

A
TREATISE
OF
BAPTISME:

Wherin is clearly proved the lawfulnessse
and usefulnessse of Believers Baptisme; As also
the sinfulnessse and vanity of Infants Baptisme.
With many usefull Instructions, concerning
the same matter.

Grounded upon Ephes. 4.5.
One Lord, One Faith, One Baptisme.

By ROBERT GARNER.

PROVERBS 10.9.

*He that walketh uprightly walketh surely: But he that perverteth his wayes
shall be known.*

PSAL. 119.126, 127, 128.

*It is time for thee, Lord, to work: they have made void thy Law. Therefore I
love thy Commandements above gold, yea, above fine gold. Therefore, I
esteem all thy Precepts concerning all things to be right: I hate every false
way.*

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To the Churches of JESUS CHRIST,
in *London*, and elsewhere,
in all places.

BELOVED in the Lord: My hearts desire to the Fountain of grace is, that you may receive abundantly from thence a multiplication of grace and peace, and a most rich enjoyment of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ: and that in every thing ye may be strengthened by him with all might, and enriched by him with all utterance, and with all knowledge, and replenished from him with that wisdom which is from above, and enabled by him to walk in holiness, love, and unity, and to stand steadfast in the Truth as it is in Jesus: that in all things he may be glorified by you.

Beloved, our Lord and Saviour Jesus Christ (whose I am, and whom I serve, in whom also I am your Brother and Servant in the Faith and fellowship of the Gospel) having brought to my hand some understanding and enjoyment of the doctrine of Baptism, and the usefulness thereof as it concerns Believers, unto whom only he hath allotted it: I did account my self bound in duty to make you partakers of his grace given to me, by recommending the same to your consideration, as it is propounded in the following Treatise. And the rather I was willing to do so, because (although I have seen the precious labors of some of my dear brethren, to my edification, clearing the truth of the doctrine of Believers baptism, and discovering the falseness of infants baptism, in way of answer to such, or the arguments of such who pleaded so earnestly (though carnally) for the same) yet I have seen no *Treatise positively and directly declaring the doctrine of Believers baptism, with the End and use thereof unto them*. I beseech the stronger Brethren not to account this undertaking arrogance or presumption in me, who am the unworthiest among the Saints. I have writ it, and sent it especially for the instruction and confirmation of the weaker: having confidence (through the Lord) that it will be of some such use and advantage to them.

Some things in this *Treatise* do not *so directly concern you my Brethren*, as others, who upon several grounds (though but Sandy) are otherwise minded: as will be manifest to such as read with understanding. Nevertheless such

things will not be useless unto you my Brethren. And so it may please the Lord that they may not be without fruit among those, among whom more especially they do concern: if the Lord in bringing this Treatise to their hands, bring it to their hearts also. It is their instruction that I desire. If any man think himself to be a Prophet or spiritual, let him acknowledge, that the things that I write unto you, are the Commandments of the Lord. But if any man will be ignorant, let him be ignorant.

Brethren pray for me: Be mindful of the Brethren among us: Study to advance the Kingdom of Christ in these parts: *for there is a general backwardness to cast off human traditions, and to close with the Lord Jesus in his pure Ordinances.*

The grace of our Lord Jesus Christ be with you. My love be with you all in Christ Jesus. Amen.

Your Brother in the love
and service and riches
of the Gospel;

ROBERT GARNER.

A Treatise of BAPTISME:

Wherein is clearly proved the lawfulness and usefulness of Believers Baptisme: As also the sinfulness and vanitie of Infants Baptism.

With many usefull Instructions concerning the same matter.

Grounded upon Ephes. 4. 5.

One Lord, One Faith, One Baptism.

WHICH Scripture holds forth to us this truth: to wit, *The Lord Jesus hath given and commanded One Baptism of water under the Gospel to be administered unto Believers only.*

In holding forth this truth, it is needful to clear up these things: to wit,

I. by Baptism *in this Scripture*, we are to understand the *Baptism of water.*

II. This Baptism of water *is an Ordinance of the Lord Jesus.*

III. This Ordinance of the Lord Jesus is properly and peculiarly belonging unto Believers: Or, *it is given and commanded unto believers only.*

IV. What is the end and use of baptism unto believers. And this I shall shew by laying down what are those *Privileges or benefits which the Lord Jesus gives to believers in this Ordinance.*

V. What is the *duty of believers, in and after their partaking in this Ordinance.*

VI. *Whom the Lord Jesus hath appointed to be the Dispenser or Administrator of this Ordinance unto believers.*

These things (through the help of God) being cleared up will afford to us some useful instructions, as flowing from thence; and will serve for a Touchstone to make trial of that which is commonly called *Infants Baptism.*

What Instructions will naturally arise to us from these general heads, I shall annex them thereunto as I go forward.

I. The first thing to be cleared up is this: to wit, By baptism in this scripture we are to understand *the baptism of water*. There is indeed a *threefold baptism* which we read of in scripture.

1. The *baptism of water*, Acts 8:36 and 10:47.
2. The *baptism of the holy Spirit or fire*, Mat. 3:11; Mark. 1:8.
3. And *the baptism of afflictions*, Math. 20:23; Mark. 10:39.

The first of these was administered *to all believers* we read of in the Gospel. The second was given by Christ, *more especially to some persons*, either before or after the administration of the baptism of water, in what measure the Lord Christ was pleased to dispense the same. And this is called *the gift or gifts of the holy Spirit*. Acts. 10:45 and 19:5, 6. The last of these is one time or other the portion of *all such as will live godly in Christ Jesus*: though indeed some by the appointment of God drink deeper of the Cup, and are *plunged lower and longer in afflictions* than others are; yet so, as God always proportions richer measures of grace and strength to greater measures of trials and afflictions.

What hath been spoken concerning this threefold baptism may serve (as I conceive) to give some light to Heb. 6:2. Where mention is made of Baptisms: not one only in the singular number, but baptisms, in the plural number. This by the way.

Now the main Scope or Argument of the Apostle in the aforementioned Scripture. (Eph. 4:5) will fully prove that the baptism of water is chiefly and only intended there. He gives this exhortation to the Saints, verse 3. endeavor to keep the unity of the Spirit in the bond of peace. He presses this exhortation from the consideration of certain *Unities* or *Onenesses* which were the common lot or portion of them all and so are of all such as walk in the paths of the Gospel. Saith he, you are all One body, and one spirit, and you are all called to one and the same hope: ye have all one Lord, and ye all profess one faith in the same Saviour: ye are all baptized with one and the same baptism: you have all one God and Father, who is above you all, and through you all, and in you all *in a way of grace and power*. And therefore do you preserve an Oneness of heart and Spirit among yourselves keep or preserve the unity of the Spirit in the bond of peace. Now this one baptism which the Apostle makes use of whereby to strengthen his exhortation, must

of necessity be one of those three baptisms above mentioned; but *first*, it was *not the baptism of the holy spirit or fire*: for it is evident, all these believers were not baptized with the powering out of the gift or gifts of the holy spirit upon them: they did not all prophesy nor all spake with tongues: but he gave some Apostles, and some Prophets for the edifying of the Body, verses 11, 12, 13. And *secondly*, it was *not the baptism of afflictions*: for we do not read of any notable afflictions which all the members of this body did for the present meet with. And therefore that exhortation could not be, or not so strongly pressed upon them from either of these baptisms. And therefore this One baptism here mentioned, is without doubt the baptism of water, wherewith all the members of that one body, upon *profession of one faith*, according to the *commandment of that one Lord*, were baptized.

And from this One baptism of water, whereof *they were all partakers*, as also they were of many other Onenesses, he exhorts them to keep or preserve the unity or Oneness of the Spirit in the bond of peace.

Instruction

That useful Instruction which flows from hence, is to teach all the Saints, who are under the profession of this one baptism, according to the commandment of One Lord, upon the profession of one faith, to endeavor at all times, by all means to keep or preserve the unity of the spirit, *the oneness of heart and mind, in the bond of peace*, 2 Cor. 13:11.

Trial

And this that I have said, may serve as the *first Touchstone* for the trial of Infant's baptism, whereby the *unwarrantableness* and *counterfeitness* of the same will be discovered: for if this one baptism engage all (without exception) who are under the profession of it, to keep or preserve the unity of spirit in that Body whereof they are members; to walk in a gracious, amiable, wise, and peaceable manner in the Body: then surely Infants have no admittance by the Lord to this Ordinance. *Does the Lord any where lay such an engagement as this is upon Infants?* Or are they capable of such an engagement as this is? Or does the Apostle intend them in this Scripture? wherein he saith, ye are one body, and one spirit, and ye are called to one hope: ye have one Lord, one faith, and one Baptism: therefore do ye keep the unity of the spirit in the bond of peace. Whereby it is evident that not Infants or Infants of believers, but believers only have entrance and admittance to the

Lord to this ordinance.

