were done, and so constant, that they are unconfuted by any, though there were many adversaries in those times. Now these reports were such; for, 
1. They were made by eye-witnesses, Luke 1. 1, 2. Job. 21. 24. 2. They have been constantly beleived, and confirmed by the consent of many that lived in those times, without any opposition, contradiction, or confutation of Adversaries unto this day. 3. When a report is such, that if the Authors of it should lye, they must necessarily be judged not only wicked, but Madmen, or fools, because they appeale unto those to whom they write, as knowing the truth thereof. Thus did the Evangelists. And Paul urgeth the signes of an Apostle wrought by him, unto those that could gain-say him, if he spake false; no Impostor doth so. 4. When a Report is such, that it extorteth the implicit consent of Adversaries, in as much as when they could not refute the report, they only laboured to suppress speech of it, and to detract from the true honour of the power whereby it was wrought, what they could; Thus it was in this case. For the ancient Jews could not, did not deny that these Miracles were wrought by Christ, but contended that he did them by Beelzebub. But that slander Christ himselfe confuted unanswerably, Mat. 12. 25. Some of them cavill that he did them by Magick, which they feigne, that the Learned in Egypt flying thither from Thersbehua, the Sonne of Perachia, in the days of Alexander Jannæus. They grant the thing done by Christ, but put it off with a signet that contradiceth it selfe. For Christ was not then borne, and though by reason of Herods Tyranny he was carried into Egypt, to fulfill the Prophefie, Hos. 11. 1. yet how could an Infant of a yeare or two old learn the Arts of the Egyptians? or how can such things be done by Magick, which are above the power of the
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Devil, as we have proved Christ's Miracles to be, either in the things done, or in the manner of doing them? Others of them say, they wrought them by the Name of Jehovah (Schem hammebora(ch) which they say, Christ knew, and could pronounce it, and knew the force of it, and wrought Miracles thereby; as also, say they, Moses did: for it was engraven upon his Staffe, whereby he divided the Sea, and made waters flow out of the Rocke. This is a meere fable, as true, faith Bullinger, as another of theirs, that two Doggs of Brass should barke before the doore of the Sanctuary; yet this sheweth us to what miserable shifts the enemies of Christ are put, to obscure the glory of that which they cannot deny.

Obj. 2: Elijah, Elisha, and others wrought Miracles, yet that doth not prove them to be the Messiah.

Answ. They wrought but few Miracles, and by a power which was not their owne; but Jesus Christ wrought many: so many, faith John, as if they were written, the world could not containe the booke, Joh. 21. 25. and all of them of his owne vertue and power. Whence also he gave the gift of Miracles to his Disciples, through faith in his Name; and this Gift he continued in the Church for some time, 1 Cor. 12. 10. but the Apostles manner of working Miracles differed from Christ in two things.

1 Christ wrought them in his owne Name, but they did them only in the name of Jesus, either by invocation of his name, Act. 9. 40. Jam. 5. 14, 15. or by command in his name, Act. 16. 18. 2 Christ could doe Miracles whensoever he would; so could not they; though the Apostles had received a gift to call out Devils, Mat. 10. 8. yet they could not exercise it at all times, Mat. 17. 16. Paul could not restore Epaphroditus, else he would not have suffered him to be so neare unto death, Phil. 2. 27.

2 The ends for which Christ wrought Miracles, is the next thing to be considered, the generall end was, to manifest his glory, Joh. 2. 11. the particular ends were,
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1. To declare his God-head, and to prove himselfe to be the Sonne of God, Mat. 9. 6. Isa. 15. 24. his Miracles clearly shewed, that all Creatures were in his power; for he wrought them almost upon all kinds of Creatures: upon Angels, in casting out Devils; upon men, in their eyes, eares, tongues, hands, feet, whole bodies, yea in their wills and affections; as making the owner of the Ass willing to let it goe upon the demand of Strangers; upon Beasts, in the herds of Swine; upon Fishes, inbringing them into the Apostles Nets in great abundance; upon the Sunne, in the supernaturall Eclipse; upon the Ayre, in filling the Wind; upon the Waters, in calming the Sea; on the earth, in its quaking; on the Stones, in their rending; on Trees, in withering the Fig-tree; on Bread, in multiplying the Loaves; on Water in Vessels, in turning it into Wine.

