

BAPTISM

DISCOVERED,

Plainly and Faithfully, according to
the WORD of GOD.

Agreeable to the Glorious Pattern given by our
Blessed Saviour *JESUS CHRIST*.

To the EXAMPLES of Thousands BAPTIZED
after they BELIEVED.

Recorded in *Sacred Scripture*.

By JOHN NORCOTT,
A Servant of JESUS CHRIST, and of His CHURCH.

The Fifth EDITION, with Amendments.

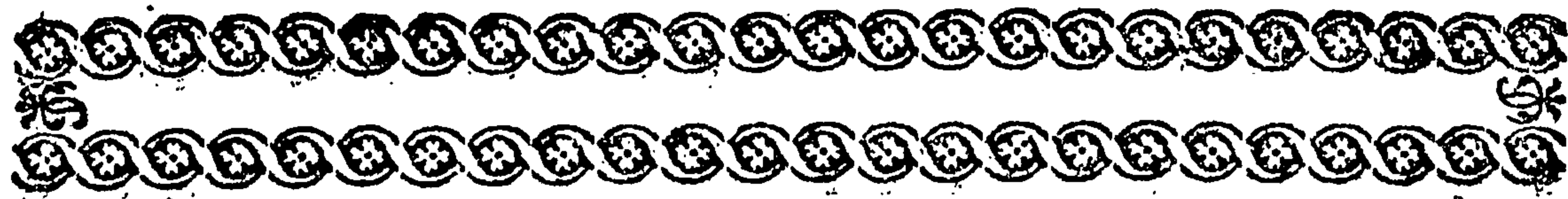
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WHOOEVER Thou art who by Reading
 goest about to search out the Mind of
 God, and Sacred Truth, let thy Cry be, *Lord*
anoint my Eyes with Eye-salve that I may see: And
 if ever the Day of God's Power has been expe-
 rienced on thy Soul, I fear not but thou wilt bid
 Truth welcome, in whatever Dress it comes; And
 wilt rather carefully consider the Contents of the
 Letter that brings a Message from God, than be
 offended at the poor Cloathing of the Messenger,
 especially if thou art well assured that it comes
 from him whose Name is the *Great God*. Fur-
 ther, my Request is that, inquiring after the Truth
 of Baptism as it was practised by *Christ*, and the
 Primitive Churches, thou shouldest read what is
 written for thy Information without prejudice:
 And whatever is found according to Truth receive
 heartily, and esteem it as that which is more pre-
 cious than Life it self; And judge of the Truth
 of it by the Holy Scriptures; for when all is said
 that can be said, that must be the Rule of judging
 in Controversies of Religion. Now as *Christ* is
 the Foundation upon which whoever buildeth
 shall not be ashamed; And the Great Pattern for
 our Imitation, I shall begin with his Example,
 and make a few Observations concerning his be-
 ing

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ing Baptized. And by the Way, take Notice how exact the Holy Scripture is in recording the Circumstances of his Baptism.

C H A P. I.

Of the Baptism of Christ in the River Jordan.

CONCERNING the Baptism of *Christ*, we may read at large in *Mat. 3. 13, &c.* *Then cometh Jesus from Galilee to Jordan unto John to be baptized of him.* Every Word may be read with Emphasis, (*Then*) when he was about to enter upon his Public Ministry, as you may see, *Mat. 4. 17. From that Time Jesus began to preach.* (*Cometh*) he might have commanded *John* to have attended him, but in Token of his Subjection to the Ordinance of God, he cometh. (*From Galilee*) many Miles, and probably on Foot: Every Step we take for God is acceptable, and one Day shall have a glorious Reward. (*To Jordan*) A River where Thousands had been baptized; and was a suitable Place for *John* to dip our Lord in, as will be seen hereafter.

I shall here take Notice of eight Things remarkable in the Baptism of *Christ*: As,

First, His Age; 'Tis said *Luke 3. 21, Jesus being baptized, &c. Ver. 23. began to be about thirty Years of Age*: Here you may see that *Christ* himself was baptized when grown in Years. Christians then be not ashamed, your Captain is gone before in this also, he was thirty Years old when he was baptized; in this *Christ* is not ashamed to call you Brethren, *Heb. 2. 11.*

Secondly, Another Thing to be observed in the
Baptism

Baptism of *Christ* is the Administrator *John*, who confesseth himself not worthy to unloose the Latchet of his Shoes, *Mark* 1. 7. Now if *Christ* would receive Baptism from such an unworthy Instrument, never slight the Ordinance, because they are unworthy that administer it, but have respect to *Christ* your Example.

Thirdly, Note the Repulse given to our Lord, *John* forbad him, *Mat.* 3. 14. Difficulty and Opposition in Duties must be no Excuse; we must take no Denial in following God, *Strive to enter in at the straight Gate.*

Fourthly, Observe the Reason of the Repulse given by *John*, *Mat.* 3. 14. *I have need to be baptized of thee, and comest thou to me?* Some will not be baptized except it can be prov'd of Necessity; Their Carnal way of arguing is, May I not go to Heaven though I be not baptized? Is it of necessity to Salvation? But Christian, is this like thy Lord and Master? Was not he perfect in Holiness? Was not he plenteously Baptized with the Holy Ghost? He had no Sins to be wash'd away, and yet would be Baptized. Wherefore see your Example, he doth it not of need, but in Obedience to his Father's Will.

Fifthly, Note the Excellent Terms in which he speaks of this Ordinance of Baptism.

1. He calls it a fulfilling of Righteousness, *Mat.* 3. 15. 'Tis Righteous and Just that I should submit to the Ordinances of my Father.

2. He calls it a comely thing, *thus it becometh us*: O! 'tis a very comely thing for God's Children to have respect to all his Commandments.

3. He

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3. He joins us with himself, in the Terms he uses, it becometh *us*, *q. d.* thee, and me, and all my Followers, *John* 12. 26. *If any Man serve me, let him follow me, and where I am there shall my Servants be.* 4. 'Tis called a Fulfilling, a Compleating of Righteousness, *2 Cor.* 10. 4. *The Weapons of our Warfare are not carnal, but spiritual, ver. 5. bringing every Thought into Captivity to the Obedience of Christ, and ver. 6. having in readiness to revenge all Disobedience, when your Obedience shall be fulfilled.* Obedience must be fulfilled, must be complete. 5. He adds a note of Univerſality (*all*); Baptism is included in all Righteousness, or all Obedience. *Christ* has so reckoned it, certainly then thou canst not walk in all the Commands of God if this be omitted. 6. Observe in the Baptism of *Christ* the manner of Administration, *Mat.* 3. 16. *went up straitway out of the Water.* (*Straitway*), as soon as once baptized. (*Up*) had he not gone down, it had not been said he went up. (*Out of*) if he went out, he then surely was in the Water: We never say one goes out of a House who was not in it. So *Christ* would not have been said to come out of the Water, if he had not been in it. Had a little Water been brought to him in a Basin, we had not read of his going up out of the Water. Or if Water had been poured upon his Head, there had been no need of going into the Water. This Water was the River *Jordan*.

7. Observe in the Baptism of *Christ*, the Father's Acceptance, *Mat.* 3. 16, 17. (*The Heavens were opened*). Some of *Christ's* Followers have

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have found the Heavens opened unto them in a Glorious and Spiritual manner.

And the Spirit descended; this Spirit is promis'd to Believers at their Baptism, *Acts 2. 38. Repent and be Baptized every one of you, and you shall receive the Holy Ghost.*

Obj. But sure every one that is Baptized does not receive the Holy Ghost?