II. III. And this remains now to be further proved in clearing up the two next particulars, to wit; The baptism of water is an Ordinance of the Lord Jesus; which is one of them; And this Ordinance of the Lord Jesus is properly and peculiarly belonging unto believers, which is the other of them; These two, I shall now prove jointly from the mouth of two clear and faithful witnesses wherein this is established, and shall prevail against all gainsayers. These two witnesses are;

First, the command of the Lord Jesus and of his servants from his mouth.

Secondly, the example of the Lord Jesus, and of the Saints in Scripture, who have walked before us in the paths of the Gospel.

First, The first witness is the command of the Lord Jesus, and of his servants from his mouth. And who shall contradict his commandment, unto whom all power in heaven and earth is given? It is thus written, Matthew 28:18, 19, 20 And Jesus spake to his Disciples saying, *All power is given unto me in heaven and earth. Go ye therefore and make Disciples all Nations, (for so the words are to be read) baptizing them in the Name of the Father, and of the Son, and of the holy spirit: Teaching them to observe all things whatsoever I have commanded you.* Wherein observe this Order, to wit, first make Disciples, and then baptize them, and then teach them to observe all other things that I have commanded you. And let another Scripture witness to the truth of this interpretation, John 4.2 *Jesus made and baptized more Disciples than John.* First he made Disciples, and then they were baptized. And the very same Commission of our Lord Jesus as it is expressed by *Mark* in the 16th chapter, verses 15, 16. Doth put the matter out of all doubt, and is sufficient to convince such (if the Lord please) as make, I know not what strange interpretations of that place of Matt. 28. *And he said to them, Go ye into all the world, and preach the Gospel to every creature. He that believeth, and is baptized shall be saved.* That is, such as are made believers through the power of God in the preaching of the Gospel, let them be baptized; and *he that believeth and is baptized shall be saved.* Thus we see *Matthew* and *Mark* explaining each other concerning the mind of the Lord Jesus in this Ordinance. Make them Disciples saith one, and then baptize them. Let them be believers saith another, and be baptized.

And doubtless the Scripture fore-seeing what contradictions would afterward arise against this Ordinance of Christ (thus to be dispensed) through that self-love, carnal fear, pride and worldliness, which too much possesses the hearts of many: and what oppositions would be raised against the Saints for the practice of it: did thus provide to clear up and confirm this truth to them whose hearts God doth persuade to receive in the love of it. To these Scriptures may be added divers others concerning the mind of the Lord Jesus in the mouths of his Servants, Acts. 2:38 *Repent and be baptized every one of you in the Name of Jesus Christ.* Acts. 10:47, 48 *Can any man forbid water that these should not be baptized which have received the holy Spirit as well as we? And he commanded them to be baptized in the Name of the Lord.* Acts. 22:16 *And now why tarriest thou?* (It is the command of the Lord Jesus by *Ananias* to *Saul*, after that he appeared to him in a way of grace.) *Arise and be baptized.* Thus we have the first witness speaking clearly, plainly, and fully to the matter, without any Deceitfulness, Darkness, or enticing words of Man's Wisdom, John 15:14.

Secondly, The second witness (agreeing with the former) is the example of the Lord Jesus, and of the Saints in Scripture, who have walked before us in the paths of the Gospel. We will set the Lord Jesus in the first place. Matthew 3:13, 14, 15. *Then cometh Jesus from Galilee to Jordan unto John to be baptized of him: but John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering, said to him, suffer it to be so now: for thus it becometh us to fulfill all righteousness.* Then he suffered him. The Lord Jesus is herein an example to believers in those or the like respects:

First in his pains, He travels from *Galilee* unto *Jordan* to be baptized. He is willing to take pains to fulfill his Fathers will.

Secondly in his forwardness, and that is implied in the word 'then'. Then came *Jesus*. That is, when *John* had entered upon the administration of baptism: Then, when the work was now in hand came *Jesus*. He doth not delay, but makes haste to fulfill the will of his Father.

Thirdly in his humility. He came to *John*. He disdains not, nor neglects the Ordinance of God, although to be administered to him by one much inferior to himself.

Fourthly in his holy and firm resolution. He breaks through all oppositions which did lie in his way to hinder him in his Obedience to his Fathers will. *John* forbade him. But the Lord *Jesus* overcomes that opposition with this consideration, that it is an act of righteousness, and therefore it behooves or becomes him to fulfill the same.

To his example, we shall add the practice of the Saints in Scripture. Acts. 2:41 *Then they that gladly received his word were baptized.* Acts. 8:12, 13 *But when they believed Philips preaching the things concerning the Kingdom of God, and the Name of Jesus Christ, they were baptized, both men and Women. Then Simon himself believed also, and was baptized:* And verses 36, 37, 38 of the same chapter, the *Eunuch* said, *see here is water, what doth hinder me to be baptized? And Philip said, if thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. Then they went into the water, both Philip and the Eunuch, and he baptized him.* Acts 9:18 After that the Lord *Jesus* had appeared in a way of Grace to *Saul*, and had sent him to *Ananias*, It is said, He received sight forthwith, and arose and was baptized, Acts. 18:8. *Many of the Corinthians hearing, believed, and were baptized.* And we read further of four households of believers who were baptized, *Lydia* and her household, Acts 16:14, 15. The *Jailer* and his household, verses 33, 34 of the same Chapter. *Crispus* and his house, Acts 18:8. The household of *Stephanas*, 1 Cor. 1:16. Now if some shall yet continue to say, (as many have already spoken upon their own imagination) that it is probable, there were Infants in the household of *Lydia*, as well as them of grown years, and therefore Infants were baptized as well as them.

I give this twofold answer; to wit,

First, there is but one baptism of water: one in respect of that One Lord, who hath commanded it; and one in respect of that one subject, to wit, believers; such as make profession of one faith, upon whom only that One Lord hath commanded it to be administered. And therefore we may boldly affirm, that upon the same ground *Lydia* was baptized, upon the same ground also her household was baptized; that was upon their diligent attention and subjection unto the Gospel which *Paul* preached. And how this will agree with Infants, let the wise judge.

Secondly, it is much safer and more agreeable to the rule of heavenly wisdom, and godly equity to interpret this one Scripture, wherein there is some seeming darkness (and yet but seeming) by other clear Scriptures of the like nature, rather than to entangle and lose our selves, and wrong the Testimony of the Lord *Jesus* with our own imaginations. Let us then compare spiritual things with spiritual. Let us try the baptism of *Lydia* and her household, by the baptism of those other three households mentioned above. The *Jailer* and his household who were baptized, were such to whom *Paul* and *Silas* did speak the word of the Lord, Acts 16:32 and such as believed and rejoiced in God, vers. 34. He rejoiced and believed in God with all his house. And of *Crispus* and his household, it is said, Acts 18:8. *Crispus* believed on the Lord with all his house, and they were baptized. And the household of *Stephanas* whom *Paul* baptized, 1 Cor. 1:16. He witnesses of them in the 16th chapter of this Epistle verse 15, they were the first fruits of *Achaia*, and have addicted themselves to the ministry of the Saints. Now whether any of these Scriptures teach to us either directly or by way of consequence, the baptism of Infants; let the wise judge. And doubtless, *Lydia* and her household will speak as little for that baptism: for such as were these households, such was *Lydia* and her household also.

Thus we have the second witness agreeing with the former, 2 Cor. 13:1 (as the Lord's witnesses always do) speaking clearly, plainly, and fully to the matter also. And in the mouth of these two witnesses, we have the *second* and *third* general heads clearly and fully proved: to wit, Baptism is an Ordinance of the Lord *Jesus* which he has given and commanded, as properly and peculiarly belonging unto believers, disciples, or repentant ones. And this Testimony, which is from heaven, shall stand immovable against the imaginary and counterfeit testimony of all gainsayers. If we receive the witness of men, the witness of God is greater.

Instruction

That which I have said for the clearing and proving of these two general heads, is useful to instruct us concerning the necessity of believers baptism; some say, it is of no necessity: And they charge us that we put a greater necessity upon it than is meet. To such I may answer; Of what necessity is any of God's Ordinances? For what necessity there is of others, the same necessity there is of this. And truly we put no greater necessity upon it, then

the Lord *Jesus* himself hath put upon it.

Now I conceive, there is a threefold necessity which the Lord hath put upon this, as upon other Ordinances.

First it is of necessity to obey the Lord in this as in all other Ordinances.

Secondly it is of necessity to shew forth the praise and honor of the Lord in this, as in all other Ordinances.