2. To declare his Office, and to prove himselfe to be the Messiah, promised of God by the Prophets, Esa. 35. 4, 5, 6. whence the Messiah was called the mighty God, and wonderfull, Esa. 9. 6. Now, the Miracles wrought by this Jesus, were such as Isaiah fore-told, as he told John, Mat. 1. 1. 5. and he challenged to be acknowledged for him that should come, the Messiah, the Sonne of God, by his Miracles, Joh. 5. 36. & 10. 38. For, first the Messiah was to bruise the head of the Serpent, Gen. 3. 15. and this Jesus the Son of God was manifested, that he might destroy the works of the Devil, Joh. 3. 8. therefore by his casting out Devils, he proved to the Pharisees, that the Kingdom of God was come unto them, Matth. 12. 28. meaning that Kingdom of the Messiah, whereof Daniel prophesied in Dan. 2. 44. And it is evident that when this Jesus came to preach the Gospel, and worke Miracles, Satan fell downe from heaven like Lightning, Luke 10. 18. as Dagon fell before the Arke, 1 King. 5. 3. Satan's power to delude men by Magick ceased, not only in Judea, but also in Samaria afterwards, Acts 8. 8.
and at Philippi, Act. 16, 16. and in Ephesus, Act. 19, 18, and Eusebius testifieth, that Porphyry, that bitter enemy against Christian Religion, complained that it was no marvaile, that for many yeares the Pestilence had wasted the City, seeing Esculapius and the other gods were gone farre away. For, said he, ever since Jesus was worshipped, we can have no more benefit from the gods; which sheweth the power of this Jesus over all the gods of the Heathen, which yet were no gods, but Devils. And we know that in places where, whilst Popery was received, they were molested with Fairies, Hobgoblins, &c. after the Gospel was there imbraced, those delusions vanished. So would it be with these poore Indians, among whom we live in this Wilderneffe, if they would receive the Gospel, their Hobbonacchoes would have no more power to delude and terrifie them. 2. Jesus Christ came to seeke and save lost ones, Luke 19, 10. therefore all his Miracles tended to the good and benefit of men, which makes another considerable difference between the Miracles wrought by this Jesus, and those done by others. Sundry of the Miracles wrought by others tended to the punishment and hurt of men, as those of Moses, in the ten Plagues of Egypt, and of Eliah, in 2 King. 1, 10. and of Peter, Act. 5, 9. and of Paul, Act. 13, 12. But all the Miracles which Christ wrought tended only to the good of men. Indeed he shewed what he could doe the other way, in two mightie workes, Matth. 21, 19. Joh. 18, 6. yet he never did hurt to any, by his wonnder-workinge power, and gave this for the reason of it, Luke 9, 56. For the Sonne of Man is not come to destroy mens lives, but to save them.

3 To confirme the truth of the Gospel, and the faith of men thereby, Joh. 10, 37, 38. Hence he said, The works that I doe, beare witness of me, Joh. 5, 36. Miracles were added to the Gospel, as the Kings Seal is unto Charters, or mens seales unto Covenants, for confirmation of
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faith and assurance. And the Miracles wrought by Christ on the bodies of men, had a Symbolical use, to draw them to seek unto him for the salvation of their souls. Thus Matthew faith, when he cast out Devils, and healed those that were sick, he did them, That it might be fulfilled which was spoken by Isaiah the Prophet, saying, himselfe took our infirmities, and bare our sicknesses, Matth. 8. 16, 17. and therefore when he healed the man that was sick of a Palsy, he said to him, Sonne, he of good comfort, thy sins be forgiven thee, Mat. 9. 2. And by his feeding five thousand with five Loaves, and two Fishes, he taught them, saying, Labour not for the meat that perisheth, but for that which endureth to everlasting life, which the Sonne of Man shall give, for him hath God the Father sealed, Joh. 6. 26, 27. and he improved his healing the man that was borne blinde, to shew, that he is the Light of the world, Joh. 9. 5, 6. and the end for which he wrought his great works appeares, by his upbraiding the great Cities, where most of his great works were done, because they repented not, Mat. 11. 20.

3 The third thing to be considered is, the occasion whereupon Christ wrought these Miracles. For 1. Christ professed himselfe to be sent of God with an extraordinary Commission, peculiar to the Messiah; now this must necessarily be proved by extraordinary effects. Hence it was, that he so drove the buyers and sellers out of the Temple, to shew that he came as the Lord into his Temple, Joh. 2. 15, 16, 18, 19. Mat. 3. 1. Christ came preaching such truthes as never were before revealed, viz. That the Messiah is come in the Flesh, and setteth up his Kingdom by the Gospel, and abolisheth its ceremoniallyall institutions, causing the Leviticaall Priest-hood and Ordinances to cease, instead whereof he appointeth other Lawes and Ordinances to Christian Churches; now, new doctrine must be confirmed with Signes, Mark 1. 27. & 16. 20.

3. The order constituted under Moses, for a time was to be altered by Christ; therefore it was necessary that Christ
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Christ should shew, that he had authority so to doe, by his doing workes beyond the order which God hath constituted in Nature, to shew that he was the Lord of Nature, and of all Church-Administrations; such an one is the true Law-giver, and as such is to be acknowledged by the Churches, Jam. 4. 12. and for the same reason Miracles doe now cease, and are not to be expected in these dayes. For, 1. None of us professe our selves to have an extraordinary office, or calling. 2. Not to preach truths that were never before revealed. 3. Nor to alter any Institutions of Christ; we acknowledge our selves to be only ordinary Church-Officers by an ordinary Calling, and that we preach no other Gospel, then what we have received from Christ and his Apostles, and that in reforming the Churches we doe not make new Ordinances, but reduce others, and our selves to Christ's institutions, according to primitive patterns. I shall wind up this fourth prooфе thуs,

He, who wrought the Miracles which the Scripture faith should be wrought by the Messiah, is the true Messiah; but this Jesus wrought those Miracles; ergo he is the true Messiah.