Ans. If they do not, The defect is not in the Ordinance, but in the Repentance and Faith of the Baptized; without which Repentance and Faith no Ordinance is effectual. And 'tis added in the Text, *Lo! A Voice from Heaven, saying, This is my Beloved Son. Christ* the Head was sealed at Baptism, and God often seals the Sonship of his Members. (*In him I am well pleased*) q. d. as in all other Acts, so in this Act of Obedience to my glorious Will. And so also is the Lord well pleased with the Acts of our Obedience when from the Heart we obey the Form of Doctrine delivered to us, *Rom. 16. 17.* The same Testimony is given to the Blessed Son of God in the Mount, *Luke 9. 35, This is my beloved Son, hear ye him. Hear him* (that is, obey him) in his Commandments and Appointments; hear him speaking to this Effect at his Baptism; Oh! (saith he) thus it becometh us; you that have my Father for your Father, and my God for your God; thus it becometh us to be baptized, and to fulfil all Righteousness: *Oh, he is a beloved Son, hear him.*

8. Note, in the Baptism of *Christ* the Concurrency of the Trinity; the Father approves with

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a Voice from Heaven, the Son is Baptized; the Holy Ghost descends like a Dove; and surely 'tis one Reason why Baptism is administered in the Name of the Father, Son and Holy Ghost; That he who is Baptized, and therein professeth his Belief of the Trinity, may be assured of his Interest in the Father, Son and Holy Ghost: And the wonderful Unity of the Trinity, seen at *Christ's* Baptism, is commemorated at the Baptism of every Believer.

CHAP. II.

Of the Great Commission for Believers Baptism.

YOU have heard something concerning the Pattern or Example of our Lord *Jesus*, and now we shall consider his Command recorded in the 28th of *Mat.* 19. v. 'Tis said of our Lord *Jesus*, *Acts* 1. 1. that he began both to do and teach. 'Tis good for Teachers to imitate their Lord to do, as well as teach: In his Life our Saviour gave Example to his Apostles, and 'tis said before he was taken up into Heaven, he gave Commandments to his Apostles, *Act.* 1. 2. *He was taken up, after that he through the Spirit had given Commandments to his Apostles*; of which Commandments this of Believers Baptism is certainly one. For which we have both his Example and Commandment. 'Tis written *Isa.* 55. 4. That God gave him to be a Commander and a Leader to his People. *Christ* is a Gift, as a Commander and as a Leader. And O! how great a favour is it to have such a wise Commander, whose Commandments are not grievous; and

and in keeping whose Commandments there is great Reward, *Psal. 19, 11.*

Now in this Command of *Christ*, we shall take Notice of Eight Things.

First, The Circumstances in which *Christ* was when he gave this Command. And it was when he was risen from the Dead. God raised him from the Dead, and sent him to bless us, *Acts 3, 26.* A risen *Jesus* has blest us with this Command, *Go teach all Nations, Baptizing them, &c.* A Blessed *Jesus* gives Blessed Commands. And they are blessed who do them, *Blessed are they that do his Commandments, that they may have a Right to the Tree of Life, and may enter in through the Gates of the City, Rev. 22, 14.*

Secondly, *CHRIST* in an extraordinary Manner appeared to his Disciples after his Resurrection, and gave them this Commandment. Now should an Angel appear and command Men to be Baptized, who would deny Obedience? But here you have the Glorious Son of God appearing in his own Person, and saying, *Go teach all Nations, &c.*

Thirdly, Note with what Authority he comes, *Mat. 28, 18. All Power in Heaven and Earth is given to me.* All Power to command in Heaven and in Earth is given to me; All Power to dispose of Heaven and Earth; And all Power to protect my Subjects; is given to me. I have Angels and Men at my Command; I am therefore able to protect, to support you both in the Fire and in the Water: I have all Power, *Go ye therefore, Teach and Baptize, fear no Enemies, but boldly Teach and Baptize.*

Fourthly, Note, the peremptory Terms of the Command itself, *Mat. 28; 19. Go therefore, Teach and Baptize.* Christ but spake the Word, and said to the Legion of Devils; *Go, (Mat. 8, 32.) and they ran violently*: And, shall not Believers be a willing People in the Day of his Power? The Centurion did but say *Go*, to his Servants, and they went; *Come*, and they came; *Do this*, and they did it. And shall *Christ's* Servants be less obedient to him, than the Centurion's were to their Master? 'Tis *Christ* who saith *Go*.

Fifthly, 'Tis to be noted, what is precedent to Baptism; *Go teach*; there must be Teaching before Baptism. God is a Spirit, and seeks such to worship him as worship him in Spirit and in Truth, *John 4, 24.* Therefore there must be Teaching before Baptizing, or Men will not therein worship God in Spirit and in Truth. *Go teach and Baptize.* Many say that the Word *Teach*, as 'tis in the Greek, signifies to make Disciples; and I dare not say against it. For I find it agreeable to the Account of our Lord's Practice, who first made Disciples of Men, and then Baptized them; *John 4, 1. Jesus made and baptized more Disciples than John*; here was first a making Disciples, and then baptizing them. But many baptize those who never were in any good Sense made Disciples. But our Lord's Command is, *Teach all Nations, Baptizing them.* First *Teach*, and then *Baptize* them must certainly be the Meaning of the Words.

Sixthly, Note the Extent of the Command, *Teach ALL Nations, Baptizing them.* *Go* (as if he

he should have said) into all Nations, be the Climate Hot or Cold, be the People *Jews* or *Gentiles*; it matters not, when you have taught them, then baptize them. The middle Wall of Partition between *Jew* and *Gentile* is now broken down. Now it appears God is no Respector of Persons: None must now think to say they have *Abraham* to their Father, &c. But go publish the Gospel indifferently to all, to every Creature, *Mark* 16. 15, 16. *He that believeth and is baptized, shall be saved; That believes, and then is baptized.*

Seventhly, Observe the sacred Words of Administration, *Mat.* 28, 19. Baptizing them in the Name of the Father, Son and Holy Ghost. Here, in Earthly Things, that which is done in the King's Name, carries Power; but here's the Name of the Almighty God; the Name of the Mysterious Trinity, Father, Son, and Holy Ghost; and canst thou then think that Baptism has nothing, or but little in it, that is done in so great a Name, and with so sacred Authority? Go teach all Nations, baptizing them in the Name of the Father, Son and Holy Ghost.

Eighthly, Note the Glorious Promise annex'd, *And lo I am with you to the End of the World.* Is the Presence of the blessed *Jesus* valuable? Then seek it in that Way he has promised that it shall be found. Ask for the old and the good Way, and walk therein, and you shall find Rest for your Souls: There is no Rest for the Soul short of *Christ*; but in his Presence is Fullness of Joy. If then you are persuaded to seek his lovely Presence, do like *Zaccheus*, get into the Way by which

which *Christ* will come. Go Teach and Baptize, and lo I am with you to the End of the World; and 'tis confirmed with an *Amen*. So be it, be it confirmed and ratified.

C H A P. III.

Examples recorded in Scripture of many Thousands Baptized in Rivers, upon Profession of Faith and Repentance.

First Example

MA Y be of those which *Christ* is said to baptize, *John* 4. 1, 2. 'Tis plain from the Text he *first* made them Disciples, and then baptized them. Made Disciples; they are not born, but *made* Disciples; made so by the Preaching of the Word, by sacred Instruction, and then baptized.

2. You have another Example, *Acts* 2, 41. *Then they who gladly received the Word, were baptized*: Of these we read Verse 37, *That they were pricked at the Heart*; they were convinced of their Sins; the Weight of Guilt lay heavy upon them; *they knew not what to do*. In this Perplexity the Apostle tells them, *That they should repent and be baptized, and then they should receive the Holy Ghost*; then they who gladly received his Word were baptized, Ver. 41. *And the same Day there were added about Three Thousand Souls*. Mercy is sweet to a wounded Soul, and such a Soul stops at no Duty; to such a Soul it seems not hard to be plunged in Water at *Christ's* Command.

3. You

3. You find another Example, *Acts 8, 12.* But when they believed Philip, Preaching the Things concerning the Kingdom of God, and the Name of Jesus, they were baptized, Men and Women: How fairly might it have been added, and Children, if any Children had been baptized? But 'tis said when they believed, *Ver. 5,* these People were they of *Samaria*; some of those perhaps on whom the Disciples, sometime afore, would have called down Fire from Heaven. Oh! if never so near Destruction, believe, and be baptized, and thou may'st hope for Mercy.