Thirdly, it is of necessity to seek the face, and strength, and blessing of Christ in this, as in all other Ordinances.

That the Lord *Jesus* hath commanded it to believers (and in that respect therefore it is necessary) I have already proved: And that the Lord *Jesus* does manifest his grace and strength to believers in it, I shall prove afterward, when I come to shew of what end and use baptism is (through Christ) unto believers. I shall therefore request such persons to consider, that what necessity the Lord *Jesus* hath put upon a Church relation, upon hearing the Word, prayer, breaking bread, and the like: the same necessity he hath put upon the baptism of believers also. I shall beseech such to take heed, that in charging us with folly, they charge not the Lord *Jesus* also, Others there are (whether through ignorance or malice; I leave to the Lord, and their own consciences) who endeavor to make this way of the Lord odious, and believers odious in the practice of it. But believers may answer such (as *David* did *Michal* when she reproached him for dancing before the Ark:) It is before the Lord *Jesus*, who himself was baptized, and hath commanded all believers to walk in this way; Therefore I will glory in this way, and account it a Crown to me: And I will yet be more vile then thus (as you account it vile) and I will be base in my own sight: And though you reproach me, yet of the Lord *Jesus* and of his servants, of them shall I be had in honor. 2 Sam, 6:20, 21, 22.

Trial

And further; This may serve as a *second Touchstone* or trial of Infants Baptism: For if the Lord *Jesus* hath given and commanded this Ordinance of baptism, as properly and peculiarly belonging unto believers, or disciples, as hath been proved by two witnesses; then this doth manifestly discover Infant's baptism not to be of God, but of men only. Search and try if this One

Lord do any where command Infants to be baptized: Or if he appoint baptism to any, but upon profession of this One faith in their own persons only. Or if you have any clear example in Scripture for Infant's Baptism, or the baptism of any but believers only. Mr. *Marshall*, in his Sermon upon baptism, seems to grant that none but the disciples of Christ should be baptized, but then he turns aside from the truth, by affirming that Infants in Scripture are called Disciples. He alleges only Acts 15:10. In the first verse it is said, *There were false teachers came from Judaea, and taught the brethren, Except ye be circumcised after the manner of Moses, ye cannot be saved.* Now saith Mr. *Marshall*, To be circumcised after the manner of *Moses*, is for infants to be circumcised as well as men. And these saith he, as well infants as men, are called Disciples, verse 10.

In answer to this, I shall shew the mistake of Mr. *Marshall* and others who follow him herein; from a twofold consideration.

First, These words (after the manner of Moses) respects not persons but things: to wit, the keeping of the Law of Moses annexed to circumcision. And so the words are thus to be understood: *Certain men which came from Judaea taught the Brethren, Except ye be circumcised and keep the Law of Moses, ye cannot be saved.* And verses 5 and 24 will confirm this interpretation and this only: where the same thing being repeated, it is thus said to wit, *It is needful for you to be circumcised and keep the Law of Moses,* vers. 5. *Ye must be circumcised and keep the Law,* vers. 24. So that the manner of *Moses*, respect, not persons but things; to wit, the observation of the Law of *Moses*: which thing the false teachers required of the same persons at the same time, whom they commanded to be circumcised: which how it will agree with Infants, let the wise judge.

Secondly, the very same persons whom the false teachers commanded to be circumcised, are such whom *James* in the 19th verse says, are turned to the Lord and such whom he with the Church writes unto to abstain from the pollution of Idols, and from fornication, and from things strangled, and from blood, verse 29 and such whom they call brethren, verse 25 and such who upon the reading of the Epistle rejoiced at the consolation; These and these only are *Peter's* Disciples, verse 10. And how these will agree with Infants which are Mr. *Marshall's* disciples, let the wise judge. The Lord teach him likewise to judge rightly. I would hope that upon further consideration, he

will be otherwise minded: especially, if the Lord teach him to consider what is written, Luke 14:26, 27, 33. *Whosoever doth not bear his cross and come after me, cannot be my Disciple.* I do therefore (upon renewed consideration) bring back Infant's baptism to the aforementioned Touchstone, which is faithful and precious, and we may trust to it: for it consists of two faithful witnesses, wherein are no deceit: whereby it is evident that the baptism of Infants, is merely and only a device of man: seeing these two witnesses do agree in one, that the baptism of water is properly and peculiarly belonging unto believers or disciples, upon profession of knowledge, faith, repentance, and holiness, in their own persons only. And therefore, as those two witnesses do require, justify and commend the baptism of believers: so they disallow and disapprove Infant's baptism.

IV. I shall now proceed as the Lord gives strength, to shew what is the End and Use of baptism unto Believers: and this I shall do by declaring what are those privileges or benefits which the Lord *Jesus* gives to Believers in this Ordinance: (for all the Ordinances of Christ are (through Christ) gainful to believers) And indeed here is the marrow of the matter.

First, *One privilege* is this: to wit, Believers (in submitting to this Ordinance) have the name of the Father and of the Son, and of the holy Spirit called upon them therein. This is expressly commanded by our Saviour, Mat. 28:19 *Make Disciples all nations, baptizing them in the Name of the Father, and of the Son, and of the holy Spirit.* And another scripture saith, *They were baptized in the name of the Lord Jesus.* And again, *He commanded them to be baptized in the Name of the Lord.* All which comes to one and the same thing: for through the Lord *Jesus*, believers have a glorious interest in the Father, and in the holy Spirit. And this is expressed elsewhere, by being baptized into Christ. Rom. 6:3; Gal. 3:27. Now to be baptized into Christ, or into the Name of Christ, or in the Name of Christ, have one and the same sense and signification in Scripture. The meaning of all is this: to wit, Let them be baptized in the Name of the Lord; that is, Let the Name of the Lord be called upon them in baptism. Now his Name holds forth unto believers, especially two things: *Authority*, and *Grace*: as such know to whom the Lord gives understanding.

And to have his Name called upon them in baptism, implies two things:

First, the Lord declares or promises to them, that he *Calls* or *Puts* his Name,

that is, his *Authority* and his *Grace*, upon them in baptism: for these words, *Baptizing them in the Name of the Father, and of the Son, and of the Holy Spirit*, carry the force of a promise in them: for in that the Lord hath commanded his servants to baptize believers in his Name, to *Put* or *Call* his Name upon them in baptism he saith Amen to it, he confirms the word of his servants, he performs what he promises to them; Agreeable to what he says by *Moses* Numb. 6:27. *They shall put my Name upon the Children of Israel, and I will bless them.* Now the sum of what the Lord promises, or says Amen to, and which his servants declares in his Name unto believers in baptism is this, to wit, The Lord is your Father, and Master, and Lord, requiring honor, and fear, and service, and Obedience from you: there is his Authority, And not only so, but likewise promising loving *kindness, mercy, truth, peace, blessing, strength, teaching, and preservation* to you: there is his *Grace*. And indeed, as his Name alone is excellent in respect of Authority, so in respect of Grace also.

Second, the second thing which is implied is this, to wit, Believers in baptism do profess to put or call the Name of the Lord, that is, his Authority and Grace upon themselves: for in baptism, there is, as it were, a promise on their parts; And it is as much as if they should openly declare before the Lord and his servants, thus we do now profess the Lord alone to be our Lord, our God, our Father, and our Master: and our selves to be his Children, his servants, his people and that we give up our selves wholly and only to him, to serve him, to love him, to fear him, to honor him; there is an acknowledgment of his Authority: and not only so, but likewise to depend upon him, and to trust in him only for mercy, righteousness, peace, blessing, strength, Wisdom, preservation, and all good things; there is an acknowledgment of his Grace. And thus, or to this purpose, believers are said to put on Christ in baptism: as it is expressed by the Apostle, Gal. 3:27.

And thus as the Lord hath taught me, I have shewed you what it is for Disciple or Believers to be baptized in the Name of the Lord. And therein, I have briefly declared to you, one of those glorious privileges which the Lord *Jesus* gives to Believers in baptism. And indeed, such to whom the Lord gives a spiritual understanding, will acknowledge that this is a glorious privilege.

Instruction

That which I have said for the clearing up of this privilege, is useful to instruct believers, who are under the obedience of this Ordinance as believers, to look upon their baptism neither as shameful nor beggarly, but as honorable and precious through Christ, whose Name is called upon them in the same. Therefore be not ashamed of your baptism, but own it continually, and before all men, as an honorable and rich privilege to you through the Lord Jesus.

And again, let Believers be instructed to walk answerably to this privilege which the Lord Jesus gives them in their baptism. Let them in all things and at all times, be subject to him as their Lord and Master: let them be subject to none other in the things of Christ, but Christ only; whose Authority only they have professed in baptism to be subject to. Let them in all their ways & relations, walk according to the Lord Christ, whose commandments they have professed to be subject to. Let them likewise look for all supply of Grace from the Lord *Jesus*, that in his grace and strength, they may serve him in all things, and at all times, that in all their conversation they may shew forth the praise and honor of their Lord and Master, whose Name is called upon them.