The fifth prooфе which the context affords concerning this Jesus, that he is the only true Messiah, is from the agreement of what is reported concerning the Life, Death, Resurrection, Ascension, & Session at the right hand of God, of this Jesus, and what was prophesied of old in all these particulars concerning the Messiah. 1. Concerning the life of the Messiah, it was Propheſied, that his conversation should be blamelesſe, and his outward condition meane, and afflicted. 1. For his conversation, that God's Law should be in his heart, Phil. 40. 6. Grace is poured into his lips, Psal. 45. 3. He loveth righteousness, and hateth iniquity, ver. 8: he did none iniquity, nor was guile found in his mouth, Eza. 53. 6. Such was the conversation of this
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this Jesus, that he challenged his greatest Adversaries; Which of you convinceth me of sin? John 8:48. He was meek and lowly in heart, Matthew 23:10. holy, harmless, undefiled, separated from sinners, Hebrews 7:26. 2. For his outward condition in this world, the Messiah must grow up as a tender Plant, and as a root out of a dry ground; he hath no form nor comeliness, Isaiah 53:2. Poor, Zachariah 9:9. A reproach of men, and despised of the people, Psalms 22:7. A stone of offence, Isaiah 8:14,15. So it was with this Jesus, borne of Mary in the decay of David's family; see his Poverty, Matthew 8:20, 21.3, 5. To the Jews a stone of offence, 1 Corinthians 1:23. and both these Peter noteeth in the life of this Jesus, of whom we speak; 1. The holiness of his conversation, in that he applyeth to him the title of God's holy one, verse 27. 1, 3, 2. The meanness of his outward condition, in that he calleth him Jesus of Nazareth, verse 22. which the Jews used against him in reproach, John 1:46.

2. Concerning the Suffering and Death of the Messiah, it was fore-told of him, That the Serpent should bruise his heel, Genesis 3:15. and that Satan would use for a special instrument against him, his own familiar friend, in whom he trusted, which did eat of his bread, to lift up his heel against him, Psalms 41:9. A man, his equal, his guide, and his acquaintance, with whom he took sweet counsel, and walked into the house of God in company, Psalms 55:12, 13, 14. that they should weigh for him thirty pieces of silver, Zachariah 11:12, as the price at which he was valued. That a charge should be given to the sword, to awake against God's Shepherd, the man that is his fellow, to smite the Shepherd, and the sheep should be scattered, Zachariah 13:7. That he should give his back to the smiters, and his cheeks to them that plucked off the beard, and should not hide his face from shame, and spitting, Isaiah 50:6. that he should be wounded for our transgressions, and bruised for our iniquities, the chastisement of our peace should be upon him, and by his stripes we should be healed, Isaiah 53:5. That he should be crucified, to answer the type of the brass Serpent,
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pent, lifted up upon a Pole, Numb. 21. 8. Joh. 3. 14. 15. and to take away the Curse, whereof hanging upon a Tree was in those times a signe, Deut. 21. 25. Gal. 3. 13. that they should dig them down, as a Lion, his hands and his feet, Psal. 22. 16. That they should give him vinegar to drinke in his thirst, Psal. 69. 21. and parted his garments among them, and cast lots for his vesture, Psal. 22. 18. yet not a bone of him should be broken, Exod. 12. 46. that he should make his grave with the wicked, and with the rich in his death, and should be numbered amongst the transgressors, Esa. 53. 9. 12. All these Prophecies the New Testament shewes to be accomplished in the Sufferings, Death, and Burial of Christ. That Satan had the principall hand against him, appeareth in Luke 22. 53. Job. 12. 31. that he used such an instrument even Judas, is cleare, Mat. 26. 50. Luke 22. 48. That he was betrayed for thirty pieces of Silver, Mat. 26. 15. & 27. 9. That the Sword smote this Shepheard, and scattered the Sheep, see Mat. 26. 31. Marke 14. 27. That his backe and face were yeelded by him to the Smiters, and Spitters, see Mat. 26. 67. & 27. 26. That he was wounded for our sins, &c. see 1 Pet. 2. 24. For his death by crucifying, see Job. 12. 32. 33. for their usage of him on the Cross, in all particulars before mentioned, exactly and punctually, see Mat. 27. 34. 35. Luke 23. 33. Job. 19. 23. 24. 33. 36. The same is cleare in his Burial in the Sepulchre of rich Joseph of Arimashea, and what David said, Psal. 16. 19. My flesh shall rest in hope; Peter here applyeth to this Jesus, Act. 2. 26. and concerning his death bee faith, They had by wicked hands Crucified and slaine him, ver. 23.

3. Concerning the exaltation of the Messiah by his Resurrection, Ascension, and Session at the right hand of God, the Prophecies are cleare; 1. His exaltation in generall, Psal. 110. 2. Particularly, by his Resurrection, Psal. 16. 10. The time, the third day was prefigured in Jonah, save the third day from the Whales belly.
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2. By his Ascension, Psal. 68. 19. Zach. 14. 4. 3. By his Session at God's right hand, Psal. 110. 1. Esa. 52. 13. whence he should send the Spirit, Esa. 44. 3. Joel 2. 28. Psal. 68. 19. 4. By his coming to Judgement, Dan. 7. 3. Joel 2. 2. Now, thus is this Jesus exalted; 1. In general, Phil. 2. 6. to 12. 2. Particularly; 1. By his Resurrection the third day, 1 Cor. 15. 4. and Josephus a Jew. Let. 16. confesseth it. 2. By his Ascension from Mount Olivet. c. 16. Acts 1. 9. 12. Eph. 4. 8, 9, 10. Hence he sent down the holy Spirit plentifully effused, in Acts 2. 16. 33. 3. By his Session at the right hand of God. This Peter applies to Christ, Acts 2. 34. 4. For his coming to Judgement, Acts 17. 31. Rom. 2. 16. From the Promises I argue thus; He in whom the Prophecies concerning the Life, Death, Resurrection, Ascension, Session at God's right hand, and coming to judge the world of the Messiah are fulfilled, he is the true Messiah. But all these are fulfilled in this Jesus; therefore he is the true Messiah: so much may serve for the fifth Argument.