4. See another Example, *Acts 8, 5.* Philip preached unto the Eunuch, Jesus. *Ver. 36.* They came to a certain Water, and the Eunuch said, see, here is Water, what doth hinder me to be baptized? *Ver. 37.* And Philip said, if thou believest with all thy Heart, thou mayest: If thou believest; this is the IF we insist on; if thou art never so mean, or hast been never so vile, yet if thou believest, thou may'st be baptized: 'Twas not this Eunuch's being born of godly Parents; 'twas not his reading, or his coming to *Jerusalem* to worship, or his good Will that gave him privilege to be baptized, but his Faith; if thou believest, thou mayest; and *Ver. 38,* They went both down into the Water, both Philip and the Eunuch, and he baptized him. Oh! behold, the High Treasurer of the Queen of *Ethiopia*, a Rich Man, an Honourable Man, a Religious Man, a Man perhaps having many Attendants at his Chariot, he stops all, commands all to stand still, till he yields Obedience to his Lord and Master in Baptism.

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tism. He counts it reasonable to go down into the Water for him, who came down from Heaven for his Sake. He counts it no Disgrace to obey *Christ's* Commandments, though brought by his poor Servant *Philip*. O! the Condescension of truly gracious Souls: Nothing is hard to a Soul that loves; no Arguments so powerful as those drawn from thence: Therefore saith our Lord, *If ye love me, keep my Commandments*, Ver. 39. *And he went on his Way rejoicing*: Oh! what Triumph in *Christ's* Way! in keeping as well as for keeping *Christ's* Commands there is as well as shall be great Reward. *He went on his Way rejoicing*. The Righteous shall hold on his Way, and he that hath clean Hands shall grow stronger and stronger. How many Souls have stuck in their Way, wept, and droop'd in their Way, and gone on heavily before they have been baptized, but have gone on their Way rejoicing afterwards? This Great Man might have a sad Heart, tho' a Rich Treasurer. Riches could not give Spiritual Joy, but being baptized he went on his Way rejoicing. The Jaylor being baptized, rejoiced, believing in God with all his House.

5. The next Example shall be the baptizing of the great Apostle *Paul*; see an Account of it, *Acts* 22. 16. *And now why tarriest thou? Arise, and be baptized, and wash away thy Sins. He that appeared to thee in the Way, when thou wast a Persecutor, and stopt thee from going to Hell when thou wast running, hath sent me. To this Effect Ananias speaks, Acts* 9. 17. *And why tarriest thou? Arise*

Arise and be baptized, Acts 22. 16. Thou hast been a Persecutor, and now I must shew thee that thou must be a Preacher, and a Sufferer. Arise and be baptized, why tarriest thou? q. d. hasten, accept the Terms and Tender of Mercy; O bid it welcome, put it not off a Day, why dost thou tarry? Dost think thy self unworthy, and therefore tarriest? Let not that hinder; I tell thee from the Lord, thou art a chosen Vessel, Acts 9. 15. Therefore arise, why tarriest thou? be baptized. The Lord is willing to forgive all thy former Sins, and to accept thee on Gospel-Terms, and now why tarriest thou? arise, and be baptized, and wash away thy Sins.

6. A Sixth Example of Believers baptized, is the Jaylor, *Acts 16. 31, 32.* He went to Bed in the Guilt of his Sins, and might have awaked in Hell; but preventing Mercy met him when his Sword was drawn; and God by his Minister cries, Do thy self no Harm, *q. d.* there is Hope for thee: And he trembling cries, What must I do? That Soul that trembles before the Almighty God, will not only cry, What shall I have? but what shall I do? Saith *Paul* in Answer to this Enquiry, *Believe; believe on the Lord Jesus;* and to demonstrate his Willingness to yield Obedience to the Lord Jesus, and to accept of him on Gospel-Terms, he is baptized the same Hour of the Night, *Ver. 33.* and all his Household believed, and were baptized, *Ver. 34.*

7. Another remarkable Example is *Lydia, Acts 16. 14.* A Godly Woman, a praying Woman, God opened her Heart to attend to his
Word

Word preached by *Paul*, and being at the River, she was baptized. When the Heart is shut, how backward are Souls to obey *Christ*, but when once he draws, he makes the Soul run after him, *Cant.* 1. 4. The Lord opened *Lydia's* Heart, and she was baptized.

8. You read the Eighth Example, *Acts* 18. 8. *Crispus* the Chief Ruler of the Synagogue believed on the Lord, with all his House; and at that Time many of the *Corinthians* hearing, believed, and were baptized. *Crispus* believed, and his House believed. They all believed, and then they were baptized. Thus you have Pattern and Precept; if Command or Example be of Force, you have both.

C H A P. IV.

Baptism is Dipping, or Covering under Water.

1. **T**HE Greek Word ΒΑΠΤΙΣΜΟΣ, signifies, *to plunge, to overwhelm, &c.* So *Christ* was plunged in Water, *Mat.* 16. and thus he was overwhelmed in his Sufferings, *Luke* 12. 50.

2. The *Dutch* Translation renders, *Mat.* 3. *In those Days came John the Dipper, Joannes de Doper; and John* 3. 23. *John was dipping in Ænon near Salim, because there was much Water; and they came unto him and were dipped, ende vierden gedoopt.*

3. They baptized in Rivers, *Mat.* 3. 6. *They came to John, and were baptized of him in Jordan, confessing their Sins.* And we read, *John* 3. 23. *John was baptizing in Ænon near Salim, because there was much Water.* What needed it have been done

done in a River, and where there was much Water? Would not a little in a Basin serve to sprinkle the Face?

4. Baptism represents the Burial of *Christ*, *Rom. 6. 3. Therefore we are buried with him in Baptism, Col. 2. 12. buried with him in Baptism.* A Man is not said to be buried, when a little Earth is sprinkled on his Face; but when he is laid down in the Grave, and covered with Earth; and thus you are buried in Baptism when cover'd with Water.

5. *Christ's* Sufferings are call'd a Baptism. *Luke 12. 50. I have a Baptism to be baptized with, and I am straitened till it be accomplished:* When *Christ* suffered, he was plunged into Pains: Did he only suffer in one Part, in his Head or Forehead? No, no, there was no Part free: His Pains were felt from Head to Foot: His Head was crown'd with piercing Thorns: His Hands and Feet nail'd to the Cross: His Body so stretch'd on the Cross, that one might have told all his Bones, *Psal. 22. 17.* There was not any Part free, when our Lord suffered for Sinners, for they had sinned, Soul, Body, and Spirit. This he calls his Baptism. Thus the Baptized are plunged under Water, which serves to shew how *Christ* was plunged in Sorrow for our Sakes.

6. Baptism is a putting on *Christ*, *Rom. 13. 14.* and *Gal. 3. 27. For as many of you as have been baptized into Christ, have put on Christ.* As a Servant wears his Lord's Livery, a Garment which demonstrates him to be a Servant to such a Lord; so in Baptism, we put on our Lord's Livery,

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Livery, which may be signified by our being covered from Head to Foot with Water; so we put on *Christ* at Baptism.

7. *When Christ was baptized, he came up out of the Water, Mat. 3. 16.* Had it been only a little Water sprinkled on his Face, he had not been said to have been in the Water. And in *Acts 8. 38.* 'tis written, *They went both down into the Water, (and being there in the Water) he baptized him, and when he was baptized, he came up out of the Water,* speaking of *Philip* and the Eunuch. Thus you see the Place where the first Christians ordinarily were baptized, was a River. Their Action was going down into the Water; then being in the Water, they were baptized; this was done where there was much Water. The End of so doing was to shew forth *Christ's* Burial. Now if there be not a Burying under Water, this End is lost; *Christ's* Burial is not shewn, nor can it be said, we are buried with him in Baptism.

Obj. *But why may not sprinkling with Water serve, as well as covering under Water? is there any more Vertue in a great deal of Water to wash away Sin than a little?*

Ans. 1. Neither a great deal nor a little does wash away Sin, but signifies the washing away of Sin. But sprinkling may not serve as well as Dipping.