Trial

Again, This privilege which Believers have in baptism through Christ, may serve as a *third Touchstone* of Infant's Baptism: for I thus conclude. Baptism may lawfully be administered to none but unto such only, whom the Lord hath made meet to be partakers of such a privilege, as to have his Name called upon them in Baptism. And who are these?

First, But first such as know the Lord; such as know the Father, and the Son, and the Holy Spirit: such as know the Authority and Grace of the Lord *Jesus*: such as know what the Lord declares and promises to them, and what they promise or profess before the Lord and his people in baptism: as I have above shewed.

Secondly, such whom the Lord hath enabled in some measure, to walk answerably to such a privilege, and such a profession, as the Lord puts upon them, and they take upon themselves in baptism: from thenceforth to walk as the servants of the Lord, whose Name therein is called upon them, being subject in all things to him, and depending for all things upon him only. Now

then the baptism of Infants being wisely and sincerely applied to this Touchstone, it will evidently appear, to all discerning, humble spirits, not to be of God, but of men only: for hath the Lord made them to be meet partakers of this Ordinance? Do they know the Lord? Do they not want this necessary thing? How then shall his name be called upon them? How shall his Authority and Grace be declared to them in Baptism, and they promise and profess before the Lord and his people, from thenceforth to be subject unto him, and depend upon him, seeing they do not know him? Do not therefore such as command and practice Infant's baptism go a direct contrary course from the mind of the Lord Jesus? I leave it to the consideration of the wise.

1 Cor. 7:14 And here I may take occasion to deal with such in a word or two, who plead so earnestly for the baptism of the Infants of believers, upon this ground because they are holy: to wit, say they, with a *foederal* holiness, by virtue of their Parent or Parents being believers: which holiness, say they, gives them a Right to baptism. Their alone ground is from the Apostles words, 1. Cor. 7:14, else were your children unclean, but now are they holy.

Answ. I might answer,

First that not such a holiness, neither any other but a natural holiness, contrary to a natural uncleanness, is there intended by the Apostle, as will evidently appear to such to whom the Lord gives a discerning Spirit.

Secondly, I might say, the Apostle speaks not the last word concerning baptism, (neither was it to his purpose) in that Chapter.

Thirdly, But if I grant to them (seeing they are so earnest upon it) that the Infants of believers are *foederally* holy, yet this will be no advantage to them concerning the baptism of these Infants: seeing, I may affirm from the Lord *Jesus*, according to clear scripture, that no holiness whatsoever can admit any to baptism but a professed holiness, or knowledge, or faith, or repentance in their own persons only. Yea, I may boldly affirm, that if the Lord should witness from heaven to our knowledge, that such an Infant of such Parents was an elect vessel, one ordained to eternal life, an heir with the Lord *Jesus* of the Kingdom of glory (which is more then a *foederal* holiness) yet it was in no wise warrantable or lawful to baptize such a one, till afterwards in time, the Lord did teach him to know himself, and he did profess and declare himself to believe in the Lord *Jesus*. And this likewise may in part give

satisfaction to such who plead for Infant's baptism from those words of our Saviour: Of such is the Kingdom of God. I conclude therefore, that it is necessary that all such do know the Lord, and know their duty and engagement, and privilege, who are to be baptized in the Name of the Lord. And so much for this Touchstone and this privilege.

Secondly, A *Second privilege* which believers have by Christ in their baptism is this, to wit, by baptism they do enter into the fellowship of his Body, that is his Church, with all the privileges and liberties of the same. Baptism is that only orderly entrance which God hath appointed for believers into the fellowship of the Church of Christ. 1. Cor. 12:13. *For by one Spirit are we all baptized into one Body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one Spirit.*

In which words we have these two things proved, to wit,

First that believers baptism is their entrance into one particular Body, Church, or Congregation of Christ. By one Spirit (speaking of Believers) we are all baptized into one Body. That is, We that are Members in particular, diversely gifted and fitted, by that one & the self-same Spirit, are all baptized into one body or fellowship, for the mutual profit and benefit of each member, according to the proportion of grace given, and divided to us by that one Spirit.

Secondly, And as Believers by baptism do orderly enter into the Body or Congregation of Christ, so likewise into all the privileges of that body. And that is expressed in the latter clause of this verse, and in the verses following. In this verse (saith He) We have been all made to drink into one spirit. That is, We as Members of One body, are all made to drink into one spiritual benefit, or into one spiritual Communion, which believers have from Christ in his Supper; According to that 1 Cor. 10:16 *The Cup of blessing which we bless, is it not the communion of the blood of Christs?* And in the verses following of the 12th Chapter, He mentions other privileges of the Body, which all the Members thereof do share in, saith he, they are all helpful to each other, and do all take care of each other: they suffer and rejoice one with another. And as this Scripture holds forth this privilege which believers have in baptism. So doth that likewise in Acts 2:41, 42. *Then they that gladly received his Word were baptized; and the same, day there were added about 3000 souls.* Where it is clear, that the entrance of all these believers, into the

union and fellowship of the body, was by baptism: they were added by baptism or in baptism. And so we are to understand. Acts 2:47 and 5:14 and 12:24. For God hath appointed but one way, for the joining or adding of believers unto his Body. Which sometimes is called an adding to his Church, and sometimes an adding to the Lord; both which comes to one and the same thing: for to be added to the Church of the Lord, or the body of the Lord, is to be added to the Lord himself, in a mystical external union. And the same Scripture likewise declares, that as they entered by baptism into the union and fellowship of the body; so likewise unto the enjoyment of all the privileges of the body. For so it follows; *And they continued steadfastly in the Apostles Doctrine and fellowship, and in breaking of bread, and in prayers.*

Instruction

Hence I may take occasion to instruct believers, who have entered into the Lord's body in the Lord's way, that they endeavor to walk closely with the body in all love, *helpfulness, carefulness, tenderness, and usefulness*, as becomes the Members of Christ's body.

Secondly, hence I may take occasion to satisfy such (if the Lord please) as are opposites unto believer's baptism, and their entrance into the Church by baptism, and contend much for their entrance into a Church-estate by Covenant or Contract, without baptism. Indeed there ought to be a sweet and firm *consent, harmony, agreement or contract*, both in judgment and affection, according to the Lord, among all those who are one body in the Lord; and as it is unquestionable: so it is a desirable, a good, and pleasant thing: and I shall plead for it as much as any. But that such a consent or covenant among persons, is an entrance according to Christ, into the body of Christ, without this one baptism, upon profession of this one faith, in this one Lord Jesus, is not clear to me from the Laws and Statutes of this Law-giver. That Scripture, Isa. 56:4 and 6 verses, so much alleged for that purpose by men of that way (whom in other things I much esteem) where the Lord saith to the Eunuchs, and the sons of the stranger that serve him, and keeps the Sabbath from polluting it, and takes hold of his Covenant, that he will give them a glorious settled Name in His house, &c. Where they understand an entering into a Church-estate by Covenant only. I say, I conceive, this Scripture (which is indeed a Gospel-Scripture) will without any violation admit of other interpretations, more spiritual, and more sweetly agreeing to

the Gospel of Christ, then their interpretation is.

Why may we not say, without wrong to this or any other Scripture, that by taking hold of the Covenant here, may be understood in part, believers obedience to Christ in baptism? For whatsoever Christ commands to his servants, may in a true sense, according to the Scripture, be called his Covenant. But if we come up to the spiritualness of this Scripture, I conceive, that by Covenant in this place, we are to understand Christ himself. For as I said, this Scripture is a Gospel-scripture. Therefore by Sabbath here, we are to understand the Lord *Jesus* only, who alone is the Sabbath or Rest of Believers under the Gospel. And to keep this Sabbath from polluting it, is to believe in him only unto righteousness. For to do any work, I mean to seek righteousness, or peace, or reconciliation with God by any work, is to pollute this Sabbath or this Rest; by whom alone, such as believe in him, do and shall enjoy a glorious, an everlasting rest. So likewise by Covenant here, we are to understand Christ himself; and so he is called in the same Prophet. Isa. 42:6 *I will give thee* (speaking of Christ) *for a Covenant of the people, for a light to the Gentiles.* And chapter 49:8 *I will preserve thee, and give thee for a Covenant of the people.* Therefore, to take hold of his Covenant, is to believe in Christ only, to embrace him, to cleave close to him, to obey him in all things, and to make open profession, or confession of him. And to such indeed the Lord will give a glorious and everlasting Name, which shall not be cut off, even a Name in his house, better then of Sons and Daughters. And this I conceive to be the special meaning of the Holy Spirit in this Scripture; which is in no wise pertinent and proper for them, to bear them out in their Church-covenant, and their entrance into the Church by it only. Thus much I conceived necessary to speak by the way.