The sixth and last Argument is taken from the Mediatoriall Office of the Messiah, which according to Scripture predictions must be three-fold, Propheticall, Priestly, and Kingly; in respect of all which he hath the name Messiah, which signifieth Anoynted, not with materiall Oyle, but with the holy Spirit.

1. His Propheticall Office containeth two things: 1. His new revelation of God's wil. 2. His prediction of things to come; such a Prophet Moses fore-told the Messiah should be, Deut. 18. 15. so did Esa. ch. 50. 4.

2. His Priestly Office containeth three Acts; 1. Teaching. 2. Sacrificing. 3. Interceding; such an one it was fore-told the Messiah should be, Psal. 110. 4. Esa. 53. 7. 12. and it was expected that he would teach them all things, Job. 4. 2.

3. His Kingly Office consists in two things; In governing, and defending: in respect hereof the Messiah L called
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is called a King, Psalme 2. 6. a Prince, Esa. 9. 6. Nagid, Dan. 9. 25. the Ruler, Mich. 5. 2. A Shepherd, Ezek. 37. 24. David their King, Hos. 3. 5. yea, he must have all these Offices, as appears in his Type, Melchisedech; so that all the Prophets ceased when he was to Prophezie, so all the Levitical Priest-hood, and legall Sacrifices, and Ceremonies should cease, and give way to the Priesthood of the Messiah, when he should come, Dan. 9. 24. 26, 27. that after his coming, there should be no more mention of the Ark of the Covenant, Jer. 3. 16. But on the contrary, Egypt should have the Altar of the Lord, Isa. 19. 19. and in every place Incense should be offered unto his name, and a pure-offering, Mal. 1. 10. and out of all Nations he will take his Priests and Levites, Esa. 66. 20, 21. And the Kingdom of the Messiah must be unlike David's Kingdom, 2 Sam. 23. 5. and break all other Kingdoms, but it selfe must stand, Dan. 2. 44. & 7. 13. Psal. 45. 7. and for its extent, it must be from the rising to the going downe of the Sunne, Mal. 1. 11. From sea to sea, Psal. 72. 8. over all Nations and people, Gen. 49. 10. Psal. 2. 8. Zach. 8. 22. full of peace, Esa. 9. 6. governed, not by bodily weapons, Hos. 1. 7. Zach. 9. 10. but by the rod of his mouth, Esa. 11. 4.

To apply all this to this Jesus, of whom we speake; He only is designed, appointed of God to be the Mediator between God and Man, 1 Tim. 2. 5. He is given, Job. 3. 16. sealed, Joh. 6. 27. sent of the Father, Joh. 7. 28. sanctified, Joh. 10. 38. and Anointed, Luke 4. 18. 21. And as he is called, so he is fitted of God to discharge his office, being able to save to the utmost those that come unto God by him, Heb. 7. 25. and as he is called and fitted hereunto, so he is accepted in this Office, both of God the Father, Mat. 3. 17. and of the Elect being effectually called, Cant. 1. 2. and makes them accepted of God, Ephes. 1. 6. And lastly, there is no other Mediator of redemption but he alone, Acts 4. 12. Joh. 6. 69. Hence this Jesus is called the Christ, which signifies the same, as Messiah doth the Anointed.
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anoyned; whence both these titles are joyned and gi-
ven to Jesus, Job. 1. 41. & 4. 25. and the Angel giving no-
tice of his Birth, calleth this Jesus, Christ the Lord, Luk. 2. 10.
to shew that Daniels Prophesie, Dan. 9. 25. is accomplished
in him, and the answer of the Priests to Herod, shew that
he was there borne, where the Prophets fore-told that
Messiah must be borne, Matt. 2. 4. This the unbelieving
Jewes opposed; and therefore though they willingly and
commonly called him Jesus, yet they agreed, that if any
should confesse him to be Christ, he should be excommunicated, Joh.
9. 22. and therefore they that believed in him did the
more expressly and constantly acknowledge him to be
Christ. So Peter, Mat. 16. 15, 16. And, upon this rock, Christ
faith, he will build his Church, ver. 18. Other foundation then
this can no man lay, 1 Cor. 3. 11. Hence the Disciples at An-
tiocch; gathered into Church-state, were called Chriftians,
Acts 11. 26. whence it is that Peter so punctually urgeth
this, Let all the house of Israel know assuredly that God hath
made this Jesus, whom ye have crucified, both Lord and Christ.
In my text, this title Christ, applyed unto this Jesus,
sheweth that all the Prophets, Priests, and Kings of Ju-
dab, were but types of this anoyned one, who is the
truth of them all, and as farre excelleth them as the body
exceleth its owne shadow. For, 1. They were anoyned
immediately by men at Gods appointment; Moses ano-
yned Aaron, Elia anoyned Eliyha, Samuel anoyned
David, but God himselfe anoyned this Jesus, Luke 4.
18. 21. 2. They were anoyned with matterall Oyle,
but this Jesus with the holy Spirit, ibid. 3. They received
with their anoyning the Spirit, in some measure, but
this Jesus above measure, Job. 3. 34. 4. The most of
them had but one of thos three Offices, few of them
two, none had all three, but he alone; so that he is cal-
led Christ by an eminency, and in a sense proper to him-
selfe.