1. Because God is a jealous God, and requires the Ways of his Worship punctually to be kept, as delivered. 'Tis likely *Nadab* and *Abihu* thought, if they put Fire in the Center, it might serve, though it were not Fire from the Altar: But God calls it strange Fire, and therefore
burns

burns them with strange Fire, *Lev. 10. 2, 3.* And *Moses* adds ver. 3. *This is it that God hath said, I will be sanctified in them that draw nigh unto me, and before all the People will I be glorified,* God bids *Moses* speak to the Rock, and *Moses* smote the Rock, and therefore must die short of *Canaan*, *Numb. 20. 11, 12.*

2. Sprinkling will not serve, because that way this End of the Ordinance is lost, viz. to shew forth the Death, Burial, and Resurrection of Christ, *Rom. 6. 4. You are buried with him by Baptism, that like as he was raised, &c.*

3. Sprinkling will not serve, because it is not what God has appointed. *Naaman*, the Leper, thought the Waters of *Damascus*, might have the same, or more Vertue than the Waters of *Israel*, *2 Kings 5. 12. May I not wash in them and be clean?* But God had appointed him to dip in *Jordan*; not that there was more Vertue in that Water, but God had appointed that; and he Dipped, and was clean. Dipping is God's Appointment, and therefore Sprinkling will not serve.

4. Sprinkling will not serve, because it is not to the Pattern Christ has given. Christ went down into the Water; and *Philip* and the Eunuch went down into the Water, *Acts 8. 38. See that thou dost all things according to the Pattern,* is God's Command to *Moses*, *Ex. 25. 40.*

5. Sprinkling will not serve, because 'tis high presumption to change God's Ordinances. Is not God wise enough to appoint his own Worship, how it shall be perform'd? *Isa. 24. 5. The Earth is defiled, because they have changed my Ordinance.*

6. Sprink-

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6. Sprinkling will not serve, because Sprinkling is not Baptism. It is not the thing intended by God when he commands to be baptized, that is, Plunged, and not Sprinkled; and therefore Sprinkling will not serve. Baptism, or Dipping, is God's Counsel, *Luke 7. 29.*

C H A P. V.

Proving Water-Baptism, to continue till the Second Coming of Jesus Christ.

THAT it may appear that Water-Baptism is to be continued, and is now to be practiced by Believers, Take these six Considerations.

1. Consider, it was once commanded, and that Command never Repealed: And no Power can repeal a Commandment of Christ, but the same Power by which it was given forth. We are therefore earnestly to contend for the Faith once delivered to the Saints, *Jude v. 3.*

2. Consider, that Water-Baptism was practiced before and since the coming of Christ, as appears from *Acts 8. 38.* and *Acts 10. 47.* Can any Man forbid Water that these should not be baptized, who have received the Holy Ghost as well as we? then commanded he them to be baptized. Here is mention made of Water, and a Command to be baptized therein, given by an Apostle Extraordinarily sent by Christ, *Acts 16. 13, 14.* Lydia was by a River side, in which River it appears she was baptized.

3. The Command for Water-Baptism was given after Christ's Resurrection, *Mat. 28. 19.* Go teach all Nations, baptizing them. Had Water-Baptism

Baptism ceas'd at Christ's Death, it had not been commanded after his Resurrection.

4. It is to be considered that the End of this Ordinance remains, as the End of the Lord's-Supper is to shew forth Christ's Death till he come: And that Sacrament is to be kept in Remembrance of Christ, even until his second Coming: So Baptism is to shew the Death, Burial, and Resurrection of Christ, *Rom. 6. 3, 4, 5.* And therefore the End remaining, the Ordinance should remain till his Second Coming.

5. Consider, it hath been continued, by all sorts of Christians, thro' all Ages, since first our Lord left that Commandment with his Saints.

6. The same Argument that throws down Water-Baptism, if granted, will it not throw down all Ordinances? For if you grant that when the Spirit is come, Baptism ceaseth; may you not as well allow that when the Spirit is come Prayer ceaseth, Preaching ceaseth, &c. But this is the Reasoning of Man's corrupted Heart. Christ saith, *Teach them to observe all Things which I have commanded you. And lo I am with you to the End of the World,* *Mat. 28. 19, 20.*

C H A P. VI.

That no Measures of Grace, or of the Spirit, should keep any from Water-Baptism.

THAT no Measures of Grace, or of the Spirit, should keep back any from Water-Baptism, will appear plainly if you'll consider.

1. That Baptism is from Heaven, *Mat. 21. 25.* Now what degree of Spirituality should keep back from so Heavenly an Ordinance? 2.

2. Consider the Lord Jesus had all Grace, and the Spirit without Measure; as appears from *John 3. 34.* And yet he was baptized in the River *Jordan, Mat. 3. 13, &c.* Is not this a Pattern for Believers to follow?

3. Where has God limited Baptism to Persons of little Grace, or little of the Spirit? Nay, on the contrary, hath not God promised his Spirit that you may keep his Ordinances, and do them? *Ezek. 11. 19; 20.*

4. Consider, The Apostle makes receiving the Spirit, an Argument to encourage Baptism, *Acts 10. 47.* *Can any Man forbid Water, that these should not be baptized, who have received the Holy Ghost as well as we.* If you observe you'll find these were so baptized with the Spirit, that they spake with Tongues, and prophesied. Strange Effects, to speak with Tongues, and Prophecy! Such a Measure of the Spirit is not given in our Days, yet they, thus blessed with the Spirit were commanded to be baptized, *ver. 48.*

C H A P. VII.

Believers Baptism a Great Ordinance.

THE Greatness of this Ordinance of Believers Baptism will appear if you'll take to mind these Eight Considerations.

1. That Baptism is an Ordinance which hath a most glorious Pattern and Institutor. The Captain of our Salvation himself did practise the same, *Mat. 3. 13.* *Then cometh Jesus to be baptized.* *If any Man serve me, saith Christ, let him follow me, and where I am, there shall my Ser-*
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want be, *John* 12. 26. Christ is the Great Example to Believers in this Ordinance.

2. Consider in how Great a Name this Ordinance is administred. *In the Name of the Father, Son, and Holy Ghost, Mat.* 28. 20. This is a great Name, a Name not to be lightly thought of.

3. Consider what Approbation the Father gave to this Ordinance at the Baptism of Christ, *Mat.* 3. 17. *The Heavens were opened, and a Voice heard, saying, This is my beloved Son, in whom I am well pleased.* There was an apparent Concurrence of the Trinity at Christ's Baptism.

4. Consider the Excellent Terms in which our Saviour speaks of Baptism. He calls it a comely Thing, a Fulfilling of all Righteousness, *Thus it becometh us to fulfill all Righteousness, Mat.* 3. 15.

5. Consider the Commission given to the Minister, *Mat.* 28. 19. *Go teach all Nations, &c.* This is one of the last Commands of our Saviour after his Resurrection, and a little before his Ascension.

6. Consider the Great Promises belonging to this Ordinance. As of the Glorious Presence of Christ, *Mat.* 28. *ult.* And you have also the Promise of the Holy Ghost, *Acts* 2. 38. *Repent and be baptized, and ye shall receive the Holy Ghost.* And of the washing away of Sins, *Acts* 22. 16. And of Salvation, *Mark* 16. 16. *He that believeth and is baptized, shall be saved.* The Promise of Christ's Presence, of the Holy Ghost, Pardon of Sin, and of Salvation, are certainly great Promises.

7. 'Tis called the Counsel of God, *Luke* 7. 30. *They rejected the Counsel of God against themselves, not being baptized.* Is the Counsel of God a small Thing?