Trial

Again, This that I have said concerning this privilege which believers have in baptism, through Christ, may serve as a *fourth Touchstone* for the trial of Infant's baptism, whereby it is discovered not to be of God, but of men only. For if all baptized persons according to the Scripture, were baptized into one body, to wit, the Church of God, and all the privileges thereof, as hath been clearly proved, from the 1 Cor. 12:13 and Acts. 2:41, 42. (And doubtless, there is but one and the same rule for all the Churches of Christ to walk by) Then surely the unlawfulness of Infant's baptism is hence also proved. Are

they meet subjects to be joined or added to the Lord's body, who neither knew the Lord, nor his body, nor the privileges of the same? Are they meet to be added unto the body in baptism, who are no ways meet to partake in the privileges and liberties of the body? Who are no ways meet to walk with the body in doctrine, in fellowship, in breaking of bread, in prayers, and in other liberties? And surely according to the scripture, those who are added unto the body, are added unto the present partaking and enjoyment, of all the privileges of the body. Are they meet to be added to the body, who are no ways useful, helpful, and profitable unto the body? Such who cannot care for the body, nor suffer with it, nor rejoice with it, nor perform any office of love or duty to the body? Surely, the body of Christ, according to the scripture, is not made up of such unequal, unuseful, unhelpful, unprofitable Members. Has the most wise God made all the Members of the natural body proportionable and useful? And has he not made the mystical body, the Church of Christ glorious, in the proportion and usefulness of all the members? I speak not now concerning the salvation of Infants: for that Infants dying in their infancy may belong to the Election of Grace, and be saved, even the Infants of believers, and unbelievers, of *Turks*, and *Indians*, who can deny it? But the wise will understand what I say. I leave the use of this Touchstone to their consideration. And so much for this Touchstone and this privilege.

Thirdly, Another *privilege* is this; to wit, Believers in baptism, through the faith of the operation of God, have fellowship with Christ, in his death and resurrection: by the power of which the strength of the body of sin is more subdued, and they are more enabled to walk in newness of life. Rom. 6:3, 4, 5 *Know ye not (saith the Apostle) that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead, by the glory of the Father: even so also we should walk in newness of life.* And agreeable to this is, Col. 2:12 *Buried with him in baptism, wherein also you are risen with him, through the faith of the operation of God, who hath raised him from the dead.*

In which two Scriptures, according to the matter in hand, I pray you take notice with me of these four things: to wit;

First, that in or by baptism, believers have a great engagement lies upon

them, to walk like such as are dead to sin, to the world, and to all human traditions whatsoever in point of worship, and to live to God in holiness, and righteousness, and spiritual worship, according to Christ in all things. Seeing that in baptism they profess themselves to be dead with Christ, and to live with him, they ought from thenceforth, and from that time to be more diligent to live accordingly. Thus the Apostle expressly speaks, Rom. 6:6 Where having relation to Believers burying and rising with Christ in baptism, in the 4th and 5th verses: He saith in this verse, that henceforth we should not serve sin. Mind that expression (*Henceforth.*) And to to this purpose is that exhortation to the same believers (and indeed concerns all professing or confessing Christ) *Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.* And as they have a great engagement upon them from thenceforth not to be subject to sin and the lusts thereof: so likewise not to be subject to any human traditions in point of worship: you may understand some difference betwixt what I call sin, and what I call human traditions in point of worship, though these are sinful also. I say, Believers baptism engages them from that time, or from thenceforth, to cast off all these things. Thus the Apostle reasons, Col. 2:20 *Wherefore if ye be dead with Christ, that is, seeing ye are dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to Ordinances, after the Commandments and Doctrines of men.* Where he lays down this conclusion, that they are dead with Christ from the rudiments of the world, that is, from all those things which were but Types and shadows of the Lord *Jesus*: And he proves this from their profession in Baptism, verse 12 (for unto that it is most evident he hath relation) *ye are buried with him in Baptism*: And from this conclusion he presses this exhortation by way of reasoning; *Why, as though living in the world, are ye subject to the Ordinances, &c.* It is a dishonorable thing, and altogether unanswerable, for such as have the Name of Christ called upon them in Baptism, and therein profess themselves to be buried with Christ, from thenceforth to serve any sin in the lusts of it, or to be subject to Types and shadows of Christ, or any Ordinances which are after the commandments and doctrines of men. Whereas on the contrary, it is an honorable and a glorious thing for believers to walk up to that engagement, which the Lord *Jesus* hath laid upon them, and they have taken upon themselves in that Ordinance.

Secondly, by baptism, believers have a great engagement laying upon them to

seek after, and set their affections upon things which are above, where Christ sits at the right hand of God. Col 3:1, 2 *If ye then be risen with Christ*, that is, *Seeing then ye are risen with Christ, set your affections upon things which are above, where Christ sits at the right hand of God*. He here also lays down this conclusion that they are risen with Christ; for so much the words imply. And this he proves likewise (as he did the former concerning their being dead with Christ) from their profession in baptism, vers. 12 of the second chapter: (for unto that it is most evident he hath relation) *Buried with him in baptism, wherein also, you are risen with him, through the faith of the operation of God*, and from this conclusion, he presses this exhortation upon them. *Seek after, and set your affection upon those things which are above, where Christ sits at the right hand of God*. As if he should say, seeing ye profess yourselves to be risen with him, you must ascend up with him also in your affection, setting your mind upon those things which are above. It is a dishonorable and an unanswerable thing for believers who profess themselves to be risen with Christ in baptism, to set their affection upon things on the earth. Whereas on the other side, it is a glorious, and an answerable thing for such to set their mind, their joy and delight upon things which are above: to live and converse with the Lord Jesus, in the bosom of his Father.

Thirdly, the Lord puts forth a glorious power to Believers in baptism, giving in unto their hearts (in what proportion he pleases) the power of the death and resurrection of JESUS CHRIST, acting faith in them to receive the same, whereby they are in some measure enabled to perform that which their baptism does engage them unto: Rom. 6:4 *We are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father: even so we also should walk in newness of life*. This Scripture hath much in it for the comfort of believers; Wherein this is laid down for a certain truth, to wit, that *like as Christ was raised up from the dead by the glory of the Father: even so (mark that expression, even so) we also should walk in newness of life*; that is, like as the glory of the Father was put forth in raising his Son from the dead: even so, the glory of the Father is put forth unto believers in baptism, crucifying the power of sin in them, and raising up their heart and mind as it were into heaven to sit with Christ, to walk with him in a holy and heavenly conversation, to live a new life, which the Scripture, calls a newness of life. And therefore those words; even so we also should walk in

newness of life, does not only hold forth what is our duty, but what is our privilege also, for they carry the force of a promise in them, and are to be thus understood, to wit, even so we also through the glory of the Father acted in us in our baptism, shall walk in newness of life. And so it will agree with the 5th and 6th verses of the same chapter. For as we are planted together with him in the likeness of his death, we shall be also planted together in the likeness of his resurrection. And this is agreeable to that other place, Col. 2:12 *Buried with him in baptism, wherein also, you are risen with him through the faith of the operation of God, who hath raised him from the dead.* Wherein, I observe, that the same operation of God which was put forth in raising Christ from the dead, is put forth unto believers, in baptism (in such proportion as the Lord pleases) acting faith in them, through which they rise with Christ, or partake with him in the power of his resurrection, in a glorious measure. And this is so clear a truth, that *Peter* is bold to say, (speaking unto believers) *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.* That is the baptism of believers must not be looked upon with a fleshly and carnal eye, as a washing of the flesh: but with a holy and spiritual eye, as a holy and precious Ordinance of *Jesus Christ*: in which Ordinance, he puts forth the power of his resurrection unto believers, through faith saving them more richly then before, from the power of an inward pollution or filthiness, even a filthy polluted conscience with the accusations of it: and working in them more abundantly an enlightened, holy, good conscience: which answers or speaks good to them towards God. And whether that Scripture in Heb. 10:22 may not agree much to this purpose, I leave to the consideration of the wise. Neither do believers enjoy this fruit and benefit in the present administration of baptism only: but this grace and power of Christ in baptism, hath an influence into after times also, even so long as they continue in the estate of mortality.