The three particular Functions, Propheticall, Priestly,
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and Kingly, are necessary to the Messiah, for the relief and help of his people against three deadly wounds in man by Nature; 1. Ignorance of God. 2. Alienation from God. 3. Inability of returning to God: to heale these, our Mediator applies suitable remedies by his three Offices. 1. Wisdom, by his Prophecies, to heale our blindness, and to make us wise unto salvation. 2. Righteousness, by his Priestly Office, to cure our distance from God, and to make us accounted righteous in his sight. 3. Power by his Kingly Office, to heale our inability, and to sanctifie and redeeme us. All these is this Jesus, and he alone made unto us of God the Father, 1 Cor. 1. 30. who also according to this order, executed his Offices, For, 1. He taught men. 2. Offered up himselfe. 3. Entred into his Kingdom. We shall now speake of them severally, and distinctly.

1 He is that Prophet of whom Moses wrote, Job. 5. 46. Act 3. 22, 23. he was generally acknowledged to be a Prophet, Mat. 16. 14. Luke 24. 19. Job. 4. 19. & 6. 14. and he proved himselfe so to be by his Propheticall worke. For he revealed the Father unto men, Job. 1. 18. and taught in parables, according to the Prophefie, Psal. 45. 5. & 78. 2. he interpreted the Law, Mat. 5. and so preached the Gospel that his Hearers wondered at the gracious words that proceeded out of his mouth, Luke 4. 22. he also fore-told many things, viz. the abjexion of the Jewes, or the calling of the Gentiles, Mat. 8. 12. & 21. 43. his owne Passion and Death, Luke 18. 31. the destruction of the Temple, his second coming, and the end of the world, Math. 24. In Heaven as our Prophet, he receives the full knowledge of the Fathers will for us, by alwayes seeing him, by vertue of his personall union, Job. 3. 11. 13. and receives the fulnesse of gifts for us, Psal. 68. 18. Ephes. 4. 8. &c. and of power to send the holy Spirit, by vertue of his purchase and intercession, to teach us, Job. 14. 16. 17. 26. and still he performeth his Propheticall Office, teaching us.
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us mediatly; 1. By his Spirit, Job. 16. 13, 14. 2. By men inspired, and infallibly assisted to penne the Holy Scripture, and others by an ordinary assistance to teach the Church, suitably to the several times and ages of it. The men by and in whom Christ Prophefied in times past, or doth now Prophefie to his Church, are such, as 1. He hath sent, and doth send and call them, Ephes. 4. 11, 12. 2. He commands them what they shall teach, Mat. 28. 20. 3. Their gifts and efficacy were and are from him, Eccles. 12. 11, 14. he establisheth his Word preached by them, Eza. 44. 26. Ezek. 2. 5.

2. The Priestly Office of this Jesus is principally that, whereby he expiateth the sins of men, and reconcileth them to God, Col. 1. 19, 20. This he did, and doth partly on earth; 1. In his sufferings, especially on the Croffe, 1 Pet. 3. 18. wherein himselfe as God-man, was the Priest, Heb. 5. 6. his Humane Nature was the sacrifice, Eza. 53. 10. Mat. 27. 28. his Divine Nature the Altar, that sanctifieth the gift, Mat. 23. 17. with Job. 17. 19. Heb. 13. 10. &c. 2. In his intercession on earth, both in the Garden, Job. 17. 20: and on the Croffe, Luke 2. 34. principally in Heaven, by appearing before God, and interceding for us, whereby he effectually applieth the value and virtue of his sufferings unto his people, Heb. 9. 29. & 7. 25. This his Priesthood was not legall, or temporary, after the order of Aaron, but Evangelical, and eternall, after the order of Melchisedech, Heb. 7. 16. to 26.

3. This Jesus was, and is also King for evermore. This himselfe witnessed unto Pilate, yet, that his Kingdom is not of this world, Joh. 18. 37. Paul calls this a good confession, 1 Tim. 6. 13. whence he refused to be made King by the Jewes, Joh. 6. 15. and Pilate wrote him King of the Jewes against the minde of the Jewes, Job. 19. 21. It is by vertue of this his Kingly Office, that he administreth and dispenseth all things, which belong to the Salvation of the Elect, with authority and power. And in all proper-
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ties it answereth the description of the Kingdom of the Messiah. 1. Is that eternall? Dan. 2. 44. So is his, Luke 1. 33. 2. Is that universall? Dan. 7. 14. So is his, Eph. 1. 22, 23. 3. Is that Spirituall? Esa. 9. 6, 7. So is his, Luke 17. 21. Rom. 14. 17. 4. Is that powerfull? Psal. 110. 1, 2. So is his, Rev. 1. 18. 5. Is that blessed for his voluntary subjects? Psal. 116. So is his, Heb. 7. 2. This his Kingly Office he exercised in some sort, in the days of his flesh, as appears in his Miracles and Resurrection, but most perfectly and eminently after his Resurrection, Ascension, and at the right hand of God, Psal. 110. 1. Heb. 1. 34. The force of this sixth Argument will appeare in this Syllogisme.

The sixth Argument, to prove this Jesus is the Messiah, from his Mediatoriall Office.