8. Consider

8. Consider that Christ has repeated his Command for Baptism, since he hath been gone to Heaven, *Acts* 8. 29. The Spirit bid *Philip* join himself to the Chariot, that he might Preach to, and so Baptize the Eunuch. Here's one Call from Heaven. Another Command from Heaven you have when the Lord *Jesus* sent *Ananias* to *Paul*, *Acts* 22. 16. *And now why tarriest thou? Arise, and be baptized, and wash away thy Sins, saith Ananias,* when sent by Command from Heaven, as in *Acts* 9. 19. *The Lord called Ananias in a Vision, and sends him to Saul.* And again you find in *Acts* 10. 4, 5. *Cornelius* hath a Call from Heaven to send for *Peter*. And *Peter* is commanded to go to him, *Ver.* 19, 20. And when *Peter* came, he commanded *Cornelius*, and the Rest to be baptized. All these Things serve to shew Baptism to be a great Ordinance.

C H A P. VIII.

*Answers to the common Objections against Believers
Baptism.*

SUCH is the Perverseness of Men's Hearts that they will make Objections against the clearest Truth in the blessed Word of God. Which of the truths taught by God in his Word hath not been objected against? Yea, hath not God himself been objected against? But we may say of Baptism as is said in another case, *These things were not done in a Corner.* I shall only add this Scripture Caution, *Take heed that you close not your Eyes, lest you should see and be converted, and Christ should heal you.* Take heed of closing the
Eyes.

Eyes, or hardning the Heart, be willing in the Day of God's Power. And if now in Conscience thou desirest Satisfaction, attend to the Answers of the following Objections.

Obj. 1. *Some object to Mat. 28. 19. where 'tis said, to the end of the World, that the meaning is, to the end of that Age.*

Ans. This cannot be the sense of the Text, *First*, because Christ there bids his Apostles teach Men *to observe all things that he commanded them, Mat. 28. 20.* teaching them to observe all things whatsoever I have commanded you. Now do you think that all things the Apostles were to teach them to observe, were to be observed only to the end of that Age? Christ had commanded them to repent, believe, and be holy, *to be baptized, &c.* And were these Commands to be taught only to the End of that Age?

Secondly, Christ there promises his Presence to the End of the World. *I am with you to the End of the World, Mat. 28. 20.* Now has Christ here promis'd his Presence only to the End of that Age? this would be dreadful Doctrine. No, Christ's Promise is, *I will never leave thee nor forsake thee, John 1. 5.* The promise of his Presence is thro' all Ages; *to the End of the World.* And so long his Commands are to be observed.

Obj. 2. *But Water-Baptism was John's Baptism.*

Ans. Was the Baptism of John from Heaven, or of Men? John's Baptism was from Heaven, *Mat. 21. 25.* John was but to prepare the way for Christ, *Luke 1. 16.* *Thou shalt go before the Face of the Lord to prepare his way.* John's Baptism did but
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prepare

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prepare the way for Christ's. But further, Hath not Christ commanded, and the Church practised Baptism since *John's* Death; Yea, since *Christ's* Resurrection? Is it not *Christ's* Command, *Go teach all Nations, baptizing them,* and wilt thou say this is *John's* Baptism?

Obj. 3. *But in Christ Circumcision, or Uncircumcision, availeth nothing, but a new Creature.*

Ans. Circumcision was something when the Lord would have killed *Moses* for omitting it, *Exod. 4. 19.* And when the Lord said, *That every Male that was not circumcised, should be cut off from the People,* as in *Gen. 17. 14.* Now indeed it is nothing, because abolished. But wilt thou say Baptism, the Counsel of God, is nothing? Or that the Command of the Lord *Jesus* is nothing?

Obj. 4. *I am baptized with the Spirit, which is the Substance, Water-Baptism is but the Shadow.*

Ans. Thou may'st as well say of all other Ordinances they are but Shadows, and whither wilt thou run? Further, the Question is not, whether it be a Shadow, or Substance, but is it the Command of Christ? If a Command, dispute not *Christ's* Authority. Again, If Water-Baptism be a Shadow, yet 'tis such as *Christ* submitted himself to, and who art thou? Wilt thou be wiser than Christ? And also they who were baptized with the Spirit, who spake with Tongues, and prophesied, yet were baptized in Water, *Acts 10. 47.* Remember, he that is faithful in the least, is faithful in much.

Obj. 5. *Doth not Baptism come in the Room of Circumcision?*

Ans. No surely, for there is not any Word of God

God that proves such a Thing: And thou must not be wise above what is written, *1 Cor. 4. 6.* Again consider, Circumcision concern'd only the Males: But it is written, *Acts 8. 12. When they believed, they were baptized, Men and Women.*

Obj. 6. *But are not very learned Men for Infant-Baptism?*

Ans. The Pharisees and Lawyers, the learn'd Men of the Times, rejected the Counsel of God against themselves, not being baptized, *Luke 7. 29, 30.* Do not say, as they who said, Which of the Rulers have believed in him? Note what our Saviour saith, *Mat. 11. 25. Jesus answered, I thank thee, O Father, Lord of Heaven and Earth, that thou hast hid these Things from the Wise and Prudent, and hast revealed them to Babes.* And further, If Learning were to be pleaded to this Purpose, might not the Papists plead the Learning of their Cardinals and Jesuits?

Obj. 7. *But there are many Godly Pastors of Churches who hold Infant-Baptism.*

Ans. You are not to follow an Apostle further than he followeth Christ, *1 Cor. 11. 1. Follow me as I follow Christ.* Again, bring no Examples of good Men against an Express word of God. *Elias* was a good Man, he call'd down Fire from Heaven to destroy Men, but our Lord will not allow his Disciples to do so. *Jehoshaphat* was a good King, but the high places were not removed by him; in that, his Example was not good, and therefore not to be followed: Follow no Example contrary to God's Word.

Obj. 8. *But there's not a word against baptizing Infants.*

Ans.

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Ans. Nadab and Abihu were burnt with Fire, because they did that which the Lord commanded not, *Lev.* 10. 2, 3. Again, we have no express word in Scripture, which saith, *Thou shalt not baptize Bells*, as you may read in the Book of Martyrs, they did. Where have you an express word that saith, *Thou shalt not use Salt, or Cream, or Spittle, in Baptism*, as the Roman Catholicks do? But you must know that 'tis enough against Infants Baptism, that it is not commanded.

Obj. 9. *But were not whole Families baptized?*

Ans. But 'tis said of those Families that they believed, *Acts* 16. 33. *He was baptized, and all his*, and v. 34. *he rejoiced, believing in God with all his House.* *Acts* 18. 8. *Crispus the Chief Ruler believed in God with all his House.* In the Case of *Lydia* there's no mention of Husband or Children, whether she was a Maid or Widow, is left uncertain.

Obj. 10. *Infants were once Church Members, and we do not find they were cut off.*

Ans. We are taught that the Natural Branches were broken off for their Unbelief: And that if they believe they shall be grafted in again; but till then, till they shall believe, they remain broken off, *Rom.* 11. 20, 21. Again, in the Gospel 'tis said, *The Ax is laid to the Root of the Tree, and every Tree that brings not forth good Fruit, is hewn down and cast into the Fire.* We must not now say, we have *Abraham*, or a Believer, for our Father, according to that Place, *Mat.* 3. 9, 10. And this is the Sense of the sure Word of God.

God. Thus you see the Sadduces who came to *John* with this Pretence, that they had *Abraham* to their Father, were rejected, *Mat.* 3. 7, 8. Observe further, Infants were Members of the National Church of the Jews. But where do we find that they were ever Members of particular Churches under the Gospel Dispensation. When Infants were Church Members, Servants bought with Money, all Subjects of the Jewish Government, were also Church Members. There was then a Middle Wall of Partition between the Jews and other Nations: All within this Wall were reckon'd Members of their Church; all without, of the World, and of the Kingdom of Darkness: But this Wall of Partition is broken down. God is no Respector of Persons, but in every Nation, such as fear him and work Righteousness, are accepted, *Acts* 10. 38.