Fourthly, and last thing considerable to my purpose in the two Scriptures above named, is this; to wit, Baptism thus considered, is part of that completeness which believers have in the Lord *Jesus*. Col. 2:10 Where the Apostle speaking to believers, he says, *And ye are complete in him.* If ye ask in what manner, or in what respects? he tells us in all respects, as it appears in the following verses of this chap. and the beginning of the next. And among the rest this is one; ye are buried with him in Baptism, wherein also, you are

risen with him. And to the same purpose is that, Rom. 6:5 Believers in baptism are *planted together with Christ* (mark that expression, planted together with him) in the likeness of his death, and in the likeness of his resurrection also. And surely, herein is the completeness of a believer, to be planted together, and grow together, and live together with the Lord Jesus. And therefore such do in part come short of their completeness in Christ, who do yet come short of being baptized as believers in the Name of Christ.

Thus much concerning the explication of the third privilege which believers have in baptism; Wherein I have been the larger, that so I might (as the Lord hath helped me, and not without much comfortable experience, through Christ) clear up the mind of God in it, partly for the *instruction, consolation* and *encouragement* of believers; partly to be an *Apology* for them; and partly to be another Touchstone or trial of Infant's baptism.

First, partly for the *instruction* and *encouragement* of believers, who are under the enjoyment of this Ordinance upon profession of faith in their own persons. Much hath been spoken to this purpose in the explication of this privilege, as those that are spiritual may understand.

Exhortation

I shall press this forward upon myself and them, with a word of exhortation; I beseech you in the Lord that you receive not this Ordinance of CHRIST in vain. Endeavor to walk up to that engagement which lies upon you by baptism. *Let not any sin therefore reign in your Mortal bodies, that you should obey it in the Lusts thereof.* Be not you subject to Ordinances, *after the commandments and doctrines of men.* Be not ye in bondage to the *rudiments of the world*, to such things that are but shadows of the Lord Jesus: *for ye are buried with him in Baptism.* Endeavor to walk in newness of life, in a holy and heavenly conversation at all times. Walk like such as are risen with Christ. Do you ascend up with him into heaven in your affection. *Set your affection upon things which are above, and not on things on the earth.* Walk answerable to your profession, that this Ordinance of the Lord Jesus be not justly blamed. And for your encouragement, be assured, you shall have a renewed supply of strength from the Lord Jesus. The glory of the Father, the operation of God shall be put forth; as need is on your behalf. Therefore, act faith daily in the death and resurrection of Jesus Christ, which is so richly made over to you in this Ordinance, not for present use only, but for future

profit and benefit also, during the time of your sojourning in this present world. Account your selves in all things to be complete in Christ, and that your Baptism in his Name as Believers, is part of that completeness which you have in him. Endeavor in the strength of Christ to walk answerable to these privileges, that the Name of the Lord Jesus may be exalted by you.

Apology

Secondly, The explication of the former privilege, is partly to be an *Apology* for baptized Believers (reproachfully called *Anabaptists*, truly called Christians) against all those hard speeches, and grievous accusations, which ungodly men, and many who are accounted religious also, do falsely speak and charge against them: and that not privately only, but in public also, How are they accused before authority! How are they openly charged to be movers of sedition, troublers of the State, and such as the Land cannot bear! Yea some are not ashamed to say, and that openly, that they are sensual persons, walking after the lusts of the flesh, and many such like things as these are. Surely, if such men did know what an engagement lies upon Believers in baptism, to cast off the service and obedience of sinful lusts, and to walk in newness of life, having their conversation as becoming Saints: As also what strength they receive from the death and resurrection of Christ in baptism, which hath an influence into their whole life; I say, if they did rightly know the preciousness of Believer's baptism in these and other respects: they would be so far from speaking against them, that they would speak for them, & would say to them, we will go with you, & walk with you: for we have heard that God is with you.

Truly, I will not deny but some who take this profession upon them, do hold forth and maintain some things very erroneous. As free-will, and power in corrupt nature to come to Christ: As also a falling away from Christ, after they have once received him, or believed in him; with other opinions also very dangerous. But there are but few so erroneous who are under this profession; Neither dare the Churches of Christ under this profession, hold communion with them: For we utterly disclaim these opinions. Neither will I deny but that some who are under this profession, do walk scandalously, loosely, sinfully, and altogether unanswerably to such a profession. But we abhor their practices, and disclaim fellowship with them who walk so; yet not mentioning such things without grief. But if *Judas* prove a Traitor, let not the

eleven Apostles be so accounted. If *Ananias* and *Sapphira* prove dissemblers and lie to the holy Spirit, let not the rest of the Church (who were of one mind and heart in the Lord) be accounted dissemblers. If some branches in the Vine prove fruitless, let not all the branches be thought such. If some Professors make shipwreck of that faith which they once professed, let not all Professors be judged to be such. Thus much for this *Apology*.

Trial

Thirdly, the Explication of this third Privilege, may serve partly to be as a *fifth Touchstone* of Infants baptism: whereby the unlawfulness and vanity thereof will be further discovered. For according to this privilege of baptism through Christ, I make this conclusion, to wit; Baptism may lawfully be administered to none, but such whom the Lord *Jesus* hath made meet to be partakers of such a privilege in baptism, to have fellowship with him in baptism, through faith, in his death and resurrection: that they may walk answerably in some measure to such a profession, and such an engagement as they take upon themselves in baptism: having their conversation from thenceforth more holy and heavenly, as becoming such who profess themselves to be buried and risen with Christ in baptism. Let then the baptism of Infants be skilfully and sincerely tried by this Touchstone.

Are Infants made meet to have fellowship with Christ in his death and resurrection, in this or any other Ordinance? Do they know Christ, or believe in him? Do they know any thing concerning the death and resurrection of Jesus Christ? How then shall they have fellowship with Christ in this or any other Ordinance, who neither know CHRIST, nor believe in him? Are any persons meet to have fellowship with Christ in any Ordinance, but such as know him and believe in him? I may therefore firmly conclude, that as the knowledge of Christ, and faith in him, are necessary to a worthy partaking in the Lord's Supper, and a fellowship with Christ in that Ordinance: So also they are necessary to a worthy and warrantable receiving of baptism, and a fellowship with Christ in that Ordinance. And further, are Infants made meet to have such an engagement laid upon them, as baptism lays upon all those who are under the profession of it according to Christ? From thenceforth and from that time, to shew forth Christ's death and resurrection? To walk like such as have professed themselves to be dead, and risen with Christ in Baptism? Does not this Touchstone (with all the former) clearly discover

Infants baptism, to be only a device and commandment of men? Thus much concerning this Touchstone, which I leave to the consideration of the wise. And so much concerning this Privilege.

Fourthly, The *fourth privilege* (which is the last I shall name) which the Lord Jesus gives to Believers in this Ordinance, is this; to wit, In this Ordinance, the Lord Jesus by his Spirit acting in a believer's heart, doth more richly seal up or confirm to him the free and full remission of all his sins, through the blood of Christ. And therefore, observe it; Not only the Name of the Father, and of the Son, but of the holy Spirit also, is called upon believers in this Ordinance. And this is the proper grace or work of the holy Spirit, to witness or confirm to us (by acting faith in us, more assuredly to believe) the remission of all our sins by Jesus Christ. In baptism, as well as in the Lord's Supper (although in another manner) the precious death and resurrection of Christ, is mystically, yet clearly set forth before believers. And the Spirit of God acting faith in them, in this Ordinance, doth not only clear up to them more sweetly, the preciousness of the death of Christ, but also confirm to them more richly, their interest in the same: to wit, the remission of all their sin, and their peace with the Father, through Jesus Christ. Hitherto, I conceive, tends that of *Peter* to his perplexed hearers, *Acts 2:38 Repent and be baptized every one of you, in the Name of Jesus Christ, for the remission of sins*. He doth not say, neither dare I say that baptism is a remedy to remit sins: for then I should run into the mistake of such, who pleading for their Infant's baptism, do say: *Baptism is a remedy to take away that sin, which they as the sons of Adam have conveyed to them*.

But this Scripture, I conceive, holds forth to us especially two things.

First, that repentance and remission of sins are preached & given only in the Name or through the Name of *Jesus Christ*. There is sufficiency of grace and strength in the Lord Jesus, and in him only, to give you repentance and remission of sins. And so it will agree with what is written by *Luke, 24:47 And that repentance and remission of sins should be preached in his Name among all Nations, beginning at Jerusalem*.