He to whom God the Father hath committed the Mediatoriall Office of the Messiah in the three Functions of it, Propheticall, Priestly, and Kingly, he only is the Christ.

But this Jesus is he to whom the Father hath committed the Mediatoriall Office of the Messiah, in all the three Functions of it; therefore this Jesus is the true Messiah, and no other is to be expected.

Vse I. Seeing the Scripture holdeth forth such convincing proofs that this Jesus is the Messiah, and that Scripture proofs are the ground of our faith in him, sundry are to be justly reproved. 1. The Papals, in the very ground-worke of their Religion, which is founded upon the authority of their Church, not of the Scriptures. They wil beleeve nothing that the Scripture faith, without the Church, but the traditions of their Church they wil receive, without and against the Scripture; therefore they have no morning light in them, Isa. 8. 20. 2. The disputers of this world, as Paul calleth them, 1 Cor. 1. 20. who receive nothing upon the authority of the Scripture, except they can see worldly reason for it. I blame not any for questioning, that they may clearly understand what is obscure to them; for that Jesus Christ approved in his
Disciples, *Mark* 4, 20. But such as will be always objecting against things that are plain and manifest. Nor doe I reprehend those, who with holy reverence, and sincere desire to be established in the truth, and with a resolution to rest satisfied with that reason which God revealeth in his Word, doe labour to know a sufficient reason for that which they hold and believe concerning Christ. For it is our duty to be always ready to give an answer to every man that asketh us a reason of the hope that is in us, with meekness and reverence, 1 Pet. 3, 15. But cavilling against cleare truths, to the hindering of believing, is condemned by the Holy Ghost, Rom. 9, 20. 3. Careless Hearsers, who receive every thing they heare upon the authority of men, not examining them by the Scriptures, The simple believeth every word, but the prudent looketh well to his goings, Prov. 4, 14, 15. Thus did those noble Bereans, *Acts* 17, 11. Aske sundry, who is the Messiah in whom they believe: They will lay, Jesus that was borne of the Virgin Mary, Crucified under Pontius Pilate, &c. Aske them againe, how they know him to be so: they will answer, They have been always taught so by their Parents, and in their Catechisms, and by the Preachers, and all men among whom they live believe it, and therefore they believe it to be so. On the other side, Aske a Turk, who is that great Prophet in whom he trusteth: he will answer, Mahomet. Aske him againe, how he knoweth him to be so: he will tell you, he hath been taught from his Childhood, and all the Musulmans teach so, and it is among the Turkes generally believed so to be; therefore he believeth it also. It may truly be said to both these, as Christ said to the Samaritan woman, *You worship ye know not what, Joh.* 4, 21. for of the Samaritans it is said, That they worshipped the true God, 2 King. 17, 32. and yet againe, that they worshipped not the true God, ver. 34. They worshipped they knew not what, why so? Because they made not Gods Word in the Scripture the ground, and
and rule of their worshipping him, but the custome of the
Country, ver. 34. 40. Thus doe they, who take every com-
mon assent unto this truth, that this Jesus is the Messiah
for true faith, not looking at the true ground of believ-
ing it, which is only the Scripture, and so build their
hope of Salvation upon a mere humane faith. I would
not be understood as if I compared Mahomet with this Je-
fus, for he is not worthy to be named the same day with
him, for he was a cursed Impostor, but this Jesus is the
true Messiah. They have no Word for their believing in
Mahomet, but the lying Alchoran, but we have the Scrip-
ture, Dan. 10. 21. for the ground of our faith in this Je-
fus; therefore our Lord Jesus Christ, the only true Mes-
fiah, shall stand when their Mahomet shall fall. "And this
hath been already told, and shewed them in a strange
vision, at Medina Talnabi in Arabia, where Mahomet was
buried, Anno 1620. it continued about three weeks
together. About the twentieth of October fell a great
Tempest, and fearfull Thunder about midnight, but
the vapours being dispersed, and the Element cleare,
these words might be read in Arabian Characters, in the
Firmament, Oh, why wilt ye believe in lies? About two
or three a clock in the morning there was seen a Wo-
man in white, compassed about with the Sunne, hav-
ing a cheerfull countenance, and holding in her hand
a Booke, coming from the North-west; but against her
were Armies of Mahometans ready to discharge upon
her, but she kept her standing, and only opened her
Booke; at the sight whereof those Armies fled, and
presently all the Lamps about Mahomet's Tombe went
out. The interpretation of this Vision was made by
one of the Dervises, a kind of Monke among the Turks,
who discoursed of three Religions, and of three great
Prophets in the world, Moses, and Jesus Christ, and
Mahomet, and told them, that the Jews being cast off
for their disobedience to Moses, and for their Idolatr-
ies,
tries, God raised up a new Prophet, who taught the
Christian Religion, Jesus Christ, whom the Jews cruci-
cified, not moved with the piety of his Life, his great
Miracles, nor his Doctrine; after his Death, the
preaching of a few Fisher-men moved the hearts of the
greatest Monarchs in the world to bow to his title;
but the Christian Church growing dismembred with
the distinction of East and West, and committing
Idolatry, &c. God forsooke them, and tooke from
them their chief Cities, Jerusalem and Constantinople,
and raised up Mahomet, whose institutions they hav-
ing broken, God hath testified against them, in keep-
ing their Prophet from them forty years beyond their
account. And this strange and fearfull Vision, said he,
is a prediction of some great troubles and alterations;
for the opening of the Booke in the Womans hand, did
either signify their falling away from the intent of
their Law, at which the armed men departed, being
confounded with the guilt of their owne Consciences;
or some other Bookes in which they had not yet read,
and against which no power shall prevail. And he
concluded thus. I fear our Religion will be proved corrupt,
and our Prophet an Imposter, and then this Christ whom they
take of, shall shine like the Sunne, and set up his name ever-
lastingly. For this they cruelly tortured this poore
Priest to death, he crying to the last gasp, O thou woman
with the Book, save me.