Obj. II. *But is the Priviledge of Believers Children less under the Gospel than it was under the Law?*

Ans. What can that Discourse of Priviledge mean? Was it a Priviledge to be under the Dispensation of the Law? Is it not a greater to be under the Gospel? Or do'st thou mean by Priviledge, to have a Right to Spiritual Promises? If so, the Apostle tells thee, *Rom.* 15. 10. *They which are Children of the Flesh, are not the Children of Promise.* Or do'st thou by Priviledge mean, partaking of the visible Ordinance of Circumcision? And is this such a Priviledge which the Apostle, *Acts* 15. 10. calls a Yoke; a Yoke, saith he, which neither we nor our Fathers were able to bear? And is this the Priviledge thou contendest for?

Obj.

Obj. 12. *But the Seed was in Covenant? God made a Covenant with Abraham and his Seed.*

Ans. Let us enquire what's meant by Covenant? Do'st thou, by Covenant, mean the Covenant that was made on Mount *Sinai*; a Covenant of Works? Or do'st thou mean a Covenant of Grace? If so, thou makest the Covenant of Grace changeable, and to be broken. Dost thou suppose that *Ishmael, Saul, Jeroboam* and *Abaz*, and the Rest, were all in the Covenant of Grace? Or had they an Interest in it, but lost that Interest? So thou wilt make the Covenant of Grace a changeable Covenant: In short, a Covenant of Works. God made a double Covenant with *Abraham, Gen. 17. 7, 8. &c.* First, he promises to *Abraham*, and his Seed, to give them the Land of *Canaan*; and this belong'd to all his Seed: Again, he makes the Promise of Life and Salvation to *Abraham* and all his Seed, *Gal. 3. 16. Now to Abraham and his Seed were the Promises made.* He saith not unto Seeds, as of many, but as of one, *and to thy Seed*, which is Christ. And 'tis said, *Rom. 9. 8. The Children of Promise are counted for Seed.* Take this Text right, and there remains but little Force in the Objection.

Obj. 13. *But they were so far in Covenant as to have a Right to the Seal.*

Ans. Circumcision was indeed entail'd on the Seed of *Abraham*, and their Servants. But where is any such Entailment of Baptism upon Believers Natural Seed? The Priesthood of a certain Covenant was entail'd on the Tribe of *Levi*, and on
all

all their Offspring, as you read, *Joshua* 1. 8. *Numb.* 25. 13. Will you therefore entail the Ministry of the Gospel on certain Ministers, and their natural Seed? Further, as to Baptism, 'tis plain, that the carnal Right of the *Jews* would not serve. *Think not (saith John) to say within yourselves, we have Abraham for our Father.* Clearly shewing that their Right, as Children of *Abraham*, was cut off by the Gospel. *Now the Ax is laid to the Root of the Tree, every Tree that bringeth not forth good Fruit, is hewn down and cast into the Fire.* And further note, *Abraham* had a Command for Circumcising his Infants: But where's the Command for Baptizing Infants, the Seed of Believers?

Obj. 14. *Christ said suffer little Children to come unto me, for of such is the Kingdom of Heaven.*

Ans. The Text informs us plainly, that they were not brought to be baptized, but that *Christ* might lay his Hands on them, and bless them, *Mat.* 19. 13. *Mark* 10. 16. Here's nothing of Baptism.

Obj. 15. *But 'tis said, Acts* 2. 39. *The Promise is to you, and to your Children?*

Ans. Do so much Justice to your own Soul as to read the Text out; And you shall find that it is said, *The Promise is to you and to your Children, and to all that are afar off, even so many as the Lord our God shall call.* You see now 'tis to such as are called, that the Promise belongs. But if you say this Word *Call*, relates not to the Children, but to them that are afar off: I answer, it must needs relate to the Children and their Parents,

rents, and all afar off too. For the Promise is that which you read in the 16 and 17 Verses, this is that which you read in the Prophet Joel, *I will pour out my Spirit on all Flesh, on your Sons and Daughters, Joel 2. 28. and Ver. 32. On the Remnant whom the Lord shall call.* The Promise then here spoken of, is the Promise of the Holy Ghost. Now if this Promise be to Believers Children, without respect to their Calling; then either the Promise doth fail; but that's a dreadful Thing to suppose: Or else, all the Children of Believers do partake of this Promise of the Spirit. But daily Experience shews the Contrary, that many Believers Children are carnal, not having the Spirit; And that the Promise is only fulfilled to as many as the Lord our God is pleased to call.

Obj. 16. But I have been baptized in my Infancy, therefore I think I have no need to be baptized again?

Ans. As one faith of Marriage, it is not the Bed that makes Marriage, (for if so, Fornication were Marriage) but a lawful Consent and Covenant, that make Marriage: So I say of Baptism, it is not Water applied by a Minister that makes Baptism, but 'tis a free Consent and Subjection to Christ according to Rule, that make Baptism. Now when thou wast an Infant thou gavest no Consent. Thou knowest of no such Thing but by Report. Thou knewest not when it was done, and therefore hadst no Faith in the Act. *And no Gospel Ordinance avails without Faith;* so that thou art yet unbaptized. You may perhaps ask, what Defects were in my Infant Baptism?

Baptism?

Baptism? Why? *First*, there was no Rule to baptize thee whilst an Infant. Further, thou wast no right Subject; for thou oughtest to have believed and been baptized. Again, thou wast only sprinkled, and not buried in Baptism, as Christ was, and hath commanded. Thy Baptism was only a Tradition of thy Fore-fathers; But the Lord *Jesus* is said to have shed his precious Blood to redeem from the Tradition of thy Fore-fathers, *1 Pet. 1. 18, 19.*

“ In *Acts* xix, thou wilt find about Twelve
“ Men who seem to have had all Requisites be-
“ fore they were baptized, except hearing of,
“ and believing in the Holy Ghost, *Verse 2*;
“ and to have been baptized properly, except
“ that the Minister did not use all the Form of
“ Words which belong to the Administration;
“ for those Reasons of Defects, they were re-
“ baptized. And if thou hadst neither heard,
“ known, nor believed in the Holy Ghost be-
“ fore thou wert baptized; no, nor in Father,
“ nor Son; and if the Minister committed any
“ Error, such as sprinkling instead of dipping
“ thee, oughtest thou not to have Matters
“ mended like those Twelve Persons, rather
“ than be content with imperfect Baptism? Nay,
“ with no Baptism; for sprinkling would not be
“ Baptism, hadst thou been a Penitent and Be-
“ liever at the Time.”

Obj. 17. *But many lay so much stress on Bap-
tism, that makes us more backward to it.*

Ans. Is there more stress laid by any than by
Christ, who said they rejected the Counsel of God
against

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against themselves, not being baptized, *Luke 7. 29, 30.* And is it not our Duty *to contend for the Faith once delivered to the Saints.*

Obj. 18. *The Children of Believers are Holy, therefore to be baptized.*

Ans. As 'tis said the Children are Holy, so it is said the unbelieving Husband is Holy, or sanctified by the believing Wife. This Holiness signifies no more than the lawful use of Marriage. For the Apostle in that place (*1 Cor. 7*) in speaking of Marriage, and determining whether they who believed should live with unbelieving Husbands, or put them away, as *1 Cor. 7. 13.* His Judgment was that the believing should not forsake the unbelieving Husband or Wife; because they were sanctified one by the other, and hence their Children were holy. But is this a sufficient reason to baptize them? 'Tis said *Zech. 14. 20. There shall be Holiness on the Horses Bells, and every Pot in the Lord's House shall be Holy.* Now do you think this is a sufficient Warrant to baptize Bells, as we read in the Book of *Martyrs* that they did. There is a being Holy for the use of a Believer, as every Creature of God is sanctified by the Word of God and Prayer: *And to the clean all things are clean,* that is, to their use. Thus unbelieving Husbands or Wives are holy, that is, sanctified to the use of each other, and Children are clean proceeding from that sanctified use. But if you should think Believers Children are inherently Holy, your Experience would teach you to the contrary. Do we not see good Men have ungodly Children;

Children, and bad Men have holy Children? So that *Holy* must here signify a sanctified Use of Husband or Wife tho' an Unbeliever: So that the Children are not born in Uncleanness.