Secondly, that the Lord *Jesus* does in baptism confirm or witness unto Believers, in some comfortable measure, the forgiveness of their sins in his Name. And therefore he commands them to be baptized, partly for this end, that in baptism he may confirm to them in some measure, by his Spirit, acting

faith in them, the remission of their sins. For when a Believer is baptized in the Name of Christ, and the Spirit of God acts faith in him in his baptism, then is his heart more sweetly assured, that through this Name all his sins are remitted, and he is at peace with God. And to this purpose, I conceive, we are to understand that Scripture, Acts 22:16 *Arise, and be baptized, and wash away thy sins, calling on the Name of the Lord.* Not that baptism does wash away sins: for it is the blood of Christ only, received by us through the faith of the operation of God, that washes or cleanses us from all sins. But thus; Be baptized, and in thy baptism call on the Name of the Lord: that is, act faith in the Lord *Jesus*, in whose Name thou art baptized, that through faith in his Name in this Ordinance, thy heart may be further confirmed in this assurance, that all thy sins are washed away in his precious blood. And to this purpose, I conceive, we are to understand, Mark 1:4. and Luke 3:3 concerning *John's* baptism: Only *John's* baptism did point at Christ yet to come, and that which Christ after gave in Commission, did hold forth Christ already come. And this privilege or benefit, believers have doubtless found in baptism. Hence it is, that the *Eunuch* after he was baptized, went on his way rejoicing, Acts 8:39. He had found something of Christ in this Ordinance, which gave him occasion of rejoicing. It was not a useless, but a gainful Ordinance through Christ to him. And so it was said of the *Jailer* and all his house after they were baptized: *He rejoiced, believing in God with all his house.* Some increase of faith, and some witness of the Love of Christ, they had found ministered to them by the Spirit in this Ordinance. And as it was given to our Lord *Jesus* straightway after his baptism to see heaven opened, and to hear the love of the Father witnessed from heaven to him by the holy Spirit: Even so, the like mercy, in a less measure, is given to believers in and after their baptism. Neither is this fruit only to be found in the present administration of baptism: but in respect of this benefit (among others) baptism has an influence into the whole life of a believer. And truly, the grace of God is very observable in this respect: for by baptism or straight way upon it, believers are called out to wrestle with *Satan*, as it were in the open field: they are set as a But for Satan and the world to shoot against; and therefore they had need be Armed with the strength and love of Christ, given into their hearts by the holy Spirit in this Ordinance. Thus much concerning the explication of this privilege.

Instruction

Hence believers may be instructed, to act faith daily in the Lord *Jesus*, in this Ordinance: and to expect a renewed power of the Spirit of God enabling them in the faith to look often upon Christ therein. As also witnessing afresh to their hearts in such actings of faith, the remission of all their sins through him, in whose Name they are baptized; for baptism is not only useful to believers in the present administration of it, but for future times also. The comfort and benefit of it, through the power of the holy Spirit (whose Name is called upon them therein) hath an influence into the whole life of a believer. Therefore let believers account their baptism to be of great use and comfort to them through Christ, by the operation of the holy Spirit in them therein.

Trial

Again, the clearing up of this privilege, may serve as a *sixth Touchstone* for the trial of Infant's baptism, whereby the unlawfulness thereof will be further discovered. I lay down this conclusion: to wit, Baptism may be lawfully administered to none but to such whom the Lord *Jesus* hath made meet in some measure to be partakers of such a privilege in baptism; to have the remission of their sin, through the Name of Christ, confirmed or witnessed to their hearts, by the power of the holy Spirit, whose Name is called upon them in this Ordinance. Are Infants meet to have repentance and remission of sins preached to them through the Name of Christ? and to be baptized in his Name for the remission of sins? are they meet to have remission of sins, through Christ, witnessed to their heart in baptism, by the holy Spirit, who neither know their sins, nor know Christ, nor know the holy Spirit, in his gracious and comfortable operation? Therefore the baptism of Infants is not of God: for I affirm (as I said before) that baptism can lawfully be administered to none but such whom the Lord *Jesus* has made meet in some measure to receive remission of sins in baptism; I mean to have the remission of sins, through the Name of Christ, witnessed and confirmed to their hearts, in some comfortable measure, by the holy Spirit, working graciously in them in that Ordinance. And Surely at the least, it is needful that they know their sins, and know Christ, and know the holy Spirit, and know his operations, when he puts forth his grace and power in them. Now how these things will agree to Infants, I leave to the Judgment of the Wise.

Thus much concerning the privileges or benefits which the Lord *Jesus* gives in a gracious and meet proportion, unto believers in their baptism.

What I have said concerning these privileges (which are the sum of the *fourth general head* which I propounded in the beginning of this Treatise) may serve partly for instruction to such as desire to know what is the end, and use, and profit of baptism unto believers: which is a thing to be considered; and partly to blame such who (yielding to ignorant and carnal reasoning) do account believers baptism to be a burden; and (say they) Christ hath taken away all burdens from believers under the Gospel. That Christ hath taken away believers burdens, is a holy and sweet conclusion: but that believer's baptism is a burden, it is a carnal excuse, or a sinful Inference drawn from that conclusion. We have not so learned Christ. We account his yoke easy, and his burden light.

V. I now proceed to clear up the *fifth general head*, to wit, What is the duty, or what ought to be the carriage of believers in and after this Ordinance. This I shall be brief in. It is recorded of the Lord Jesus that in or upon his baptism, he prayed, Luke. 3:21 And the same counsel was given to *Saul* concerning his baptism. Acts 22:16 *Arise, and be baptized, and wash away thy sins, calling on the Name of the Lord* that is, praying to the Lord, and acting faith in the Lord in this Ordinance. What their duty is after this Ordinance in the whole course of their life, I have before showed, in declaring what engagements lays upon believers by their baptism.

What I have spoken concerning this head, is useful to direct believers in their duty, both how to enter upon the Ordinance, and how to behave themselves after it according to Christ.

This likewise may serve for a *Seventh Touchstone* of Infant's baptism, whereby the unlawfulness thereof is further discovered. I lay down this conclusion: to wit, Baptism can lawfully be administered to none, but such whom the Lord hath made meet to pray to him, and call upon his Name, in or upon the administration thereof: and whom the Lord also hath fitted in some measure to walk answerable to those engagements which baptism requires of us, from the very time that we are under the profession of it. But how these things will agree with Infants, I leave to the Judgment of the Wise.

VI. The *last general head* to be cleared up is this, to wit, Whom the Lord

Jesus has appointed to be the Dispenser or Administrator of baptism to believers. The Scripture teaches us, that whom the Lord *Jesus* has authorized and appointed to preach the Gospel, them also in the very same Commission, and according to the same time, he hath authorized and appointed to baptize such as believe the things concerning the Kingdom of God, and the Name of *Jesus Christ*. Mat. 28:19; Mark. 16:15, 16; Acts. 8:12 and as it follows in the 35, 36, 37, 38th verses of the same Chapter.

Object. If it be objected *that the administration of baptism to believers was tied to Apostles only;*

Answ. I Answer.

First, It is evident, Disciples did baptize before Apostles were chosen. John 3:22, 23, 24 When the Disciples of Christ were there baptizing, it is said, *John was not yet cast into prison*. Now by comparing Matt. 4:12 with Matt. 10:2, 3, 4 We shall find that it was some-while after *John* was cast into prison, before the Lord *Jesus* called the Twelve, under the denomination of *Apostles*.

Secondly, after *Apostles* were chosen, yet Disciples did baptize who were no *Apostles*: as is evident by *Philip's* baptizing of the *Eunuch*, Acts 8:3, 8 and *Ananias* baptizing of *Saul*, Acts 9:10 compared with the 17th and 18th verses of the same chapter.

Thirdly, the commission to preach and baptize given by Christ to his servants, was not given to them only or simply under the denomination of *Apostles*, but Disciples. Math. 28 verse 16 compared with 19. And thus the promise of Christ to be with his servants in the dispensation of these Ordinances, hath an Influence into all times, even to the end of the world.

Fourthly, The Scripture declares that the special or chief business which *Apostles* are called to, is to preach the Gospel. 1 Cor. 1:17 *Christ sent me not to baptize, but to preach the Gospel*, that is; The special or chief work which Christ called me to do, was not to baptize but to preach the Gospel. From whence we learn, that *Apostles* are not chiefly tied unto the administration of baptism, neither is the administration of baptism tied only unto them.

Fifthly, The things of Christ were committed by the *Apostles*, according to the will of Christ to faithful men, who should be able to teach the same to others also. 2 Tim. 2:2 And doubtless, those who have a calling to teach them

to others, have a calling to dispense them to others also.

Object. If any shall object, *that for along time under the reign of Antichrist, the holy and pure administration of baptism according to Christ was lost, so that believers have it not by way of succession from baptized persons, and therefore their practice herein may seem faulty.*

Answ. I answer.

First, Was not also the Ordinance of preaching the Word, in the simplicity and purity of it according to Christ, lost for a long time under the reign of Antichrist? And yet what wise and humble man will refuse to hear the Gospel preached in simplicity, and in a holy order, from such whom God hath gifted and called to dispense the same? And surely, those whom God doth call to preach the Gospel, those he also calls to baptize believers.