4 Unbelieving Hearers, who though the Scripture
doth so demonstratively cleare it, that this Jesus is the on-
ly true Messiah, yet believe not in him. We see that the
Wrath of God is come upon the whole Nation of the
Jewes to the utmost, and Paul gives the reason of it, Rom.
IX. 20. Because of unbelief they are broken off. And he notes
it for a warning to us Gentiles, in whom not believing in
this Jesus, will be found to be an hidous sinne, even a
making God a Lyar. 1 John 5. 10. a sinne for which the
wrath,
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wrath of God abideth on men, Joh. 3. 36. Consider what Jesus Christ saith to such, If ye believe not that I am he, (viz. the Messiah) ye shall die in your sins, Joh. 8. 24.

Vse 2. Instructeth, and exhorteth us, 1. To ground our faith in Christ on the Word of God in Scripture, otherwise it will not hold in all times. The Jews, who thought highly of Christ upon John's testimony, continued not in it, because they attended not to the Fathers testimony concerning Christ in the Scriptures, Joh. 5. 35. 37, 38, 39. But if it be thus grounded, it will hold, Gal. 1. 8.

2. To be established in the present truth, as an house built on a rock, Mat. 7. 24, 25. Seeing that all things which the Scripture noteth as Characters, whereby the true Messiah is described, are found only in this Jesus, of whom we speak; in him the Types (both real and personal) of the Messiah are verified, in him the Prophecies, concerning the Messiah are accomplished, and ended; in him all the Genealogies that lead unto the Messiah cease; by him all the Miracles were wrought, which were foretold as proper to the Messiah; in him are fully found all things that were foretold concerning the Life, Death, Burial, Resurrection, Ascension, and Session at the right hand of God the Father, and judging power of the Messiah. And lastly, the Mediatorial Office of the Messiah, in the three Functions of it, Prophetically, Priestly, and Kingly is fully committed to him, and executed by him for his people; therefore you may safely venture your eternal hopes upon the certainty of this truth, that this Jesus is the true Messiah, and rest wholly on him for Salvation, as on Jehovah, mighty to save.

Vse 3. Hence let us be instructed and taught two things; 1. The necessity that this Jesus should be both God
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God and Man in one Person, that he might be the Mediator between God and Man: for as Mediator he must be the Surety of the Covenant of grace, Heb. 7. 12, 15. and therefore must be fit to undertake for both Parties: On mans part, That his reconciliation with God shall be made in such manner, as Divine Justice shall not be wronged. To prevent that, he makes satisfaction, 1 Tim. 2. 5, 6. nor the holinesse of God injured. To prevent that, he presenteth believers perfectly righteous, in his obedience before God, Dan. 9. 24. 1 Cor. 1. 30. 2 Cor. 5. 21. On Gods part, that he, 1. Shall be our Father. 2. Make himselfe knowne to us. 3. Forgive our sinnes. 4. Sanctifie us, &c. Heb. 8. 9. 10, 11, 12. The last three he performeth as our Prophet, Priest, and King; for the discharge of which Functions, the Mediator must be both God and Man in one Person necessarily; 1 For discharge of his Propheticall Function, he must be both God; else he could not reveal the whole will of God, Job, 1. 18. at all times, Heb. 13. 8. and effectually, Mat. 11. 27. and Man; else he had not been a Prophet like unto Moses, Deut. 18. 15. nor could have declared the will of God suitable to men in his owne person, Heb. 2. 1. 2. For discharge of his Priestly Function, he must be both man, that he might be a fit sacrifice, Heb. 10. 5, 10. and God, that his sacrifice might be of sufficient value and virtue for all the elect, Act. 20. 28. Jer. 23. 6. 3. For discharge of his Kingly Function, he must be both God, that he might be the universal, powerful, spiritual, and eternall King, 1 Tim. 1. 17. Rev. 19. 16. Psal. 110. 1. and man, that he might be an head Homogeneall, and of the same nature with the body, Col. 1. 18.