Obj. 19 *When at first Circumcision began, Men of Years were circumcised; but afterwards Infants were circumcised: So in the Gospel-time, when Baptism was first Administred, Men and Women were baptized; but afterwards Infants were baptized.*

Ans. When God first commanded Circumcision, he commanded that it should be administred to Children, *Gen.* 17. 10. But when Christ commanded Baptism, he commanded that Persons should be taught, and that they should believe, and be baptized; and never commanded to baptize Children. Again, we have the History of the Lives and Acts of the Apostles and Primitive Churches for many Years, but no account of one Infant baptized. *Paul* was converted some time after *Christ's* Ascension, and had been fourteen Years at least in *Christ* when he wrote his second Epistle to the *Corinthians*, as appears, *2 Cor.* 12. 2. In these fourteen Years sure some Children were born, but we read not of one baptized.

Obj. 20. *Paul saith he was not sent to baptize, but to preach, 1 Cor. 1. 17,*

Ans. But *Paul* did baptize, *1 Cor.* 1. 14, 15. He baptized *Crispus*, and *Gaius*, and the Household of *Stephanus*. Now what he did, he did by Commission or Presumption: But he did it not by Presumption, therefore by Commission. He
was

was sent to preach as his principal Work, but Baptism also fell in as a Part of his Office.

Obj. 21. *But three Thousand were baptized in one Day; how could all these be dipped in one Day? They might be sprinkled, but not dipped.*

Ans. They might be dipp'd: For there were Twelve Apostles, and Seventy Disciples for Administrators, as *Luke 10. 1.* Eighty-two Administrators might well baptize Three Thousand in one Day.

C H A P. IX.

Believers Baptism and Infant Baptism compared.

1. **B**elievers Baptism hath a Command, *Mat. 28. 19, 20.*

2. Believers Baptism hath many Examples, *Acts 8. 12. Chap. 2. 37, 41, 42, &c.*

3. Believers Baptism is from Heaven, *Mat. 21. 25.*

4. Believers Baptism is the Counsel of God, *Luke 7. 29, 30.*

5. Believers Baptism hath had, in a Glorious Manner, the Approbation of God, *Mat. 3.*

6. In Believers Baptism the Person baptized acts Faith.

INFANT Baptism hath no Command.

Infant Baptism hath no Example in Scripture.

Infants Baptism is of Men.

Infant-Baptism is the Counsel of Men.

Infant - Baptism has never had such Approbation of God.

But in Infants Baptism the Infant acts no Faith. *But*

7. In Believers Baptism the Baptized subject themselves in Obedience to God.

8. Believers baptized know what they are doing, when baptized.

9. Believers remember their Baptism.

10. Believers are buried with Christ by Baptism, *Rom. 6, 3.*

11. All truly Believers baptized, are in the Covenant of Grace.

12. The Promise of Remission of Sins is made to Believers baptized, *Acts 2. 37, 38.*

13. God has promised that all who believe and are baptized, shall be saved.

14. Believers rejoice when they are baptized, *Acts 8. 16.*

15. Believers Baptism hath the plain Word of God for its Warrant, *Mat. 11. 19.*

16. It may be undeniably affirmed that Believers were baptized by the Holy Apostles.

But in Infant-Baptism the Infant shews no Acts of its Obedience.

But Infants know not any Thing of what is done when they are baptized.

Infants remember not theirs.

Infants are not buried, but only sprinkled.

All Infants baptized, are not in the Covenant of Grace.

The Promise of Remission of Sins is not made to Infants baptized.

God hath not promised that Infants baptized shall be saved.

Infants weep when they are sprinkled.

Infants Baptism hath only uncertain Consequences.

But it cannot be affirmed that any Infant was baptized by the Apostles. But

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17. All those who baptize Infants, do confess Believers were baptized in the Primitive Age.

18. Believers baptized have thereupon a Right to the Lord's Supper.

19. All Believers baptized are Lively Stones fit for God's Building, *1 Pet. 2. 15.*

20. Believers, baptized by Faith, build on *Christ* the Foundation.

21. Such as are baptized on their own Faith, if that Faith be true, shall never perish, *John 10. 28.*

22. Believers baptized are converted.

23. Believers baptized are not the Children of Wrath.

24. Believers at their Baptism, know Christ, whom they put on, to be precious, *1 Pet. 2. 7.*

But they who baptized Believers, cannot allow that Infants were then baptized.

Infants baptized are not thereupon to partake of the Lord's-Supper.

But Infants baptized, are not Lively Stones fit for God's Building.

But Infants baptized are built by another Faith.

But such as are baptized on others Faith may perish, and that borrow'd Faith will not help them.

Infants baptized are not converted.

() Infants baptized may be yet under Wrath, John 3. 36.*

But Infants baptized do not know Christ to be precious.

But

() The Author here delivers himself according to the old Calvinistical Scheme, as he does also throughout his Book. But this does not affect the main Argument, or the Cause he pleads for.*

25. Believers love Christ, and will therefore keep his Commandments, *John* 14. 15.

26. Believers baptized, are capable of worshipping God in Spirit and Truth, and such God seeks to worship him, *John* 4. 23, 24.

27. Believers Baptism must stand, because its Foundation is in God's Word.

28. Believers, baptized, may repel Satan, saying, It is written, They believed, and were baptized.

But Infants are not capable of Love to Christ, or Purposes of Obedience to his Commandments.

But Infants baptized know not what they worship.

Infant-Baptism must fall, because it has not Footing in the Word of God.

But they who were baptized in Infancy cannot say, It is written, Infants were baptized; for it is not written, and therefore they want this Weapon against Satan.

C H A P. X.

Some plain Scriptures concerning Baptism, left to the Judgment of the Reader, without any Consequences drawn from them by Man's Wisdom.

M*at.* 3. 13. Then cometh Jesus to John to be baptized, v. 15. And Jesus said, suffer it to be so, for thus it becometh us to fulfil all Righteousness, v. 16. and Jesus when he was baptized went straitway out of the Water.

Mat. 21. 25. The Baptism of John was it from

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from Heaven, or of Men; if we say from Heaven, he will say, why did ye not believe in him?

Luke 20. 6. But if we say of Men; the People will stone us.

Luke 7. 29. The Publicans justified God, being baptiz'd.

Ver. 30. But the Pharisees and Lawyers rejected the Counsel of God against themselves, not being baptized.

Mat. 28. 19. Go teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.

Acts 2. 38. Repent and be baptized every one of you, in the Name of Jesus Christ.

Acts 2. 41. Then they that gladly received his Word were baptized.

Mark 16. 16. He that believeth and is baptized shall be saved.

Acts 8. 12. And when they believed, they were baptized both Men and Women.

Acts 8. 36. And the Eunuch said, Here is water, What doth hinder me to be baptized?

Acts 8. 37. And *Philip* said, if thou believest, thou may'st.

Acts 8. 38. And they went both down into the Water, both *Philip* and the Eunuch, and he baptized him.

Acts. 10. 47. Can any Man forbid Water that these should not be baptized, that have received the Holy Ghost as well as we? And *ver. 48.* He commanded them to be baptized in the Name of the Lord.

Acts 18. 8. And *Crispus* the Chief Ruler of the

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the Synagogue believed on the Lord with all his House, and many of the *Corinthians* hearing believed, and were baptized.

Acts 22. 16. And now why tarriest thou? Arise and be baptized, and wash away thy Sins, calling on the Name of the Lord.

Rom. 6. 4. We are buried with him by Baptism.

Gal. 3. 27. As many as have been baptized into Christ have put on Christ.

1 Pet. 3. 21. The like Figure whereunto Baptism doth save us, &c.

1 Cor. 12. 13. By one Spirit we are all baptized into one Body.

Acts 16. 33. And he took them the same Hour of the Night, and washed their Stripes, and was baptized, he and all his straightway, *V.* 34. he believing in God with all his House.

Luke 3. 21. Jesus being baptized, the Heavens were opened.

Luke 3. 23. And Jesus himself being about Thirty Years of Age.

John 3. 23. John was baptizing in *Ænon* near *Salim*, because there was much Water.