Secondly, we find that when the book of the law of God, and the pure and holy administration of all God's Ordinances was lost, under the Idolatrous reign of *Manasseh*, (which was long) the servants of God in *Josiah's* reign finding the same, and understanding the mind of God therein: they did not now lay aside the book of the Law and the Ordinances of God, concluding that they must look for another *Moses* (by whom the Law was first given) from whose hands they should again receive the Law, and the Ordinances appointed in it: but without delay, they read the book, set themselves to seek God, renew the Covenant which was found in the book, keeps the Passover, purges out all Idolatry, and reforms all things which concerned the worship of God; as we may read at large 2 Kings 22nd and 23rd chapters. And in Nehemiah 8:1 We find the Children of *Israel*, after their return from Captivity, being gathered together with one consent, they require *Ezra* to bring forth the book of the Law of *Moses*, which the Lord had commanded to *Israel*. They look not now for a new *Moses* to give the Law again to them: but they look at the Lord, and look at his Law which he had commanded to all *Israel*, and their only care was now to understand the mind of God in it; and therefore they require *Ezra* to read it and to give the sense of it. And it is observable, among other things, They found it written in the Law, that the children of *Israel* should dwell in Booths, verse 14. Which Ordinance of God from the days of *Joshua* to that time had been neglected of them: but they now understanding the will of God in it, presently set themselves to the practice of it. They do not lay aside the book of the Law, and continue in the

neglect of what was written therein, saying, these things belonged to our forefathers, or may concern future generations: but they look at the Law of God, and all things written therein as concerning themselves also. And surely it is a thing not blame-worthy, but commendable in believers (finding the Law of Christ, and the things he hath therein commanded to all Israel) speedily without delay, to set themselves to put the same in practice.

And for believers in some cases to be baptized by an unbeliever, the Scripture is not without warrant in this also. *John* Baptist an unbaptized person, he baptized others. Yea, the Lord *Jesus* came from *Galilee* to *Jordan*, to be baptized of *John*. The Son of God came to be baptized of *John*, a mean person, an unbaptized person, And as it was in the first administration of baptism, so also in the first recovery of the pure administration of baptism out of the darkness of superstition, Believers may warrantably receive the Ordinance of Baptism from an unbaptized person, whom they shall with one consent choose to this work, being one gifted, and blameless; especially if he has instructed them in this and other things, concerning the Kingdom of God, and the Name of *Jesus* Christ.

Object. And if some shall say, *The Church is in the Wilderness, and therefore all the Ordinances of God do lie as it were lost, being hidden from us, until the recovery of the Church out of that estate. Their opinion being grounded chiefly upon Rev. 12:6, 14.*

Answ. I shall propound by way of answer, what I conceive, in a few words. Her wilderness condition, does not figure out or denote her darkness, hiddenness, or not appearing, or the loss of her Ordinances during that space of time, to wit, a thousand two hundred and threescore days: but it teaches us chiefly, a certain middle state or condition, wherein the Church was to continue for such a season, somewhat like that of the Israelites wandering in the Wilderness, after their deliverance from the face of that Serpent, or red Dragon *Pharaoh*, until their entrance into the Land of Canaan: for I conceive the allusion is chiefly, if not wholly taken from the dealings of God with *Israel* in those times. This wilderness condition therefore of the woman, is some middle state which God hath appointed to her, and prepared for her to continue in, until the time be expired when she shall enter into *Canaan*, all oppositions being trodden under foot. And concerning this matter, there are two or three things in this Scripture, worthy of our consideration, Rev. 12.

First, that during her condition in the wilderness she is called the Woman, or the Church: That Name or Relation is neither lost nor hidden: but agreeing herein to the estate of the *Israelites* in the Wilderness, being called the Church in the Wilderness, and enjoying many precious Ordinances and privileges of the Church of God; and yet not come up to that Glory and rest which was before them.

Secondly, God appointed this Wilderness condition, this Middle State to her, partly for safety, that in that condition, during that time, she might be preserved from the face of the Serpent, verse 14. Even as God sent *Israel* into the Wilderness to preserve them from the rage of *Pharaoh*, that red Dragon, until such time as the promised Land was to be given to them: So God appointed such a wilderness, (as it were a wandering, unsettled, wayfaring, travailing) condition to the Church for such a time, that she might be preserved from the overwhelming power of the red Dragon, until she come unto that glorious, settled, peaceful condition of rest, which shall ere-long be given to her.

Thirdly, God doth graciously provide that the Church shall be fed and nourished during her wilderness condition: verses 6:14, even as he did graciously provide for *Israel* in the wilderness.

Fourthly, During her wilderness condition, she has many faithful children, children of the youth, stout warriors, like Arrows in the hand of a mighty man, who maintain the truth and honor of the Lord *Jesus* against such as join themselves unto superstitious and erroneous practices. These are called *the remnant of her seed, which keep the commandments of God, and have the Testimony of Jesus Christ* verse 17. I desire that this may be well noted, that during her wilderness condition, she has a seed, a remnant who keep the commandments of God, and have the Testimony of *Jesus Christ*. And who can warrantably say that these commandments of God are not the Ordinances of God, and the Ordinance of believers baptism among other Ordinances? And who therefore can say upon good ground, that during her wilderness condition the Testimony of Christ is lost, and the commandments and Ordinances of Christ are lost? seeing this remnant of her seed do keep the commandments of God, and have the Testimony of *Jesus Christ*: that is, they practice his commandments, and hold forth his Testimony. And thus they maintain the truth and honor of the Lord *Jesus*, against such as join

themselves unto superstitious practices: even as the valiant ones of *Israel* did of old (during their wilderness estates) maintain the Lord's honor against those who made them a God of their own Ear-rings, and gave honor to it, Exod. 32:26, 27, 28, 29.

Fifthly, during her wilderness condition, the woman and the remnant of her seed, meets with much warfare and with many oppositions from the Dragon, for keeping the commandments of God and the Testimony of *Jesus* Christ. verse 17 yet these oppositions are not so directly from the Dragon mentioned in this chapter, as from the Beast mentioned in the next, who hath the Dragons power and venom in him, but yet would seem to be very devout: even as *Israel* in the wilderness, after their deliverance from the Rage of the red Dragon, did meet with many oppositions and many troubles: and not only from such as were more manifest enemies, but from such also as would seem to be very zealous Numb. 16:1, 2, 3, 4, 5.

Sixthly, the holy Spirit makes no mention in this Scripture of the not appearing of the Church, nor the loss of her Ordinances: neither will it agree to the condition of the Church of *Israel* in the wilderness, from whence (as I said) I conceive the allusion to be chiefly taken.

Wherefore I see no reason why such a conclusion should be received: to wit, that the Church is lost, and her Ordinances are lost, and therefore that we can neither know, nor do anything until the consummation of that time of the churches being in the wilderness. Surely such an opinion doth arise, and is maintained from the policy of *Satan*, and not from the teaching of the holy Spirit. Other things might have been spoken by way of answer to that objection, but what I have said (I conceive) may suffice.

Thus much concerning the explication and clearing the last general head. What I have said concerning this head is useful thus far: to wit, As well to confirm and establish the hearts of the Saints who are under the practice of this truth, that they through the Lord's help, may stand steadfast herein against all the wiles of *Satan*, unto the praise of God: As also to give satisfaction (if the Lord please) to such who seem to make scruple at such like things as these, to hold them off from the practice of this baptism, which they are convinced to be a truth of Christ. But let such take heed of dallying with the truths of the Lord *Jesus*.

And thus as the Lord hath helped me, I have cleared up those six general

heads, which I propounded in my entrance into this matter: As also have laid down in brief what useful instructions are to be learned from each of them.

To conclude: It was not my purpose to answer all arguments particularly, which are alleged by many for the maintenance of Infant's baptism, seeing that is profitably and sweetly done by others of the Lord's witnesses. But what I intended and propounded, I have (through the Lord's help) in some comfortable measure performed. Being fully persuaded that what I have written is the mind of Christ, and may serve to convince all gain-sayings, and overthrow all arguments whatsoever, which are alleged for infant's baptism: and to satisfy all such, who have not a prejudice against the truth, and prefer other things above the truth.

I do therefore exhort all such who profess to love the truth, and say they desire to know and obey the truth: that they lay aside all prejudice, worldly respects, self-ends, carnal reasoning, and questions about words, which are not to edification: and speedily, without delay, to give up themselves to the obedience of the truth in this and all other things. And let them consider what the Lord *Jesus* says, John 14:21 *He that hath my commandments, and keeps them, he it is that loves me: and he that loves me shall be loved of my Father, and I will love him, and will manifest my self to him.*

FINIS.