2. Hence we see the reason of the alteration of Religion, in the circumstantialls, and outward manner of Gods worship since the coming of Christ, from what it was under Moses. Thus the seuenth day Sabbath from the Creation is changed unto the first day of the week, the
Lords day, Rev. 1. 10. when Christ unveiled the whole Bible unto John, and fore-told him all things that should befall the Churches unto the end of the world. The seventh dayes Sabbath gives place unto this, because that typified Christ his rest in the Grave, upon which Adam was to meditate the day after his Fall, and on that whole day only Christ rested in the Grave, and arose on the first day of the week, upon which the Creation began, and the Light was made; then did this true Light begin a new world, and set up his Kingdom; and the keeping this day for their Christian Sabbath, was among the things that concerned his Kingdom, which he taught them in the forty days conversing with them on earth, Acts 1. 3. and they accordingly kept it holy, Acts 20. 7. 1 Cor. 16. 1, 2. Thus also the outward state, or forme of the Church is changed, from Nationall unto Congregational, and the Sacraments, from Circumcision, and the Passeover, unto Baptisme, and the Supper of the Lord. The rites, and some circumstances about them are altered, the end and use of these Ordinances, then and now remaining the same; the not observing whereof is the cause of the error of the Antipædo-Baptists, against the Baptizing of the infants of Confederates. Thus also the whole Typicall, and Ceremonial Priest-hood and worship is abolished, the truth being come. Such a change of religion at the coming of the Messias was generally expected; therefore when Christ told the woman of Samaria, that the house was coming, when they should neither in that mountaine, nor in Jerusalem worship the Father; but the house cometh, and now is, when the true worshippers shall worship the Father in spirit and truth, Joh. 4. 21. 23. The woman replied, I know that Messias cometh, which is called Christ; when he is come, he will tell us all things, ver. 25. She expected that Christ would make a great alteration of the Church, and of the outward manner of worshipping God at his coming. Hereupon is was, that the Jews observing the new
The true Messias.

new and strange Ministry of John Baptist, mused in their hearts of John, if he were not the Christ, Luke 3. 15. and sent Priests and Levites from Jerusalem to know of him, whether he was Messiah, Joh. i. 19. 20. This their generall expecta-
tion was grounded upon the Prophesie of the Angel Ga-
briel to Daniel, in Dan. 9. 24. 26. 27. all which we see to be accomplished by this Jesus, who is Christ the Lord. But the Religion now established by Jesus Christ, in the Scripture of the New Testament, shall never be altered.

Hence the time from Christ and his Apostles, unto the end of the world, is called the last dayes, Act. 2. 17. Heb. 1. 1. 1 Pet. 1. 20. and the end of the world, 1 Cor. 10. 11. not so much in respect of time (for above one thousand fix hundred yeares are passed since these things were spoken and written) as in respect of the last Revelation of God's will concerning Religion, which is so perfectly set-
led in the Church thereby, as it shall stand firme and in-
viable, without alteration, by any Word of God, whilst the world standeth.

Use 2. For serious admonition to all the Churches, that would be accounted Christian, to looke to it, that this Jesus Christ be laid as their foundation, 1 Cor. 3. 11. Jesus Christ, I say, beleved on, and professed in an or-
derly way of visible receiving him, and being built upon him, Matt. 16. 16. 18. and that accordingly their super-
structure be carried on, by their building upon this foundati-
on gold, silver, precious stones, not wood, hay, stubble, 1 Cor. 3. 12. See to it therefore; 1. That Christ's way of Prophefying be established, viz. by Scriptures, not Apocrypha's, and by the gifts of Officers, as Pastors and Teachers, orderly cal-
led and ordained, Rom. 12. 6. or of Gifted Brethren, fit-
ted for the edifying of the Church, orderly dispensed, 1 Cor. 14. 1. 3. 24. 25. 29. 30. 31. 32. 33. 40. not by Ho-
milies, or by Antichristian Hierarchy. 2. That Christ's Priesthood be exalted, by our renouncing all confidence in the flesh, or in our owne worket, and relying only
upon him for righteousness, Rom. 9. 30. & 10. 3. and by
our prayi; in the Holy Ghost, Jude 20. the Officers also gi-
ving them selves unto prayer, Act. 6. 4. as well as to the Mini-
stry of the Word, by watching over the Church, that they
may sue their prayers continually to the necessities ther-
of, by the help of the Spirit of Christ, Rom. 8. 26. in the
exercise of their owne gifts, and not by read Liturgies,
and by offering up spiritual sacrifices acceptable to God by Jesus
Christ, 1 Pet. 2. 5. 3. That his Kingly Law-giving
power be exalted in all the Church-Administrations and
Ordinances, Mat. 28. 20. Jam. 4. 12. rejecting all inven-
tions and impositions of the Sons of Men, by their Ca-
nons and Constitutions in all matters of this nature.

Use 3. For exhortation to all men, to apply to them-
selves this Jesus, as given of God to be the Christ, and
Mediator of the Covenant of Grace betwene God and
them, in his three Offices. To this purpose attend these
directions. 1. Renounce whatsoever would hinder your
thus closing with him, departing from iniquity, in the
purpose of your hearts, 2 Tim. 1. 19. Looke upon your
former evils of heart and life, with feare, and flame, and
sorrow, and distrestion of them, and loathing your
selves for them, and with an unsheigned purpose of heart
to cleave unto God in Christ, according to the tenour
and terms of the Covenant, Jer. 50. 45. particularly,
1. Renounce your owne carnall reason, and vaine ima-
ginations, that Christ, as your Prophet, may teach you,
1 Cor. 3. 18. 2 Cor. 10. 5. 2. Renounce all confidence
in your owne works, that Christ, as your Priest, may save
you, Phil. 3. 3, 7, 8, 9. 3. Renounce your owne wills
and affections, that Christ, as your King, may rule you,

1 Cleave unto the Lord with purpose of heart, Acts II. 23.
1. Hearing him, as your only Prophet, Matt. 17. 5.
Waiting daily at the posts of the doore of Wisesomes house, Prov. 8.
34. 35. 2. Relying wholly upon him for reconcilia-

...
The true Messias.


[From my Study in New Haven in New England, the tenth day of the eighth Moneth, called October, 1652.]