C H A P. XI.

Some Persuasive Considerations, by Way of Conclusion.

1. **C**ONSIDER when God gives to any a new Heart, it is to fit that Person for his Ordinances, *Ezek.* 11. 19, 20. *I will give them a*

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new Spirit, and I will take away the Heart of Stone, and give them a Heart of Flesh, that they may walk in my Statutes, and keep my Ordinances, and do them.

2. Consider, how dangerous it is to resist an Ordinance of God; to this Purpose read *Luke 7. 29, 30.* They rejected the Counsel of God, not being baptized.

3. Consider what Judgments have attended the changing of God's Ordinances, *Isa. 24. 1. Behold the Lord maketh the Earth empty, and turneth it up side down. Why? V. 5. They have chang'd the Ordinance, &c.* When Christ makes Ordinances, which can belong to none but Believers, and this is given to Infants, is not this a changing his Ordinance?

4. Consider what fell on *Nadab and Abihu*, the Sons of *Aaron*, *Lev. 10. 1, 2.* They offered what the Lord hath not commanded: It was not forbid; but that's not enough to give them Warrant: It was not commanded. Infants Baptism is not forbidden, we are told, but it is what the Lord commanded not.

5. Consider that if in thy Infancy thou wast not a right Subject, nor receivedst the Ordinance in a right Manner, then thou oughtest to be baptized aright when adult.

6. Consider if what thou receivedst in thy Infancy was no Baptism, and thou hast not yet been baptized, then thou livest in the Neglect of a great Gospel-Ordinance: Wilt thou call that Obedience to this Ordinance, which was not thy Act, and had not thy Consent, and what thou knowest

knowest not of, nor canst remember when it was done, and which thou hadst no Faith in?

7. Consider the Ordinances of God should be kept as they were delivered, 1 *Cor.* 11, 12. But Baptism was delivered to Believers, never to Infants. God delivered Circumcision to be applied to Infants, but never delivered Baptism to Infants.

8. There are many who have not submitted themselves to Believers Baptism, but do deny Baptism to their Infants. Let such consider, if their own Baptism was sufficient for themselves, why do they deny it to their Infants: Or if it be not sufficient for their Children, why do they reckon it sufficient for themselves?----*How long halt ye between two Opinions?*

9. Consider that the baptizing of Believers is undoubtedly warranted by God's Word; The baptizing of Infants, at best is doubtful. Infants Baptism has been often disputed, but when was Believers Baptism disputed? 'Tis in Words at length exprest in Scripture, *They believed and were baptized.* Now is it not better go in a clear and certain way, than in a dark and doubtful way?

10 Consider there are multitudes of Examples of believers baptism, as may be seen *Chap.* III. of this Book. But there is not one Example of Infants baptism in Sacred Scripture.

11 Consider, if the Salvation of thy Soul dependeth on the true answering of this Question, Whether 'tis Believers or Infants Baptism that is reveal'd in the Scriptures? Wouldest thou not answer, Believers?

44 *Baptism, plainly and faithfully discovered.*

12 Consider that as Birth-Right gave a Title to Circumcision under the Law, so Birth-Right gave a Right to the Priesthood also. Now if from thence you would entail Baptism on the seed of Believers, Why may you not as well entail the Ministry on the Posterity of Ministers? 'twould seem strange Logick to say, the Preachers Seed under the Gospel, must not have less Priviledge than the Priest's Seed had under the Law, and therefore they must have the Ministry entail'd on them.

13. Consider that we are not to think of any Thing, any more than of any Person, above what is written, 1 *Cor.* 4. 6. Now if Infant-Baptism be not judged in Scripture to be an Ordinance, do not you judge it to be an Ordinance.

14. Consider that Christ was faithful in all his House, *Heb.* 3. 5. 9. Now if it had been his Father's Will that Infants should be baptized, surely he would have been so faithful as to have left us one word in his blessed Scriptures.

15. Consider that it was the commendation of *Moses*, the servant of the Lord, that he did all Things according to the pattern shewn him in the Mount, *Exod.* 25. 40. And shall not the Servants of the Lord do all according to the Pattern shewn them by our blessed Saviour in the new Testament? But according to the Pattern left us there, Faith should go before Baptism.

16. Consider whether they who establish an Ordinance on doubtful Consequences, without any plain Text, would grant the Papists, and some

some others, the same Liberty? As for Example, because it is said, let all Things be done decently, and in order, shall Men have a Liberty of making what Order or Ceremonies they please, because they appear decent or orderly, and so are prov'd by a consequence from this place?

17 Consider, that seeing the Scripture is so exact in letting down the smaller Circumstances of Persons baptized, as in *Acts* 16. 13, 14. when the baptism of *Lydia* is related, the Holy Ghost remarks the Time, *the Sabbath Day*; the Place, *by a River side*; the Custom of the Place, *where Prayer was wont to be made*; the Company, *Women*; the Name of the Person, *Lydia*; her Trade, *a Seller of Purple*; the Place of her abode, *the City of Thyatira*; her Devotion, *a Worshipper of God*; her Action, *she heard God's Word*; the effect of that, *God open'd her Heart*; the Instrument by which he open'd her Heart, *by Words spoken by Paul*. Now consider, I say, whether this Spirit that was so exact in recording all the smallest Circumstances of Baptism, would not in some place or other have let us know if any Infant had been baptized: But not one Word in any Place, that informs us that an Infant was baptized: Why should God have been thus silent, if it had been his Will that it should be done?

18. Consider that we own but one Law-giver, *There is but one Law-giver, who is able to save and to destroy, James* 4. 12. again *Isa.* 33. 22. 'tis written; *The Lord is our Judge, the Lord is our Law-giver.* Now where hath this Lord giv-

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en a Law for baptizing Infants? And if this one Law-giver has not given a Law for baptizing them, who may make such a Law?

19. Consider whether the giving Infants the Lord's Supper, using God-Fathers and God-Mothers, and the Cross, with many other Ceremonies, which are now counted superstitious by many Pedobaptists, had not the same Rise and Foundation as the Baptizing of Infants?

20. Consider whether it be safe to admit the uncertain Conclusions Men make from Scriptures contrary to the expreis Texts?

21. Consider if it should be said to those who baptize Infants, as in *Isa. 1. 12* *Who hath required these things at your Hands?* What would they answer?

22. Consider whether any other Gospel Ordinance is delivered in more plain Words in Scripture?

23. Let those who neglect Baptism, consider whether, not being baptized, they do not reject the Counsel of God according to *Luke 7. 29, 30*?

24. Consider whether they who practise Infant Baptism do not teach that Baptism is a Sign of Regeneration; and whether they can believe that all, or any of the Infants baptized, are regenerated; If not, why do they give them the Sign?

25. Consider whether *Abraham* durst have circumcised his Child if God had not expressly commanded him to do so; then why should any baptize a Child without an expreis Command?

26. Consider whether we are not to press after

ter the Purity of Ordinances, and whether those Ordinances are not most pure which are practis'd most exactly agreeable to the Word of God. ?

27. Consider whether that Blessed Voice, *Well done good and faithful Servants*, will not best belong to those who have faithfully done what *Christ* hath commanded, and *as* he hath commanded it ?

In fine, Reader, I beseech thee to consider what hath been said in this Matter: And the Glorious God of Truth give thee the Spirit of Truth, which may lead thee into all Truth, and build thee up in the same, and give thee an Inheritance among them that are sanctified; And as in Sincerity with unfeigned love to God and thy Soul, these things have been written; So in Sincerity I pray that the very God and Father of our Lord Jesus, may sanctify thee throughout, in Body, Soul, and Spirit, and give thee an Heart to search whether these Things be so.

F I N I S.

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THE Editor of this Book has by him, a Course of LETTERS, address'd to the late Bishop of W-nch-it-r; containing a "plain Account of the Sacrament of Baptism. In which all the Texts of the New-Testament, relating to it, are produced; and the whole Doctrine about it, drawn from them alone."

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Morgan Edwards.

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